

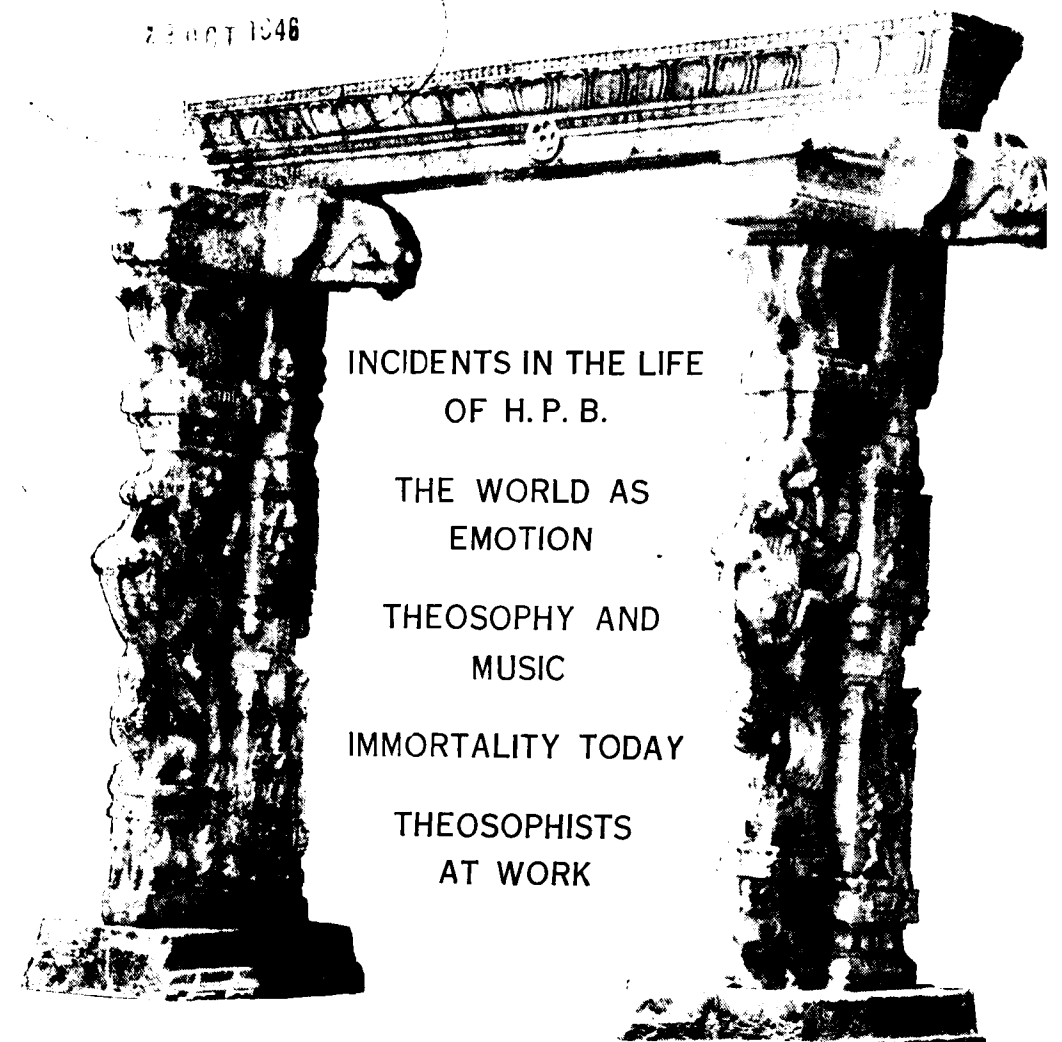
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THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA

23 OCT 1946



INCIDENTS IN THE LIFE
OF H. P. B.

THE WORLD AS
EMOTION

THEOSOPHY AND
MUSIC

IMMORTALITY TODAY

THEOSOPHISTS
AT WORK

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20

OCTOBER 1946

Vol. 68, No 1

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Edited by C. JINARĀJADĀSA

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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 the 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

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

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

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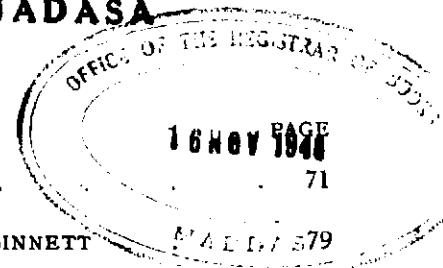
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THE THEOSOPHIST ON THE WATCH-TOWER

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

WITH this number we begin the sixty-eighth volume of *The Theosophist* founded by Helena Petrovna Blavatsky. Since the first number issued in *Ourselves* Bombay in October 1879, and after the transference of the Theosophical Headquarters from Bombay to Adyar in February 1882, *The Theosophist* has appeared without a break all these sixty-seven years.

During the first six years the size of *The Theosophist* was unusually large for a magazine, being for a page in print, not counting the margin, 11½ by 7½ inches (29½ cm. x 18½ cm.). The articles were in two long columns in a page. The cover was picturesque, with palm trees; the paper was grey and the design was printed in black ink; many subscribers complained that the ink, having refused to dry, soiled their fingers. The magazine was dispatched rolled; in the portrait of H.P.B. by Schmiechen she holds *The Theosophist* rolled in her left hand. The seventh volume began the present size of the magazine. It changed slightly to a larger format from October 1934 to March 1946 and to two columns to a page once again. With the April number

of this year, the first under my editorship again, the magazine reverted to its shape under Dr. Besant, the only modification being that Reviews and the Supplement are in double columns.

I give on p. 32 a reproduction of the first page of the first issue. H.P.B. evidently had a great sense of history and a firm faith in the future of the Society, for the first paragraph in the first number reads as follows :

For the convenience of future reference, it may as well be stated here that the committee, sent to India by the Theosophical Society, sailed from New York, December 17th, 1878, and landed at Bombay, February 16th, 1879 ; having passed two weeks in London on the way.

An interesting fact is that the first volume was sold out but was still asked for ; the demand was so great that after the Headquarters were transferred to Adyar the whole volume was reprinted in Madras in 1884. Often H.P.B. added notes at the end of articles, especially when the writer misrepresented any aspect of Theosophy. The first number of *The Theosophist* was of 32 pages in double column ; the size of letters was as in *The Theosophist* to-day. The first issue of the seventh volume in the smaller size of page was of 88 pages, and the letters were also slightly smaller. The number increased to 160 pages in August 1911 with a large type again. Under war conditions and the strict rationing of paper, *The Theosophist* shrank in October 1944, Vol. 66, to 22 pages with no cover.

Although the quota of paper is now somewhat larger, yet the number of pages allowed is only 74. Of these, there are reserved : 8 pages for Watch-Tower, 6 pages for the Society's activities, 4 pages for Reviews, 2 pages for Contents and the Society's Objects, 2 pages for Sections' Directory. Each art-paper illustration counts as two pages. There remain only 48 pages for articles. Articles, therefore, have to be between 6 and 8 pages each. Only in rare cases of exceptionally

interesting matter is it possible to continue an article to a second number, which is not satisfactory to the reader.

It was for the third time I began editing *The Theosophist* with the first issue after becoming President. When Dr. Besant was interned by the Government of Madras and left for Ootacamund, on June 21, 1917, she made me Acting Editor, for everything which she wrote, even on the Nature of the Absolute and not politics, had to be presented to the District Magistrate for authorization for publication. My editorship was brief, as she was released from internment on September 17. During the years 1931, 1932 and till September 20, 1933, when she passed away, the magazine (as also the administration of the Headquarters Estate) was placed by her in my charge.

* * * *

October 1 is the birthday of Dr. Annie Besant of revered memory. Since her passing in 1933 she has been naturally only a memory, a great Theosophical tradition, to members of the Theosophical Society in most parts of the world. It is far otherwise in India, where her many activities for the Society, for Education, for the Scout movement, and especially for Indian Nationalism, are still remembered and commemorated every year. I reproduce two very early pictures of her. When distinguished servants of mankind end their career in ripe old age, the picture of them kept in the mind is not when they were young and full of vigour but when they were old. Often when pictures or statues are made of them, they are represented as old men or women, not as they were in their middle age. This mode of representing eliminates one part of the vitality and inspiration which youth to-day and of later generations hope to gain. The age of the body may appear to dim the fire of the spirit ; the representation should therefore be not of the leaders in their old age, but as young and revealing qualities of a vibrant leadership such as youth to-day dreams of possessing.

Some day a biography will have to be written of Dr. Besant, but so far-reaching were her activities that no one biographer can succeed in writing the full story of her life. A team of biographers is necessary: one of the team to deal with her Theosophical work, another her work for education in India, another for her work in creating in the English-speaking world the movement of International Co-Freemasonry, and another for the dramatic story of her contribution to the organization of the National Movement in India, a fifth for her work for the Scout movement.

Those of us who heard Dr. Besant's lectures at Queen's Hall in London will recall an indescribable quality in them. Each lecture was not the exposition of a professorial lecturer, but far more the painting of a picture in various colours and shades by an artist. Every sentence of Dr. Besant at her best, from the commencement to the end, was linked by logic, but nevertheless what one witnessed was more a pageant of ideas than a verbal exposition of a philosophic topic. Towards the end of every lecture she seemed to lift the consciousness of the hearer away from even the plane of the higher mind to the plane of Buddhi or Divine Intuition. So often at the end of a lecture when the listener tried to analyze his ideas, he could not separate the ideas towards the lecture's close, for they were all blended as it were in a blaze of light.

Dr. Besant had what very few have, the marvellous gift of oratory, when the speaker appeals to the imagination of the audience, and words and phrases flow in poetry and rhythm. There probably is no specimen anywhere of pure oratory more striking than that which W.T. Stead published in his "Character Sketch" of her in *The Review of Reviews* of October 1891. Her words were the conclusion of a lecture after she had embraced Atheism and was militant against Christianity as it has come down through tradition that revealed little of the true Christ. Her denunciation was of a Church which

dominated Christian lives to their detriment and was therefore dramatic and strong. But none too strong to those who know the facts of history. I feel sure that this that I publish below will reveal one aspect of Dr. Besant that only a few of us now living saw—the perfect orator with a denunciation of evil traditions and pledged to work for the dawn of the new day for mankind.

Such were the might, and the glory, and the beauty of pagan Greece and Rome. And now Christianity is born—born in Judaea, among an ignorant and barbarous people. Christ comes with words of love on his lips and a destroying sword in his hand. See, the cross is in the hand of his servant the Church, and she goes among the poor, and her influence spreads until she climbs the throne of the Caesars. And now she bears the crucifix in one hand and the sword in the other, and she reigns from the Imperial throne. The crucifix is her symbol, and look at it well. A dead man hangs on the cross, turning men's thoughts to death instead of life. See, from his riven side flow water and blood—water for the tears that shall be shed for his sake, blood for the lives that shall be spilled for his name. See how she walks over Europe, the cross in her hand! The land is as the Garden of Eden before her, but behind her a desolate wilderness. The arts decay; the schools disappear; all knowledge is withered at the breath of the Church. Intellectual death everywhere meets our eyes. Gloom and darkness envelope Christianity—darkness only lighted up by the lurid flames of the stake where the heretic is burning, and yet more lurid flame of the hell beyond the grave. But see, there is a gleam of light breaking through the sky. It comes from Spain, where the followers of the false prophet are. Science is born, new born to bless the earth. But round the cradle of the infant Hercules gather the serpents of the Church; they hiss, and bite, and struggle. Their fangs are the dungeon and the stake, and the child is in sore peril of life; but he fights and catches the hydra necks and strangles them, and the serpents cannot longer bite. Yet the struggle is not over; it continues even till to-day. The crucifix is stricken to the earth, the sword is broken and dashed from the hands of the Church. It can no longer touch the body; it can only cramp the soul. But we will free the souls of men as we have freed their bodies. Instead of religion we will give them science, Instead of heaven we will give them earth.

Instead of credulity we will give them knowledge. Instead of fear we will give them love. Love on earth which Christianity has darkened, instead of fear of hell, which churches have dreamed. We raise a nobler temple and we bring a grander creed. Our morality is based on experience, not on revelation; on man's needs, not on God's commands. Thus at length shall the world regain its old beauty, and it shall be beautiful because it shall be consecrated to man, and shall no longer be darkened because it belongs to God.

After she became a Theosophist in 1888, little by little aided by the Divine Wisdom, she saw what the real Christianity is. She revealed it in the series of lectures at Queen's Hall in 1898, which made the book *Esoteric Christianity*. The titles of her five lectures were: "The Hidden Side of Religions"; "The Trinity; Divine Incarnation"; "The Atonement and the Law of Sacrifice"; "Sacraments and Revelation"; "Natural and Spiritual Bodies, Resurrection and Ascension".

I recall what a lifting of heavy clouds it was for many a Western Theosophist, who perforce had—often with much pain—to turn away from Christianity as proclaimed by the Churches, since that form of Christianity merely said, "Believe", and answered none of the questions which one after another rise in the mind of one who reads the history of Christianity from Palestine to to-day. But Dr. Besant with her teaching of the Cosmic Christ, the Mythic Christ, the Mystic Christ, and the Historic Christ gave a clue with which to enter the labyrinth of Christian traditions. She did one thing more; for the first time she suggested a clue to the mystery of "Transubstantiation", how bread and wine, always to our eyes mere earthly substance, could yet at the same time be "transubstantiated" so as to become a tabernacle where Christ could be present, not in the bread and the wine as bread and wine, but in the hidden or occult part of the two substances as "carriers" of His influence.



ANNIE BESANT IN 1891
in England



Sincerely
Annie Besant

ANNIE BESANT, 1893
 at the Parliament of Religions, Chicago

Many volumes will be required to narrate the story of all that Dr. Besant has done for Hinduism and for the proclamation of all that is highest in Hindu civilization. One part of this work was achieved with the collaboration of her Indian friends by producing two books on Sanātana Dharma. The two text-books, Elementary and Advanced, brought together for the religious instruction in Hindu schools and colleges the essential teachings of the purest form of Hinduism. The first phase of Dr. Besant's work in India was to reveal the gems of Hindu religion and ethics, which had long been covered under the dust of ages and practices of superstition. The centre of this work was the famous Central Hindu College at Benares.

Steadily proceeding from this cultural revelation of Hinduism, she began in 1913 to work for the cause of Indian Nationalism. It was then that hundreds of thousands realized that she had a far more fervent love of India than they had themselves. It is strange that Dr. Besant should have had this intense dedication to India as her true home, even before she came to India. On November 16, 1893 she landed at Tuticorin at the southern-most port of India; but a year before she sent to Indian Theosophists a message. Writing from London on October 21, 1892 she wrote:

India's salvation depends on herself and her resident workers, not on the passing excitement that might be caused by lectures from me; and you, my Brothers, are responsible for your own land. Ere long I hope to stand face to face with you, I to whom India and the Indian peoples seem nearer than the nation to which by birth I belong. In heart I am one with you, and to you by my past I belong. Born last time under western skies for work that needs to be done, I do not forget my true motherland, and my inner nature turns eastward ever with filial longing. When Karma opens the door, I will walk

through it, and we will meet in the body as we can already meet in mind. Farewell.

ANNIE BESANT, F.T.S.

She once told me that she recollected her last life before her birth as Annie Wood. It was in India and her life then closed as an old woman, some three years before her birth in London in 1847. During the last years of that Indian life she was blind. That life was in North India as the niece of the Guru of H.P.B. and herself. She remembered how as a little girl she used to play at his knee, and how even then his appearance was exactly the same as that in the picture painted in 1884 by Schmiedchen under the inspiration of H.P.B.

* * * *

At the Theosophical Headquarters are four ornamental gateways, the uprights of each being pillars from old dismantled Hindu temples. Our cover shows the fourth Trilithon, placed in 1925 for the Jubilee Convention to be an ornamental entrance way to the Banyan Tree, where were given the lectures to an audience of 3,000. As the entrance is only for pedestrians, the pillars are closer than in the first Trilithon; a reproduction direct from the front would not have given the width necessary between the pillars for the titles of the articles. The reproduction is therefore from an angle which hides the natural symmetry of the Trilithon and its full gracefulness.

C. JINARĀJADĀSA

Our Society was established to bring together people as searchers after truth, independent thinkers, one having no right to force his opinion on the other, or meddle in his religious views.

H. P. BLAVATSKY

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

By A. P. SINNETT

(Continued from p. 367)

I COME now to the time when the Coulomb scandal culminated. Mr. Hodgson had been to India and came back very unfavourably impressed. Mr. Hodgson's report, which the S.P.R. shortly afterwards published, dealt with many other matters besides the letters, and his attempt to show that the "Shrine" was a trick cabinet used by Madame Blavatsky for fraudulent purposes broke down for us altogether, in face of the experiences we had had during our stay at Adyar in connexion with that famous little cupboard. But it is not worth while for me, here, to go into details concerning the raging controversy that arose in connexion with the Hodgson Report. It had the effect of completely shattering the Society, which melted away until it was only represented by a few faithful adherents—the Arundales, Varleys, Keightleys and some others. But in saying this I am anticipating events that did not culminate till a good deal later.

Directly after our return from Ravenstone we went abroad via Brussels *en route* for the Gebhards at Elberfeld, where we had a pleasant time but no special experiences. In September we went for a trip up the Rhine, then to Heidelberg, where in one of the old visitors' books at the Castle of many years previously I thought I identified certain initials as those of K.H. Of course they were not the letters "K.H." They were M.E.K.B. and we found these in the visitors' book of 1867.

I had always been led to believe that the Master had stayed for a time at Heidelberg about that period.

From Heidelberg we went on to Nuremberg and then to Würtemberg to see the O.L., who had left India and had established herself for the time at that place (at 6, Ludwig Strasse). I can hardly explain her departure from India, but it had to do with some anxieties connected with the publication of the Hodgson Report. She was supposed to be in some danger from possible legal proceedings and came over to Europe to bury herself, as it were, for a time, in a quiet retreat.¹ By this time the Society in Europe had crumpled up, and very few persons besides ourselves remained her friends. Some of her Russian relatives and acquaintances were also at Würtemberg, among them M. Solovioff who pretended to be her friend, but shortly afterwards wrote a book about her denouncing her as an impostor.

We stayed at Würtemberg from the 21st of September till the 1st of October, when we went again to Elberfeld for a few days and so home. During the next month or two there was some revival of interest in the Society and we even had a meeting at Queen Anne's Mansions when I gave a lecture on "The Higher Self"—afterwards embodied in the London Lodge transaction with that title.

On the 26th of April 1886 I find an entry in the diary, the importance of which we had no means of realizing at the time. We went on that afternoon to the Albemarle Club to have tea with "the Stackpole girls" and to meet a lady who was, I was told, desirous of making my acquaintance. I will not here give her real name, although this narrative will certainly not be published in her lifetime, because she played for a long while a very important part in my occult life, and by marriage eventually became connected with a family, representatives of

¹ See note at the end.

which may still be living when these lines are given to the world. As she became very intimate with us soon after we met her I will give her a fictitious name and call her Mary.

Nothing occurred on the occasion of our first meeting which foreshadowed the future developments, but shortly afterwards she and one of the friends with whom she was staying came more than once to the Tuesday receptions at our house, and on one of these occasions I tried a mesmeric experiment with her (in accordance with her wish) and obtained remarkable results—she went very easily into a trance in which she became unequivocally clairvoyant. This was on the 1st of June, and next day, at the house of the friends with whom she was staying, I tried again with still more striking success, for I became convinced that she clairvoyantly saw the mountain region in Tibet where the Master K. H. resided. Whenever opportunity served for the next few weeks our mesmeric sittings were repeated, and it became obvious that Mary might become a link between myself and the Master. But these proceedings were interrupted by her return home, far away from London.

But before joining my wife at Ventnor I seem to have paid a visit to Madame Blavatsky at Ostende whither she had migrated from Würtemberg. I say "seem" to have done this as my memory is untrustworthy unless where assisted by the diary. There I find a reference to my departure for Ostende, and for the rest I well remember being for a time with the O. L. at Ostende where she was busy writing *The Secret Doctrine*.

By this time I had written the book entitled *Incidents in the Life of Madame Blavatsky*. It was an attempt to re-establish her reputation in reply to the attacks of Mr. Hodgson's Report published by the Psychic Research Society. She was passionately desirous that I should do something to defend her, and it seemed to me that the best I could do was

to write as complete an account of her life as it was possible to put together. She entirely agreed and did what she could to help me in the work, which was one of great difficulty as the inaccuracy, to use a mild expression, of all she had told us of her life from time to time made it extremely difficult to put together in coherent and consistent narrative.² But somehow the task was accomplished and she was well pleased with the result until she found that some of her Russian relatives were angry with her for having been so loyal to the British rule in India. She had often warned her Hindoo friends not to be so silly as to wish to change that for Russian rule, which they would find much more onerous. When she found in this way that the *Incidents* had offended her Russian relatives she grew angry with the book, and used frequently to refer to it, with her usual freedom of speech, as "those damned Memoirs". So on the whole I did not get much reward for the trouble I had taken in the shape of thanks. Nor in any other way, for it is just worth while to record the fact that none of my Theosophical books have yielded me any appreciable profit of a pecuniary order. Though they have had a widespread influence on the world, their circulation has never been on a scale giving rise to substantial profits.

We spent the Christmas of 1886 at Ventnor, and the early months of 1887 seem to have been very fully occupied with social engagements and Theosophical meetings. In March an important conference took place at Dr. Archibald Keightley's house in Notting Hill. He, Bertram Keightley, Mr. Hamilton, Dr. Ashton Ellis and Mrs. Keningale Cook (Mabel Collins) were desirous of bringing over Madame Blavatsky to London. I was opposed to the idea from a vague feeling that her coming would give rise to trouble, but the idea

² See note at the end.

was carried out. Meanwhile on the 19th of March, Mary came to stay on a visit with us, and serious mesmeric sittings began with definite communications from the Master. But all this was kept profoundly secret from our Theosophical friends generally, in accordance with the Master's wish. Mary left us for a time in April to stay with her old friends, but was constantly with us for afternoons or evenings and the mesmeric sittings continued. All this time they had rather to do with her own development than with matters specially interesting to myself. This development was carried on on the mānasic plane, and I was warned against putting any questions to her which would have entangled her with astral conditions.

In May, Mary came back to stay with us again and after a week or two went elsewhere, but returned to us again in June, leaving us as we thought at the time finally for that year on the 23rd.

Madame Blavatsky was at this time staying at Norwood at a house lent to her by Mrs. K. Cook. I used frequently to visit her there. Her devoted friends, the Keightleys, Mr. Harbottle and others formed with her co-operation the "Blavatsky Lodge of the Theosophical Society". I was rather detached in sympathy from all this enthusiasm by which she was surrounded, and absorbed with my own work with Mary, all knowledge of which was carefully kept back from the O.L. and her group. In July Mary contrived to get back to us for a little while longer but left us on her return home in about a week.

The intervening period had been very terrible for us, its most intense anxieties arising from an action brought against a group of Hansard Directors for a huge sum of money, more than we collectively possessed. In the Court where this action was first tried it went against us, and we were confronted with the ghastly prospect of formal bankruptcy. I remember that a day or two after the unfavourable verdict I received a letter

from Mary from which as I opened it there fell out a minute scrap of diaphanous paper on which, when I picked it up, I found the words "courage and hope" inscribed in the well-known K. H. handwriting, and before long this encouraging hint was vindicated by the reversal of the verdict against us in the lower court by the Court of Appeal. So the actual terrors of bankruptcy were dissipated.

I will now revert to the main thread of my story, without interrupting it continually to record the progress of my business undertakings.

I have learned since this was written that the whole series of misfortune that culminated in our utter ruin, was not (as we supposed at the time) Karmic in its character. It was a stupendous "Black attack"—the outcome of an elaborate Satanic plot, the idea being to disgust my wife and myself with our own Masters for not having saved us from ruin, so that we might in anger abandon all further Theosophical work. As we bore our sufferings without doing this, the ruin turned into an ordeal (of awful severity) through which we passed successfully, with commensurate results of an important character on the spiritual plane.

In October 1887 Madame Blavatsky moved from Norwood to 17 Lansdowne Road, Notting Hill, the house having been taken for her, I believe, by Archibald and Bertram Keightley. It soon became thronged with visitors, and my wife and I frequently went there in the evenings. But a certain strain of feeling gradually developed as between Madame Blavatsky and ourselves. We could not quite fall in with the adoring attitude of the little group immediately around her.³

A. P. SINNETT

(To be continued)

³ See note at the end.

NOTES BY C. JINARĀJADĀSA

1. The statement by Mr. Sinnett of "some danger from possible legal proceedings" against H.P.B. has certainly no foundation. No one, least of all the Christian missionaries of Madras who had instigated the plot against H.P.B., using the two Coulobms as their agents, had any basis for prosecuting in a court of law. The reason for H.P.B.'s departure was otherwise. She had been almost at death's door and was slowly recovering. In a letter to Mr. Sinnett, written from Adyar on January 25, 1884, H.P.B. says¹:

It appears that I am *mortally* sick and, as the Masters have cured me repeatedly and have no time to bother with me, and that besides what I want is constant air charged with something (some scientific flapdoodle word) that cannot be got here in India—my Boss ordered Olcott to take me to Southern France—to some secluded village, on the sea shore or to the Alps for a long and entire rest of three months at least. Well I kicked, but the Society wept and cried and asked me to remain alive with them as they did not want me dead, and therefore to go and return.

Writing from Nice on March 17, 1884 to Mr. Sinnett, she says²:

I left Madras *à mon corps defendant*. I did not want to go—would return this minute, if I could. Had not "father" ordered it, I would not have stirred from my rooms and old surroundings.

2. We have now much material (though nothing complete) to gain some general idea of H.P.B.'s travels as a young woman. In her earliest journeys she dressed as a man (and she remarks that she was then very slender), and travelled as a sailor to many countries. It is little wonder that, since she kept no diaries, the details of her 20 years' travels were confused in her mind, and it was hardly possible for her to give exact dates for incidents that happened in some place for

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, Letter No. XXXI.
² *Ibid.*, Letter No. XXXIII.

which Mr. Sinnett wanted details. In *The Theosophist*, March 1926, is published a summary on the material which H.P.B. wrote for the *Incidents*, which Mr. Sinnett considered of no particular value for the book.

3. I stayed in the house of Mr. and Mrs. Sinnett for two years as a boy, and heard much talk among my elders. There was a complete divergence between Mr. Sinnett and H.P.B. concerning the way that the Theosophical movement in London should develop. Mr. Sinnett considered that the appeal should be primarily to those he called the "upper classes", and not to popularize Theosophy among all and sundry. So all the meetings of his London Lodge were evening affairs with ladies in evening dress and men in "tails". Denny Sinnett and I were present in Eton jackets and collars. Once a week or fortnight, Mrs. Sinnett was "At Home" on a certain afternoon, and one of my tasks as a properly brought up boy was to take about the teacups, sugar, cakes, etc.

4. Theosophy was, from Mr. Sinnett's standpoint, for the "cultured classes". Now, there gathered around H.P.B. a band who certainly were of the cultured classes: Bertram Keightley, Archibald Keightley, G. R. S. Mead, Claude F. Wright, Annie Besant, Mabel Collins and others. Closely attached to H. P. B. was also Herbert Burrows, who was from the working classes, and was a member of the Social Democratic Federation and a great friend of Annie Besant. He flaunted a red tie as the sign of his party affiliation. These had a better understanding of the field open for Theosophy in Britain than did Mr. Sinnett. Their plan was to popularize Theosophy with public lectures, a method which was intensely distasteful to Mr. Sinnett. When the Blavatsky Lodge was started, and later at 19 Avenue Road a hall holding about 150 was erected, where those interested might attend in their workaday dress, Mr. Sinnett felt that a very great mistake was being made.

THE WORLD AS IDEA, EMOTION, AND WILL

By C. JINARĀJADĀSA

II. THE WORLD AS EMOTION

(Continued from page 379)

TAKING Schopenhauer's theme, "The World as Will and Idea", I have amplified it into, "The World as Idea, Emotion, and Will".

The aim of us all who seek Truth is to understand along what road we must tread. My theme is that, first, we must understand the World as Idea, then secondly, understand the World as Emotion, and lastly know the World as Will. My attempt so far has been to outline the manner in which we can know the World as Idea. I come now to the problem of discovering the World as Emotion.

From what I have said about the Idea, the Archetype of Archetypes, the Divine Mind, I hope one thought of mine is clear, and that is, that the whole universe is the Idea, and that Idea is the very basis, the *sub-stans* of every conceivable object and entity in the universe. If we use the term God for the fundamental Being in everything, then God is the Idea; God permeates everything as the Idea, on every possible plane of existence.

I come now to a statement which will be novel; it is, that just as the Divine Idea permeates everything, so does

Divine Emotion permeate everything. From this angle of vision, God in His aspect of Divine Emotion is present as the root cause of all things, as He is their root cause as the Divine Idea. Therefore it is not enough to know the World as Idea by the Yoga of Idea; a second type of Yoga, the Yoga of Emotion, is also necessary on our road to Truth. It is true that in the main the approach from philosophy, whether of the East or of the West, stresses intellect and ignores emotion; and similarly, the approach of religion to Truth stresses the emotions and is mistrustful of any intellectual approach.

But emotion cannot be ignored as a prime factor in life; every one of us as a human being has emotions. Our emotions may be beautiful and help us to good, or they may be ugly and impel us to evil; but we possess them. They cannot be ignored, any more than our intelligence can be ignored, if we are to see the World "as it is". It is a fact that Christianity warns our emotions against the temptations of "the world, the flesh, and the devil"; both Hinduism and Buddhism warn us to be on guard against our five senses and we are to "withdraw" them from the objects of sense, as a tortoise withdraws his limbs, if we are to tread the Path to Liberation. And in an especial way, one emotion natural to man, that of sex, is denounced as completely leading astray from the swift path of spirituality or salvation.

We all know to-day that since every particle of matter is composed of electrons and protons revolving at great speeds, the universe must be thought of as energy. It follows that it is an axiom to say that the universe is steeped in motion. What I desire to point out is that similarly the universe is steeped in emotion. In scientific research hitherto all the discoveries have been to tabulate the various forms of energy which the universe contains. No attempt has been made to measure the universe in terms of emotion

Even with regard to man, where psychology enters to explain his nature, psychology has hardly yet come to the precision which deserves the word "science". My statement that the universe is impregnated with emotion has therefore to be considered as a philosophical thesis, like those which characterize every philosophy.

One thing, however, we *can* prove regarding the little corner of the universe, our earth, in which we live. It is that other forms of life than man are capable of emotion. We know from the cries of fear and anger of birds and animals that they are capable of emotion. Animals and birds show four types of emotion which anyone can note by observation: (a) craving for food, (b) craving for mating, (c) hatred towards an enemy, and (d) on certain occasions the desire for play. We have many types of apparatus to measure the growth of plants, and we know that their growth is affected by influences like light, which we can bring to bear upon them. We know that a plant kept away from light will slowly arrange its leaves and twigs to turn towards the light. But the botanist does not feel he is justified in saying that the plant "feels" the need for light, and so arranges its growth in a particular direction. But if we could enter into a plant's life with some new form of psychological contact, we shall find that even the tiniest plant is capable of some feeling.

The day may also come when scientific research will be able to measure in terms of feeling even chemical reactions, so that what we call "chemical affinity" will be stated not purely in terms of electrical action and reaction, but also in terms of emotion. We have here to note that all organic nature operates through affinities. We call it "sex" in man, and the emotion that goes with sex expression is among the most powerful that a human being experiences. The same powerful emotion can be noted in animals at the moment of the sex congress. Who knows if some day we may not be

able to record the thrill in the sex congress when the pollen of a flower contacts its pistil? Wherever is the quality of male and female, of positive and negative, we can well postulate that emotion results at *their union*.

The thought that the world is steeped in emotion may appear strange. Yet it is only a logical deduction of two phrases that are used constantly, "God is everywhere" and "God is Love". When the man of religion says that God is "Love", and the phrase is correlated to the statement that God is "everywhere", his thought is largely that there is a vague, tender divine benediction over all things. It will seem to him impossible to imagine that God can be loving "everywhere" with the same intensity with which the saint loves God.

The thesis which I want to enunciate is that the Divine Principle—we may call it God, Law, or by any other name—is pouring out a deep emotion on and through all things within the universe. This is not some vague and diluted form of Love, but one that we can only describe as the intensest and purest Love, charged with adoration, jubilation and blessing.

We are told little in religion how Divinity may possess an indescribable and immeasurable source of what in our human nature at its highest we term Love, as for instance the ideal love of man and woman. While there is much in the religions telling us of the intensity of the outpouring of Love from man to God, little is told us of the outpouring from God of every form of Love, which must be a thousand, thousand times greater than all the forms of Love of which man is capable.

The only factor of emotion in man that is considered by religion useful for his salvation is termed "Devotion" or "Bhakti". Man is capable of love to wife and child and friend, but his emotions towards them, sometimes more powerful in his life than religion, are not considered as factors

in the problem of his eternal life. It is true that Christianity teaches man the virtue "to love your neighbour as yourself", but nobody expects that a man should send to his neighbour the strength of the emotion which underlies the idea of love to wife and child and friend. To love our neighbour as ourselves signifies largely an understanding of him and a sympathy with his difficulties, and always to deal justly by him.

In both Eastern and Western religion there is a marked attitude of putting us on our guard against our emotions, for they may lead us astray. Undoubtedly each one of us can recollect many an instance among our friends (if not in our own life) where the emotions have led astray. There is hidden in emotion the power as of a hurricane; under the stress of emotion we may be swept off our base; the emotions can also bring with them a quality of illusion, so that we see facts and persons otherwise than they are in reality.

There is an attitude towards man's emotions which considers that his religious emotions are the highest of which he is capable, and any other emotion, such as that we may describe as "human love", is considered a lesser emotion. This mistake is avoided by Plato, who in his *Symposium* reveals how human love can lead us upwards stair by stair to where we stand face to face with Divinity. There are civilizations which have not developed the capabilities of human love to such a loftiness and intensity as puts Love on the same level as Bhakti or Devotion to God. Love to God is considered of a different nature from any love man can ever give to man. While this may be true of the vast majority of men and women, yet in such civilizations as permit full freedom of expression of love between man and maid, there can appear, if the two are high and noble, an element of loving which is scarcely to be distinguished from love to God. If a saint obtains the Divine Vision through his Devotion, so

may a lover also through his Love. Truly has a Poet-Laureate of England revealed the power of Love.

In higher natures, poetic or mystical,
sense is transfigur'd quite; as once with Dante it was
who saw the grace of a fair Florentine damsel
as WISDOM UNCREATE: for it happen'd to him
in that awakening miracle of Love at first sight,
which is to many a man his only miracle,
his one divine Vision, his one remember'd dream—
it happ'd to Dante, I say, as with no other man
in the height of his vision and for his faith therein:
the starry plenitude of his radiant soul,
searching for tenement in the bounties of life,
encounter'd an aspect of spiritual beauty
at the still hour of dawn which is holier than day:

since in that Sacrament he rebaptized his soul
and lived thereafter in Love, by the merit of Faith
toiling to endow the world: and on those feather'd wings
his mighty poem mounted panting, and lieth now
with all its earthly tangle by the throne of God.'

Equally nobly has Coventry Patmore said:

"You love? That's high as you shall go,
For 'tis as true as Gospel text,
Not noble then is never so,
Either in this world or the next".

What Plato tried to reveal, how the Divine Vision can come through Love, is again well put by Patmore:

"Love wakes men once a lifetime each;
They lift their heavy lids, and look;
And, lo, what one sweet page can teach,
They read with joy, then shut the book.
And some give thanks, and some blaspheme,
And most forget; but either way,
That and the Child's unheeded dream,
Is all the light of all their day."

Robert Bridges, *The Testament of Beauty*.

It is the fact that emotions can lead a man completely astray. But that does not mean that all emotions must be considered as having in them a tendency to evil. We have here to distinguish between two types of emotion, one that may be termed *downward* emotion and the other *upward* emotion. The first type of emotion is characterized by personality; at the root of downward emotion there is always the "I", with "I want", "I hate", and so on. The emotion goes forth from the individual charged strongly with his personal reaction to forces which come to him from without.

But completely different from this type of emotion is the upward emotion which is characterized by impersonality. It is true that it still goes forth from the individual, but there is no quality of the "I" that demands or insists; on the other hand, as this upward emotion rushes out, it expresses itself as, "I give", "I bless", "I pour out", "I offer".

There are two types of emotion, one which binds and one which liberates. Emotion that liberates is characterized by a quality which unifies it with the Divine Emotion in the Cosmos. It is this Yoga of Emotion which we need on our journey to Truth. We cannot imagine the Divine Emotion other than as continually pouring out tenderness and blessing, and enfolding every living thing with Love. When, therefore, a man's emotion takes on these characteristics, his emotion brings him to the gateway of Liberation. But in order to acquire the characteristics of Divine Emotion, man must "renounce the self". The old phrase "kill out the self" implies not an annihilation of the self, but a sublimation of it into such a lofty quality that a man's emotion becomes as a mirror to reflect the light of the Divine Emotion which shines down from on high. When a man is capable of such an emotional life, his senses are not as streams going to waste over the arid fields of sense contacts; they are as streams that are gathered into a cistern from which fountains

play all the time, sending water to run along irrigation channels to aid the growth of plants and trees.

When throughout a man's life the theme is "For Another", then if he is of a religious nature his Devotion or Bhakti undergoes a transformation. This transformation results in the disappearance of the man as the *bhakta* or devotee, and there remains only a shining forth of pure Bhakti or Devotion. When the *bhakta* or devotee disappears, then Bhakti or Devotion appears. In exactly the same way, in the highest manifestations of human love from beloved to beloved, when the lover disappears, Love appears. This is the Yoga of Emotion.

There are several forms of this Yoga; it may be Devotion to God, Love of nature, or Love of man. Each religion that has a place in its worship for Devotion produces in the course of its history a saint here and there who is full of the purest and most self-less Devotion. The saints of South India are characterized by this self-lessness in their outpourings to God. It is not a feminine sentimental Devotion but one which soars upward as does a great flame from a furnace with a powerful blast.

C. JINARĀJADĀSA

(To be continued)

There are in this loud stunning tide
Of human care and crime
With whom the melodies abide
Of the everlasting chime,
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet
Because their secret souls a holy strain repeat.

