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The Theosophist
1949

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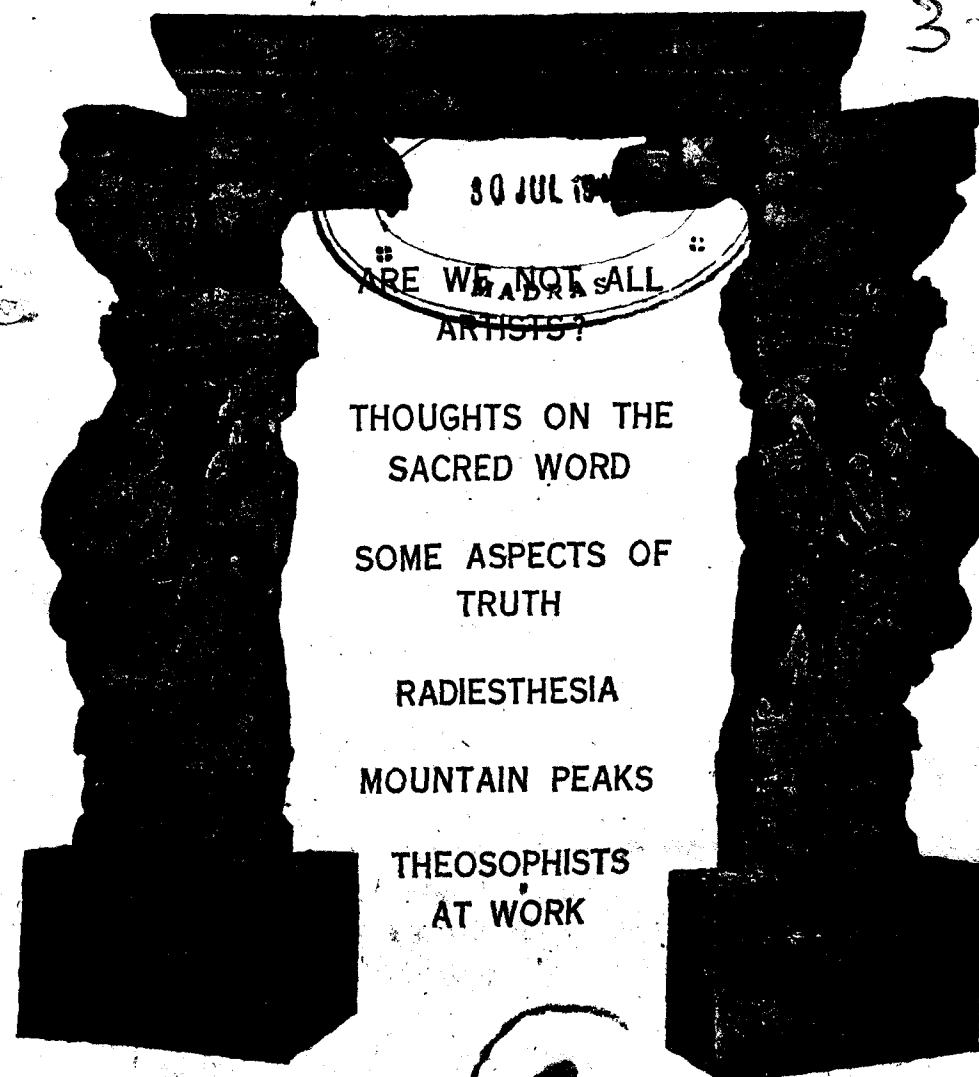
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THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA

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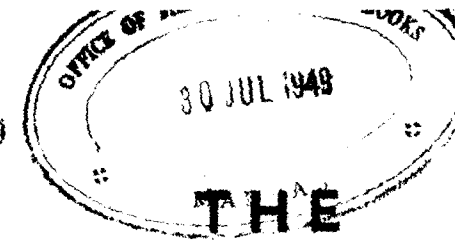
THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20

JULY 1949

Vol. 70, No. 10

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Edited by C. JINARĀJADĀSA

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FREEDOM OF THOUGHT

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AUGUST 1949

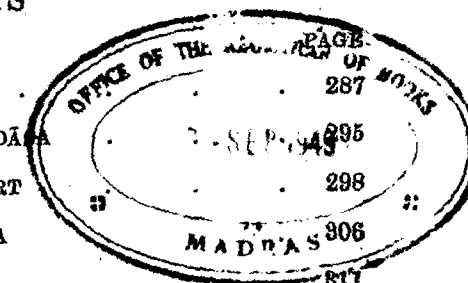
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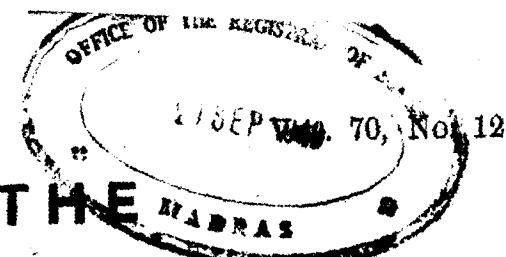
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SEPTEMBER 1949



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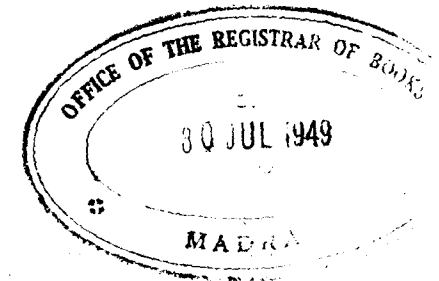
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THE THEOSOPHIST ON THE WATCH-TOWER

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

NOT often are these enlightened and august Personages the subject of comment in these pages, for publicity regarding Them too often has led, not to reverence for Their great spiritual achievement, but to disrespect and exploitation of Their names. These practices are of the same character as that of using the religious symbols of the East for articles of personal adornment and commerce in the West. Even Gautama Buddha, whom all the great thinkers of East and West alike acclaim as One who for thousands of years has exerted a profoundly elevating influence upon human thought and culture, is not exempt from this irreverence.

Some years ago I had occasion to write a protest to the president of a very large concern whose advertising featured a picture of the Lord Buddha to arrest the eye and a religious reference to draw attention to a commercial product. The attention of the head of this concern was drawn to the disregard of the religious sensibilities of true Buddhists which such advertising implied, and it was pointed out to him that such use of the name and figure of the

Christ would have produced a storm of protest. In the name of the Theosophical Society and of human brotherhood this man was appealed to to be reverent of the name and image that millions in the world revere. The question was put to him "Why offend?" His response was a letter of thanks for presenting the matter to him, a personal apology for the offence, a withdrawal of the advertising, and a copy of a letter reprimanding his advertising agency for their thoughtlessness and demanding that its head also send such an apology, which quickly followed.

This incident perhaps illustrates that much of the world's disrespect of sacred things is due to simple heedlessness and ignorance leading to practices often engendered by the keenly competitive quality of business in the West and the consequently frantic search for startling publicity ideas. But unfortunately the East is itself not entirely free of such commercial disrespect, and the tendency is toward more, not less, of it in both East and West.

Small wonder then, when so great a name as that of the Lord Buddha can be so exploited, that those of the Masters are irreverently used, and that those who have any knowledge or comprehension regarding Them say less and less about Them and, by so doing, honour Their wishes in this respect.

Probably not until men recognize the great law of spiritual evolution and the processes of its operation as unfolded in the great scriptures and set forth in Theosophical literature and teachings, will there be understanding of the fact that the idea of the existence of the Masters is not fantastic but that They are the natural product of Their co-operative working with that law.

For it is but natural, not at all fantastic, that out of an evolving scheme there should emerge men beyond mankind as the stately oak is beyond the weeds around its

base. Reason demands for men a status beyond their present level. Science seeks for knowledge of man's nature but will discover the truth only when it recognizes and reverences that which lies beyond the power of scalpel and test tube to reveal, man's inherent spiritual origin and quality through which he has a destiny on the heights to which the Masters have attained as the forerunners of the race.

The first step toward a more general understanding and a rightness of attitude toward these truly great of mankind ought to arise from a recognition on the part of Theosophists and others who have some knowledge about Them, that They have gained their exalted status only by Their work and service to the humanity of which They were and are a part, not by a self-satisfying and indulgent or indolent and extravagant idolatry or allegiance, and that the way to come to know Them is first to become like Them in Their ever-continuing interest in the welfare of the human race. On the plane of normal human activity this means a whole-hearted self-forgetfulness in good works done "for the love of mankind," and in conscious intent to co-operate with the great law of spiritual growth with which the Masters have so perfectly blended Their own lives.

* * * *

In the Watch-Tower of last month there appeared the phrases "reasoned faith is a grand and necessary quality for sane living" and "reasoned faith we must have since all Nature's mysteries have not yet cleared for us".

These phrases have caused some comment of two varieties. First, there is that peculiar response of those who say of the detailed working of the Law of Karma, which was the subject of the text in which the questioned phrases appeared, that there have been those possessed of clairvoyant

faculty who have disclosed the details so that we have knowledge on the subject and faith does not enter in. The answer to that is obvious. To accept the knowledge blindly, without confirmation through personal experience assumes faith in the investigator or teacher whose teachings and conclusions are so accepted. That may be right for those whose reasoning or intuitive faculty confirms the teaching for them so that the knowledge is in some measure their own; wrong perhaps for others who in no sense weigh or measure or compare or reason and to whom the knowledge is merely authoritative acceptance. To these is recommended a consideration of the passage by Dr. Besant appearing on page 173 of the last issue of this journal.

The comment of the second kind upon these phrases regarding reasoned faith was to the effect that the word "faith" should have no place among Theosophical concepts, and that in any event it is a word that implies to most people the unreasoning acceptance of religious interpretation and formalism into which Theosophy is intended to throw some light. To the latter point the answer is that not blind faith but *reasoned* faith was the term utilized.

The former criticism leads to a consideration of the basic nature of faith and whether or not men are better with it than without it. Either there is an order to life and to the universe or all is chance and chaos. It seems better, if we are convinced that there is no way of knowing, and since we are therefore thrown back, by the fact of our living in that universe, upon the *necessity* for faith in the one or the other, to place our thus reasoned faith in the former. That there is that in us to impel *this* choice is itself evidence that there is something in or behind the working of the universe in which to have faith and we are justified thereby. This is faith reasoned and logical, and adopted not out of blindly accepted authority, but

self-deduced of our own perceptive power and because any other conclusion, by that same power, is entirely invalid.

It was Theophrastus who said: "They who seek a reason for all things do utterly overthrow reason." This is another way of saying that for some things faith must be our criterion. Yet it is reason that tells us that faith must underlie our most basic truth. For that which we accept by faith becomes truth when reason decrees to us that there is no acceptable alternative. That which is forced upon us by our reason cannot logically be refused or ignored on the ground that it but gives validity to an act of faith. It is that validity through reason that justifies our faith. Spinoza writes: "It is *prima facie* the nature of a thinking being to frame true or adequate thoughts." This means that, unless reason contradicts, what man conceives by reason is truth. Bosanquet confirms this when he says: "Truth is normal to mind and error is the exception." And Sri Radhakrishnan puts it still more strongly: "It is not possible for thought to think what is not true." This again implies that where the reason is impersonal and unbiassed by preconceived ideas, that is to say, where thought is free to be pure in its searching, the true will be recognized and only the true will be accepted.

It is from reasoned faith that the Theosophist proceeds to argue the existence of an ordered rather than a chaotic world. True, this alone does not explain suffering that comes without apparent justice, but again reason comes to aid us in the concept of life in a series of incarnations by which effects in any life may be produced by causes in an earlier one. When reasoned faith decrees an ordered universe, reason alone dictates a long-term perspective, for it is not a little thing that has become known but a concept creating a magnificent wholeness in which continuity as well as order are equally essential to satisfy that reason.

Seeming injustice disappears in the long-range view. Once more we are confronted with the necessity of acceptance on the basis of reason since the alternative is to again evoke the theory of chaos which reason has already rejected as an invalid alternative, because unsupported by reason.

* * * *

It is no disparagement of Gandhi and his remarkable influence in Indian politics and his consequent present veneration by the Hindu masses to give to our western readers a picture of him that is recognized as a true one by his own people. In a recent series of articles in *Thought*, its Editor calls attention to the fluctuating effect upon his thinking, and therefore upon his policies, of the influence of those whom, for the time, he considered as his friends. In his own book *My Experiences with Truth*, Gandhi "several times refers to his reputation for credulity and he gives instances where his trust in friends was abused". It must be remembered that he was trained and experienced in the law, and as Rabindranath Tagore said of him "our people have hardly ever laid emphasis upon his natural cleverness in manipulating recalcitrant facts," and "have rather dwelt upon the truth which shines through his character in lucid simplicity".

He led mass movements of civil disobedience, and then in 1933 condemned such mass action because it could not be kept within the bounds of proper conduct. By August 15, 1947, he was resting "in the conviction that pacifism and non-co-operation," the mass civil disobedience under other names, "are for individuals, and should neither be organized as mass movements nor adopted by governments. . . ."

It was his sometimes mistaken reliance upon the not unbiassed or impersonal judgments and opinions of others, despite his own undoubted integrity of purpose, that led him into actions politically unwise, and against which his

natural cleverness was no protection at all. In the political and communal problems of India it was Dr. Besant who called for action that was politically "sagacious" but this quality of sagacity was beyond Gandhi. Clever and adherent to truth as he was, he yet often lacked the wisdom to understand what would be the full implication of his advice and action. The vision of India as a commonwealth of faiths and peoples which Dr. Besant worked to achieve seemed to escape him, if his actions which led to so much less, in the form of a religiously as well as a politically divided India, are any indication. Either this is true or the actions were not of the sagacious quality that Dr. Besant so strongly advocated.

India today needs terribly (the word fits the need) a restoration throughout the parties of the practice of the truth and integrity which were so vitally a part of Gandhi, and, in place of the smartness and cleverness which serve mere personal purposes and small affairs, a broader wisdom to fulfil India's greater destiny as Dr. Besant saw it. For among the needs of the world is an India, whatever its form and constitution, that demonstrates in actuality the commonwealth principle that includes all faiths as divine teaching and therefore necessary to men, and men themselves as one humanity and one brotherhood.

* * * *

Sunshine follows shower and the earth is sweet. Rain laden blossoms bow their heads soon to raise them again as the wind wafts them free and the sun takes up the water and returns it to the sky. Tree trunks dark with wetness nearer match their shadows and stand out in more generous contrast. The rippling surface of the lake stilled by myriad tiny drops reflects contour and colour of hill and tree. Rain clouds move up the valley leaving behind peace and new beauty.

But the peace and the beauty were always there. Nature but used a rain storm to reveal them to us anew; that the fresh smell of earth, the vision of the hills, the obeisance of the blossoms, new contrasts of light and colour might draw us nearer to her as sunshine alone could not.

So in life some rain must fall to remind us of the beauty that is always near but for which a mood created fresh and new can induce renewed awareness and reveal again the eternal values that cannot yet be fully known without the contrasts.

SIDNEY A. COOK

One of the finest symbols of brotherhood that I have come across was a vision of one of our members of an Eastern temple supported by many hundreds of pillars. He said, "All these pillars are helping to support the temple, and they are therefore symbols of individual souls who form a part of the temple of humanity. Some of these pillars are on the outside, are seen and admired all the time. They also face the sunshine and the rain. Others are far away in the interior of the forest of pillars, never having the sun shining directly upon them at all, never being admired by people as they pass. Some of these pillars are in places where the worshippers gather round and sit leaning against the plinth of the pillar all day long. Other pillars are in less approachable places, but each one is an integral part of the temple and is doing its work. That is like the brotherhood of humanity. Some people may feel that they are doing a great deal; others may never know of a single opportunity of help that comes to them, and yet they are all bearing their part and are just as much pillars in the temple as those which are more prominent in the public eye."

C. W. LEADBEATER,
Talks on the Path of Occultism

ARE WE NOT ALL ARTISTS?

By C. JINARĀJADĀSA

(Concluded from p. 160)

MY statement that the artist must lead us into the land of peace requires that I should define what I mean by the word "artist". It does not at all follow that every canvas which a painter paints, nor every image that a sculptor carves, nor every poem written, deserves the name of Art. From my standpoint, which I admit can greatly be questioned, the word Art signifies to me something eternal and permanent, reflecting a beauty which is from on high, that is to say, which exists already in a Divine Mind. I can explain my thought by quoting to you the words of Dion Chrysostom, who lived in the third century of our era, when he saw the great statue of Zeus of Phidias 800 years after it had been created:

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

I should like you to note the profound spiritual force that seemed to emanate from that wonderful face of the All-Father, as conceived by the greatest of Greek sculptors. A similar testimony regarding the imperishable beauty of

the Parthenon and other works at Athens is given by Plutarch, when he says :

“And this is the more cause to marvel at the buildings of Pericles, that were made in so little time, to last for so long. For their beauty, they seemed venerable as soon as they were built ; and in freshness to this day, they seem as though newly finished ; such a bloom of newness is there upon them, keeping them, to the eye, untouched by time, as though those works had in them an evergreen spirit and a soul of unfading youth.”

Here, then, you will find a statue and buildings that have an inexpressible quality, one of radiating spiritual strength, and the others of eternal youth. In the Parthenon, when created, there must have been that wonderful quality which I know exists now only in two other great creations of architecture, the Tāj Mahāl at Agra, and Borobudur in Java ; for as you enter into a mood of contemplation, as you gaze at these two structures in silence, it is as if some divine thought-form in full completion and beauty had descended on earth at a divine command, and that each was ready at the waving of the Divine Hand to rise suddenly in the air and vanish.

In our great art galleries there are carefully selected a few pictures from each artist. There are many paintings and sculptures which an artist himself, as he matures, would discard as not worthy of himself. So similarly, many a musician, even among the greatest, would definitely reject as not worthy of his artistic production in its full purity certain compositions of his earlier years. But today anyone who spends time painting a canvas, and putting often his own distorted vision of what he is painting, can call himself an artist. So, too, it does not follow that all poems written have the quality of Art. Poetry has been well defined as

feeling expressed in terms of reason. That certainly is the case with much poetry, but most poetry is of a purely mental kind which may have vogue for a while, but is happily then forgotten. There is little poetry that stirs our feelings deeply. Each form of Art has, of course, its artistic moulds, which are characteristic of the period, and artists experiment in many ways, but it does not follow that every experiment deserves the name of Art.

It is in the field of poetry that we begin to get a little insight into the true nature of Art. When we read poems describing Nature in all her many aspects, by morning and evening light, woods and forests, lakes and the sea, we find many poems that are merely descriptions ; but however accurate they are, and phrased well metrically, our imagination does not gain anything more than a mental image. But there are certain poets who feel Nature as if it were a glass reflecting something Divine above. This supremely was the case with Wordsworth, for, while he describes strictly accurately some aspect of Nature, yet all the time he expresses, sometimes clearly, at other times only implied, that Nature is to him the vision of God's beauty as reflected in His creation. In other words, Wordsworth, as all true great poets of Nature's revelation, is so awakened to his Intuition that he rises above the mind into that higher realm, which cannot be explained in terms of mind. Ruskin said about the landscape painter Turner that Turner could put the infinity of space into a square inch of sky. That is because, as Turner painted, he saw through the Nature revealed to his eye, a more transcendental and permanent Nature which is inseparable from Divinity.

From the standpoint which I am presenting to you, what makes true Art is the quality of Intuition which radiates from the object of Art, or rather that the object of Art is of such a nature that it rouses the Intuition in the

beholder or the reader. This quality of inherent Intuition characterizes some of the great portrait-painters of the English School, like Gainsborough, Reynolds and others, and some painters of Italy, especially those called the "primitivi". If one is at all sensitive to the Intuition, the moment one enters a hall of an art gallery, immediately one's attention is focussed on one of their pictures, because, though the painter is painting a human face or a biblical scene, yet in some mysterious way he has seen something of an Archetypal nature which that face or scene represents. All the paintings of Fra Angelico radiate Intuition.

If my thesis is true, then what makes a work artistic is the nature of Intuition existing somehow within it; an artist must be one who creates with the aid of the Intuition. To understand this process of creation we shall need to go very far into the realms of philosophy and mysticism. I have said already that the world exists in two manifestations, as the Will and as the Idea, and I have suggested that these two are like the warp and woof of a loom on which a texture is woven. The Will is not separable from the Idea, nor the Idea from the Will, except to one who definitely selects to be identified either with the Will or with the Idea. Perhaps I could explain my thought by taking a simile from electricity. You know that whenever electricity—whose nature nobody knows—manifests, immediately there appears two forms of it, the positive and the negative. Wherever you have two parallel electric wires as in your house circuit, if you connect one wire with the other, as you do by a bulb, the light flashes out by the resistance of the wire in the bulb to the current. The current from one wire goes through the bulb and flows into the other wire. Both the positive and negative of electricity are not only necessary, but one of the two cannot manifest without the other.

In a similar fashion, all the time, in the world process, there are the manifestations of Will and Idea. Perhaps, for my purpose of explaining to you what I mean by Art, better still is the Theosophical conception of the two streams of energy and creation: the "downward stream" which is from the Absolute towards manifestation, and the returning and "upward stream" from manifestation back again to the Absolute. These two streams are symbolized in the intertwined double triangles of the Theosophical seal, which has by tradition been called "Solomon's Seal"; the downward triangle symbolizes manifestation into matter, and the upward triangle signifies the ascent from matter into the fullness of the Spirit. Yet we need always to remember that, though matter seems dense and unresponsive, yet it is nevertheless a mysterious manifestation of Spirit. In all life's processes, in every form of activity, even in that of the electron, these two forms of energy exist simultaneously: the descending energy and the ascending energy.

In a most marked manner these two manifest themselves in our human nature. They can be described as the animal man descending into matter, and the spiritual man arising out of matter.

Our artistic nature commences when we understand with our imagination the nature of the ascending stream, and with the help of our Intuition create out of that ascending stream revelations of the Idea. If we imagine life as a red-hot stream of metal, then when we are at the stage of the ascending arc, we can pour that red-hot stream into many a mould of thought and feeling and Intuition according to our temperaments. What issues from our mould is a work of Art. I call it Art, because it embodies something of the Divine Idea. It is because each one of us is consciously or unconsciously busy at this process of pouring

the red-hot stream of the lava of life into moulds, that each one of us can become an artist, if he will.

Most do not understand how it is necessary for them to create moulds out of their imagination. They react to the complex combinations of life as normal average people do, and create nothing new or beautiful; they merely repeat and live what others have done and lived, and not infrequently to no particular use for the welfare of mankind. But it is possible for each one of us to become the artist, if we only know how.

One necessary qualification, if we are to be artists who reveal the Idea, is that there should be perfect purity of all the instruments of the Soul. These are the various vehicles which are enumerated in our Theosophical literature, the lowest being the physical body, but finer, the astral body, and finer still, the mental body. It is these three bodies which are the instruments which have to be used by the Soul, in giving expression to artistic creation.

Now we know that in a delicate apparatus like a radio receiving set, all the fine wires have to be carefully joined and soldered, and that no damp must be allowed inside the apparatus. With regard to many an apparatus used in science, we know that the slightest impediment may interfere with its perfect operation. In every science laboratory, where chemicals have to be weighed to one-thousandth of a milligramme, the balance is kept inside a glass case, and when the weighing is to be done, the operation is performed inside the case, so that not the slightest current of air may sway the balance. In exactly the same way, all the vehicles, the physical, astral and mental, of the Soul, need to be of the finest quality, and finely adjusted.

Suppose, then, an artist in any department of Art is an eater of meat, fish and fowl, he brings first into his

physical body, and then into his astral body, certain contaminating vibrations. These coarser rates of vibration, particularly of the fear emanated by the slain animal, interfere with the perfect manifestation of his technique. Here you may say: "Have not all the great artists of Europe been meat-eaters?" My answer is: "Certainly that is the case; but if they had *not* been meat-eaters, their Art would have been finer still than it is now." In a far-off day to come, when all mankind refrains from contaminating their physical and astral bodies with the polluting magnetism from dead flesh, the artists of that time will look at our Art creations and be able to say at once: "This work, though it is fine, was created by a meat-eater artist. We can see by the shades of colour that he uses, or by the chords that he employs in his music, that he has not realized the sense of perfect beauty of the work of Art which he desired to create."

Everything with regard to the right anatomical adjustment and health of the body is important in the matter of artistic production. It is quite the fashion to wear, particularly by women, pointed shoes and high heels. A woman may have very beautiful hands but if you were to look at her feet with her distorted toes, in some cases one toe pushed over the other to get into pointed shoes, you would have a very bad shock. I do in India where at our Theosophical Headquarters our European women members are bare-footed indoors. I have seen pictures of eurhythmic dancers whose body movements and hands were admirable, but their feet were ugly because of distortion.

Suppose, then, an artist allows this distortion, do you not think it would affect in some way his art productions? We know that the human eye not infrequently suffers from astigmatism, that is, vertical lines are sometimes not seen clearly, and sometimes it is lines at an angle that seem to

be rather dim. The oculist corrects this astigmatic deformation of the eye with glasses. Suppose, then, an artist suffers from astigmatism and has not his vision corrected, he is invariably bound to draw incorrectly certain lines on a picture or carve in a statue. Why is it that in the great period of Art in the Middle Ages the artists, who were nearly all men, wore shoes that did not in any way distort the natural shape of the foot?

Everything of the physical body is related to the artistic imagination. Why do artists dislike tight collars and desire to have as much room as possible for the neck? Why do many of them feel a disinclination to wear any kind of a hat? There are certain magnetic reasons, particularly with regard to the head. There was a time when I never wore anything on my head, but since I suffered sunstroke over thirty years ago I have an extreme sensitiveness of the scalp of my head to light, and I am forced to wear a cap or hat, which I dislike intensely.

I wonder when great women singers in the old days sang in what we thought the most beautiful fashion, and yet wore tight corsets, if they were aware that if they had kept the natural shape of the body the very tone and quality of the voice would have been different? The shape of clothes that we wear, particularly if they constrict us in the arms and neck, do bring certain limitations to our imagination. In the days when we all become artists we shall completely change our clothes and particularly our shoes and socks. I have special shoes made for me where there is plenty of room for my big toes, and for that reason whenever I buy socks I have the toe part cut off, and new toes put in, giving plenty of room for the big toe. This means that I have one-way socks, one for the right foot and one for the left. I desire my artistic sensibilities not be distorted. Each person who desires to be fully artistic must guard

himself against impurity in eating, drinking, thinking and feeling.

All this may seem trivial and silly, but I assure you I am in earnest, for there is nothing trivial in the life of the artist; his Art depends on the perfect functioning of his physical body, and on those of his astral and mental bodies. If the artist is to be a new type of priest—he is that to me—he must conform to the ritual of consecration of his priesthood.

We owe to the great Ruskin of England the clear thesis that Art and Ethics are inseparable, that is to say, according to the life that the artist lives, and particularly the age which makes his environment, there is an indelible stamp marked upon all his works of Art, whether it is a picture or a carving in stone.

It is the usual conception that an artist can live any kind of a life which he desires, drinking alcohol, revelling in coarse songs, indulging in sexual excesses, and generally “running amok” in his astral nature, and that these have nothing whatever to do with his Art. But a true understanding of the nature of the Soul and its vehicles makes one realize that any kind of contamination interferes with the perfect creation of a work of Art, whether of painting, sculpture, poetry, dancing and so on.

I have mentioned that there are two streams of life flowing through us all, the downward stream and the upward stream. Every one of us, if he trains himself, can stand apart from the downward stream, and extract from it something of the Eternal Idea which is enmeshed in it, and join it to the Eternal Idea which is revealing itself in Beauty, Goodness and Truth in the upward stream, with which he is becoming more and more identified.

This process of becoming one with the Idea is not restricted to those alone who are artists, because every

one of us, the moment he identifies himself with the upward stream, and creates something, however slight, even a child if pure-hearted and feels the impulse of creation, becomes the artist. In our lives of today, specially in those who have an aspiration for Goodness, Truth and Beauty, there is much suffering to be endured. That suffering, of course, is Karma, that is, it is the reaping of evil sowing in past lives, or in this life. Nevertheless, as we suffer, it is possible to detach ourselves for a time from the suffering, and see something of the Divine Purpose which is operating on us through our suffering, in order to release and bring to manifestation here below on earth the Archetypal nature within us. In spite of our many griefs, it is possible for us to react artistically to our sufferings.

This reaction may be in an attitude of patience; or in one where a person of the devotional type says: "God's will be done"; or, if one has some slight aptitude for poetry or for music, he will transmute out of his suffering a little poem or some phrase of a melody. Another who suffers may live a life of great tenderness to those around him, relieving the suffering of others; such a life is intensely artistic, because he or she is then revealing some attribute of the Archetypal nature.

It is because of this fact, that every one of us can be an artist in some measure, that I have asked the question: "Are we not all artists?" My answer is definitely: We are all artists in some measure, according to the recognition that we have of the fundamental laws of life. We can become greater artists when we slowly train ourselves in the technique of one or other of the Arts.

It is the tragedy of education today that we are not taught as children how to be artistic. When their imaginations are delicate and sensitive, the children are given comics and bloodthirsty adventures. Of course here and

there, there are exceptions; it is indeed a relief to think that there are a few private schools where the child is recognized as a bud with a hidden beauty slowly opening to life. We have yet to establish schools where the child is definitely recognized as a Soul with divine possibilities latent within him which it is the task of the educator to draw out. If more children were more trained in their artistic sensitiveness we would have fewer jails.

The supremest opportunity which is given to each of us is to reveal his Archetype. Each one of us exists as an immortal Soul, in a splendour of Beauty, Goodness and Truth that Plato and his disciples after him knew and felt and lived. I expect I am the only person who now really believes in the Archetypes of Plato, not as mere philosophical abstractions but as the greatest of realities, for I know what is meant by an Archetype, and how all life changes when an Archetype is revealed through one whom I love. In brief, however sinful we may be, we exist in the Divine Mind in our Archetypal Nature.

Now, it is possible for each one of us to reveal the Archetype. That is what Jesus Christ and Gautama Buddha did. That is why we gaze at Them through the centuries still in marvel. The Greek sculptors discovered this mystery. When the greatest sculptors created a statue of Apollo, it was not the mere reproduction of the most beautiful young man whom they found for a model. The statue breathed to the beholder an inspiration, for Apollo was the divine creative fire of Inspiration in man, and the sculptor embodied that Archetypal thought in his statue. And the sensitive Greek beholders felt it. Pallas Athene was not merely a beautiful maiden armed with helmet, shield and spear. To the Athenian Greek, she was the Archetypal thought of Wisdom, Daring, and the

spirit of Adventure. Zeus embodied the Archetypal thought of unswerving Justice embodied as power.

Each one of us, however humble he may seem, can reveal his Archetype. A tiny mirror with a diameter of one centimetre is not like a large mirror whose diameter is one metre; but both reflect the same sun, though the tiny mirror illumines a small surface, and the large mirror a surface a hundred times larger. But it is the same healing and cleansing power of the sunlight which both reveal.

So, the child and the great creator of Art are both artists, of the same rank in the spiritual world. It is not the quantity of work that is important, but its quality.

Every one of us can live the life of the highest Art, though our work of creation in the realms of thought and feeling and action seems small, in comparison with those whom we call the "great Masters". Yet each one of us can become a Master, though his sphere of teaching and revelation may not be so great as that of those whom we term the "Masters" in the realm of Art.

That is why I uphold the thesis: Each one of you can be an artist, here and now, every one.

As a conclusion to this lecture, I desire to point out to you all the close relation that the understanding of Theosophy has to the growth of every one in his artistic sensitiveness, and in his power to create artistic expressions of himself. What we term Theosophy is not a philosophical system created from the brains of philosophers. It is a partial revelation of the operations of the Divine Mind. In other words, he who studies Theosophy, and becomes one with its great principles, begins to contemplate a manifestation of the Archetypal Mind of God. Each Theosophical truth is an Archetypal Idea.

When, therefore, a person is a Theosophist, not merely in name but by having made the Theosophical truths inseparable from his innermost nature, as his shadow can never be separate from himself, then he is all the time communing with Archetypal Ideas. Since each Archetype is an embodiment of the eternally True, the eternally Good and the eternally Beautiful, the true Theosophist slowly grows in these aspects of Divinity. Little by little, he becomes an artist in his innermost nature, even if he has little faculty for creating in any field of Art. But when he does learn to create, what he creates is a fuller reflection of the Idea than the creation of an artist who knows nothing of the great Theosophical philosophy. Therefore, the more fully one is a Theosophist, the more fully he can reveal the inner nature of Art which is within him.

Therefore I conclude by saying that the great ideas of Theosophy lead us into the innermost realm of Art and that he who is one with Theosophy cannot help being more and more of an artist in all his thinking, feeling and doing. We are all artists, because our Souls are inseparable from the nature of God; but we become more and more artistic, as we begin to know and to live more and more of Theosophy.

C. JINARĀJADĀSA

I have been put into the world not to enjoy a pleasant life, but to accomplish a great work.

BEETHOVEN

THOUGHTS ON THE SACRED WORD

By ERNST PIEPER

BOTH in the *Upanishads* and in H. P. B.'s *Secret Doctrine* are found many references to the sacred word "AUM". In the *Upanishads* it appears in the abbreviated form of "OM," and is praised beyond measure. For instance, the *Māndūkya Upanishad* says: "OM! This syllable is the entire world." The explanation of it is that the past, present and future are all contained in the sound "OM"; and that which lies outside of these three times, that also is the sound "OM". In the *Brahma-vidyā Upanishad* it is written: "The syllable OM is Brahman. . . The *Rigveda* is the body of the A-sound . . . the *Yajurveda* stands for the U-sound . . . and the *Sāmaveda* for the M-sound," etc. From this it may be seen that the "OM" form is undoubtedly used to avoid profaning the sacred word. H.P.B. therefore calls this syllable "OM" a mask, and gives "AUM" as the secret and sacred word. C. W. Leadbeater says that this was the word which was given to the Aryan Race when it was first established, as a talisman to help it along the way, as the word "TAO" (or TAU) was given to the Atlantean Race.

In *The Secret Doctrine*, V, 395, (Adyar ed.), H.P.B. writes further: "But there existed, and still exists to this day, a Word far surpassing the mysterious monosyllable, [AUM], and which renders him who comes into

possession of its key nearly the equal of Brahman." It is a question here of the so-called "Lost Word". Let us try to speculate in this matter. First, let us consider that the spelling of the sacred word "AUM" corresponds fully to the hexagon form, the higher triangle representing the A-sound, the lower triangle the U-sound, and the lines at the base of the triangles the M-sound—in a way a double M-sound, which is correct, as in the *Upanishads* there is frequent mention of the "echo" or after-sound, which follows the nasal "m". The point in the middle of the hexagon might refer to the nasal humming sound.

Now, the sacred word consists of only two vowels and a half-vowel, (the after-sound of "n"), from which it would appear that it may be abbreviated, not being quite perfect. The word "OM," which indeed presents another vowel, seems to be a contraction of the actual full word, by taking the first and last letters as an abbreviation for popular use. As we now have the three vowels A, U, O, there remain over the vowels E and I, and when we combine these two with the other half-vowel N, we have the esoteric word "EIN". The full expression of the sacred word would thus be "O EIN AUM," and the abbreviation "OM" quite correct.

In "AUM," the A has a masculine character, the U feminine, and the N a neutral sense. In "EIN" this is reversed, the first letter E being feminine, the I masculine, and the N again neutral. The "O" encloses the sacred syllable into one whole. The intonation of the whole word presents the "O" as the circle, "EIN" the horizontal line within the circle, and finally the "AUM" stands for the perpendicular line within the circle "O". By intoning this mantram, therefore, one builds the world symbol on invisible planes, that is, in space, with its world-cross. The German word "Raum" (meaning "room"

in the sense of "space") has a certain occult character, being "AUM" preceded by "R," the "R" before "AUM" representing the Logos in manifestation.

That the sacred formula is connected with the three Logoi, usually known as the Trinity, the Three-in-One, is fairly obvious. In connection with the laws according to which the Three Great Outpourings of Life took place in time, and one after the other took up their great work, the "O" stands for God the Holy Ghost, the "EIN" for God the Son, and finally, the "AUM" for God the Father. Since, however, the three are in reality One, the formula also is inseparable in its constitution as an absolute Unity. That the letter O in mystic spelling plays a dominant part, the words "God," "Son," "Logos," etc, serve to show.

With regard to "Amen," in use in Christian Churches, H. P. Blavatsky states that "Amen" is derived from "Aum": in Egypt the word occurs in "Amen-Ra," "Amenophis," etc.

Regarding "O EIN AUM," the "O" is first followed by "EIN," in other words the feminine principle, being the fruitful principle, comes first, and then the masculine principle "AUM". After "AUM" nothing appreciable follows, unless it is the after-sound, as given in Shaivism, BINDU and NĀDA. The symbol "AUM" is explained in Shaivism as follows: Behind A (Ahamkāra), as the creative Godhead, BRAHMĀ; behind U (Buddhi), VISHNU; behind M (Manas), RUDRA; behind BINDU (Circle), SADĀSIVA; and behind NĀDA (—), ĪSHVARA, as SHIVA Himself.

When one intones this holy mantram, one should think of the "O" as representing the Heart-chakra, the "EIN" the three chakras above it, and as one draws these chakra powers, this Godly Immanence, together with "AUM," they are raised to the Godly Transcendence.

ERNST PIEPER

SOME ASPECTS OF TRUTH

By H. S. WEBSTER

HOW often the question arises, "Is it true?"—especially when the topic is of a religious or philosophical nature. Such discussions belong to the abstract realms of thought and we cannot reply, "Go and see," as we would if the matter were of a physical nature. Such an answer would please the scientifically minded if there were means of observing. But there are not, and it is only by drawing from earthly parables and with the aid of our intuitive understanding that headway can be made in grasping truth that is above earthly level.

In my view Truth may be regarded as the blending of two components, one of which is accuracy, and the other harmony. Accuracy applies to the relationship between all things of a "form" or "quantity" or "soulless" nature, such as the fitting together of machine parts or statistics or mathematical tables. It is the scientist's watchword, as it is that of all people who have to deal with "things," whether it be in the way of assembling apparatus or making intricate calculations. The other component, harmony, has a "life" or "quality" or "soulful" nature, and it is the attainment of this which makes existence worth while.

What the whole live creation is striving for is greater harmony, and it appears to me that human beings seem to swing like a pendulum between the extremes of accuracy and harmony. I believe that is how our evolution towards

higher consciousness proceeds. We are always upsetting the existing state of affairs with the hope of obtaining a better arrangement; upsetting the peace which we have outgrown, to make progress and gain thereby a more blissful harmony.

The co-working of accuracy and harmony sometimes shows itself in solid material. The poise seems to be reached when the several parts which make up the whole are accurately fitted and smoothly bedded. Thus we speak of an engine which has been so kindly dealt with as a sweetly running engine, a joy to its designer and constructor.

Kipling's story of "The Ship That Found Itself" will perhaps illustrate the point of view which I am trying to present. A new ship making its maiden voyage across the Atlantic runs into a storm, and Kipling seems to have an understanding of the elemental life of the vessel as he describes the back-chat and protesting remarks of the parts as they are subjected to the unwonted stresses and strains. The deck-beams snarl to the stringers that they must have more room, the hull protests that the knees of the cross-members are jolting its ribs, the plates groan that the rivets are holding them too tightly, who reply that that is their job and bewail that they have already been forced to give a bit. The engine thumps Rigidity, Rigidity, Rigidity, and expresses strong disapproval of the amount of water which is being supplied with the steam. Altogether there is great discord in the corporate life of the ship but as time progresses they find that by giving a bit and becoming more mutually resilient when a wave strikes, the shock is shared by a larger number of them, and that the naval architect has so designed the arrangement that a locking action takes place when danger threatens.

Towards the end of the voyage they begin to learn the value of co-operation and the various discordant voices

subside, giving place to a new big voice. The soul of the ship had come to life, and when this happens all the talking of the separate parts ceases and melts into one voice which is the soul of the ship.

So at its solid material level truth shows itself simply by a good well-bedded fit. Here I would make a passing reference to the personal disharmony which accompanies the wearing of imperfectly fitted apparel, such as shoes. Our body protests against the inaccuracy.

Nowadays, it is quite common to interpret matter and energy in terms of ether vibration, and it is not too great a stretch of the imagination to think of thought and even life itself in such terms, but of course the ethers will not be those used by the radio-engineer but of much subtler states. As the technicians arrange our wireless programmes so let us label our thought as being on different wave-bands of consciousness, naming them the lower and higher mental wave-bands, the intuitional wave-band, and premise that there are still higher wave-bands of the Spirit which we do not contact as the matter of our brains is too dense to respond to such high frequency.

Lower mental thought is concerned with the affairs of our earthly existence, and at this level we all know how mistakes in calculations and an imperfect grasp of detail produce disharmony, and the restoration of feeling which ensues when the error is detected and balance reached. We appreciate the efforts of mathematical scientists and inventors whose work at this level of thought has to a great extent ameliorated our living conditions.

To me the Pure Scientist, as distinct from the Applied Scientist, is the one whose activities are selflessly directed towards the discovery of the ways by which Nature works; to understand the methods by which the "Great Architect" brought this world into being. We are all to some extent

scientists in that we all measure, record, and make use of our findings, but the trained scientist is more systematic. His methods are threefold. He first gains knowledge by measurement and unbiassed recognition of observed facts. In laboratories and elsewhere great pains are taken to observe the behaviour of nature, record the data and draw up classifications. But that is not all. The chemist analyses a particle of matter into its elements, and the physicist takes up the task and resolves the atoms into little solar systems of protons and electrons, revealing that matter is far from dead but on the contrary vibrant with energy. There is a third stage. The scientist surveys his findings and by deduction comprehends that matter behaves in certain ways which never vary. This he explains to mankind who acclaim him as the discoverer of a "Law". No longer is it a theory, for one of Nature's ways of behaving has been discovered and proved to be machine-like in its precision. Disraeli once expressed the situation in a trite saying: "Scientific truth like spiritual truth has ever, from the beginning, been descending from heaven to man."

But science cannot explain life, though it points out that as the bodily forms become more and more organized the power of self-expression increases. We say "From microbe to man," man being at the top of the scale whose individuality defies classification and whose behaviour is unpredictable. "Life" defies the cold intellect of the scientist though it becomes more and more striking with every rise in the scale of existence, and we have to turn to something which has more of a life quality, such as Art or Religion, if we are to make any advance.

We all experience life and the inner "I" can take note of reactions to events, also portrayals of life in the form of Art, Ceremony or Religious Rite. We often say that though we cannot understand "it rings true," and our consciousness

has been enhanced by the experience. Truth would seem to come from our inner life as well as from without. Thus concurrent with science and complementary to it is the work of the artist whatsoever his activity. The artists' approach to truth is not that of the patient investigator but they seem to induce truth in some degree by drawing it from within themselves and expressing it externally for their own and other people's benefit. Some of their creations are obviously of a higher tonal quality than others and when we first meet such we become inspired and call it an uplifting experience. I venture to say that this inspiration comes from the indwelling life within, which has been educed from without by sense stimulation.

The appeal of science is to the reasoning mind, but the artist produces something which suggests an appreciation of a fuller and perchance higher life through intensity of feeling. Existence becomes more worth-while if the brain-consciousness becomes flooded with a tide of higher than normal feeling. It has been truly said that "artists catch the inspiration of the ideal and are its channels to the lower world".

The complementary work of the practical scientist and of the colourful artist can be seen in the production of a travel-guide suggesting to us the desirability of holidaying in a country, such as Switzerland. The surveyor and draughtsman provide maps showing the mountain ranges, rivers, railways and towns with lists of hotels and places worth visiting, all of which is necessary but soon taken for granted. The artist supplies photographs and coloured pictures showing the grandeur of the scenery thus suggesting that a visit would be well worth-while and an experience which would live in our memory. Who will not agree that we are prompted to action more by the latter than the former? But the combination of accuracy of fact and

the pursuit of greater harmony of feeling is again noticeable.

As to the sound creations which a vocalist like Caruso or a pianist like Paderewski produce, scientifically they can be described as sound-vibrations following a certain order with certain time-intervals, but the expansion of life which they produce in the listener is something immeasurably real.

Surely we have all found that when the Divine Artist presents an appearance in the heavens in the form of a glorious sunset reality is brought nearer to us.

Thoughts are forces, either constructive or destructive according to whether they arise from goodwill towards the general evolution of the universe, or the opposite. I have already likened most of our everyday thinking concerning worldly affairs as being related to the lower mental wave-band of consciousness. But we have higher wave-bands on which we both broadcast and receive-in the levels of ideas and ideals. For instance, we have the idea of judicial law with its upper ideal of justice, of co-operative work with its ideal of service, of goodness raised to perfection. It is in so far as we are animated by sublime thought that we may style ourselves as idealists.

We are familiar with the idea of life being of the nature of an organizing intelligence which builds into its body organs which thereupon enhance its power to function, increase its intelligence and advance its own self-realization. If now we contemplate the universe as an orderly planned mechanism working in accordance with Nature's laws and give it the idea of "Life," it becomes the equivalent of a huge organism with conscious Life as the active intelligent Architect-Artisan or Universe Builder. Does not this interpret as literal truth the scriptural saying regarding Divinity, "In Him we live and move and have our

being," and does not the range of His consciousness compare with ours as ours does with the microbe?

The first chapter of Genesis in describing creation says, "And God saw that it was Good". The divine Architect observed His creation and felt He had expressed Himself adequately. He had externalized a part of Himself, and there was a bond of union between the life indwelling in the created and its Creator. The God transcendent and the God immanent in matter were "en rapport". It seems that this indwelling life is attracted back to its source by the evolutionary process, first through the vegetable and animal kingdoms, then through animal-man towards God-man. "All things proceed from God and exist in Him but are not equally expressive of His nature." The most expressive are the sages, "the bringers of the Light of the Divine Wisdom," who have made life intelligible.

Such a bringer of illumination was the founder of Christianity, who as the result of unique experience and supreme religious insight revealed the nature of Divinity as that of a loving Father; no longer a jealous God who had to be propitiated by sacrifice but as a conscious Lover whose all-embracing consciousness covered the whole of creation so that not even the falling of a poor sparrow to the ground was a matter of indifference.

Christ the supreme artist caught the *love* of the ideal and was its channel to the lower worlds, and those animated by His spirit become expressive of this creative love.

But what is the reason for the lack of harmony so evident in the world? A possible reason suggests itself by reference to a picture or architectural creation while it is in the mid-way stage towards completion. Nothing is more discordant to the senses than the first daubs of paint on the canvas, or the builders' concrete mixers and scaffolding, but the designing artist has the

ideal of beauty in his mind's eye, and if his conception is clear-cut and physically realizable, and if the sound planning is followed by equally good execution, there will finally emerge a creation of beauty. Beauty, I submit, is the crowning seal of approbation of the careful work of the earlier stages, and I have no doubt that in worldly affairs concord will gradually replace discord and enable beauty in all aspects to emerge into fuller manifestation.

In conclusion, I am conscious of my inability to portray that many-sided diamond "Truth," but hope that one or two facets may have been revealed. I have tried to indicate that Life on the form side is a builder-in of organs. On the life side of Life there is nothing to be observed but we can use our own life as an interpreter. Instead of building-in, the process seems to be that shown by fluids and gases, namely, a blending together. It is by synthetic thought which can integrate ideas and ideals that the upward raising of one's consciousness to higher levels of being can be accomplished. Analytic thought is not very helpful towards this end, and critical thought definitely not so. The only physical parallel that comes to one's mind is the blending of the seven rays of the spectrum back into the white light from which they originally emerged. "In the midst of the Sun is Light; in the midst of the Light is Truth, and in the midst of the Truth is imperishable Being."

Finally, consider all the manifestations of the ideal of "Faith" that we can think of; do likewise with the ideals of "Hope" and "Charity"; then imagine these three placed in the corners of an equilateral triangle, and picture them drawn upwards and inwards to the apex of a pyramid. I suggest that it is at the pinnacle that Truth may be realized,

H. S. WEBSTER

ON READING A MASTER'S LETTERS

By PAMELA MITFORD-BARBERTON

THE first thing that strikes one on reading Letters from the Master K. H. is their extraordinary variety. A man's character shows forth very strongly from his letters, but the Master has so many facets to His nature that each Letter shows some different aspect. To the pure and gentle and aspiring, such as Miss Arundale, He is tender and understanding; to the humble and dutiful, He is encouraging and helpful. To the proud and haughty He is strong and direct. He can take each man's measure and give him that to which he can most respond.

If young Mr. Leadbeater, for example, had received in his letter such a cutting remark as this which appeared in Mr. Hume's:—"In the sight of the Europeans, 'character' for adepts and ascetics seems as indispensable as to servant maids"—he would no doubt have remembered it for the rest of his days. Yet it got under Mr. Hume's skin only enough to win a momentary thought of admiration that the Master could read his thoughts so well.

The difference between the "good" man and the Adept that here emerges is that most good people have cut and dried characters, and so can be contacted only along certain lines. If a man is noble and truthful, he is often at the mercy of a liar or a cheat, because he cannot conceive of

such duplicity. A generous and great-hearted man believes the best of every one and is frequently disappointed.

But the Adept has so all-round a development that He can as easily understand the wicked and depraved as He can the good and earnest, and while He will never stoop to their methods, yet He can impel their respect and take their measure even more surely than one of their own kind.

That is why, I think, it was so difficult for Mr. Sinnett and Mr. Hume to appreciate the remarkable Beings with whom it was their wonderful karma to be brought into contact. As Victorian gentlemen they had their preconceived ideas of goodness, and the Masters simply did not fit into the little moulds. So if we are to follow Them and strive to fit ourselves to become one day Adepts ourselves, one thing stands out clearly. It is not enough to be good and truthful and noble, unselfish and faithful, or even tolerant of people's beliefs; we have to know and understand all men, and be able to contact them on all sides, not only in their finer aspects but even in their faults and failings.

It does not mean that we must share those faults and weaknesses, or give way to our own failings in order to understand others, but that we must recognize and sympathize with all aspects of life; we must be awake and aware without criticism or condoning. Perhaps this is what is meant when the advice is given in *Light on the Path*: "The whole nature of man must be used wisely by the one who desires to enter the way," and it goes on beautifully on how to learn to understand our own individuality and that of all men, that we may place our feet on the path that leads to the realization of the One Life, the "Light that lighteth every man that cometh into the world".

By trying to become one with that Life we may truly understand and help our brethren, as do the holy Masters.

PAMELA MITFORD-BARBERTON

MODERN DIVINING OR RADIESTHESIA

By A. V. NOALL

AN interesting mark of progress in this century is the development of the old art of dowsing or divining to the status of a science which has been termed Radiesthesia. In 1939 a Conference of international scientists was held in Italy to investigate the phenomena of the neuro-muscular reaction which occurs when a diviner's or dowser's rod acts, and they reported that they had discovered laws of nature of which they had hitherto never dreamed. Since 1920 divining has been recognized as a science, that is to say, it is found through the art of ray sensing, or Radiesthesia, that the emanations and radiations of matter, direct and indirect, are subject to fixed rules and laws of nature, the proofs being that the same results are found with entirely different methods, such as the use of the spectroscope. Also, these radiesthetic facts having been confirmed by many hundreds of people, they become acceptable to science and are therefore a branch of radiology fit to be employed in the analysis of matter.

In Radiesthesia is involved the study of detectable influences of a wave type (the influences of a magnetic compass and a bar magnet being taken as standards); the influences of electricity; the surface influences of chemical elements, metals and other material substances; the study of forces concerned with the detection of distant substances, on the surface of the earth, buried in the earth, or

submerged; the analysis of such fields of influence and of atomic and molecular composition and activity. This knowledge is used scientifically in biology, livestock breeding, medicine, agriculture, chemistry, electricity and wireless.

The British Society of Dowzers has a membership of many hundreds, many of them prominent scientists and medical men, and on the Continent there are a number of Dowsing Societies aggregating thousands of members.

The practice of Radiesthesia permits qualitative analysis and identification of electro-magnetic wave emanations, and in dealing with radiative contacts can forecast the effects of electrical, chemical and bio-chemical combinations before actual combination occurs.

The components of the colour vibrations of light are in groups of wave force to which matter corresponds, as also do the three types of wave force inherent in magnetism.

The strength of animal cells and liquids can be determined by measurement of wave lengths, and toxins and bacteria can be identified.

It is noteworthy that at the 1939 Conference in Italy were a number of priests who practised Radiesthesia in conjunction with medical men, one of them having especial skill in determining the precise position, depth and area of tissues to be extirpated. Also, two of the great pioneers of the movement in France were priests, the Abbés Bouly and Mermet, the former being the first to show doctors that Radiesthesia detected disease and indicated the remedy, and the latter noted for finding mineral deposits at great distances.

An engineer, an agriculturist, a University professor of agriculture, a veterinarian, a chemist, and many others have published works on the subject in France, and approximately a hundred doctors there practise Radiesthesia in

their profession, whilst in England about half that number of advanced medical men also practise it professionally.

M. Turenne's discoveries are not in conflict with the scientific discoveries of the world's leading biologists, such as Professor Gurwitz of Petrograd, who discovered the mitogenic ray of organic cells, and the English physicists, Maby and Franklin, have proved by laboratory experiment that water and metals have wave forces. The hundreds of statements, and the examination of archives dealing with the use of the divining rod, are set forth in the book by Sir William Barrett assisted by Theodore Besterman; it is a classic volume.

Radiesthesia finds that the forces emanating from the Blessed Sacrament are different from those that were radiating from it as a wafer before consecration—a finding of profound significance, linking science and religion. A change in the rate of vibration of the wafer at the moment of consecration has been recorded on an oscilloscope, and one practitioner finds that those who have been baptized are easier to diagnose from radiations than those who have not been baptized.

A very great number of facts have been amassed on this subject, and one can only briefly indicate its scope in a short article such as this, but it may be seen that the study of Radiesthesia is entirely in accord with the Third Object of the Theosophical Society, which is, "To investigate the unexplained laws of Nature and the powers latent in man". In the world outside the Society a tremendous amount of work is being done, and the many facts sifted and scientifically proved have established new laws of Nature and revealed powers latent in man.

A. V. NOALL

NEW APPROACHES

By KATE SMITH

ASTROLOGICAL tradition can help in framing new approaches to the new public. Duality pervaded the cycle of Pisces, developing the dual manas. Pisces, a double sign, amphibious, living in two worlds, had two rulers, Jupiter and Neptune. Jupiter ruled a second sign, Sagittarius, also dual. Virgo was in opposition, ruled by Mercury, who also ruled Gemini, the third dual sign. Pisces, Gemini, Virgo and Sagittarius, dispersed about the four quarters, engendered an extraordinary conglomeration of incongruous interests. In the new cycle of Aquarius, we moderns¹ have none of our forbears' "appetite for disconnected fact". We can concentrate. We are so conscious of the Whole that we need not attend to any other part than that which concerns us. Pisces served the poor, Aquarius serves the Whole, Capricorn may serve the Great Ones consciously again.

Victorian people in the third decanate of Pisces had many senses stimulated: Jupiter ruled scent; Mars, taste (how they admired good taste!); with Mercury, sight, (in opposition and, since her exaltation in the 27th degree of Pisces recently), Venus, touch, and Neptune, psychometry. The Victorians were instinctual; we are intuitive, for we have Saturn, who rules hearing (Shrāvaka), and we have the inner sight of Neptune. Aquarians embody the union

¹ The cycle of Aquarius began in 1898.

of ideal and real. Saturn rules the tenth house of state-service, next to our own house, Aquarius, of friendship and voluntary brotherhood. Aquarius does not feel his human individuality submerged when he is swallowed by the dragon of state-service. Our opposition, Leo, stands for singleness of heart, and its ruler, the Sun, has no second sign. In the past, when Jupiter ruled and Mercury opposed, there was more interplay of opposites than now, when cold Saturn rules and the warm Sun opposes.

We lack the early members' effervescent enthusiasm. We are given to inertia until we hear the call of the wind of the Spirit. We want time to brood before deciding. They were fluctuant. We are expansionist. We persevere, once started. We have clear conceptions, instant memory. Our gains are permanent.

Teach us, therefore, to look within, in all that you teach. To us, the subjective is not vague and elusive, as it has been to some. We are capable of seeing a clear inner objective. Do not labour the question of altruism. We acquiesce in loss to benefit the whole. We feel the need for altruism. Teach us how to make it operative. Show us the method of self-reconstruction. Explain how Yoga builds executive ability for mankind in the individual. Clarify our conception of brotherhood as implying elders and youngers with diverse gifts, and a hierarchy of functions, without loss of equality. No planet is exalted in Aquarius, we are equalitarian. When we understand, you will find us earnest and thorough, with ability to formulate, plan, reduce things to order, method and control. We are practical in dealing with states of consciousness. If we are somewhat too abrupt in manner, it is probably because we have learned something and are carrying it within.

Give us beautiful Lodge rooms, well-proportioned, with large well-managed window-space, away from encroaching

trees or buildings. Avoid carpets, hangings, furniture. "The soft glow of mellow bindings" does not appeal to us; we prefer books in an air-conditioned store in the basement, well-indexed for immediate reference. We dislike murals, pictures, especially portraits (though we see beauty in Mme. Blavatsky, where her contemporaries halted at "potato-nose"). We abhor inscriptions. Walls should be functional tile or panel, or washed pale yellow for Buddhi,¹ the "waters above the firmament" of Aquarius, or pale duck's-egg green for Saturn. Let us meet in an upper chamber. Exclude floor-draughts, Aquarian legs are sensitive to cold. Seats must fit, Saturn governs bone-posture. We respond to clarinet, oboe and flute, better than to violin, viola, 'cello and harp; concealed orchestra for choice.

It is wise for Lodges to combine. We are shy of small meetings in our dread of interference. Let no one declaim at us. Oratory is obsolete. Saturnians have little voice. Easy, conversational style is best, preferably in groups. Establish an electric circuit, rather than a magnetic personality. Some brain-trusts of learned, experienced public men and women are too glib. They know all the answers without thought. Under an air of gravity there is fundamental levity. We prefer a good deal of gaiety on the surface with sincere feeling for the needs of the questioner. It is better to say sometimes: "This is rather desperate; we don't know the answer to that one." Remembering the public disasters of the transition from Jupiter to Saturn, it matters that one should take serious things seriously. Many of the very young are scarred. Too buoyant optimism about suffering being worth while, or being just karma, hurts. Jupiterians felt that they had the future (ninth house) in their pockets. We Aquarians

¹ *The Secret Doctrine*, III, 531; Adyar ed. V, 506.

feel the past (fifth house) as something we want to relinquish, a debt we must pay in order to free our children. Do not try to teach us reincarnation without at the same time teaching liberation. We are a little disenchanted with incarnation. Teach us how we must liberate ourselves to liberate the whole of humanity; how much work there is to be done to bring up the quota for the Fifth Round judgment. The great saying that appeals to us is: "Long enough, Brethren, have you and I tossed to and fro in this ocean of birth and death."

Saturn's thirty-year cycle, three rings and nine moons symbolize the Path of Rebirth. The four satellites of Uranus represent birth, life, death, and the immortality that is "completed only at the cyclic end".¹

Aquarius is the sign in which man should leave the circle for the spiral. We appreciate Epictetus: "Now, at last, therefore, hold thyself worthy to live as a man of full age and one that is pressing forward, and let everything that appeareth the best be to thee an inviolable law."

We are not interested in capital and labour. That problem is solved. We are interested in the problem of minorities; in the conflict between the intellectuals and militarists, between those who accept responsibility for the community, for neighbourliness and the ties of friendship on the one hand and fiery independents on the other. Teach us how to build nurseries and playgrounds for our minorities to work out their own way of life.

We are attracted by gaiety, rhythm and dancing. Lodge workers should go in for verse-writing in a big way, even if only nonsense verses, to fill their mental bodies with rhythm. Hold meetings early; 8 to 10 a.m. is our best time. Do not make long Christmas holidays; 21st January

¹ *Isis Unveiled*, I, 508.

to 21st February is our best month. Drama is our art-form; great drama is poetic drama.

Do not expect us to come in for a poster. We have had too much propaganda. Join us where we are, in welfare bureaux, committees, councils, theatre and ballet groups, wherever a team works to get things done, to recreate life. Here are countless unconscious young Theosophists, only waiting to be told. The fields are white already to harvest.

KATE SMITH

In the architecture of my music I want to demonstrate to the world the architecture of a new and beautiful social commonwealth. The secret of my harmony? I alone know it. Each instrument is counterpoint, and as many contrapuntal parts as there are instruments. It is the enlightened self-discipline of the various parts—each voluntarily imposing on itself the limits of its individual freedom for the well-being of the community. That is my message. Not the autocracy of a single stubborn melody on the one hand. Nor the anarchy of unchecked noise on the other. No, a delicate balance between the two—an enlightened freedom. The science of my art. The art of my science. The harmony of the stars in the heavens, the yearning for brotherhood in the heart of man. This is the secret of my music.

BACH

BE THOU THAT WHICH THOU ART

By U. K. SUJAN

IF we dig deep within ourselves we know that we are divine in essence. Now what is this Divinity within each one of us? It is that power, latent in the heart of every individual, which has to be released before we can be fully self-conscious as Immortal Beings, which we are. We have involved ourselves in matter to such an extent that we have forgotten our Real Self and have identified ourselves with our physical, astral and mental bodies, which are merely the instruments through which we have to work on different planes of matter. Once we understand this fact we shall begin to distinguish between the Self and its sheaths. Those who have realized say that it is merely a switching on of our attitude from looking outside for help and guidance to looking within our own heart for the source of our Being.

Let each one of us examine ourselves impartially in our daily life; we shall soon find that the monkey of our mind carries us away from our Real Self, and we act as slaves of the traditions of race, creed or colour under which we may be born. It is really a Herculean task to quieten our mind which moves so swiftly from one thought to another. We may have learnt various methods of control and discipline. We may have practised concentration,

meditation, and contemplation, but unless we have realized that we are not the mind but its master, and can retain that experience constantly before us, we shall never be able to throw off its yoke. Our servant has made us its slaves because we have allowed it to rule over us. We have to reverse that position, and assert our freedom and Self-rule. We must be ever on our guard and keep a vigilant eye over our thoughts, feelings and actions if we want to be what we are. It means utter steadfastness and constant awareness. We must know that our Real Self needs no rest or sleep; it is our mental, astral and physical bodies which need recreation and recuperation. We have to arrange our daily life in such a way that we do not overstrain any of our instruments. We have to understand the limitations and requirements of our bodies. Our physical body requires relaxation after every four hours of strenuous work, and from four to eight hours' sleep during the twenty-four hours; it needs proper food and water, some exercise of the limbs and special movement of the joints, fresh air and sunshine or warmth, to keep it in perfect working order. The astral body requires fresh enthusiasm and inspiration to regulate its vigour. The mental body needs change of occupation and environment to renew its energy. We do not need to be cruel to our bodies. We should treat them as our service animals, giving them all the care they need, but not pampering them lest they become useless for our work and hamper our unfoldment as ever-evolving entities. There is no end to our fulfilment, for "we are Immortal Beings with Eternal Purpose".

U. K. SUJAN

THE LAW OF DHARMA

By FLAVIA B. SNYDER

"DHARMA is the inner nature, which has reached in each man a certain stage of development, and the law of the next stage of its unfolding." (Annie Besant)

To know your Dharma is to know the stage of your growth, and then to know the law which will enable you to grow further. When looking at life all about us we see that every one is different. Then how can we grow by the law? The differences were born in us at the very beginning, latent in the germ-cells, and these were the divine thoughts of God. The latent possibilities are developed by impacts from outside under the law, such as heat and cold, in the mineral, vegetable and animal kingdoms; and even the lower stages of the human are also evolved through outer circumstances, until the I-consciousness becomes strong enough to recognize that it is not sufficient to respond to the outer impacts. This marks the stage where we are fully involved and begin to evolve or turn back to God; or from diversity to Unity.

The Dharma of each germ-cell is to grow and become perfect in its function. The heart must become a perfect heart before it progresses to the next stage. If we have a diseased heart we can help its cell-life by proper treatment. We can stop to think that the cell-life in our heart is learning to be perfect just as we are learning our own perfection. It is not trying to hinder us in our evolution and it is not

paining us to punish us for misdeeds; it is growing and everything growing has pains. It is this recognition of the reason for pain that releases our resistance to the growth and one finds that the pain has gone.

At this stage the man begins to grow from within; not alone, without help, but still assisted by God through teachers who have gone before us and who point the way ahead by precept. Gradually the man discovers that as he follows these precepts he *does* grow to wider knowledge and experience. Later, when he has outgrown all personal desires and ambitions, he begins to think and act in world ideas and universal concepts until he gets back to the One Point, the Centre from where he came forth, and merges with God, the Father, once more.