KEBLE

A STUDY COURSE FOR TRAINING OF INDIAN SECTION WORKERS

By ROHIT MEHTA

General Secretary of the Theosophical Society in India

THE most urgent need today of the Theosophical Society in India is to put into the "field" as many trained workers as possible. We need such workers in all branches of our Theosophical activity—but particularly for the "direct" Theosophical Work which needs to be done above everything else. It is very curious that, while we recognize the need for trained workers in all branches of human activity, we do not seem to realize the necessity for training on the part of those who are to do the Theosophical Work. It is true that the success or failure of a Theosophical Worker depends upon his own individual character. The *life* of a Theosophical Worker is far more important than the form which he uses for the carrying out of the Theosophical Work. A spiritually integrated personality will by himself evolve suitable forms to meet the requirements of external conditions. But even then a person does need a technique for work unless he is a genius of outstanding abilities who, like a master-artist, can dispense with all such "formalities" since he is capable of creating appropriate forms. Such outstanding personalities are, however, very rare, and for them no training is necessary. But for an average Theosophical Worker an intellectual and practical training does become necessary if he is going to be an efficient and an effective servant of Theosophy. In whatever

training course we adopt, emphasis no doubt must be laid on the spiritually noble life that a Worker must lead. That the life a Worker leads will tell far more effectively than his words is a matter which can never be over-emphasized. But after all is said and done this matter of spiritual life is an individual affair and cannot form part of a training Course, except that at Training Camps series of Talks may be arranged dealing with the subjective aspect of the life of a Theosophical Worker. The fundamental purpose of a training course is to give an intellectual and a practical understanding of problems affecting Theosophical work.

It is to this end that the following training course is prepared. It is meant to be applied for the training of *whole-time* as well as *part-time* Theosophical Workers in India. This course will be conducted by the Indian Section and will be spread over a period of *two years*. The training course will be divided into two main divisions: (1) Intellectual and (2) Practical—the idea being that while a Worker is undergoing training he will also do practical work so that at the end of two years he will have received an all-round training and be competent to take up Theosophical work.

The Intellectual part of this Training Course will consist of (1) Three Study Camps in which different aspects of Theosophical study will be dealt with, and (2) Prescribed individual studies which a candidate will have to pursue in the course of his training. Facilities for individual studies will be provided by the Section Library situated at the Section Headquarters at Benares.

The following categories of workers will be invited to these Camps:—

- (1) Those who wish to undergo training as full-time Workers;
- (2) Those who desire to be part-time Workers and are prepared to receive the necessary training;

- (3) Secretaries and Joint Secretaries of all Federations;
- (4) Lodge Organizers of all Federations;
- (5) All those who have been doing "field work", as either honorary or paid workers in different Federations.

(For (3), (4) and (5) these Camps will mean "Refresher Courses" in Theosophy to enable them to do more effectively the work they are already doing.)

Three Study Camps will be held at convenient places and will be arranged once a year beginning from October 1946. If possible the three Camps will be held at Benares, Adyar, and Bombay or Karachi.

The following study courses will be taken up at these Camps:

A. Intellectual Studies

I. THE FUNDAMENTALS OF THEOSOPHY

- (a) *The Nature and Constitution of Man*: (i) The Principles of Man; (ii) The Characteristics and Functions of different bodies; (iii) The Types or Temperaments of Man.
- (b) *The Nature and Constitution of the Universe*: (i) The Building of Planes and Sub-planes; (ii) The Organization and Growth of the Solar System; (iii) The Work of the Three Logoi.
- (c) *The Laws of Nature*: (i) The Law of Reincarnation; (ii) The Law of Karma; (iii) The Law of Evolution.
- (d) *The Unfoldment of Consciousness*: (i) The Nature of Consciousness in the sub-human Kingdoms; (ii) The Levels of Consciousness in Human Beings; (iii) The Characteristics and Functions of different Levels of Consciousness.
- (e) *Races and Civilizations of Humanity*: (i) The Early Races of Humanity; (ii) The Growth and

Development of the Aryan Race; (iii) The Future Races of Humanity.

(f) *The Path of Discipleship*: (i) The Laws of Higher Life; (ii) The Stages and Requirements on the preliminary step of the Path; (iii) The Great Initiations.

(g) *The Inner Government of the World*; The Work of the Occult Hierarchy.

Note: (a) Series of lectures will be given on the above subjects during the Study Camps. Books for study on these subjects will be recommended. This study will be conducted by individuals during the interval between Camps. Those who attend the Camps will be required to take down notes of lectures delivered at these Camps. They will also be required to keep notes of their individual studies. These notes will have to be submitted, when required, to the conductor of the Study Camps, for his remarks.

(b) During Camps, Questions and Answers meetings with reference to the above subjects will be arranged, so that doubts arising in the minds of students may be cleared.

(c) During Camps, students may be asked to speak briefly on any of the subjects discussed.

II. THEOSOPHY AND MODERN TRENDS

This Section will deal with modern trends of thought in different departments of life. This is with a view to acquainting the Workers with what is happening in the different branches of human thought and activity. Series of lectures will be delivered on the following subjects by those who are experts along their own particular lines. These lecturers will be drawn from Indian Universities and other Academies, as well as from India's public life.

(i) Trends in World's Religious Thought;

(ii) " " " Philosophies;

(iii) " " " Education;

(iv) Trends in World's Politics and Economics;

(v) " " " Art and Culture;

(vi) " " " Physical Sciences;

(vii) " " " Social Sciences;

(viii) " " " Psychological Theories.

Note: Students will be required to keep notes of the above lectures. Popular books on these subjects will be recommended for further study.

If possible, a short Synopsis of these lectures will be printed for further reference.

Questions and Answers meetings will also be arranged on these subjects.

III. APPLICATION OF THEOSOPHICAL PRINCIPLES TO PROBLEMS OF LIFE

How Theosophy helps us in the solution of the many problems of life will be the main theme of this Section. Subjects under this head will be:

- (i) The Riddle of Life—The Meaning of Pain and Suffering; (ii) The Essential Unity of Religions, as also the Uniqueness of each Religion;
- (iii) Problems of Philosophy—How Theosophy deals with them; (iv) Social Organization in the Light of Theosophy; (v) Political and Economic Reconstruction as viewed by Theosophists;
- (vi) Gaps in Modern Science—How Theosophy explains them; (vii) The Principles of Theosophical Education; (viii) Art and Culture—How Theosophy inspires them.

Note: This Section will also be conducted on the same lines as the two previous Sections.

IV. GENERAL

- (i) The History of the Theosophical Society in general and of the Indian Section in particular; (ii) History

of Allied and Associated activities of the Theosophical Society; (iii) Constitution and the Organizational details of the International Society as well as of the National Section.

(*Note*: The above three subjects will be dealt with in the course of five or six talks.)

B. Practical work

This part of the training course will be divided between the Indian Section and the Provincial Federations so that a worker will get acquainted with both Section matters and Federation affairs. The practical work which he will be required to do is as follows:

1. Office Work

(a) Card-indexing and keeping of registers; (b) Simple accounting; (c) Filing; (d) Typing; (e) General Office routine.

2. Journalistic Work

(a) Proof correction; (b) Write-ups for Theosophical journals; (c) Writing of articles for non-Theosophical journals; (d) Newspaper publicity; (e) Editorial work; (f) Writing of Propaganda leaflets; (g) Compilation work; (h) Indexing.

3. Lecture Work

(a) Preparing lecture notes; (b) Voice-Production and Elocution; (c) Giving of Talks to members of Lodges; (d) Writing out lectures on certain important Theosophical subjects; (e) Presentation of Theosophy to different types of audiences.

4. Organization Work

(a) Arranging small public and Lodge functions; (b) Answering Theosophical inquiries; (c) Contacting dormant Lodges and endeavouring to

revive them; (d) Contacting dormant members of Lodges with a view to reviving them; (e) Organizing of Conferences and Federation sessions.

Note: The Practical work detailed above will be arranged by the Indian Section in consultation with Federation secretaries. Those undergoing training as part-time workers will have their "Practical work" arranged in such a way that during vacations and holidays they may undergo an intensive training.

The whole field of Practical work will be spread out over a period of two years. During Camps, necessary instructions for Practical work will also be given.

The training in Practical Work as mentioned above is only a bare outline. Further details will be given to those actually undergoing training.

There is a little story told here of the Japanese nobleman, Awoto. "One evening as he was going to the Palace to take his turn in keeping the night-watch, he let ten cash drop out of his tinder-case into the stream, and then bought fifty cash worth of torches to search for the lost coin. His friends having laughed at him for spending so much in order to recover so little, he replied with a frown, 'Sirs, you are foolish and ignorant of economics. You are little actuated by feelings of benevolence. Had I not sought for these ten cash they would have been forever lost, sunk at the bottom of the Nameri-gawa. The fifty cash which I have expended on torches will remain in the hands of the tradesman. Whether he has them, or I, is no matter; but not a single one of these sixty has been lost, which is a clear gain to the country.'"

EDWIN ARNOLD, *Seas and Lands*

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM:
EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. I.

BOMBAY, OCTOBER, 1879.

No. 1.

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The Subscription price at which the *Theosophist* is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience has convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise, acknowledgments will be made through the journal.

The *Theosophist* will appear each month. The rates for twelve numbers of not less than 40 columns (royal 4to each, of reading matter, or 480 columns, in all, are as follows:—To subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £1. Half year (India) Rs. 4; Single copies annas 12. Remittances in postal stamps must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. No name will be entered in the book or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for. Remittances should be made in money-orders, Hindia, Bill cheques, (or Treasury bills, if registered letters) and made payable only to the Proprietors of the *Theosophist*, 108, Gurgaum Back Road, Bombay, India.

Agents: London (Eng.), Bernard Quaritch, 15 Piccadilly, W.; New York, S. B. Wells & Co., 787, Broadway, Boston, Mass., Colby and Rich, 9, Montgomery Place; Chicago, Ill., J. C. Bundy, 92, La Salle St. American subscribers may also order their papers through W. Q. Judge, Esq., 71, Broadway, New York.

Ceylon: Isaac Weerasinghe, Deputy Coroner, Dodanduwa; John Robert de Silva, Colombo.

THE THEOSOPHIST.

BOMBAY, OCTOBER 1879.

For the convenience of future reference, it may as well be stated here that the committee, sent to India by the Theosophical Society, sailed from New York December 17th, 1878, and landed at Bombay, February 16th, 1879; having passed two weeks in London on the way.

Under the title of "Spiritual Stray Leaves," Babu Peary Chaud Mitra, of Calcutta—a learned Hindu scholar, psychologist and antiquarian, and a highly esteemed Fellow of the Theosophical Society—has just put forth a collection of thirteen essays which have appeared in the forms of pamphlets and newspaper

articles from time to time. Some of these have been widely and favorably noticed by the Western press. They evince a ripe scholarship, and a reverence for Aryan literature and history which commands respect. The author writes of psychological things in the tone of one to whom the realities of spirit are not altogether unknown. This little work is published by Messrs. Thacker Spink & Co. of Calcutta and Bombay.

THOUGH the contributions to this number of the journal are not in all cases signed, we may state for the information of Western readers that their authors are among the best native scholars of India. We can more than make good the promise of our Prospectus in this respect. Already we have the certainty of being able to offer in each month of the coming year, a number as interesting and instructive as the present. Several highly important contributions have been laid by for November on account of want of space; though we have given thirty, instead of the promised twenty pages of reading matter. The Theosophical Society makes no idle boasts, nor assumes any obligations it does not mean to fulfil.

Notice is given to the Fellows of the Theosophical Society that commodious premises at Girgaum, adjoining the Headquarters of the Theosophical Society, have been taken for the Library and Industrial Department, which are decided upon. The nucleus of a unique collection of books upon Oriental and Western philosophy, science, art, religion, history, archaeology, folk-lore, magic, spiritualism, crystallography, astrology, mesmerism, and other branches of knowledge, together with cyclopaedias and dictionaries for reference, is already in the possession of the Society, and will be immediately available. Scientific and other magazines and journals will be placed upon the tables. There will be a course of Saturday evening lectures by Col. Olcott upon the occult sciences in general, with experimental demonstrations in the branches of mesmerism, psychometry, crystallography, and, possibly, spiritualism. Other illustrated lectures upon botany, optics, the imponderable forces (electricity, magnetism, odyle, &c.), archaeology, and other interesting topics, have been promised by eminent native scholars. Later—provided the necessary facilities can be obtained—Mr. E. Wimbridge, Graduate of the Royal Institute of British Architects, will lecture upon the best means of developing the useful arts in India; and, with models, drawings, or the actual exhibition to the audience of work being done by skilled workmen, demonstrate the principles laid down in his lectures. Due notice of the opening of the Library and Reading Room, and of the date of Col. Olcott's first lecture, will be sent. Fellows only are entitled to admission, except upon extraordinary occasions, when special cards will be issued to invited guests.

NAMASTAE!

THE foundation of this journal is due to causes which, having been enumerated in the Prospectus, need only be glanced at in this connection. They are—the rapid ex-

THEOSOPHY AND MUSIC

By NORMAN INGAMELLS¹

IT would seem that music is an activity of the Head of our solar system, his voice through man, his image and child. The Chinese teacher Confucius exclaimed, "Ah, music, sacred tongue of God! I hear thee calling, and I come."

Now first we must try to get an idea of what music is. Music may be sublime, mediocre, or positively injurious to man, according to its type or psychological content. The best music is the expression of man's highest spiritual joys. Then we have that popular music which expresses the mental and emotional experience of average humanity. Lastly, there is that definitely injurious music, such as the worst types of jazz, the lowest Negroid music, used to accompany voluptuous dance, and, consciously or unconsciously, composed to stir up the grosser senses in mankind. This is a true prostitution of the occult or hidden powers latent in sound.

In considering what music is, we should realize that musical sound contains and is an expression of the absolute fundamentals upon which a universe is built. A single or key note represents the one source of all that is—it represents life or the Eternal—God. This is the "key-note" of any ordered musical composition. As we listen attentively to a

¹ Mr. N. Ingamells was for many years the oboist in the Sydney Symphony Orchestra.—C. J.

single note—say a deep note on a bell—we discover that at the same time as the original note is sounding, there are two other notes easily distinguished by a sensitive ear; these are called harmonics or overtones. These two notes, with the fundamental one, represent the primal Trinity of all things, and they form the first or common chord of music.

Now, by the aid of mechanical instruments we can discover that other notes are also sounding, the seven notes of our musical scale. These in Philosophy and Theology represent the seven great spirits, Rays or angels, "before the Throne" or primal source of all. Also sounding out as overtones from our fundamental note are all notes used in music as we know it. We may note a correspondence in the white light, in which we have the three primary colours and four others, forming the seven colours of the spectrum and rainbow; from these seven come all the colour combinations possible. These seven sounds and colours form an earthly body for these seven great Gods and vibrate at their rates. Further, we may note that sound is the builder of form, and it is this fact that makes possible the gramophone record and the sound film. As music is performed, by the aid of various mechanical arrangements and devices, forms or images are recorded on wax and are afterwards copied on the record or film. Also, in the inner worlds, sound produces both colour and form.

God's universe of form starts with sound. We read that "In the beginning was the *Word*"; that is, utterance or sound, and it is from this vibratory beginning that the whole universe of primal form proceeds. Our Bible also says, "And God *said*: Let there be light, and there was light."

We find that all the fine arts, all great religions, philosophies and ceremonials express these same great fundamentals of Being, the "one source", expressing itself first as a trinity and then in a sevenfold manifestation. Shakespeare

speaks of the seven ages of man; our week is of seven days; the musical scale has seven notes; there are seven colours; seven root races of men for our human evolution, and so on.

Thus from sound we have motion, form and colour (which means light), all the result of this one activity—Sound.

Good music is a splendid education for the emotional nature, but almost entirely neglected in the educational system of some countries, to the child's great loss. The emotions are the driving power of the human being, as steam is to the steam engine, and without proper aid in this direction the child is left to guide itself on an almost uncharted sea. If a child is not well educated along emotional and ethical lines, it is almost sure to go astray to its own hurt, as a result of not understanding the emotional states it is bound to go through as one of the main constituents of its nature and growth. But it is not only the child who is affected by this unbalanced system of world education—the whole world is reaping some of the results of the over-development of the mind in comparison with the culture of the emotions. Some of the frightfulness rampant in the world to-day might have been avoided if the nations had received a balanced education. Mentally the nations are aware that many things are wrong, but their feelings get the better of them; hurt pride, ambition, selfishness run away with their better judgment, and we have discord and war as a result; these failings exist in all nations.

Now, good music and the other fine arts are the soul of culture—materialistic science and reading, writing and arithmetic are but the mechanical groundwork or scaffolding of culture. Confucius said, "If one should desire to know whether a kingdom is well governed, if its morals are good or bad, the quality of its music will furnish the answer." Thomas Carlyle, the Scottish sage, writes: "Serious nations, all 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 within them was divine. Their singer was a *vates* (that is, prophet or seer) admitted to the council of the universe, friend of the gods, and choicest benefactor of man."

The Greek ideal of education considered that gymnastics and music, including rhythm and poetry, should be the only subjects taught between the ages of seven and fourteen.

The ideal of the arts (consciously or unconsciously to the teacher) is that by these external expressions of an internal experience we may lead the soul into harmony with Cosmic Beauty and Order. A clear mind once said: "Live to learn, and in the course of time you will learn to live"—which is the fine art of fine arts.

In the East the music for different times and seasons is provided for, and the types are rigorously kept to by the highest musicians. Music for sunrise is not under any circumstances performed at sunset, spring music will never be performed in autumn, and so on. We in the West certainly have a distant approach to this condition of things, for we do not perform a funeral march at a wedding—though some humourists think we should. At least this maddened world of ours has not got to that yet, despite all its neuroticism in art and life.

When the East can sympathetically approach the Western system of music, and the West the Eastern, we shall have a whole new body of wondrous music—something we have never heard before or dreamed possible. The Western system is largely harmonic and the Eastern almost wholly melodic in its musical presentation. We have three seven-toned scales upon which almost the whole of Western music is founded—what are called the major and two forms of the minor scales. India alone has seventy-two seven-toned scales. The millions of India are quite familiar with sixteen of these, and their trained musicians have a working knowledge of forty and a

theoretical knowledge of the whole seventy-two. Yet India has much to learn from our harmonic systems, of which they seem to be almost entirely ignorant.

Of course we have all read how the Greek Orpheus and the Divine Child Krishna of India charmed and tuned man, bird and beast by their great knowledge and use of the occult power of sound and music. This is quite understandable when we know how every vibration stirs all matter and sets it in sympathetic vibration. So the selection of the right types of music is of great importance. Music, being less material in expression than the other fine arts, may possibly express more easily the subtler aspects of man's nature—the intuition and the heart. It may more easily than any other art give man a sense, even if but a fleeting sense, of his own eternity.

Now, the fine arts in their perfection are the expression of God's archetypal idea as to what we shall be in our perfection, and for moments they may tune us to that perfection. It remains our business so to live that we may at last live always in the perfection that we have felt through great art.

We see that music admits us to another universe, another state of being. Now, this universe is the universe of Spirit or Life. The very essence of God and man is one, and it is a consciousness of this vast Brotherhood, of the "unity of all life", that music may awaken in us. At moments we feel, as we listen to the greatest music, that the rolling starry systems have a unity with us in their matter and life, and we seem to feel and know that God is even more than our Divine Father-Mother; in a mysterious way we even feel that we and God are One. At present the nations are somewhat like fighting children, blind to their true destiny and to the bliss that awaits them, blind to the music of universal life and love.

We may safely say that the source of inspiration of the greatest musicians is always the intuitional or inspirational realms. Handel remarked that the whole inner heavens seemed

to be opened to his gaze as he was composing his *Messiah*. Beethoven said that God was his song or inspiration, and on his writing desk he always kept an inscription from an Egyptian Temple, which refers to the Supreme and reads :

"I am all that is, that was, and that shall be.

No mortal hand hath lifted my veil.

He is alone by Himself, and to Him alone

Do all things owe their being".

That fine musician Mozart believed in the mind being more active when unfettered by the brain, as in states of meditation and in sleep. He tells us that in some of these conditions time and space were transcended and that, in a moment of earth's time, he would hear or "conceive" a whole symphony or other great composition.

Wagner says : "There must be some indescribable inner sense, which is altogether clear and active only when the outward-facing senses are as if a-dream. When I, strictly, neither see nor hear distinctly, this sense is at its keenest and shows its function as creative calm ; I can call it by no other name, I merely know that this calm of mine works from within to without—with it I am at the World's Centre."

All these are really states of Yoga or union with higher beings. In considering the source of true music we cannot omit that order of beings called in India the Gandharvas or "Music Angels".

From available evidence we may conclude that a musical audience may be composed of a greater number of inner-world than of physical-world listeners. Other ceremonials and ceremonial arts are in the same position—they are so constructed that they affect beings in subtler worlds than this—and as to man, they may affect his soul more than his brain.

As, according to our teachers of Theosophy, man and God are one, the larger and more important activities of man are the activities of the Solar Lord, and the music that is so

prevalent in the world to-day is one of the preparations for that time when the Gods, or greater angels, are to use the fine arts for the educating of man to those finer states of consciousness that we now so rarely contact. The Devas or angels are to be the hierophants or conductors of the great musical ceremonials being even now prepared. These great angels will make themselves visible at these festivals, and bring with them hosts of lesser devas, who may or may not be seen by all. That would depend upon the degree of clairvoyance one might have, but all would feel their presence, which is perhaps more important.

The occult use of sound is most important : in the East it is used in a way that has far-reaching effects upon man. They use *mantrams*, secret or rather private chants with words for the human voice. The mantram or chant has its presiding devatā—a form or being of the inner world helpful to man. When man's physical and subtler bodies are made to vibrate at a certain rate he receives a response from the devatā, and the chant is so constructed as to bring about this result more easily than seems possible by any other means. One of its effects is so to quieten man's physical, emotional and mental make-up that he is freed to give his attention to and receive impressions from the higher worlds.

We may sum up that, being vibratory, music—especially good music—sets into action the finer matter of our physical and higher bodies, eventually reaching the spiritual body and its "sense" organs, thus making it easier for the spiritual consciousness to impress itself upon us. Music is a powerful stimulant, in some cases literally amounting to an initiation into the beauty and power of the higher realms.

Great music is a safe method of gradually purifying and tuning mankind, so that it will eventually be able, without danger to itself, to awaken to the full the Olympian or spiritual fire at present fast asleep within us. A study of

Theosophy and Occultism will reveal just what this fire and the awakening of it means. Awakened too soon, it may produce madness; but to one ready for its awakening it will bring godlike powers, such as genius of the highest order.

When this consummation arrives man will be free, strong, happy, and a vitally interested co-worker in our Solar Lord's beneficent love-scheme—"His Plan" for His marvellous worlds in which it almost seems we have too much free will. Yet some day all our discords will end in perfect harmony.

NORMAN INGAMELLS

Art lies in the shadowy frontiers between reality and unreality. Art appears unreal, but it is not unreality; art has the appearance of reality, but it is not reality. The worth of art lies between reality and unreality. Painting and sculpture are arts because, while they aim at depicting real things, they contain something unreal. Even Yōkihi¹ was not ~~without~~ some defect in her person, and were she painted as she actually was the result might contain some displeasing element. The same is true of drama; while aiming at reality it nevertheless contains something contrary to the nature of reality. This is what art is, and this art delights us.

CHIKAMATSU of Japan

¹ The most beautiful Chinese woman that has ever lived.

THE GREAT VOICE

BY PROFESSOR B. S. MATHUR

LEOPOLD SCHWARZSCHILD has written a very thought-provoking book entitled, *World In Trance*, and has tried to read the lesson of the World War No. 1 in these words: "The voice of twenty years warns us that tanks and guns can be directed against a land of milk and honey as against a land of stones and barren soil. No magic of prosperity and social justice is capable of checking the hungry lust for power." In these words he has indicated his reactions as a result of the frustration that followed the last war in Europe. It is true that we have advanced far away from civilization and peaceful life because of the great lust for power and political prosperity. But there is no occasion for this measure of frustration and disappointment. The time will certainly come when peace, divine peace coloured by intensest spirituality, will dawn upon us. Even scientists, who have little connection with faith and religion, are thinking of some means of escape from human slaughter.

Economic prosperity and social justice will definitely take us near the cessation of war, and ultimately we shall form an international Brotherhood. To say that "the voice of twenty years warns us that in the business of enforcing peace and order there is no substitute for our own will and our own power" is to prescribe an endless strife and competition for more and more power. The world is power-drunk, and the

result is this threatening cloud of destruction and devastation. What is this "our own will"? What is this "power"? The answer is violence. This answer is strange at least to us Indians, who are on the threshold of a great revolution, and whose ancient doctrine is Ahimsā, harmlessness. Certainly there are substitutes for power and will; they are culture and international appreciation of art and literature. Is it for nothing that all who are intellectually alive are trying to establish an Academy to familiarise the arts and literatures of various countries? Some time ago it was Sardar K. M. Pannikar, who indicated in vivid words the need for interpreting Western thought to Indians. On cultural understanding we can build a structure of a lasting peace. This cultural understanding will lead to sympathy and toleration and fellowship, three things so divinely combined in real humanity. That stage will report our near approach to God; the Divinity inherited by man will have then its full play.

It is true that in the interest of the good of humanity there must be an immediate combination of sympathy, toleration and fellowship. But such a combination or consummation will not come for the mere asking. What is our aim? Success, and all-round success, to make us a free people in perfect possession of wealth and mental comforts. Such a thing, such a success will certainly demand some pains. So the first thing that we have to do is to be devoted to **work**. This work has to be ceaseless and very helpful in self-revelation. I say self-revelation because at best a man can reveal only himself. Generally he is not able to reveal himself. What he definitely reveals in the present stage of civilization is the animal and the beast in him. I may go farther and say that a man generally reveals not even the animal in him. He is worse than an animal. If an animal is beastly he is to be forgiven because he has no intellect. If a man reveals the animal in him he is definitely inferior to the animal, because

he claims to possess an intellect, which is clearly not associated with animals. A man has to reveal himself. If he reveals himself he reveals the Divine in him.

In the beginning of things there was nothing but God Himself, and in course of time He felt tired of His loneliness, and this world is merely the expression of the One in the Many. Therefore it is true to regard man as essentially good and divine. There are Wordsworth's famous lines:

Our birth is but a sleep and a forgetting;

The soul that rises with us, our life's star,

Hath had elsewhere its setting

And cometh from afar;

Not in entire forgetfulness,

And not in utter nakedness,

But trailing clouds of glory do we come

From God, who is our home:

Heaven lies about us in our infancy!

Wordsworth has spoken like an Eastern Sage, urgently conscious of the divine essence in all of us. But he does not stop there. These trailing clouds of glory and divine magnificence do not remain with us. So he continues:

Shades of the prison-house begin to close

Upon the growing boy. . .

The growing boy becomes the man who is face to face with so many complications in the world. These complications do not allow him to be divine. So what is urgently needed in the present circumstances is the knowledge of the great reality of Divinity in us. The moment this realization is possible, all external differences of colour, caste, creed and views will disappear, creating an atmosphere of an endless concord and fellowship. But for the creation of this atmosphere three things are needed, so very necessary for the achievement of success. Knowledge, planning and action are the three sides of the human triangle of peace, comfort and security.

Knowledge will tell us of a large number of intimate and intense bonds amongst people inhabiting the world. Planning will direct all our efforts in co-operation. All efforts not in co-operation, must fall short of success. Ultimately we come to Action. Action is intimately connected with knowledge and planning in mind. I would like to point out at this stage that action is just a thought issuing in action. Lord Krishna has said that thought is action in fancy or infancy. Again there can be no action without some thinking.

If we are conscious of the great voice of silence or of action, we can definitely think in terms of happy and constructive days. The voice of silence implies the silent hand that writes, and having writ does not retrace. Also the voice of silence implies a silent history of the past. The voice of action implies the present wars and their accompaniments. The companions are devastation and destruction. The great voices of silence and of action are persistent in one thing; at least they have one call, the call is for action and for bliss.

There is enough of ground for happiness. There is no room for disappointment, as there is no exhaustion possible of the vast possibilities of human happiness. The source is there, and we have but to tap it. There is no check; there is no limit. Our resources are vast; also there is enough intellect in the world to start the process of achievement. Only one thing is not there. We lack tact; we lack an incentive. All our dreams can cast away their mantle of dreamy unreality if we think and work. Suggestions are there; we have to take them. If we take the suggestions, thrown out ceaselessly, we can enter the cave of Ali Baba. Joy will be our constant companion.

B. S. MATHUR

A THEOSOPHICAL MANIFESTO

By I. MITFORD-BARBERTON

THEOSOPHY is definitely *not* on the map. I always wear a small Theosophical emblem, but I do not ever remember anyone coming up to me and saying, "Hullo, I see you are a member of the Theosophical Society." People look at it quizzically and wonder what it might be. Generally they associate the six-pointed star with some Jewish organization and wonder how the swastika and the star of David can be combined into one emblem. When one sees the Red Cross, the Scouts' fleur-de-lys or the Girl Guides' trefoil, one does not have to ask what they are, but recognizes them at once as emblems of international organizations for the help or benefit of humanity.

Our Society's emblem should be so well known and so synonymous with *Brotherhood* and *Service* that it is recognized instantly anywhere, and I suggest that we issue a Theosophical Manifesto in the form of a leaflet stating clearly what we are and what we stand for. Even those who know our badge often make the mistake of thinking that it is the mark of a religious sect, others that it is a society of occult research, while others think that we are a society believing in Reincarnation.

What we need is a clear statement of our aims, *not* with the object of gaining members or increasing funds, but simply to make our movement universally known as standing for *Brotherhood* and *Service*. A manifesto of this nature should

be sanctioned by Headquarters¹ and printed in the official language or languages of each country by the Section concerned, and distributed by the local Service Groups.

This Manifesto should be distributed among those who are in any way responsible for others, such as statesmen, teachers, clergymen, Government officials, factory and works managers, welfare workers, philanthropists etc. Anyone who is in a responsible position and likely to benefit or be influenced by knowing that there is such a society, whose members stand for unselfish service and love towards other men, irrespective of the barriers of race, caste, creed, sex or colour, should be sent this manifesto.

I suggest that the Manifesto might be worded somewhat along these lines.



Manifesto of the Theosophical Society

The Theosophical Society was founded 70 years ago, and its first object is "to form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour". This means that we recognize the kinship of every man and are responsible for the welfare of all. We teach this and we do our best to put it into practice.

The Theosophical Society has spread greatly. There are lodges in all the principal cities of the world, and its members are serious-minded people who are doing their best to help

¹ Every issue of *The Theosophist* has for some thirty years published one written by Dr. Besant and approved by the General Council of the Society. Several Section magazines publish it regularly.—C. J.

humanity. We know that there are many societies who strive to relieve suffering by feeding the hungry, clothing the naked and tending the sick. The Theosophical Society, while recognizing the importance of meeting these physical needs and in some measure working along these lines, nevertheless feels that the greatest need is a mental one.

We do not preach a religion, for we are not a religious sect; neither do we allow politics to be discussed, for we are strictly non-political. But we do our best to combat such evils as racialism, class or caste prejudices, political antagonism—in fact anything that is likely to breed discontent or ill-feeling between one person and another, or between different sections of the community, or between one race and another. We have members in every country and of every race, creed and colour, and we aim at mutual trust and respect, but above all Brotherhood. This Brotherhood does not mean equality. Obviously some people are more evolved than others. Even in a family there are elder brothers and younger brothers. It means a fair deal and equal opportunity for all.

We are not asking you for money, nor are we trying to get you to join our Society; but if everyone realized the Universal Brotherhood of Humanity, most of the unhappiness, fear, discontent, distrust and other evils would disappear. Above all there would be no more war.

I. MITFORD BARBERTON

IMMORTALITY TODAY

By KATE SMITH

THE pious hope of immortality after death is a back number. Immortality does not consist in an indefinite prolongation of the future. Prolongation of the unchanged self would be deathly, not immortal. Modern people want to realize immortality here and now. We have an inner conviction, which many of us have proved to be true, that the complete fulfilment of the present moment contains as much, for us, as all that is hidden in the future. If we can live right—in perfect poise, in perfect affection, in detachment in the midst of responsibility—we can come at a certain realization that is in itself the immortality men seek. The immortality is discovered in its own realization of itself. To know and value the perfect moment is to know what immortality is. It is not what men once thought it was. There may happen to be immortality in a little child of six going with its mother to buy a Swiss clock for her desk, more than in many a love-sonnet.

Yet the poets have stated the terms of the new immortality before all other men. Professor G. Wilson Knight says in his book¹:

“ . . . Though we must normally think in temporal terms and imagine immortality as a state after death,

¹ Quoted, by kind permission of the author, from *The Starlit Dome*, by G. Wilson Knight; Oxford University Press, London, New York, Toronto, 1941.

yet poetry, in moments of high optimistic vision, reveals something more closely entwined than that with the natural order. It expresses rather a new and more concrete perception of life here and now, unveiling a new *dimension* of existence. Thus immortality becomes not a prolongation of the time-sequence, but rather that whole sequence from birth to death, lifted up vertically to generate a super-temporal area, or solidity.”

It is that *something*, flashing out from an utterly different direction from that in which we have been thinking, which makes the immortal so strange to all beings living in time. It is a something, and yet it is a nothing, for it is what Space is.

Other men besides poets have their own yoga in their own work. Every man or woman who is temporarily responsible for the welfare of others, with full realization, with full effort, may have such great moments. It is the heart of religion. It is the reward of a lifetime devoted to metaphysics and philosophy. Mathematicians may know it. It visits farmers and foresters and physicians. The vision may fall to the presiding judge, or to the humble market-woman selling cheap vegetables out of a basket. Science and Art are its handmaids. It is the object of devotion, and it is the object of ceremony. All who face great pain bear witness to it.

Let no one imagine that it is a cheap or an easy achievement. On the contrary, it costs more than all one has. It demands that one be all compact of goodwill: more than that, of love; yet nothing sentimental. It demands a cleared space within oneself of snow-peak-in-ether detachment. It demands our hardest effort. Yet it does not come as a result of effort. It comes of itself, when it will, in a moment of poise and clarity. It is not confined to saints. It does not reject saints, nor favour sinners. It is not limited at all, to

any one, to any class, or group, or place. It is associated with duty. It is associated with a happy outgoing towards life. It is associated with service. It is associated with habitual nobility of character. There is no wishful thinking in the direction of the real immortality. It does not perpetuate the self. Every glimmer of it changes the self, for ever, so deeply that it goes far toward annihilating the self. It demands not instilled "unselfishness", but clean impersonal selflessness. Love, certainty, is its keynote.

In speaking of the immortality that is hidden within the moment, we must not seem to contradict immortality in the life after death, for this immortality follows on to that immortality—joins it, embraces it, makes it sure and solid and near, as it had never been otherwise. It is simply that immortality is, in itself, so very much greater a thing than can be said.

This is one of the great messages that belong to the age of aircraft: that immortality is not far off in a promissory hereafter. Immortality is here. Immortality is now. Immortality belongs to us, is native to us. We only need the right stillness, amid the right stresses, to become conscious of it. We cannot miss it when the moment comes. Immortality is not a mere theory of what may or may not happen to the souls of the dead; it is an experience possible to the finest minds and hearts among the living. It may be that this is how it came to be known among the living. Immortality today is recognized not as a doctrine, but as a challenging, gay, adventurous and profound realization of the truth.

KATE SMITH

THE HEARTS OF MEN

By C. JINARĀJADĀSA

ONE of the most difficult elements in training ourselves to be supermen is to understand ourselves as we are, and therefore to understand what other men are. This problem is dual. Just as we begin to understand God by understanding man, and by the love of God we understand man better, so similarly the individual and his Master are related.

There are certain stages in our growth where it is necessary for us to understand those with whom our lot is cast, and it is only by suffering at their hands, or being inspired by them, that we begin to understand ourselves. Equally on the other hand there are certain times when it is by inmost reflection, by dispassionate self-analysis, that we begin to get some glimpse into the nature of others.

The good and evil in us both exist as elements of the problem, and thus says *Light on the Path*:

All steps are necessary to make up the ladder. The vices of man 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.

But these virtues—I do not like to call them "negative",—are in the beginning not yet our truths of our direct experience. Later on, as we evolve they do become our most powerful truths. But in the beginning, as says *Light on the Path*, "though they create a fair atmosphere and a happy

future, they are useless if they stand alone." The merely virtuous man is "good for heaven," but often not very good for earth, as he is unpractical. There is necessary for him a more virile element, and so we have the Master saying: "The whole nature of man must be used wisely by the one who desires to enter the way."

We need to know ourselves, and that is the hardest of problems. I presume till we come fairly near to Adeptship we shall not know ourselves as we really are. Each of us enters life with a "self" which he has built up from past lives. Already a trend to that self has been given by the mode of its individualization and by its Ray. So, as we come to the entrance to the occult path, already our self is fashioned. We have been already so constructed that we cannot approach any problem in a truly detached way. Our "temperament" is already there, and therefore we go about with a measuring rod of that temperament as we try to measure the world and its men. It is most difficult to free ourselves from this temperament of ours. I think for those of us who enter nearer to the centre of Occultism, one result of Karma is to have that temperament disburdened of its past, so that it may be more a reflection of what is to be in the future. In other words, we are triple; first, we are as we "are", but secondly, part of that "are" is as we *were* in our past lives; and thirdly, mysteriously part of that "we are" is that Divine Archetype in the mind of the Logos, for we are being slowly drawn to become that which is predestined, the Adept of our particular Ray. Therefore, we have to detach ourselves from the past, and weigh ourselves less in the balance of present and more as in the balance of the future.

Again, *Light on the Path* says: "Learn to look intelligently into the hearts of men." But it is only the Adept who can do so. The Master K. H. pointed out to Colonel Olcott that though he, H.S.O., considered himself free and liberal, with

no tinge of conservatism, nevertheless he had an extreme conservatism, not the conservatism which he had before he came into the Theosophical Society, but another type which he developed after he entered into the Theosophical work.

Life is often a means of teaching us what we really are. There are several ways in which we are taught that lesson. We may, for instance, be in a family with many brothers and sisters, who are not congenial to us because they are always telling us exactly what we are, pulling us to pieces and telling us a few home truths. That is a troublesome training, and when we grow up we are glad to get away so as to have an independent life of our own.

In some cases, I think one value of marriage is that somebody who is close to you tells you exactly what he or she thinks of you. You stand face to face against somebody whose individuality you cannot deny, and you are forced to understand what you are—at least, to listen to be told what you are. Sometimes it is a very hard lesson.

Sometimes the lesson comes when we have to work under some chief, in a type of work on which our whole bread and butter depends, and he "slangs" us all the time, it may be unjustly mostly. We realize that we cannot throw up our job and be free. In that experience we are taught a little to know what we ourselves are. We may have finished a job and rather pride ourselves that we have done it well; then our "boss" comes along and says, "This is wrong, that is badly done," and if he is of a rough type he tells us brutally something of what we are.

All these difficult elements in life are intended to reveal slowly to us what we are. It is very much like a pair of spectacles which has been handled so often with damp fingers that there are marks on the lenses and we do not see things fully clearly. We have to take them off and wipe them, so as to see more accurately. In the same way these experiences

of life enable us to look outside of us, and into ourselves, and then to "learn to look intelligently into the hearts of men".

Each one of us who is committed to the Great Work has the supreme task of aiding our fellowmen to "learn to look intelligently into the hearts of men". So often our instinct is to condemn another, because we are conservative and cling to certain experiences of *our* past. Our hostility is due to the fact that our past is not the other man's past. He does not see anything needing to be condemned, but we do. Nevertheless, since we are keen on helping him, the first problem is, What is he *really* like?