As we and our bodies become nearer to perfection in working together as one whole, many paths of service open up before us, and one of these paths is to become units or cells in the body of the Heavenly Man. The First Initiation marks the entrance into this stage and from there we may grow and develop into this Glorious Being, learning to function as a perfect part of Him so that His great work may not be hindered, but be done with perfection. There is no limit to the glory and perfection of this conception of the Universe.

To sum up, Dharma is that law of life by which we *must* grow, unconsciously, according to God's thought of us in the very beginning. But if we try to understand our present stage of evolution, recognizing the things we have outgrown as well as the life that is far ahead of us at present—we may evolve more easily, more painlessly, more rapidly, and also have time to give a lending hand to those about us.

FLAVIA B. SNYDER

MOUNTAIN PEAKS, PHYSICAL AND SPIRITUAL

By MARY GRAHAM

THE aspirant who desires to approach the abode of Truth has to climb many hills and peaks in daily life, of doubts, tiresome duties, ill-health often, as well as heights of spiritual ecstasy. The writings of the great mountain climbers describing all stages of their journeys to the very top of many peaks in the Himalayas offer a remarkable parallel to the aspirant on his way upward.

Previous experiences of journeys in the lesser ranges of the Himalayas, twenty years ago, while living in the Punjab for ten years with summer residence at Simla, 7,000 feet high hill station, brought back an intense longing to see again the monarchs of the greatest snow-range on earth. I had gone three times a considerable distance on the excellent road from Simla to Tibet, described by Sven Hedin on his return from years of wandering in Tibet. That road was designed by the British for use of forest and other officials, and had good bungalows at easy stages, and from Narkunda, 11,000 feet, one of the most extensive views of the eternal snows is seen. Two hundred and fifty miles of the vast range with numerous peaks and pinnacles forty miles distant stand before the tourist.

Once I went from Kashmir up the Sind Valley to Sonamarg, set among the glaciers of western Tibet and in

a wilder district than behind Simla. Sonamarg lies on the road to Leh over the Zoji-La Pass, and the road traverses three passes of 17,000 and 18,000 feet elevation. It is a hard road, yet has been in use for thousands of years as it is the ancient classical silk road to China. Traders conveying goods on yaks are still met, there are no rest-houses and so tents and food have to be carried all the nineteen marches to Leh.

A woman explorer, Isabella L. Bishop, F.R.G.S., made some almost incredibly difficult tours from Leh, up to the top of passes 18,000 feet high, and crossing the great fords of the Shayok River, tributary of the Indus, across its eight branches and the torrents of the main stream, riding a horse which was swept by the strong currents, ice-cold from melting snows, and from which after half an hour of conflict she had to be dragged and hauled up a bank. Isabella Bishop visited the monastery of Deskaid, built on a spur of rock 2,000 feet above a torrent, with snow-clad peaks as a background. She has described it as the most picturesque group of Buddhist temples, towers, balconies, flags, tridents and position in western Tibet, three days from the main route. It can only be reached by rude zig-zags of 1,000 steps of rock getting worse as they rise higher, till the later zig-zags equal the difficulties of the ascent of the Great Pyramid of Egypt, yet she managed to climb and be pulled up to see many wonders within the temples and shrines and was hospitably received and entertained for some days by the lamas, all of whom came from Lhasa and belonged to the Yellow Cap sect.

My visit to Sonamarg held none of these experiences, but provided marvellous views of snow-ranges, rose-pink mountains, and interesting Tibetan fellow-travellers with a caravan of forty yaks who contested the narrow path with me at difficult corners overhanging the surging Sind River,

Memories of these earlier tours gave rise to a keen desire to visit the Himalayan Range once again, while I was last year at Adyar, Madras, and plans were formed to make a tour of the Singaleela Range in Sikkim because from the top there is the most wonderful view on this planet (says the Guidebook). On the one side forest, and on the other Kanchenjunga, the great kings of the mineral kingdom. With a friend, four Nepalese women porters and one boy porter we set forth from Darjeeling, having engaged bungalows for each night, and we saw dawn rise on Everest. The road was hard, composed chiefly of zig-zags up or down 2,000 feet, covered with large loose stones, the distance between rest-houses averaged fifteen miles, and the whole day was occupied from 7 a.m. to 5 p.m. in toiling from one bungalow to the next, with little time to sit down and meditate on the scenery. The physical needs were too pressing for proper appreciation while making the journey, and it is only afterwards in the shelter and comfort of home that the actual marvels can be digested mentally and spiritually.

F. S. Smythe mentions this fact, although he refers in his book *Kanchenjunga Adventure* to a few times when he could rest on the mountain and allow the influence of the high altitudes to penetrate his soul. He reveals his conquest of the physical nature. He says: "It is not a brainless machine, however efficient at a low level, that will get to the highest summits of the Himalayas, but a machine ordered and directed by will-power, and, not least, that other something we call the Spirit . . . nowhere else is the power of mind over body demonstrated to a greater extent than at high altitudes. The sub-conscious control is what really counts, for when all else has failed and the conscious mind and body are united in one desire to quit, it is this sub-conscious 'something' that will drive a worn-out body

beyond the ultimate limit of endurance." I can now appreciate this remark by Smythe, having toiled painfully down 8,000 feet in eight miles from the top of the Singaleela Range into a Sikkim valley, on a day's march of seventeen miles which took thirteen hours to accomplish, through a forest inhabited by leeches, across streams of water in heavy rain, on a road entirely composed of loose stones like a river-bed, calling for more power of endurance than my friend and I had previously exercised. Such an experience might not have appeared hard to Smythe or another experienced climber, but a humble aspirant may regard it as an object-lesson in will-power over a tired body. Our women porters carried loads over the same rough tracks, and were always cheerful, helpful and self-sacrificing. They were Nepalese and used to mountains, followers of the Buddhist religion, and were very happy when we visited the monastery of Pemionchi, 6,500 feet high. From here the views of Kanchenjunga, twenty miles distant, are magnificent. Other Buddhist monasteries crown hills which can be seen from Pemionchi. If a lama wishes to visit a friend he has to zig-zag down from 3,000 to 5,000 feet and ascend equally, and do the same thing on return. Sikkim is composed of mountains and narrow valleys, tropical forests, thousands of rivers, cascades, small farmsteads on ledges of the spurs. The people are Buddhists, who practise the law of harmlessness, and a woman traveller can travel alone with perfect security.

I see a parallel between climbing the high peaks of the mineral kingdom and of reaching Adyar, high summit of the Theosophical Society. Adyar represents a spiritual elevation set amid physical difficulties. Before hoping to reach this great centre the aspirant must pass through severe tests, both domestic and in connection with work for the Society. Sometimes years of preparation are required.

The heat of the climate requires daily adjustment of the body for a European, every sense is rendered more acute, contact with other residents can produce much joy and occasional friction caused by the impact of strong individuals expressing their views with force. The strength and the weakness of one's character are revealed there, no matter how much they may be camouflaged.

It is usual for a worker who wishes to go and live at Adyar, to be in the presence of the International President, and in the magnetic aura of the Great Ones, to be subject beforehand to trials and tests, just as the Everest climber has to hack his way up steep slopes, in fear of avalanches, overcome by the altitude and having to keep peace with fellow-climbers and porters. Difficulties seem insurmountable, but once the firm decision is made to reach the Headquarters, all the doors open as if by magic, the doubts vanish, those dependent on one are cared for by others, the work in the Lodge is left in capable hands, etc., etc., so that the voyage by sea is a delightful refreshing rest.

On reaching Madras the Recording Secretary or some other member will meet the train or plane and carry the, by now, overwhelmed visitor to the lovely estate by the Adyar River, set in a bower of trees of many varieties and scents, extending down to the Bay of Bengal at the far end. Humble thoughts fill the mind, how to act in this peaceful shrine, how to speak, to listen and to obey. A lesson quickly learnt is to observe quietly, to store up for future use all the wealth of teaching freely given by the President and others, and to note how such great leaders act, who live on a mountain-top but who graciously describe the way there and daily exhibit the manner of living on a spiritual peak. One fact stands out and is emphasized, and that is efficiency in regard to every detail of use to the Theosophical Society, and of perfect sacrifice of self to the

work. The President gives an example of Yoga that is "skill in action," and one feels happy in the privilege of having access in daily life to his presence and inspiration.

A change in all the vehicles of one's being takes place gradually at Adyar, the personality is refined, mellowing the character while strengthening it for the future work. Constant mingling with Indian members strengthens the sense of brotherhood, and awareness of India's glorious stores of wisdom and culture enlarges the perception, helping Europeans to acquire a better sense of proportion and a truer vision of the work of the Society.

After a stay of months or even of years, the call will come to return to the valleys, to the duties of the Lodge in one's country. The descent has to be made, often sadly and painfully, from this hallowed spot, a fragment of earth 266 acres in extent on the physical plane but overshadowing with beauty the whole earth. Warm greetings from fellow-members in various countries passed through on the journey home make happy friendly gatherings. Among them are many who have also lived at Adyar and are faithfully carrying on the work in their own cities. The rich warmth of welcome given by devoted workers in one's country are memorable events for the returned climber and pilgrim. It is not easy at first to live down in the valleys, the air is too heavy, the duties too pressing, thoughts of India fill the mind and the routine work has to be taken up with many a yearning wish to be back in the happy community left behind. But soon the happiness consists in trying to bring to others some of the beauties and the sweet and mighty influence of the loftiest peak in our Theosophical Society, namely, Adyar, the Master's Home.

MARY GRAHAM

A SHRINE OF KASHMIR

STUDENTS of Theosophy, who believe that one of the Founders of the Theosophical Society is a Kashmiri Brahmin, will find it of some interest to hear that the gist of the Theosophical teaching as contained in *At the Feet of the Master* has a graphic illustration in the path to the shrine of Jagat Ambā (World Mother) at Tulamūlla, fifteen miles from Srinagar, the capital city of Kashmir. It is a beautiful spot full of charm and fascination, to which many holy sādhus and devotees have been drawn for several centuries past for the purpose of performing penance and achieving discipleship. The road from Srinagar goes through a picturesque valley round the Ānchār Lake to Gāndharbal, and further proceeds via the Kangan Valley into the mysterious lands of Ladakh and Tibet beyond the Zoji-La. A couple of miles from the main road at Gāndharbal, is the holy place of Tulamūlla.

Starting from Srinagar, the first halt in the journey to Tulamūlla is made at Vichārnāg—the holy spring of *Vichār* or Discrimination. A little further onwards comes a group of places—Tengalbāl (hill of fire), Kāvijnār (cremation ground) Amarheer (stairs to the deathless state), all indicating *Vairāgya* or Desirelessness. On the left of the road from Vichārnāg is the beautiful lake of Ānchār (*Āchār* or Good Conduct), which before the advent of the motor traffic offered a more pleasant boat journey and a shorter way to Tulamūlla, and is even now used as a convenient route by the pilgrims going on foot. The landing place at the other end is near Gāndharbal or Gāndharvabal (Abode of the Teacher), the point at which the boat journey ends. Lastly comes the destination, Khirbhawāni, the objective of the pilgrims, where the Bhakta may find the portals of the shrine flung open for his entry into the temple of Mahārāginā, or Jagat Ambā, the World Mother.

Thus the several places which the pilgrim passes on the way to the shrine of Jagat Ambā at Tulamūlla in Kashmir exactly correspond to the four qualifications, Discrimination, Desirelessness, Good Conduct and Love, given in *At the Feet of the Master* as needed for the aspirant to prepare himself for discipleship.

ĀFTĀB KAUL NIZĀMAT

THE CONTRIBUTION OF THEOSOPHISTS TO THE WORLD'S WELFARE¹

By C. JINARĀJADĀSA

President of the Theosophical Society

WHILE I am travelling in the United States on this long tour, I have with me the programme of the Second Congress of the Federation of European Sections held in 1905 in London. The programme is an artistic small volume and contains all the programme. It has an introduction by D. N. Dunlop. The meetings were held at the Empress Rooms in Kensington, London, from July 6th to 11th. As I was working in the United States, I could not be present, but I sent a special communication which was published in the transactions of the Congress, "Art as a Factor in the Soul's Evolution". As my article is put down on the programme, presumably it was then read. Dr. Besant was the President of the Congress and opened and closed it, and also gave two public lectures on "Qualifications for Discipleship" and "The Work of the Theosophical Society in the World".

Many afternoons were devoted to the subjects of science, philosophy, mysticism, comparative religion, folklore, fourth dimension, spiritualism, music, and

¹ Written for the Congress in Paris of July 1949.



C. JINARĀJADĀSA

Washington, 1949

Rosicrucianism. I find that very special stress was laid upon the subject of Art. There was an Arts and Crafts Exhibition open to the public, and the Congress began with a choir singing an ode. During the meetings, two dramas were performed, "The Shrine of the Golden Hawk"; and "The Shadowy Waters"—this by W. B. Yeats. There was also a string orchestra with music, and later, in addition, a choir singing madrigals; there were three-part songs, two songs of Brahms, some Dutch and Italian songs, and a pianoforte solo. One special item was the "Songs of Innocence" of Blake which were set to music and sung by a choir. So this Congress tried to make a special appeal to the public along the lines of Art. There were, of course, at the time no dance performances. The subject of Brotherhood was given one afternoon with three speakers.

Though from the beginning of the Society, Universal Brotherhood was our first object, I do not think we realized until later (and with many perhaps not even now) what great emphasis was laid from the beginning by the Masters on the Society's building a Universal Brotherhood. We have all been fascinated by the various topics of occultism and mysticism, and during many recent years by the subject of art in its various presentations. At the time of the Second Congress in 1905, we did not have published the Letters of several of the Masters in my two works, *The Letters of the Masters of the Wisdom*, First and Second Series, the First published in 1919 and the Second in 1925. It was in 1923 that *The Mahatma Letters to A. P. Sinnett* was published, though a month before I had published in my work, *The Early Teachings of the Masters*, such parts of the Mahatma Letters as had been authorized to be published when they were first received. The most powerful Letter, known as the Letter of the Mahā Chohan, had not appeared in its completeness until I published it in 1919.

Now that all these communications from the Adepts are before us to examine, we see clearly how the Society was intended first and foremost to create a strong basis for Universal Brotherhood among the nations. We know that this idea of Brotherhood was scoffed at by the two principal English Theosophists, Sinnett and Hume. It was then that Mahatma K. H. presented the whole matter to the Mahā Chohan, who then declared that it was not the plan of the Adepts to make of the Society "an academy of magic, a hall of occultism". The Mahā Chohan said: "Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism."

It is in that same communication of the Mahā Chohan, which is a wide and penetrating survey of the world and its many miseries, from the high standpoint of the great Adept, that we have the clear statement that after 1881 years of Christian thought the true solutions have not been found in the West to certain fundamental problems which affect humanity. The Adept says that if Their doctrines "prove their competence," then it is for those Theosophists who understand those doctrines to offer "the right and logical explanations on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism".

Except for a few articles here and there in our Theosophical magazines, we have not really tried to have clear thoughts on the problems of these great dual principles. Perhaps that is one reason why our Theosophical movement, though it is probing into many departments of religion, science, philosophy and art, has not made such a profound impression after all on the world as it should; and perhaps it explains why Theosophy as occultism has been travestied by so many so-called teachers.

Coming back once more to the main theme of Brotherhood, which the Adepts intended should be stressed by the Theosophical Society, I should like to point out how, now more than ever, work along the lines of Universal Brotherhood is essential for the welfare of mankind. We have today the organization of the United Nations with 58 member-nations. But all their excellent plans deal with man purely as the economic man, and their plans are for the man who is born as a child and disappears after he dies. Of course, in such an organization there can be no possible conception of the spiritual nature of man. Nevertheless, unless behind the work of the United Nations there is definitely the spiritual framework, that man is *more* than the economic man, its success will be only partially assured.

As the Mahā Chohan points out, the supreme need is to lessen the struggle for existence, and diminish man's inner craving for a continual demand of many satisfactions for his physical needs. It is only we Theosophists who can give the spiritual framework that is necessary to make of the United Nations a success. This framework is the principle of Universal Brotherhood without distinction of race, creed, sex, caste or colour. It can become a vitalizing reality in each individual the moment he explores what is the true nature of man, which is, that man is a fragment of the Divine and Eternal Life which we describe as God, Brahman, the Great Law, the Unity, etc. It is because all men are inseparably bound in a Unity that Universal Brotherhood is a fact. The United Nations will make a success of its work when the United Nations becomes merely the agent to apply the spiritual principle that man is *more* than the mortal man who is the theme of all their deliberations.

It is for us Theosophists to get busy to do what the Mahatma K. H. wrote to Mr. Sinnett in 1880: "The *Chiefs*

want a 'Brotherhood of Humanity—a real Universal Fraternity started.' The supreme need of the world, more than science, philosophy, art, metaphysics and mysticism, is this Brotherhood of Humanity, and we, members of the Theosophical Society, are entrusted by the great Chiefs who originated the Society, with this supreme task. So far, we have done only a little of this work, though we have explained much of the Wisdom.

C. JINARAJADASA

If you sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying deed, one word
That eased the heart of him who heard—
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But, if through all the livelong day,
You have cheered no heart, by yes or nay—
If, through it all
You've nothing done that you can trace
That brought the sunshine to one face—
No act most small
That helped some soul and nothing cost—
Then count that day as worse than lost.

GEORGE ELIOT

REVIEWS

Vladimir Solovyev: *Lectures on Godmanhood*, with an introduction by Peter Peter Zouboff, Dennis Dobson Ltd., London, pp. 214, price 18/-

In his long Introduction, Zouboff gives a very critical life-sketch of Solovyev as Philosopher, Mystic and Poet, based on the study of all of his literary productions. The lectures on Godmanhood are a first translation into English from the original Russian of Solovyev.

As an all-round student of multifarious subjects, such as philosophy, Christian thought, comparative religion, current science, and well versed in the prevalent tendencies of political movements, Solovyev shows a very wide grasp of problems religious, scientific, economic, social, and political. But running through them all there is a vein of a liberal synthesis. Though bestowed with a logical critical mind, he sounds clearly a note of unity of mankind. This was the result of his perception of eternal verities of religion, which in his case were substantiated and proved to him by his

personal mystical experiences, and flowered into inspired poetry.

The lectures on Godmanhood were delivered at the University of St. Petersburg in the Institute of the higher courses of studies for women, by Solovyev (1858-1900) at the age of 28. All the leaders of the intellectual world, Dostoyevsky and Tolstoi among them, were present at these lectures. They breathe the freshness of the zephyrs from the mountain heights, steeped in the buoyant spirit of youthful hope—with a vision to make all mankind feel as one.

He begins thus: "I am going to discuss the truths of positive religion—subjects which are foreign to the interests of contemporary civilization." His aim is not to dispute those who maintain a negative attitude toward the religious principle. Nor would he argue with the "opponents of religion—because they are right"; they are "right because religion appears in reality not what it ought to be".

He defines religion as "the connection of man and the world with the unconditional beginning, which

is the focus of all that exists". Rejecting this all-embracing principle man tries to find a substitute. In his days two such were proposed—Socialism and Positivism.

With diverse arguments he leads to the logical conclusion that Socialism, which in his opinion is akin to modern Communism, is based on human egoism. The remedy follows that "if the root of social untruth consists of egoism, the social truth must be based upon the opposite (of egoism), that is to say, upon the principle of self-denial or Love (for others)". We have therefore to recognize "the necessity of the unconditional principle in life, i.e., the acknowledgment of religion". In the realm of knowledge Positivism acclaims the reign of reason as against traditional theology. But the truth of Reality is the content while Reason gives only the ideal form. And it is the reality of the whole—that is the object of religious knowledge.

Born, bred and trained in the traditions of Christianity, the author makes a special appeal to the followers of that religion. He deals with some of the cardinal beliefs of the Christian religion—which are almost the same as of other great religions, only stated in other terms—such as the concept of Divinity, the doctrine of the Trinity, the Person of the Christ,

problems of evil and freedom and immortality. However, his treatment of these is so catholic and universal that it offers a solution to the deadlock in modern western civilization which is on the brink of a catastrophe in which the whole of the world will be eventually involved. His message is the denial of the life of materialism and the acceptance of the spiritual conduct of life. The method to achieve this is described in his lectures.

What is Godmanhood? In the words of Clarence A. Manning who writes the Foreword to the present book, it is "the problem of restoring all mankind, and indeed the whole of the Universe, to its proper position according to the plan and providence of God as foreordained before the beginning of the world". Further, in the words of Dr. Zouboff: "Thus the deification of mankind, for him, is the purpose of history; in the gradual penetration of the created world by the divine beginning, the changes and variations in the forms of social organization—as well as the evolution and variations in religious conceptions—represent but different stages of the nascent man-Godhood preparatory to the final realization of the universal God-manhood." Finally, in his own words, "since man can receive Divinity only in his absolute totality, i.e., in union with *all*, the man-God is

necessarily collective and universal, i.e., it is the all-humanity, the whole of mankind, or the Universal Church that receives Divinity".

"Historically, the Christian Church has been composed of all people who have accepted Christ, but Christ can be accepted either inwardly or outwardly."

The future of the Church rests, in his opinion, on two things, first, a fusion of the Greek Eastern Church, which represents the immovable divine foundation in humanity, with the western world which stands for the human element. Their union will give birth to the spiritual mankind. Secondly, in the Christian Church as well as in the Universal Church of all religions there should be a company of men and women regenerated and religiously integrated, who bear personal testimony to the verity of the religious life. That is the resplendent hope in the heart of Solovyev for the future of man, because as the connecting link between the material and the spiritual, between the ideal and the natural worlds, man occupies a unique position in the created world, as in himself and in the cosmos he manifests as the first, the natural Adam, and then through the life and work of the second Adam, the Christ, who embraces the whole regenerate, spiritual humanity.

C. S. T.

A Short History of Existentialism, by Jean Wahl, translated from the French by Forrest Williams and Stanley Maron, Philosophical Library, New York, pp. 58, price \$ 2.75.

Existentialism is the most recent reaction to Hegel's Absolute Idealism of Becoming, it is the contradiction of the totality of the Absolute. Existence is not becoming, but intensity of feeling, which is, of course, entirely subjective. To consider the individual as a part of the whole is to negate him; the existent individual is he who is in infinite relationship with himself. The intensity of feeling arises because the individual is in contact with something outside himself; he will be in relation with "the absolute Other," a God who, though protective, is absolutely heterogeneous to the individual. Possibility is not merely an idea, it is real.

These are some of the paradoxes which Kierkegaard, a Danish thinker, placed before the world at the close of the last century, ideas of a mystic rather than of a philosopher. But two German philosophers, Jaspers and Heidegger, and the Frenchman, Jean Paul Sartre, translated those reflections of Kierkegaard into more intellectual terms. And Jean Wahl gives us in this present book a review of them all with a short

history of Existentialism. We are given a fair view of the problems, obstacles, solutions and failures to solve, as found in the different representatives of this new philosophy, which, however, can be traced even in the Pragmatism of William James and the Superhumanism of Nietzsche.

In clear language, intelligible even to those who are not quite familiar with philosophical speculations, Jean Wahl gives a fair deal to the "objects" of this far from easy subject. The book concludes with a discussion of 20 pages on the merit and demerit of the present work.

H. v. Z.

Councils of the Mighty, by W. H. Perrins, Christopher Publishing House, Boston, price \$5.

The title of this book might well be *Christ in Modern Life*. The hero, Darien, is born the son of a carpenter in Florida, U.S.A. At the age of 14 he comes in contact with an old man, the "Scribe of the Cosmos," who teaches and helps him through the difficulties of adolescence. Darien is told that he is a developed soul and that he has a great destiny. The story goes on to describe how he falls in love, collects round him twelve disciples, teaches those who will listen to him, and is finally martyred.

While not especially well written the book has a value in that it presents truths such as reincarnation, the possibility of astral travel, and the existence of men of great spiritual attainment, under the guise of a dramatic narrative.

E. W. P.

India's National Anthem, by Prabodhchandra Sen, Shantiniketan Ashramika Sangha, pp. 46, price eight annas.

This gives the history and text of Tagore's world-known *Jana-gana-mana-adhināyaka*; the English translation by the author himself is entitled *The Morning Song of India*. The song is very beautiful; the tune has been internationally acclaimed as original and stimulating, and the words invoke the highest God and emphasize the One Life. But it is said there are other patriotic songs that move the hearts of Indians more strongly. And so a controversy as to which should be officially confirmed as the National Anthem of India.

A Theosophist's opinion would be that Tagore's song has bigness and timelessness—it embraces past, present, and future—and so is more expressive of the spirit of India than the others which may be more moving at present because limited to the poignant past.

D. R. D.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JULY 1949

CONVENTION NOTICE

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has decided that the 74th Annual Convention shall be held at the Indian Section Headquarters, Benares, from 25th to 31st December, 1949.

HELEN ZAHARA,
Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The School of the Wisdom

The enthusiasm in many quarters about the idea of a Wisdom School at Adyar, devoted to the study of Theosophy, is very encouraging, and enquiries are coming in from a number of countries. The School is for those who genuinely desire to study and will maintain regular attendance. It will be opened by the President on November 17, 1949, Foundation Day, and the Sessions will continue until the end of March 1950, supple-

mented perhaps with two or three months of additional work in the hills. In succeeding years a seven months' programme, September to March, is contemplated at Adyar, plus the supplementary work if feasible.

The Secret Doctrine will be the basic text, but other texts will also be used. In fact students will be expected to work from many sources so that the collective studies will represent all points of view and ways of expression. Individual study will precede each

day's round table discussion under leadership, and discussion summaries and answers to basic questions will then be required of the students. Every student will be expected to make a contribution to the discussion based upon his personal study and as a part of the practical training for workers. An experienced member will be appointed to act as student contact and guide so that there will be individual as well as collective aid for each. The practical training will include studies in organization, teaching, lecture preparation, speaking, etc., and students will do some practical work in the Headquarters offices and elsewhere.

Mr. N. Sri Ram will take a prominent part in the activities of the School. The first year obviously will be experimental in some degree but will be extremely valuable in contributing to the more complete organization of the School in future years, for it is already quite clear from the reception the idea has received that the School will be a permanent and growing institution.

The headquarters of the School will be at Olcott Bungalow on the ocean front. There the discussions will be held and rooms will be available for private reading and study. A suitable collection of books will be made so that the School has a library of its own,

but the great Adyar Library will naturally be the centre of student research.

Adyar needs definitely and soon the names of all intending registrants. Details of requirements for registration may be had on application to the Recording Secretary, Adyar, or to any General Secretary.

Annual General Report

The 73rd Annual Report of the Theosophical Society, for 1948, has been printed and copies have been sent to all General Secretaries. It contains the Presidential Address given at the Convention held in December last, the Treasurer's Report, and Reports from most of the Sections functioning at present. In addition the Adyar Library Annual Report is included, and minutes of the General Council meetings.

The summary of statistics shows that during the past year there were 40 active Sections and three Presidential Agencies. The total number of Lodges is 1,303 as against 1,245 for the previous year. The membership has increased from 31,636 in 1947 to 32,746 in 1948, a net gain of 1,110. This figure does not include Sections where members are living but from where no returns have been received since before the war. The largest Section is India with 7,364 members, followed by the United

States and England with 4,081 and 3,691 members respectively.

A limited number of copies of the Report is available to individual Lodges and members from the Recording Secretary's Office at a cost of Rs. 2/- per copy.

Switzerland

News has been received that M. Albert Sassi has been elected as General Secretary of the Section as from 1st May in place of Mlle. J. Roget, who has given up her activities on account of health. Mlle. Roget wishes to thank the General Secretaries who have been sending regularly their Section journals. These have been distributed to Lodge Presidents in Switzerland, and this procedure will continue. Translations of some articles have been duplicated and sent to members, thus keeping the members linked together in the work.

Peru

Greetings from this Section's Convention, which was held from 7th to 8th May were received from the President of the Convention, Sr. José Cadenas, and the Convention Secretary, Sr. Manuel Murtado.

Netherlands

On 9th March the President, Mr. C. Jinarājadāsa, visited the

Centre at Huizen, and at a meeting for Centre members there were more than 150 people present. During his visit the President also gave a lecture at Utrecht.

During May Srimati Rukmini Devi, who is the head of this Centre, paid a visit of several days.

In Amsterdam, on 28th May, a meeting of the World Congress of Faiths was held, several members of the Theosophical Society taking part and helping to promote the idea of unity of all the Religions.

British East Africa

The monthly magazine *Saurabh* in its January-February number gives a report of the first Convention of the Section held in December 1948. There is a message from the President which he sent for the gathering. There are articles in both Gujarati and English.

Canada

The present General Secretary, Lt.-Col. E. L. Thomson, will continue for a further term of office with the present members of the general executive. From 24th April to 1st May Prof. Ernest Wood paid a visit to Toronto and gave some lectures.

United States

A new idea has been planned for the Workers' Training programme at Headquarters in July.

It includes a children's workshop for parents and those interested in working with children. There will be workshop sessions. Experience has shown that workshop training is much more directly useful than written material alone.

The To Those Who Mourn Club is at the present time mailing an average of between 1,800 to 2,000 copies of the pamphlet *To Those Who Mourn* per month. Enquiries for further information concerning Theosophy are constantly being received at the American Headquarters as a direct result of these mailings. This work is an activity of the Theosophical Order of Service.

The April issue of the Section journal includes a report of the Theosophical Advertising Committee. This Committee suggests three ways of getting Theosophical literature to the hands of those who are interested. These are: (1) Feature a book on a subject that has reasonably popular appeal, (2) Offer free literature, (3) Combine (1) and (2). Another suggestion made is that radio time for broadcast be purchased concurrently with newspaper advertisements calling attention to the broadcast.

In January Mrs. Jane Clumeck, the previous Recording Secretary of the Society, paid a short visit to San Francisco and spoke to the Lodge there.

In March the Illinois-Wisconsin Federation held a meeting at Olcott. Sessions were held both in the morning and afternoon with talks by various members.

India

The Gujarat-Kathiawar Federation held a Conference in North Gujarat with over 80 delegates present.

In Calcutta the Bengal Federation held its 30th annual session from 15th to 17th April.

The Rayalaseema Federation is issuing its own journal with articles both in English and Telugu.

The Section has prepared a study course for the benefit of new members. The course has been divided into five parts, each to cover one year. The first year's part will be sent to members with their diplomas.

The All-India Federation of Young Theosophists has commenced publication of a new quarterly entitled *Dawn Rays*. It is edited by the General Secretary of the Federation, Sri V. Gopalan, and he is to be congratulated on the splendid first issue which has recently been published. It contains articles from prominent members of the Society and good wishes for the success of the journal, and is very attractively produced.

On 1st, 2nd and 3rd May a Youth Camp was held at Broach under

the chairmanship of Sri Rohit Mehta, General Secretary of the Indian Section. This was a very great success, about 50 delegates being present. During the time of the camp a special committee met and discussed the various aspects of the work covering study, improvement of Lodge work, and the training of young workers. A lengthy report of the committee giving very useful suggestions has been issued.

France

The President paid a visit to the Section Headquarters on 12th and 18th March. Though his visit was short, he made a very deep impression. The reunion of Young Theosophists over which he presided was especially inspiring and lively, and the public meeting attracted many listeners, more than the Headquarters Hall "Adyar" has ever seen.

Sweden

Five popular conferences were arranged during January in the Hall of the Medical College, and these were a real success. One meeting had even to be repeated as a number of people could not hear. As a sequence to those conferences a series of question-and-answer meetings has been

organized and about 150 invitations sent out.

Mexico

A booklet entitled *Boletin de Information pro Paz* (Bulletin of Information for Peace) has been issued as a special edition of *Teosofia en Yucatan*, in collaboration with the Department of Information of the United Nations. This contains articles about the need for establishing World Peace, the aims of the United Nations, and the work that is done by the Theosophical Society especially towards its First Object of Universal Brotherhood.

Burma

The General Secretary, U Po Lat, reports that despite many difficulties the work of the Rangoon and Mandalay Lodges is being carried on as usual. It has not been possible however to contact the other district Lodges and members for some time past, due to the disrupted state of the country, and it is hoped that conditions will soon improve.

Indonesia

The work is slowly expanding and efforts are being made to revive one of the oldest Lodges at Buitenzorg. At Easter a gathering of the two Lodges in Bandoeng

was held, with an attendance of 60 members. The programme included a lecture in the Indonesian language and another in Dutch. Attendance was very good, including a number of non-members.

Efforts are being made to put the monthly paper, *Theosophie*, issued by Batavia Lodge, on a sound basis. It is proposed to include some articles in the Indonesian language as well as Dutch.

Scotland

Edinburgh had the great and unexpected pleasure of a visit from the President on March 19 and 20, and at the members' meeting there was a large gathering. He also addressed a largely attended public meeting and his visit aroused great interest. It has already borne fruit in increased membership.

Wales

The Section is looking forward to visits from both Mr. N. Sri Ram and Srimati Rukmini Devi.

In *News and Notes* the General Secretary, Miss E. Claudia Owen, reports that the number of Young Theosophists in Wales is increasing.

England

The report of the General Secretary for 1948 states that the work of the Section as a whole continues steadily, although there was a de-

crease in membership owing to the large number who have lapsed. The raising of the subscription has also been a contributory factor. The Study and Training Committee continued its work on an advanced study course for students. In the Publicity Department 327 enquiries were received and dealt with. Of these 77 came from abroad, mostly from West Africa. The Lodges of Lagos, Accra and Trinidad are attached to the English Section.

An essay competition was held for members under 25 years of age on the subject *The Theosophical Society as one of the greatest Powers for Good in the World* and the three prize-winning essays were published in the journal. The youngest prize-winner was aged ten.

149 English members of the Section are corresponding with 288 members abroad in 14 countries through the International Correspondence League.

A new leaflet *Thought Power and Its Use*, abridged from the writings of Dr. Besant, has been issued by the Publicity Department.

The 25th Conference of the North-Western Federation was held at Bolton Lodge on March 19, and Mrs. Doris Groves, the General Secretary, was the chief guest.

THE THEOSOPHICAL SOCIETY

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

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Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott," Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Herr Curt Berg	Östernalmngatan 12, Stockholm	<i>Theosophisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	<i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>La Vie Theosophique</i> ; <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 85, Savona	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rothbuchenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosófica Cubana</i> ; <i>Theosofia</i> .
1907	Hungary	Selevér Flora úrno	Báró Lipthay-utca 9, Budapest II	...
1907	Finland	Herr Hugo Valvanne	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Václav Cimr	Praha—Sporilov 1114	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Switzerland	M. Albert Sassi	Rue Carrière 6, Geneva	<i>Ex Oriente Lux</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	<i>L'Action Theosophique</i> .
1912	Indonesia	Mr. J. A. H. van Leeuwen (acting)	Bandastraat 9, Bandoeng, Java.	...
1912	Burma	U. Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	<i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11, I, Oslo	<i>Norsk Teosofisk Tidsskrift</i> .

* Presidential Agency.

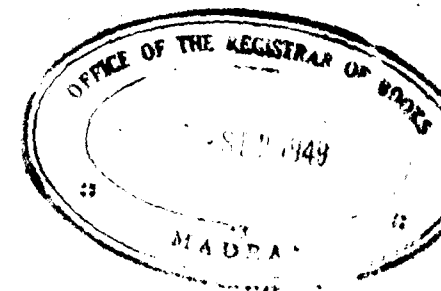
1918	Egypt	...	...	...	Strandvejen 130 a, Aarhus	...	<i>Theosophy in Ireland.</i>
1918	Denmark	...	...	...	14 South Frederick St., Dublin, Eire	...	<i>Theosophy in Ireland.</i>
1919	Ireland	...	...	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharmma.</i>
1919	Mexico	...	...	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1919	Canada	...	...	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Argentina	...	...	...	Casilla 3603, Santiago de Chile	...	<i>Fraternidad.</i>
1920	Chile	...	...	...	Rua Sao Bento 38, 1º andar, Sao Paulo...	...	<i>O Teosofista.</i>
1920	Brazil	...	...	...	Ingolfsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1920	Iceland	...	...	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Osiris.</i>
1921	Spain	...	...	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1921	Portugal	...	...	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1922	Wales	...	...	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosofico.</i>
1923	Poland	...	...	...	Roshanara, 54 Turret Road, Colombo	...	...
1925	Uruguay	...	...	...	3D September Str., No. 56B III Floor,	...	<i>Theosophikon Deltion.</i>
1925	Puerto Rico	...	...	...	Athens	...	...
1925	Rumania	...	...	...	P. O. Box 797, San José, Costa Rica	...	...
1925	Yugoslavia	...	...	...	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1925	Ceylon	...	...	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1926	Greece	...	...	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1929	Central America	...	...	...	P. O. Box 142, Zanzibar	...	...
1929	Paraguay	...	...	...	P. O. Box 271, Karachi	...	...
1929	Peru	...	...	...	P. O. Box 752, Singapore	...	...
1933	Philippines	...	...	...	18 Brookhill Ave., Belfast	...	...
1937	Colombia	...	...	...	...	...	...
1947	British E. Africa	...	...	...	...	...	...
1947	Pakistan	...	...	...	...	...	...
1948	Malaya and Siam	...	...	...	...	...	...
1949	Northern Ireland	...	...	...	...	...	...

* Presidential Agency.

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Canadian Federation

(attached to Headquarters): ... Mrs. Elsie S. Griffiths ... 1783 Broadway West, Vancouver, B.C. *The Federation Quarterly.*
Non-sectionalized: Japan: *Miroku Lodge*:
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THE THEOSOPHIST ON THE WATCH-TOWER

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

JUST over one hundred years ago the following statement was made by a British missionary who had recently visited Hongkong, newly ceded to Britain in perpetuity by the Treaties of Keshen and Nanking.

"Believing that his country has been honoured by God as the chosen instrument for diffusing the pure light of Protestant Christianity through the world, and that the permanency of her laws, institutions and empire, is closely connected with the diffusion of evangelical truth, a British missionary feels jealous for the faithfulness of his country to her high vocation and rejoices with trembling at the extension of her colonial empire. Kingdoms rise and fall, each fulfilling its appointed measure of instrumentality in accomplishing the divine purposes for the salvation of mankind."

There can be no doubt of the sincerity of this statement, or that it genuinely represented the attitude of the knowledgeable element of the British public of the day.

If for the word "salvation" is substituted "advancement," the final sentence sets forth a truth regarding the functions of nations. On the cradle of each, says Mazzini, is written a word that denotes the contribution it may make to the human race and the destiny it has the power to achieve. That it will measure up to that contribution and that destiny is not decreed, for a nation like an individual makes or mars itself; and there is always an alternate to any player on the human stage to ensure that the curtain shall never have to descend upon the drama by which the race is moved God-ward.

We cannot at this stage agree that this missionary ideal was in itself altogether sound, for other faiths have their values too, but it was an *ideal*, and in its pursuit many indirect benefits have naturally followed—protective administration and equal law for all, justice under it and *freedom* for all mankind. To be "jealous for the faithfulness" of one's country is a highly evolved civic attitude, and one to be cultivated and prized.

The publication of the second of Winston Churchill's war volumes, entitled *Their Finest Hour*, gives to the world in his magnificent prose a conception of a nation in action, jealous for its faithfulness. In the eight months covered by this volume Britain, alone, saw the collapse of the French armies, the loss of all the military equipment of her forces in Europe, the "impossible" evacuation of 338,000 British and allied troops from Dunkirk and the beaches, the downfall of the French Government and the loss of its collaboration through its fleet and empire, the decisive Battle of Britain ("Never in the field of human conflict was so much owed by so many to so few"), London and other cities under continuous bombing, and yet the immobilization of the Italian fleet and the successes against her armies in Libya. Only a few weeks after Dunkirk Britain's Foreign Secretary

answered Hitler: "We shall not stop fighting till *Freedom* is secure."

Having confidence in mankind's guided progress in accordance with a Divine Plan, dimly seen and ensuring his achievement, one senses that this period of "Their Finest Hour" brought into play all the forces of light and of divine collaboration, for in those days a nation had chosen "faithfulness" to an ideal. By this choice was the outcome made certain, the word on the cradle uttered, the ordained destiny assured. For the choice was of that quality and nature that elicits all of superhuman aid. It was the choice of the nation, the little people, the "East End" and all, who knew that the Munich compromise was national unfaithfulness; who comprehended fully that penalty would ensue, and who whole-heartedly accepted the penalty and assured the outcome in a choice of faithfulness. The choice was one of ideal and of willing sacrifice. By such alone can highest national destiny be achieved. By it a nation ensures its continued usefulness within the Divine Plan, its recovery from the effects of the sacrifice and resurgent progress towards its lofty goal.

To each nation must come its decisive hour. To such decision must the people, the rank and file of the nation, give themselves. But the nation must first find its place, establish itself in knowledge of its specific function, learn the word upon its cradle, and in "faithfulness" to that ideal make its contribution to the human race.

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The Theosophist, free and unbound by creed or doctrine as he is, may hold any concept of God that pleases him. It is almost certain, however, to be a large concept; no narrow one will suffice. "In Him we live and move and have our being" is perhaps

Of God

generally accepted, but also in us and in the whole of His universe He lives and moves and has His being. But beside these ideas of Divine Immanence by which all life is His and man is evolving to Godhead in His likeness, there may be found the view that God is Himself evolving through His universe and even through the experience of mankind; that He has involved Himself in matter, clothed Himself in the universe as a means of God-growth and God-evolution. Transcendent He may still be, for with "one fragment of Myself" has this universe been permeated with His life and influence, and "I remain".

A static God is scarcely conceivable to those who hold any of these concepts. Man, vivid and alive, cannot imagine a Deity that does not thrill with the joy of being. Shiva dances. Being, existence, implies action in howsoever a subtle sense. An inactive Deity cannot be conceived, and if not inactive then whatever nature the activity assumes it surely must connote growth.

Nor is it within reason to assume that evolution is confined to one part of His universe alone. If "as above so below" presents an axiom of truth, so is it likely to be true that "as here so there," when we are considering His nature and Self-purpose. It is to be presumed therefore that transcendent as He is, yet, so far as He extends Himself into manifestation, He causes evolution to take place throughout and Himself evolves therein.

If there is reason in this argument, then there is ground for man to think, and not without reverence, that as he attunes himself to the Great Plan and to the release of his own highest nature, he is contributing to the evolution, the growth, not only of that Divinity that lives within him, but also of that Divine Wholeness of which he is a part—That within whom we live and who also in us lives.

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It ought not to pass unnoticed by Theosophists that the Constituent Assembly which is formulating the Indian Constitution has decided to abolish the reserved seats of the minorities in the legislatures. Only those of the scheduled castes (Harijans) and of a few backward Sikh castes are to be retained, and these only for ten years. Thus does the eventual unity of India's multiplicity of minorities become assured, and their representatives attain a status giving opportunity for membership in the Governments, both Central and Provincial. It is noteworthy that the minorities themselves were in favour of the abolition of the reserved seats, and their spokesmen thus proved their national statesmanship. Parsis, Anglo-Indians, Muslims (of the United Provinces), Sikhs and scheduled castes all supported the decision, the latter being excepted for ten years as a backward group, not as a religious minority. Deputy Premier Sardar Patel emphasized the Government's aim to lay the "foundations of a truly secular democratic state where everybody has equal chance".

Another melting pot—of caste and creed!

In the field of education too India is moving forward on a secular front with the aim of making a unified *Western-style* education available to all, regardless of religion or caste or class. India's Education Minister, Maulana Abul Kalam Azad, addressing the Muslim University at Aligarh, spoke with satisfaction of the "spirit of English education" and admitted that Western education had been accepted as a part of India's national life.

Not too much attention must be paid to the demagogues who still rant against everything English in India. As the Minister said relative to education, such an attitude is anachronistic. And the Deputy Prime Minister at the opening of India's Armed Forces Academy said: "We

are happy to have among us, in high and eminent positions, officers of the British services." A new relationship of understanding and co-operation is building between these two countries, and they do ill to both and to the world who in their minds and their public speech continue to foment the enmities and the differences of the past.

On the fifteenth of the current month India commemorates the anniversary of her independence. Since a year ago she has decided to remain within the great Commonwealth. The celebration should include tributes to the leaders of both Britain and India, for they have this year made new history that time will prove to be of immense value to them both, and to the advancement of democratic institution and practice among all nations.

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There is a tendency to consider the virtues simple, though difficult of attainment. Truthfulness, for example,

Discrimination is taken to mean that one should not lie in word or deed. Besides the ever-present question of what is truthfulness and what is true, there may sometimes also arise a conflict of virtues when their simplicity becomes complex, and there must be brought into play still another virtue, the most difficult of all to acquire and therefore the least in evidence—discrimination. For there must be discrimination in truthfulness, discrimination in honesty, in courage, in sympathy, in tolerance, in perseverance, all of them virtues in themselves but not to be practised indiscriminately and without judgment. Judgment which is the product of evolutionary experience is discriminatory wisdom in practice.

It seems incongruous to say that a virtue may be ruthlessly, cruelly applied, but so it is. Truthfulness, for example, can be harmful and a lie may have merit. Should a son tell an aged father that his bank has failed and left

him penniless in his final years, or should he deny the fact? To be truthful would be unkind. Should a doting mother in her illness be told that her favourite son has become a convicted criminal or has died in sudden accident? The shock of the truth would end her life. Is it true to tell a lie in such circumstances? What does discrimination dictate? Untruthfulness or unkindness, a lie or a death?

Should the practice of sympathy lead one to supply drink or drugs to satisfy the craving of an addict, or should one withhold and watch the pain? There may be willingness in such a case to leave the craving and the pain unassuaged. But in one's sympathy for the educational desires of a student should his fees be given him when he has made no effort to earn any portion of them? Should a neglectful mother begging on the street-corner and exploiting her child be encouraged by gifts, or driven, by withholding them, to other and more honourable employment and support? Sympathy dictates a gift. What does discrimination demand?

And similarly with tolerance. At what point and in what circumstances is the old to be no more accepted and bad practice swept away? Only judgment based upon experience can answer truly. Certain criteria stand for ever as a guide, but these too are virtues no less difficult of acquirement than discrimination itself. Impersonality and selflessness are such criteria. Never must an untruth bring profit to oneself, however much it may be dictated by discrimination for the benefit of another. Never must charity rightly withheld remain unexpended to one's own advantage. Never must change, when tolerance needs to end, be used to serve the purpose of ascendancy for oneself.

To see the good to be achieved beyond the immediate simple practice of a virtue requires a vision and an experience, a meditation in life, a conception of the scheme of

things, an ideal beyond and above personal acquirement and concern for one's own growth.

* * *
What another does not possess of spiritual quality or insight cannot be given him. It must be developed by him, for that is the law, and we can but try to help his understanding. If the effort is true it *does* help even when response of the personality is imperceptible. No brotherly effort is ever really lost. It is always effective, though "after many days".

SIDNEY A. COOK

These things shall be : a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
O'er earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free ;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise.

J. A. SYMONDS

MAN'S GOD-GIVEN HERITAGE

By C. JINARAJADASA

IT is no exaggeration to say that we are watching the birth-throes of a new world. The first sign of a possible new world was when the League of Nations began. But we know now how the League was shackled hand and foot by power politics, by big nations dominating over little nations, in spite of a professed equality among the nations, and especially by a timidity in enforcing the will of the League lest a new war be set going. It is that very timidity that created the second World War.

Then began the United Nations. Shall this too fail as did the League? At the moment, the United Nations stands secure in the confidence of its fifty-eight component nations. We not only long, but hope for a real peace which shall give to each individual man and woman, in every race and of every colour on the globe, the four securities promised in the Atlantic Charter.

But I should like all to note that what the U. N. is planning is only the betterment and prosperity of the economic man. There are, of course, certain cultural aims, as in the various activities of the United Nations Economic and Social Organization. But these cultural activities are aimed mostly at the head, and not at the heart.

Even if we have a world organized perfectly in the economic field, or have cultural lectures, exhibitions and

entertainment, we shall not put an end to the restlessness in the heart of man. We shall not build a united world, a world happy in the sense of its unity, by economics or culture alone. We need something more. What is that? It is the sense of the spiritual nature of man and of its possibilities. Is there a platform—to use a common word—on which all men can meet and rejoice in their unity?

There is, and it was given in Palestine, though the Christian world is unaware of it. It was the declaration by Jesus Christ of the inherent Divinity of all men. How and when did that happen?

Come back with me in time to Palestine and watch what happened. Jesus Christ proclaimed His own inherent Divinity, and the Hebrews of the day began to stone Him. He asked, was it for the good that He did in the healing of the sick, giving the blind sight, that they stoned Him? They replied: "For a good work we stone not; but for blasphemy, and because that thou being man, makest thyself God!" What was Christ's response? It was to quote to them their own Hebrew scriptures which they all held as the Law, which all were bound to obey, where God declared that all men are gods. Let me read you Psalm 82, verse 6. It is the Lord who speaks, and He said:

"I have said, Ye are gods, and all of you are children of the most High."

I would have you note that the Lord said "all of you". Let us take that proclamation and say to all mankind, white, brown, yellow, red and black: "All of you are children of the Most High." Shall we not have a new event in the history of mankind, when each who has listened to the Divine Proclamation will say to his neighbour of every race and colour, and of every faith and creed: "You are my brother. I have discovered that Divinity is latent in you as it is in me."

Suppose this thought should spread like fire throughout the world. It will not end our patriotisms and nationalities, or our separate cultures. But it *will* abolish rivalries and bitterness. Instead of men snarling at each other behind bars of hatred and misunderstanding, they will be glad to meet at Round Table Conferences; they will meet, not as rivals and jealous cut-throat competitioners, but as brothers, in order to hammer out solution after solution to all the problems that today vex our hearts and minds. When, not men meet in Conferences, but gods meet, all of whom are children of the Most High, can you not see what a completely new set of reactions will be born among those who are rivals today and ready to spring at each other's throats?

So I say, Let us heed the direction which Jesus Christ gave; let us say to each man: "You are a god; let you and me work together as the children of the Most High, partaking of the nature of our common Father! We will not fight each other any more as enemies of opposing armies."

Man does not live by bread alone; no amount of economic achievement, not the abolishing of competition, not the provision of leisure, will give us the peace in heart which is the safeguard of the peace in the home and the nation, leading to the ending of all war. It is when we remember our God-given nature, that we shall rejoice in our common brotherhood, and live and work and dream, till all war will be impossible. How shall the children of the Most High do battle against each other and not shame their common Fatherhood?

C. JINARAJADASA

THE CHARIOT OF EZEKIEL¹

By OLIVE HARCOURT

IN the first chapter of the Book of Ezekiel is told the remarkable story of the vision vouchsafed to the great Prophet about the Chariot of Jehovah drawn through the Heavens by the Four Holy Living Creatures—a very precious and sacred mystery in Israel. Its meaning stands out much more clearly as related in the secret doctrine of Israel, for the account given therein is fuller and more detailed. It deals with a journey undertaken by the great Rabbi Jonathan together with his pupil Eleazar ben Arak, who was destined to become later in life one of the most prominent and famous of the great scholars and initiates of Judea. As the two men rode along the plains of Palestine upon their mules, Eleazar was suddenly taken with an overpowering desire to be admitted to the secrets of the Chariot, which were, and still are, never given in detail to any but the most advanced in thought and holy in life among the children of Israel. He began to pray aloud that his wish might be granted. Jonathan, understanding at once that something unusual was about to happen on the higher planes, dismounted from his mule, saying he could not remain seated while the secrets were being revealed, as in that event the Holy Spirit or Shekinah would draw nigh and the Angels be present.

¹ Condensed chapter of a forthcoming book by Olive Harcourt entitled *A Vein for Silver*.

It was recorded at the time that during the revelation the trees began to sing praises to the Lord, meaning, perhaps, that the Nature Forces became more active under the heightened power of the emanations put out under the prevailing conditions, a tradition upheld by the certain fact that Eleazar, when fully developed spiritually later in life, was able to hear Nature sounds inaudible to those around him. This magnetic state of the elements came to an end when Eleazar arose from his long meditation, saying an Angel had informed him that his wish was granted.

The whole traditional story is, of course, intended to convey to man that the Chariot is both the symbol and the means of obtaining inner or spiritual sight. There is in Hebrew a special verb to denote this particular form of sight—*tzopho*, to see spiritually. This verb is also found in the name of the Hierarchy ordained to guard mankind, the Watchers mentioned in the *Old Testament* and also in the esoteric writings, and it appears again in the name of one of the Great Archangels on the Tree of Life—Tzeph-qui-el, meaning “he who beholds God”. By this splendid allegory of the Chariot we are instructed that, when the eyes of a seer are opened in deep meditation, pictures are formed in his mind and convey to him Reality or Truth, and the marvellous secrets of the higher worlds.

The traditions of the visions seen by holy men are preserved in the Kabbalistic writings. They describe the ecstatic state into which the initiates entered, when the Holy Living Creatures lived before their inner eyes. The first veils, the famous Reshei Perokim, were torn away from the fifty gates leading to the higher worlds, and the seers became truly seers—they saw.

The Holy Living Creatures draw God's Chariot, hence it is sometimes called, in other literature than the Jewish, the Tetramoulon, or also the Quadriga—any Chariot drawn

by four horses. This story has found its way into the Apocryphal Books, such as the Testament of Abraham, the Ascension of Isaac, and so forth.

The method pursued by him who meditated is as follows:

He imagined himself stepping into the Chariot and rose with it into the air. The Chariot is in the shape of a ship—there is possibly a link here with the nave, or ship, of a Christian cathedral or church in most modern languages. The Chariot ascends into Heaven, and enters into a dazzlingly brilliant light, within which the initiate beheld the innermost secrets of the spiritual planes. This is no doubt the first mention in literature of the phenomenon we nowadays call Cosmic Consciousness, consisting of a brilliant and sudden illumination accompanied by a great revelation of Truth.

The reality of a thing is invisible except to spiritual sight. Man has come from the Cosmos and has brought sub-conscious knowledge of the Cosmos with him, and by meditation knowledge can be re-opened up.

If we meditate deeply enough we may reach Reality, new revelations never come to an end because the inner life of an earnest student of occult science is a continual advancement. The wonderful things one sees and the revelations of beauty new to us must exist in the inner reality, because, if we can believe Descartes, man cannot imagine anything which does not exist. This sense of Reality is the most wonderful experience one can have. Logic, philosophy, cut and dried religion do not lead us to God, it is spiritual experience alone which can do that. There is a great deal more buried away within us than we ever imagine or contact in our daily lives. Each of us has different wonders hidden away in the depths which, if gathered together and brought to light, can be of great help to ourselves and others.

In the Highest Sphere of all, in the Dwelling-place of God, are the beginnings of Whirls or Wheels, the first beginnings of Creation, hidden away in the depths of the First Mind of God, as the Gnostics called it, symbolized by an empty circle. The Four Holy Living Creatures, symbolizing the Root Principles of the Four Creative Elements, carry these Whirls to the Second Highest Sphere, that of the First Logos, whose symbol is a circle with a dot or point in the middle. In the *Zohar*—one of the most important of the ancient writings, which has for subject the metaphysical aspect of Creation—it is said that when God wished to manifest He first made a point of light as the starting-point, which became the Divine Thought. This point of light is the origin of the Everlasting Light in the Temple of Solomon, and in our modern churches and cathedrals. In this Second Great Sphere, Creative Power is becoming manifest, guided by Divine Wisdom, the first Creative Output or Emanation. And this is the "Beginning" of the first sentence of the Book of Genesis—not the Dwelling-place of God, but the First *Appearance* of Being. It has the name of the Wheels—of the Chariot beginning to turn. Here are several other mysterious Hierarchies, such as the Ingys, the Starters or Initiators, whose work it is to disseminate the Whirls into the Lower Realms. These Whirls are portrayed as little Flames, the Fire of the Divine Power which moved on the Face of the Waters, a statement perfectly in keeping with the discoveries of modern biology.

The Whirls are under the guidance of the Great Archangel Rotziel, whose name means "the delight or Joy of God". Evidently Schiller caught this idea of the Creative Fire-sparks, he thought God created with joy, for in his beautiful "Ode to Joy" he calls it "the glorious spark of Fire from God," and "the daughter of Elysium".

We understand, then, that the Holy Living Creatures absorb the initial Divine Emanations, the Ideas of God, and in the Second Sphere they begin to manifest as Beginnings or Whirls. This Sphere is called by the Gnostic school of thought the Mind of Mind, the Sphere of Divine Wisdom.

Here are the Ideas of Things, to be manifested, not the things themselves but ideal patterns, as it were, or types upon which the material Universe is to be built. Perhaps it is this which Kant tried to explain when he talked about "the thing in itself," a remark which has caused so much controversy and head-ache among philosophers.

We read of the Four Holy Living Creatures again in the Book of Revelation, and we are told that wherever they went the Wheels went with them. These mysterious Beings are the rulers and guardians of the Four Creative Elements in their relation to Nature and Man, called in the Ancient Judaic Doctrine the Archangels of the Elements, Raphael, Gabriel, Michael and Uriel, the Kerubic Angels, the Cherubim of the Bible. We know them better, perhaps, by their astrological names and symbols, the Zodiacal Signs Taurus, Leo, Scorpio and Aquarius. Knowing this we can understand why it is said that the Wheels go everywhere with them, for the Four Elements and combinations of them are the basis of all that exists, material, mental, psychic and spiritual.

Those initiates who attained to visions of Higher Planes were called "those of the Chariot of Yesod," that is, of the plane of being just above that of our earth, in some respects answering to the Astral World. So it seems as if the Chariot of Vision starts on its upward journey from the Astral Plane rather than from the material, which, I think, is the experience of all who meditate, for when we settle down to meditate we are at once on the plane above our earth,

we are no longer immersed in matter except so far as our bodies are concerned; our minds are free to contact the Highest within us, and find, if possible, the Spirit.

A great initiate of the Mysteries of Isis, who lived 1,800 years ago, left behind him a description of his initiatory meditation. He says: "I penetrated the frontiers of Death, I passed over the threshold of Persephone, and after having traversed all the Elements, I returned to Earth." A very clear account of what can be attained even by a beginner as this new initiate in the Greek Mysteries certainly was.

The world of Persephone is the equivalent of the lower astral, the first rung upon the vast ladder of experience, leading us upward to a sphere of which this life of ours is but the antechamber. To the initiate the entrance to the higher worlds above the astral is obtained by a special technique, so to speak, just as of the great Israelite Eleazar, by starting off from some kind of spring-board, some place in time and space, chosen and built up by oneself for oneself, and there letting loose the powers of the mind to seek union with the Spirit.

Death is the supreme initiator, and it is well to prepare ourselves by deep meditation for the revelations awaiting us on the further shore.

Death takes us neither to the Summerland of perfect happiness expected by the Spiritualist, nor to the Hell of remorse and punishment of the orthodox Christian, but simply to a vast world which already surrounds us here, but which is hidden from us by the gross matter of the physical plane. That matter is non-existent in meditation. Man is himself a nucleus of powerful Forces, mostly unknown and unrecognized.

God creates the World of Ideas, as we have already seen, as ideal prototypes, and the whole Universe is built

HIMALAYAN SOLILOQUY¹

By HELEN V. ZAHARA

Nor him, nor any light
Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind;
Veil after veil will lift—but there must be
Veil upon veil behind.

The Light of Asia

WE are in the midst of the land of eternal snows; to the East along the valley is a range of snow-capped mountains, lofty and dignified; across in front of us a hill clad in green jungle and forest rises rugged and sheer, while beyond it can be seen two or three tall peaks wearing their caps of white. At the other end of the valley to the West rise great giants of the Himalayas—Pandim, Kabru, Talung and Simvu (all over 22,000 ft.)—but they are reduced almost to insignificance by mighty Kanchenjunga towering above them in all its majesty and grandeur. Nearby is a rippling waterfall adding its notes to the music of Nature, the hills are bathed in sunshine, and white feathery clouds lie deep in the valleys or waft here and there making an ever-changing scene and creating a thousand different patterns as they wreath the snow-covered peaks. It is an unforgettable sight, past all powers

¹ Written at Singhik in the Himalayas, April 29, 1949, while on a trek into Sikkim.



YUNTHANG VALLEY, 11,650 ft.
Looking towards the Donkya Pass which leads into Tibet

of description, for Nature is revealing herself in her great wonder and glory, and no words can capture the beauty of this moment.

To reach this spot has not been easy. We have walked many miles through the Himalayan foothills, along jungle paths, through dripping forests, up hills, down valleys, past roaring torrents, through streams and waterfalls, in burning sun and in pouring rain, brushing clinging leeches from our feet. But the path, though arduous, has been lightened by the beauties on the way—tall trees lifting their heads skywards, lush vegetation, ferns and mosses, wild flowers of many colours and varieties, orchids trailing from the trees, and birds and butterflies, dainty creatures of the air, winging their way among the bushes and trees and flowers, or skimming through the spray of foaming waterfalls and mountain streams.

Yet we have not reached our journey's end, for we have greater heights to climb and many more miles to walk. We do not know what other beauties lie in store for us or how arduous will be the price for their attainment.

Truly we have penetrated through veil after veil of hills but as each one drops behind there are still veil upon veil that follow. We are at the foot of the greatest mountain range in the world, but cannot hope to conquer them in our weak bodies of flesh. And even though we climb out of the valleys, the highest point in our journey is puny compared with the lofty peaks that surround us, some as yet untrodden by man, at least as far as recorded history is concerned.

It is almost another sphere, for no motor cars are rushing past and no radios are blaring. Newspapers are unseen and the whole world may be ablaze for all we know. Yet we cannot cut ourselves completely off, for we are part of that world and to it we will return. Our minds

flit back to the past, even as we push on into the future, and we know that many are travelling with us in thought as we wend our way on into the mountains.

Such an experience and adventure as this, being at the same time to us a pilgrimage to holy Himalaya, is one of inspiration. Our hearts and minds are lifted out of the dross of material things and we aspire to rise to spiritual heights. We may not be far out of the valleys, but each step forward brings the highest peaks nearer to us. Perhaps unconquerable for many a life to come, they yet beckon us on and we learn that every inch trodden now, up hill and down dale, will have its inevitable reaction in the pattern of our future.

Here in the silence of this wonderland can be felt the heart-beat of Nature. The throb of the One Life pulses through all—the seen and the unseen—and there is a great feeling of joy and at-one-ment. Gone are the petty divisions in which humanity has divided itself and gone are the strife and discord. “All Nature sings a paean of joy” and “Heaven and Earth are full of Thy glory”! Perhaps physically the great towering peaks are unscalable, perhaps in spiritual worlds they are as yet not within our reach, yet there is the feeling of being part of them, and in that way is it possible to go over them and through them and around them, with all barriers swept away.

What great mountain Devas have enfolded us in their consciousness? Do they feel our sympathy with them and appreciation of the kingdom they inhabit? Are the nature-spirits among the ferns and trees, in glades and waterfalls and streams disturbed by our approach, or do they recognize us children of mortality who hail them as brothers? And the butterflies and birds—do they respond to our expressions of delight at their delicate beauty and colour? The One Life flows too through the brown earth and grey rocks

which sparkle with a silvery sheen. There are great boulders flung like pebbles down the mountain side or pounded aeon after aeon by raging torrents which tear away great clefts and gorges. Is there a stirring of their consciousness amidst this awesome grandeur?

Somewhere in the hidden fastnesses of this mighty range how many Beings are there living who have passed beyond the wheel of birth and death, Perfect Men who have turned Their faces back to earth to help humanity on its upward way? Are They near this spot or far? Would we recognize Them if we saw Them? Yet, we are told They are never inaccessible to the true seeker and every step we make in Their direction will force them to take one towards us. Nor do we need to scale the Himalayas to find Them, for They are ever close at hand.

Soon over the mountains the new moon will rise, heralding the approach of the great festival of Wesak, which we are told takes place each year at the Full Moon of May. How far from here is that great and mysterious plateau on which will gather many pilgrims and Adepts to await the time when the Lord Buddha Himself will appear to shed His blessing on the world? We do not know, yet our hearts will turn unerringly in that direction as the hour strikes.

This soliloquy must stop and we must go. The path winds on and we cannot tarry more. But the inspiration we have gained will never leave us and we will take it with us on our journey. Now shall we ever try to obey the Golden Precept¹:

“Help nature and work on with her; and nature will regard thee as one of her creators and make obeisance.

¹ *The Voice of the Silence, Fragment I.*

"And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

"Then will she show thee the means and way, the first gate and the second, the third, up to the very seventh. And then, the goal; beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.

"There is but one road to the Path; at its very end alone the Voice of the Silence can be heard."

HELEN V. ZAHARA

Written later: we pushed onward from Singhik to our destination, following the river up the lovely Lachung Valley to Yumthang—a veritable Shangri-La surrounded by the everlasting snows, only a few miles from the Donkya Pass which leads into the forbidden land of Tibet.