Each of us as the "I" must understand, and the whole process of unfoldment to Adeptship may from one angle be said to be learning to look intelligently into the hearts of men. Into the hearts, not so much into the minds; for it is the things of the heart that direct the most powerful of reactions. A French writer and great moralist once said, "Great thoughts come from the heart." That is so, for when he says "from the heart", he means the flash of intuition working through the higher emotional nature.

Our task is to look deep into a man and to understand what he is, just as a doctor has to diagnose a patient. The patient may tell the doctor that he has all kinds of things wrong, but the doctor does not necessarily pay full attention to the catalogue. He uses his stethoscope and tries to diagnose in all other ways possible, not by the man's account—which is of course taken into consideration—but by what the man is as he reports himself to be through his organs. In exactly the same way, we have to look intelligently with a dispassionate mind into the heart of each individual. What was the *motive* which drove him to such and such an action? When we have discovered, even if only partially, that motive, then afterwards we shall gain some glimpse of what we can do to help him.

C. JINARĀJADĀSA

THE SEARCH

By M. R. WALKER

IN search of the meaning of life, we stand at a cross-roads, and as we look at the signpost we see these words: "Science", "Religion", "Philosophy", marking different roads, each well-defined, broad, clearly marked. But which will lead us to the right goal? On which road shall we walk most easily? Which will tell the truth about life? And the truth has various depths: the superficial facts of actuality, the thoughts and conclusions we may form about our relation to those facts, and the deeper realities which mean truth to the soul.

By science, testing every step of the way, man has examined his physical conditions, using the five senses aided by mechanical instruments for analysing and investigating: scales and weights, the crucible to test the effect of one substance on another, the microscope and telescope (the latter being in modern days a magnificent instrument of power, showing the vastness of the universe in which our earth is an insignificant little pebble), and the whole mass of complicated modern machinery worked by the dynamic power of electricity.

This road of science has led us to the illimitable. We, who were baffled by the small complications of our personal lives, are now amazed by our own complete insignificance in a scheme of limitless extent. The stately mansions of scientific thought seem chilling in their vastness to the ordinary mind.

Is our consciousness, then, merely a slight flicker in the vastness of a great mechanical universe?

Voltaire wrote of a man who had a great desire to learn the truth about everything. One day, walking across the sands, this man's wish was granted. He looked down, and the grains of sand had become innumerable, minute universes; he looked up at what had seemed a calm, blue sky, and beheld the unutterable gulfs of space, in which hung universes as innumerable as the grains of sand. Desperately he prayed that the terrible gift might be taken away from him.

We, who know also the dreadful possibilities of devastation and destruction put into the hands of men whose desire to dominate renders them as unfit to handle power as they are eager to grasp it, may well ask if the simple life, lived in tune with nature, is not the best man can achieve. But, having once had our eyes opened, we cannot go back to the simple life as unspoiled children of nature. Nor can the world, unless civilization is to fall to pieces. For it is made possible only by methods of science, with its splendid orderliness and smooth distribution of the necessities of life, which may be immensely improved by a further application of scientific thought in planning.

But science taken alone shows us only the outer shell. What about the world within, the inner, personal dimension, in which our hope and interest are born, in which the source of all our activities is to be found? Through this realm philosophy and psychology—taking divergent directions—can guide us a certain distance, the latter giving the intimate personal approach, the former a magnificent grasp of universal principles. Along this road we may attain wisdom. As the lower mental capacities have built great edifices in the physical world, so throughout the ages to the present day, philosophers have planned and built their thought world. Their aim has been to find a purpose in life, to help man to

bear his troubles stoically, to give a reasoned hypothesis covering all the facts of our complicated existence. But humanity still feels a sense of chill dissatisfaction.

In the past, religion held the control of man's inner nature. It provided him with faith, hope, charity. The cold clarity of science, however, has thrown doubt on his deeply cherished beliefs. Can they be true? His soul still says, "Yes", while the critical mind, trained in analytic thought, denies it. Science, unable to satisfy the heart and soul of mankind, has yet cast doubt on his beliefs, and in despair many have discarded all spiritual faith, even to belief in God.

Yet the human belief in God comes from the fact that so many have a subtle sense of a higher power overshadowing them, endowing them with consciousness. From this they postulate that behind all beings is a greater power than they are conscious of, whom they vaguely sense as Mind, Love, Wisdom, Creative Being.

This power has been personified to the Christians as "Our Father", and "father" indeed is a very good description of what this overshadowing power is felt to be. The Christian is rarely philosophical, but the Hindu, on the other hand, has inherited a deeply philosophical religion, naturally not fully understood by the masses, a deeply scientific search for this Great Power, for the Yogi can delve into his own consciousness and describe the subtle stages of attainment as "the Path".

This is then another way; but we must return to our starting-point, farther back along the road, in order to perceive the faint path leading upward from the road. This is the way of Union. "Yoga", in the philosophy of India, means Union, and is from the same Sanskrit root as our word "yoke". Union with the Supreme is the path of the mystic. By delving deeply into their own consciousness, the yogi and the mystic reach an inner state, a great expansion of being, a realization

of love and wisdom, beauty and truth. The root of these great things is within us, and to reach a state of awareness of this supernal life is Yoga.

Few come to this state. The complete concentration upon our smaller interests blocks the way to realization of the greater power. We have created around us an artificial entity—a being who demands certain gratifications, who is wrapped up in a cocoon of desires, fears, hates, calculations—and this smaller being we call "I".

When that great personality of the Hebrews, Moses, went up into the Mountain and brought back "the Tablets of the Law", he no doubt raised his consciousness to his own higher self, and by doing so became one with the wisdom of the Cosmos, and returned to everyday life with its teachings. That he was obliged to substitute lesser laws, known to us as "the Commandments", the least amount of discipline necessary to decent living, was because the children of Israel at that day were not ready for the higher teaching. Nor indeed are we at the present day, until we can still the lower nature and tune in to the higher truths.

The many will still pour along the great roads of science, religion and philosophy, and know not that they have passed on one side the faintly marked-out path which leads to an abundance of life beyond their imagination.

M. R. WALKER

REVIEWS

The Nature and Function of the Soul, by E. L. Gardner. Theosophical Publishing House, London.

In this small booklet of only 32 pages, the author unfolds in simple language his exposition on the instrument of cognition—the Soul, and in its study finds an explanation of both the likeness and distinction of sleep and death. He examines carefully the human constitution, both in its personal and spiritual aspects, with its three masks—physical body, emotional nature and mind—through which the Spirit functions, and shows how "life derives from universally diffused Spirit, hence the statement so frequently met with in occultism that all life is one." Spirit, however, "becomes individualized in man and, during numerous incarnations, the ego suffers and benefits under the illusion of having an independent and separate existence."

Soul is the rather vaguely descriptive term usually understood to apply to whatever is in use as a body after physical death. The author identifies it as "the astral body", the emotional nature and the mind of man, and it is this

soul that "garners a harvest of experiences during each physical life and later provides the plan, an ever-changing blue-print, which determines the quality of the new physical body when the human spirit is again to be reborn on earth." The reader is told that with deliberate effort and a certain simplicity of heart and mind, an emotional quietude and a mental ease and poise, it is possible self-consciously to enter the world of the soul and gain at first hand some understanding apart from physical experience of its comparative reality. "The integration of the physical senses into One Sense accompanies the attainment of self-consciousness in the human soul. Through that One Sense, consciously directed by the human spirit, all *can* be known and realized."

The work is an excellent handbook for the student who would delve into the inner nature of Man.

H. Z.

Concentration and Meditation, by Swami Sivananda, Rikhikesh, India. Rs. 5.

There must be few aspirants to the spiritual path in India to-day who

have not at some time taken up a book by this well-known writer on yoga. His vivid, rather staccato style, the breezy enthusiasm that breathes through every one of the 400 pages of this work provide just that tonic which the young seeker to self-realization needs in the hard early days of his practice. Perhaps a critical eye would detect many repetitions which could with advantage be pruned away in a later edition. The book seems rather to be the fruit of personal talks to his disciples. Those who know the Swami's many books will not need to be reminded now of his wide tolerance, his vivid grasp of the difficulties that arise in the pilgrim's way and of the many remedies for overcoming them. We have them all here. In the simplest language, Swamiji tells you just how to choose your environment, your mode of meditation. He speaks of the advantages of seclusion, and of its dangers for the unprepared, of the snare of company and gossip, which dissipate the dawning spiritual power, of the glorious fruits when success has crowned your steady practice. Nor does he confine himself to the *Advaita*-realization; his path leads equally to the blissful vision of the Supreme in personal form, as Krishna, Shiva, Devi, or the Christ. The sanity, the balance, the wise commonsense of his method join with a knowledge of what the ancient books have taught, to make this a useful

manual for those who seek God along any one of the roads taught in the Indian traditions.

D. G.

Thus Spake Vivekananda, published by Sri Ramakrishna Math, Mylapore, Madras, As. 8.

A neat little book, with an attractive cover design, whereon we see the inspirer of India's youth about a generation ago, in his characteristic defiant pose. The editors have selected here about 200 striking passages from the speeches and writings of Swami Vivekananda, mainly directed to "wake up India" from the sleep of centuries and the apathy of near-death. Great as the difference in spirit between this prophet of action and his divine teacher, Sri Ramakrishna, may be, there can be no denying the power in his work. It is he to whom we owe the charities and the efficient institutions of the Ramakrishna Mission, educational and medical, with which the land has been dotted over. It is he whose fiery words aroused hundreds of young men to give their lives to the service, to the uplift, of their afflicted brothers and sisters in this great sub-continent. And here we have a good and representative selection of the sayings which put life in their hearts, strength in their hands, and the glow of a new vision in their eyes.

D. G.

The Use of History, by A. L. Rowse. English Universities Press Ltd. —4/6d.

The author is an Oxford don who teaches History. The aim of this most readable book is to show what an intensely fascinating study is History if properly understood. All of us who have had to toil through history at school have gained very little out of it. Even in college days the pressure of examinations has taken away any fascination there may have been in the problem of the doings of mankind as revealed in history.

There are three reactions to history; one is the famous statement of Gibbon in his *Decline and Fall*: "History, which is, indeed, little more than the register of the crimes, follies, and misfortunes of mankind". The second is the statement of Mr. Henry Ford that "History is all bunk". The third is the deeply philosophic conception of Croce that, since from the standpoint of philosophy the past is in the present, "all History is contemporary History". There is also the famous statement of Thucydides that "History is philosophy teaching by examples". Mr. Rowse surveys the attitudes of various great historians towards the problem. Each great historian from Thucydides to Gibbon, Macaulay, Carlyle and others, establishes his own framework and considers the world's events as from within that

framework. Is any one of these viewpoints more fundamentally true than any of the others? On this the reader of this book will hesitate, but a clue is given by Croce, who has written much of the philosophy of history, in his sentence: "Since every affirmation is a judgment, and judgment implies category, the constitutive element of historiography is the system of judgment-categories."

A Theosophist can find a deep interest in history, if he accepts the Theosophical conception of the evolution of the universe and all mankind, in great cycles for the former, and through races and sub-races for the latter, within a framework which includes not merely the past and the present but also a future. He has then a definite "system of judgment-categories". If at the same time he considers evolutionary processes as also the operations of a Divine Mind revealing itself as matter, energy, life and consciousness, then the division between history and philosophy vanishes. Every event, however trivial, is a part of the great self-revelation of Divinity. He will then reverse the dictum of Gibbon and see that history is a record of the strivings of mankind, rising on the stepping-stones of its dead selves, to grasp a divine happiness that seems near but yet eludes men, because of the obstacles which they have placed in their path.

C.J.

Isis and Osiris, by Lawrence Hyde, Rider, London: 21/-

From time to time, the Theosophist and the student of Science or Philosophy has to review and revise his own approach to his subject in the light of progress of thought in the world outside. Arguments and analogies which carried weight and conviction in 1890 or even 1915 fall very flat to-day. There has been a great change in the direction of modern thought, to which we have to adjust ourselves and our modes of expression if we would make what we have to say of use.

A world which has demonstrated, not the all-dominance of matter in a universe knowing nothing of the non-material but the practical non-existence of matter as a real substance, has had to recast its philosophies. An almost subconscious admission that in such recasting the West, which had erred most in the direction of blind and arrogant materialism, can learn much from the once-despised religions and philosophies of the East, has led the leaders of modern thought in the West to look towards the rising sun for their new orientation of thought.

This book, which is written in a style suitable for the scholar and philosopher as for the general well-educated reader, approaches modern thought with this reorientation in view. It deals clearly with recent developments in thought on Science,

Psychology, the Psychic Sciences, and faces bravely the recent evidences for the existence of the Soul, its survival of the change known to us on this side as death, the nature of the consciousness of man, and of its hidden layers, wherein so many of our actions have their source and power. It even discusses in brief the significance of sex and touches on several of the obscure problems with which this tremendous force confronts our life, as personalities and in society. It speaks of art, and of the transmutation into useful channels of the powers and experiences of men and women, and shows how modern thinkers are feeling out, gropingly, towards the mystic and spiritual ideals which the East has so long held out with confidence and knowledge to a hitherto-sceptical Western world.

Readers of discrimination will find in this book, which covers so wide a field, a mine of thought, well-displayed and certain to provoke many new illuminations in their own mind. That the writer's reaction to certain phenomena in the life of religion is essentially cautious, even where it has dropped the blind and cynical unbelief of a previous generation, need not offend even the religious devotee, for he also is a lover of Truth, and must not fear to find Truth in any form wherein it presents itself to him.

D.G.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

OCTOBER 1946

OFFICIAL NOTICE

In accordance with Rule 46 of the International Constitution the Executive Committee of the Theosophical Society has decided to hold the 71st Annual Convention at the Headquarters of the Indian Section at Benares. All the arrangements in connection with the Convention will be under the direction of the General Secretary, whose statement is given below.

C. JINARAJADĀSA,
President.

SEVENTY-FIRST INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY, BENARES, 1946.

1. The 71st International Convention of the Theosophical Society will be held at Benares, at the Indian Section Headquarters during the ensuing Christmas week.

2. All members of the Theosophical Society in good standing, including Young Theosophists, are welcome as delegates, and they should register their names as such with the General Secretary, Theosophical Society, Benares.

3. The Convention is open to non-members of the Society also, provided they are in general sympathy with the Objects of the Theosophical Society. Such non-members, desirous of attending the Convention, must first send their applications to the General Secretary of the Indian Section, through the Federation or the Lodge officers, or through some well-known member of the Society.

4. A certain limited number of rooms are available as special accommodation. Those who remit Registration fees and rents for rooms as specified hereunder) before 1st December, will have rooms reserved for

them. As far as possible, the wishes, if any, communicated by the applicants will be attended to, subject to preference being given to the aged, the sick and women, where other things are equal. No guarantee, however, can be given with regard to reservation of any particular room.

5. No special accommodation can be guaranteed for those who apply later than 1st December 1946.

6. The fees and charges, as fixed by the Executive Committee of the Indian Section are :

Registration for Delegates	...	Rs. 2 0 each
For visiting non-members with previous permission	...	Rs. 5 0 "
Members of Youth Lodges in good standing affiliated to the All-India Federation of Young Theosophists	...	Re. 1 0 "
General Accommodation in addition to		
Registration	...	Rs. 2 0 "
Special accommodation from	Rs. 10 to Rs. 15	0 "
Cot	...	Rs. 3 0 "
Chair	...	Re. 0 8 "
Chowkie	...	Re. 1 8 "

Special terms for other extra requirements

7. All charges are payable in advance.
8. Other information remains the same as in previous years.
Address all communications, remittances, etc. to :
The General Secretary, Indian Section, The Theosophical Society,
Kamacha, Benares. U.P.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Austria

The first issue of the Section magazine, *Adyar*, April-May 1946 has been published. A review of the reconstruction of the Section is given, and as all the books have been

destroyed, the journal is filled with articles translated from other Section magazines and also quotations from books. This is done so as to bring the members once more into contact with the rest of the Society and with the basic writings of the leaders.

Argentina

The 27th Annual Convention of the Section was held in April in the city of Santa Fé. It was a very successful meeting, not only from the point of view of the organizing secretary but, more important, because of the spreading of Theosophical ideas and the forming of closer links of Brotherhood between the Theosophical workers. Before the opening of the Convention itself, daily social meetings were held for members and friends. These meetings included music and short talks on subjects of interest: "The work of Theosophy at the present moment," "The Family and the State in the light of Theosophy," "The role of man in the evolution of the world," etc.

The General Secretary, Señor Olivares, reported that a considerable amount of literature, including the Presidential Address of C. Jinarāja-dāsa, had been printed during the year.

The Section had in April 1946, 53 Lodges and 870 members, a net increase of 77. The General Secretary spoke on the radio and gave greetings from the Convention to the people of Santa Fé.

Some 70 people attended the annual banquet. An excellent picture of the party is given in the magazine. Those present at the banquet included representatives of the local press

and prominent artists and other sympathisers.

The Convention was closed, as with a clasp of gold, by the foundation in Paraná of a new Theosophical Lodge, for which purpose the Convention transferred itself across the River Paraná to the City of Paraná, the capital of the province of Entre Rios. The new Lodge bears the name Fé y Confianza, "Faith and Confidence".

Cuba

The Propaganda Committee of the Cuban Section has begun the publication of a monthly *Bulletin of Theosophical Teachings*, and they announce that the first number is completely sold out. The purpose of the *Bulletin* is to try to carry out the ideal expressed by the President in his inaugural address, that Theosophy should bring to men and women the breath of hope and awaken within them the kingdom of happiness, thus "lifting a little of the heavy karma of the world."

According to the magazine *Teosofía*, which is the official magazine of the Eastern Federation, six talks on Theosophy are given each week on the radio stations in Cuba. The special Convention to pass the amended Constitution of the Section met in June at Sancti Spiritus and passed it by a large majority. The division that existed between certain Lodges

and the Executive has disappeared with the new and more precise rules of the new Constitution.

Malaya

The Selangor Theosophical Lodge, Kuala Lumpur, Malaya, has started work once again. The Lodge lost its records and many books, and owing to the shortage of houses in the town it is not yet able to have its own building. However, one of the members from the Singapore Lodge has moved to Kuala Lumpur and has brought with him some books as a free gift for the renewal of the Library. Adyar has managed to send back numbers of *The Theosophist*.

Bolivia

In a personal letter from La Paz, Bolivia, a member writes that he was so pleased to hear from Adyar that he translated the letter into Spanish so as to read it to the Lodge members who wanted direct news. A lecture was given in the Public Library of La Paz, entitled "The Two Wisdoms", the lecturer finding that scientific subjects are the most appreciated by the audience. The members are endeavouring to establish the Bolivian Section, giving weekly talks on the radio and public meetings in the Lodges, and soon they will start another special course of public lectures.

Norway

The magazine of the Section, *Norsk Theosofisk Tidsskrift*, prints a list showing that a number of our classics are translated into Norwegian. The articles in this number are interesting and varied: an outline of Theosophy giving its main teachings in relation to those of other religions, an article showing that our philosophical ideas do not offend those believed outside the Society, an article by Dr. Besant on the inner bodies of man and another on Karma and Social Reform, one on "The Doctrine of Reincarnation in the Ancient West", etc. There is also an interesting short comparison between some of Sir Aurel Stein's discoveries in Central Asia with the statements of H.P.B. in *Isis Unveiled* about the ancient sea in the centre of Asia and the White Island and its culture.

Holland

The Netherlands Section held a Summer Convention on the 27th and 28th July at Utrecht, when about 250 members met on problems of the future. Regarding the question of Youth, the decision was made that there should be no division in the work because of age though there would exist a group of young Theosophists. One evening was dedicated to Art and a gifted member of the

Section gave a dance recital of her own compositions.

After the Convention there was a National Summer School at the Huizen Centre, and about 150 members attended, living in tents on the grounds. The subject chosen as the central theme was "The Way to the Self". During the evenings there were camp fires, musical performances, and modern dancing.

Following the Summer School there was an international gathering, also at Huizen during August. Representatives from Britain, Sweden, Denmark, Belgium, France and Switzerland attended and many excellent talks were given, most of which will be published in *Theosophy in Action* and *L'Action Théosophique*. Shrimati Rukmini Devi arrived from Adyar in time to address the members of this gathering on the value of Art in bringing about international understanding and also on the subject of dance and music in India. She also gave some talks to members in Amsterdam.

Germany

Permission has been received from the authorities in all sections of the British Zone in Germany to organize Theosophical Lodges and hold meetings. Similar permission is expected shortly from the American Zone. Herr Ernst Pieper, who is a publisher of Theosophical works, had

all his stock destroyed by the Gestapo. He is, however, planning to begin publishing again. As some members in Sweden and Switzerland have arranged to print a German edition of 5000 of *First Principles of Theosophy* for free distribution to German prisoners of war in France (there still remain a million of them), the German members have asked for a few copies. Publication is difficult at the moment, and also mails for books are not yet open from India.

A letter from a British member now with the Administration in Germany (Hanover Region) gives some news. She contacted one of our members and found that there was an organized Theosophical Group, consisting of about a dozen people, who meet once a fortnight. They have only two Theosophical books in German, *First Principles of Theosophy* and *At the Feet of the Master*, and are in great need of more literature in their own language. All their Theosophical books have been confiscated.

India

The Northwest Federation was very active during August with an Annual Session and a Summer Camp held at Pahalgam, Kashmir. There was first a Theosophical School for one week; then distribution of over 2500 Theosophical leaflets in English, Urdu and Hindi; Theosophical books

and pamphlets were bought at the bookstall by the 400 visitors; Great Teachers' Day was celebrated by leaders of Hindus, Muslims, Sikhs, and Christians; a magic lantern lecture was arranged in the camping grounds showing Theosophical leaders; talks were given to scouts, pupil teachers of the Government Teachers' Training School, college students from Srinagar, and to women teachers; and the decision that the North was now ready for Theosophy culminated in various suggestions for contacting the people. All the lectures were in Hindustani and there were also musical concerts, evening camp fires, an exhibition of pictures and charts, and gatherings of women and children.

The Annual Session of the Bihar Theosophical Federation held on August 18, 19 and 20, at Monghyr, under the presidentship of Mr. Rohit Mehta, General Secretary, Indian Section, was an unprecedented success. The most important function was the All-India Mel-Milap conference for Hindu-Muslim unity, held on 20th August under the distinguished chairmanship of the Honourable Sri Krishna Sinha, Premier of Bihar. On this occasion important speeches were delivered by Dr. Al-haj M. Yunus, Bar-at-law, Mr. Rohit Mehta and Mr. Abu Zafer, M.L.A., a prominent member of the Muslim

League. Mr. Rohit Mehta pointed out that the solution of the communal problem lay not so much in the hands of politicians as in the hands of common men and women who have to live together on common soil. The right approach to the solution of the problem, he urged, lay on the emphasis of cultural, ethical and religious unity.

Amongst the other important functions of the conference were the Youth Conference, Children's Social, Women's Conference, presided over by Shrimati Shreedevi Mehta, and Community Singing and a Scout Rally. Very instructive and inspiring speeches were delivered by Professor I. H. Rizvi on "The Child Krishna" and by Mr. Rohit Mehta on "Today and Tomorrow" and "The Search for Happiness". There was enthusiastic response from the public. All the meetings were very well-attended, ranging from 1000 to 2000 people. The large and spacious Town Hall where the public meetings were held was always full. Women of this place have decided to form themselves into an association. Teachers have also felt the necessity of such an association, particularly for discussing the various problems relating to the education of the child and for establishing contact with parents and guardians.



THE THEOSOPHIST

ON THE WATCH-TOWER

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THERE are many types of enmity in the hearts of men and especially among those who pass for the most civilized. The fierce rivalry of the brutes **Colour and Race** still hangs round us an aura, though we have **Prejudices** to some extent sublimated it and called it "legitimate" business competition. Proverbs say that love rejected turns to hate. That surely is only in some pervertible natures, for obviously in them it is a love that hungers to possess and not to give to the beloved. But a perversion of love common to all peoples does take place when the love of one's country swiftly transforms itself into the spirit of war against another people.

A swift analysis of human nature shows us that certain enmities, like certain germs, are "endemic" in us; they are part and parcel of our equipment as human beings. The most violent, at the moment, of these enmities is that of "colour." There is no distaste greater, or scorn leading at times to callous oppression, than that of the white population in the Southern States of the United States towards the Negroes, nor that of the white peoples of Natal towards the

Indians born and resident there for some generations, and in all South Africa towards the native Africans.

In South Africa especially, we know that economic issues are involved, for large numbers of Indians still live in Natal under a sub-standard of living (from the white standard), that is, they can live on less, can crowd more together in a house with no discomfort, and ask towards their well-being *less from life*. But this asking for less from life clashes with the whites who ask for more, because of their standard of living. The Indians in British Columbia, Canada, are denied citizens' rights, though they pay the citizen's usual taxes.

This colour problem as a race problem is inevitable where one race, richer and more equipped in the amenities of so-called "decent life" lord it (by tradition, if not by actual social ostracism or legislation) over a less-equipped people. There are of course certain standards in the modern life of communities which are essential, though even in them the whites are often slack and deficient; proper sanitation, with water-closets and not shanties in the back garden with cess-pools, is the A.B.C. of modern life; and an absence of overcrowding is the *sine qua non* of decent civilized life, although scant attention is given by white municipal corporations in their cities, especially to the overcrowding among the sub-standard wage earners. In order to stamp out tuberculosis in some generation in the future, medical science has determined what is the minimum cubic feet of air needed for each occupant of a room. There are dozens of changes necessary in our lives, for brown or white, yellow or black or red, which are life's essentials, if men are some day to abolish certain diseases now endemic in mankind. Each country varies as to what are its endemic deficiencies in health; but there is no question what to do to abolish them. It is now recognized that in Africa, to save men and women

from the ravages of sleeping sickness, the only remedy is to remove them, by force if necessary, to regions where the tsetse fly, the "carrier", does not live. It is only with rigorous enactments and firm enforcements that the dread yellow fever is slowly being brought under control. There are definite changes that are inseparable from the advancement of human affairs in the material domain. While so many are ready to regard doctors as our exploiters, the well-informed, however, know that in this matter of sanitation and public health, the pathway of the doctors is set in the main in the right direction.

Among these endemic enmities in men is that of "race prejudice" which is often a "colour prejudice", though colour is not necessarily a factor, since white so-called Christians have fiercely hated *white* Jews, and have not infrequently approved of the horrors of Jew-baiting. As old as the hills is colour prejudice, and sometimes one feels despairingly that it will remain as long as the hills remain, at least among the masses, though these "masses" are found more among those who stand in the forefront of life by education and by economical well-being.

The factors in colour prejudice are far too many to enumerate in an editorial. So deep is the prejudice that when one element in it is explained away, another promptly takes its place. The problem in India is not of race or colour, but of "caste". As to colour, in the main the colour of the Indian is brown (though for some English children it is black, as in all ~~innocence one~~ child dispassionately, as a mere fact, said to me as I stopped to gaze at him in 1944, "You are black"). It shades off in South India to a coffee black among some Dravidians, who yet have an admixture of the Aryas; the colour can also be a light brown, and in Kashmir, especially among the Brahmins, a white, with blue eyes. Perhaps the story how colour prejudice (under the form of caste prejudice)

arose in India is not without interest. In India "race" has naught to do with "colour".

* * * *

Thousands of years ago India was peopled by a dark race, called to-day Dravidian. They had an advanced culture, and in South India high philosophies. Cities in the north were few and far between and great forests abounded. Then from over the Himalayas came wave after wave of white migrations, and they descended into the Punjab through the Passes. These peoples called themselves "Ārya", *i.e.*, "noble"; they worshipped the many Gods of the Hindu pantheon, called the "White Gods". The worship of the Gods centred round the hearth-fire and each Ārya himself officiated as the priest, repeating prayers and chants in Vedic Sanskrit, a language clearly then understood by the Āryas. These immigrants were a haughty martial race, and subjugated by conquest or treaty the Dravidians of the land. But distinct from the cultured Dravidians were primitive peoples, living mostly among the hills, worshipping with blood sacrifices deities called by the Āryas the "Dark Gods".

At the beginning all the Āryas were without distinction of caste; each was in turn house-priest, homestead-keeper, and warrior. As the old Sanskrit became archaic and difficult to follow, one group of Āryas dedicated themselves to worship the Gods (for a fee or a present) in the name of those who could not properly conduct the rituals or did not have the time to perform them. Thus arose the caste of the Brahman. Other Āryas dedicated themselves to the protection of the community to suppress rebellion among the conquered and to conquering new "living spaces"; these became the Kshatriya caste. The vast mass of the Āryas devoted themselves to agriculture and trade, without which the communities could not exist; these became the Vaishya caste. There was no thought of "caste" then.

An interesting fact is that these *white* conquering immigrants proudly called themselves Sa-varnas, *i.e. men with colour*; and they called all non-Āryas, the dark original inhabitants, "A-varnas", *i.e. men without colour*. As the Āryas spread throughout the land there was the inevitable intermingling of Ārya and Dravidian.

It is here to be noted that the problem of "colour" in India was a problem of *culture*; habits of thought and action, religious observances, even what is eaten or avoided, are a part of culture. Where two cultures were in the main similar, race-blending took place, even when there were differences of colour as between Ārya and Dravidian. Where men have to live side by side, the idea of conqueror and conquered fades away as generations pass, and love and material interests sway over race prejudices.

But in this blending, the line was strictly drawn against the primitive inhabitants of the land, for their cultural environment was different and unassimilable. These people were called "Avarnas", and were employed as servants. But even among them the Ārya culture slowly spread, and little by little interblending took place between Ārya and Avarnas, and a new caste, Shūdras, arose and were admitted to the Ārya fold. Where no cultural assimilation was possible, the masses remained "untouchable", as bringing with them sometimes a possible physical infection and always an invisible one of animal magnetism.

After long centuries, these Ārya-Dravidians, the Hindus of to-day, of many shades of colour, have settled down to live in one land, separating themselves into castes and sub-castes. The sacred truths of religion, especially the hearing of Vedic mantras, were reserved to the three higher castes; and fearsome penalties are outlined in some law codes against anyone who, not entitled thereto, might listen to Vedic chanting.

All throughout the life of India, what marks "caste" is not language, nor colour, but only certain marks of a common culture. To-day, the word "Brahman" does not signify a man of the highest Hindu culture. In many parts of India, especially in Northern India, men who are not Brahmans are to-day leaders in the arts and the sciences. And strange to say, to many poor Brahman families, without education or standing, only one profession is left, that of being—cooks.

I leave out of this problem of caste the 90 million Muhammadans who live in India. *Culturally* there is very little to distinguish them from the Hindus; but because Islam insists that each believer in God shall also accept the Prophet Muhammad as God's last and *final* messenger, whom it is the duty of all to follow, Hindus and Muhammadans living side by side have each group a ring "pass not" round them. It is another instance where religion instead of uniting men divides, and Hinduism and Islam are alike in this disservice to men.

* * * *

In this most thorny of all problems, there are surely two aspects—the legal and the social. It is impossible by any legal enactment to force peoples of different cultures to mingle socially; that must be left to the free action of the communities concerned. But where within a nation legislation is enacted discriminating in favour of one community, as against another, a wound is made in the side of the nation's invisible body, from which vitality slowly ebbs. For the Law of Karma exists, for the nation as for the individual; and the old Hindu maxim of the sages, "the tears of the poor undermine the thrones of kings", is exemplified in every nation to-day, where laws and customs are permitted which cabin, crib and confine the God-given nature of man with the shackles of race, class or caste prohibitions. The richest nation (in wealth) and the most advanced (economically) among all the nations is the United States of America. Is the struggle for life for the

individual less there than in the centre of Africa? And yet, what else is civilization for? It is because long long ago India did achieve this ideal, and the impetus of it still is manifest today—for neither wealth nor property nor title is the standard in India of the value of a man for the community, but "soul power"—that India has still a hidden power wherewith to inspire the world with her culture.

* * * *

I have said that the problem of colour prejudice is as old as the hills and that perhaps it will remain so long as the hills remain. But I have forgotten that *one nation has solved the problem*. It is Brazil. Brazil is the largest of all South American countries, not only for territory but also in size of population, which to-day is forty-one and a half millions. Like the United States and the British West Indian colonies, Brazil imported Negro slaves, but in Brazil there were none of the horrors of ill treatment depicted in *Uncle Tom's Cabin*. The Portuguese people have never had a deep-seated antipathy to colour, and in the Portuguese colonies interblending has taken place. In the Colony of Goa, the great Portuguese admiral, Albuquerque, arranged as a matter of state policy for a certain number of his sailors to be settlers in India and to marry Indian wives, himself presiding at the marriage ceremonies in the church.

This kindly attitude toward the darker races was early manifested in Brazil. Several million Negroes were imported as slaves, but their treatment was kindlier, as in some of the plantations of the Southern States of the United States, almost on the basis of father towards a very simple child. Slavery in Brazil was legally abolished in 1889. Then Brazil proclaimed the equality of all Brazilian citizens of *every shade of colour*, on the only basis that equality is possible (except from the Theosophical conception of the Divine Nature inherent in all men), and that basis is Culture. So long as a Brazilian lives up to a certain

standard exacted of a Brazilian, however poor and simple he might be, he is accepted in society, whether his hair is, to use the words of the Prophet of Islam, "as wrinkled as a dried grape", or he is pure Portuguese. So proud are the Brazilians of their vast country with its immense possibilities that they do not care what a man or woman is so long as he or she is "Brazilian". Thus it happens in Brazil that interblending of the white and dark races has gone on steadily, and because of the absence of any social ostracism, Brazil has never had a single instance of the raping of white women by Negroes or Mulattoes, or a single instance of lynching of Negroes. No man in Brazil to-day is ashamed that his great-grandfather was an emancipated slave. Mulattoes and Octoroons (there are hardly any pure Negroes today) are received in Brazilian society, each according to his quality of culture. The result is that in Brazil a large number of its leaders in all the departments of life—politics, poetry, literature, and the arts—have dark blood in them. Certain Brazilian leaders to-day, accepting biological principles of evolution, uphold that a blending of races is the only way for any nation to develop and produce new advanced types for its race.

We Theosophists in our First Object, under the guidance of the Elder Brothers who are the Guardians of the Theosophical Society, have before us our marching orders, with regard to this problem of colour and race prejudice. It may mean many generations as yet before we see these animosities diminish, but our work however is perfectly clear; it is to proclaim always Universal Brotherhood, striving to show that man by his very nature as man is made in the image of Divinity, and since Divinity is one, so is all mankind one. With such an Ideal alone can we realize the Divinity in us, aided by an interchange of Culture, with the realization that all Cultures are one, since they reflect the Mind of God.

C. JINARAJADASA

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

By A. P. SINNETT

(Continued from p. 16)

MARY came to stay with us again in February 1888, and our regular mesmeric sittings were resumed almost every evening, the Master talking to me through her in most cases. Mary had a great desire to see Madame Blavatsky, and this was at first discouraged by the Master, who did not wish her (Madame Blavatsky) to be acquainted in any way with our private developments. If she did know about them they would become liable to contamination. However, permission was at last given for a specific evening when he would take the necessary precautions, and we all went, but the O. L.¹ took no notice of Mary and was quite unsuspecting of her characteristics.

For the sake of encouraging the publication of Theosophical literature, I had put some money into the publishing business of G. W. Redway, then carried on in York Street, Covent Garden. This made me his partner, but in his dealings with me I always found him straightforward and honest. I engaged a room in the house where his business was carried on for the L. L.² of the Theosophical Society, and we had occasional meetings and lectures there and collected a few books. Redway became the publisher of Madame Blavatsky's magazine *Lucifer*, and this led to a curious incident tending for a time to widen the breach between Madame Blavatsky and myself. She became

¹ "Old Lady" = H.P.B.

² London Lodge.

impressed with the idea—quite erroneously—that Redway had not dealt fairly with her and, supported by the Keightleys and others then around her, actually brought an action against him for a claim of about £30, disregarding the fact that as I was his partner the action was directed as much against myself as against him. When the case came to be tried in some County Court, for it was pushed to that extremity, the decision was entirely in Redway's favour, and the Lansdowne Road group were very angry with me for having supported him. Further trouble ensued in connection with some abusive and threatening letters addressed to me by a man named Pfounds, whom I never saw but who constituted himself Madame Blavatsky's champion on some theory that I had been treating her with disrespect. I had some correspondence with her on the subject of her attitude to me being highly unfriendly, and our intercourse for a time was completely suspended.

Mary left us to go to her own home in May 1888, having had mesmeric sittings almost every evening while she was with us, at most of which the Master spoke to me, or rather dictated to her what he wished to say. She would pass into a higher condition in which she could be in touch with him and be enabled to repeat his words to her in reply to my questions or remarks.

In October Mary wrote, indicating, under guidance, that it would be wise of us to make friends again with the O.L., and we did this, asking her to dine. She duly came, but the situation was again a little strained in November when *The Secret Doctrine* was published.

The beginning of that book contained and still contains in its later editions a sort of attack on *Esoteric Buddhism*, in which it is alleged that I misunderstood the Masters' teaching in reference to Mars and Mercury. Madame Blavatsky deemed that these planets were not part of our chain and pretends that she referred the matter to the Master and received from

him a letter, parts of which she published in *The Secret Doctrine* apparently confirming her view.¹ I may as well complete the record of this incident though it straggled on for a considerable time. I know that there had been no ambiguity in the Master's original teaching concerning Mars and Mercury, and I was puzzled by a vague feeling that I was familiar with bits of the letter published in *The Secret Doctrine*. This led me some time afterwards to hunt through the early letters, all of which I had of course carefully preserved, and I found the letter in question, also finding to my surprise that the O.L. had ventured to garble and omit parts of it, so as to make it appear to sustain her view when in reality it did nothing of the kind. I refrained however from making a disturbance in the matter, assured by the Master that I need not worry myself about it and that of course the explanation concerning Mars and Mercury in *Esoteric Buddhism* was perfectly correct.

During the time that we were seeing very little of Madame Blavatsky she had made the acquaintance of Mrs. Besant, whom she captivated entirely. Mrs. Besant had some rights over a house in Avenue Road, St. John's Wood, and thither Madame Blavatsky and her household migrated eventually.

Meanwhile I was pestered with letters from all over the world, asking me how it came about that I made my extraordinary mistake about Mars and Mercury, and at last it seemed to me desirable that I should make a public statement of the real facts about the garbled letter.

Perhaps I ought here to explain how a copy of that letter came into Madame Blavatsky's hands. When we first returned from India the little group of earnest people who gathered round us were intensely interested in hearing all I could tell them about my correspondence with the Master. I used to read them some of the original letters, and they begged to be

¹ See note at the end.

allowed to have copies of them. I referred the matter to the Master and he distinctly disapproved. The letters, he pointed out, were for my instruction and could not properly be understood unless they were read side by side with my letters to him, of which I had no copies. But the craving continued, and about a year later I again asked permission to allow some of the letters to be copied. This was almost reluctantly given on condition that any persons to whom I gave copies should give me a solemn pledge that they would not pass them to anybody else. Miss Arundale was one of those who had copies, and when long afterwards Madame Blavatsky had come to England and had gone to stay with the Arundales, she, it appears, hearing of these copies, ordered Miss Arundale to give them to her. Miss Arundale by this time was passionately devoted to her and held her will to override all the sanctity of the original pledge.² The copies were given to Madame Blavatsky, and many of them, to my deep regret, have found their way into print in America and elsewhere.