At Yumthang we stayed for two days revelling in the beauty of stupendous and unforgettable mountain scenery (see illustration) and rejoicing in the peace and silence. When we turned our faces once more towards "civilization" and trod the long road back, we carried with us for always the influence of sacred Himalaya. We tramped altogether more than 230 miles, but every step of the way was worth the goal and its achievement.

H. Z.

HALLMARKS OF MANKIND

By E. W. PRESTON

"The 'mark of the Adept' is kept
at . . . not at Simla."

The Mahatma Letters, p. 228

THE mark of adept humanity is not kept on the physical plane, but at some centre of life and consciousness from which a wider vision can be obtained.

Two recently published books deal with this subject of distinguishing marks from different standpoints. The first of these, *Hallmarks of Mankind*, is written by Professor F. Wood Jones who is the Professor of Anatomy at London University; the other is *Adam, the Prodigal Son*, by Dr. L. J. Bendit.

The word Hallmark is derived from two ideas. First, that of special marks placed like a signature upon a piece of work. It may be on a stone from a quarry or a part of a prefabricated house, which is marked and numbered so it can be fitted easily and correctly to its place in the building. Such marks or signatures appear on great works of architecture, sculpture, painting and literature, and are used in crafts such as weaving, jewellery, pottery and metal work. The mark is a sign of the quality and the purpose of the work and also indicates the person who designed it. It is in connection with the people who do the work that we have the Hallmarks. This expression comes from the Guilds of the Middle Ages in Europe. At that period in history what we now know as Trades Unions and Co-operative Societies were called Guilds. As

these Guilds grew they established headquarters in important towns and notably in London, where there is a Weavers' Hall, a Clothmakers' Hall and a Goldsmiths' Hall, and many others. Some of the Guilds combined to build the Guild Hall, a very beautiful and famous building which was destroyed by fire in 1940. The Hallmarks were the marks which members of these Halls or fraternal associations were allowed to put on their work or materials to show that these were of a good and approved standard. If a man put such a mark and his work was not good, he was called to account by his Guild. He had to maintain the honour of his Guild by his workmanship. The modern *trade marks* are a development of this system, but nowadays they merely indicate that the article in question was made by a particular firm. They do not guarantee that the article is good or bad, except by the reputation of the firm. In the case of the Hallmark the right to use this was only given after proof to his superiors that a man's work was of the required standard. The Hallmark of the Hall or Trade Guild showed that, as in the case of the lion mark on silver, the material was what it purported to be, and so could be relied upon.

In the same way there are Hallmarks of Mankind, marks or signs by which Man is known as distinct from any other living thing. They must show him to be himself, of the status of a man.

The book, *Hallmarks of Mankind*, deals with the physical Hallmarks of man. Professor Wood Jones is one of the few anthropologists who teach, as does *The Secret Doctrine*, that man's body is not derived directly, by end-on evolution, from the anthropoid apes, but that there are two distinct streams of development which separated at a very distant date, perhaps twenty or thirty million years ago. Madame Blavatsky in *The Secret Doctrine* says that

this separation took place about eighteen million years ago, and gives a diagram showing the relation between the apes and man.

Some of the special points which distinguish physical man from the apes are given by Professor Wood Jones as follows. 1. The teeth of the ape are in two lines approximately parallel to each other, while man has a curved jaw, an arch or semicircle. 2. Man's hand was never meant for walking on, as it would have been if he had gradually learnt to stand upright. The position of the thumb of man and of the ape shows this. 3. The upright posture of man is not a slow development from the posture of the gorilla. Man's foot is different from that of the ape and so is the position of the centre of gravity of his body.

Of these characteristics of the body of man perhaps the most important is the erect position of the spine, giving a channel for Kundalini from creative brain to physical reproductive organs. As Mr. E. L. Gardner has pointed out, the mineral has only a point centre, the vegetable has a line, upright but with the head (roots) at the bottom in the earth and the reproductive organs at the top. In the animal the spine is horizontal, and it is not natural for the animal, therefore, to stand erect for any length of time. In man the spine is erect with the brain above and the reproductive organs below.

So much for the *physical* Hallmarks of man's body. Is there nothing more to distinguish man? All religions have taught that man has a spiritual body as well as a physical one. The Christian religion speaks of "my soul and my body"; Hinduism of "the dweller in the body". To realize this consciously, and therefore to know himself as apart from the animal, man has to make a long journey. In *Adam, the Prodigal Son*, Dr. Bendit describes this journey and indicates some of the Hallmarks of the

spiritual, the true, man. He points out that in the development of man there are three stages, infancy, adolescence and adulthood. The first third of evolution on this planet is concerned with the infancy of man, when his physical body was formed. The period of infancy lasts for a third of the total of Seven Root Races, *i.e.*, for $2\frac{1}{3}$ Races, bringing us to between the second and third subrace of the Third Root Race. This was the point, said in *The Secret Doctrine* to be about eighteen million years ago, that infancy ended and adolescence began with the division of the sexes and the production of the bodies of the first true men. Coincident with the division of the sexes there came the *Mind*. "Then all men became endowed with Manas" (S.D., Adyar ed., Vol. 3, 197).

This Manas is the *Hallmark of man*. Dr Bendit refers to an old saying "Manners (behaviour) maketh man," and suggests that this is a blind for *Manas maketh man*. This is the fire of the mind that was brought by the Lords of the Flame, symbolized by Prometheus. From that period then, and throughout the second third of the Seven Root Races, we have the period of struggle when man is passing through adolescence into true adulthood. Another $2\frac{1}{3}$ Races gives us $4\frac{2}{3}$ Races and brings us to between the fourth and fifth subrace of the Fifth Root Race. This, or just beyond it, is *where we stand today*. We, humanity, should now be passing out of adolescence into adulthood. Man has the power of choice, a characteristic of man which is not possessed by the animal. Today he is at the threshold of adulthood and must decide whether as a race he will live or die. Humanity is at the beginning of the final third of its journey, and during the next $2\frac{1}{3}$ Races he must return to his spiritual home. This story of man is symbolized in the parable of the Prodigal Son. The younger son takes his inheritance and leaves his father's house and journeys

into a distant country. After many experiences he realizes that he wishes to return. He says: "I will *arise* [out of his failures and limitations] and return to my Father." The Father comes to him and says: "This my son was dead, but now he is alive." Obviously this means that the son is now alive on the spiritual plane. The son has shown one of the marks of adult man by exercising his discrimination, his power of choice. The final result in the parable is the reunion of the two sons, the Ego and the Personality, in the "House of the Father," the Buddhic plane, the plane of union. Here we catch a glimpse of some of the Hallmarks of adult man, the power of choice, discrimination, the dawning of a self-conscious will, the realization that the next step for man is a return to unity.

The consummation of adulthood is the perfect man, the Adept. This high goal is not reached completely till the Seventh Round, but we have a foreshadowing of it in the Seventh Root Race in this Round and in the few men who are "seventh rounders" in a spiritual sense. When we look round at the troubles of the world today we may realize that we are still only in the second stage as regards the Seven Rounds as a whole, and that we shall not reach the third stage, that of adulthood, until two-thirds of the Fifth Round are completed. That is why the "Day of Judgment" is said to occur at about the middle of the Fifth Round. As we are still in the Fourth Round, *Humanity as a whole* is only in the adolescent stage and will be for some time to come. All that we can hope for now is a pre-view, a rehearsal, during the last Root Races of this Round. Some few men will be becoming more than man, Initiates and Adepts. Nevertheless we are now at a very critical point for humanity.

Summarizing, we may say that the Hallmark of the infant man is the upright physical body. The Hallmark of

the adolescent man is the division into two sexes and the possession of mind, the knowledge of good and evil. The Hallmark of the developed man, the man becoming adult is the power of choice, discrimination and the dawn of will. As man evolves further and enters what we call the Path certain other characteristics appear. These include conscious progress along the four lines spoken of in *At the Feet of the Master*—Discrimination, Desirelessness, Good Conduct and Love or Will. We learn to progress and serve actively.

There are stages to this Path of Holiness called Probation and Acceptance. But Probation means tests of many kinds, not just the Master testing us by some special thing or even the Master taking notice of us, but Life testing us. Acceptance means also acceptance of pain and of service. One of the marks of the Initiate is endurance and the willingness to do any work as an honour.

Of the higher stages we know little, save what has been written by some of those Arhats who have attained. At this point it is not just a matter of small things, the personality may be difficult like that of Madame Blavatsky, but that does not matter. The mark of those who are becoming truly adult or Adept is something which shows itself on quite higher planes. Perhaps a form of *Detachment* is part of it, accompanied with suffering of the personality and of great sympathy for man. Jesus is said to have wept, not for himself but for mankind, whom he wished to save.

As Mr. Jinarājadāsa has written of this stage of sacrifice :

Teach Thou my heart to know that when Love weeps
Renouncing all,
That then the Lord of Love in splendour keeps
High festival.

The Arhat, he who is ending his period as man, does not ask for anything but gives spiritual help from his own centre of power.

The *mark of the Adept*, the superman, is not kept in Simla or in any earthly place, because it is on the Monadic plane, outside our space and time. Of him it has been written in *The Voice of the Silence* :

“He standeth now like a white pillar to the west,
upon whose face the rising sun of thought eternal
poureth forth its first most glorious waves. His mind,
like a becalmed and boundless ocean, spreadeth out in
shoreless space. He holdeth life and death in his
strong hand.”

The Adept has ascended into Heaven and become more than man ; all that we can tell of the *mark of the Adept* is that he is a conscious and immortal centre of Living Power. He is a perfect channel for the Power and Light and Life of the Self of the Universe, for “this mortal has put on Immortality”.

E. W. PRESTON

This is my prayer to Thee, my Lord—
Strike, strike at the root of penury in my heart.
Give me the strength lightly to bear my joys and sorrows,
Give me the strength to make my love fruitful in service.
Give me the strength never to disown the poor or bend my
knees before insolent might.
Give me the strength to raise my mind high above daily
trifles,
And give me the strength to surrender my strength to
Thy will with love.

TAGORE

THE WAY TO TRUTH IN THEOSOPHY¹

By C. JINARĀJADĀSA

President, Theosophical Society

IN the earliest work in Theosophical literature dealing with spiritual progress, *Light on the Path*, the following instructions are given by an Adept Teacher to the soul who is preparing himself for the final Initiation before reaching Adeptship:

"Inquire of the earth, the air and the water, of the secrets they hold for you.

"Inquire of the Holy Ones of the earth of the secrets they hold for you.

"Inquire of the inmost, the One, of its final secret, which it holds for you through the ages."

These instructions for the final stages of preparation for Adeptship are implied in the first stages of the seeker who aims to understand the problems of life and of himself in the light of Theosophy. If Theosophy could be formulated completely in a series of manuals, the work of the seeker for truth would be simple, for he would have before him a creed, to accept or reject. But the fact that no creed, nor all the creeds past or present, can ever

¹ Written for *The Canadian Theosophist*.

formulate what Theosophy, the Divine Wisdom, is, makes the seeker's work both harder and more fascinating. For that Wisdom resides in all aspects of creation; what ancient and modern science has discovered, and has yet to discover of matter (the earth, the air and the water of *Light on the Path*), contains a revelation of Truth.

Then, truth exists in all the religions and mysticisms throughout the ages. Every "Holy One" who has founded a religion with a gospel of Salvation throws one beam of light to chase away life's darknesses. True, as we examine the many beams, each carries with it a colour, and no beam is the pure unrefracted white ray of the complete truth. Yet in that very diversity lies the greatest fascination for him who desires to see "things-as-they-are," to use a Socratic phrase. The old philosophers of India were wise when they proclaimed that the six systems of philosophy are all of them orthodox and within the pale of Hinduism, even though the first principles of one contradict those of another. And one of these six systems upholds the modern gospel of Materialism, for it denies the existence of God, declares man has no soul and, strangest of all, that the Vedas, the "Secret Doctrine" of the Hindus, contain no revelation and have no validity at all as a criterion of truth.

To the seeker of truth, when all is said and done, the validity of truth is not a matter of the authority of any revealer. There is for him no certainty that he knows the truth, not in time but in eternity, until from within him rises either a clear intellectual conception or an unchanging intuition which states: "It is so, it cannot by any possibility of thought be otherwise."

Now, it is an axiom in all mysticisms that the "One," call it by what name we will—Brahman, God, the Good Law, Tao—exists in man also. Hinduism states it

positively in the precept, "TAD BRAHMA, TAD ASMI," That Brahman, That am I; or briefer and terser still "SO HAM," I am He. It is not different in Buddhism, where the great world saviours, the Buddhas, come one after another to open to men a path to Salvation, and every human being is a potential Buddha, and can become a Buddha if he will make the necessary renunciations of self and develop an indomitable will. If only Christians understood St. Paul's "Christ in you, the hope of glory," and that Jesus Christ is the "firstfruits of them that slept," they would find the same truth in Christianity also.

If what all the mysticisms proclaim is indeed a fact, then every aspect of truth resides in ourselves. When we discover a truth we discover ourselves. For, as says *Light on the Path*, there is an "inmost, the One," that holds throughout the ages the final secret for each and every one.

It is because Truth has many facets, like those in a large diamond, that modern Theosophical literature is so multiform. All the works so far written on Cosmogogenesis and Anthropogenesis, on the comparative study of the religions, on the many philosophies, on the basic structure of race cultures, on "Occult Chemistry," on the relation of Art to life, all these can but reveal a few of the aspects of the Eternal Wisdom. Since the universe is changing from moment to moment, and is growing from more to most, the truths as to the universe must also grow. It was with a deep penetration into the problem of truth that Newton said:

"I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me."

"The great ocean of truth." It is to that ocean that Theosophical studies lead. That ocean touches the shores of all the continents of the knowable, for no activity of man, not only in mental and spiritual spheres but also in emotional and physical spheres, is outside Theosophical investigation and discovery. It is utterly impossible to draw a "ring pass-not" to bar the way to the expansion of Theosophical discoveries as the ages pass.

It is this very universality in a correct presentation of Theosophy, not to the mind alone but to the heart as well, that has made many a soul leap forward to receive Theosophy with heart and soul. Such is the nature of the Totality of truth which we call Theosophy that we can say of it what they said in India in the days of the Upanishads about the nature of Brahman, the Supreme Reality: "If you were to tell this to a dried stick, it would put forth branches and leaves."

The proof of Theosophy lies in the power of regeneration which each truth of Theosophy gives to the individual. For, he and Truth have become one. From that moment he, as says *Light on the Path*, "is to himself the Way, the Truth, and the Life".

C. JINARAJADASA

Verdi was once asked which of his works he considered the best. To this question the great musician replied: "My best work is a home for destitute musicians that I have endowed at Milan."

ANOTHER SYMBOL OF BROTHERHOOD

THE vision of a temple of many pillars, described in the July THEOSOPHIST, is indeed, as regarded by Bishop Leadbeater, one of the finest symbols of Brotherhood. In my work as a teacher, to give an idea of the unity of all life to the boys of my school, I have often used the simile of a power-house in a great city lighting innumerable bulbs, each bulb representing an individual. The bulbs are of different sizes, and of various colours. Some may illuminate a palace and some others a hut; some give light to temples and some others to places of sin or crime. But all the bulbs are fed by the same power-house, though each individual bulb, if it had intelligence like human beings, might consider itself as a separate entity, having no connection with its fellows. Now let us see where the power comes from. Dwellers in the same city have some sense of cohesion, however loose, with one another, just as a bulb, if it had intelligence, would admit that it is fed by the same power-house. But how can you prove to people the brotherhood or sisterhood of all humanity, that is to say, that all the power-houses of the world, though separate, receive from a common source their supply of electric power? Then let us ask, what is electricity? Like fire it is all-pervading, and a power-house only enables the power to function in a particular city or locality, just as a match or two pieces of flint enable the fire to manifest as light and heat. Life, like electricity and fire, is another but a far superior energy which is all-pervading, and all human beings and also animals in the world—not to speak of the lower kingdoms—like the separate bulbs, share the same life, however more evolved some individuals may be than others.

F. H. DASTUR

LIFE-SKETCH OF A SUFI WOMAN

By C. E. ANKLESARIA

SAINT RABIA was born in the eighth century in a desert village of Arabia, but the exact date of her birth is not known. Just as Gargi and Mirabai in India, and Saint Cecilia and Madame Guyon in the West, so Rabia, Zulekha, Zubeda and Zebunnissa in Islam have immortalized their names as saints and holy women.

Among the Muslims there are two principal sects, the Shia and the Sunni, also other sub-sects, of which all the Sufi is the chief and best known. Sufism is the mysticism or Theosophy of Islam, and it has produced many a famous devotee and saint and martyr who have made and added to the glory of Islam.

Among the famous Sufis are great poets like Saadi, Hafiz, Amir Khusro, Nizami, Sanai, Faridun Attar and Maulana Jallaluddin Rumi. Khusro went so far as to say: "I am a heretic and lover of God, I care not for Musalmani. My every nerve is the Divine Thread, I care not for the Sacred Thread." Mansur Hallaj was one of the martyrs who suffered death for their heresy, which was to say *Annal Huq*, "I am God!" In the life of Hafiz we find mystic devotion, in Saadi wisdom and knowledge, in Zulekha Divine Love. But in Rabia all the three aspects were combined.

Rabia was the daughter of a poor man, Ismail. She was so named because she was the fourth child of her parents, as *raba* in Arabic is four. She was born in a very

small village in Arabia. In her infancy she lost her mother. Ismail had to do the double duty of father and mother to his child. When her father went out to work Rabia remained at home and performed all the household duties of cooking, fetching water, sweeping and cleaning. When free from work she would sit near the door of their hut and wait for the return of her tired and weary father, ready with drinking water to quench his thirst.

Being thus trained in household work from childhood Rabia became self-reliant, hard-working and devoted to service. She was grave, careful, expert, quiet and silent. Thus she was as a light in Ismail's humble home because of her pure and selfless life. Round about their village there were constant raids by robbers and nomadic freebooters. They would attack villages and carry away men and women whom they kept or sold as slaves. When Rabia was about ten or twelve years old, her father was carried away as a slave by a band of robbers. Now Rabia was left alone. The neighbours out of compassion for her lonely condition jointly undertook to protect, feed and support her. Every day she went to work in a neighbouring hut, and in return was fed and cared for. At night she would return to her own hut to sleep, and to weep remembering her dear father's unhappy lot as a slave.

In this condition nearly a year passed. One evening Rabia was sitting at the door of her hut, tired out after the day's labour. She was gazing at the vast desert with her heart full of the sorrowful memory of the sufferings of her father, when a feeble old man turned up and spoke with a piteous voice: "Rabia, I have escaped from the camp of the bandits with great difficulty. I am very thirsty, give me some water to drink." Rabia recognized the voice as her father's though his appearance had entirely changed. There was no water in the hut, so she made him lie down,

and taking a pitcher she went out to bring some water. It took her about half an hour to return with the water, but by that time the old man's soul had departed and his body lay as a lifeless corpse. She wept and lamented that owing to her negligence in not keeping water ready for him her father had died and she was therefore guilty of causing his death. The neighbours came and performed the funeral ceremonies and buried the body. Rabia's grief for the death of her father was deep and pathetic. She could not forget her own negligence. She would lament aloud: "Alas! why did I not keep some water in the hut, so I could have satisfied his thirst and saved his life."

Thus years passed in misery and lamentation. She grew to womanhood, but she had no physical beauty, she was so ugly in appearance that no man would marry and make her his wife. She resolved to go on living alone in her father's hut and maintain herself by labour and work for others—a useless and miserable life till death would come.

Some years passed. One day again bandits came to her village and carried her away. Slavery was condemned by the Holy Prophet, but it continued to be prevalent and common in the whole of Arabia. Rich men bought women; the fair and beautiful to become their wives or mistresses, and the less favoured to remain as maid-servants to do household duties or entertain guests, that is, friends or learned people invited to banquets, etc., were entertained by these women slaves with wine, music and dancing and at the end in drunken orgies. Rabia was plain and deformed, so was debarred from carnal functions though sold as a slave to a rich man. As was the custom among the rich at that time Rabia's master invited learned scholars, philosophers, poets, literary people to his home to patronize learning. In such assemblies Rabia with fellow-slaves had to do the duties of serving. At the slightest offence these poor women were

maltreated, punished and caned and given hard labour. In spite of this hardship Rabia saved her body and energy. After the banquet wine would be served and served till all the guests and hosts became drunk and unconscious. Now the servants would come and take away the remaining rich food and viands and enjoy themselves, but Rabia would retire to her room and offer prayers to God.

One day in such an assembly Rabia was serving food and wine. A learned scholar being served a leg of lamb remarked that there were certain glands in the bodies of animals, but that it was not known whether there were such glands in the human body also. The host ordered that Rabia's leg be cut and examined to find that gland. This was done, and her wound was afterwards dressed and bandaged. Owing to this operation she was confined to bed for a long time and unable to do any work. While lying in bed she offered a prayer to God: "O Lord! what great wisdom Thou hast, what infinite energy, skill and cleverness Thou hast used, what pains Thou hast taken, in creating such wonderful bodies, and how grateful and indebted we are to Thee for giving us such marvellous bodies." Then the Divine Vision came, she forgot the pain of her body and realized the wonderful wisdom, skill and love of God in His marvellous creations. She prayed to God: "I have learnt from this pain of my body, O God! how Thou hast kept me in complete painlessness all these years! I have learnt from this pain how careful and protective Thou art of my life. When I feel so much of Thy love and care for me, how ashamed I am for having prayed to Thee to relieve my pain."

After recovery from this illness, outwardly Rabia was doing the household duties, but inwardly, night and day, her mind and heart were absorbed in God. And now her prayers to God were not for herself but for others. She would

say: "When I suffer I weep, but when I see so many people suffer hardship and starvation and misery, I pray that their sufferings may cease, all their sufferings and misery be allotted to me, and they being made free may learn to pray to Thee and devote themselves to Thee! If by pouring out my blood on the hot sands a small place can be cooled for others, let my blood be sacrificed!" Such a practical dedication to God made Rabia never unhappy or sad, but always joyous and cheerful. Thus pain and suffering were regarded as a sacred offering to God. She said: "O God! since Thy loving eye fell on me my joy has overflowed. Has the fiercely shining Sun ever made sad the face of the lotus? How can there be sadness and sorrow once the face of the Beloved is beheld?"

Thus days passed. One day Rabia's master had invited several guests to dinner. But nobody turned up, and according to their custom the host may not eat or drink till the guests arrive. He waited till midnight, sent away all servants, and then waited till morning. To forget his growing thirst and hunger, he came out of the house. It was bright moonlight in which he saw the date-palms looking beautiful, and he heard a voice singing from near the servants' quarters. All the servants were asleep. Only Rabia was awake, and she was singing a song: "Thanks be to God! millions of thanks to God! O my Protector! O Creator of the universe! how grateful I am for Thy protection and the happiness Thou hast conferred on me! Thanks be to Thee! most thankful and grateful I am to Thee for the suffering I have enjoyed at Thy hand! By that suffering I am able to know the Great Lord of the world. O Lord of the universe, what greater blessing can there be! O God! why do people malign Thee in the world when they suffer? I cannot bear the things said against Thee. Let all the misery and pain of the world

come to me alone, as all the rivers flow into the sea. Though I am weak I have the strength and power to endure in Thy Name!" Then she offered prayers for her master and fellow-servants: "Knowingly or unknowingly, if they have committed any sin, may they be forgiven!" She then fell asleep.

Rabia's master listened and wondered how she could pray for him who had given her nothing but pain, suffering and misery. It gave him a glimpse of the Divine in her, he felt great admiration for her and was sincerely sorry for the way he had ill-treated her. He began to think if he could change his way of living and dedicate himself to God. He passed two or three days in remorse and uneasiness. Again he went to the hut of Rabia at night and heard her pray:

"O Lord! as long as the sad and sinful of the world are not raised by Thee, do not hold my hand. As long as the tears of the unhappy and miserable are not wiped away, do not touch my tears. As long as the hearts of others are not cooled with the waters of immortality, let my heart burn in the hot sands of the desert! I need not Thy mercy. O Lord! will not these sinners rise? Will not these sad and sorrowful get peace and solace? Will not the sad and suffering get new life? O Lord! O Great One who is the Lord of the sad and suffering! do not make me the highest summit of the mountain, but O Lord! make me an open wide field in which food and fodder and fruits grow and to which men and animals may come for the necessities of life. Do not make me a salt sea or ocean, but make me a spring of running water in the hot desert so the thirsty may come to me and satisfy their thirst. Do not make me a bright, sharp sword of the warrior, but make me a stick or staff wherewith the blind and the weak may move about and walk."

Once again Rabia's master went to her door, and heard with growing attention her prayer: "O Lord! if my prayer to Thee is said with the desire of attaining heaven, let that heaven be forbidden and denied to me. If I pray to Thee with fear in my heart to be saved from hell, O God! grant that hell to me. O God! if Thou art heaven or paradise, may I be a beggar thereof. If Thou art hell, O God! may I perpetually live with Thee therein. When temptation allures me, I weep. I weep not because of pain but because of the insult that temptation does not know God is my dearest friend."

The next day Rabia's master called all his servants, gave them rewards and presents and released them all from slavery. Then he came to Rabia and addressed her: "Rabia, seeing your selfless Divine Love and your self-sacrificing interest in the good of all, all my doubts have gone, and I have now realized what is the bliss of a selfless spiritual life and have thus realized the joy of the Divine Life. From this day I release you from slavery and give you your freedom. Let me know what you want and there is nothing which I will not do for you." Rabia felt overwhelmed and simply asked to be permitted to remain in the house and continue her service as before.

From that day Rabia began to live in Basra as a free woman, and to be called "Rabia-e-Basra". She became famous for her wisdom, purity, and high character, her wonderful devotion to God, and her unselfish love and service of humanity. Since her own father had died of thirst because she had no water in the house to give him, she always felt intense remorse, and she now planned and collected money with her own efforts and built a canal from Bagdad to Medina so as to provide sweet flowing water on a large scale to quench the thirst of human beings and animals.

Rabia died in *Hijra* 185, or A.D. 805. Touching stories of her last days have come down to us, having been written by her maid-servant and fellow-devotee, Abada, which tell how Rabia remained an ascetic and a fervent devotee till the end. Abada records too the visions she had of Rabia, and also conversations with her, a year after Rabia's passing. Rabia was the contemporary of the ascetic Sairi Subhati. Abdul Kassam al Khushari and others wrote about Rabia. Shaikh Shahbuddin al Suhravardhi has collected stories and teachings and rhapsodies of Saint Rabia in his book, *Avarif-al Marif*. Faridun Attar in his book on Sufi Saints, entitled *Tazkarat-ul-Auliya*, describes the pure and holy life of Saint Rabia.

It may be noted that Rabia the mystic's prayers and songs were all original and spontaneous. She meditated, contemplated and prayed with passionate devotion and complete surrendering of heart and mind to God her Beloved. Rabia had no use for formal prayers and ceremonies. Regarding these she prayed: "For Thy sake I have broken the wall of worldly desires and come to Thee alone. Therefore save me and protect me from the snares of outward and formal rituals. How very hard it is to break these worldly walls, but O God! I know that by breaking them higher and deeper bliss is attained."

Rabia's tomb exists today in the eastern part of Jerusalem on Jabal-ut-Taur (Mount Olive). It has now become a place of pilgrimage, and every year thousands of pilgrims assemble there and make it an annual event. Rabia is well remembered by the people, and even worshipped as a Blessed Holy Mother.

C. E. ANKLESARIA

THE SONG OF LOVE

Love Enters the Castle of the Heart

THE Soul beat at the gates of Love's garden, crying: "Love, Love, long have I called you. Why will you not come to the castle of my heart?"

Love tenderly answered: "Each time you called, I came, but fled, for you keep at the gates of your fortress the cruel warders—Harsh Judgment and Self-Sufficiency, and they shot arrows at me whenever I came near."

"Come, O Love, with me," the Soul joyfully cried, "I will dismiss those guards that you may enter in." And Love trustingly followed her into the fortress of her heart.

But near the innermost door there lurked the age-old guardians of her shrine, Doubt and Suspicion, and they stabbed Love a foul, near-mortal blow before she could stay their hands. Then indeed mourned the Soul, and with her tears bathed the face of Love, long nursing him tenderly.

The Soul Goes Forth

At long last Love was able to enter the shrine of her being, and dwelt for many lives within that sacred sanctuary, teaching the Soul of his ways, and enfolding her in his shining aura, until at last he said:

"Go forth, O Soul, taught of Love, and seek to carry the gleam of Love into the fortresses of other Souls."

Gladly the Soul set forth on her mission. But after many days, she returned with downcast eyes.

"How have you fared, O Child of My Heart?" asked Love.

"I have entered not one other fortress. Everywhere they are barred by the same cruel guards I kept of old at the doors of my own fortress, and they do shoot at me cruel arrows as I approach."

"I will teach you a song," said Love, "that will woo to sleep these fortress guardians: *We are of One Blood, One Source, and One Goal*," chanted Love.

The Bitter-Sweet Lesson of Love

Again went forth the Soul with her song, and Love followed after. But he came upon the Soul sobbing bitterly before an opened castle door.

"Why are you crying?" Love asked. "Has not your song wooed the guards to sleep and opened the iron gates?"

"O Love, they slept, and as I sang thy song, the doors of the castle swung open and the Prince of the castle, a radiant being, came forth, and called in—not me, but another. O Love, I am bereft indeed."

Then sternly Love spake: "Did you then think for that I gave you the song of my love? O foolish Soul, when the doors opened, with that other you could have entered the castle, for Love knows no 'others,' only 'One'. Such is my bitterest but of all balms the sweetest."

"Sing your song at all doors. Enough that the fortress doors open and one enters. Then truly will you partake of my essence, and will I dwell always in your innermost shrine and sing through you the song of my being."

The Soul arose with shining eyes and strong heart, with Love's sweetest balm flowering, and went forth with her love-song:

"We are of One Blood, One Source, and One Goal."

A. SITA DEVI

SPIRITUAL PARADOXES

BY THE REV. SIDNEY W. GOLDING

LET us begin by defining a paradox. It is an *apparent* contradiction. In the occult life the disciple finds himself surrounded by paradoxes; indeed, he is himself a paradox, somewhat to his surprise. For example, he lives what appears to be the life of the world, but it is not really so at all. If he has "killed out" or transmuted Ambition—which the Master Hilarion has described as "the first curse"—he does things from quite a different motive than formerly. Those things which formerly he did for self, (the lower self or personality), he does now for the real Self or Ego, or for the Master, or for the world.

But let us illustrate a few spiritual paradoxes from several sources of occult teaching. Christ said: "I am the Light of the World: he that followeth Me shall not walk in darkness, but shall have the Light of Life." How does this compare with the statement of the Venetian Master: "For within you is the light of the world, the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere." That appears to contradict the Lord Christ's statement. But when we understand both statements it does not do so. In both cases the real "Me" or "you" is the Ego, at our present stage; in the case of a Master, of course, it is the Monad—but this is anticipating. It is by the light of the Higher Self (the Ego) that we really make progress in the

spiritual or occult life—and here I use the words “spiritual” and “occult” interchangeably.

In the same way, Christ said: “No man cometh unto the Father but by Me!” This statement in no way contradicts His former statement. It has a meaning, very true, when properly understood. For it is another way of expressing the truth “Christ in you, the hope of glory,” mentioned by St. Paul,¹ *i.e.*, the realization that the true or real man is the Ego or Higher Self, and it is only when that “hope” or “glory” begins to express itself in us that we really begin to live, spiritually. There is only the one SELF, and when we are living in that we are living in Christ, and therefore it is not merely our own glory but His that we are sharing, or living. We are, again to quote St. Paul the Initiate, “a new creature”. “Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.”² If we may paraphrase this sentence, we may say that St. Paul saw things from quite a different angle *after* he had begun to “live in Christ” from how he saw them before—they appeared different, and so they are. One can see far more in things after one realizes the “Christ in us” than one can do before that great experience, which can only be understood by having it—one cannot explain it adequately to another person. By “The Father” Christ no doubt meant the Monad, although it is quite within the scope of the Christian teaching to regard the Father as God. God, of course, is the Father of all human beings, but I think it is true to say that we can only know the Father through, first, the Ego, and then, at a much later stage, through the Monad. When Christ said: “I and My Father are ONE,”

¹ Colossians, I, 27.

² II Corinthians, V, 17.

He realized His oneness with the Father, whether we understand by that word the “Creator of Heaven and Earth”—to use a Christian phrase—or the Lord of the World, or the Monad. I do not think it matters which way we take it, for the spiritual unity at His stage included all three meanings.

Take another apparent contradiction—a paradox. Christ said: “For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.”¹ This means that he who lives for the lower or mundane or physical life alone shall lose or have no chance of living the higher or real (spiritual) life—his very actions preclude it. It does not necessarily mean, as many think, that one must forfeit one’s physical life, (die), in order to gain eternal life, but that one can live the real life in one’s lifetime, physically, though one must leave or “lose” the lower life with its mundane attractions, in order to experience that higher life. In other words, it means that one must live the life of the SELF, not the life of the “not-self” to quote the nomenclature of the *Bhagavad-Gītā*. Of course, the real spiritual life is the same, whether one is a Christian, a Jew, a Buddhist, a Hindu, a Mohammedan, a Shintoist, a Confucianist, etc. One does then, (when living the real life), see the differences between these different religions or faiths, but one recognizes them as external differences only, and one sees far more clearly the Unity between them that far outweighs the differences, which are negligible for and to the real spiritual man or woman. All, of whatever religion, can really and truly “live in Christ,” for He is the Head of All Religions and Faiths, and the mystical Christ lives or slumbers in each one of us. One has to individually reach that stage mentioned by St. Paul, “till Christ is born

¹ St. Matthew, XVI, 25.

in you," *i.e.*, the realization of the greatness and magnificence of the real or spiritual life, and the insignificance of the lower or physical life.

Similarly, take the statement "He that hath the Son hath life, and he that hath not the Son hath not life". This, again, refers to the spiritual life, not to the physical life at all, of course. It means that when one has really understood or experienced the "Christ in you, the hope of glory," the physical or mundane life "falls away" from us. We still go on living in it, of course, until our Karma or Dharma takes us away from it, but it no longer attracts us, and it is true to say, then, that "your life is hid with Christ in God".

May I end with the words of a Christian hymn (A. & M. No. 17):

So now herself my soul
Would wholly give
Into His sacred charge,
In whom all spirits live;

So now beneath His eye
Would calmly rest,
Without a wish or thought
Abiding in the breast,

Save that His will be done,
Whate'er betide,
Dead to herself, and dead
In Him to all beside.

Thus would I live; yet now
Not I, but He
In all His power and love
Henceforth alive in me.

SIDNEY W. GOLDING

"A HISTORY OF THE JEWISH PEOPLE"

By LOUIS B. BALL

MR. C. JINARĀJADĀSA,
President, Theosophical Society.

DEAR MR. PRESIDENT,

In the February issue of *THE THEOSOPHIST* you review a book, *A History of the Jewish People*, wherein you state that there was even hostility towards the Jewish people among Greeks and Romans before the advent of Christ, due to "certain characteristics in themselves which have been considered anti-social by the people among whom they have lived".

To begin with, as a philosopher and a cultured man you know that it is within the fitness of things for the general run of mankind at the present stage to have social and group antipathies. The Greeks who in the Peloponnesian War massacred their own fellow-Greeks and sold thousands of men, women and children into slavery—why expect them to love the Jews or anybody else? The Romans who butchered one another in their rivalries of their leaders Sulla and Marius, Caesar and Pompey, etc., who

revelled at the sight of men murdering one another in the Circus Maximus—why expect them to love the Jews or anybody else?

Coming down to the European Christian nations, who used fire, sword and torture to mildly unorthodox sects such as the Albigenses, later in the Huguenot massacres, the Thirty Years' War, the massacres of the Husites, the burning of Archbishops Cranmer and Wolsey, and the work of "Bloody Mary" in Britain—I say, how do you expect them to love the Jews?

Again, nations who only two centuries ago broke prisoners on a wheel, when men were publicly drawn and quartered, where the rack and thumb-screw were commonly used, where they all had Star Chambers—how do you expect them to have any regard for minority groups?

In Europe, for centuries some of the "anti-social characteristics" attributed to the Jews were that they killed Christian children and used their blood for their Passover ritual, that during the great plague which swept through Europe the Jews were the cause of it, that they were the cause of solar eclipses, etc.; and they went through some horrible tragedies on these accounts. And now to some, such as Oswald Mosley and Clifford Douglas, the Jews are the cause of the economic ills of the world.

Incidentally, millions here in the United States say the same thing about Negroes, and in South Africa about the Hindu minority there, as you are saying about the Jews. Now I am a plain person with many many failings, but not only would I not join the mob to deride the Negro, but I support some organizations which aim to dispel this very thing, and were I living in South Africa would do the same for the Hindu people.

Again I would say, as a philosopher and a cultured man you know that any group of mankind subjected to indignities and violence, and denied opportunities for a dignified livelihood, naturally acquire unlovely characteristics. Thus the historians tell us that, for three centuries after the Norman conquest, the English people showed characteristics due to the ill-treatment by the conquering race. And right now many of the erstwhile strutting "master race" are cringing and developing characteristics before some of the forces of Occupation. Relieve the pressure and see how quickly a minority group will regain its dignity and everything else.

You are right of course in saying that the authors of the book under review fail to mention the sins of omission and commission of their people, but pray tell me how many British, French and other historians are exposing the unclean linen of their people before the world.

Finally, it is beneath my dignity to enter into racial rivalries since I have no axe to grind with any race or colour, but here is a facet of the Jew that I believe India has need of.

If the wealthier people of India did for their poor what the Jewish Distribution Committee is doing for hundreds of thousands throughout the world, the misery of the Indian masses would be considerably minimized. Judaism would clean out of India the sacred cow and the sacred cow-dung, self-immolation and the disgusting phallic symbols in some of the temples. Judaism would abolish the usurious 40 to 60 per cent rates of interest that are crushing the lives of many poor, for in any ghetto of considerable size they have free loan societies where the poor borrow with no interest whatsoever. I must say, however, that we in the West, both Jew and non-Jew, badly need

the Upanishads, the Bhagavad-Gitā, and Theosophy in general.

Respectfully yours,
LOUIS B. BALL

NOTE BY C. JINARĀJADĀSA

It is the West that talks of "disgusting phallic symbols," because the West has made an ugly mystery of sex. No one in India seeing the Lingam and the Yoni thinks of "sex" any more than the devout Christian seeing the Cross thinks of the upright line as representing the male organ and the horizontal the female. It is a certain ignorant because uninstructed western mind that sees phallicism everywhere. The accusation of the Romans concerning the Jews was that in many customs they "drew the line" against non-Romans, though they had the privilege of Roman citizenship. I mentioned the Jewish persecution of Spinoza. My critics all completely ignore the fierce resentment of Jewry against any Jew who challenges the sacrosanct character of Jewish institutions.

C. J.

Therefore when we build, let us think that we build for ever. Let it not be for the present delight, nor for the present use alone. Let it be such work as our descendants will thank us for, and let us think as we lay stone on stone, that the time is to come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labour and wrought substance of them, "See what our fathers did for us."

RUSKIN

ASCENT FROM DARKNESS

BY THE REV. F. H. ALDHOUSE

MR. TODDY DRAKE was an innkeeper. He was a good businessman. But he was not interested in literature or art; or indeed in anything that he called "blurry nonsense"; and which was everything else. "Sport" especially if he could bet on it, and still more if it involved killing anything, like hare-coursing, or badger-drawing, and bull-baiting, which was common in the eighteenth century, he loved. Yet Toddy must have had a streak of romance in him after all, for he married a young and good-looking wife. Now Mrs. Drake was interested in the very things Toddy disliked, and she abhorred the things which he did like. Soon a division between them existed. Quickly it grew.

One evening Toddy came home after a bull-baiting, in which six dogs had been gored and ripped open, and the bull killed. He had won several bets, he had revelled in the different killings, and he was looking forward to a good supper with a few glasses of the "hard stuff" to follow. He did not find Bedalia when he went into the kitchen, and there was no fire lighted. He called aloud, there was no answer. He rushed upstairs, she must be ill, the wife. He saw a letter on the pillow of their connubial couch, he tore it open. It informed him she had gone away with a man; name not given. "I am sorry, Toddy," she said, "but he is a *man*. I want

sympathy and understanding. As for you, in the words of the Psalter, you are 'a worm and no man'; need I say more?" It was not necessary. He realized how he had impressed her. Now, as has been said, he did have a spot of romance in him. She was it, and it had left him. He was a little drunk when he came back. Several glasses of raw whiskey taken to steady him, had the exactly opposite effect. He had a sullen temper which if depressed went down to zero. He saw a loaded gun, with which he used to shoot pigeons if any roosted in the trees about his home. He took it up, heartily cursed Bedalia and her "fancy man," whined a sort of prayer for himself, and blew his brains out.

He saw the morning light, after some hours of complete darkness; "thank God, it was an awful dream!" But he saw the letter, it being still on the floor—so that was true. He saw a man's body close to the window. Who could it be? It was dressed just as he had been last night. He looked at the stained face. "Be gor, it me'self. It can't be, I'm drunk or—mad." He was neither. "But how can I be alive if I'm dead?" It was a question he could not answer. He tried to speak to the man his assistant called in, when he came. He turned to ask help from the Rector who was summoned. He failed. Days passed like a flickering twilight. The house was offered for sale by his nephew and it failed to find a purchaser. In Ireland in the eighteenth century suicide was an uncommon and terrible thing. Every one said the house was haunted. It was. Toddy Drake repeated and repeated his own self-slaying, it was a recurring nightmare from which he could not escape, nor from the house. He met no other being of his own kind, he thought of nothing but himself and his wrongs. He was becoming more and more evil.

Then Bishop Berkeley came there one evening just when the suicide nightmare should have begun. It was an

evening close to the longest day, about 8 p.m. Toddy cursed the visitor viciously, not expecting he could be seen or heard. He was both!

"I must apologize for this intrusion, Mr. Drake," the Bishop said, "I was asked by the present owner, your nephew's daughter, to come and see you if I could meet you. I am fortunate in finding you both visible and audible. I can make allowance for your forcible language in greeting me. Now Mr. Drake, as one man to another, what makes you stop here?"

Toddy was quite taken aback by these words. "I'm here, me lor', because I can't get out. I'm having hell in here I am."

"Quite," the Bishop answered, "but you can't like being in hell; the walls can be walked through by a gentleman in your state of existence. So why not go through them? Even if you are earth-bound, the fields and woods are better than this musty apartment with its evil memories. I am opening the door, won't you join me outside?"

"Be gor I will go, me lor'," and they went out into the evening side by side.

"Mr. Drake," the Bishop said, "you were imprisoned in yourself more than in that house. Free yourself from that prison and you will be free of the other."

Toddy replied: "I'm only a rough man, me lor'. How can I do that same?"

"Quite easily. Re-think of all you were, which has made you what you are. Repent in fact."

"But sure I'm dead. I know I am. I'm a ghost I am so. I can't repent, the past is gone and done with."

"The past lives only in you, Mr. Drake. One sincere renunciation of it, and it will fade. You think more highly of yourself than you ought to think. You were never more than half-alive. You are only half-dead. Become dead

altogether to what you were. *Consider the Heavens the work of God's hands, the moon and the stars which He hath ordained!* Push away from you the silly selfish life you used to live. Forgive the silly selfish wife who left you. She has her own folly to conquer in the half-world of Death, for she is also long dead. Heaven is forbearing to children; even bad ones. You were never a really grown-up man."

"Just what Bedalia told me, me lor', so she was right?"

"I must speak the truth, Mr. Drake. Yes, she was. Now you can grow up with Nature. Go out with the sun when he rises. Walk through the woods in the moonlight. Love the Power which fortifies you. It is *never* too late to mend."

Toddy Drake obeyed the Prelate. He grew with the Beauty which is another name for Grace. He became a kindly spirit. He whispered Hope to those who like himself despaired. He whispered Faith in the everlasting Mercy to those who had it not. He whispers Love to the young and all who need it. He is still far from the Light, but he mounts the hill towards the sunrise. He will go on till the Day breaks and the shadows flee away.

There is an end to all earth's constant strife,
A glory and a Peace will dawn on life—
True Knowledge is the clue.

For every action its re-action brings,
It is a pendulum which swings and swings—
Is all we think and do.

When love of God with action doth combine,
A guiding light within the heart will shine—
And perfect Peace ensue.

F. H. ALDHOUSE

REVIEWS

Conditions of Happiness, by Gordon Ratray Taylor, Bodley Head, 1949, price 10s. 6d.

Mr. Taylor is well known for his brilliant study of modern economic theory, *Economics for the Exasperated*. In this new book he pushes his enquiries beyond the field of economics into that of the source and conditions of happiness for man himself. His full knowledge of economic theory is admittedly there, but he discards the whole conception of "economic man" as false to fact, and gets down to deeper issues. In his analyses of Fascism, Communism and Socialism he shows how each system answers some human needs, but fails to reach the core of human unhappiness and maladjustment. Nothing can do that, says Mr. Taylor, except a society based on the principle of love, and so on co-operation.

The book is rather heavily weighted with references to modern psychology, anthropological research, and the like, but it will reach the wider public—because of that. Mr. Taylor challenges the whole modern system of mass production, overcrowding, and infant

up-bringing on "sanitary" lines. In this he is in line with the very best of recent research. There is a return to Nature going on everywhere and not before it is time!

Mr. Taylor's solutions reach the heart of the matter. Society and the individual are mutually interactive. Hence we have need to work for a saner environment, with less overcrowding, and greater opportunity for self-expression in creative simplicity. Mass production is psychologically unsound and destructive to the highest elements in humanity; hence there must be a recasting of society into a more dispersed and happiness-generating way of life, with the scaling down of machine activity until it becomes subordinate to life values, and not dominant.

But we need also to work upon the individual—and to enhance the long-time spiritual values, as against money and power, while cultivating afresh high ethical standards, that will make a co-operative society possible.

That Mr. Taylor sees the need for a College of Wise Men, a Standing Committee on Values, to hold high the standards of conduct for

the race and the world, is a return to the true Brahmin ideal! There is much in the book that will appeal to Theosophists who have studied the Laws of Manu, although Mr. Taylor is not always well informed or entirely profound in his analyses. But it is full of life, full of sincerity, and marks the new current of thought which is reaching out from the arid land of mechanism, wealth and power, to the beauties of the ideal, and the better understanding of human needs that comes with a recognition of the spiritual "imponderables" as the decisive factors in human relationships.

A. G.

Man, Mind and Music, by Frank Howes, Secker & Warburg, London, pp. 184, price 12s. 6d.

This book, as the title indicates, covers a wide and unusual subject in the relations of music to man in the fields of Anthropology, which is the study of man in evolution, Philosophy and Psychology, which concern the mind of man, and Sociology, which is the study of man in society.

The author goes back to primitive man and shows how the assumptions about a complete absence of polyphony outside Europe before the Middle Ages are unjustified, and which musical features are universal in the world's music. Then from an ethnological

point of view he studies various peoples to find differential features in their music. His points are well illustrated by characteristic tunes.

In the next section there is an attempt to deal with the question as to whether music can philosophize. It is shown how the mind has the power to transmute by the alchemy of the imagination the subject-matter of divers forms of thought into the sensuous terms of music. On the other hand there is also the intuition, direct and immediate apprehension, which is the kernel of the process of artistic creation and appreciation. In the realm of metaphysics direct knowledge of music (not *about* music) belongs to the great body of truth and presents itself to introspection as immediate awareness. Music can transcend normal experience both in feeling and thought, and musicians can reveal as much of the eternal verities as philosophers, poets, and mystics. Music being a symbolical form, we can legitimately look in it for metaphysical truth.

The author proceeds next to deal with music and psychology. Music has made contributions to the science of psychology by experiments of rhythm and revelations by musicians of their mental processes. Statistical data is given on the physical reaction and psychical

response to music by those who listen to music, and it is shown how the psychological study of listening has become psychological aesthetics.

The final section considers the question as to how far music is a social phenomenon. It certainly appeals to the herd instinct and builds ties of co-operation through choral and music societies. It has had political reactions, as witness the disgrace of Shostakovich in 1936, when he was denounced for writing a composition as lacking qualities required by Communistic ideology. Recent musical history has shown that music is symptomatic of the state of society, and war produces great hunger for music's solace and encouragement. But these connections of music with the social sciences are only at the deeper levels. Music is a spiritual necessity, it gets at the mind subconsciously and acts beneficially on it. We can become aware of good, of order and of beauty by direct intuition in the experience of music.

Here is a book written in lucid and clear style by a well-known musical critic, who obviously knows his subject. It is recommended not only to music lovers, but to those who wish to open for themselves a new world of thought.

H. Z.

The Problem of Sanskrit Teaching, by G. S. Huparikar, Bharat Book-Stall, Kolhapur, India, 1949, pp. 702, price Rs. 12-8-0.

The book under review is an earnest endeavour to place the teaching of Sanskrit in our schools and colleges on a sounder and surer basis. Two important methods of study prevail at present in India, one, the traditional method popular among the Paṇḍits in their Sanskrit schools and colleges (*pāṭhashālas*), and the other current in the Arts Colleges of our modern Universities. The former method, embedded in the ancient Hindu Shāstras, is decidedly the older, while the latter, which is the same as that used in the West in teaching Greek and Latin, is of recent origin in India, as it came to be adopted only after the East India Company acquired administrative control over the country.

The author makes quite an elaborate and comparative study of the two methods, and rightly concludes that the best results are secured only by a judicious combination of the best parts of both. The traditional method imparts, no doubt, intensive knowledge of the subject under purview, but alas! it is incapable of a synthetic outlook and is devoid of all historical sense. These factors which are the bedrock on which accurate scholarship rests are supplied by

the modern critical methods which we owe to Europe; but one devoted solely to these critical methods generally runs the danger of becoming a dilettante to whom the Indian approach to what is purely an Indian problem is painfully foreign.

The book deserves the most careful consideration at the hands of all interested in the subject.

H. G. N.

How Greek Science Passed to the Arabs, by De Lacy O'Leary, D.D., Routledge and Kegan Paul, pp. 196, price 15/-

In the fourth century B.C. Alexander conquered the Persian Empire and linked the Mediterranean with the Indus. Dr. O'Leary writes of what happened in history after that period of the climax of Greek culture and power. He tells of the *Museum* at Alexandria, which, in the third century A.D., was the centre of philosophic and mathematical teaching; of Byzantium, where scientific and literary texts were studiously copied and preserved; and of the university of Jundi-Shapur which flourished in the sixth century. From the ninth century the conquests of Islam spread Greek science abroad, from the centre at Baghdad.

The Christian Churches, especially those branches which were called Nestorian and Monophysite,

played their part in teaching Greek thought in the Near East. Contact was made with India both by the sea and land routes and we read of how "under the Gupta kings the city of Pataliputra became the home of scientific studies, especially of astronomy and mathematics, both of which show a definitely Greek impress". *The Sindhind*, the first astronomical manual introduced to the Arabs, was based on the work of Brahmagupta, who lived in Ujjain. Dr. O'Leary also devotes a chapter to Buddhism as a possible medium for Greek Science, especially through the work of King Asoka.

This book contains much detailed information concerning the history of the countries of the Near and Middle East and of the life and work of many leading thinkers; but one wonders if all of it is relevant to the subject, and there is a certain amount of repetition. It is a scholarly treatise but it would have been easier to understand and appreciate its value if maps had been included.

In reading books such as this one can sense a pattern beneath the events of history; how the Inner Government of the world brings good out of evil, especially in the spreading of the knowledge through the disintegration of established civilization due to political intrigue or war.

E. W. P.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

AUGUST 1949

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Southern Africa

The 41st Annual Convention of this Section was of special importance because it was held in Johannesburg Lodge, which at the same time was celebrating its Golden Jubilee. At the assembled gathering the Mayor of Johannesburg spoke to the members, and congratulations were received from all over the world, including messages from the President and the Vice-President. To mark this occasion the Lodge has issued a very fine booklet entitled *Fifty Years of Theosophy*, compiled by Mrs. Phyllis Lean, Secretary of the Lodge. The booklet has been splendidly produced with very fine photographs of past and present members and reproductions of other interesting documents. Miss Clara Codd was the chief visitor.

The keynote of Convention was "Go forth into the Darkness and change it into Light," and a number of interesting contributions were made.

The Annual Report of the General Secretary, Mrs. J. Eleanor Stakesby-Lewis, for the year ending 1st December 1948, was presented to the members at Convention. The General Secretary was able to visit the four main Lodges of the Section and renew links with their chief workers. The membership increased during the year and now stands at 568. There were 69 new members.

It is interesting to note with regard to the new Correspondence Course that in Johannesburg, as a result of two advertisements, 53 enquiries were received and 36 subscribers were enrolled. This is a splendid start. In addition the course is appreciated by the smaller

study groups who use the lessons as a basis for their classes. The Section has now 72 links with members overseas in 12 different countries, through the International Correspondence League.

The Theosophical Service Group Organization in Southern Africa has continued to be active and has covered an enormous and varied field of service through the activities of the Lodge Service Groups. The organization has been represented and has taken active part in the work of various welfare movements including the Institute for Race Relations, the Penal Reform League, the Joint Council of Europeans and Africans, and the National War Memorial Health Foundation. In addition several individual members have been very actively associated with the work of other societies. Numerous parcels have been sent to distressed persons in Europe and great appreciation has been expressed for this work. Some of the Lodge Service Groups have arranged social evenings, to obtain funds for benevolent purposes, with good results. In addition the Service Groups have worked in the Lodges by arranging social evenings and concerts, and by serving tea and being generally helpful. There is a Transport Group in Pretoria functioning regularly for the convenience of visiting lecturers and

members residing in the suburbs. In addition there have been Healing Groups and Contact Groups and other groups for various purposes. This shows the manifold activities of the Service Group organization.

The National Council has elected Miss Clara Codd as a life member of this Section for her valued services to the Society, and she has been presented with a beautifully engraved diploma.

Netherlands

At the Centre in Huizen a new venture of the work was an Inter-Academical Students' week-end held in April. Over forty students from nearly all the Dutch universities attended, and special lectures were delivered to them by the General Secretary, Prof. J. N. van der Ley, and other prominent members. At the Technical University at Delft there is now a group of seven students, who are members of the Society, and it is hoped it will soon count 12 members. In Amsterdam a study class of 12 students is being started. This excellent work has been inaugurated by Mr. J. D. van Buren Schele.

India

The General Secretary Mr. Rohit Mehta, and his wife, Shridevi Mehta, returned to the Section Headquarters at Benares at the

end of May after a strenuous tour of five weeks visiting Agra, Delhi, Gwalior, Broach, Bhavnagar, Ahmedabad, Surat, Bombay and Allahabad. Wherever they went they had members' and public meetings. At Bhavnagar there was a conference of workers for one week with a crowded programme.

It has been decided as soon as possible to establish a separate Delhi Theosophical Federation and the work is being reorganized to this end in the capital of India.

In the Indian Section magazine, *The Indian Theosophist*, the editor has commenced a series of reports on Theosophists at Work in India, showing some of their important social and humanitarian activities as individual Theosophists or Theosophists in groups. He commences by giving details of work in the Bihar Federation, where members are active in many directions. Their activities include support for the Home for the Homeless, which has nearly 150 beggar children being taught various crafts, and the Harijan Industrial School in Patna where Harijan children are taught crafts. The Mel-Milap Association carries on propaganda for greater understanding between Hindus and Muslims, its conferences are attended by thousands of people, and the Government regards this association as a great cultural force in the Province. The

Women's Industrial School is an institution which has been built up for and from middle class families to learn crafts and earn some income at the same time. In addition to these institutions, there is the Model Theosophical School at Gaya with over 1,000 students, and at the Federation Headquarters at Patna there is a hostel for students with 25 residents. At Patna there is conducted a Montessori School for children by a group of Theosophists, and the members are very active along many other lines.

Kashyapa Lodge in Srinagar, Kashmir, has been rendering assistance to victims of the recent disturbances. Members of the Women's Welfare Trust, an institution conducted by members of the Lodge, organized refugee work and its 14 school buildings and 70 workers were made available to start four refugee centres. This is another instance of Theosophy in action.

Italy

A retrospective glance at the activities of the Theosophical Group "Iside" in Bari during the year 1948 shows that it was a period of confirmation and concentration, not of propaganda. Meetings were less frequent than in 1947 and took the shape of discussions and meditations. There have

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been weekly study meetings and some lectures. There were three admissions during the year, but several others did not renew their membership. The total membership of the Group is 37.

Northern Ireland

The first Convention of the Presidential Agency recently formed was held on 21st June with Srimati Rukmini Devi presiding. The Presidential Agent, Dr. Hugh Shearman, presented a report reviewing the condition and work in Northern Ireland at its beginning. Dr. Shearman's first task after being appointed Presidential Agent was to put the Society on a democratic basis by calling together a Provisional Executive Council. This Council met together and made arrangements for the calling of a Convention and the preparation of a draft constitution for laying before the members. The Headquarters of the Agency is to be at Belfast in the premises of the combined Lodges there.

This group of Lodges will continue to co-operate fully with the Irish Section of which it has hitherto been a part. It is hoped that there will be a mutual arrangement for visiting lecturers, the possibilities of attendance at each other's Convention and the promotion of a greater flow of

visitors across the frontier in both directions. Steps are being made to expand the work and it is hoped to establish centres in some of the smaller towns. The membership in Northern Ireland stands at 65 with 4 Lodges.

The Convention was a very happy gathering and it passed the Constitution which had been drawn up.

Canadian Federation

Mr. Jinarājādāsa paid a visit to Vancouver on 2nd June and gave a most inspiring talk to the members, some of whom came from Calgary (Alta.), Victoria, and Bellingham (U.S.A.). His visit was of great assistance and encouragement to all. In Vancouver the members are active in the preparation of public lectures, which are presented once a week. Despite the unusual weather good audiences encouraged lecturers during the spring months and many interesting topics were presented.

In Victoria, the Lodge meetings for members have been most interesting and instructive. The Lodge is in touch with many young people, who read our books and discuss their problems by the fireside. This is a very important part of the work even though membership into the Society does not come for some time.

In Calgary the usual public lectures, study classes and Lodge meetings have continued with very good attendances. The Lodge in Winnipeg has been raising money for new books for its Library. Both the Winnipeg and Calgary Lodges report the visit of Mr. A. J. Harrison of Hermes Lodge, Vancouver, which has greatly helped the work.

In Edmonton a new Lodge has been formed and has taken the name "Mercury Lodge".

Argentina

The Section commemorated the signing of the Charter of the United Nations on 26th June by a celebration at the Section Headquarters with a public function in which all the Lodges in Buenos Aires took part. In Rosario also the day was celebrated by a public meeting and in addition a number of other Lodges arranged meetings. The Section continues to grow both in the number of Lodges and members. Good work is being done through the publication of *The Theosophist* in Spanish.

United States of America

The Annual Convention was held in Chicago from 25th to 28th June. This was a special occasion owing to the presence of the International President, Mr. C. Jinarājādāsa; 375 delegates attended.

This was followed by the Summer School at the Section Headquarters "Olcott" in Wheaton, at which 275 delegates registered and 210 stayed right through. After this there was the Workers' Training session, July 8-14, and 140 members registered of whom 110 stayed throughout. The President gave his valuable assistance in all these sessions and one feature was a list given to each member who attended the Summer School setting out "The Principles of our Wisdom". These principles were the basis of discussion for the morning talks and created much thoughtful discussion. Between Convention and the Summer School, one day was left free to provide an opportunity for those members who had never visited the Headquarters to do so. A bus was chartered to take them from Chicago and a picnic lunch arranged.

In the May issue of *The American Theosophist* there is a report on the Mothers Research Group by the director, Mrs. Muriel Lauder Lewis. The first object of this group is to spread the teachings of Theosophy to mothers. The second is to gain mutual help from each other in raising their children according to the concepts of Theosophy. Now the group is extending its research into social service channels, assisting those working for maternity welfare and gathering

statistics on various social problems. The group has been issuing a magazine for 15 years entitled *Mothers' Occult Digest*. Various committees have been formed such as Health and Children's Research committees.

A Pre-School Age Study Course for Mothers is being adapted for Theosophists and more courses are under consideration.

In Allentown the local radio station is making spot announcements of the Lodge's public work free of charge.

While the President was in New York in April, he attended the sessions of the Third Conference of International Non-Governmental Organizations at Lake Success, together with some American members who acted as observers for the Society. The President was also able to meet Mr. J. B. Orrick, Chief of the International Non-Governmental Organizations, Department of Public Information, who stated that he had observed with interest the Society's publicizing of the work of the United Nations, and felt that the Society is doing more than any other group in India to familiarize people in that country with the purpose and activity of the United Nations.

Mr. L. W. Rogers, who was National President of the American Section from 1920-31, recently celebrated his 90th birthday.

United Nations Pamphlet

A pamphlet entitled *The United Nations Reports to the People* has just been published in Adyar. This has been prepared at Headquarters from material received from the United Nations, and is intended for use by Lodges, who propose to celebrate the United Nations Day on 24th October. Copies of the pamphlet are being forwarded to all Sections for distribution to the Lodges in time for them to arrange their meeting. This is in accordance with the recommendation of the General Council of the Society that all Lodges have a special meeting once a year to commemorate the work of the United Nations, and the recommendation of the President that members should keep themselves informed of any work being done for the furtherance of World Peace and Brotherhood. There is of course no commitment whatsoever to any particular policy or opinion.

Ireland

This Section has been having a number of visitors from England. On 18th and 19th June, the Irish Convention was held with Mrs. Lavender Berry as the guest speaker. Later Srimati Rukmini Devi was due to arrive with a number of members to spend a week in Dublin.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott," Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	<i>Theosophisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>La Vie Theosophique ; Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosofica Cubana ; Teosofia.</i>
1907	Hungary	Selevér Flora úrno	Báró Lipthay-utca 9, Budapest II	...
1907	Finland	Herr Hugo Valvanne	Vironkatu 7 C, Helsinki	<i>Teosofi.</i>
1908	Russia	...	Praha—Sportlov 1114	...
1909	Czechoslovakia*	Pan Václav Cimr	Box 863, Johannesburg	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	28 Great King Street, Edinburgh	<i>The Link.</i>
1910	Scotland	Edward Gall, Esq.	Rue Carteret 6, Geneva	<i>Theosophical News and Notes.</i>
1910	Switzerland	M. Albert Sassi	37 Rue J. B. Meunier, Bruxelles	<i>Ex Oriente Lux.</i>
1911	Belgium	Mademoiselle Serge Brisy	...	<i>L'Action Theosophique.</i>
1912	Indonesia	Mr. J. A. H. van Leeuwen (acting)	Bandastraat 9, Bandoeng, Java.	...
1912	Burma	U. Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Bg. 18, Vienna X	<i>Adyar.</i>
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11, 1, Oslo	<i>Norsk Teosofisk Tidsskrift.</i>

Presidential Agency.

posture, evidence of anthropologists; ignoring the esoteric teachings of the religions; we yet have proof enough that the world is better. For never has the social conscience of man achieved so high a standard. Wars for conquest alone are condemned by all, whereas at one stage of history they constituted the generally accepted procedure of powerful tribes and nations. The cruelty of the camps strikes horror to all mankind. No longer are prisoners fed to lions. There are conventions observed by most, regarding the treatment of military prisoners. Pestilence is fought, and starvation and disaster relieved regardless of intervening borders. Poverty is a human problem now, not an accepted state. The League of Nations was a response to consciousness of the error of war. Though unsuccessful, the nations are attempting again to solve their mutual problems and national antagonisms. The Red Cross cuts across all boundaries, and the International Labour organization sets improved standards for all and points the way to their achievement.

In many lesser ways the evidence presents itself. Monopoly is condemned and legally discouraged, and great corporations free their patents for all to use. Children's courts are becoming friendly and homelike in an informal atmosphere. The movement against capital punishment makes progress. Guidance clinics serve those who have marriage or child or other problems. The new generation of industrial management is alive to the needs as well as the fought-for rights of labour. Innumerable and manifest on every hand are these signs of mankind's awakened social conscience, his interdependence and mutual helpfulness. The advance is general on a very broad front.

True it is that there are laggards no different from the past. The worst of mankind are no better than before, and individuals may be cruel, callous and criminal as

ever. But not by these is judgment to be formed. Humanity is to be reckoned and known by its successes, not by its failures, by battles won for human good. A family of fine citizens is not pronounced a failure for one delinquent or wayward son.