Returning to the course of events, I decided at last that I would take the original letter, which Madame Blavatsky had so strangely misused in *The Secret Doctrine*, to a meeting of Theosophists at the Avenue Road and expose the whole affair. I actually went to the meeting with the letter in my pocket, but I did not carry out the exposure. I suppose I was influenced to refrain. I returned home and restored the letter to the box containing all the rest.

Then again at a later date, at a time when Mary was with us, the annoyance about the conflict of statement between my book and Madame Blavatsky's became accentuated, and once more I determined that the truth must be declared. Again I sought for the all-important letter in the box, but I could not find it. My wife and Mary helped me too and

² See note at the end.

went over the contents of the box, paper by paper, until they were in a position to be certain that the letter I wanted was not there. I frankly asked the Master whether it had been purloined by occult means, and he said he would rather not answer that question. I have since had reason to feel sure that Madame Blavatsky did actually purloin the letter by the exercise of occult agency, and the incident does credit to her powers as a magician though not to her moral principles.³

Long afterwards when Mrs. Besant and Leadbeater had, in connection with the development of their own psychic faculties, been enabled to verify the parts played by Mars and Mercury in the evolution of our human family, Mrs. Besant, then in control of *Lucifer*, published a statement vindicating the actual facts, but it is a pity that current editions of *The Secret Doctrine* are still blemished by the scandalous passage on the subject.

Mary came back to us in February 1889, and our mesmeric sittings were resumed. Neither the diary nor my recollections enable me to give any detailed account of the conversations with the Master, or with "She", as we got into the habit of calling Mary's higher self (the term suggested by Rider Haggard's novel), but they all contributed to the preparation of the various *Transactions* of the London Lodge, which played such an important part in the expansion of our Theosophical knowledge. Mary obeyed, very reluctantly, a call to return home and left us in the middle of May. Immediately afterwards we went down to Southsea, my wife needing change of air. Returning after a week or two we resumed our rather active social life, our Tuesday afternoon receptions being thronged as usual.

In the autumn holiday season we again went to Southsea and stayed some weeks. In conjunction with Colonel Gordon

³ See note at the end.

I hired a yacht and we constantly went out sailing, either by ourselves or with friends. Then on our return to town we went over to Paris to see the great French Exhibition and the Eiffel Tower then just erected. During our stay at Southsea we went over one day to Bembridge and were greatly attracted by a house there for sale, West Cliffe by name. I was at this time in possession of abundant means as the Hansard Union was at the climax of its prosperity, and we were seriously thinking of buying West Cliffe, but for reasons I never fathomed a letter from Mary, whose inspiration we entirely trusted, strongly discountenanced the idea, so we gave it up. This always seemed to me a pity, as when the financial crash came the house, worth £1,800, would have been so much saved from the wreck.

Quite recently, (I add this note in the year 1914) I have learned from the Master that his reason for discouraging the purchase of the house in question was due to the fact that a Black attack against me aimed at getting me drowned, if I had settled in the Isle of Wight, when, in consequence of my love of the sea, I should certainly have set myself up with a sailing boat. I have, it seems, been the subject of many such attacks, most of which have been warded off (always when they actually threatened life) by the Powers of the White Lodge.

A. P. SINNETT

(To be continued)

NOTES BY C. JINARĀJADĀSA

1. In *Lucifer*, Vol. XIII., p. 206, November 1893, Dr. Besant wrote as follows:

Mars and the Earth.

The apparent contradiction between the teaching of the Masters as put forward by their direct messenger, H. P. Blavatsky, and as understood by Mr. Sinnett, is capable of very easy explanation.

The solution turns on the words "Solar System." If that term be held to denote the Solar System known to Western Science, the sentence given by Mr. Sinnett is meaningless; but reference to the series of letters from which the isolated passage respecting Mars is quoted, at once shows the meaning attached to the "Solar System" in the correspondence. I naturally turned to the letters themselves—copies of which I have—to solve the puzzle, and I found that Master K.H. used the term in a special and quite definite sense.

He explains three kinds of Manvantaras, Pralayas etc.—universal, solar, and minor. A minor Manvantara is composed of seven rounds, *i.e.* the circuit seven times of a Planetary Chain of seven Globes. To such a Chain, our Earth belongs. A solar Period consists of seven of such sevenfold Rounds, *i.e.*, forty-nine; seven such Planetary Chains compose a "Solar System"; in three of such Chains our Earth, Mars and Mercury, form the D Globe. Globe D of the Mars Chain and Globe D of the Mercury Chain are visible to us, because those Chains are sufficiently near our own in evolution, one behind us, one ahead of us, for their matter to affect our senses, while the remaining four Chains are too far away in evolution to have enough in common with us for visibility. Mars and Mercury bear a special relation to our Earth in the whole evolution of the Solar System, though not part of the Earth Chain. The other four Planetary Chains belonging to our Solar System are too far behind us or in front of us for even their Globes D to be seen.

Other planets belonging to the Solar System of Science as arranged in the West do not belong to the Solar System of the Esoteric Philosophy, and it is the ignoring of this which has led to the confusion. A Western reader naturally gives the term his own sense, not knowing that in the teachings it was used in quite a different one. And so, once more, we find the Masters' doctrines self-consistent.

Two years later in *Lucifer*, Vol. XVII, December 1895, Dr. Besant wrote the following:

The old Mars and Mercury discussion has been lately revived to some extent in Theosophical circles, and an appeal has been made to me to say if any further light has been thrown upon the subject. In *Lucifer*, Vol. XIII., p. 206, I wrote an explanation which seemed satisfactory so far as the documents then in my hands were

concerned. I was leaving for India when I wrote this paragraph, and Mr. Sinnett kept silence, in his generous way, during my absence; but on my return he showed me the original letter on which the statement in *Esoteric Buddhism* was founded, the letter partially quoted in *The Secret Doctrine* (I. 187)¹; this letter was one of those received in the early days, and was not among those of which I had copies. This original letter left no doubt as to the Master's statement on the point, for it said categorically that Mars and Mercury made part of the chain of which our earth is the fourth globe. As the Society was then disturbed over Mr. Judge's affair, Mr. Sinnett did not wish the question to be revived merely to justify himself, but there is no reason now why the matter should not be put straight. The facts are these; the planetary chain consists of Globes A, B, Mars, Earth, Mercury, F and G, and round these the great life-wave has swept three times and a half, reaching Earth for the fourth time; the mass of humanity passed from Mars to the Earth, and will pass from the Earth to Mercury. But the leading class of humanity—and here is a fact that throws some light on the opposing statements—did not share in this general evolution. It came directly to the earth from another region² at a much later period of evolution, and had never been on Mars at all. Another fact, which H. P. B. evidently had in mind, when writing on this question, is that Mars is also concerned in an entirely different evolution, as to which nothing can be publicly said.³ It is therefore impossible to clear the matter up to the satisfaction of exoteric students, but it is just that it should be publicly stated that Mr. Sinnett's statement is entirely borne out by the original letter.

Dr. Besant thus definitely states that Mr. Sinnett "showed me the original letter on which the statement in *Esoteric Buddhism* was founded, the letter partially quoted in *The Secret Doctrine*." She would not have made her second statement, which asserted that a mistake had been made by H. P. B., her Guru, unless she had with her own eyes seen the letter which Mr. Sinnett refers to, and was thoroughly convinced that Mr. Sinnett was right.

¹ Adyar edition, Vol. I. pp. 217-9.

² The Moon Chain.—C. J.

³ The "Inner Round".—C. J.

2. Miss Arundale is no longer with us to answer the charge which Mr. Sinnett makes against her that she broke some pledge given to him. No one could ever imagine that showing the letters of the Masters to H. P. B. would be a contravention of any kind of a pledge, unless Mr. Sinnett had specifically said that they were not to be shown to H. P. B.

3. We have Dr. Besant's statement that she saw the letter referred to. Evidently not only Mr. Sinnett, but Mrs. Sinnett also saw the letter; we have the testimony of three. The letter, however, had disappeared when sought for later. Mr. Sinnett charges H. P. B. with dematerializing the letter "by occult means" from the invisible three years after her death. I was in London at this time and well remember as a member of the inner group of the London Lodge the assertion of Mr. Sinnett that H. P. B. must have abstracted the letter from the box where all the other letters were.

When in 1923 Mr. A. T. Barker published *The Mahatma Letters to A. P. Sinnett*, there was the following from the Adept K.H. in Letter No. LXXXII.

Be certain, that with a few undetectable mistakes notwithstanding, your "Esoteric Buddhism" is the only right exposition—however incomplete—of our Occult doctrines. You have made no cardinal, fundamental mistakes; and whatever may be given to you hereafter will not clash with a single sentence in your book but on the contrary will explain away any seeming contradiction.

The Master makes thus the definite statement that Mr. Sinnett has "made no cardinal, fundamental mistakes". Obviously the fact of Mars and Mercury being a part, with the Earth, of one scheme is definitely a "cardinal" fact in the exposition of the Adept teachings. If Mr. Sinnett had made a mistake on this matter it would have been so glaring that we can hardly imagine the Master endorsing *Esoteric Buddhism* as "the only right exposition—however incomplete—of our Occult doctrines".

THE CRUCIFIXES OF ROMSEY ABBEY

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

THE conventional type of Crucifix with which we are familiar, on which the dead Christ with a crown of thorns is nailed and hangs as an emblem of sorrow and suffering, is a conception which can be traced back only to the 12th century, when, as the archaeologist H. Marucchi in Abbé Vigoroux's Dictionary states, "they ceased to represent the Christ as living and triumphant on the cross", probably owing to the influence of the school of painting of Cimabue and Giotto. On the fifth-century gate of Santa Sabina on the Aventine Hill at Rome is one of the oldest known examples of the Crucifix. The Crucified Christ is stripped of His garments, but represented as living and not nailed to the cross; free in front of it, without any expression of pain or sorrow, with the arms extended as if in blessing.¹ A similar representation, found on the "little metal vases preserved at Monza, in which was carried to Queen Theodolina the oil from the Holy Places", is described in *The Catholic Encyclopedia* (1913, vol. 4, p. 528). "In the scene of the Crucifixion thereon depicted, the two thieves alone are seen with arms extended, in the attitude of crucifixion, but

¹ See: Berthier: *La Porte de Sainte-Sabine à Rome*; Étude archéologique, Fribourg, Switzerland, 1892; Bertram: *Die Thüren von Sta. Sabina in Rom*, das Vorbild der Bernwards Thüren am Dom zu Hildesheim. Fribourg, Switzerland, 1892.

without a cross, while Christ appears as an orante, with a nimbus, ascending among the clouds, and in all the majesty of glory, above a cross hidden under a decoration of flowers."¹ The same model is sketched in Smith's *Dictionary of Christian Antiquities* (1908, vol. 1, p. 515), where a picture and description is given of the Diptych of Rambona. "It contains a medallion of the First Person of the Trinity above, with the Sun and Moon below on the right and left of the cross, personified as figures bearing torches." Here also the Christ is alive, He is not nailed on the cross and has no crown of thorns. "There are two titles, EGO SUM IHS NAZARENUS in rude Roman letters, with a smaller label, REX JUDEORUM, over the cross. The nimbus is cruciform, the waistcloth reaches almost to the knees, the navel is strangely formed into an eye. The Virgin and St. John stand under the arms of the cross. But the distinguishing detail is the addition of the Roman wolf and twins below the cross, with the words ROMULUS ET REMULUS A LUPA NUTRITI. This wonderful ivory is now in the Vatican Museum."

In the sixth century the Crucifix always carries a living figure, clothed in a long tunic, as seen in a miniature of the *Codex Syriacus* (56) dating from A.D. 586, which is in the Laurentian Library at Florence.² A gradual alteration in later centuries is demonstrated in successive paintings in the Uffizzi Gallery at Florence. Figures with arms uplifted in blessing but representing a cross are also found in paintings in the catacombs at Rome;³ here the souls of the dead are often

¹ See: Mozzoni: *Tavole cronologiche-critiche della stor. eccl., secolo vii*, 77, 84.

² Assemani: *Biblioth. Laurent. Medic. Catalog.*, 1742 tav. xxiii, p. 194; short description and picture in Smith's *Dictionary of Christian Antiquities*, 1908, vol. 1, p. 515.

³ Smith's *Dict. of Chr. Antiq.* vol. 1, p. 294 sqq; *The Cathol. Encycl.* vol. 3, p. 417 sqq; Müller in *Realencyklopädie f. protestant. Theol.* vol. 10, p. 814 sqq; see also Lindenschmidt; *Handbuch der deutschen*

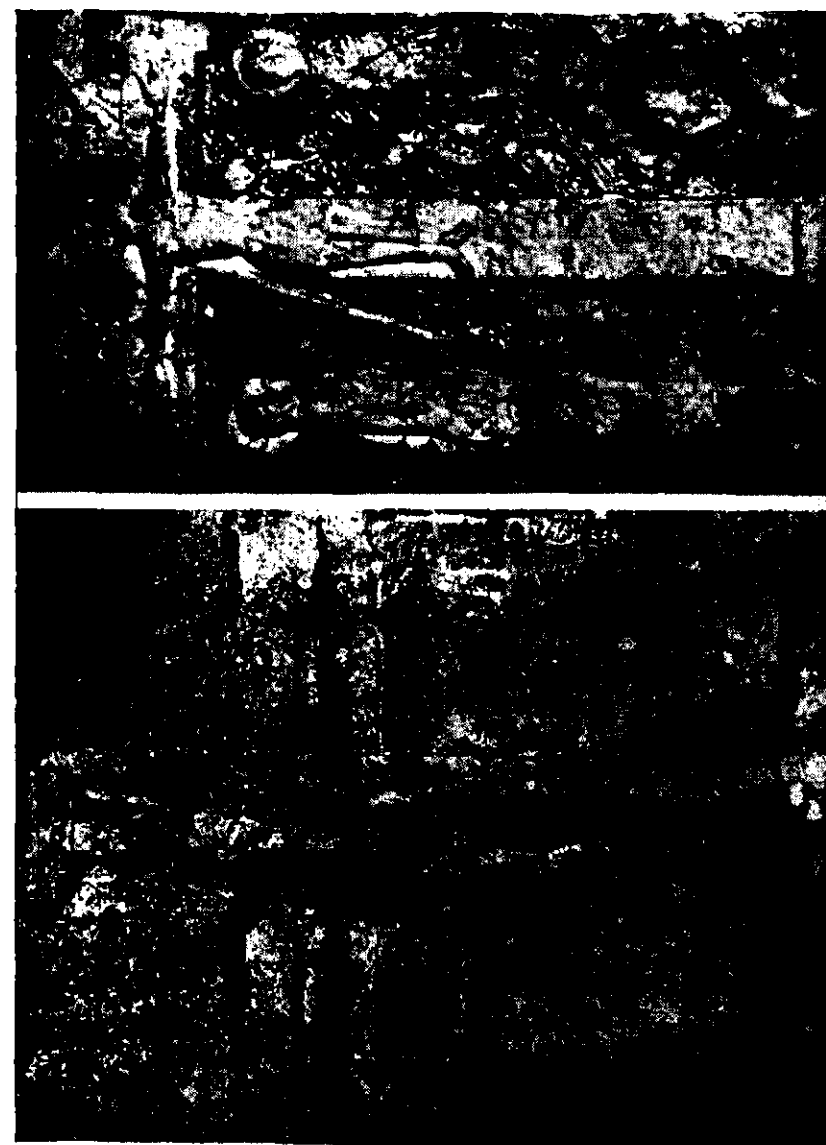
depicted as Oranti or praying females, while the effigies of Christ have not the sentimental, defenceless, feeble expression of later representations, but a tender and powerful appearance.

Two exquisite relics of early mediaeval art are at Romsey Abbey, Romsey Road, Hampshire, England. A large Crucifix on the outer wall of the South Transept is held to be Romanesque of the 12th Century, while the smaller old Saxon Rood behind the Altar in the East Apse of the South-side Aisle is generally agreed to be Anglo-Saxon of the 10th Century.¹ The Christ-figure extended against the outer wall is alive, there are no nails, the head is erect, the eyes are open, there is no wounded side, no crown of thorns but a halo surrounds the head, while a hand descends from a cloud; it is the Christ reigning from the Cross, battered, weary, but triumphantly enduring with a divine benignity, love and power radiating from Him. The smaller Rood is an almost unique specimen of an earlier type of Crucifix expressing the same conception.

The amalgamation of two different systems of ideas, (a) the conception of a Cosmic Christ, who is Logoic, "God the Son", and (b) a Personal though Superhuman Christ, the Supreme Teacher, "Son of God", and the merging into each other of these two entirely different thought-complexes, is the main cause of the distortion of the picture of Christ, because the first is expressed in symbols, representing a Cosmic and Divine continual occurrence as a Myth, while the second is

¹ *Alterthumskunde* vol. 1, p. 64 et seq.; Marucchi: *Éléments d'archéol.*, Rome, 1901, vol. 1; Leclercq: *Manuel d'archéol. chrétienne*, Paris, 1907, vol. 1, p. 217 ff; Raoul Rochette: *Tableau des Catacombes de Rome*, Paris, 1853; De Rossi: *Roma Sotterranea*, Engl. abridged ed. by Northcote and Brownlow, London, 1869.

² Compare: Forrer und Müller: *Kreuz und Kreuzigung Christi in ihrer Kunstentwicklung*, Strasburg, 1894; Pératé: *L'Archéologie chrétienne*, (Bibliothèque de l'Enseignement des Beaux Arts), Paris, 1892.

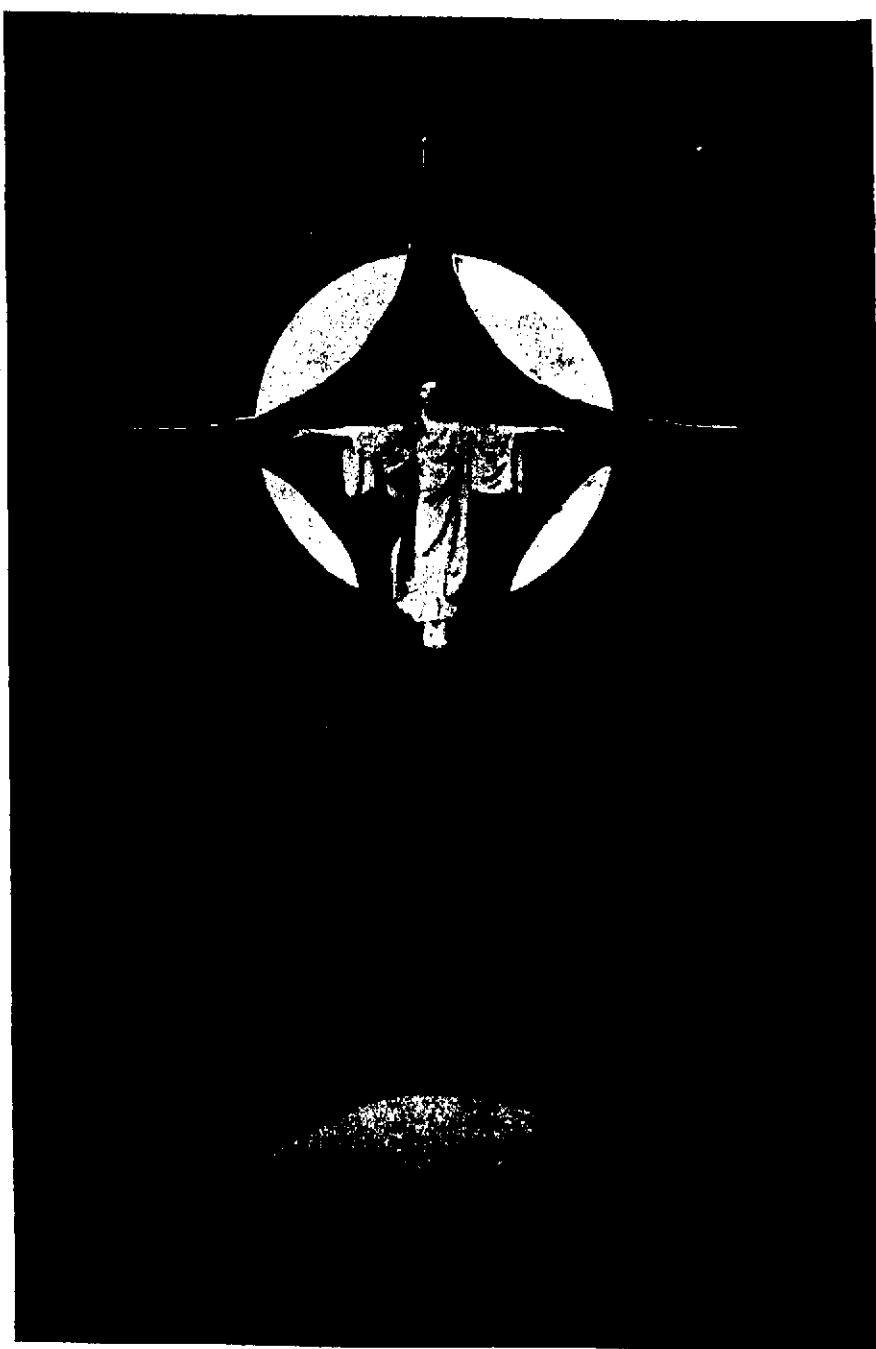


ROMSEY ABBEY ROOD 10TH CENTURY

(By courtesy of the Hampshire Field Club and Archaeological Society)

ROMSEY ABBEY CRUCIFIX 12TH CENTURY

(Copyright Rev. F. R. Sumner)



THE CHRIST ON THE CROSS

by Einar Jónsson

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(See article on p. 94)

related to the evolution of man. Still the development of his fusion of mental images becomes understandable if we try to contemplate the spirituality and glory and power of Him who has outgrown human evolution and has reached the Logosic consciousness, being now Its Instrument on earth.

Cross and crucifixion are symbols designating the unknowable, unnameable Self-Sacrifice of the Logos, when at the dawn of creation He limited a "fragment" of His Being to become manifest, coming forth from the depths of the One Existence, circumscribing voluntarily the sphere of His activity, outlining the area of His universe which is to be born, evolve and die within that sphere, while it lives and has its subsistence in and through Him. Though His Essence is *transcendent*, He is *immanent* in every atom of matter, which is His Emanation; He is "the Lamb slain from the foundation of the world" (Rev. 13: 8), the garment which He wears with ineffable patience, bearing all limitations, in order that the manifold forms which He takes may develop and their consciousness be gradually expanded. His almighty power and His consciousness are omnipresent, as is expressed in the Logion of Jesus: "Raise the stone and there thou shalt find Me, cleave the wood and there am I." The Cross may serve to remind us that man, a spark of the Divine, is himself thus crucified, and that because the living soul, the true Christ within him, is still blindly identifying himself with his bodies, the cross of matter to which he is bound, he cannot surmount the limitations of the forms in which he finds his expression. The Cross is further the emblem of the Law of Sacrifice which underlies all existence in this world, and it tells us that all true sacrifice must be like that of the Logos, absolutely full and willing, for "only those actions through which

¹ Sayings of our Lord, from an early Greek papyrus discovered in Egypt at Oxyrhynchus by Messrs. Grenfell and Hunt of the Egypt Exploration Fund of the University of Oxford.

shines the light of the Cross are worthy of the life of the disciple."

A splendid piece of testimony which shows that a tradition as to the true signification of the Cross and crucifixion existed and was comprehended by a few, is found in the *Acts of S. John*.¹ The fragment concerned tells us that "when He was hung upon the bush of the cross" and there was "darkness over all the earth", John saw that the Lord "stood in the midst of the cave and lighted it up" saying to him: "unto the multitude down below in Jerusalem I am being crucified, and pierced with lances and reeds, and gall and vinegar is given Me to drink: but unto thee I am speaking, and hearken thou to what I say. I put it into thy heart to come up into this mountain, that thou mightest hear matters needful for a disciple to learn from his teacher and for a man to learn from his God."

The mountain (of Initiation) refers, as elsewhere in the Bible, to a mystical state of spiritual enlightenment, and the vision which Christ shows John is "a cross of light", which separates the lower world from the higher, and the Lord Himself standing in glory, "above the cross, not having any shape, but only as voice", and He explains that this cross "is sometimes called the Word by me for your sakes, sometimes Mind, . . . Christ, . . . Way, . . . sometimes Resurrection, . . . Spirit, . . . Life, sometimes Truth, . . . Grace." And by looking into and through it all the manifested worlds are seen, "about the cross a great multitude . . . and in the cross another multitude", while the cross "as conceived of in itself. . . . is the marking off of all things, and the uplifting

¹ The MS. at Vienna (Cod. Gr. Historicus ap. Nessel, Pt. 3, No. 63) is definitely regarded as of Gnostic origin, most probably from the 2nd century, and the fragment here quoted is published in Greek with translation in *Texts and Studies*, vol. 5, 1899, No. 1: *Apocrypha anecdota*; *Acta Iohannis*, and the vision described is on p. 17-23. A complete edition is found in Max Bonnet, *Acta Apostol. Apocr.*, 1898; see further Hennecke, *NTliche Apokryphen*, and *NT. Apok. Handbuch*.

and foundation of those things, . . . and the joining together of wisdom", because all are included in the aura of the Heavenly Man, which interpenetrating all is the very life of this universe.

"This is not the cross of wood which thou wilt see when thou goest down hence, neither am I he that is upon the cross, whom now thou seest not, but only hearest a voice. I was reckoned to be what I am not, . . . which is . . . not worthy of Me . . . Nothing therefore of the things which they will say of Me have I suffered: nay, that suffering also which I shewed unto thee, . . . I will that it be called a mystery. For what thou seest, that did I show thee: but what I am, that I alone know, and none else. . . . Thou hearest that I suffered, yet I suffered not: that I suffered not, yet did I suffer. . . . Perceive thou therefore in Me the praising of the Word, . . . the blood of the Word, . . . the Passion of the Word, . . . the death of the Word. And thus speak I, separating off manhood. Think thou therefore in the first place of the Word, then shalt thou perceive the Lord, and in the third place the [Heavenly] Man, and what he hath suffered." Beautiful is the conception of the divine principle in man and its unfoldment in the course of evolution, while it is recognized that John as a mystic is trying to "climb" ahead of his race; the Lord says: "When the upper nature shall be taken up, and the race which is repairing to Me, in obedience to My voice, then that which now hears Me not, shall become as thou art; and shall no longer be what it now is, but above them, as I am now. For so long as thou callest not thyself Mine, I am not that which I am. But if hearing thou hearkenest unto Me, then shalt thou be as I am, and I shall be what I was, when I have thee as I am with Myself. For from this thou art, . . . and that which is thine behold thou through Me, and behold Me in truth that I am, not what I said, but what thou art able to know, because thou art akin thereto."

P. W. VAN DEN BROEK

THE CHRIST ON THE CROSS

By EINAR JÓNSSON

THERE lives in Reykjavik, the capital of Iceland, a supreme artist of whom few know. He is Einar Jónsson. His work is chiefly in sculpture. As Iceland has no marble available, most of Jónsson's creations exist in plaster of Paris in miniature, usually two to three feet high. But so powerful is the artistic quality in them that when these models for works of large size are reproduced the reproductions produce in the imagination of the beholder the sense of vast size. A few of his creations were reproduced in 1925 in the work *Einar Jónsson Myndir*.

An exquisite conception of Jónsson's is that of Christ on the Cross. It is a painting, and is reproduced in the work mentioned above. I have placed it after the two crucifixes of Romsey Abbey. The radiating cross of Jónsson's picture is of gold; behind it is the blue of the sky; on Christ's breast clinging to Him is a man, with a scarlet robe round him, symbolizing Humanity. Christ's arms are outstretched to the world in appeal; He stands over a globe which is the earth. Below the earth is, in Icelandic, "Come unto Me all ye that labour and are heavy-laden, and I will give you rest."

Einar Jónsson shows no trace of the influence of any school of sculpture of modern Europe. He is absolutely original and powerful in his conceptions. His works are a revelation.

Iceland has a population of only 122,000, yet it is the only country in the world that has endowed an artist, for Iceland has built a museum for his works, a flat at the top for him to live in, and *given him a pension for life*. The littlest country in some things has thus a greater sense of the true values needed for mankind than the largest empire.

C. JINARĀJADĀSA

THE WORLD AS IDEA, EMOTION, AND WILL

By C. JINARĀJADĀSA

II. THE WORLD AS EMOTION

(Continued from page 24)

IF the thoughts of men are limitless in number, not less so are their feelings. The vast majority of thoughts are trivial and transitory, and are of little consequence one way or another in the history of men's development. But there are thoughts that have value, and these have been grouped into systems of thought called philosophies and sciences. All thoughts which when co-ordinated into a system reflect, however dimly or brokenly, the light of Reality lead man to gain a vision of the Archetypal World, and so set his feet firmly on the Path to Liberation.

But there is not as yet an adequate systematization of men's emotions. Two groups of men have systematized them, one the poets, and the other the singers of religious hymns. The best poets—best in the Platonic sense that their creations reveal a far-off Archetype—are mirrors of the emotions of men and women who feel deeply. The poet reveals those emotions in terms of reason, using his artist's technique and surrounding them with the aura of the colours of his imagination. For this reason many of us love poetry, for as we read certain poems we find ourselves reflected in them.

There are many types of emotions which compose the World as Emotion. I have described one emotion, that of the love of man to man. It may be the love of man to maid, of mother to child, or of friend to friend. But what is essential in this type of emotion, if it is to lead to Liberation or Salvation, is that quality of utter self-abnegation, purity and offering which is implied in the aphorism, "Where the lover disappears, Love appears." It is this type of emotion which is a part of the Yoga of Emotion.

One form of this Yoga is that revealed by the Greek priestess Diotima to Socrates, and which he described to his friends in the *Symposium* of Plato. There was little among the Greeks of "Love of God", of a Supreme Divinity, as certain religions teach; but there was among them a deep and idealized form of Love of Friend. It is of this type of Love, which in its end leads to the Presence of God, that Diotima speaks.

He, then, who to this end would strive aright, must begin in youth to seek fair forms, and should learn first to love one fair form only, and therein to engender noble thoughts. And then he will perceive that the beauty of one fair form is to the beauty of another near akin; and that if it be Beauty's self he seek, it were madness not to account the beauty of all forms as one same thing; and considering this, he will be the lover of all lovely shapes and will abate his passion for one shape alone, despising and deeming it but a little thing.

And this will lead him on to see that the beauty of the soul is far more precious than any beauty of outward form, so that if he find a fair soul, though it be in a body which hath but little charm, he will be constant thereunto, and bring to birth such thoughts as teach and strengthen, till he lead that soul on to see the beauty of actions and of laws, and how all beauty is but a little matter; and from actions he will lead him on to sciences, that he may see how sciences are fair; and looking on the abundance of beauty may no longer be the slave or bondman of one beauty or of one law; but setting sail into the ocean of beauty, and creating and beholding many fair and glorious thoughts and images in a philosophy without stint or stay,

he may thus at last wax strong and grow and may perceive that there is one science only, the science of infinite beauty. For he who hath thus far had intelligence of love, and hath beheld all fair things in order and aright, he drawing near to the end of things lovable shall behold a BEING marvellously fair; for whose sake in truth it is that all the previous labours have been undergone; One who is from everlasting, and neither is born nor perisheth, nor can wax nor wane, nor hath change or turning or alteration of foul and fair; nor can that beauty be imagined after the fashion of face or hands or bodily parts and members, nor in any form of speech or knowledge, nor as dwelling in aught but itself; neither in beast nor man nor earth nor heaven nor any other creature; but Beauty only and alone and separate and eternal, which, albeit all other things partake thereof and grow and perish, itself without change or increase or diminution endures for everlasting.¹

Another aspect of high and pure emotion is Devotion or *Bhakti*. Once again, when the emotion of love, devotion and offering to God is pure and intense, it is the fact that, "When the *bhakta* disappears, Bhakti appears." In every land where its religion proclaims the existence of God, especially God in the revelation of some human "Incarnation", like Shiva or Krishna or Christ, an intensity of emotion characterizes the outpourings of the devotees. The hymns of the early Tamil saints are full of intense feeling; they visualize their Divinity so close to humanity that again and again phrases are used, as they pour out their devotion, which describe far more a visible human lover of earth than an invisible idealized object of love and worship.

We have, among hundreds of hymns of the Tamil saints, these verses of Tirunāvukarasu:

The Soul's Bitter Cry

In right I have no power to live,
Day after day I'm stained with sin;
I read, but do not understand;
I hold Thee not my heart within.

¹ Translation by F. W. H. Myers.

O light, O flame, O first of all,
 I wandered far that I might see,
 Athihai Virattanam's Lord,
 Thy flower-like feet of purity.
 Daily I'm sunk in worldly sin ;
 Naught know I as I ought to know ;
 Absorbed in vice as 'twere my kin,
 I see no path in which to go.
 O Thou with throat one darkling gem,
 Gracious, such grace to me accord,
 That I may see Thy beauteous feet,
 Athihai Virattanam's Lord.
 My fickle heart one love forsakes,
 And forthwith to some other clings ;
 Swiftly to some one thing it sways,
 And e'en as swiftly backward swings.
 O Thou with crescent in Thy hair,
 Athihai Virattanam's Lord,
 Fixed at Thy feet henceforth I lie,
 For Thou hast broken my soul's cord.¹

A second saint, Kulasekaran, hymns :

No kinship with this world have I
 Which takes for true the life that is not true.
 "For thee alone my passion burns," I cry,
 "Rangan, my Lord !"
 No kinship with this world have I—
 With throngs of maidens slim of waist ;
 With joy and love I rise for one alone, and cry
 "Rangan, my Lord !"

Among the most devotional of the saints of God is Queen Mirabāi of Rajputana. Her songs, for which she composed the tunes—for a Hindu poet always versifies to a tune—are sung to-day in north and central India by men, women and children. One of the most popular is "Mhane chākar

¹ *Hymns of Tamil Saivite Saints*, trs. by Kingsbury and Phillips.

rākhoji".¹ Needless to say, the intensity of emotion in the original, with its music, disappears in the literal translation.

Oh, please engage me as your servant. I shall be your servant and shall plant a garden. I shall get your Darshan (sight) daily on rising. In the bower-covered lanes of Brindāban I shall go about singing your Līlā (doings).

I shall plant green forests with flower-beds in between. I shall get a sight of the dark Krishna, after putting on a saffron sārī.

The Yogī came to perform Yoga and the Sannyāsī came to do Tapas, but Sādhus came to Brindāban to sing songs to Hari (Krishna).

Mīrā's Lord is very deep and still ; so, O mind ! have patience. The Lord has given a vision of Himself at midnight on the bank of the river of love.

In the many hymnaries of the Christian Church are thousands of hymns expressing Devotion in various grades of purity and aspiration. In the oldest period, when the hymn-writers versified in Latin, the intensest emotion tried to express a fervent sense of joy in the bliss to come in Heaven after death. In "Jerusalem, my happy home", "Blessed city, heavenly Salem", "For thee, O dear, dear country", and in dozens of others there is an intensity of emotion that later changes to another aspect of religion. The reality of Heaven fades away from the Christian imagination ; but its place is taken largely by the joy of an intimate relation of the devotee with his Master, Jesus Christ, or a direct soaring upwards to understand and obey the will of God. For sheer intensity of feeling, there is no poetry in the English language—and the same is true in German and Icelandic—(however simple and unpolished they seem from the modern technique of poetry) as these religious hymns. In the hymnary of the Church of England and Scotland, "O Love, that will not let

¹ This is a favourite marching song of the children of the "Round Table" in India.

me go", or for a marriage service, "O Perfect Love, all human thought transcending" are perfect jewels of pure religious emotion. One such is Frances Ridley Havergal's "Take my life." It is as if Mirabāi of India had reincarnated in England and were pouring out the old exquisite hymns in a new garb, with added power of aspiration and expression.

Take my life, and let it be
Consecrated, Lord, to thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of thy love.
Take my feet, and let them be
Swift and beautiful for thee.

Take my voice and let me sing
Always, only, for my King;
Take my lips, and let them be
Filled with messages from thee.

Take my silver and my gold;
Not a mite would I withhold.
Take my intellect, and use
Every power as thou shalt choose.

Take my will, and make it thine;
It shall be no longer mine.
Take my heart; it is thine own;
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure-store.
Take myself, and I will be
Ever, only, all for thee.

We cannot have an understanding of the World "as it is", in order to weigh it in the balance of any philosophical or metaphysical system, if we ignore the World as Emotion as do the philosophers of today. Modern philosophy, like that of Royce, Bertrand Russell, Whitehead, and others, soaring

to ethereal realms in pure mental analysis, gives us a vision through coloured spectacles; indeed, one could go as far as to say that it is a cock-eyed vision, ignoring as that vision does more than half of the world's life, its emotions.

The World as Emotion reveals itself in another mode, that of the Love of Nature. Many poets, especially to-day, thrill to the beauty of Nature; they describe her beauties, but when we read their poems we find but mere description. The real meaning of Nature as Idea is little sensed. Only here and there we find a poet who does not look at Nature only through an eye. The moment a profound aspiration to *commune* with Nature is inseparable from the poet's imagination, we then have such a well-known poem as Tennyson's "The Higher Pantheism", which when published a century ago made many orthodox Christians in England shake their heads because of its "pagan" Pantheism from a professed Christian. Tennyson but reiterates the doctrine of the Upanishads of India, as in these verses of the Shvetāshvatara Upanishad:

Blue fly, green bird, and red-eyed beast, the cloud that bears the lightning in its womb, the seasons, and the seas, beginningless, art Thou. In omnipresent power Thou hast Thy home, whence all the worlds are born.

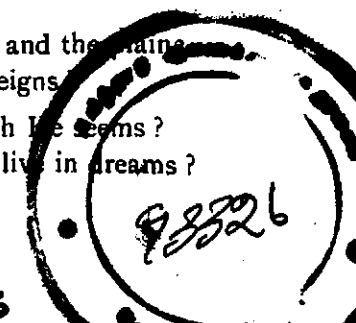
Alone within this universe He comes and goes; 'tis He who is the fire, the water He pervadeth. Him and Him only, knowing, I cross over death. No other path at all is there to go.

All this—and what more exists in the Upanishad on the theme of Nature as God I may not quote here for want of space—is in Tennyson's poem.

The sun, the moon, the stars, the seas, the hills and the plains
Are not these, O Soul, the Vision of Him who reigns
Is not the Vision He? tho' He be not that which he seems?
Dreams are true while they last, and do we not live in dreams?

5

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Earth, these solid stars, this weight of body and limb,
 Are they not sign and symbol of thy division from Him ?
 Dark is the world to thee : thyself art the reason why ;
 For is He not all but that which has power to feel " I am I " ?
 Glory about thee, without thee ; and thou fulfillest thy doom
 Making Him broken gleams, and a stifled splendour and gloom.
 Speak to Him thou for He hears, and Spirit with Spirit can meet—
 Closer is He than breathing, and nearer than hands and feet.
 God is law, say the wise ; O Soul, and let us rejoice,
 For if He thunder by law the thunder is yet His voice.
 Law is God, say some ; no God at all, says the fool ;
 For all we have power to see is a straight staff bent in a pool ;
 And the ear of man cannot hear, and the eye of man cannot see ;
 But if we could see and hear, this Vision—were it not He ?