The fact is that humanity as a whole *is* on the march. In the past its advance found an occasional champion, who in the field of thought or action gave himself and often his life for progress and decency. Gradually these desperate causes, sustained by vanguard action, have become full battle fronts for freedom and right, and now nations and groups of nations stand for principles for which the few once stood apart. A paragraph in a recent economic bulletin recognizes the movement in this question:

"Could it be that, in the inscrutable workings of Providence, the general world situation at long last now is such, that His ageless, indefatigable searching is meeting an epochal human response?"

Though much remains, and these are days of travail, evil is being overcome. Humanity moves on an evolutionary, an upward way.

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A special Committee of the United Nations Assembly has approved and recommended the opening and closing of the Annual Sessions of the Assembly with a minute of silent prayer or meditation. This is perhaps a concession to public opinion, for there has been a universal feeling that a body dealing with matters of such importance to all the peoples of the world should invoke divine guidance, as has always been the practice in Parliament in London and in the Congress of the United States which have their official Chaplains.

It may be hoped that the decision of the Committee is also a response to the desires and indeed to a sense of need on the part of the representatives who comprise the Assembly, most of whom undoubtedly are good men and women, who recognize their very great responsibility to serve humanity without regard to nationality or race, despite the national pressures and inclinations under which they must labour. Many must feel themselves under the necessity for forming judgments in infinitely complex situations, requiring a vision and a wisdom far beyond the merely national, and for which account is to be rendered to conscience rather than to councils, to God before governments, to humanity even before home.

What aid in this struggle to be wise would come to these servants of mankind, if they did but know that the many fervent though silent prayers addressed to many Gods all reached the same High Throne, whence all teachings have come to men through many messengers; that the religions by whatever name or through whatever teacher their founding, if rightly understood in their purity, give the same message of truth to mankind and should be unifying and not separative. If the delegates in the Assembly knew that, though they differently address their prayers, they reach the same high destination where there is no distinction of race or creed; if this were known and realized, then men and nations would be served more wisely, as one humanity of common Fatherhood and interests.

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The greater educational institutions in a number of countries have for years maintained an exchange of professors and of students, and this practice is being renewed after interruption by the war. Its purpose has been truly educational in a broad sense.

Interchanges

Now comes the Junior Chamber of Commerce of the United States arranging similar interchanges. Twenty-six countries are participating in a programme by which each will have a representative in the United States for one year. Chambers of Commerce usually confine themselves to the narrower purpose of promoting regional interests. It is to be hoped that "Junior" in the title of the Chamber will ensure a condition of mind on the part of hosts and guests that will make this programme also effective educationally in the larger sense of promoting international understanding. To understand, that is to comprehend the essential core of a question independently of the circumscribing material facts, is to be truly educated regarding it. In that sense the Junior Chamber may do a truly worthy piece of educational work.

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By whom and through what is redemption to come? The scientist believes the future of mankind to be in his hands. The artist sees deliverance through art alone. The religionist knows no way but by the acceptance of his faith. To the philosopher there is no hope but in pure reason.

Each knows and offers but a partial answer to man's needs. All are necessary, and it is through the co-ordination of them all that the world will find its upward way. Nature seeks always to balance her forces, and the statesman who wisely evaluates and gives appropriate place to all is also to be cherished as co-worker.

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In these days when war's demands on natural resources have inspired so many doleful forecasts of the depletion of the planet, it is useful to note that much of the world is very incompletely explored from a mineral detection point of view. Rich oil-bearing

Enough for All

areas more recently discovered or investigated have already replaced the wastage of war. This however is only one item.

A new comprehensive survey, though confined to the United States, is still more encouraging. The Brookings Institution, recognized as thorough and authoritative though often opposed to social advance, (thereby pitching its tune acceptably to ultra-conservative, that is to say satisfied, business interests), has this time produced a report forecasting continuing progress. The United States, says the report, could double its present population within the next century and still support it on a scale of living eight times as high as today. This report of course deals with material prosperity only, natural resources and human productivity, directly or by machine; but considering that the United States enjoys the world's highest material living standard, it certainly presages vast improvement for the rest of the world as well. The report presumes constant growth in production, for the people of the earth can share and enjoy only what they create or produce.

What is essential in order that this vast material improvement may come to all people—and unless it comes to all it will be achieved or at least maintained by none—is that man's spiritual unity shall be understood, that national interests shall cease to prevail over the larger needs of humanity as a whole, that the earth and its riches shall be considered to belong to all mankind however located geographically, and the establishment and support of some directing world body or government to see that distribution to all peoples is equitable and just, and that war does not again bring disruption of these tremendous economic possibilities.

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Phillips Talbot, visiting professor of Political Science at one of the United States foremost universities, researcher for nine years in the Far East, writes instructively of the changes that are taking place. "A new zone, South Asia—embracing former colonial dependencies from India to the Philippines—is bubbling with activity and stepping into a significant world role."

The extent of the changes may not be realized until they are reviewed collectively. The Philippines have their freedom from the United States. India has become independent but has elected to remain a part of the Commonwealth, while Burma with independence has withdrawn. Pakistan is a separate nation and Ceylon a dominion. Malaya and Singapore have new Constitutions, and Indonesia and Indo-China have established entirely new relationships with the Netherlands and France. There has been movement in South Asia.

Pundit Nehru while denying that India desires to assume leadership in this South Asian group, perhaps because of preoccupation with Indian problems, has nevertheless already taken a prominent part in South Asian affairs. Devoted as he is to India (prison has claimed him in his earlier fight for her freedom), he is yet out-turned to the world and conscious that the welfare of all nations, not of India alone, depends upon their maintaining freedom from the restricting dominance of any dictatorship influence. In 1947 Nehru conceived the Asian Relations Conference when a substantial majority of Asian countries first came together to consider their mutual problems. Again, this year, by Nehru's invitation nineteen nations met at New Delhi to propose an Indonesian programme to the United Nations.

India, though confronted with many and complex internal problems that will require time and patience for their solution, is fortunate in her present leader Jawaharlal Nehru, that so early in her independence she may be guided in right progress for India and right co-operation with other nations. For India can play her destined part in a fast developing new world order, only by a vision of that unity towards which all nations should strive and an understanding of the essential freedom of the human spirit upon which it must be built. India with her philosophic background and her knowledge of the spiritual unity of mankind may be able, through her leaders, to promote that spirit of unity among the nations, even while her people strive for the economic improvement that must, of its very nature, take time to bring about. India needs this leadership that internally inspires to moderation and at the same time is conscious of the world.

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As Theosophists our great gift to the world is Theosophy—ours because within ourselves we have a certain intuitive capacity, however unconsciously recognized on our part, to respond to the essences of life which we know as the principles of the Ancient Wisdom. Because there is this awareness within ourselves, we endeavour to live these principles in our individual lives and in our united work as Lodges and the Society as a whole. To the extent that we succeed we constitute ourselves a channel by which something of these realities outpour upon the world, and we become thereby a nucleus of the Universal Brotherhood.

SIDNEY A. COOK

THE GOAL OF THEOSOPHICAL STUDIES¹

By C. JINARĀJADĀSA

OF all the truths concerning existence, summed up in the word "Theosophy," the most essential is that there exists a Divine Nature, whatever the name we give to it—God, Brahman, the Tao, the Great Law, or any other. When we postulate the existence of this Divine Nature, we state at the same time that all conceivable attributes of Goodness, Truth and Beauty are inseparable from that Nature. Having postulated the existence of the Divine Nature, we further hold that, since man lives and moves and has his being in that Nature, in man too exists every attribute of Divinity. While these attributes are in fullest manifestation in Divinity, in man they exist only as germs, in the same way that in the acorn exists the splendour of the oak tree. It follows from these postulates that the problem of existence for each individual is to discover in what way he may release the potentialities that are dormant in him, and make them active virtues and powers.

There are several modes of achieving this goal, so far realized in mysticism and in philosophy. In ancient India this unfoldment took place under the influence of a Guru. It has been said about the Guru, "In the light of His holy

¹ A Message to the Congress in Paris, July 1949, of the Federation of the National Societies of the Theosophical Society in Europe.

Presence all desire dies but the desire to be like Him." In a similar fashion, when the pupil is accepted by a Guru, little by little the nature of the Guru activates the germs of the hidden Divinity in the disciple. India, then, propounds that a personal relation is necessary, before the individual soul can realize his divine possibilities.

A different technique was propounded by Greek philosophy, especially by Plato. The individual's mind had first to be trained so as to be detached and dispassionate: therefore the first lesson in training was through mathematics. When some success had been achieved, then the seeker had presented to him certain great concepts of philosophy. It was left to him to become, by the careful understanding of these concepts, first intellectually and then by an emotional training in love and beauty, one with the great concepts, and thereby to realize the Divine Nature within him.

Since the days of ancient Greece, the world of knowledge has expanded to the position in which we find the world today. We have now, as a man surveys the world, the departments of religion, science, philosophy, art, material expansion, the histories of peoples and their cultures, and many other aspects of the world as knowledge. In Theosophy all these aspects are conceived as Reality, and that each has within it some aspect of Truth. The Theosophical student, therefore, does not limit himself to any one department of the world today, either to religion, science, mysticism, philosophy, the history of civilization, or the arts. He surveys them all, and attempts to sense the underlying unity which holds them all together as pearls strung on a silver thread.

The work of a student of Theosophy today is to keep his intellect open to every avenue of knowledge and activity, and not to forget that the word "knowledge" includes not merely intellectual knowledge, but all that he can contact

through his emotions in the field of human sympathy. It is with this universal understanding and sympathy that the Theosophical student discovers little by little the truths which are dormant within him. For, Theosophy is not a teaching to be received from without, but one to be discovered as within a man's inmost self.

But he cannot realize to the full a single one of these truths, until he uses in the service of his fellow-men what little knowledge he has of any truth. Study and action are as the two sides of a coin. Study will reveal further possibilities of knowledge only as there has been some action of service to humanity. Similarly, every true action full of sympathy and compassion leads the individual one step nearer to a higher level of Truth. "Loving action is the Divine Wisdom at work, and whoso acts lovingly will inevitably come to the Wisdom."

Giving and receiving, receiving and giving—these are the two poles of the sphere of Life. The Divine Nature and the Nature of Man are also two poles. He who discovers his own Theosophy as inseparable from his highest and truest Nature, needs no book or teacher to guide him day by day towards his Salvation and Perfection. Once he has found his Way and trodden it, he can become as a signpost pointing the Way to the millions who come after him.

The object of Theosophical studies is, first, to lead men to the Truth, and then to discover the powers latent in man. He desires those powers, not to increase his personal stature, but in order to have more tools in his hands to create a world more perfect for all men than it is today.

C. JINARAJADASA

SPIRIT THE CREATOR

By J. SLOWACKI

TRANSLATED BY K. CHODKIEWICZ

Note: J. Slowacki, 1809-1849, was one of the three great Polish poets of the last century. After the partitions of Poland these three patriot-poets went to France and continued to help their nation to keep up the Polish spirit, and in their works gave to the world the message of Poland that the spiritual is far more to be valued than the material side of life.

Our article is a condensed translation of a prayer-poem written in 1844 in Polish, entitled "Genezis z Ducha," by J. Slowacki, who describes the work as the fruit of two years of highest exaltation and thought turned steadily towards God and the Source of Wisdom. It is not known that the poet had any contact with the Wisdom of the East, yet this 105-year-old work on Cosmogogenesis reads like a Theosophical treatise.

K. CHODKIEWICZ

O GOD, Thou lifted me up on the cliffs over the sea that I should recognize the eternal life in my Spirit, and suddenly I became an Immortal, a son of God, the Creator of all visible things, and one of those who living on golden suns and stars voluntarily offer Thee their Love.

For before the world was created, my Spirit dwelt in the WORD, and the WORD was in Thee, and I was in the WORD.

And we, the Word Spirits, asked Thee to give us Forms—and immediately Thou gavest us these forms, O Lord,

permitting us to create from ourselves, from our Will and our Love, the first visible shapes, and appear before Thee in manifestation.

Let me, O Lord—whilst I lie here on this seashore, on these rocks and cliffs and bathed in the golden rays of the sun—narrate the Story of Creation, the tale hid in the memory of my past.

My Self as a Spirit with my fellow-Spirits assumed the first visible form as Light, concentrated in one Point of Space. We densified this form later into Fire, which took the shape of a gigantic fireball. So were created the first Suns, Earths and Moons.

Throughout ages and ages my Spirit worked day and night and densified new thoughts into new forms.

I created the Laws of Nature, eventually obeying them voluntarily. Descending deeper and deeper into matter, I created the first universal strata of the globe.

In the rocks, O Lord, lies the hidden Spirit like unto an excellent monument of beauty, still in sleep but preparing for the human form of the future, surrounded by the six-fold rainbow of God's thought. In the stone the Spirit developed the knowledge of mathematical form and number. This knowledge is visible in crystals and the diamond. This life endured long, death being unknown in the mineral world.

The crystals, our first physical bodies—those Egyptians of the first nature—built their forms for thousands of years, motionless, loving peace and quietude. Then, Thou, O Lord, made Thy flashes of lightning, Thy thunder, which pulverized and broke the rocks into pieces. This was the first death on the globe, the first sacrifice of form, for on these broken stones the first primitive organisms were built, and life began to appear.

The first death created the first life, and thus I, as a Spirit, began to live, together with my fellow-Spirits.

This first sacrifice of the Spirit, offered with full Will and Love, created millions of forms and organisms, well known to Thee, O Lord, for no one form could be born of another without Thy Will. Thou hadst heard the prayers of the Spirit, and accordingly granted him the forms.

Ye deep and murky waters of the ancient Ocean, tell me how the first living organisms have grown up in your depths. What was the mystery of those first living bodies, huge sponges and plant reptiles, zoophytes, touching the bottom with their hundreds of legs, snails and oysters in their stony shells, huge monstrous forms, slow, cold, living in the depths, resisting the pressure of the waters?

But in the primitive forms I see already the first indications of the brain, the eyes and the ears, which will appear millions of years later; I see all the parts of my human body, separate yet, but destined to be blended together in the far future.

Some of these plant-animals made a further sacrifice. Renouncing mobility, they adhered to the ground where they lived, and so became the first sea and land plants and trees. These primitive forms were then destroyed by cataclysms, but their remnants were preserved in the earth's strata—to show us the ancient labours of the Creative Spirit.

The huge and monstrous plants and trees conquered the globe. Their vital forces were enormous, and piercing the ground when germinating, they broke the earth-crust into pieces, heaving large blocks of stone into the air. The Spirit moulded the matter, working it up for his own aims and purposes.

Then came fire and water, the floods and volcanic outbursts, destroying this plant world. The globe burnt for aeons, and vast forests were covered with ashes and earth, and disappeared for long ages from the surface.

But the life of the Spirit went on in the deep sea. Some of the plant-animals developed into fishes, and later into reptiles. After aeons of evolution these reptiles emerged from the ocean and crept onto the land, breathing the air into their newly developed lungs and giving the first sounds, the hissing of the snake or reptile. In this first hiss the Spirit accepted the gift of the voice, granted him by Nature. The creatures henceforth raised their voices to Thee, O Lord, praying for help and mercy, for the Spirit suffers agonies chained to the material forms of the lower kingdoms—suffers, fights and works unceasingly, day and night, through innumerable lives and deaths.

This evolutionary chain I shall not try to describe: it is the mystery and secret of Nature, which will be discovered in future centuries. The human mind is not yet ready for these stupendous evolutionary truths, and would recoil in horror before them. But I saw clearly all these transitory forms and lives, and observed how my Spirit had gone through them. In each form dwells the remembrance of the past forms, and the revelation of future forms; and in all forms together is the thought and longing for the final human form, for Man was for long ages the Aim and Purpose of the Creative Spirit on this globe.

In my dreams I see the moonlit nights of the kingdom of snakes; I observe on a rocky platform the first reptile, in whose body the Spirit already contemplates the bird's head, and the wings of Icarus. I smile on seeing the excavated skeleton of the ancient flying reptile, with a beak and a long wing attached to his leg. It is a forerunner of the reptilian herds, heavy monsters, which were following him, feeding on broad meadows, forests and plains. These huge herds; these antediluvian monsters, like boats built up by the Spirit from bones, conquered the earth and lived on it till they were destroyed by Thee,

O Lord, in three great deluges, and covered by Thee, with three layers of ashes, burying them as though in three coffins.

Into the new, posterior world, into Noah's Ark, these monsters were not admitted. There followed only new animals, more harmoniously developed forms, which changed then into human shapes, on which the Spirit was already brooding, moulding the animal bodies and preparing new bodies for the future. All these lost forms of long ago I cannot describe to you—nor will the sages of the future be able to do so—only those will see them who will be able to see them inwardly in their souls, where the history of the whole of Nature is preserved and depicted in the indestructible memory of humanity.

Looking inward into this memory, I see in every tree a great solution of some mathematical problem, which leads from the multitude of leaves to the unity of the Plant—this is the main task and joy of the Spirit on the plant level. The colours of the leaves, the flowers, the delicate shades, are in the plant kingdom the final effects of mathematically precise mixing of hues and chemicals. I understand the meaning of each shape of the tree leaf, its colouring and the veins upon its surface—because all these subtle designs were developed by my Spirit in long labour in the past.

How beautifully, O Lord, the plant-souls designed their bodies and forms, which were later repeated and used in the organizations which became the glory of human attainment. Look at the daisy, which seems to be only a single flower, but is in fact a whole nation of flowers, gathered in one calix and governed by one pistil. It is a nation in which the central part is filled by the flower-citizens, who work and reproduce, and on the sides there are sexless white petals, like cohorts of helots, who guard and protect

the whole community. Seeing this miracle of the Creative Spirit, I already see him create later the bee-hive, the kingdom of the bees and its workers, a protecting army and royal power; and repeat the same in the bird-flocks, creating finally the same institution for human beings, the plans of this institution having been first born in the vegetable kingdom.

And you, Athenian Republic, your original form I see in the clover flower, which is comprised of many single but equal citizens, growing together on one stem, and Themistocles, although only one of them, is at the top and ruling the others—*princeps inter pares*.

In the building of the plant forms the primitive mathematical thought was the governing impulse. In the flower, however, I already see the influence of a primitive emotional vibration. I sense the sweet scent and beauty of love in some flowers, and the venom and passion of hatred in other flowers and fruits. Here the Spirit possessed the knowledge of right and wrong, the feeling of beauty and ugliness, the secret of co-operation with the Divine Plan, or the sin of disobedience.

O Thou First Book of Creation, everything in Thee is a mysterious well of Wisdom and Truth. Thou gradually revealest everything under Thy sacred veils to those human children who are endeavouring to reach the Kingdom of Heaven.

And now where is the end of Thy working up a soul in the plant? It organizes finally something which behaves as a living being, which moves with aim and purpose attaining the proposed goal. I see a single pea growing from the soil, and like a green caterpillar creeping cautiously on the poles, choosing its way up and up, spreading its arms to light and sunshine, and bearing finally the flower, like a white butterfly ready to soar into the air, the Psyche in her flight to heaven.

Many and many signs of wisdom I see in the vegetable kingdom. Some of the sea-weeds are strong enough to resist the constant pressure of the waves and blasts of the wind. Some fruits protect their inner core skilfully by building a hard protective shell around it. Some mosses or highland plants know how to live almost without soil, adhering to the bare rock and resisting the fury of gales and the elements. In all these terrible ordeals I feel I took part. I, the Spirit, have gone through them in my age-long creative activities.

The sense of smell is witness that I, as Spirit, have passed also through the vegetable kingdom. The scent of the rose awakens in me the memory of those times when I was creating the beauty of the flower in the kingdom of the plants. This beautiful fragrance affects my soul, soothing all pain, and uplifting me into the realm of joy and happiness.

But enough of this period of my creative activity in the plant kingdom. I had there many forms, lived long ages, and finally changed for the animal kingdom. In this kingdom the cautiously creeping snail became the more mobile tortoise, sacrificing finally the protecting shell, developing wings, and soaring into the air in the body of a beetle.

And then the kingdom of the snakes, which had previously attained the faculty of flying, is resigning the latter and becoming the kingdom of the insects.

In the kingdom of insects the Spirit begins to work out the first moral virtues, as in the diligence of the ant and the social organization of the bee. Those virtues are linked later in pairs, showing courage and nobleness in the horse, fidelity and humbleness in the dog. These virtues are developing—always in pairs—in the human faculty. Hence an Arabian warrior training and teaching his horse—

developing nobleness and courage—lifts him up and quickens his evolution. The shepherd instructing his dog develops in him the virtues of humbleness and fidelity.

Some rare and special human virtues I already see mysteriously foreshadowed in the lower kingdoms of Nature, and this seems to me to prove that it is we ourselves who have created those virtues. Industry and diligence were developed by the Spirit in the ant bodies, and in the realm of innumerable domestic animals, whereas the rare heroic virtues of nobility and strength dwell in the body of the lion and in the breast of the eagle, who like and enjoy the storm and the thunder.

And I feel how the whole of Nature calls to God in her prayers for the final shape of the human being, for through the higher attainment of one Spirit the whole Creation in its vast regions is elevated. For this sublime event, for the birth of humanity, the trees adorned themselves with the most beautiful flowers and fruits, and the vast hordes of the representatives of the lower kingdoms gathered on the plains of Eden in prayer and expectation. High in the air were flying garlands of eagles, swans and cranes, like the Angelic Hosts and the court of the Angelic King, surrounded by the beautiful rays of the rainbow. Deep silence lasted for a while, and then, O Lord, Thou hast evoked and uplifted to Thee this Spirit which was ready to attain to the human level. Thou hast listened to his prayers, hast passed Thy judgment, and hast allowed him to take a new form on this globe, and in this form Thou hast registered all his labours and ordeals suffered in other kingdoms, before he became human. The stamp of his labours is indelibly cast on the human soul, and can be there read in quiet moments of meditation and of spiritual peace.

Hosanna to Thee, O Lord, for Thou art the Creator, and my Spirit has the merits of Self-creation.

From the lofty heights of inspiration I dive down. Standing on the rock of Creation I observe all the things I worked for through long ages of my past as a member of Humanity. I see what human virtues and spiritual powers I developed—on which I shall speak maybe on other occasions. Now I would once more like to look at the strenuous labours and hardships of toiling Nature, to take my leave of her ere I forsake this globe.

O Spirit of mine, you never dreamed when you laboured patiently in the mineral kingdom, in the stony hard body, that through this sacrifice you would later gain continuous rebirth in constantly changing bodies, and the ability to procreate new bodies, new abodes, for other fellow-Spirits. You do not create another Spirit—you only prepare an abode for your fellow-Spirits, who are ready to be born, and you grant them the possibility of appearing in manifestation on this globe. This immortality of shape, gained through death, shows us that through Sacrifice the Spirit is victorious over death, conquering matter. On the ruins and remnants of the proud Roman Empire, among the shattered and broken columns and monuments, I observed a sparrow which flew down to the broken tombstones—and it was the same sparrow which was seen there by the Roman legions twenty centuries ago, although the seashore had changed its place and the sacred city had disappeared under the twenty-foot coating of dust and sand.

God has not forgotten the labours, pains and victories of the Spirit. He keeps alive most of the created forms in all the kingdoms, and preserves the records of this Spirit activity and attainment in an eternal, golden Book sealed to all, but if we are worthy He opens before our eyes the golden pages of the Book of our creative Records, those charters of the Genesis—to enable us to read in it, understand and learn our future lessons.

Rejoice, O Spirit, if you are able to read some of those records, and your conscience confirms that you rightly and precisely found the tenets of God's plan and God's thought and built up and worked out this evolutionary plan.

But the teachings and experiences of the past were worthless if they did not give us the right directions for the future. In these records we clearly see the law of our next creative activity, and its name is Sacrifice. In this Sacrifice, in our Wisdom and Love, lie all the treasures for our activities in the near and far future.

Help me, O God, that my words, written with deep insight and intuition, may go to my country and my people, and awaken in them the hidden spiritual forces of Love and Wisdom.

I pray, O Lord, for the Wisdom in Faith, for the Knowing Faith, and for the Feeling of Immortality, born from the Faith which knows, because it understands the creative power of the Spirit. I pray for the rays of Divine Wisdom, in which I already behold the Fiery Angel of the future Sacrifice.

FOR EVERYTHING IS CREATED THROUGH THE SPIRIT AND FOR THE SPIRIT AND NOTHING EXISTS FOR MATERIAL PURPOSES. This will be the well-found Wisdom of my nation in the future, and in the purified Wisdom a unity of the Emotions will be born, which will guide my country to her final attainment of the goal destined for her in the creative plan of the Divine Kingdom on this globe.

A. SLOWACKI

UNIVERSAL LOVE

By HENRI VAN ZEYST

TRUE love is action and passion; it enfolds all moods, and thus it cannot make distinctions. Comprehending the whole, it cannot be partial, but must be universal, if it be true love. For that which is partial is not love; it is sentimentality, egotism, attachment and craving.

Universal love is not the love of a philanthropist, not the love of men, *i.e.*, of individuals, but of man, of mankind. It is not the love of living things, but of life itself. Hence it cannot be bound by rules, it does not learn from imitation, but it is always original, always new, and always fresh like a flame. It is the solution of all problems, the answer to all questions, the key to all doubts. Egotistic natures will consider this kind of love as eccentric, for it does not recognize any law or rule. There is no plan or purpose in such love, which cannot select because it chooses all. In that love there will be a bewildering originality, which scientific consistency easily will take for madness. Love knows no respect, for it sees no difference. It will do the most unexpected because it goes beyond reason. It cannot calculate because it takes all; it cannot save because it consumes all; it cannot desire because it possesses all; it cannot renounce because it has given all.

It is love alone that can renounce, or rather that has renounced; for until there remains nothing behind, love is not complete. Love is the complete surrender of self, and

thereby it makes light all that was heavy. It bears evenly and gladly all suffering; it perseveres under all failures; it is free from all entanglement, estranged from all affections.

In love there is no confusion, even though it does not reason. It does not exhaust when tried and tired, it does not decrease when it is being consumed. Love enlarges the heart, till all individuality is dissolved, and it spends itself in its own fire. That love is active and creative, because it contains nothing of self. It is sincere, for it bursts forth from truth. It cannot think of suffering, for sorrow belongs to the illusion of self, and love therefore is the fullest bliss.

War, conflict, struggle, competition, etc., which seem to obstruct love, do not do so in reality, as they are merely the symptoms, the outward manifestations of a mental disposition, which in selfish isolation is not grown out into universal love. Hence it will be impossible to regulate competition by law or to prevent war by international legislation. The different organizations, which man has instituted, are only proofs of his tendency to shirk responsibility. The individual responsibility is put on the whole group, though each one for himself has been conducing to the general state of antagonism, by his own individual isolation and opposition, by his particular attachments and preferences, in other words, by his lack of universal love. Organizations certainly bring about much order, and contribute largely to the regulation of social life; but as long as the individual tendency of isolating selfishness remains unchanged, all outward methods of control can have only a very temporary effect, without improving the conditions of life essentially; for control inspires fear but not love.

There can be no universal love as long as there is fear. For fear arises from attachment, which is always

attachment to the particular. That means choice and preference. But preference means conversion to one and aversion from another. That love of attachment and preference is therefore not truly universal love, but selfish selection. It is the love of the unessential, which strengthens one's individualism and blocks the road to the essential, to the fullness of life. For the unessential is limited and therefore it prevents an understanding of the whole, whereby it becomes a source of delusion. Love of the unessential gives a disproportionate value to the simple needs of life, which do not require for their satisfaction the intensity of love, as man's natural instinct sees to their fulfilment.

The isolation of particular love bars the entrance into the unifying life of bliss, for it has erected self-protecting walls which imprison the mind, even though they are given the beautiful names of virtue, strength of will, or independence. In reality they are ambitions, egotistic tendencies, self-love, fear and craving, expressions of a deluded mind, ignorance of the process of life. Frequently love is little more than crude self-interest in the form of craving for security which wants to establish itself through power. To hide these ugly motives, a sense of responsibility was invented, which would allow a domineering character, out of sheer love and compassion (!), to protect the weaker ones, thereby increasing its own influence. For it must not be forgotten that, though love is often described as sacrificing, it is more the other party which is sacrificed than self. For love which is particular is exacting and not accommodating. Love is idealistic, romantic, but not realistic, as long as it is self-centred. Particular love has for object personal happiness. In the pursuit of that object ambition will lead to exploitation, and thus finally particular love will lead to hate.

As long as love is emotional, it cannot be constant, it cannot be universal, it cannot be love in the true sense. For emotions form only a part of life, the mechanical part, so to say; for emotions are reactions which develop into uncontrolled passions if they are not understood. One needs to be strengthened by comfort and consolation in body and mind, because one is weak in love and hence imperfect in virtue. Because of the inordinate affections of the heart, evil passions arise, which are based on selfishness and hence engender more hate than love.

Emotions are the expressions of a psychological want. Physical needs have to be satisfied to keep the physical body alive. Food, shelter, clothing are some of the objects of those primitive physical instincts. Similarly the deluded mind has instincts which ask for satisfaction to maintain the delusion. Those instincts are acquisitiveness and self-protective love. Acquisitiveness is the characteristic tendency of craving, lust, greed, desire, through which the needs of the body have become needs of the mind. Self-protective love is the very opposite of universal love, for its only object is self; and all the others are loved only in so far as they are contributing to the greater happiness of self. This self-love is thus really aversion from others; it is ill-will, hate, envy, jealousy. In the cessation of those destructive passions lies the beginning of creative love, which does not wish for personal happiness. It is not the spirit of acquisition, for as universal love embraces all, there is nothing outside to be obtained by acquisition or accumulation.

When life is full and love is universal, it is not hard to do without human consolation, for that kind of comfort is rather a distraction than a help. But sometimes the worldly pleasures are scorned so as to be able to reach out for spiritual consolation. Perfect love, however, cannot be

content with that either. It must embrace all or it is not worthy of the name of love. Even when devotion is lacking as a feeling, it will be all the purer devotion as a complete surrender and outpouring. For only in losing all, can all be saved. And then love becomes the fulfilment of all perfections.

When genuine love of a unifying nature becomes an omnipresent experience, then all sensations of incompleteness will make place for the reality of fulfilment, in which life will be understood in its completeness. Then love is not dependent on sexual satisfaction, but is truly universal without selection, without exception, without separation, in the fullness and unity of life. When that love has become the basis of one's entire being, it becomes impossible to speak of affection, of love in a particular direction. Then love will be in every action, in every thought, even when surrounded by indifferent people. In the fullness of love there is no indifference, no preference, no motive, no effort of meditation, but the natural awareness that all distinction is a delusion, and that it is the comprehension of the unity of the process of life.

HENRI VAN ZEYST

Why do men fear death? If only they could see these marvellous mountains and lakes whose giant contours are waiting at every moment to absorb us, they would become less enamoured of the tiny span of human life. They would be eager to give their bodies to the earth that they may be quickened by its forces into new life.

SCHUBERT

THE CHARIOT OF EZEKIEL

By OLIVE HARCOURT

(Concluded from p. 305)

A GREAT Jewish Rabbi said many centuries ago: "The spiritual world is the real world. Intercourse with it differs in intensity according to the nature of the individual. God endowed man with a nature permitting him to lift the veil of the senses from the soul, enabling it to obtain in the world of Reality the knowledge it seeks and to see, sometimes in a flash, the Truth."

This inner building up is Creative Imagination, the Chariot in which we may ride to higher worlds.

The literature concerning the higher worlds and their study have been known for long ages by a word meaning Theosophy, and as meditation is strongly stressed in them, we can take it that meditation is an important part of the life of a Theosophist. The Hebrew word is Daas, or knowledge—knowledge of God and the Spirit Worlds. Steiner calls it Cosmic Consciousness. On the Tree of Life its place is at the junction of the paths leading to the Two Supernals, Wisdom and Love, from which one infers that it is not possible to attain to these great qualities without having the higher knowledge. Having it, one can contact the Akāshic Records. Akāsha was called by the Israelites the Shining Light, part of the Limitless Light surrounding the

Dwelling-place of God. One of its symbols is a shut eye, a highly significant fact.

The higher planes are regions where the physical no longer holds sway. Deep meditation helps to reach them and make contact with the Higher Self that exists within each human being, that Higher Self who, it is said, was called forth by God when He called to Adam in the Garden: "Adam, where art thou?"

We are commanded by the Christ to enter into our secret room and pray. Nowadays this withdrawal is called "entering into the silence". All religions and many systems of philosophy recommend this shutting out of the every-day things of life at times, for only in the silence can the voice of God be heard.