Of the poets I have read of England, United States (except the gloomy "Thanatopsis" of Bryant on Death), France, Italy, Spain, Portugal and Germany, I find no poet like Wordsworth of England who penetrated beyond the Veil of the *Māyā* of Nature to gaze at the Divine Reality that is the *sub-stans* of that *Māyā*. Hills, fields at early morn with dew glistening on the grass, pools, flowers, all these are for Wordsworth windows through which he gazes at Reality. The very fact that his emotions are tense and powerful in aspiration to understand the "Thing-as-it-is", aided by his keen intellect sensitive to line, colour and form, leads Wordsworth to the stage where "When the Nature-worshipper disappears, Nature appears." That Nature is the Idea.

C. JINARĀJADĀSA

(To be continued)

PREDESTINATION AND FREEWILL

By A. RANGASWAMI AIYAR

THE reconciliation of Predestination and Freewill, or their conflict, has been the theme of contending philosophers and thinkers throughout the ages in both the East and the West. There are manifest grounds for the play of both, or else there would be no room for difference of views among them. People are, as if by a plan aforethought, brought to the scene of an impending earthquake by accident and without any premeditation on their part to get themselves killed, and as if by accident people are taken away from that scene just before the catastrophe, and so saved from death—a conscious overpowering destiny seeming to operate in both cases. If there be no scope for the play of man's freewill in changing conditions of human existence and the promotion of human happiness, there is no meaning in the framing of planned schemes to help suffering individuals, communities or nations. There is an inner urge in every individual, community or nation, working towards his or its betterment. Theosophy must throw light upon the part played by these two forces in the scheme of evolution which it propounds, in which the law of Karma, and the doctrine of Reincarnation with progress towards an ultimate goal of perfection figure prominently.

If we trace the factors making up predestination and the play of freewill, we shall find that predestination is a characteristic feature of environments, whether belonging to the

objective world or to the gross and subtle vehicles of the individual, while freewill is the divine birthright of the Immortal Spark of Divinity dwelling in man and in any member of the subhuman or superhuman kingdoms. In a planned universe, where every detail dovetails harmoniously with another so as to make a complete whole, both predestination and freewill must work as features of a common plan and not as discordant elements in an incomprehensible scheme.

There are seven planes of manifestation in the cosmos of our Solar System, ranging from the subtlest Mahāparanirvāṇa or Ādi or Divine to the grossly physical. The subtly transcendental differentiation of Monads or units of consciousness commences in the Paranirvāṇic-Anupādaka or Monadic plane, where each Monad is identical in his divine nature with the Second Aspect of the Logos functioning therein, but waits to descend and develop his powers in the lower five planes ranging from the Nirvāṇic or Ātmic or Spiritual to the physical. In this descent the Monad is reflected as a duality of Ātma-Buddhi to be later manifested as the trinity, Ātma-Buddhi-Manas; in the beginning it cannot function as a conscious entity in the planes of Ātma-Buddhi and Higher Manas, but has to develop with the help of its next reflection in the lowest three planes, the physical, astral and lower mental, as a personality made up of Lower Manas and Kāma or Kāma-Manas working through physical vehicles consisting of the gross physical body and etheric double.

There is a plan for the evolution of the personality to develop its powers of action, feeling and emotions, and cognition. A plan fixed beforehand implies a predestination of the lines on which this evolution should proceed, and implies also the need for a sequence of cause and effect. When in the middle of the Third Root Race of humanity the personality made contact with the Ātma-Buddhi-Manas, the Ego or Individuality, hovering over it from the Ātmic, Buddhic and

higher Manasic planes, the germ of freewill inherent in it began to play its part faintly and feebly. But it gradually acquired higher powers and capacities to influence its environments both objective and subjective, under which this personality has to gather experiences in those lower worlds, physical, astral and lower mental. When a stage is reached in the evolution of the Ego, the Ego in its turn takes its personality in hand and begins to influence and control it.

What light does Theosophy throw on the play of predestination and freewill in the lives of individuals, communities, races and nations? Taking the case of the average individual man, his life is made up of his physical activities, feelings and emotions, and thoughts, acting and reacting on each other. His present condition amidst his physical environments, his emotional make-up, and his mental equipment are all the result of his activities in these three aspects of his nature. The process of change implied in the evolution of the individual is the result of the forces physical, emotional and mental, operating on his life as a result of his activities in these three aspects of his nature during his past incarnations. These make up the predestined condition under which he should play his part in the present incarnation, so far as these forces in the form of "Prārabdha Karma" are released for being worked out and discharged in this life. They are manifested in the physical environments amid which his life is cast, in the particular nation, country and family in which he is born, in the opportunities material, moral, mental and spiritual, available to him in that life and among which his work lies, and the limitations of his physical and etheric bodies which are prepared for him, under which he has to manifest his inner capacities physical, emotional, mental and spiritual, the resultants of his work in past lives. As against these factors which cabin, crib and confine him, and which are limited in their strength and scope and constitute what are predestined for him

in this life, must be set the inner forces physical, emotional, mental and spiritual, which are locked up in his Higher Self or Ātma-Buddhi-Manas. These are unlimited in their strength and scope and constitute his freewill. As far as he is able in this life to set free these latter forces, they can react and modify the former predestined factors which limit his powers and capacities. His predestination is therefore modifiable.

His capacity to set free these inner forces locked in his Higher Self increases as he rises in the scale of evolution. This capacity varies according as he is a savage, an average civilized man, a man of aspiration treading the Path of Return or "Nivritti," or as one who is treading the Path of Holiness leading to Adeptship. Let us take as an example a disaster in the form of the loss of a man's beloved one by death. He may be inconsolable, feeling his remaining life on earth as a void and in despair, if he be some ordinary individual. But if he is a man of wisdom the event will operate on him as a "dead" occurrence or an event resulting from his past Karma, not capable of disturbing his balance and peace of mind. In the graphic phraseology of Hindu philosophers they are like "fried seeds" or "husked paddy", incapable of germination, or like a woven fabric burnt by fire, with its texture intact but unusable, falling to dust at the slightest touch. If his wisdom is still more advanced he can go out and recognize by intuition his past obligations and find satisfaction in their discharge or fulfilment in his present experiences good or bad, happy or otherwise. If he is still more advanced he releases out of his own freewill abundant forces from his Inner Self and makes as it were an appeal to the Lords of Karma to release in the present life further instalments of Karmic debts, which were reserved for discharge in future lives according to the scheme planned for him before he was born, and which formed portions of what is called his "Sanchita Karma". When at

these higher levels of his evolutionary career his personality and Higher Self begin to be influenced by his Monad, the form of freewill exercised by him becomes all-compelling and surmounts all obstacles arising from his environments. Thus, for example, C. W. Leadbeater cites the case of a person who was with him during some of the investigations made by him into the nature and conditions of the Californian community to be founded about seven centuries from now by the Manu of the Sixth Root Race. He found that the person was recognized to be a member of that future community and could not avoid that destiny by any lapses in the intervening period, and gives as a reason for this that his Monad acting through his as yet undeveloped Ego had set in motion the causes which must inevitably lead to it.¹ Though this is in the guise of destiny, it is only an act of freewill on the part of his Monad. He by his freewill has created his past destiny, and by his present freewill creates his future destiny.

There are certain portions of our past Karma working as a block of "Sanchita Karma" of an impersonal character; these may be worked out without attachment to particular places or being linked to particular individuals by bonds of love or hate, but are as it were debited to a general account against us. In such a case we can in advance work towards the clearing of that account in the present life and diminish or eliminate such Karmic debt by our present Karma done in an impersonal manner, e.g., "without desire of fruit" as the *Gita* says.

¹ *Man: Whence, How and Whither* by Annie Besant and C. W. Leadbeater, p. 347.

Note by Editor. This individual was not an "undeveloped ego". He was a great scholar, kindly but purely "mental", with a dormant intuition; hence he had an intense conceit on matters on which he had no facts to go by. This finally made him quarrel with Dr. Besant and leave the Theosophical Society. The words in the book are, not "undeveloped ego", but "the as yet undeveloped part of himself as an ego".

The forces acting as results of the play of freewill on the part of a person are oftentimes released by his contemplating and striving to realize the ideal set up by him and the Archetype set up for him to attain in the far distant future, and to that extent his future fashions his present.

Similarly, it is possible to work out the problems of Racial and National Karma and to understand the respective play of destiny and freewill among groups of individuals acting as a whole in such family, race or nation.

Looking from below, we are apt to see the operation of destiny and freewill as opposed to each other, but seen from above they form one integrated whole, working in a harmonious scheme of evolution, though appearing in sequence of time as two discordant processes. From the standpoint of the highest planes, there is no past, present or future, no cause or effect, but all are comprehended in one Eternal Now.

A. RANGASWAMI AIYAR

From whom this whole world comes,
By whom it all is sustained,
In whom it is dissolved,
To Him, the Wisdom-Self, all hail!

Truth, Wisdom, Infinitude is Brahman,
Whose heart is bliss, the Giver of Immortality,
Peaceful, Benign, Without-a-Second.

The Upanishads

WOMAN AND MAN IN THE NEW AGE

BY HELMA KOOL

(Lecture given during the Huizen Conference, August 1946)

AFTER the second great war, the cry for renewal has been stronger than ever before, and we all desire the world to be newly created. To do this it is certainly necessary to have a mind and eye open for the outer chaos, confusions and pains, struggles and great sorrows. Yet it is absolutely essential, even when we want to improve these outward conditions, first to become spiritually new, first to change ourselves as individuals. Renewal cannot be brought about only through outward changes, nor by merely gilding the leaves of a tree, but only by tending with the utmost care the deeply hidden roots. So the only thing we can really do to improve the masses and any outward condition, either economic or social, political or religious, is first inwardly to improve our own individualities.

In order to see now the ideal new world we would create, we might venture into the relations between men and women, for no problem is more in the foreground of this modern time than that of sex. Now we need not lay a special stress on the part of women, without speaking or thinking about men also. And it is astonishing, when looking around us, how very seldom we meet a real woman or a real man.

After the first great war there was a prominent tendency for women to become in all respects the equals of men. It

seems this was entirely wrong, for by equalizing the great differences between the sexes, one of the most fundamental and beautiful laws of the feminine-masculine duality was flattened out in a most undesirable manner. Do not these differences between the two sexes precisely stand for the glorious beauty which is in all manifested life: the masculine as the positive, creative godly power; the feminine as the negative, creating, earthy but no less godly power? And is not the feminine aspect the nature-soul of God, His veritable consort, His Shakti, from which He is not to be separated?

Now we always say that the spirit has to rule over the material form, the bodies. But it is necessary to realize also how the bodies, and especially the sexual instincts of the physical body, seem to have in their turn an enormous sway over our more subtle vehicles. Although the material cannot rule the spiritual yet it can positively stand in its way and hinder it, if our spirit is not itself playing a positive part. The tendency for "equality" after the first great war may have brought certain good results, making woman more free and positive, yet on the whole it may be seen as an abnormal and very unhappy experiment. So at present we may regard the restoration of differences between the sexes, not as an antagonism but rather as cultivating and refining both to their highest fulfilment—one of the tasks of women and men in the post-war world. The restoration of "mutuality", the establishing of right relationships, we can see as one of the prominent aspects of a really New Age.

Relationship in its truest form implies utter "detachment". Generally we try to see people and things as we want to see them, and in vain we try to shape them into our own preconceived images. But as long as we shape our friends into what we want them to be instead of what they actually are, so long shall we be quite unable to see them at their real value. And especially those who are nearer to us can suffer

from these false imaginings, which hinder the birth of a true relationship. For now the more attached we are, the greater generally is our blindness. But once we know how to be unattached, the more shall we be veritably near, inseparably near to those who are our true spiritual mates. So it is the deep but detached interest which is a condition for any relationship, for any real love.

At the moment "love" ranges between mere physical attraction and a purely spiritual aspiration. And as in all things, so even in love: the middle way is the safest. Marriage without love is no real marriage, and sexual intercourse without true love is neither sex nor love. We think we know a good deal, perhaps all, about sex. But as long as we do not know what love is, we cannot know what sex is. And it is for the new men and women to realize how sex actually is some most profound and cosmic mystery, a spiritual sacrament of the highest and happiest order. Sex without love is like repeating some secret formula without knowing its real meaning.

Real love is something which cannot by any means be forced. You may try to find it, but it is like fleeing from yourself. So when love is true, it is indeed free. Yet this does not imply, even when we recognize the greatness of a "new" love, that we are to leave former duties unfulfilled. A real responsibility is never against love, but the very way of it. So there is a great difference between so-called free love and love which is free.

When speaking of the New Age we can see that the establishing of true relationships is of vital importance and also a quite fascinating task. But before this great dawn can be seen by all mankind, it must already have been found by many individuals, by all who want to be Theosophists. A new era has occurred several times in periods of the past, and so it will in future times. But it is our task to learn to draw *now* on this hidden well, this very fountain of life, and

so to prepare its springing up more easily and rapidly in the hearts of all. The dawn of renewal is not at first some outer process but a very inward release, and it has to break forth within us before its rays can spread over the world and add not only spiritually but also materially to its enlightenment.

What is this completeness, and how can we achieve it? Perhaps at first it will be best realized in a great link of love with someone else, in the spiritual and bodily oneness between husband and wife, and for very many between mother and child, or between friend and friend, master and disciple. It does not matter; it may be anything or anyone we really love. For any profound relationship will bring us to freeing ourselves and the other from that which is artificial in it and which still binds both in the wrong way. It is through this relationship of love and devotion that the final wisdom of completeness will be found, which completeness one might see as the great capacity to stand alone.

To stand alone and to live fully in the Now—this state is not achieved by becoming ever “greater”, ever “climbing” spiritually and so on, (though if one reaches it one will surely have become more truly spiritual) but rather by becoming more simple, more real, more naked every day. Not by acquiring ever more riches, however lofty; when we have learnt to stand alone and yet be complete, then we shall indeed no longer see people and things as we want them to be, but as they really are. Then we shall no longer adore images of our own selfish make, but the true selves of all, and then for the first time we shall fully know what woman is, what man, and what the true image of Man that has grown to the “full stature of Christ” in every heart. This Man may be born at any time within us, and in that Now will be the perfume of the eternal.

HELMIA KOOL

[BOLS OF THE MARATHI SAINTS

By R. S. BHAGVAT, M.A.

MAHARASHTRA is famous for its saints and prophets. They flourished from A. D. 1300 for about five centuries, and produced a high class literature, though they were not primarily literary men. They were mystics, and there are very striking similarities between their statements and those of Theosophical occultists, though few Theosophists have made a careful study of these works. The similarities are oftentimes so detailed and precise that one cannot escape the conclusion that the saints belong to the same school of Occultism as modern Theosophists. This article will bring out similarities centring round the word “blanket” frequently used by the Mahārāshtra saints in a symbolical sense.

In Mahārāshtra the poor peasant wears a blanket as an overcoat, and the saints have used that word symbolically for the body. Dnyāneshwara¹ (Abhang 741) asks Sri Krishna: “You have a fine blanket, while the one given to me is an inferior one. Why so?” In describing his own blanket he

¹ All references in this article are to the “Sakala Sant Gāthā” of Mr. Avate of the Indira Press, Poona. My English translations are rather free, for the utterances of the Marathi Saints are short and pithy; a great deal of meaning is compressed in a few words. The saints do not appear to be free to speak of esoteric things openly, so they have put hidden meanings in their utterances. A well instructed Theosophist is able to understand, at least partly, these hidden meanings.

says: "It has nine holes, and contains blood, semen, urine and noisome matter." Obviously, here the word *blanket* refers to the physical body. But in other places the word *blanket* is used for the other bodies of man. For, says Dnyāneshwara (Abg. 740):

My blanket had to go. It was not I. So I pray to You. While attending to one blanket, I see that the other blanket is gone. I do not know what has happened to the third blanket. Even the fourth blanket, that also is not to be seen. O Viṭṭhala, I am falling at Your feet.

Here Dnyāneshwara speaks distinctly of four bodies of man, and says that he is able to throw away and retire from each. The idea is familiar to all Theosophists that as man evolves he puts aside his lower bodies one by one and transfers his consciousness to the higher bodies and works in them. The Abhang quoted above refers to this evolution.

At each stage of his evolution the disciple on the Path is trying to raise his consciousness to the next higher plane and to use the body or vehicle of that plane. This effect is symbolically expressed by Dnyāneshwara:

Night and day I am anxious, O Keshava, as to when I shall have the proper dress. For the present I have to use the blanket that is rough and torn. How can I do that? But what I have been given, that alone can I receive. My Jiva has made a resolve, but I have no money (to buy a better blanket). With the present blanket my back remains uncovered and I feel cold. He who will give me a blanket will be a great donor. O Viṭṭhala, I am now beseeching You for it. (Abg. 726).

From this Abhang it is clear that Dnyāneshwara is finding his lower body inadequate for his purposes, and trying to use the next higher body, but does not quite know how to succeed in his effort, so he is praying for the help of Viṭṭhala, his God. In one place he says:

The God Viṭṭhala has been generous and Dnyānadeva has now been properly dressed by Him." (Abg. 727).

This shows that his efforts have met with success. In another Abhang (738) he says:

A blanket without Gunas (qualities) has been brought by Nivrīti, my father, and he has made me cover myself with it.¹

In using the higher bodies the help of the teacher is needed, particularly with regard to the Māyāvi-rupa. (See *The Masters and the Path*, p. 309).

When the aspirant is trying to use the next higher vehicle his efforts in the beginning often fail. Tukārām, another Maratha saint, describes such a scene (Abg. 3661):

I have caught hold of the blanket and have made a resolve that I will not let go my hold. Bystanders cry out: "Here is a thief. Come, let us catch him. He is prowling in the four-corners of the house." They do not understand that I have taken hold of the blanket. The body is the lamp of Māyā, and in it I have lighted the wick. I do not succeed in running away, and have to cry over my failure. Tukārām moving amongst worldly men has met with discomfiture.

As the aspirant uses the higher body, he has to put off the lower one and become bare or naked. The saints have often referred to this loss of the lower vehicle as well as the gain of the higher. "My blanket is gone. Oh, I have become bare." (Tukārām, Abg. 3656) "Oh, Mother, my blanket has been taken away from me." (Dnyāneshwar, Abg. 735). These statements refer to the loss of the lower vehicle. As to the gain of the higher, Nāmdev says: "O Viṭṭhala! put round me a blanket of finer meshes." (Nāmdev, Abg. 2137). "Then I was given a blanket." (Abg. 735).

It is possible to use the higher bodies while man is living, though normally so-called dead persons live in these higher bodies. Tukārām refers to this point (Abg. 3654):

I have deceived Death and have concealed myself. I have thrown away my body. I had worn it for a long time, but now purposely have put it off. I am not bound to it. I have gone beyond in my new blanket to a distance and am hidden from

¹ Nivrīti was Dnyāneshwar's teacher.

people's sight. Tukārām says: I am doing secret service, and the busy worldly man may feel jealous of me.

Here Tukārām refers to the work of Invisible Helpers, about whom there is much written in books published by the Theosophical Society.

Dnyāneshwara observes (Abg. 731):

My blanket is not black nor brown nor white nor yellow. It is a different blanket that I have obtained. My old tattered blanket I have thrown away at the feet of Paṇḍharināth. An unused new blanket has come to my hands, and as I look at it my heart is ravished. There is on it a large tassel of a thousand petals. Viṭṭhal, my God, has shown me this blanket.

It is clear from this description that Dnyāneshwara is referring to the higher bodies that have a crown of many petals. The lower body has been discarded, he says, and a new one has been given to him. At other places Dnyāneshwara has said: "On my blanket there is a tassel of Brahman." (Abg. 729). "The blanket is of the nature of the Sky" (that is, it is not of physical matter but of subtle material). (Abg. 729).

My teacher Nivrittināth gave me a blanket that is of various colours. (Abg. 734) The blanket given to me is a fine one. (Abg. 736).

When an invisible helper works on the higher planes he does not necessarily appear to others in his own familiar form. His work may lie among people who have set grooves of likes and dislikes. Most people run in grooves, and in order to help them the helper must take a suitable form that will impress them. The invisible worker must appear in different forms to help men of different races and religions.

Tukārām speaks of this fact thus:

We, children changed our blankets amongst ourselves; I appeared as Sri Krishna, and the friends had delirious joy. Krishna said He would silently watch. I did not look unfamiliar. Tukārām says: I had a part to play and no defect was noticeable.

R. S. BHAGVAT

CREATIVE LIVING

By J. ELEANOR STAKESBY-LEWIS

IF the spiritual realizations we get as Theosophists from time to time are deep and true, our lives must bear the stamp of such eternal realities, which should show themselves in lives that have "style", lives that are creative, great, original. What Theosophy means to us can only be expressed in our *Way of Living*, and to find a technique for such purposeful living, should be the very pulsebeat of our Society at present. *Creative Living* is a *Yoga*, as is all purposeful change; it is perhaps the most powerful Yoga that can guide one's life. It is an approach to Life which provides the greatest incentive to growth, to the enfoldment of the "hidden jewel", the perfected "uniqueness" which we are to be.

In every man is a deep-seated longing for improvement. Not knowing the real nature of this driving force, it leads him to a continual pursuit of happiness, but the glittering jewels he collects turn to dust in his hand. The great drive for material comfort, aided by the magnificent scientific discoveries of the last half-century, has brought modern humanity to a mode of living which is sadly depraved from true happiness.

When we look around us we see a world which, in spite of its material advance, is yet full of conflict and tragedy, empty of real spiritual values, devoid of love; the increased means of comfort have not brought us to the promised land, but have made mankind the slaves of their many needs. The

result is that life has become a very artificial affair, which has led to the greatest curse of our age: a *deep-seated boredom*. Our so-called modern life has been organized for us into conventional channels, which encourage the lazy spirit of self-indulgence and are definitely antagonistic to any original thinking and individual expression. Our wireless, our streamlined motorcars, our professional sports, our cinema shows, our cocktail parties and other fashionable amusements never seem to fill the inner void, but merely intoxicate and deaden the senses. The time has come to show new lines along which to direct this inner urge for something better, something greater, or, if you will, for happiness.

What is true happiness? Is it not the immense thrill of divine possibilities in the midst of matter? Is it not the winged flight beyond our little prison-dwelling? Is it not the great *Creative Power* of God lifting us awhile out of our confinement to witness the greater visions and ever receding horizons as we ascend to loftier regions? Whenever Divinity in its Creative aspect touches us, we become aflame with power, with joy, with love, with genius. We, as Theosophists, say it, and read it over and over again, that "Divinity dwells within us", that we are "a Spark of God", "Gods in Exile", and so forth. Whatever our philosophical conception of God may be, to us, living in the flesh and surrounded by a material world, He is to all intents and purposes: "God the Creator". Therefore, if we affirm that man is made in the image of God, this identity must include that *man is in essence a Creator*. It is this faculty that distinguishes man from all other creatures; man has the power to create at his own will.

Supposing we take this thought of "*Man, the Creator*" for some time for our daily meditations, we shall soon find how powerful it is, and how it can change our life. We shall find that it is a most potent stimulant towards inner

growth, or rather towards the release of a great force within. Try for a while to live with the motto: "In everything I think and do, I create". Once this idea grows upon us, it will be our most vital source of inspiration, our *Yoga*, which expresses itself more and more in every aspect of our way of life. How can we awaken this creative power, this "Holy Ghost" within?

There are many people who are so "well-educated" that their natural and spontaneous inner force has been harnessed out of all recognition. This urge of Life itself is so fundamental, so simple, that we shall not find it unless we are prepared to strip our lives from all unessentials, to dig deep within where we can meet Life face to face. What is simpler than the force that compels the seed to swell and burst, the delicate stem to find its way upwards towards the light? What can be more powerful than the bare branches of a tree in winter, full of the promise of a new spring? Let us thus draw within for awhile, undone from all complexities, from all pretence, and seek the source, this vital central point,—a seeming void and yet so pregnant with promise, so laden with Life.

Everyone must have experienced such moments of powerful poise some time or other, perhaps only in his youth. How can it be described, this tremendous urge, filled with the necessity to express itself? It is as if one were charged with electricity, with no other means of discharging than that which can be found in some spontaneous work of creation, some work of beauty. At such moments we are God-like, at such moments we know we *can*, for we are in essence the *Creator*. The thrill of such creation is beyond words, it sweeps us mightily beyond all petty affairs, it focuses our whole being to one-pointed action; we completely forget ourselves, and Life pours itself out in our work, which is thus consecrated by our touch.

Such, in essence, is the life of the Artist, who *par excellence* expresses the creative aspect of God, and if the artist approaches his work in all purity and natural humility this outpouring of the Holy Ghost touches a work of art with its fiery divine power, so that it will forever bear the mark of a *divine message*. That is the secret of the fascination which the great masterpieces hold over many centuries. The true Artist has his own Yoga, and he needs no mediator as he makes his bridges between God and earth.

It is given to every man thus to create. We are inclined to look upon Art as some pleasant, but perhaps rather unessential way of beautifying our lives; but Art takes on a totally different face when we regard it as a means of self-expression, when we begin to partake in some creative activity, when we ourselves become channels for the Divine Will at work. Happy is the man who can express his deeper self in his work, whatever it may be, and can find in it his own unique approach to God! Then his work becomes his Yoga.

Not only is this true of the artist and the professional man, from the skilled labourer to the humblest servant, but all workers can stamp their work with the seal of Divinity as they pour out their own creative life in fulfilment of the task set for them. Even the humblest task can be performed with so much love and to such a degree of perfection that the work becomes a reflection of the Divine Creation. Every little work done to perfection releases to some degree the great attribute itself. It is therefore not *what* we make but *how* we make it that matters. A work done to perfection is a God-inspired work, and it brings us a little nearer to our great destiny.

When we consider our work in this way, it will lose all of its routine-character and drudgery—for as it becomes our approach to the Divine Life within, we behold in it "*the power that maketh all things new*". When we use this power,

which is the creative power of Life everywhere and within us, we can change the face of life, so that nothing will ever be stale or boring. Things only become this when we take them for granted, when we do not contact the life within. We see all the people whom we meet daily in a new light, as we recognize "God, my brother man" in each. All our little duties are filled with new significance as we approach them creatively, building bridges from effort to beauty. Even our trials and difficulties gain in interest as we try to surmount them. We can experience a great thrill out of *mastering a situation*, which perhaps got the better of us before. Why should we always try to avoid difficulties, we who are striving to gain mastership over Life? Let us try to master the situations that confront us, for once we have mastered them they will cease to worry us.

If as Theosophists, we "mean business", we challenge Life by our wish to hasten our evolution. It is a proud challenge, and Life does not leave it unanswered, but in its turn challenges us by putting obstacles in our way to test our growing strength. Every one of these obstacles is a great opportunity for growth, the growth we wanted and have asked for; and yet, how popular is the prayer for all the easy and pleasant things of life, the prayer that our difficulties may cease. If we wish to acquire a true technique of living, we must be eager to wrestle with our trials and to master difficult situations. Such is the greatness of human nature, that in the midst of disaster during the trials of the bombing raids, when people had lost all they possessed, they could laugh and joke, they could help their neighbours and smile and build again. When circumstances are hard we can discover our strength, and we shall find that we can do things which we thought only "great men" can do. Then life becomes adventure. Then the days are no longer dull and dreary. Then we discover true greatness everywhere and within ourselves.

When we thus act *creatively*, we become a "*point of application*" of Life's forces. Then the great possibility of *shaping our future* will open out for us. In order to design purposefully and skilfully, *we need Theosophy*, not as a creed but as a *living reality*. Only thus will Theosophy be acceptable to modern times.

Let us then paint our pictures, which will inspire our less favoured brethren with the vision of the snow-topped mountains of the glory which awaits them. Let us put new heart into those who have lost hope, as we show them how "our thoughts of to-day become the dreams of to-night, the deeds of to-morrow, our character in the future and our final destiny". Theosophy gives us the plan and the purpose, our road-map and our direction, but we also need the mobile energy, the *driving force* to move us along that path.

That power can only be found within, it is the Power of the Creator Himself, "*the power that maketh all things new*".

J. ELEANOR STAKESBY-LEWIS

A little girl of five said to her mother at bedtime, "I've had such a happy day, Mother, so much happier than yesterday."

"Really?" the mother replied. "What made it so different from yesterday?"

"Well," the wise cherub answered, "yesterday my thoughts pushed me around—to-day I pushed them around!"

—MARGERY WILSON, *Make Up Your Mind* (Stokes)

WHAT IS PROPERTY?

(Selected, in "*Babson's Bulletin*", U.S.A.)

DOES the wind die when it ceases to blow? When the sun sets, is darkness perennial? The tide ebbs, but it always returns. The seed does not moulder when it is buried in the earth. *Nor is man's only real property composed of things material.* Legal phraseology defines property as either real or personal. A person might more commonly think of property as that which he might grasp in hand, or stand upon, or indicate and say, "This is mine." This is one kind of personal property. *But the real meaning of property is beyond that.*

Its essence is the link that binds, not destroys, the friendship between men. Rich and poor alike may share its beauty. The greatest fortune can yield but a luxurious living to its owner. No more. Its possession may leave him cold to the spiritual forces that alone grant happiness. Yet poverty of itself cannot grant to individuals serenity or appreciation of the constant or true value. Many people of great personal fortune demonstrate by some sharing of their earthly goods with others the real happiness that property can bestow. For in that sharing they become one with the humblest labourer who gives to aid his fellow worker in distress. Yet, as among the wealthy, smugness, indifference, grasping, may blind one to the actual worth of property, so among the poor may bitterness obliterate their access to the same appreciation which is free to them both.

What tragedy that the world measures success by acquisitiveness! By how many false chains are we fettered, and how

we clod our lives away restlessly seeking false gods! *What a complexity of distress webs man, because he will not admit the simpleness of his actual needs!* He accumulates, he saves, he hoards—not for the spiritual store but to hasten the death of both body and spirit overwhelmed by goods he did not really need.

For who owns the blue of the summer sky, broken only by misting clouds that delight all eyes? The penetrating whistle of the flamelike oriole that rises on the air, the bloom and scent of the clustered acacia, the slender wandlike masses of the foam flower? That great spruce rearing high above the rich black earth strewn with lush grass and star-white daisies—to whom do these belong? They belong to any who appreciates them. Not alone in their ownership, perhaps not even among them, is the mere possessor of title and deed.

How pleasing to any ear the restful murmur of a bubbling stream and the quiet wash of foam over black rocks worn smooth with their endless ripple! The great breakers of the sea crashing upon a rocky coast, the beauty of a mountain high above a lake—who among us knows not their beauty and their peace? Free to the spirit of man—legal owner or passerby. Such property bestows strength to the soul of any who will but look—for ever a part of the inner life of the person who understands its beauty, who admires, sympathizes, who loves God's greatest gift to mankind.

Without the mind and spirit of man to comprehend it, any kind of property is nothing. It exists as in a vacuum. But through our spirit and reason, through our great gifts bestowed upon us in life, we can perceive and understand and share however dimly in the nature of our Creator. How bright our mirror, how dim, is our own choice. *This inner life is our only real possession. We can possess without owning. We can enjoy without hoarding. The meanest miser is but a trustee for a moment.*

THEOSOPHY AND THE LITTLE THEATRE

By THEA HEHR

A NEW idea has been launched at the American Headquarters—"Speed the Popularization of Theosophy!" Is not the presentation of occult truth in dramatic form a powerful means to this end?

Many Lodges do not number trained lecturers among their members, so they find it impossible to offer Theosophical addresses to the general public. Strangers to the Society hesitate to visit Lodge rooms uninvited, feeling that perhaps they are intruding upon a secret order. Meanwhile, at least in the Western world, the most unprincipled charlatans cry their wares of Black Magic over the radio and in the advertising columns. Methods of Yoga are generally advertised as enabling the practitioner to gain influence over the minds and wills of others and so to wrest success and wealth from them.¹ But this is really Black Magic. Yoga is intended as a means of attaining a conscious oneness with the All, and not of getting rich quick. Pitiful is the confusion of the innocent souls who fall into their clutches, often passing over into insane asylums as a final result. We are taught not to proselytize; we know that the teacher will appear when the pupil is ready for

¹ When I was last in Cuba, the following appeared unblushingly in an advertisement of AMORC, an organization in Sacramento, California, which professes to train seekers in psychic development: "Vd. puede influir a otros con sus pensamientos"—*You can influence others with your thoughts.*—C.J.

teaching. But is not ours the duty of preparing the soil for the seed?

Drama speaks simultaneously to the eye and to the ear, and through these physical channels the basic truths of Theosophy can be brought to the consciousness of the uninformed, often with startling clarity. We have a star to guide us in this undertaking: Kalākshetra, international shrine of creative Beauty! Some of us may even hesitate because of the brilliance and glory of that star. "How can we do anything worth while?" such say. "How can our Lodge have a Little Theatre? We have no stage, no funds to work with, no experienced talent."

This is an utterly false attitude. Given enthusiasm, co-operation, and common sense, there is ample equipment for an experimental theatre. I speak not from theory, but from years of practical experience with the Stage. The Theatre is not a matter of costly equipment or academic training. I have seen many groups fail lamentably who possessed both of these in abundance. The Theatre might be defined as the ability to produce the illusion of reality through a focus of the imagination, plus unselfish co-operation. Where these things exist, the Stage will flower, for to act is an inborn trait found even in tiny children.

The dramatically beautiful material suggested by Karma, Reincarnation, the Path, Brotherhood, and many other such themes should furnish abundant inspiration for playwrights. True, we have not as yet nearly enough simple playlets suitable for production, but the number is increasing. Let this be a challenge to all occultists who are writers by vocation!

What are the logical steps to take in organizing a Little Theatre programme in a Lodge? First, as in the physical world, to find what material is available to build with. Talk over a dramatic programme in meetings and outside of them. Soon a group of those interested in the subject from many

angles will begin to appear. Possibly this group will include a number who have had experience in such work. But no one should feel that he cannot act, simply because he has never acted before¹. If you are hampered by timidity, substitute enthusiasm for this negative quality, and watch it vanish! Actors are the steel girders of the structure. But there will also be room for all who wish to take part—for those who have the beautiful quality of faithfulness in the necessary tasks that are without glory, such as prompting, costuming, property-management, and stage-setting.

Someone, either by past experience or natural aptitude, will qualify as Director. He should not function as an autocrat, but rather as the architect of the building. His is the vision and the ultimate responsibility, but he will rely on the help and co-operation of every member. Render him this help by concentrating on the good of the whole, not on your personal satisfaction. Be prompt at rehearsals, cheerful under criticism, punctual in learning your lines, satisfied with any rôle assigned to you. (Do you begin to see what excellent Theosophical discipline this will be?)

The Director will be wise to dispense with formality from the first—with the clutter of parliamentary offices and procedure that waste the time of many dramatic societies. Unless he has a very experienced group to work with, he should not attempt to begin with a long play with change of scene and difficult rôles. It is far more prudent to plan a series of programmes at regular intervals, each built around a one-act play, with suitable music or interpretative dance accompanying it, and a correlated talk by the President of the Lodge. The local press will extend an invitation to the public, and the friendly atmosphere of the Lodge, as well as the occult stage-picture may be the first step for many strangers toward the

¹In U. S. A. I acted three times in a sacred playlet called "The Promise of the Christ's Return."—C.J.

Path. Is not this a splendid goal, a real means of "popularizing Theosophy?"

Only make the attempt! Plunge in with courage, devotion and joy! This is not a matter of personal prestige and glory. It is a question of opening the gate of Theosophy to those who stand outside in bitter loneliness, in the darkness of atheism, in the bewilderment of confused cults. And may the blessing of the Brotherhood rest upon your efforts in this great venture!

THEA HEHR

EDUCATION OF WOMEN IN ANCIENT ISLAM

Nuzhat-al-Zaman, daughter of King Omar bin al-Nu'uman was asked:

Tell me, dost thou know the Koran by heart?

Yes, answered she, and I am also acquainted with philosophy and medicine and the prologomena of science and the commentaries of Galen, the physician, on the canons of Hippocrates; and I have commented him, and I have read the Tazkirah and have commented the Burhán; and I have studied the Simples of Ibn Baytár, and I have something to say of the canon of Meccah by Avicenna. I can ree riddles and can solve ambiguities, and discourse upon geometry and am skilled in anatomy. I have read the books of the Sháfi'i school and the Traditions of the Prophet and syntax; and I can argue with the Olema and discourse on all manner of learning. Moreover, I am skilled in logic and rhetoric, and the making of talismans and almanacs, and I know thoroughly the Spiritual Sciences (Cabbāla or transcendental philosophy of the Hebrews) and the times appointed for religious duties, and I understand all these branches of knowledge.

(Tale of King Omar bin al-Nu'uman and his sons, *Arabian Nights*, Burton, vol. 2, p. 53.)

REVIEWS

Personality and Religion, by William Brown, M.D., D.Sc., London, University of London Press, 9/6d. net.

An interesting book, in which the author shows that he is not only an experienced psychologist but also a scholar of philosophy. Modern psychology as a natural science does not include philosophy, does not penetrate into the spiritual world, and has been partly built up by the observation of pathological mental processes. Real religious experience lies beyond this, and Dr. Brown's work is valuable as a piece of evidence from one who, equipped with scientific knowledge, tries to transcend it and link up psychology with philosophical contemplation of the relation of the individual and the universe, while studying the personality by psychoanalysis, especially "deep mental analysis" and self-analysis.

Freud's theory of "complexes" and Shand's theory of "sentiments" are discussed, and Dr. Brown contrasts the abnormal "complexes", built upon a "fixation" or a "conflict", with the "sentiments", each of which is "an organised system of

emotional dispositions, centred about the idea of some object", and as they are one of the normal functions of the mind, they are better termed "interests".

The religious attitude which considers the relation between the individual and the cosmos is determined by the individual's valuation of and conjuncture towards the universe upon which he is dependent; it is a function of consciousness different from the logical, ethical and aesthetic attitudes and can be transferred to any idea, science, philosophy or art.

A particular conception of individuality and personality is developed. Individuality indicates "a mere difference from other people", a distinction developed in the course of evolution; it "arises out of a certain kind of generality and passes into another kind of generality", manifesting qualities of spontaneity or variability, "a tendency to try new methods of reaction and test new kinds of experience", and of reasoning, of "observing, comparing, abstracting, drawing conclusions from data". By "persistent and painstaking discrimination" the individual

creates three classes of general values: the good, the beautiful and the true, while "in creation there is a point of junction between the Absolute and the Individual." Personality must be regarded "as a process but not product, for it is never completely produced. It is a process that is creative on the one side and intuitional on the other. As personality grows, it produces something new, something that was not there before, and also brings with it increased insight into the nature of things, into the values of the world."

Along purely empirical lines Dr. Brown has arrived at a definition of personality which is analogous to the Theosophical viewpoint that the Ego, an expression of the Monad or Divine Spirit in man, creates a Personality with which he contacts this world. But that the larger consciousness of the Ego is beyond the scope of Dr. Brown's experience is shown in the chapter on Mysticism, where he analyzes the various attributes of mystical experience, the transcending of time, disorientation in space, and disappearing of individuality, but he is unable to touch upon the shifting from the person to the Self which is identified with God, and a bridging over from the lower consciousness into the higher.

Dr. Brown's book is most instructive to those interested in the words of the Delphian Oracle: Know thyself.—P. W. V. D. B.

The Story of India, by F. R. Moraes. The Noble Publishing House, Bombay, Rs. 6.

There is such definite interest in all matters of India just now in the West that many books are being printed, but mostly large and expensive. This particular small work is excellent to offer a swift glance at India in her present day aspects. The book has fifty illustrations, which makes the work an interesting picture-book, quite apart from the descriptions of the country.

Practically every aspect of India is represented in brief summaries, not excluding women's movements. Two of the specially interesting illustrations are those of the "All India Women's Conference" and of two women athletes, both in saris, each with a "cup" won in athletics.—C.J.

The Search for God, by Marchette Chute, Benn, London.

Here is an original and suggestive work of Biblical study, showing considerable freedom from conventional mental attitudes, though not quite sufficient to satisfy such as have allowed Theosophy to throw its light on theological miasma. The writer claims to follow the way neither of the theologian or the scholar, but "to let the Bible illuminate itself", though it is clear that she has made use—and rightly—of the researches of the scholars, and has adopted from the theologians a

spirit of reverence towards the Bible as unique among world-scriptures, and towards its writers as uniquely gifted, spiritually and intellectually, among the many races of humanity. Apart from this anachronism, she perceives the "country of their own" for which the men of Israel sought to be a spiritual goal far greater than the three religions of Jahwism, Judaism and Christianity whose threads she disentangles in the Biblical tradition. Israel is made to stand for the authentic quest of the human spirit to realize its own divinity, its claim to stand and reason with God, while Judah stands for conventional orthodoxy, the slavish subjection to a quite other and lesser "creator", who made his creatures imperfect, yet fixed on them responsibilities for their imperfections. In distinguishing the creation outlined in the first chapter of Genesis from that of the second and third chapters, the writer assumes that the scriptural compiler was aware of the inconsistencies, but attempted no reconciliation because he wished to emphasize the existence of the true God beyond and above—even utterly at variance with—the god of man's current belief and fear.

Certain heroes are taken, as Jacob, a man of great imperfections who yet presumed to wrestle with God and was said to prevail; Job, who was far from patient under his unmerited suffering, and refused to compromise with truth as he saw it

to satisfy his priggish friends; and David, another very human man in his failings, but yet close to the heart of God, are taken as examples of the Search for God, to which prophets were always calling a people who were continually falling away from their true allegiance, though ever failing to find satisfaction in the worship of idols. Finally, the Israelite quest is fulfilled in the person of Jesus, but even He is said to be misinterpreted by three out of the four evangelists, only John truly understanding Him in life and death. Here our author becomes so mystic as to be incomprehensible in her exact meaning. Does she hold that the Lord conquered in the sense of having only appeared to give up His living breath, or as having brought from the grave a physical body of the same nature as had entered it? In any case she has written an arresting book.—H.V.

Select Works of Sankarāchārya, Text in Sanskrit with English translation. G. A. Natesan & Co., Madras, Rs. 2.

The greatest name in the history of Hindu philosophy is Sankarāchārya. His comments on the *Vedānta Sūtras* and the *Bhagavad Gītā* are standard expositions of his philosophy. He is the founder of the school of A-dvaita Vedānta (Non-dual Vedānta). He is a strict logician and starts from the premise

that there is only One Existence, which is Brahman. From that fact it follows that the individual soul is a "phenomenon" in a world of Māyā or illusion; it has no permanent existence in immortality. It is true that the self of man considers himself as an "individual" distinct from all other individuals. But Sankarāchārya in a precisely philosophic and almost ruthless manner points out that our sense of individuality is a super-imposition of an unreality on Reality. The famous instance of this super-imposition is the instance of a man who at dusk springs back at the sight of a coiled snake, and is all in a tremor and sets in motion various forces within himself; but a closer look at the coiled serpent shows that it is nothing more than a rope. On the reality of the rope, which is the One Existence—Indivisible, Impartite, which is ever "without a second"—man's self, as the result of his desires and past karma, creates an illusory self for himself. True, the individual soul at Liberation casts off all illusion and is one with Brahman. But since the individual soul never had a separate existence, so when "liberated" anything which we can imagine as "our" individual soul simply is non-existent. If when the sun is shining we hold a burning-glass, we create a miniature sun with which we can light fire. So long as the

burning-glass exists effects are produced in a phenomenal world. When the burning-glass is removed, there is no destruction of the miniature sun, because it never had any true existence in eternity.

In contradiction to this philosophy that negates any existence in eternity of man's Self, is the philosophy of an equally brilliant philosopher, Rāmānujāchārya with as keen intellectual analysis as that of Shankarāchārya. Rāmānujāchārya is the founder of Vishishtā-A-dvaita (Non-Duality-with-difference) school of Vedānta philosophy. He takes the same works to comment upon, but the result of his lofty philosophy is to state that at Liberation, when there ensues unity with Brahman, there remains also an aspect of the individual soul which continues its individuality so that it can pour itself out in devotion to Brahman.

The utterly strange fact in Sankarāchārya is that while he is against the idea of a Personal God in Eternity, for there is only the Impersonal Eternal principle of Brahman, yet at the same time with another part of his brain he has written hymns of worship to the "Personal God" who has created the universe. In this small work will be found a selection from these hymns as also a few verses concerning the nature of man's self.

C. J.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

NOVEMBER 1946

OFFICIAL NOTICE

FINANCIAL STATEMENT

The following receipts for the financial year from October 1, 1945 to September 30, 1946 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

				Rs.	A.	P.
The T.S. in Ireland	£2-15-6	1944-45	...	36	5	9
The T.S. in Chile	\$20.00	1941, 42 & 45	...	65	4	10
The T.S. in Wales	£8-1-0	...	...	106	0	1
Presidential Agency in Egypt	£7-8-6	1945	...	97	15	7
The T.S. in Central America	\$99.00	1942-45	...	323	3	9
The T.S. in India		1944-45	...	1,721	6	0
The T.S. in Canada	£20-9-3	1944-45	...	270	0	3
The Presidential Agency in Paraguay	£1-0-0	1945	...	13	3	0
The T.S. in Puerto Rico	\$15.00	1944	...	48	10	0
The T.S. in Sweden	£24-9-0	(part payment of arrears)	...	323	2	0
The T.S. in Mexico	£10-0-0	1945	...	131	15	6
The T.S. in New Zealand	£38-17-3	1945	...	513	11	0
The T.S. in Colombia	\$25-0-0	1945	...	81	10	0
The T.S. in Argentina	£52-18-0	1944-45	...	702	14	0
The T.S. in England	£210-13-6	1944-45 & 1945-46	...	2,785	15	10
The T.S. in U.S.A.		1944-45	...	5,536	6	11
" " "	\$1723.83	1945-46	...	5,670	7	8
The T.S. in Scotland	£15-11-0	1944	...	206	0	0
" " "	£16-3-0	1945-46	...	214	9	0
The T.S. in Brazil	£24-0-0	1940-42-43-44 & 45	...	318	11	9

				Rs.	A.	P.
The T.S. in Australia	£23-2-0	1945	...	306	13	0
The T.S. in Burma		1945-46	...	30	0	0
The T.S. in South Africa	£21-5-3		...	282	8	3
The T.S. in Ireland	£2-16-6		...	37	4	4
The T.S. in Portugal	£ 5-0-0		...	65	11	2
Bharath Lodge, T.S. Zanzibar			...	46	6	0
The Canadian Federation T.S.	£8-15-0	1945-46	...	115	7	3
St. Louis Lodge, T.S.		up to 30-6-46	...	25	15	7
H.P.B. Lodge T.S. Canada	£1-16-8	1945-46	...	24	5	0
Singapore Lodge, T.S.		1945-46	...	360	6	10
Sri Krishna Lodge, T.S. Zanzibar			...	120	0	0
Mombasa Lodge, T.S.		1945-46	...	99	6	0
Sri Narayana Lodge, T.S.	£3-15-0	1945	...	49	7	7
Annual dues from members directly attached to Headquarters			...	406	7	4
				21,137	11	3

DONATIONS (GENERAL)

"A Friend" through Mr. G. N. Gokhale	...	...	...	8	15	0
Anonymous	...	...	...	33	15	5
Mr. P. Visweswara Rao	...	...	...	5	0	0
Mr. N. A. Naganathan	...	...	...	100	0	0
Mr. E. Hanson, Mosman, New South Wales	...	...	...	9	9	0
Mr. A. M. Modi	...	...	...	5	0	0
Mr. N. C. Bhavnani, Hyderabad	...	...	...	20	0	0
Capt. W. A. Walker, Military Camp, Avadi	...	...	...	10	0	0
Mr. & Mrs. K. Van Gelder	...	...	...	100	0	0
Dr. C. Rama Kamathi	...	...	...	1,000	0	0
Señora A. C. de Ghisala, Argentina	...	...	...	383	12	0
Mrs. Lorna Retief, Johannesburg	...	...	...	100	0	0
Mr. V. Narasimham, Pithapuram	...	...	...	1	0	0
Sanatan Lodge, T. S. Surat	...	...	...	25	0	0
Mr. E. Cooley	...	...	...	1,632	8	0
"A Friend" through Mr. N. Sri Ram	...	...	...	250	0	0
Miss Gladys Newberry £40-0-0	...	...	...	529	10	5
Anonymous £10-0-0	...	...	...	132	6	2
Miss Ruth Kellaway £1-0-0	...	...	...	13	2	9
Mr. S. B. Vaidya, Bombay	...	...	...	10	0	0
Miss W. Wade Browne £1-0-0	...	...	...	13	3	1
Mrs. Mary C. Compston £5-0-0	...	...	...	65	15	8
Collections from Shrimati Indumati Mehta	...	...	...	86	0	0

				Rs.	A.	P.
Los Angeles Lodge, T.S. \$ 50.00	...	...	...	163	4	0
Mr. H. G. Lakhia, Ahmedabad	...	...	...	50	0	0
Mr. J. Viswanatham, Bezwada	...	...	...	25	0	0
Sri Jamu Dani	...	...	...	24	10	0
Miss Winifred B. Knowles	...	...	...	132	8	0
Srimati Iqbal Devi Mehrotra	...	...	...	10	0	0
H. F.	...	...	...	4,993	12	0
Miss I. M. Prest	...	...	...	250	0	0
Mr. Inder Mohan Verma	...	...	...	12	0	0
Miss Grace Blanch. £2-2-0	...	...	...	27	11	4
Mrs. A. F. Orchard £10-0-0	...	...	...	131	15	4
Mr. M. Reid, Brisbane £95-0-0	...	...	...	1,262	3	1
Major Felix Layton	...	...	...	100	0	0
Mr. R. M. Alpawalla	...	...	...	10	0	0
Miss Clyde Taylor \$14.00	...	...	...	46	0	9
Mr. Samuel S. Moore \$1.00	...	...	...	3	4	8
The T. S. in U.S.A. \$900.00	...	...	...	2,960	7	6
				14,737	14	2

DONATIONS (ADYAR DAY)

The T. S. in Wales £1-11-6	...	...	...	20	11	3
The T. S. in England £12-2-10	...	...	...	160	7	8
Mr. D. M. Gawand	...	...	...	20	0	0
Canadian T. S. Federation £5-12-4	...	...	...	74	1	9
Bangalore T. S. Lodge	...	...	...	30	0	0
Krishna Lodge, T. S. Guntur	...	...	...	5	0	0
Ahmedabad Lodge, T. S.	...	...	...	50	0	0
Bowringpet T. S. Lodge	...	...	...	10	0	0
Rukmini Devi Youth Lodge, T. S. Karachi	...	...	...	10	0	0
Mr. S. Adinarayana Chetty, Salem	...	...	...	39	10	0
Mr. A. Subramanian	...	...	...	2	0	0
Sivashankar Lodge, Motihari	...	...	...	10	0	0
Karachi Theosophical Society	...	...	...	50	0	0
Arundale Lodge T.S., Benares City	...	...	...	17	8	0
Dharbhanga T.S. Lodge	...	...	...	29	0	0
Kashi Tattva Sabha	...	...	...	49	0	0
Sangli Lodge, T.S.	...	...	...	6	4	0
Bombay Theosophical Federation	...	...	...	258	0	0
Mr. Ramjivan Sinha	...	...	...	10	0	0
The T.S. in Puerto Rico £11-3-0	...	...	...	145	15	0
The Treasurer, Poona East Lodge, T.S.	...	...	...	10	0	0

	Rs.	A.	P.
The T.S. in Mexico \$ 25.00	81	9	0
Ganesh Lodge T.S. Bombay	5	0	0
Señor Nazareno E. Rimini from E. S. & T.S. Members at Rosario, Argentina £25-5-3	335	11	0
Blavatsky Lodge, T.S. Australia £41-10-11... ..	552	0	0
U.S. Adyar Day Committee	22,383	0	0
Mrs. Alice H. Law	37	2	0
The T.S. in Scotland £7-18-3	105	1	0
" £6-7-4	84	0	5
Sacramento Lodge, U.S.A. \$ 5.55	18	2	7
	24,609	3	8

THE T.S. DISPENSARY

The Rising Sun of India Lodge, Co-Freemasonry	50	0	0
D. R. D.	25	0	0
Mr. N. N. Dotiwala	10	0	0
Mr. A. Ranganathan	5	0	0
	90	0	0

HEADQUARTERS FUND

Proceeds realized from legacy of A. F. Whitney bequest	25,071	13	3
" " " legacy of Miss S. E. Palmer "	3,302	12	4
Miss Lillian Watson	1,331	0	0
	29,705	9	7

WAR DISTRESS RELIEF FUND

Mr. M. V. Sharma (in 11 instalments)	275	0	0
D. R. D.	100	0	0
The T.S. in New Zealand £63-10-0	843	11	9
	1,218	11	9

PRESIDENT'S TRAVELLING FUND

The T.S. in Scotland £7-10-9	100	0	0
Sri Sardar Natha Singh	250	0	0
	350	0	0

19-10-1946

PANDA BAIJNATH,
Treasurer.

NEW LODGES

U.S.A. Fort Worth, T.S. in Fort Worth
Argentina. Bahia Blanca, Maitreya Lodge, 16-1-46.
 Paraná, Fé y Confianza Lodge, 21-4-46.
 Buenos Aires, Inspiración Lodge, 2-2-46.
 La Paz, Bolivia, Liberación Lodge, 8-4-46.
 Buenos Aires, San Jorge Lodge, 7-9-46.
Wales. Llandebie Lodge, 1946.
Ceylon. Colombo, Lanka Lodge, 1946.
Greece. Athens, Socrates Lodge, 6-6-46.
Switzerland. Geneva, Fraternitas Lodge, 17-4-1946.
 Zurich, Lotus Lodge, August—1946.

LODGE CHARTERS RETURNED

U.S.A. Mt. Vernon, N. Y., Mount Vernon Lodge, 30-6-46.
 Austin, Texas, Service Lodge, 30-6-46.
 (No place given) Army Lodge, 30-6-46.
South Africa. Esperanza, Esperanza Lodge, no date given.
 Blavatsky Lodge, no date given.
Ireland. Londonderry, Maiden City Lodge, (Report, July 1946).
Chile. Temuco, H.S. Olcott Lodge, July 1945.
Wales. Aberystwyth, Aberystwyth Lodge, June, 1946.
 Llandudno, Llandudno Lodge, June, 1946.
Yugoslavia. Beograd, Orient-Istok Lodge, 11-9-46.
 Bjelovar, Brother Love Lodge, All Members disappeared during the War.
 Novoseljani, Arundale Lodge, " " " " "
 Rakov Potok, Maria Lodge, Members transferred to Lodge Christ.
 Celje, Understanding Lodge.
Greece. Cyprus-Limassol, Hilarion Lodge, 1945.
 Mytelene, Apollonius Tyana Lodge, 1945.
 Athens, Athena Lodge, 1946.

THEOSOPHISTS AT WORK
AROUND THE WORLD

By the Recording Secretary

NOTICE the International Correspondence
 League of the Order of Service. Her
 address: NW. Buss. Weg 176, Hui-
 zen, North Holland. These letters of
 Miss Amy Makkink has been offi-
 cially appointed as the Secretary of

friendship between Theosophists the world over are intended to make the ties of Brotherhood among members strong and real and also to provide a method of contact for those members who are not affiliated to a special Lodge. The plan of this League is not only to form letter links between members but also in the future to offer hospitality to a visiting member of the League by another member who is living in that country.

Adyar

In honour of Dr. Besant's birthday a programme for a "Besant Week" was arranged at the Triplicane Lodge, Madras. Mr. C. Jinarājādāsa, President of the Theosophical Society, in inaugurating the meetings, spoke about the two great characteristics of Dr. Besant: that she awakened souls to the Light and that she gave courage to those who were in the depths of despair. She had the power to "make men". On each evening of the week a special subject was taken in relation to Dr. Besant's work such as Religion, Politics, Education, etc.

October first, Dr. Besant's birthday, was celebrated in Adyar with a meeting in Headquarters Hall presided over by the President. Mr. Jinarājādāsa compared Annie Besant to a diamond with her life showing the many facets of her character. After the meeting, the members went upstairs to the rooms that she had

occupied when she was President of the Society, and there, in a setting similar to the time when she lived in them, flowers were offered in homage to a great soul whose influence and power live forever.

In the afternoon Mr. Jinarājādāsa spoke at the Young Men's Indian Association in Madras, founded by Dr. Besant. If she had been alive now, she would have found part fulfilment of her dream of Home Rule for India.

On the fourth of October, Adyar department employees performed the Sarasvatī Pūja, which is a most important function to them as all the working tools are offered to the Goddess of Learning and patron of arts and crafts for her blessing for the coming year.

Mr. N. Sri Ram made a short visit by air to Ceylon in September. The Section has been temporarily suspended as there are not seven active lodges but already a new beginning has been made with a new Lodge chartered in Colombo. This Lodge has selected the name "Lanka", this being the old name for Ceylon. An interesting piece of Theosophical history is connected with this choice of name. "In 1880 the founders reached Galle (Ceylon). In eight weeks they founded seven Buddhist Theosophical branch Societies and one, the Lanka Theosophical Society at Colombo, June 17, 1880, specially for the study of the Occult Sciences."



THE THEOSOPHIST ON THE WATCH-TOWER

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

A REQUEST has come to me to speak as editor of *The Theosophist* against capital punishment, i.e., death by hanging, decapitation, electrocution or shooting for certain crimes. The protest is raised because, after the Nuremberg trials, eleven Nazi leaders were condemned to the gallows and were hung, one anticipating his death by an hour and a half by swallowing poison. While the correspondent does not in any way gloss over the crimes, the statement goes on to say:

If the One Life means *anything at all* to us, then surely we must learn to associate ourselves with the guilt of the wrong-doers, however terrible their actions may have been, even as we strive to identify ourselves with the redemption efforts of the Saviours of humanity. The One Life does mean unity with the lowest as well as with the highest. . . . If we are really determined to find ways of remedial treatment for criminals, then the means, eventually, will be accomplished, and those of us who are proud to be members of such an international society as the Theosophical Society can, if we will, raise a protest throughout the world (even if at present it may be "a voice crying in the wilderness") to refute the ideas implicit in "capital

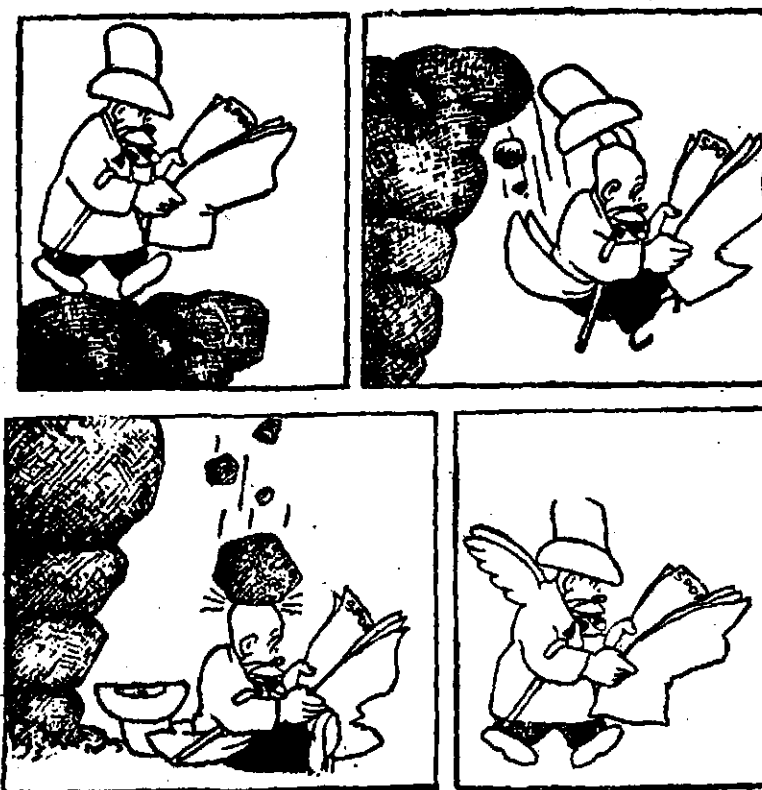
obtain. They know that horrible as has been and is experimentation on animals, certain remedies have been discovered and do give swift results, and if a sufferer is to be helped these remedies must be used. We are not here discussing whether this produces a cure or not; only, that *all* Theosophists do not subscribe to *all* creeds or solutions offered by *some* Theosophists for the betterment of man. The only statement which can well be construed as "Theosophy says" is that made in December 1924 by the supreme authority of the international Theosophical Society, its General Council composed of the heads of the National Theosophical Societies throughout the world. It bears the title "Freedom of Thought" and has appeared in every issue of *The Theosophist* since then. This declaration can be said to be the united voice of the Theosophists everywhere.

It is a strange and incredible "footnote" to the evils of capital punishment that one German general who was condemned to life imprisonment appealed that his sentence might be changed to capital punishment. At any rate for him, capital punishment was preferable to long and miserable years in prison.

The fundamental basis for the need of abolishing capital punishment is that it is ineffective and futile, that is, from the Theosophical standpoint. From the standpoint of statistics, it is recognized that capital punishment does not deter men from crimes of murder. There are certain facts discovered in clairvoyant investigations which give a basis to the thesis that capital punishment is ineffective as a remedy to safeguard the community. These facts prove that a man after he has been so punished is exactly the same as he was before death. True that we have removed him as a plague-spot from the physical plane. But he is nevertheless a plague-spot on the astral plane, and with his thoughts of hatred not infrequently obsesses some weak-willed man or woman and drives such to the same kind of crime. A man because he

has put aside his physical body is in no manner different. He has the same temperament, the same likes and dislikes, and the same interests. This fact has been intuitively discovered by a cartoonist who illustrates it better than a long Theosophical lecture; many years ago I found the cartoon in a South American newspaper.

DON PANFILO



Don Panfilo, "Friend to all men," was addicted to heavy smoking and was particularly fond of his sports page. The cartoon shows what happened to him, and how, when in the invisible world he adds a pair of wings, he still "carries on" with his cigar and the sports page.

punishment", which is a denial of the unity of life, and of the Brotherhood of Man.

Words and phrases can lead us into error unless they are understood exactly and applied exactly. An instance of the common practice of hasty application of phrases is that above concerning the Oneness of Life. Because LIFE is One, and low and high, the criminal and the law-abiding citizen are all bound by bonds of Universal Brotherhood, I cannot see the application of the truth to include "~~we must learn to associate ourselves with the guilt of the wrong-doers~~". Undoubtedly every one of us in each community, owing to the lack of a sense of duty to our "neighbour", and especially in not caring to know how he grows up from a child, how later he works and in what conditions he lives, is partly responsible to the criminality in our communities. But can this mean that I must stand in the dock by the brutal and callous murderer and say to the judge, "I committed the crime with him; my hand held his hand as he killed; if he is to be punished, you must punish me too"? If we proceed on such an application of what is the "One Life", civilization will come swiftly to an end. Of course it is an axiom that our sense of humanity does include the lowest as well as the highest. Yet while all are brothers, there are some very young brothers who have just lately stepped out of the animal kingdom, who care nothing for our notions of Brotherhood, and who want only what they want and care nothing for the laws that must hold a community together for safety and advancement. Every civilization needs a code of laws. That these may be bad or unjust does not invalidate the principle that laws are necessary.

I desire next to deal with the idea implied in the sentence "those of us who are proud to be members . . . can, *if we will*, raise a protest to refute the ideas implicit in capital punishment". Many a devoted Theosophist often asserts,

"the Theosophical Society must do this, must protest," without realizing that the Society cannot, as such, commit *all* the members of the Society into any one line of action. All members of the Society, usually called "Theosophists" because of their membership, do *not* think alike; no one group can (though it often does) say, "we Theosophists hold, the Society stands for", and so on. To take an instance, many an inquirer who would join the Society is held back because vegetarianism is so insisted upon as the only right way of living that he thinks that because he eats flesh there is no room in the Society for him. The public has received the idea that all Theosophists are vegetarians. An erroneous idea certainly, but one due to over-zealous proclamation of vegetarianism as the one and only gospel of a spiritual life. Theosophists are apt to forget that neither H.P.B. nor Colonel Olcott was a vegetarian, and yet their fish and flesh eating did not prevent the "Masters" using them as their agents. And *all* vegetarians forget what Jesus Christ said:

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

These are the things which defile a man.

Similarly it is taken for granted that *all* Theosophists are anti-vivisectionists, are against all forms of inoculation. The vast majority of Theosophists are against vivisection; but probably many accept inoculation—indeed they have to, if they propose travelling to certain countries. The point at issue is neither anti-vivisection nor anti-inoculation; what some members of the Society need to realize is that there are many members, devoted Theosophists, who are doctors faced with the baffling problems of human suffering (in a way the platform propagandist is not), who feel that their first duty is to relieve suffering with every possible drug they can

The whole conception of punishment, to deter others from committing the same crime, is merely finding the easiest way out of a crucial problem, not necessarily the right way. It is true that certain penalties do deter some from committing crimes; but so far as the one who is punished is concerned, even to sentence him to life imprisonment changes nothing in his character fundamentally, except perhaps to break his will power to stand against the shocks of life when he is released from prison. In the case of some hardened criminals, the result is greater determination than ever to avenge themselves on the community.

Little by little the idea of remedial punishment has come in, though how any punishment can be remedial is not obvious. Some years ago in Mexico a group of lawyers proposed that the law should be so amended that, before the judge gave his sentence, he should ask for a medical report concerning the antecedents of the prisoner, particularly what was his environment which made the anti-social behaviour likely or inevitable. In the ideals of juvenile courts developed by the late Judge Lindsay we have the same true principle of remedy. The young offender is not punished but is put in charge of an elder, a probation officer or some other elder, who will keep an eye on him and try to guide him. It is on this principle that there are the Borstal institutions, which are not prisons, though the offenders are held as in a concentration camp, but where however in various types of occupations they are taught to get away from the effect of the environment which made them break the law. There are dozens of ways in which the laws regarding offenders have to be modified, in the light of the facts which Theosophy reveals.

Capital punishment was abolished as long ago as 1870 in Holland, then later in Italy, Norway and Sweden. It has been abolished in some of the Cantons of Switzerland,

Portugal abolished it, but has reintroduced it. Italy has reintroduced it for certain crimes. In some States of the United States it has also been abolished.

Perhaps the most remarkable experiment in remedial treatment is that in Mexico, attempted also by Peru, Brazil and San Salvador. Those who have to deal with prison administration had noted that the most severe disciplinary castigation for many men was to be deprived of conjugal life. Therefore, for good conduct, and under definite conditions exacted from both the wife and the husband, conjugal life is permitted periodically in special cells in a wing of the prison. The writer on the subject in Cuba's well-known monthly *Ultra* states: "Above all, results of undoubted therapeutic and prophylactic value against psychic disturbances, which result when deprived of conjugal life, have been noted." All well-informed in psychoanalysis will agree.

* * * *

Newton's tercentenary fell in 1942; the Royal Society had a simple commemoration then in London, owing to war conditions in Britain. In July of this year was a fuller celebration, at a meeting of 140 delegates from various academies of science. The oldest delegate present was the famous German scientist, Max Planck, aged 88, announced as of "no country"; his son was imprisoned and later executed by the Nazis. Professor E. N. da Andrade, F.R.S., gave the memorial lecture, in one part of which he stressed the fact that Newton did not reject alchemy. Newton had perhaps a faraway intuitive glimpse of the atomic bomb, for he wrote:

Because the way by which mercury may be so impregnated, has been thought fit to be concealed by others that have known it, and therefore may possibly be an inlet to something more noble, not to be communicated without immense danger to the world, if there should be any verity in hermetic writers.

"I feel," said Professor da Andrade, "that Newton derived his knowledge by something more like a direct contact with the unknown sources that surround us, with the world of mystery, than has been vouchsafed to any other man of science."

It is interesting to note that as long ago as 1883 the Adept K.H. dealt with this same problem that some of the greatest discoveries of science are not the result of scientific induction. His words are as follows:

Let your exact science, so proud of her achievements and discoveries, remember that the grandest hypotheses—I mean those that have now become *facts* and undeniable *truths*—have all been *guessed*, were the results of spontaneous inspiration (or intuition)—never those of scientific induction. This can scarcely be denied, since the entire history of scientific discovery is there, with hardly one or two exceptions, to prove it. Thus if Copernicus, Galileo, Kepler, Newton, Leibnitz, Crookes (even this latter as may be proved) have one and all *guessed* their grand generalizations instead of arriving at their discovery by long and painful labour, then you have in this a series of truly miraculous acts. The colossal generalizations of the ancients coupled with the paucity of their real data—generalizations that have reached us as incontrovertible axioms—are so many witnesses testifying to the untrustworthiness of our physical senses and modes of induction. The physical Law of Archimedes was not accumulated little by little—it sprung into existence suddenly—so suddenly indeed that the Philosopher who was enjoying his bath at the time, sprung out of it and rushed about the streets of Syracuse like a madman, shouting "*Eureka, Eureka*." When Sir H. Davy suddenly discovered Sodium by decomposing moistened potash and soda by the help of several voltaic batteries, he is said to have given vent to the most extravagant delight, jumping and hopping about his room on one leg and making faces at all who entered. Newton did not discover the law of Gravitation, that Law discovered him, dropping a visiting card as it were on his nose. Whence these *sudden* inspirations, these sudden rents of the veil of gross matter?

C. JINARĀJADĀSA

¹ *The Paradoxes of the Highest Science*, by Eliphas Levi, with footnotes by E. O. ("Eminent Occultist", a pseudonym adopted by K. H.)

WANTED—A NEW MESSAGE

By LOUIS B. BALL

THEOSOPHY has profoundly affected the lives of many, many men and women, who know for themselves that life is One, when they look into the eyes of their neighbours of any race, colour and creed, who know for themselves that there is a plan, a scheme, a design which is, for man to strip himself of all forms of selfishness and merge into the Eternal Life and Light. Logic and reason would dictate that there are such men who through the ages have thus stripped themselves of all forms of selfishness and merged with the Eternal Life, and are facilitating the growth of their ignorant and erring brothers towards their goal, and that these constitute the Elder Brothers, the Inner Government of the world, the White Lodge.

Being thus firmly established in these convictions by the weight of logic, reason, observation and inner responses, many of us are terrified at seeing how at this stage of human growth a few scoundrels and sadists were able to start a movement aimed at enslaving the world, exterminating masses of mankind in huge concentration camps, torturing, burning in large incinerators, burying alive, using all sorts of fiendish devices for physical and mental pain. And so we ask with sinking hearts, Where is the Inner Government of the world? It is Karma, some will say, but there should be rhyme and reason to Karma also.

The Secret Doctrine speaks of the Lipika, the Lords of Karma, the adjusters of Karma, but in our limited understanding this is not adjusting Karma, it is fiendishness

of the vilest sort. Thus we find ourselves stranded in our Theosophical reasoning.

Wanted—new message from the Elder Brothers.

COMMENT BY C. JINARĀJADĀSA

The writer of "Wanted—a New Message" asks for a *new* message from the Elder Brothers. In the past history of mankind Gautama Buddha proclaimed that thoughts of love should be radiated to all the world by the man of goodwill. Jesus Christ proclaimed, "Forasmuch as ye have done it to one of the least of these My brethren ye have done it unto Me." Nowhere is it on record that He intended by the phrase "My brethren" only those who are baptised in His name. The proclamation of the Teachers of India throughout the ages has been of charity and pity to all, including the animals.

How can there be any "new message" from any Elder Brother to supercede what has been said? What is needed is not a new message but a new Messenger, One who through the radiating power of His Wisdom and Compassion will, as He speaks the *old message*, make it appear as new to modern ears. If mankind has become deaf to the old message, it is only because men have carelessly or wilfully been led away by their selfishness to forget the most important truths of their eternal life.

A reference is made to the Lords of Karma, but as if all the horrors that have happened, the adjustment—for it must be a karmic adjustment—is a "fiendishness of the vilest sort". It is not the Lords of Karma who decree fiendishness; they are the adjusters of the Karma of nations and individuals. But as Karma descends on the individual, or collectively on a nation, the reaction to that Karma is left to the freewill of those concerned. Everyone of us has behind him a terrible

record of accumulated Karma created through evil deeds in hundreds of past lives. We little realize with what *tenderness* the Lords of Karma allow only a little of it to come into our life, so that we shall not be swept utterly away by the avalanche of the evil done by us. This hidden side of facts was well described by the late Dr. Weller Van Hook, for several years General Secretary of the Theosophical Society in America, in a short sacred drama which he wrote under the title, "The Promise of the Christ's Return". As one of the characters, Seti, an Egyptian, it was my part to repeat the following lines, describing Christ's teaching:

As I see, that kingdom He would found
Is not of this world—a realm of spirit in which would lie
The world's redemption from those Fates which it has dared.
Piled mountains high is the pent-up force threatening humanity,
That returning force which man has for aye sent forth.
Were this discharged at once man would be swept away;
His coming makes possible a gradual discharge.
And now are thronging to Him thousands who will aid
In broadening life's limits for us all, and a few
Who would join Him in His complete self-abnegation.

That describes exactly the situation of mankind's karma "piled mountains high". The coming of every great Teacher, because He brings tenderness and understanding into the hearts of men, canalizes the vast reservoir of evil, "that returning force" of Karma as it descends. Instead of avalanche after avalanche, it is floods, earthquakes, conflagrations, pestilences that Karma creates, but all an adjustment, not a "fiendishness." It is the "few"—the Elder Brothers—who bear the first shock of these returning forces; that is their Sacrifice. If may be that because it is now two thousand years since last the World Teacher moved among us, and His teachings, as those of His Predecessors, have become garbled, and priesthoods have so often erected barriers to His influence, that the channels for the canalizing have been

destroyed. Hence World War I and World War II, with the nations involved with their systems of economics and politics and "progress", learning between the two wars nothing, of how to live, so that war shall be impossible, not inevitable.

It is never intended, while Karma is being exhausted, that the new Karma created shall be of evil, but rather that it shall be of good. But mankind being still at the beginning of its evolution (we are only at the middle point in the 5th Root Race of the 4th Round) flounders under the impetus of its animal heredity and adds heap upon heap to the old Karma. It is pitiful to contemplate today how millions of the Jewish people have suffered atrociously (necessarily exhausting their own racial Karma); and yet others are adding to the evil accumulation of the past by murder upon murder committed in the name of "Holy Zion" in Palestine. Equally tragic is what has lately happened in India in the communal riots as between Hindus and Muslims, where horrors have taken place that one never dreamed of. A new horror imitated from certain vicious elements of the West is the throwing of acid as a part of this communal rioting.

Those of us in the East who now and then experience cyclones or typhoons know that when such come, there is nothing to be done but to lash down tight every possible thing to resist the fury of the winds. Similarly when these avalanches of evil descend, it is for our tiny band of Theosophists who understand the Law of Karma to do our utmost to "stand by" the unchanging eternal principles of Universal Brotherhood. It is very hard for each of us, born as he is in a racial, religious or cultural environment, not to feel a sense of resentment, sometimes verging on great anger, when everything we hold dear is attacked by the hosts of evil. Nevertheless if we mean to be Theosophists, our action is clear; it must be to understand. A wise French woman once said: "To understand is partly to forgive."

If the horrors which the Jews have been subject to in Germany and Poland are horrible, no less have been the sufferings of the Dutch men and women particularly in Java who have been brutally ill-treated by the Japanese. It is calculated that about 50 per cent of the Dutch men and women and children in Java have died in the horrible conditions meted out to them by the Japanese. I have received letters from some who have survived, and the tale is pitiful.

There is always the Justice of God, though sometimes we may be horror-struck at the way that the Lords of Karma, who are the very essence of Compassion, have the most uncongenial duty of adjusting the evil Karma of men.

One acute element in the present tragedy is that we know all that is happening in the world because of radio, newspapers, etc. These horrors have *always* been happening. During the campaigns of Napoleon there were no newspaper correspondents to report graphically the sufferings of the people as his armies marched to conquest. I doubt not that the horrors under the leadership of Attila and Jenghis Khan were equal to those that we have witnessed in Germany; but we have not known of these terrors. Nor have we the full records of the brutalities committed as white colonists went out from Europe to find living spaces in America, North, Central and South, to Australia and Tasmania, to Cape of Good Hope and Java, Sumatra, Celebes, Timor and other lands. Today because the world is being united by radio, the weight of a whole world's woe descends on us who have a sense of humanity. It is well that in our present life we should be stirred to our depths by the collective suffering of mankind, for it may be that each of us will then consider how each, in his own measure, has been responsible in past years by his prejudices, resentments and narrownesses for the final explosion of this karmic atomic bomb which we have witnessed.

DR. MONTESSORI AND THE CHILD

By HELEN VEALE

HUMANITY is an organic unity that is not yet quite past the embryonic stage, though its natal hour seems about to strike. We may hear much talk of the nations organizing themselves for peace and security into some Union, but Dr. Montessori emphasizes the point that the union is there, inevitably brought about by nature though consciously ignored and opposed by man, at the cost of immense suffering that can only be alleviated by understanding and co-operation. There is One Life without a second, and natural growth follows one law for development of any unit, whether a cell or a planet, a human child or civilized society.

Looked at from this point of view, the child assumes a double significance in these critical times, for not only is he the complete epitome of human evolution up to date, but he has in him the potentialities of present and future, as yet unspoiled and undistorted; and psychologists with the aid of biologists have been able to throw light on creative processes from birth onwards that build his faculties of body and mind. Understanding and aiding these natural processes, and specifically abstaining from putting obstacles of the usual sort in the way of natural growth, within a generation disease and crime could be almost eradicated within a nation. Still more, it has been found possible, with children who have been allowed to grow to the age of six in an environment of freedom and happily purposeful activity, to lead them further along educational channels by their own freely exercised will and

imaginative interest, and educationists who tried these methods have realized that in this way only can free citizens be developed for the exercise of democratic rights and duties in a civilized state.

Obedience is shown by Madame Montessori to be a sublimation of the developed and exercised will, impossible of evocation by any form of repression or denial of freedom, but needing preparation of the spirit. For children and for human groups alike it seems to her absurd to talk of freedom where there has been no preparation for its expression in an awakened and self-disciplined will. Children are found easily to thrill to imaginative pictures of the world we live in, given an insight into the mysteries of fascinating sciences, especially such as help to build a consistent picture of an unfolding Cosmic Plan, in which man has a noble part to play in co-operation with all other natural agents. Reverence for Life and its unfolding plan takes the place for them of dogmatic religious teachings that would inhibit human sympathies, and a passionate love for humanity and admiration for its long, unselfish, labours is the result of the right teaching of history. National exclusiveness and racial superiority finds little soil for growth where interest has been centred ever on human struggles all over the world, on pioneers and adventurers of all sorts, on centres of civilization with their achievements and weaknesses whereby they fell, especially on nature's oft-disclosed purpose of bringing peoples and cultures together, by violence if no other means were found, because organic unity had to come in a world that was living and One!

Only through children so taught in all civilized countries will national prejudices and cultural barriers be overcome, so that humanity can enter on its heritage of freedom and fulfil its destiny. Such is Madame Montessori's faith, learnt from the child's inner soul, to which love and intuition penetrated. Despite advanced age and many discouragements, she labours

unceasingly to share with a tormented world the knowledge which alone can bring it to peace and happiness.

Bending in reverence before the Babe, as the wisest have done before us, we can find for ourselves the full meaning of the Christ's saying, that the Kingdom of Heaven is open to man only if he seeks it as a little child. This is no mere tribute to a child's innocence, but means literally perhaps that heaven can only come on earth when a generation of men shall arise who have learnt to retain that right of entry to God's kingdom that was theirs in childhood, to keep open the doors of the spirit, while developing truly human faculties.

HELEN VEALE

MONTESSORI APHORISMS

No one has been able to foresee that the child encloses within himself a vital secret which is able to remove the veil that covers the mysteries of the human soul. In him is an unknown factor which is essential for the individual adult for the resolution of all individual and social problems.

The child who is a being in process of formation cannot expand his consciousness as he ought to, because the adult represses him.

Psychoanalysis has used a technique for sounding the depths of consciousness. This technique which has served to investigate and discover the adult, has been constituted into an obstacle for the child, because the same technique cannot be applied to the child who has no infancy to *remember*, for he is infancy.

The new born child is not only a body ready to function; he is a spiritual embryo already provided with latent psychic directing powers.

The secret concerning the soul of the child is that we cannot penetrate into it unless the child himself reveals it in the process that he goes through by building himself up. Therefore it is only the child who is able to reveal to us what is the natural mission of man.

Translated from *El Niño* ("The Child"), Barcelona, 1937.

THE WORLD AS IDEA, EMOTION, AND WILL

By C. JINARĀJADĀSA

III. THE WORLD AS EMOTION

(Continued from page 103)

AMONG all the poets, excluding even Dante, Wordsworth of England has the keenest sense of all aspects of Nature as far away glimpses of the Idea or the Divine Mind. That "other world" is constantly breaking through his intellect and emotions into "this world". Steeped in Platonic idealism and vision, he knows whither purified emotions lead, that is, to only one goal, the Idea. Thus he sings:

that blessed mood,
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened: that serene and blessed mood
In which the affections gently lead us on,
Until, the breath of this corporeal frame,
And even the motion of our human blood,
Almost suspended, we are laid asleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

For, it is only when by the Yoga of the Emotions
"the heavy and weary weight of all this unintelligible world is

lightened" that true insight comes. It is ready to come not only through worship of God as the Transcendent Godhead or as revealed through an Avatāra or Incarnation, but also through the worship of the Immanent Godhead as revealed in Nature. Thus it happens that :

Therefore am I still
A lover of the meadows and the woods,
And mountains ; and of all that we behold
From this green earth ; of all the mighty world
Of eye, and ear—both what they half create,
And what perceive ; well pleased to recognise
In nature and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart and soul
Of all my moral being.

"The anchor of my purest thoughts". Just as God, Christ or Krishna are for some "the anchor" of all their Idealism, so can Nature be for others. Wordsworth feels with an inexpressible intensity that even the tiniest wayside flower is a mirror, a window, a gateway into a celestial garden, a true "Gospeller"—one who gives tidings of God ; and so at the end of his magnificent "Ode on Intimations of Immortality"—and to have an "intimation" of Immortality is slowly to become one with the Idea—he sings :

To me the meanest flower that grows can give
Thoughts that do often lie too deep for tears.

There is yet one other mode or expression of Emotion which leads those capable of it near to the Idea. This mode is impersonal, and is especially characteristic of the message of Gautama the Buddha, who said never a word about the existence of God yet opened another path to mankind to come to Liberation or Salvation. One word, *Metta*, in Sanskrit *Maitri*, is the keynote. In Sanskrit *Mitra* means "friend" ; the abstract noun *Maitri* means "benevolence". But in the

teachings of the Buddha it means far more ; it is that all-embracing Compassion towards men in which He lived during the fifty-five years of His search and of His mission. There is the famous Sutta or discourse where He explains how the "Great King of Glory", irradiates Compassion when "leaving the chamber of the Great Complex" to descend to earth.

And he lets his mind pervade one quarter of the globe with thoughts of Love—of Pity—of Sympathy—of Equanimity ; and so the second quarter, and so the third and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love—of Pity—of Sympathy—of Equanimity, far-reaching, grown great, and beyond measure, free from the least trace of anger or illwill.¹

In a second place the Lord Buddha inculcates the same doctrine of tenderness :

Even as a mother, as long as she doth live, watches over her child, her only child, even so should one practise an all-embracing mind unto all beings.

And let a man practise a boundless Goodwill for all the world, above, below, across, in every way, Goodwill unhampered, without ill-feeling or enmity.

Standing or moving, sitting or lying down, howe'er he be, provided he be freed from sloth, let a man establish this mindfulness of Goodwill. For this is what men call "the highest state."²

In these days, with our modern ways of life, all this seems to be (except to Indians) just mere sentiment. Yet the spread of Buddhism, a religion that propounds no worship of any God, proves that *Mettā* or Compassion has been not only the equivalent of the worship of any Saviour, but a force in the world to inculcate a universal peace, harmony and tenderness to all that lives—angel, man, beast, bird, fish and insect—but has also given man that certainty as to his

¹ Mahāsudassana Suttanta, translated by T. W. Rhys Davids.

² Metta Sutta, translated by F. L. Woodward.

Immortality and Eternity which only a ray of Eternal Truth can give.

And so, Love, human Love in its ideal forms, *Bhakti* or Devotion to God, the worship of Nature, and the capacity for Compassion all lead us along their several paths to one goal, the Idea. But to come to this Realization, one thing is essential: "to kill out the self". The lover must disappear before Love can appear; the Bhakta must disappear before *Bhakti* can appear; the Nature-worshipper must disappear before Nature can appear; he who irradiates compassion must disappear before Compassion can appear. Therefore it follows that the primary qualification or virtue which must be built into the character of the idealist is the spirit of Renunciation. *Sannyāsa* is the Sanskrit word; the reality of the act of Renunciation as essential to every high endeavour is thus described by Goethe:

Thou must go without! go without!
This is the everlasting song which every hour,
All our life through, sings to us.

Indeed, every man and woman who has striven for ideal deeds or realizations knows that life is a triangle of Striving, Accomplishment and Renunciation. Till the soul learns how "to grow as the flower grows", his life in Idealism is by growth in these virtues as three stages, Striving leading to Realization, and Realization leading to Renunciation. But after Renunciation begins once again a new and loftier stage in Idealism, and Striving once more becomes the idealist's theme, till after many lives he comes to Liberation.

Not the least of the many mysteries of Emotion, after it is purified of self, and soars upwards to its goal as the flame of a blast furnace surges upwards to the sky, is that there comes a stage when Emotion, so blended usually with sex ideas and feelings, transforms itself so that sex does not enter. This is particularly the case in the loftiest form of human loving, as

it was with the love which Dante offered to Beatrice. The pure soul of the beloved is contemplated upon, and the love given to her or him reveals new dimensions in Emotion. The object of love or worship (and what true loving is not worship?) passes beyond personality, and becomes an adoration, truly as Plotinus said, "a flight of the alone to the Alone". The object of sex has been achieved, which is to make of sex a spring-board, a "jumping-off place", to a state of Emotion where the physical bond matters not at all. The adoration of a mother of her child has then the same exquisiteness as in that love of man and maid which Bridges describes. Lover to lover, sister to sister, mother to child, brother to brother, all these and other forms of Love have the new dimensional quality of a super-Emotion. So one lover who knew of Reincarnation and whose beloved had passed through the gate of death sang:

When next we meet, whether you be youth or maid,
Or we are born two sisters, or you my child,
I shall love you, with worship at your feet laid
As now. Always, "my soul's Light" you will be styled.

There are two Adepts, who have stood behind the Theosophical Society as its Watchers and Guardians. They are the Mahatmas Morya and Koot Hoomi. The former is royal, not alone by birth but also in thought and deed, imperious as if strength embodied, for in all His past incarnations He has been a Ruler and Warrior; the latter has been philosopher, scientist, priest and teacher. Each is strong, revealing the Strength of His Archetype. On a certain occasion when the Mahatma K. H. had to be absent from His physical body on lofty planes during a period of three months, when His body in its trance was carefully guarded, the Mahatma Morya in sadness for the temporary absence of His brother in the Great Work spoke of the Mahatma Koot Hoomi as, "my brother, the light of my soul". If two men, in the height of their

APPEARANCE AND REALITY¹

By N. SRI RAM

THE subject of this talk is one that has been discussed threadbare both in ancient India and by philosophers in the West. But our thoughts about it in these days have a foundation which is different from that of the earlier times. The distinctive cast of the modern mind, in spite of its vagaries, is scientific rather than metaphysical, tending to base itself on observations with the senses and the analysis to which we are in a position to subject them. We are living not in a traditional world built on certain metaphysical assumptions, however true these assumptions may be as postulates for a coherent and satisfactory system, or even as axioms self-evident to those whose thought has a range which can test their validity. We live in an age of empiricism, though the field of empirical knowledge has become so widened and minutely defined, that the most advanced intellects of the day are able to build on it a structure of inferences or knowledge, which holds together coherently like a deductive system based on certain first principles. Nothing can be more deductive in the scientific realm than mathematics; yet, according to Sir James Jeans, the foremost scientific thinker of the day², the latest revelations of science lead to the conclusion that "the universe (of the scientist)

¹ A talk broadcast by the All-India Radio from Madras.

² Sir James Jeans has died since this talk was given.

can best be pictured, although still very imperfectly and inadequately, as consisting of pure thought, the thought of what, for want of a wider word, we must describe as a mathematical thinker". Since all knowledge thus tends to be integrated, we shall not hereafter be able very long to isolate one standpoint from another, such as the religious or the philosophical, from the scientific, and let each develop its theses without being influenced by others, though each distinctive standpoint will have its interest for its votaries.

It may be asked: Need we discuss at all this question of appearance and reality in the modern workaday world? This is answered the moment we realize how completely appearance holds sway in our ordinary life. For instance, as regard the earth's motion round its own axis and round the sun, it is only comparatively recently, at least in the West, the discovery has been made and accepted that the facts are exactly the contrary of appearance.

Another instance, still concerned with matter but in which the perceptions of our normal consciousness are more intricately involved, is that of the seeming solidity of so many objects around us, such as our tables, houses, trees and metals. The researches of science both into the minute particles of which all things are composed and into the infinite regions of the stars, have now established the fact that emptiness reigns everywhere. Jeans thus sets forth its extent: "Choose a point in space at random, and the odds against its being occupied by a star are enormous.

... Choose a spot inside the solar system at random, and there are still immense odds against its being occupied by a planet or even by a comet, meteorite or smaller body. Even inside the atom we choose a point at random, and the odds against there being anything there are immense. . . . As we pass the whole structure of the universe under review, from the giant nebulae and the vast interstellar and

inter-nebular spaces down to the tiny structure of the atom, little but vacant space passes before our mental gaze. We live in a gossamer universe; pattern, plan and design are there in abundance, but solid substance is rare." The substantiality of all objects seen or touched by us is purely an impression on our consciousness. We are thus led to contemplate the fact that the familiar world of our senses is but an interpretation of whatever things there are, by the senses we possess. Who can say what those things are in themselves, or how they will impress us at a later stage of evolution?

If the world of matter is thus reduced to almost nothing but what it expresses, what about our consciousness? Modern science started by regarding matter as the only Reality and mind as its product, but has since travelled far from that position. Now it has come to a point in its analysis where matter is but a curtain which veils something that is immaterial and of the nature of mind or thought. Matter and mind are more mixed than they seemed before in a continuous development, but with mind as the positive factor.

Obviously as the process of evolution is incomplete, we must recognize that the mind as developed in us so far is not capable of proceeding beyond the veil of shadows which are the phenomena of our studies. This fact was appreciated in the ancient schools of philosophy in India. But they held the view that there is a higher order of perception latent in us, to be unfolded in process of time, which can be forced into play by appropriate methods.

The Lord Buddha described the reality attained by Him as Nirvana, literally the putting out or extinction of personal self-hood, which, once transcended, is seen to be but an appearance or illusion, however real our self or ego may be to us, as a dream is real to the dreamer. Seeing how largely the mind in each one of us is conditioned by past experiences and environment, it has to be freed from their imbedded toils

which sub-conscious involution has wrought, before it can realize and express its own true nature. In the ancient schools in India, it was well understood that there is a realization possible through the careful training of our mental and spiritual faculties, the term "spiritual" implying an order of perception higher than the mind, and the adaptation of the body and the brain to that purpose. The six Darshanas, or Schools of Philosophy, were concerned with the standpoint and methods of such realization.

We can only speculate, as we stand at present, as to the nature of any reality beyond our sphere of knowledge and its relation to the appearances produced within that sphere. The highest intellects in India have tried boldly to obtain an answer to these questions. According to their metaphysical conceptions, which we can see today have, strangely enough, the power of welding our fragmentary and disjointed views, gained by us not from their commanding height but from nearer the ground level, the Reality is indescribable and a uniqueness, yet the totality and all changes in the realm of diversity, comprising both consciousness and form, are a pattern of its making. We can gain from our place in the picture only a partial view and understanding of the whole, but sufficient to indicate to us the probable aspects of the further unfoldment.

To the religious man God is the only reality, the conception which he gives to that term being determined by the manner of his own development and the form which gives most satisfaction to his mental and particularly emotional wants. He seeks a God in whom he hopes to find repose and lasting happiness as a refuge from the world of disorder, injustice and suffering, which troubles him. Are these too but phenomena underlying which there is a plan embodying the attributes of justice, order and love, for which we instinctively seek, as ugly scaffolding might hide a perfectly beautiful

edifice? But then the scaffolding is real while it lasts, even though it may not be permanent.

However much the attitude of religion may seem tipped in the direction of an absolute or a transcendent Being, with whom an individual caught in a relative order can have relations, it is based fundamentally on the need to fill a void, to relieve a pressure, in the individual's life. It is not that of a cold intellectual enquiry into the distinction between reality and appearance. Because of the operation of this personal want, the tendency to superstition, to resort to futile and temporary satisfactions, comes into existence. Nevertheless it cannot but be that the purest emotions associated with religion, human companionship and art are as relevant to any possible appreciation of the reality—whatever it may be—as a pure mathematical perception. A set of sound waves may constitute most glorious music or be regarded as mere vibrations in the air in certain relationships. Which of the two is the reality, and which the appearance? If we think of the fact that there is in Nature an infinity of vibrations for which we do not have adapted sense-organs, we can imagine how much greater the reality must be than we are able to make out of our present comprehension.

N. SRI RAM

... It is our will
Which thus enchains us to permitted ill.
We might be otherwise; we might be all
We dream of, happy, high, majestic.
Where is the love, beauty and truth we see,
But in our minds? And if we were not weak,
Should we be less in deed than in desire?

SHELLEY

THE AUTOBIOGRAPHY OF A. P. SINNETT

ARRANGEMENTS had now been made for bringing home Mr. Leadbeater from Ceylon where he was very miserable,² to be tutor to our son Denny, now a boy of 12. The eagerness with which he accepted the proposal was touching, but one difficulty stood in the way. He had been directed by the Master to take charge of a Ceylon boy, karmically related to him, and could not come to England, without bringing this boy with him. We shrank from the idea at first but concluded to submit to the arrangement for the Master's sake, as the education of the boy by Leadbeater was apparently his design. They arrived about Christmas 1889. The Ceylon boy, about Denny's age, was called Curuppumullagé Jinarajadasa, soon shortened for convenience into Raja.

I was much impressed by a little incident that occurred shortly afterwards, in January 1890, when Mary dropped in upon us quite unexpectedly having come to London in company with other friends. I had been careful never to say a word to Leadbeater about the developments with her. He happened to be in the drawing-room with my wife when Mary, having spoken in passing to me in the library, rushed upstairs and burst in upon them. In a few minutes Leadbeater came down to me in a highly excited state. "Do you know?" he asked. I guessed what he meant and said "Yes." He had seen the blaze of Mary's unusual aura and had instantly recognised her as one far advanced in

¹ This continues what has gone before as *Incidents in the Life of H.P.B.*, *The Theosophist*, July-November, 1946.

² See note at the end.

occultism.³ Mary came to stay with us on the 8th of February and our mesmeric sittings were resumed.

She left us to return home in June, but was back again with us in September and was married from our house on Tuesday the 10th of October, 1893. As far as I could make out, when she was in trance, the Master himself declined to interfere in the matter, one way or the other. Her destined husband was a man for whom both my wife and I had a very high regard, one of our intimate *Theosophical friends*, but we felt convinced that the proposed marriage would put an end to the conditions that had so far regulated our intercourse with Mary. The consequences of this marriage were strange and unforeseen.

For a time no startling change in Mary's relations with ourselves were apparent. Her husband did not oppose himself in any way to their maintenance on the old footing. Mary would sometimes come to us to dine, have a trance and stay the night. I would visit her occasionally at her new house and give her mesmeric help if she were unwell. But I gradually noticed, as her cheerful acquiescence in the new life became more apparent, that her former intensity of interest in our London Lodge meetings and in my lectures slackened off by degrees. She would neglect them for the sake of social pleasures, while formerly they would have taken precedence of everything. Then she showed an increasing anxiety to disguise her connection with Theosophy from her husband's relations (always excepting his sisters who were themselves earnestly attached to it). Her husband I should explain was very well off and connected closely with a very wealthy family. He, be it always understood, would have sacrificed anything and everything for Theosophy, but his devotion was concentrated on his wife, whose psychic gifts and spiritual

³ See note at the end.

advancement (at the period of the marriage) commanded his unreserved allegiance.

In the direction I have indicated the change went on slowly but steadily. A circumstance in my own recollection enables me to recognize a definite date at the close of my old relations with Mary. This was the year 1898. On the surface we remained affectionate friends but the occult relationship faded away, as Mary became more and more absorbed by the worldly interests of her married life. At first I was glad that she found this much happier than she had anticipated, but there was an element of sadness in the change. And this led to a certain strain of feeling between her and my wife, whose untainted loyalty to the higher life made her almost intolerant of Mary's backsliding. Mary would pass spontaneously into a trance condition, when alone with him [her husband], and would speak to him from what seemed to be her old "She" level. We, my wife and I, began to distrust what we heard of their communications. For my part, after 1898 I never had any sittings with Mary of the old kind, not the faintest gleam of anything resembling communication through her with the Master.

Colonel Olcott died at Adyar in February 1907 and I received a letter from Mrs. Russak then at Adyar, describing manifestations by the Masters around his death-bed. Neither my wife nor I believed in the authenticity of the alleged manifestations, though information I have received from the White Lodge within the last year or two shows that they had a better foundation than we supposed at the time.

By the rules of the Society, I as Vice-President became invested with the authority of the Presidential office, until a new President should be elected. Some embarrassing problems arose. I was urged by letters from Adyar to delegate my authority to someone on the spot, Mr. Bertram Keightley being suggested by the Treasurer, Mr. Davidson, while

Mrs. Besant cabled to me asking me to nominate herself. She had, according to Mrs. Russak's account of the phenomenal manifestations by the Masters, been pointed out as the new President, and confusion seemed to reign at Adyar. Disbelieving in the alleged manifestations, I did not think it right to acquiesce in her proposal, while to appoint Bertram Keightley, who was very antagonistic to her by reason of siding with Mr. Leadbeater's most embittered enemies, seemed too offensive to her. So I adopted the middle course of cabling to Mr. Davidson, investing him with my authority, such as it was.

Mrs. Besant has proved herself in most respects eminently qualified to lead the Theosophical movement. She made, however, what I held and still hold to have been one great mistake. She invited Mr. Leadbeater to emerge from his retirement and join her at Adyar, proceeding to use all her influence to induce the General Council to welcome him back into the Society. This action on her part created a frantic uproar in the Society, and secessions in all directions took place accordingly.

Already a strain of feeling had been developed between Mrs. Besant and myself. At first, on her confirmation as President she had nominated me as again Vice-President, but she took umbrage at an article I wrote in *Broad Views* entitled "The Vicissitudes of Theosophy" and formally requested me to resign the office. I complied and for a long time our relations were in abeyance.

Perhaps Mrs. Besant's regard for Leadbeater may be explained in this way. She had been admitted by her own request to the meetings of our London Lodge group in June 1894. Up to that time her psychic faculties had not developed. Leadbeater was one of the most important elements in our group, Mary of course the other. He was living on the salary of an appointment I had been enabled to procure for him in the London offices of the *Pioneer*. I do not know exactly

how the idea arose, but soon after Mrs. Besant's connection with our group, an offer was made to him through Bertram Keightley to the effect that if he would give up his appointment at the *Pioneer* office and go to live at the Avenue Road and help in the work going on there, an income on which he would be able to live should be paid to him. The two Keightleys were both well off and they with some others were ready to guarantee this arrangement. Leadbeater declared that he would leave the decision in my hands. I was very sorry to agree to the proposal, but I knew so well that Leadbeater himself would greatly like to accept it that I could not stand in his way, and consented.

I think the close friendship which grew up between him and Mrs. Besant during his residence at the Avenue Road did much to stimulate the development of her psychic faculties, and by common experiences on the higher planes they were united in very sincere sympathy. Afterwards when Leadbeater went abroad, and was away for years in America and Australia, I have no doubt that Mrs. Besant felt the loss of his companionship very keenly, and when she became President was eager to recover it. Anyhow she invited him to Adyar and he went there.

Mary herself was bitterly indignant at his restoration to the Society, and her influence with many members of the L.L. was all-powerful. I had no strong feeling on the other side myself though I did not exactly share hers, but when it came to a question of a vote in the London Lodge, the vote was absolutely unanimous in favour of withdrawing from the Theosophical Society. Only one member dissented and he stayed away from the meeting. The Lodge did not wish to dissolve but to go on an independent footing with a new name.

Thus it came to pass that the Eleusinian Society was formed in the beginning of 1909, a dreary period for me as soon after my wife had passed away, but I will deal with the

later events of our private life when some of these general explanations have been completed.

Reverting now to what I have described as a terrible development in my relations with Mary, it came about in this way. The Eleusinian Society only lasted a year or two. I had been able to open up a new channel of communication with the Master, of which I will speak more fully later on, and I came to know that he wished me to rejoin the Theosophical Society. He did not blame me for having formed the Eleusinian. On the contrary he had himself suggested the name to me. But it had served its purpose. I myself felt that it was absurd that I should remain outside the great movement that I had been privileged to start in the Western world, and discussing the matter with Mrs. Besant in the course of her visit to London in 1911 I found that she also, by her own means of knowing, was aware of the fact that the Masters wished me to return. I did so, was restored to my original office as Vice-President and received an immense number of letters from Theosophical lodges and individual members all over the world welcoming me back, often in very touching terms.

But Mary, whose dislike of Leadbeater only grew more and more intense with time, at once with her husband resigned the Eleusinian on the ground that my return to the Theosophical Society brought it too closely into association with that body, and sent me a paper embodying her views on the subject, which she wished me to read to the Society at a meeting I had thought it necessary to call in order to explain my return to the Theosophical Society.

I wrote back asking her not to insist on this, as if I read her paper I should be obliged to comment on it and say things I would rather leave unsaid, meaning that I should be obliged frankly to admit that I did not continue to regard her impressions as trustworthy. She seems to have misunderstood me

and to have imagined that I meant to go into details concerning my psychic relations with her—which I had no thought of doing—and wrote me a fearfully angry letter. Never mind its exact contents. The misunderstanding was partially smoothed over in time, but although we agreed to remain friends, we had to ignore all matters connected with occultism.

(To be continued)

NOTES BY C. JINARĀJADĀSA

2. Mr. Sinnett misstates completely. Mr. Leadbeater in Ceylon was extremely busy in reorganizing the work of Buddhists, and although living in most cramped and uncongenial surroundings and on a small pittance allowed by the Buddhists, could hardly be described as "very miserable". He would have gone on with the work given to him by Colonel Olcott but for a sudden change in his plans. When he went to Ceylon he received an intimation from his Master that his brother who had been killed young was born in Ceylon. He was therefore on the look out to find this boy. He did a great deal for many Buddhist boys in Colombo, teaching them to swim and taking them on excursions, etc. There were two boys who he thought might be the brother of his early life, one being an elder brother of mine who went with him with enthusiasm to the Sunday schools established by Mr. Leadbeater, and took part in the various carol parties organized for the Wesak full moon celebrations. It was about 1888 that I came in contact with him when he opened the first Buddhist English High School (now Ananda College), in which I was a scholar. It was then that he noticed me more particularly and finally after many "tests" decided that I was the brother.

This at once necessitated that for the sake of the work of the Master I should be taken to England to be educated.

His leaving Ceylon was not because he was "very miserable" but because the Master's plan had to be carried out.

3. As I was living in the Sinnett household, I know well that Mr. Leadbeater did not "came down to me in a highly excited state". I was there when "Mary" arrived on a visit. The matter of the mesmeric trances was known to Mr. Leadbeater and myself. Now, Mr. Sinnett was always very inquisitive about the occult faculties of various persons, and wanted to "check up on" Mr. Leadbeater who he knew did possess certain psychic powers. So he had asked "Mary" before she met Mr. Leadbeater to look at his aura and report what it was like.

What follows happened *when I was present at the conversation* between Mr. Sinnett and Mr. Leadbeater, and it was of such a striking nature that I have never forgotten it:

A. P. Sinnett (with a quizzical smile): "Leadbeater, Mary says that she could not see that you had any aura at all. How can that be?"

C. W. Leadbeater (very blandly): "*I pocketed it.*"

Mr. Sinnett felt rebuffed and did not follow up the curious answer. Later Mr. Leadbeater explained to me partly what happened. He was not going to be pried upon by an unknown person in whose clairvoyant faculties Mr. Sinnett believed firmly; and so he did something mysterious which he described in the phrase "I pocketed it".

Later in connection with other things Mr. Leadbeater explained to me that it is possible to make a person or object invisible to a person in front of the object. It is possible to bring about a certain arrangement in the aether (which has been discarded by physicists today) so that the light rays coming from behind an object can be bent around it to meet in front of it, so that the object is non-existent to an observer looking in front. What Mr. Leadbeater did with his aura he never fully explained, but in some manner he cast a *Māyā* over it as it were, so that "Mary" saw nothing.

THE OCCULT HIERARCHY A LOGICAL NECESSITY

By G. N. GOKHALE

ONE idea that the Theosophical Society has reproclaimed before the world is the existence of an Inner Government of the world, at the head of which are a certain number of "just men made perfect". That such great men once lived is admitted by all religions; but that these Great Ones are as active today as they once were, and that they take part in shaping destinies even in this twentieth century, is something which many cannot believe, even with all the teaching about immortality on their lips. The modern scientific man is frankly sceptical, and to him the old stories may be only parables. Occultists have argued the point from their level, which it is hard for us to reach. The following is an attempt to reason it out from the point of view of an average man.

We all admit that Evolution is a fact in nature. Darwin proved it as far as bodily variations are concerned, and Nietzsche has shown us how mental qualities also are evolved. It is a very rare man who really feels that he is the worst in the world. We are all sure that we are vastly superior to many, yet even the proudest will admit that he has met a few people better than he is. The number on either side does not matter; but we may think that we are neither the last nor the first. Some of us honestly feel that persons like Dr. Annie Besant are far beyond ourselves; and she believed in One Greater, whose slightest wish was a royal command to be at

once obeyed. One of these Great Ones has told us that He "feels like dust at the feet of One greater". So the course of Evolution seems like a huge ladder; and if we are better than many others, there must be yet others who are better than we are. The existence of "just men made perfect", as a step still higher, is then quite reasonable.

Now we have to assume the existence of an immortal part in each one of us, the evolving Jiva. It is he who comes into manifestation again and again, in a world where perfect justice prevails, till he learns "that all Life is one and indivisible"—a process which naturally takes a long time. Religious-minded people find no great difficulty in accepting this view; and we are asking the modern scientist only to extend into the realm of the Unseen laws in which he has believed for centuries. We know that his belief in these laws is rather shaken at present, but that is just because he refuses to take the Unseen into account. Our next step is, therefore, to accept Karma and Reincarnation, as hypotheses.

That we see people at various stages of evolution is further compatible with the suggestion that "the whole world is but a school in which there is neither friend nor foe, all alike are our teachers." Our stages are like the different standards with which we are familiar in school. All subjects taught in this school can be grouped under three heads—Bhakti, Jñāna, and Karma—the Motive, the Method, and the Doing—Right Target, Right Way, and Right Effort—the Why, How and When. Minimum proficiency in all three is essential for promotion, although we may specialize in one. Goaded by the inner urge, as Jiva meets Jiva again and again, acting and reacting on each other under the guidance of the Lords of Karma, they attain a certain balance between the three and begin to see a Plan behind it all; that Plan is Evolution—the evolution of the Inner Ruler Immortal. Wealth and power are at best for one life only, and the Jiva now

shifts his focus from things of this world to something more lasting, more worthy of attainment.

In the beginning he was looking at everything from his personal point of view. Having gained more than a suspicion that all Life is one, he now strives to cultivate a sense of unity with others, learns to identify his own interests with those of others, attempts to feel with them their pleasures and pains, and tries to wipe off some of their tears. He starts doing good for the love of humanity, and so grows in his sense of unity. He looks beneath the surface of things and soon is no longer the "realist" that he was; he becomes an idealist who readily gives up many things which attract the average man, and which he himself clutched at a short while ago. His gaze is now fixed on higher objects. He is ready to shift from the path of forthgoing—Pravritti Marga, to Nivritti Marga—the path of return. He has done with the life of the personality, the mask that has so long covered his face. He has finished his school course; he matriculates; he "enters the Stream", the University of Life, where he will now develop his Individuality so that he may better serve the One Life. He joins the Band of Servers.

If we have followed him so far, we shall readily see that in God's good time such a man is bound to attain a level of consciousness where the sense of unity with Creation is not a passing feeling or thought but enduring and permanent, so that he cannot lose sight of it even for a moment. Unity is to him now a fact; and he realizes—not that the whole world is an illusion (Māyā) as we wrongly say—but that the sense of separation from others is the greatest of delusions. He sees that Diversity is not the same thing as Division into "You and I". He has taken his Degree! As the Vedantist puts it, what he so long took to be a snake is now a piece of rope. He certainly has a very hearty laugh over it at first, wondering how he could ever have made such a mistake.

Then he rushes out to tell everyone what he has discovered. He very quickly realizes that nobody will listen to him. At the same time, his sense of unity with those who suffer is so strong that every cry of pain rings in his ears so that he cannot possibly sit quiet. His feelings are like those of a mother, who on returning home sees her house burning and remembers that her little one is inside. How can she leave the child to its fate? Will she not rush into the blazing fire? And will not our new Graduate act in the same way? Yes, and no. He certainly sees the urgency of saving the child, but at the same time he cannot forget that he was himself lately under the same delusion. He recalls how he learnt that wealth and power were not worth an effort, how he then set store by more lasting things, and how after a long and arduous struggle he has reached his present state. He sees that in that select body of just men made perfect the sense of Unity is so great that they all act like the fingers of one hand; each one carries out a portion of the great Plan entrusted to him, under the guidance of those who have the longest experience. What can be more natural than that our new Graduate, instead of rushing in alone, places his services at the disposal of the Older Ones? He offers to join what we call the Inner Government of the World, an offer which is most willingly accepted and at which the whole world rejoices because one more Helper is available.

We have likened the world to a school, but not all the children take it that way. In the beginning, at least, they are so carried away by their feelings and emotions that they simply will not think. They not only do not attend school themselves, but do not even allow others to do so. They reap as they sow: Karma and Reincarnation begin exerting their steady pressure all the time. We need not bother ourselves here with the agents of these laws, the host of entities who administer these laws. It is enough for our present purpose

that these laws exist and that they are enforced. But in this very enforcement the time factor inevitably comes in. If every action is accompanied by an equal and opposite reaction, both acting at the same moment, all manifestation is impossible. Every stress produces a strain which is relieved in time. If every man who told a lie dropped down dead on the spot, evolution would come to an end. The time factor, which is an essential condition of our existence, involves much mutual adjustment. After all, all Life is one, and so all our children, however foolish they may be, are princes of royal blood, to be dealt with firmly but gently. So some members of the Inner Government have to help in keeping these unruly elements in check. Those who have specialized in such work in the past are naturally chosen for this great work of the Ruler, the King, the Manu as we call him, and he has a number of assistants. Those who can teach best work under another Head, the Jagat Guru, the Priest, and Prime Minister; while yet others work under a Third, the Māhāchohan, the Commander-in-Chief, with his Staff and General Officers. So the great Hierarchy works somewhat as we do, only much more efficiently. Their Plans are made for millennia ahead, and they work with a certainty our puny Governments can never approach. We may delay the day, if we choose to suffer. But we can never stop Evolution, which is *their* Plan.

Thus if all Life is one and immortal, if Karma and Reincarnation are laws of Nature, and if the evolution of Life is a fact, then the great Hierarchy, the Inner Government of the World, is but a logical necessity which cannot be denied.

G. N. GOKHALE

ADYAR

Here where the world ends, and has beginning,
Here where the sunlit spring of all our minds
Has birth again and new beginning,
The seeker finds.

Here there is body's peace and the heart's uprising.
Here the illumined lives of other men
Are beacons on a mountain peak uprising
Beyond our ken.

Here there is quiet, and the world about us.
Here there is wisdom foolish men must know,
The earth is dumb with suffering about us,
And I must go.

T. C. H.

November 1946.

PLATO ON EVIL

Evil is a necessary consequence of the evolution of pluralised
stence from the absolute unity of Mind.

Evil cannot pass away; there must always be something
agonistic to good.

The more we understand the whole nature of things, the less
we shall see in the world.

THOUGHTS ABOUT RENEWAL

By P. DE JONGH

THE desire for renovation recently expressed within the
Theosophical Society implies a fresh revaluation of our
spiritual science and, whilst strictly adhering to its essential
intrinsic values, to bring it into line with modern thought. In
fact continuous renewal is a prime necessity for a society of
progressive thinkers. So we are now confronted by the task of
analysing as honestly and detachedly as possible those subtle
shortcomings, which in the past have limited our activities and
consequently have given rise to the present urge for renewal.
It is needless to state that in so doing we must at all costs
avoid the discarding of any sound elements while finally
throwing away whatever has served its day.

For this purpose we may divide our analysis into two
parts, considering first the Society as a whole, and next the
individual member, yet keeping in mind that in truth the
general and individual problems are closely related.

General. Analogous to the relation Personality—Ego, the
first being a temporary expression, adjusted to and adapted for
a special task within a definite period, with its own specific
problems, we might consider Theosophy in its well-known form
as a special expression of the unchanging Ancient Wisdom,
likewise intended for a definite task in a particular era. From
this point of view we should be alive to the fact that in this
form it will probably present certain characteristics, similar
to those which were dominant at the time of its conception,
for example a rationalistic philosophy, a supreme primacy of

intellect, and the view that life in all its manifestations could be contained within a rational system of cause and effect. Theosophy offered at that time a pre-eminently suitable spiritual science, offering both logic and peace of mind, besides marking the road towards personal realization of Truth. To achieve its purpose, i.e. the destruction of materialism, Theosophy had perforce to follow the existing trend of reasoning and to appeal to certain temperamental tendencies of that period. Thus it was instrumental in giving to the minds of men a tremendous impulse that would finally lead to the collapse of materialism.

However, we must realize that this particular task is nearly finished. In fact it would appear a waste of energy to concern ourselves further with a system which will presently receive its death-blow from science. For the latter, formerly our fiercest antagonist, now almost in every field arrives at the negation of materialism; virtually it stands on the threshold of the Hall of Mystery, and in awe thereof it turns towards Religion. Science has made tremendous progress, has gone through a radical revolution in its reasoning. It is clear that one-sided, orthodox-causal explanations no longer hold sway, and everywhere an urge for synthesis is to be found. The admission of the existence of inter-dependent, many-sided relations gives rise to a spontaneous, relative and creative vision. This process leads to the acknowledgment of a universal Life-force, intuitively felt rather than analytically described. Naturally, this revolution has not been restricted to the scientific field only, its symptoms are to be found in ordinary life as well. People are less guided than before by tradition and formula, interest in merely intellectual descriptions of life's manifestations has diminished. This process of "irrationalisation" however should be kept within definite limits; lack of discrimination would lead to a dangerous fall in the standards of science and culture.

To this end a vivid, purely metaphysical insight is needed to keep mankind on the right track. Constant awareness of an ultimate Reality, of being an inseparable part of an universal Whole, should be the guiding principles of thought and action.

Returning to our analysis, a few points can now be raised. Have we realized that our theoretical knowledge is not undamental so much as instrumental, meaning by this phrase an instrument through which the unchanging Ancient Wisdom is manifested, yet liable to certain modifications in harmony with the changing ways of thought? Can we, by realizing the relative nature of our expression of the Ancient Wisdom, and by applying the modern, critical standards of Science, save out its anti-materialistic characteristics, thus making Theosophy more readily acceptable to modern seekers after Truth? Even in the present form of Theosophy many outmoded notions are to be found.

Again, do we consider Science still as being our opponent or are we aware of the vital importance of its present researches, and do we make an efficient use of its latest discoveries to promote our ideas? Our traditional leadership in the domain of the spirit requires a correct interpretation of the existing tendencies in Science and a purposeful stimulation of those that will lead to our common goal.

In any case, out of the profundity of the Ancient Wisdom we ought to offer to the world those metaphysical values of which it is in dire need. In these days Truth can be straightly expressed, not in whispers or hints, nor by mysterious methods, but in plain terms of our own vision. Intrinsic values may only be offered when based on personal experience, obtained by practising Theosophy in our daily life and tested in its forms.

Individual. Thus our analysis leads to the individual aspect, and necessarily to an average, realistic aspect, whereby

certain conditions are no doubt exaggerated in order to define clearly the otherwise too subtle shortcomings. To what extent, then, have we kept our spiritual values in harmonious balance with our daily life and our environment, thus fruitfully manifesting them as order, style and rhythm, and not limiting their import to intellectual appreciation only? Have we been able to guard ourselves against the generally occurring failings in thinking? Our knowledge has become very comprehensive, and our intellectual horizon has been enormously extended, but have we tested all knowledge critically and has it been intensively assimilated in our sphere of life? Moreover have all our efforts been directed at the most important, primary Ideal, the personal knowledge of Truth, non-material and supra-rational though it be?

There is no greater evil for purposeful seekers than partially converted knowledge; it cramps personal judgment and prevents wisdom. Acceptance of the authority of teachers, however wise, leads to superficial theorizing without experience, and ends in the drying-up of the source of inspiration. The decline of the need to judge personally as exactly and objectively as possible ends in dogmatism; it accentuates externals and is not a growth from the centre outwards, as growth should be. It emphasizes belief instead of behaviour, a life guided by precepts instead of by spontaneous inner impulses. By these failings mind will stand between us and our inner Being, a barrier instead of a feeler after the Self.

Intellectual appreciation as such should be considered as secondary, whereas that tiny part of self-acquired wisdom, the never-to-be-denied glimpse of Truth, those values obtained by one's own experience, are primary, the purport of which can hardly be overestimated.

By critical self-analysis, by relentlessly removing from our mind all that has not been integrally digested, we can lift the veils which we ourselves have hung between us and our real

Being. Deepening of experience will lead us to that constructive centre, where we shall stand face to face with Truth. It is here that we visualize the ultimate Goal, and by identification with it we achieve the goal that all our activities "here below" are directed by and originate from the awareness of the Oneness of Life. This subtle, if difficult, change in attitude implies that our energy should not be directed by the desire to find the Elder Brothers, but rather by a spontaneous urge to manifest Their plan through right thought and right action.

This directing of our attention from the centre outwards creates in our lives vitality and rhythm, and guards us against formalism. The mind no longer strives to grasp images outside ourselves by sharp concentration, but in a receptive state tries to reflect the connecting, opposite-resolving Unity of Things within us. To attain this intuitive experience of Life, our mind should be pure of stains and our judgment critically tried and tested by self-acquired standards. In complete harmony of thought and emotion, in silence, in perfect inner poise we may attain to effortless Experience, thus finding those metaphysical values, which we may offer our fellow-men. Preferably we should offer those in non-Theosophic nomenclature to those seekers who are discouraged by what is in their opinion the too formalized structure of science.

Every one of us has to search for himself, and to contribute to the work out of his own source. Yet it is in the Society that all individual observations and contributions converge, and in the natural, general agreement therein that Truth is manifested in a form most suitable for this era. An efficient grouping of our activities, directed in line with the world-image-formative-forces, and aimed at a progressive Ideal, will renew our enthusiasm.

P. DE JONGH

THE RETURN TO THE SOURCE

BY RONALD FUSSELL

THERE is a cyclic law observable in all living beings whereby the life in them periodically returns to the inner source, there to be renewed for a fresh outburst of activity. The life of deciduous trees is a natural example, and serves as a symbol of this process. Leaf, bloom and seed burst forth in a season, only to fall, and the tree stands as if dormant in its winter trance. But those with a little intuitive sympathy with Nature can realize that during the wintry stillness a miracle of inner renewal is taking place to show in Spring its bud abloom again.

On entirely other levels, the law is no less true. There are cycles in the progress of human thought and art and religion. At certain epochs a barren period prompts a return to some older source, often with a greatly fructifying effect. The outburst of thought and art in Elizabethan England was due to such a return to the artistic and philosophic ideals of Greek civilization. In a smaller way the Pre-Raphaelite movement in painting was a return for new inspiration to the simple beauty of the Italian "Primitive" painters.

Such a tide has been setting in and gathering momentum during the last century of European thought. It seems a tide of even vaster moment than any that has gone before, though we who are in the midst of it may not be able to assess it correctly. In the religious life of Europe the dead leaves of dogma have been falling everywhere. But still, in eternal

longing for the truth, the spirit of man has turned anew to the "gray-haired" wisdom of the East. The instinct is sure, for this was the source from which all our loftiest teaching came.

Now, it is vital to remember that this is no return to a geographical India or China, but to an East within ourselves, to some older inner source or centre from which alone we feel that new inspiration and vision can come. That these levels exist in us is no flight of the imagination. Carl Jung has published in *The Secret of the Golden Flower* an example of European Mandalas (sacred designs) drawn by patients under treatment, independently of any Eastern influence, which yet show remarkable correspondences with ancient Lamaist Mandalas or meditation pictures. A later English psychologist, Dr. Graham Howe, has made the surprising statement that at a certain level we are all near-Buddhists (see the preface to his book *Invisible Anatomy*).

The years of war have demolished, for this age at least, all hope of worldly security. Those of us who do not now actually suffer hear the cries of a suffering world at our very gates. Beneath our feet what gulfs have opened up! It is at such times that men are driven to seek a vision of truth commensurate in its grandeur with their suffering, capable of quelling the agonies of the heart and answering the questing mind. Again let it be emphasized that the quest is within. We are the living truth. Words, books, and philosophies are but means of awakening that which is within us already. Or as the Zen Buddhists picturesquely put it, those things are but "a finger pointing at the moon".

For the greater clarification of our thought and purpose is there any one central message around which the rest clings, and which is at the same time intimately related to our inner life? There is such a message, the concept of the Path. It is explicit in the Noble Eightfold Path of the Buddha, and in the *Bhagavad Gita*, implicit in the *Crest-Jewel of Wisdom*.

of Sri Sankarāchārya, in the ancient Caste Laws of Hinduism, in the Tao of Lao-Tzü. It is exemplified in the lives of great saints like Rāmakrishna, Vivekānanda and Sārādā Devi. These are but a few of the familiar peaks in the Himalayan Range of Eastern thought. Yet where will you find a clearer or more practical method for him who would undertake it than the stages of the Noble Eightfold Path? Where a work breathing more the compassionate love-wisdom of a divine Teacher than the *Bhagavad Gītā*? Where a profounder expression of the all-inclusive truth that is love, than the *Lankavatara Sūtra*?

What is this teaching, and what is its value to us in the West today? Having a practical outlook, we are liable to ask, What good is it? What will it do?

First it will answer the three fundamental questions: What is man's own nature? What is the purpose of life? How can we achieve that purpose? No explanation in words can be adequate. No simple definition can hope to adumbrate the profound subtlety of the matter. Yet an explanation must sometimes be attempted. At the core of all existence is THAT, the self-existent Reality. From THAT comes Universal Mind, which we know in its manifestation aspect as the world of things and phenomena. This-world, governed by cause and effect, is but the rippling of the surface of Universal Mind. In this world man has his existence, yet his innermost nature is one with THAT. In the world of phenomena is incessant change, and as long as man identifies himself with it he reaps continual suffering, for all things pass away from him. Now, the link of that identification is desire, or rather the states of mind on which desire depends. For instance, if you believe that money, as such, is good for your happiness, you seek to amass it. Many an artist, however, living for his work alone, has found great inner happiness although living in poverty, for he had a different

belief. The mind, then, is vitally important and it can be so trained as to give a clearing insight into reality, and to allow a more and more true expression of a man's inner essential nature. The process, strangely enough, is not one of accumulating knowledge but of clearing away all hindrances to truth, until we see things as they are. It is an inner transmutation, a death and glorious rebirth, a crossing over from the shores of conditioned existence to the shore of immortality. How else can we know it but by living it?

What an ideal is expressed in this passage from the *Lankavatara Sūtra*. "Before they had attained self-realization of noble wisdom, they were influenced by the self-interests of egoism, but after they attain self-realization they will find themselves reacting spontaneously to the impulses of a great and compassionate heart, endowed with skilful and boundless means and sincerely and wholly devoted to the emancipation of all beings."

It is no good explaining the Path in detail. Some such ideal must inspire you, for the urge must be your own, to undertake your own transmutation. You can see the next step ahead. You can never see all the Path until you have trodden it all. If you feel the call to take that step, take it in faith. The Divine Teacher is within you. The example of all the Saints is for you. Change your nature, and you change the world. And it is possible to do this.

RONALD FUSSELL

THE GOSPEL OF CHINA¹

By DUNCAN GREENLEES

CONFUCIUS was frank and clear-spoken, but always wise, deliberate and courteous in speech. He never dealt with abnormal things, but through the scriptures taught men how to live. He loved classical music, which teaches discipline and harmony. Though rather formal in public, in private he was always friendly and cheerful. He showed the same respect to gifts as to the giver, first consecrating them by offering a little to his ancestors. While taking a meal he was temperate and ceremonious, careful to eat only fresh and clean food; his costume was always simple, but as prescribed by ancient custom. In his home life he followed the rules laid down of old; and as he shared the simple life of common-folk, his natural courtesy and sweetness of humour endeared him to all. Ready in sympathy with those in trouble, he made light of his own sorrows, so as not to depress others by his grief.

His essential teaching was this: The purpose of life is to grow in grace, help others, and realize our own perfection. By steady meditation on that goal, each can attain it for himself through understanding his own motives for action. Those who would rule others must first rule themselves; a wise and kindly father makes the best of kings, and the family is the best training-ground for a throne. The practice of

¹ Being the substance of a forthcoming book under the same title, based on the Four Classics, of Confucius and Mencius.

impartial justice and of constant self-discipline leads to perfection; and without these none can attain.

His chief disciples so explain this: We have to study deeply and steadily follow the innate law of our own individual nature, from which we can never really turn aside. The eternal state of the true Self is that beyond all thought and feeling. Dwell in that, and come out of it only for controlled harmonious action. That blissful state, perfected, is the real goal of life. But few can long remain in it, because few care to make the sincere and humble effort that leads to it—a perfect balance between brave strength and gentleness.

Yet all men and women can, and should, aim at this, even if very few, the saints and sages, can fully attain. It is natural for all, innate in every one, being really nothing but sincere adherence to his inner nature. Self-control and consideration for others in a mood of dispassionate calm, is the way; the whole universe is full of beings thus growing towards perfection. That perfection is already innate in the Self and reflected in the true Intelligence of a pure mind. Only those who know the Inner Self can truly help others and thus co-operate with the Divine Plan. Others can help as far as they have themselves progressed towards that perfection of Self-knowledge; this helping brings divine powers to be used only in the delightful secret assistance of others. The universe is all but infinite, and man's Inner Self is cognate with the universe, infinitely glorious. So the wise man who knows this truth is unmoved amid life's storms.

Good men make good rulers, being humane, reverent and just to all, constantly striving towards self-improvement, which leads them to perfection, the ultimate goal for all. A good ruler follows the standard of the best men in the past, which is the standard of his own higher self, for the whole universe is a unity. Only the perfect man can be the worthy lawgiver or ruler for others, for he alone can awake in them a loving

and joyful loyalty. But he can only be recognized by one who has the same qualities in himself. The wise man finds the whole world in himself, and his own nature in the outside world; though he seeks no fame or publicity, he wins both by his gentle goodness which works wonders on all around him.

Confucius taught these lofty principles by his own life and in Socratic discourse with disciples and enquirers. He tells us that he himself gained wisdom gradually by steady lifelong effort and is yet far from perfection. He is always ready to learn from anyone and to share freely with all whatever he has, but his pupils must make their own efforts to attain. It is easy to make tall claims, but few really seek the highest truth, and sincerity is the first quality to be sought. The highest knowledge, to be sedulously cultivated, is the sincere love of others, and an earnest quest after this, together with the patient culture of gentle courtesy and common-sense, is the best way of life.

Seek the Truth unswayed by mere opinion, and learn to look under a fair outside to assess the soul within. It is natural to human beings to be humane, kindly, self-disciplined, but if these virtues are to grow and flower they must be steadily practised. The highest education is that which teaches love, courage and calm amid all disturbances. This is true culture and true wisdom, to be sought by all through honesty and sincere devotion to the Aim. This is the proper field of education—to create a man or woman self-reliant, kind, gracious and calm, free from egoism. Other signs of true culture are devotion to justice and propriety, a tireless aspiration towards perfection, and a patient effort to help others and to purify and improve the self. A simple devoted life among good people makes it easy to tread this path; it is the one who is kind, reverent and loyal to elders, gracious and kind to youngers, who is a worthy postulant for the path to wisdom. Confucius tells us to be honest, faithful and

sincere at all costs, for only the true can find the Truth and be worthy to hand it on to others. We can win the love of all by complete active harmlessness.

Each one should do his own duty, leaving others to do theirs. The man in power over others must be careful, wise, calm, disinterested and devoted to his work; his example will be followed by all below him, even where good laws and preaching fail to win them over. Example is stronger than precept, even from the best of men. We are to practise Self-awareness, for it instils love for others in our hearts and enables us to help them; we should use our native common-sense at all times and leave other things to "destiny". The ideal pupil quietly studies the truth in himself, indifferent to outer conditions and never losing his balanced sense of duty even in the midst of the greatest sorrows. Sincerity and impartial justice are not disloyal to others who may suffer on that account. Physical action is not the only way to serve others, but you should always keep your feet firm on good solid earth and never lose yourself in airy transcendentalism, however grand and alluring it may seem.

Mencius, the great apostle of Confucius, about a century later developed his teachings and spread them far and wide over China, till they became the basis of its civilization. He taught that the wise man obeys the laws of Nature which silently reveal Heaven's will. He does his best, but cannot command success; indeed, the best of men are often sorely tried, for Heaven blesses them with troubles that increase their strength.

Every human being is naturally kind and pitiful, just, discriminating; he strays from this only under heavy pressure. His growth in spiritual things may be measured by his depth and universality in these qualities. If he lacks true education he may act like a beast; his first task is to see himself as he is and then to try to rectify himself; no one else can do this

for him. When he has made himself noble, kind, full of sympathy for all, wise and just, he naturally stirs love and co-operation in all he meets; then in an environment made friendly his work prospers smoothly and brings happiness. The selfish can never win loyalty from others but only wake their selfishness; only loving sympathy can draw others to our side. A good will and a good example can do more for this than good words can ever do.

When others hurt you, the cause must lie in yourself. Set right your own defect, and if the offences go on, you need not worry over the actions of an ignoble person. Rather be glad that he has led you to improve yourself and help you towards perfection. We can find the highest Truth in our own hearts if we sincerely seek with understanding. The way is to avoid all evil desires and deeds. So, he tells us, we must do our own duty quietly and without caring for the results; this alone can bring us happiness.

The nature of the heart matters more than outer activity; it must be the home of all great virtues, and for that it must be purified, trained and guided. Even when hurt himself, the wise man does not hurt another but looks on all as brothers, though some be dearer than others; he looks on everything as worth knowing, though some things are to be known at whatever cost. His life is one of cheerful service and tireless self-improvement. The best man wholly conceals his own greatness; he helps others when he can, but is quite happy even when he can do nothing for them, and is unshaken by fear, shame or poverty. You can judge him, not by what he does but by what he is. Great men perform the common duties more fully than other people do, and they give credit for all they are and do to the Teacher whom in all humility they follow towards perfection.

DUNCAN GREENLEES

THE SONG OF LIFE

BY KATHERINE E. HAIGH

A STUDY of verses 5, 6, and 7 of part 2 of *Light on the Path*:

5. *Listen to the song of life.*
6. *Store in your memory the melody you hear.*
7. *Learn from it the lesson of harmony.*

"*Listen to the song of life.*" The "song" of life? Surely not a song, but a cry! Indeed, superficial observation, particularly at the present time, would suggest that there is no song, no melody or harmony, but that the sound of life is a cry of sorrow and misery. Yet behind all this sorrow and misery, this pain and suffering, behind even all pleasure and delight, sounds the "song of life". The cry that we hear is the cry of the form which ensouls the life, which changes with the growth of the life within, and it deafens us to the inner sound, "the soundless ever-sounding".

As the enduring life or consciousness animating any particular form is immortal, when that life is withdrawn from the form, or when the song of life ceases to sound in that particular form, then—as we say—the form dies; it disintegrates, changes and is purified, ready again for the building up of new forms for the expression of still another life. But the life is released and the harmony of its flight over the timeless fields of Heaven is in proportion to its age and evolution.

The Song of Life is the great force that underlies all created things: it is the great evolutionary force which moves all things to their divinely appointed end. As it works on the different planes of nature, it finds different ways of expression, or appears to have many different aspects. Science, art, religion, philosophy, are all its expressions, but it is actually one force, though men call it by many different names. It is a creative force: it is the love to us of our Creator.

We do not easily hear this Song of Life on this dense, material plane, but its existence as "the music of the spheres" has always been known from time immemorial to men of intuition, the ancient seers, poets and musicians. The Book of Job speaks of it thus:

"The morning stars sang together and all the sons of God shouted for joy."

And Laurence Binyon writes:

"Incredulous world, be far, and tongues profane,
For the marvel that was most marvellous is most true.
To the music that moves the universe moves my heart,
And the song of the starry worlds I sing apart."

And another modern author, writing of Indian music, says, "Sound patterns that harmonise with certain times of the day and years; only to be played at such times lest they clash with the unheard-of sound of life—the soundless ever-sounding," for those who have ears to hear—and therein lies the difficulty, "those who have ears to hear!"

The physical plane manifestation of this great force has always been known to the elect. In *The Secret Doctrine* we read:—

"As there is sound in Nature which is inaudible, so there is colour which is invisible but which can be heard. The creative force, at work in its incessant task of transformation produces colour, sound and numbers, in the shape of rates of vibration which compound and dissociate the atoms and molecules. Though invisible and inaudible

to us in detail, yet the synthesis of the whole becomes audible to us on the material plane."

(cf. *Secret Doctrine*, Adyar Edition, Vol. V. p. 443.)

And it is true that in Nature some of us get the clearest realization of the fundamental harmony of the universe. We see the beauty and glory and order, even in her most disruptive seasons; and then, though perhaps only for a little while, we become quite sure that all things are working together for good, that the order which underlies apparent disorder, and the harmony behind apparent discord, are out of all proportion and in every way greater, more important, and more effective. This disorder and discord are but as the foam upon the surface of the ocean when moved by storms. Beneath it lie the real depths of the sea which obeys the divine law perfectly.

Although very few of us can hear this Song of Life, yet it is a good and helpful exercise to try and imagine or intuit it. Try to feel this great force moving behind all creation, realize the great harmony, the great law, which it invokes. Then there comes the realization that there is something incapable of being turned aside, and we know beyond any shadow of doubt that all creation is moving steadily forward, energized by the great creative force of the Logos.

"Store in your memory the melody you hear. . . . Only fragments of the great song come to your ears while yet you are but man."

By listening, that is, by meditation, by deepening the faculty of awareness, we shall eventually come to hear fragments of that great song. Then, by piecing the fragments together, storing them in our minds, we shall begin to hear faint echoes of the great symphony, and so begin to understand the great mystery of life. For life does seem an incomprehensible mystery to us who only see tiny portions of it at a time, though actually this mystery may be a very simple thing, just a few great principles that form and continue existence as

we know it; for it is said that there is an ultimate simplicity behind all complexity. This is the great creative mystery, and our work is to know and to serve it.

Having heard this song of life and stored the melody in the mind, the next step is to *learn from it the lesson of harmony*. And again this must be done by concentration and meditation, by *deepening* ourselves—not merely widening the surface. To effect this change, this profound alteration in our being, silence and quiet are necessary, and in that silence the “still small voice” will be heard.

Each one of us has his own way of learning this lesson of harmony, of listening to the Song of Life. To some it comes in the way of devotion; to others in the way of science; to others again in the direct following of the Divine Will, the plan of evolution for mankind. Though oft-times hidden by our human nature, there is in every one a spark of the Divine Will, the Divine Flame. Though the melody is feeble and the spark burns low, yet it is there, part of the totality of the whole of the flame.

When we have learnt these lessons, when we have deepened our inner life and intuition by contact with this unforgettable Song of Life, then will our perspective change, and we shall be able to convey to others something of the inner harmony of the universe, for the whole creation moves towards its appointed end.

KATHERINE E. HAIGH

REVIEWS

Dating the Past, by F. E. Zeuner, D. Sc., Methuen and Co. 30/-net.

“The evolution of man, both from the anthropological and the cultural points of view cannot be understood properly, unless the time element is introduced.” Thus writes Professor Frederick Zeuner in the preface to his book on geochronology just published (1946). This important contribution to the study of prehistory is the result of seven years work; there is an ample bibliography and numerous diagrams, illustrations and chronological tables.

Mr. Sinnett in *Esoteric Buddhism*, Madame Blavatsky in *The Secret Doctrine* and Dr. Besant and Mr. Leadbeater in *Man: Whence, How and Whither* attempted this same task of studying the evolution of man against the background of a time scale.

In dealing with these wide sweeps there is scope for a variety of interpretation, and sometimes only an approximate date for an event can be given by “bracketing” it between known dates. Moreover, geological changes, such as the rising and sinking of continents, take not hundreds but thousands and tens of thousands

of years. Various Theosophical writers have attempted to place the time scale, as given in Theosophical writings, in juxtaposition with those given in present-day scientific works. Sometimes the two lines of research agree and sometimes they do not.

Such a book as that of Professor Zeuner is of value to the Theosophical student of these subjects, for it is the work of an expert who brings together a large amount of existing material on the subject and gives a time scale for at least 1,500 million years.

E.W.P.

Science and Society in India, Dr. Kewal Motwani. Foreword by Dr. Radhakamal Mukerjee. Hind Kitabs, Bombay. Rs. 3-12.

Dr. Motwani summarizes the branches of science that were shoots in the early history of India. They include: medicine, warfare, phonetics, grammar, astrology, astronomy, metaphysics, mathematics, chemistry, anatomy, physiology, physics—to which he adds music, dance and architecture. Historical circumstances, however, did not allow the Indian scientific impulse to fulfil itself in its

own way ; and when modern scientific enquiry in the West reached India, it did so, not as a collaborator, but as a usurper. In the circumstances of the time India had no safeguard against the world-wide tendency to conflict, rather than to the synthesis that was natural to the Indian mind in all aspects of life.

The middle chapter of the three (clearly written and thoroughly documented) that make up "Science and Society in India" gives a remarkably comprehensive and terse conspectus of what invention has done to make the machine take the place of human thought and activity. Not all of this concerns India, with its vast majority of villages, over-crowded and artificially run cities ; but the general influence is already here. The question is, How will India meet the impact, and select from it those elements that will serve the highest ends of her life ?

Dr. Motwani's third chapter essays to answer this question. An alien education, and an economical system intended to keep her as a vast market for the products of "science and machine" of other countries, are the two main causes of the spiritual and material lag in her modern evolution. On the economical side Dr. Motwani does not recommend the spinning of the hands of the numerous clocks backwards. But they should, he insists, all mark an Indian standard time. The gadgets of the world

should be made use of ; but the use should be controlled by the Indian vision of the inter-community of individuals and groups, and by the Indian idea of Ahimsā. The primary indigenous reformation belongs to education. In working this out, Dr. Motwani makes a clear distinction between the exact sciences, which are international, and the social sciences and arts. The latter alone, he asserts, will serve the realities of her life ; but they must be developed along the line of India's own necessities and genius. A small book packed with information and thought.

J. H. C.

Education for a New World by Dr. Maria Montessori, Kalakshetra, Adyar, Madras, Rs. 4-8.

This small work of 107 pages in clear type and easy for reading brings into small compass the addresses delivered by Dr. Montessori to her classes, already published as the book *The Secret of Childhood* 1936 in Paris, and *El Niño* Barcelona 1937. Such a vast field is covered by Dr. Montessori that it is impossible in a short review to give any idea of its extent. The following heads of chapters show that physiology and psychology are brought into her survey of the problem of the child : Periods and the Nature of the Absorbent Mind, Embryology, Behaviourism, Education from Birth, The Mystery of Language, Movement

and its part in Education, Imitative Action and Cycles of Activity, The Three-Year-Old, Methods Evolved by Observation, The Bugbear of Discipline, What a Montessori Teacher Needs to be. The constant theme of all Dr. Montessori's conception of the child is in the following words : "We have before us in the child a psychic entity, a social group of immense size, a veritable world-power if rightly used. If salvation and help are to come, it is from the child, for the child is the constructor of man, and so of society. The child is endowed with an inner power which can guide us to a more luminous future."

Dr. Montessori insists that education must begin from birth. She is very emphatic that the "psyche" of the child—that is, that hidden group of forces of feeling-thought of the child vaguely termed the "psyche"—must constantly be kept to the forefront of all educational methods. One very striking observation is how closely the hands of the child are related to his growth, so that "if through force of circumstances he cannot use his hands, the child remains in character of a low type, incapable of obedience or initiative, lazy and sad, whereas the child who can work with his hands shows firmness of character." Again and again she insists that we put obstacles in the way of the growth of the child because of our well-meaning efforts to make his work

easier for him. "This activity takes many interesting forms ; one is that of carrying weights far beyond their strength, and for no apparent reason. In the house of a friend I once saw a baby labouring to carry heavy footstools, one by one, from one end of the room to the other. Children of this age will continue carrying things back and forth till they are tired. The adult's usual reaction is to feel pity for the child's weakness, go to help him and take the weight from him ; but psychologists have recognised this interruption of a child's chosen cycle of activity to be one of the greatest repressions of this age, leading to difficulties later."

She enunciates the guiding clue in understanding and helping the child with her aphorism, "The child has his own laws of growth." It is striking that children in homes handicapped by poverty are capable of swifter growth because they are allowed to grow with little interference, whereas children in well-to-do homes, with nurses and parents who mean the best for the child, nevertheless create a kind of prison round them preventing their spontaneous expression ; hence Dr. Montessori's remarkable statement : "It is the parents of the lower classes who co-operate most heartily with our methods of education."

All who love children from birth at least up to six years need to read

this book carefully and make notes of its many aphorisms.

C. J.

Sex, Life and Faith, a Modern Philosophy of Sex, by Rom Landau, London. Faber and Faber, 1946, pp. 319, 21s. net.

In this popularly written book, easy to read, Mr. Landau gives a wide survey of various manifestations of sex and offers, pleasantly styled, a certain amount of scientific material collected from literature and experience. The choice of instructive and vivid illustrations which illuminate the text is gratifying.

Although the general reader will not be disturbed by the author's bold statements, rash conclusions and not always acceptable generalizations, the thoughtful person will miss scientific exactitude. The extensively covered field might serve as an excuse for superficiality.

After touching on the biological, physiological, psychological and anthropological aspects of sex, the author proceeds to discuss its connection with politics, art and daily life, which includes the many questions regarding monogamy and polygamy, marriage, fidelity, chastity, fashion, and homosexuality; he further tries to investigate the relation of sex to religion and the church, tackling such problems as sublimation and asceticism. Where the author ventures to comment on mysticism he obviously shows only a one-sided

knowledge of his subject; the real Mystic state, which includes the opening up of a higher consciousness, is much more than "mystical exaltation pure and spiritual", while the physical symptoms, emotionalism and even psychic phenomena as quoted and described by him must definitely be labeled pseudo-mysticism.

For the reader who is able to discriminate, however, Landau's book contains ideas and material worth noticing.

P. W. v. D. B.

Living on a Star, a Companion Volume to C. W. Leadbeater's *A Text Book of Theosophy*, by Bertha Williams. The Theosophical Press, Wheaton, Illinois.

This book plans Theosophical studies in a somewhat novel way. There is a method in education known as the "Project System" where certain definite "projects" are given to the students and they work together as a team to collect the material. In a similar way the author proposes various topics as "projects" and arranges her material in an attractive way for group study. The author suggests how material quite outside the *Textbook* can be utilized to brighten the study, and make the study class different from anything like the ordinary class in a school. A useful addition to the Theosophical literature offered to students working in groups. C. J.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

DECEMBER 1946

OFFICIAL NOTICE

The Government of the United Provinces having declared Benares a "disturbed area" for a period of six months, the Executive Committee has cancelled its resolution of September 4, 1946 to hold the Annual Convention at Benares and has resolved that the Convention shall be at Adyar.

C. JINARAJADĀSA,
President.

CONVENTION

The following new rates will apply for the 71st Convention at Adyar:

Registration fee for all Members of the Society	Rs. 3
For Members of Youth Lodges	Rs. 2
For visiting non-members with previous permission	Rs. 6
General Accommodation fee	Rs. 4
Special Accommodation according to special rates.	

JANE CLUMECK,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

Foundation Day, 17th November, was celebrated in Adyar with a meeting in Headquarters Hall. The Prayers of Religions were followed by readings from the writings of H.P.B.,

H. S. Olcott, Annie Besant, G. S. Arundale. There was community singing, the hymn "Gather us in" in English, in Hindi Tagore's national song on the unity of India, and a talk by the President, C. Jinarājādāsa. This day was universally celebrated

in every Lodge throughout the world, uniting all Theosophists, as Dr. Arundale said: "Together, Differently". The meeting closed by all repeating together "The Golden Stairs" of H.P.B.

United States of America

The Annual Report from the National President, Mr. James Perkins, mentions some interesting items of activity not yet printed in these pages. As a demonstration of Brotherhood, the Parcels Project and Rehabilitation Fund have proved a great help. Aside from funds, ten tons of food and clothing have been sent from America to date, and thirty-six Lodges are co-operating in caring for seventy-three families, seventy-three additional families being taken care of from Headquarters alone.

The four-paged *Discovery* sent to all Lodges from U.S.A. Headquarters, with fourth page blank for Lodge announcements, has met with wide acceptance, the distribution figure reaching 13,000 by the end of the third month. It was first offered free to the Lodges to prove its worth but now is sold at one cent per copy. Aside from all the other new activities of the Mother's Research Group, a 70-page Healing Bulletin has been compiled and produced.

The Young Theosophists at their meeting at Convention decided to dissolve their organization. They

plan instead to have a National Secretary at "Olcott", who will from time to time release communications of interest to young Theosophists.

The Theosophical Order of Service has showed progress in all departments and steady increase in membership. There are 450 registered with the Chief Brother and the Order has at present 95 officers, including the National, Departmental, Federation and Lodge Head Brothers in the Section.

The Olcott Foundation has also shown vitality this year. Submitted as entries were 10 lectures, 47 poems, 4 short stories, 4 dramas, 3 radio scripts, 1 musical composition, 1 painting and 3 drawings.

The Integration Committee has been very active assembling documentation and organizing integration material. *Main Currents* has resumed publication, and Mr. Kunz's manuscript for his book on Integration is near completion. Classes for young people have begun and are planned at Pumpkin Hollow in N.Y. and Orcas Island in Vancouver.

The Study Course Committee has produced a master outline for the development of a complete course in Theosophy, consisting of material enough for a five-year period.

Denmark

The Summer School at Gammel Praestergaard had an attendance of

eighty-five enthusiastic members. All four General Secretaries of the Northern Countries were present, and from Holland Professor J. E. van der Stok and Colonel J. E. van Dissel visited the school. Members who spoke Swedish, Norwegian or Danish understood one another but there were translators for the lectures in English. There are plans to issue literature for the Northern Countries on a co-operative basis, so as to have a greater variety. The first publication contemplated is a report on the Summer School, including many of its lectures.

The General Secretary of Denmark, Mr. Ch. Bonde Jensen, passed away on 14th August, while visiting Holland. He had been ill for a long time and leaves behind him a greatly appreciated record of Theosophical leadership.

Ireland

The Irish Section had a visit from Srimati Rukmini Devi from the 13th to 16th September, and the General Secretary, Mrs. Alice Law, writes that it was a stimulus to the winter's work that has begun. Since the Convention held in June there has been much activity.

The Theosophical Order of Service Serving Group has been very active, making more than 350 garments for needy children.

Canada

In the Canadian Section, the travelling Library of the Toronto Lodge is as always very active and now sends books as far afield as West Africa. A new start is to be made in 1947 to resuscitate the annual Fraternization Conventions which were stopped owing to the war. Altogether, Theosophical thought seems to be what the people of Canada are tending towards, and so the work of the Society should spread even more during the coming years into the culture of that country.

The Lodges of the Canadian Federation show steady activity. Food and clothes were sent to Europe and the Wayfarer's Lodge, Winnipeg, became the foster parent of a Czechoslovakian shell-shocked child. This Lodge has found that open study groups held in the homes of members instead of in the Lodge rooms are more successful for small groups or diffident people, and they hope to again transfer to the Lodge when the group grows. Musical and social meetings are held in many of the Lodges, and the Hermes Lodge holds in addition an annual dinner for its members, and an annual garden party.

Switzerland

The new Lodge which has opened in Geneva called "Fraternitas",

having as its president Herr Alfred Reisch, is for German-speaking members. A provisional charter was sent by the General Secretary pointing out that this is the first German-speaking Lodge of the Swiss Section.

In the Theosophical Hall, called Adyar, in Geneva, thirty-one public lectures inviting questions and answers have been planned for October to March. The lectures were divided into two groups: The Light of Theosophy and The Life of the Spirit, the first having three sub-divisions, doctrine, ethics and human problems; the second with the two sub-divisions of active idealism and spiritual unity. During the months March-April, a series of talks will be held on art and beauty.

Since the war, connections through letters and pamphlets have been made again with Germany and Austria. The Swiss Section's War Distress Relief Fund has helped members in many countries during the war.

Austria

In Vienna a sudden increase in membership has been shown, the number of 105 in April changing to 130 in June. The Theosophical Community House in Hütteldorf, which was until 1938 also the residence of the Liberal Catholic Bishop and was taken over by the National Socialists during the occupation, has been partly recovered and is already a spiritual centre for Theosophical

work. Lecture tours to North Austria have been arranged and Mr. Franz Huber gave during April and May in Linz a series of lectures; this led to the formation of a group which will in the course of the summer become a Lodge.

In Styria a general gathering of the Blavatsky Lodge in Graz formed a Styrian Federation in Austria, within the Theosophical Society, Adyar, the President of the Federation being Dr. Norbert Lauppert. At the same time they constituted the centres into Lodges in Bruck an der Mur and Leoben, and established two Lodges in Graz. In Styria the membership increased from 78 to 98 in one month.

South Africa

The First Annual Meeting of the Institute for Theosophical Publicity in South Africa shows that the work has been well started and is on a firm footing. The Institute originated from one of the service groups, the Johannesburg Theosophical Publishing Group, supported by the Pretoria Lodge. One of the main activities is translating Theosophical works into Afrikaans.

The Pretoria Lodge has an occasional children's group meeting, where sometimes the children visit the hospital to give gifts of books and magazines to the sick children.

Members of the Section work actively in outside organizations such

as: Race Relations, Penal Reform, Health Services, S.P.C.A., Vegetarian Society, Anti-vivisection work, and so on.

Egypt

The annual report of the Lodge in Cairo shows a struggle to awaken an interest in Theosophy in the local population, though during the war years the members of the forces gave life to the Lodge meetings. The majority of the population is Muslim, and so the Section will have to reach the people through that religion. The library is a real asset, and now that the war is over it is being completed. Cairo Lodge consists of a variety of nationalities—Egyptians, Copts, Syrians, Greeks, Italians, Central Europeans, one Palestinian and one Russian.

Belgium

The Annual Report of the Belgian Section gives the first real news of the present situation. The heating problem still handicaps the Brussels Lodges so that through lack of coal many have had to meet in private homes. Special mention is made of work on education done by the Youth Group in that city. The library and bookshop have been so active that the Provincial Government (Service of Libraries) has given the Section 320 Belg. francs for the purchase of books. Also the Government, considering the public lectures of public utility, has granted the Section 4750

Belg. francs for 1945-46. The General Secretary, Mlle. Serge Brisy, attended and delivered lectures at the Convention of France, Scotland and England.

Besides a Theosophical Course, an innovation this year has been the formation of a Workers Group, where the study of the individual is the main consideration. During the summer, another new idea was carried out by the lecturers questioning the public instead of the lecturers themselves being questioned. Application has been made to the Government for monthly radio programmes. *L'Action Théosophique*, started in Belgium, is now the official organ of the European Federation, having been offered for that purpose by its founders.

Mexico

Lodge *Aura*, the Mother Lodge of the Mexican Section, celebrated its fortieth anniversary on April 5th 1946.

The Lodges in Mexico City combined to hold a series of Public Lectures on current topics during May and June. The subjects dealt with included education, the nature of the Universe beyond the physical plane, and the teachings of J. Krishnamurti. In each case two lectures were given, the usual point of view being first presented and then the Theosophical.

In place of his weekly letters to members, Dr. Alfredo Cuarón is

editing a fortnightly Review *Esotica*, to make an appeal to those in sympathy with our ideals.

England

The London Federation in its autumn programme conducted a course of six Student Lectures, open to the public, on Occultism and the Mysteries. Four new papers prepared by the Study and Training Committee for the use of new members are: A General View of Theosophy, The Constitution of Man, Human Evolution, and Life After Death. Each pamphlet has an outline of the subject, a list of books for reading, and questions for the student to answer himself. This is a way to help new members to think for themselves and to encourage them to study.

The Publicity Department, which was formerly called the Information Department, arranged for more Literary Luncheons during October and November, as they have proved a great success. The Diagram Department sells for study classes various diagrams: a series on the Solar System showing the seven globes of the Earth chain, the seven chains of the Earth scheme, and the various schemes comprising the Solar System: also on Creation showing

involution and evolution and the seven planes. On loan is a chart on the Platonic Solids giving the shapes to be cut for models in paper, also diagrams on the formation of Group Souls, maps of Atlantis and Lemuria, and others.

Srimati Rukmini Devi was welcomed in London, where she spoke both to the members and to the public. She brought greetings from Adyar which were much appreciated.

The Headquarters activities have been greatly extended and intensified with more public meetings and Lodge meetings, an inquirers' study class, a *Secret Doctrine* class, various Research Centre meetings, and a weekly meeting of a group of the League of Healing. A children's group has been meeting, but is not yet organized fully as the idea is still being worked out. Under the heading of Public Relations, reports have been given regularly of the work done by other organizations in the direction of Universal Brotherhood. Many outside Societies have asked the Section to send a delegate or speaker to their conferences. The Section was represented at a Present Day Questions Conference, which was a Summer School of 250 people drawn from many churches and societies and included many well known people of affairs in England.

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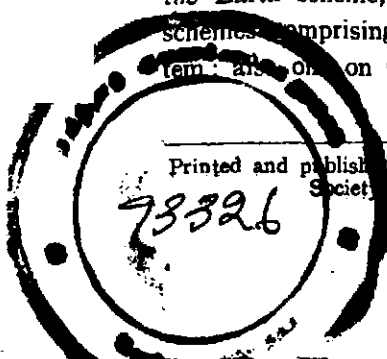
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Those who realize the great part played in the history of the Theosophical Society by the letters from the inner Founders, the Masters, will naturally welcome this pamphlet. It adds to our knowledge of how these letters were received from time to time during no less than thirty years, and shows the significance of the fact that the last of them came nine years after the death of Madame Blavatsky herself, thus making somewhat ridiculous the allegation that she was herself the writer of them all.

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