There is no dullness in meditation, its range is infinite. Beyond every apparently ultimate Truth or Beauty there is something still to be sought for and captured. Earthly beauty is often saddening, we strive to reach that which lies behind and it eludes our grasp. In the visions granted to the inner sight we discover hidden glories and are satisfied. The Kabbalah tells us that the Celestial World tries to penetrate the World of Matter by means of the inner senses of man, a truth which has been a matter of ordinary knowledge to Jewry for long ages.

God has endowed man with a nature permitting him to draw away the veil of the senses from the mind, enabling it to apprehend truth in flashes. Sir James Jeans remarks somewhere upon the flashes of intuition in which the great discoveries of science come. If we can succeed in shutting out the world around us with all its trials and worries, we let loose the subconscious wisdom awaiting liberation within us, and so leave the way open to receive the stimulus so often lacking and so much needed for carrying out our work. A meditating mind is nearer to the World of Spirit. "Man's

hope," says Pascal, "is to listen to that which is buried within him by meditating on the deepest things of which his mind is capable, only *there* can the peace of God be found."

Man is expanding all the time, his pioneer faculties will never cease to function, he will never rest upon his laurels, mental or spiritual. So far as and no further than a man can contact his Higher Self, is he divine, and to do that successfully he must reach up to that Higher Self, and meet Him, otherwise He will for ever elude him. In deep meditation the conviction comes to him of the reality of a future life, the knowledge that "the tomb is not a blind alley . . . it closes on the twilight, it opens on the dawn". Every fresh inspiring vision, every intuitional revelation of spiritual beauty, is one more clogging sheath cast off, one more veil pushed aside of the many which hide from us the glories of other planes of being. By concentrating upon the most spiritual concepts of which our minds are capable, we are preparing ourselves for the awakening upon the further shore, and for the inconceivably more powerful vibrations to which we shall be subjected. Thus we shall more easily throw off the last remaining shackles binding us to earth-life, and lay up treasure—perhaps the only treasures we can take over with us—the incorruptible treasures of a purified heart and soul.

The inner sense of sight is the easiest of the senses to employ when attempting to gain vision, because it is the one most under control. If one is gifted enough one can command it to function, and one can stop it functioning by simply opening one's eyes.

In meditation we may see symbols, or advice and instruction may be given us in some quite unexpected way. In any case there will come, if one perseveres, a gradual unfolding of powers and faculties. Those who work along these

lines learn in time to discriminate between that which arises from mere fancy and that which is true seeing, they come to know the difference between their own building up and those flashes of intuition indicating genuine clairvoyance. True sight can in time be recognized by something peculiar to one's own individuality, which cannot be explained or taught to others.

Words may stand out in letters of light, or oral teaching be given on subjects which puzzle one.

Besides one's personal investigations, one can rest assured that if seers all down the ages, in many lands and religions and languages, have seen and heard the same things and had the same experiences, whether objectively or subjectively, then that teaching and those experiences may be accepted as genuine. For it is by just such persistent experimentation and transmitting to succeeding generations that most important and useful occult knowledge has been obtained.

All the building up, and all the experiences, of course, occur in a less dense state of matter than that of this earth. Every plane of Being has its own state of matter, which becomes more and more tenuous and ethereal as they ascend the scale. Every state of consciousness has to deal with the grade of matter of the plane it contacts. If we think of the matter of higher planes as substance rather than as matter it is more easily intelligible.

Of course a born mystic will advance more quickly along this path than other people, for mysticism is the sphere above reason, being beyond the understanding of those who live entirely in this world of matter. Miss Evelyn Underhill calls mystics "the natural explorers of the Infinite". I think occultists are that too; most people believe mystics and occultists are worlds apart, but I am beginning to think that they are often united in one person.

Many believe that the great change expected in the world will come in the form of a discovery of some new means of opening up the inner world called Reality. Claude Bragdon seemed to hold this view. And Herman, a new occult writer who is coming to the fore, declares that "most, if not all, of the most fruitful and dynamic intuitions and the most influential and redemptive activities are inspired by psychic experiences".

Protected by purity of purpose, evil can be entirely excluded from our visions. I can truthfully say that I have never seen anything ugly, vulgar or frightening, and that I have had beautiful and highly instructive experiences. We can train the inner sight to "cleanse the door of perception," to use Blake's lovely expression, and be admitted to the place of the Angels and enter "the Gate of Heaven," where we shall find Reality.

What is Reality? One of the greatest of philosophers, Eucken, tells us it is "an independent spiritual world, unconditioned by sense". To know it is to live in it, it is man's true destiny, for man is real, and in the deepest sense, he is *alive*.

OLIVE HARCOURT

For half a century I have been writing my thoughts in prose and in verse, history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others, "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes on the twilight, it opens on the dawn.

HUGO

DO WE PUNISH OURSELVES?

By M. R. WALKER

AT the Menninger Foundation in Kansas, psychiatry has evolved a new method, and an apparently successful one, of curing people suffering from unbalanced minds, which they call "Milieu Therapy".

The theory is that, in youth perhaps, persons may have indulged in some thought, feeling or action, which their conscience did not approve of, and so, to maintain self-respect, they pushed the idea totally out of their mind, making a repression of it, which resulted in wrong adjustment to life and mental disorders; for the sub-conscious, working in conjunction with the conscience itself, inflicts punishment. The conscious mind rejects the idea of guilt, but the sub-conscious seems to retain it, and feel that it needs punishment, and this precipitates difficulties, depression and failure into the life of the patient, resulting sometimes in serious cases of mental disorder.

Depression is a common result of such repressed guilt-feelings. The treatment prescribed at the Menninger Foundation, after a week or two spent in observation and diagnosis, is directed to giving renewed self-confidence and vigour, even egotism, to those who need it. On the other hand egotistical people sometimes suffer from guilt-feelings, and have an urge to punish themselves; this type of patient is given something vigorous to do in order to work off the aggression feeling. Even some who in the past would

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have been called dangerous lunatics are treated; such a patient may be given a basket of rags to tear up, or a hut to demolish. The treatment is given in the pleasantest possible way, and gradually the life is brought back to normal and the patients cured, and sent away with a knowledge of the inner working of their own minds, which they have been encouraged to study.

How does this accord with the theory of Karma? It would seem that "Milieu Therapy" may be very useful in making adjustments, or it may, in some cases, be only a postponement. When the psychiatrist undertakes the punishment himself, instead of letting the patient work out his own salvation, it may be a distortion of Karma.

If we do something which is not in accord with the harmony of the greater life, it appears that the conscience records this wrong; there is a resulting stress in the sub-conscious which causes some corrective illness or unhappiness to enter the life. The conscience is the voice of the Higher Self, which thus controls, and uses the bit and whip. What we have done wrong to others, our higher Ego allows to return to us, thus neutralizing it, when it no longer remains as a hang-over in the sub-conscious. The higher part of our unconscious mind is in tune with all life, but only the lower levels, usually called the sub-conscious, are as yet to some extent understood. We may say that when you do wrong, there is something deep within which acknowledges it, and a sort of leak of the right force occurs; you are depleted, and cannot stand against it when that kind of difficulty occurs to you. If the sub-conscious mind is out of tune with the higher Egoic life, this disharmony materializes as trouble for the personality.

It is possible to control the sub-conscious by suggestions. Yes, but the conscience, in that case, acting from knowledge in the higher mind, puts a black mark against

us, and therefore the suffering which we reject is merely delayed and returns later with added force because of our refusal.

In many cases there are evidently layers of wrong thought to be cleansed from the soul, and the sub-conscious appears to act as a filter, through which a realization (sometimes in grotesque form because of repression) of something wrong penetrates the consciousness. When it comes as the direct voice of conscience, it is well if obeyed. When it comes in the form of a repressed guilt-feeling, it is disastrous.

It would seem that the sub-conscious mind has to accept the possibility of an event before it can come into the life. The attitude of the conscious mind also acts as a check, or censor. There is a sort of fringe of consciousness where the idea is accepted or refused. For instance, we often hear that most of the things we fear do not happen at all. But there is also an old saying: "The evil that I feared has come upon me!" So, does the thing we fear usually happen or not?

In the first case, where the evil feared does not happen—a particular illness, for example, which was feared—it is perhaps because there was such a strong feeling of indignant refusal set up by the conscious mind that the fear is negated; in the second case, where the evil feared actually happens, the fear is not stopped by the conscious mind, but leaks through the censor at the fringe of consciousness, is accepted, and the sub-conscious mind becomes the arbiter of the judgment-fate involved.

This goes to support the Christian Science and New Thought theories. But when one sets out to control fate by the mental attitude, and by giving directions to the sub-conscious, one may be merely refusing to let the evil *manifest*, and producing another repression.

When faith is based on belief in the goodness of God, all may be well, for the mind is thus opened to the breath of the Spirit, cleansing evil away. But where, for instance, someone determines to be rich, prosperous, successful, important, happy, by giving suggestion from the conscious to the sub-conscious mind, it appears doubtful whether the wrong influence is cleansed at all. It may merely go into a deeper level of the sub-conscious mind, and form a complex there which must later be resolved. If people keep in good health, for instance, by denying the power of disease over them, this may result in a continuance of the habits which were conducive to ill-health, bringing more serious illness later on, which the mind cannot combat; and so with other directions to the sub-conscious.

Thus, the only safe course would appear to be in rectitude. Liberation—is it not cleanness of conscience first of all? Can a man be liberated who is cold and hard? He is rather in bondage to his own cold nature, and the sub-conscious is going to alter that coldness and hardness. The sub-conscious is the servant of the universal life as applied to man, which will bring him upwards at all costs to the personality. A man may use faith to serve selfish purposes, and become a millionaire as far as the outer world is concerned, but that is not the end of it. His sub-conscious mind is a force which is powerful not only in physical, but in emotional and mental directions, and is not bound by the physical. It remains unchanged when the physical world has dropped from the consciousness. In the inner worlds the sub-conscious power works more strongly. Man decrees to himself his own hell and heaven, but being a growing entity, neither is permanent. He is part of the world-life, which must evolve, and therefore life evolves in him, as an individual centre in the world-life, through repeated incarnations. The bonds lie in the sub-conscious, which is a much

greater field than the psychologists imagine, and its suggestibility is the clue to the situation.

There is a sub-conscious mass of good and evil (the Hindu idea of each man's individual Skandha), which goes with its creator; therefore merely to annul results and ignore the causes, thus retaining the vices which led up to them, must result in accumulated trouble for the future. To adopt the Christian attitude of faith and love, however, is to release a solvent power into the life, and if this is strong enough, evil, either conscious or unconscious, cannot exist. Then the day of self-punishment, or Karmic retribution, is over, not because faith fears pain, but because it no longer needs the urge of the conscience, just as a candle-flame is no longer needed in the sunshine.

Although we can cheat the conscious mind, we cannot cheat the hidden Ego, which is the eventual arbiter: "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment." One is reminded of the words of Seneca: "There is a noble spirit in us all, the judge of good and evil."

It is interesting to note that much depression and mental illness arise from a *desire for self-punishment*. Many of us have an idea that Karmic retribution is planned exactly, and meted out, by Great Beings, called the Lords of Karma, who are omniscient interpreters of the Ākāshic Records. We cannot say that it is not so, but there are many Great Beings mentioned in *The Secret Doctrine* who are actually the embodiment of Principles, such, for instance, as the Asuras, who in the *Bhagavad-Gītā* are considered as the principles of evil, and whose qualities are widespread among men: "Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom, are his who is born, O Partha, with demoniacal properties (Asuric—the

Asuras were the enemies of the Gods)." We cannot suppose the Asuras to be elemental entities (which are merely astral forms, charged sometimes, like batteries, with evil thought-force by man himself). May they not be abstract principles, working from a higher mental level, spreading evil, which, in them, is abstract, and yet when expressed by man, classifiable as hypocrisy, arrogance, conceit, wrath, harshness and unwisdom, and may work in a million minds at one and the same time?

In the same way, the qualities of the Supreme Spirit, compassion, wisdom, power, and their derivatives, are found in all of us in some small degree. The Fatherhood and Motherhood of God have their reflection on earth in the fatherhood and motherhood of mankind and animals. The father-mother quality is divided, as it were, amongst all men. It is a principle at the abstract level, conveying qualities which work in material conditions.

The eastern tendency to personification may be misleading at times. Perhaps nothing which we could really regard as an individual being, such as ourselves, but greater, is connoted by the title of Asuras, Lords of Karma, and so on. The power of the Lords of Karma may work in man as the laws of the sub-conscious, and the sub-conscious being part of our own being, ergo, we punish ourselves, by the influence of justice and wisdom poured into our beings from higher levels. Each man carries around with him his own Ākāshic Record, the actions of past lives deeply hidden, and necessarily repressed, yet powerful to influence the present.

The stage of evolution of the Ego decides the scope of the conscience. Until the Ego is sufficiently aware that certain things are wrong and only draw suffering after them, the personality feels no guilt; but the repetition of wrong actions brings suffering, and that is stored in the Egoic

awareness, between incarnations, and the Ego intervenes when the personality shows an inclination to enter into such a course in another incarnation, and the voice of conscience speaks. Thus man learns step by step, until the sufferings of one life become the powers of the next, and the whole race gradually, by slow degrees, arrives at spiritual realization. "Take courage," said Pythagoras, "the race of men is divine!" And the sensitive, complex organization of the human being is the instrument which chisels away the false, the unnecessary, and releases the spiritual beauty within.

M. R. WALKER

"HE HAS GONE HOME"

He has left us. In the remote parts of that countryside where I was born and where old English phrases linger, though they may be dying, even now I hear among old people this phrase about those who die, "He has gone home." It was a universal phrase among the old agricultural labourers whose life was one toil from their earliest days to their last, and I think that that phrase must have arisen from the sense that one day the toil would be over and the rest would come, and that rest, the cessation of toil, wherever that occurred, would be home. So they say, "He has gone home."

When our long days of work are over here [in the House of Commons] there is nothing in our oldest customs which so stirs the imagination of the young member as the cry which goes down the lobbies, "Who goes home?" Sometimes when I hear it I think of the language of my own countryside, and I feel that for those who have borne the almost insupportable burden of public life there may well be a day when they will be glad to go home.

STANLEY BALDWIN

THE PRINCIPLES OF OUR WISDOM¹

By C. JINARĀJADĀSA

(Note: The order in which the Principles are stated is immaterial.)

1. Man and God (or whatever Name we use for the Absolute) are not two, but One.
2. All Gods are one God.
3. Life is continuous—one Life-Consciousness in "life" and at the "end of life".
4. Parallel evolutions of Life and Form.
5. All Nature, the visible as the invisible, is God.
6. Two modes of action of the Godhead, as.
 - (1) Immanence.
 - (2) Transcendence.
7. "As Above, so Below": but "The Above is the Below"; Pantheism, so called.
8. There is one continuous Unfoldment, from Atom to Adept.
9. All cultures reveal the Above.
10. Life creates all the time; in creating reveals the Plan. Its agents are all organisms, from electron to man.

¹ This list was distributed to the students registered at the Summer School, following upon Convention, of the Theosophical Society in America, Wheaton, Illinois. Mr. Jinarājadāsa first spoke on the "Principles" in groups for 50 minutes; there was then a 10-minute interval. Then commenced one hour of comments by the members present. Mr. Jinarājadāsa, though present, did not take part in the discussion.

11. The arts when they are aspects of creation reveal the Above.
12. Each individual must re-shape the Universe.
13. Balance disturbed returns to the original condition.
The Law of Action or Karma.
14. The World is the Face of God.
15. The smallest enshrines the largest. The electron contains the universe.
16. The unit contains the Totality.
17. Spirit and Matter are both aspects or revelations of one Un-nameable.
18. The Eternal Now: Past, Present and Future exist in any given moment.
19. Evolution is not the creation of something that never existed; it is an unpacking of what is kept in storage.
20. It is a part of the Plan to re-shape the Universe.
Re-form is the keynote both for the atom and for God.
21. There are many dimensions in space.
22. There is no point in space where there is not evolutionary action.
23. There are always grades in each order of being, from amoeba to angel.
24. All men make a chain.
25. Intellect finds only a partial truth; the emotions find the remainder. The remainder is more than half.
26. Truth must be discovered *directly*, by oneself only, not *through* another, though with his aid.
27. The Three and the Seven.
28. *Māyā is.*
29. There is a Ritualism in the universe.
30. The Divine is Person, Impersonal, Both and Neither,

IS THE PAST AN UNFOLDED PRESENT?

By J. E. REID

IN *The Secret Doctrine*, Vol. II, Adyar edition, page 359, under the title "Cyclic Evolution and Karma," we are introduced to a fundamental aspect of Karma due to the activity of the Spirit in its differentiation of matter (or space). I think I am correct in the interpretation of an abstruse subject. This article is inspired by the following positive statement of Büchner's:

"The whole past of the earth is nothing but an unfolded present."

To this declaration, is occult sanction given? Yes, it would seem so. Again we have a similar statement of Burmeister's:

"The historical investigation of the development of the earth has proved that now and then rest upon the same base; that the past has been developed in the same manner as the present rolls on; and that the forces which were in action ever remained the same."

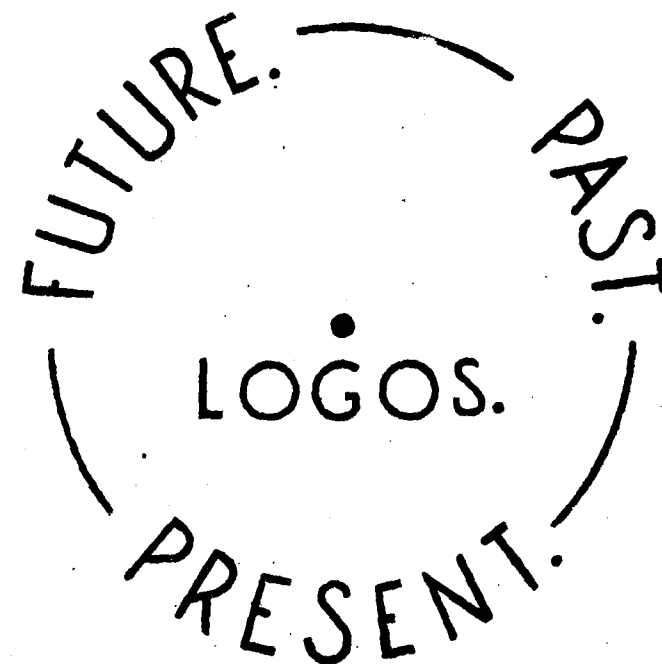
It is a mistake to suppose that "all the great geological changes and terrible convulsions of the past have been produced by *ordinary and known physical forces*". Science will admit this in the course of time, and will recognize that there are unknown cosmic forces remaining to be harnessed for the benefit of mankind when the world is ready.

The past, present and future are near neighbours, and though all are divorced from each other in their manifestation under Time, which appears to be a first cousin to matter (space), they are one in the consciousness of the Logos. It therefore follows that Time awoke at the dawn of manifestation when the Logos ushered His plan into being.

In the Book of Dzryan, Stanza 1, it is written: "Time was not, for it lay asleep in the infinite bosom of Duration." What is the infinite bosom of Duration? It is the One Incarnate Wisdom, the ever Incognizable Presence beyond which our concrete minds fail us. It transcends the power of human conception. It is unthinkable and unspeakable. It becomes comprehensible when we speak of the Logos as the heart of the Solar System whose physical vehicle is the Sun. If we accept this statement, Time is clearly something apart from Duration. Duration being, as it were, suspended animation as from sleep we awaken to a new day. This is a crude way of putting it, but it assists our limited understanding. A commentary follows the above stanza as follows: "'Time' is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration, and it does not exist where no consciousness exists in which illusion can be produced, but 'lies asleep'. The Present is only a mathematical line which divides that part of Eternal Duration which we call the Future, from that part which we call the Past."

Time differs with every one. With some it goes quickly, with others it is cumbersome, and often we do our best to "kill time" as the saying goes. Some are unable to find enough of it. A child usually has little consciousness of it because it lives in the present, just as many old people dwell on the scenes of early youth.

I said that the past, present and future were near neighbours. To make my meaning clearer, let us draw a circle with a pair of compasses as representing our cycle of evolution. Now, divide the rim of this circle into three parts and mark them Past, Present and Future respectively. Make a dot at the centre of the circle and mark this Logos who can see all at one glance. The Logos then is the centre of our being to which we all are approaching in course of time, and the distance between the rim and the centre becomes the *measure* of our Karma which can be shortened by our own efforts.



The above is a diagram only, and the rim of the circle, as before said, is the cycle of our evolution showing the three periods developing successively under Time. To most of us, the past is a hazy memory stored within, which, if we could gain access to it, would convince us that we are

the past as well as the future. Thus, had we no past there would be no future. Man is Spirit, and his physical life cannot, however much it may err, be exonerated from causes begotten in the dim past. His body must accept its due responsibility because it is both the instrument of his Karma and the cost of his tuition. There are some people who are able to see the past and future as one. We are told that Apollonius of Tyana,¹ one of the pre-Christian mystics, asserted his possession of such a power, which he was able to use without resource to drugs or any hypnotic vapours that were used in the Mysteries by the Vestal Virgins to enable them to prophesy the future and gather facts from the past. He said that he could see the past and future as in a clear mirror.

It is possible that if we meditate on the past for a considerable time, we shall find our consciousness roaming in the future. Similarly, if we meditate on the future, we shall find the consciousness roaming in the past. If we meditate on the present, we may experience that wonderful flash when Time ceases and everything is "now". This state might be called ecstasy. Says H. P. B.: "As to ecstasy and such like kinds of self-illumination, this may be obtained by oneself and without any teacher or initiation, for ecstasy is reached by an inward command and control of Self over the physical Ego."²

If it has been said that the present is only a mathematical line dividing the past from the future, we could probably solve many perplexing problems due to Time, by controlling all thought of the past and future and expanding the present. In other words, we would widen our consciousness of the present at the expense of the past and future. This would be akin to Samādhi, a high point in the focus of consciousness.

¹ See *The Secret Doctrine*, V, 298.

² *Ibid.*, V, 81.

In reverting to the circle again, a diagram illustrating the close relation the past and future have to the present, if we glance at it from the side and not from above, it will present to us another aspect. Instead of it being a circle, it really is a spiral with the Logos still as the centre, and as we toil up the spiral in our eternal struggle to attain to the centre, we have to overcome many obstacles which retard our progress, such as an accumulation of bad Karma, which has to be cleared away, either in part or whole, before we can resume our journey. On the other hand, good Karma may speed our progress. But a time will come when we all shall attain to the top, and either enter another cycle of evolution, or become absorbed in the source from whence we started.

The spiral has been symbolized in various ways, and I suggest that one of them is the Caduceus, a staff in the hands of Hermes. It is shown with two inter-twined serpents, white and dark, representing the struggle between spirit and matter. At the apex are the wings of wisdom typifying the flight of the Perfected Man.

We then are as actors on the stage of life, following out the drama of the Spirit. We act from a script which was drafted before the world commenced. It is a script written in spiritual language and has to be interpreted as such. Some read it wrong and become the villains of the piece, others right and are the heroes. Only by becoming the Spirit itself do we cease to be actors. This is the destiny of all. As Tennyson in his *In Memoriam* says, "there is a far-off divine event to which the whole creation moves".

J. E. REID

MIRTH AND HUMOUR

By HELEN VEALE

MEMBERS of the Theosophical Society are usually second to none in sturdy appreciation of the effective value of a sense of humour. It has been remembered with relief that the Masters, in Their intercourse with Colonel Olcott and Madame Blavatsky, had shown Themselves not deficient in it or above it, and had even declared that it was a necessary ingredient in the character of such as aspired to Their service. There is no doubt that it implies a sense of proportion, and often a healthy correction to over-much self-esteem. Naturally, the more thoughtful cannot but be aware that there are several brands of "humour," as ordinarily understood, and that some forms of satire are as full of venom as others are of wit. But it was rather a shock, and provocative of serious thought, to read an indictment of it in an essay on "Singleness of Mind" prefaced to a play called *The Flashing Stream*, by Charles Morgan.

The purport of both play and essay is one with which Theosophists will whole-heartedly agree; to show that singleness of mind or one-pointedness is essential to the man who would be master of himself, and of his world of consciousness. On conditions necessary to the attainment of this mental purity it is unnecessary here to enlarge, but the passage which struck home in a special sense was as follows: "It must be understood by whoever loves

singleness of mind that 'a sense of humour' is his enemy—an enemy in England so adroit, so powerful, so artful in retreat, so brilliantly subtle in the very stupidities of its attack, that it must be faced."

The first reaction to this is one of denial, especially when the writer goes on to the assertion that Shakespeare had no "sense of humour," had only "wit and mirth"; but this paradoxical statement provides a key to the meaning of the challenge. All depends on the interpretation of these almost synonymous terms, and though in a way it is mere jugglery of words, it is well sometimes to analyse and distinguish values, especially where established usage has blurred the meaning of a commonly accepted phrase.

Cited as instances and by-products of the English sense of humour are "pride in the national gift for compromise," and "the habit of understatement," and one has to admit that the really great and effective men and women have ever had complete faith both in their work and in themselves, and were free from false modesty in the face of ridicule that was often more deadly than persecution. How often is our sense of humour merely a conventional mental attitude derived from education? We are trained to see absurdity in whatever is branded as absurd or exaggerated in polite society, just as we are trained to profess a taste for classical music, or conversely, today, for some artistic craze that has become smartly fashionable. Little help is given to the cultivation and expression of our own tastes and powers, so most people become mere parrots, repeating what they have been taught, and ready to snigger in good company at whatever transcends the commonplace and mediocre. Thus the prevailing sense of humour is the safeguard of mediocrity, no doubt a check on exaggerated emotion or sentimentality, of which the English are especially afraid, but too often also a check on noble impulse and

inspired idea, which are badly enough needed in this misdirected world of ours.

If all this be admitted, it yet remains true that a man who is devoid of the sense of humour is a sorry companion, and usually of no more than a negative goodness, however solid his virtues. What then is the humour that is rightly held dear, and should it be distinguished rather by the name of mirth? Shakespeare, master of "Wit and Mirth," has it *in excelsis*, but not to the detriment of nobility and dignity, not to the cheapening of high endeavour.

Mirth is something that proceeds from the whole man, coming from the heart rather than the head. It is a quality that may be as strong in the simple as the sophisticated, and we rightly appreciate it the more when it triumphs over circumstances of soul-destroying terror, accompaniment of the highest courage, defying hell. It proceeds from no scorn of human nature, though it finds absurd all kinds of false pretension and arrogance and pricks the bubble of conceit in self and others. When joined with wit, derivable alone from wisdom, we have the best form of humour in the literary sense—the humour of an educated mind, joined to a heart that loves and seeks to help with understanding.

Inevitably it must act to check exaggeration, and so there remains the danger that blind souls may fail to pass the test, may stultify their own powers for fear of ridicule, and it is just there that Theosophists have a key to the solution of a difficult problem, more especially in education of the young. While herself debunking many a hoary dogma of religion and science that had falsely claimed reverence, Madame Blavatsky taught us to analyse our human capacities, and approach the problems of consciousness with a new candour and understanding. We recognize the lower mind as limited in its scope, a useful servant, rather than rightful master of the soul, and so should be

strong enough to hold to creative ideas and impulses that have originated from higher planes, despite mental criticism from ourselves and others. Particularly should we see that the children are encouraged in the feeling of reverence for whatever they feel to be truly admirable—not for our grown-up fetishes necessarily, but for their own. It is not natural for children to be mockers of what is beautiful and true, in nature and in human history, and they are terribly sensitive to the cheap sneer or cutting sarcasm.

Though outside the scope of this article, a story occurs that is related by Boswell of Dr. Johnson. In claiming for his hero extreme care and nicety in the choice of words, Boswell tells how Dr. Johnson said of a play offered for criticism, "It has not wit enough to keep it sweet!" Be-
thinking himself that this utterance lacked elegance, he at once amended it, to Boswell's admiration, with "It has not sufficient humour to preserve it from putrefaction." The tale is enjoyed today for reasons quite other than Boswell's, but we agree that wit is that which keeps work sweet.

HELEN VEALE

Infallible Recipe to Preserve Children

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

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

MARU AND DEVĀPI

IN THEOSOPHICAL LITERATURE

COMPILED BY W. L. CHIPLONKAR

IN his article on "Maru and Devāpi," published in THE THEOSOPHIST of June 1949, Rai Bahadur Panda Baijnath has collected all the references to the above ancient Kings found in the Purānas. One feels grateful to him for his excellent idea and painstaking research. Now regarding the query whether they are the same as the two Masters who founded the Theosophical Society, I have been able to collect five excerpts from our Theosophical classics—two from the writings of H. P. Blavatsky, and three from Annie Besant, given in her lectures in India and England, in 1899, 1906 and 1909. It may be noted that H. P. B.'s statements are guarded and veiled, because of the then general atmosphere of disbelief, whereas Dr. Besant's words are crystal clear on the point.

1. In *Five Years of Theosophy*, page 305, in the article entitled "The Purānas on the Dynasty of the Moryas and Kuthumi," R. Raghoonāth Row first gives a number of extracts from the Purānas and then puts his question: "Will any of our brothers tell us how our Mahātmās stand to these revered personages?" And H. P. B. replies in a long Editor's Note as follows:

"In the Buddhist *Mahāvanso*, Chandagatto, or Chandragupta, Ashoka's grandfather, is called a prince of the

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MARU AND DEVĀPI

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Moryan dynasty as he certainly was—or rather as they were—for there were several Chandraguptas. This dynasty, as said in the same book, began with certain Kshatriyas (warriors) of the Shākya line closely related to Gautama Buddha, who crossing the Himavanto (Himālayas) 'discovered a delightful location, well watered, and situated in the midst of a forest of lofty bo and other trees. There they founded a town, which was called by its Shākya lords, Morya-Nāgara.' . . . It was not the princes of Morya-Nāgara who received their name from the Rājput tribe of Mori, but the latter that became so well known as being composed of the descendants of the Moryan sovereign of Morya-Nāgara. . . The name of Rishi Kuthumi is mentioned in more than one Purāna, and his Code is among the eighteen Codes written by various Rishis, and preserved at Calcutta in the library of the Asiatic Society. But we have not been told whether there is any connection between our Mahātmā of that name and the Rishi, and we do not feel justified in speculating upon the subject. All we know is, that both are Northern Brāhmans, while the Moryas are Kshatriyas. . . The words 'The Moryas will possess the earth, for Kautilya will place Chandragupta on the throne,' have in our occult philosophy a dual meaning. In one sense they relate to the days of early Buddhism, when a Chandragupta (Morya) was the king of 'all the earth,' i.e., of Brāhmans, who believed themselves the highest and only representatives of humanity for whom earth was evolved. The second meaning is purely esoteric. Every Adept or genuine Mahātmā is said to 'possess the earth,' by the power of his occult knowledge. Hence, a series of ten Moryas, all initiated Adepts, would be regarded by the occultists, and referred to as 'possessing all the earth,' or all its knowledge. The names of 'Chandragupta' and 'Kautilya' have also an esoteric significance.

Let our brother ponder over their Sanskrit meaning, and he will perhaps see what bearing the phrase, 'for Kautilya will place Chandragupta upon the throne,' has upon the Moryas possessing the earth. We would also remind our brother that the word Itihāsa, ordinarily translated as 'history,' is defined by Sanskrit authorities to be the narrative of the lives of some august personages, conveying at the same time meanings of the highest moral and occult importance."

(H. P. B. wrote this note in 1883, for the article was first printed in THE THEOSOPHIST of Dec. 1883—Jan. 1884, a double issue.)

2. In *The Secret Doctrine*, Adyar edition, II, 92-98, H.P.B. reproduces, from Wilson's translation of the *Vishnu Purāna*, a long paragraph concerning the conditions existing in the Kali Yuga and the appearance of the Kalki Avatāra at the end of the Yuga. Then she makes a statement based on the Purānas and other scriptures, as follows :

"Two persons, Devāpi, of the race of Kuru, and Maru [Moru], of the family of Ikshvāku . . . continue alive throughout the Four Ages, residing at . . . Kalāpa. They will return hither, in the beginning of the Krita Age . . . Maru [Moru], the son of Shigra, through the power of devotion (Yoga) is still living . . . and will be the restorer of the Kshatriya race of the Solar Dynasty."

And at the end her own following statement :

"Whether right or wrong with regard to the latter prophecy, the *blessings* of Kali Yuga are well described, and fit in admirably even with that which one sees and hears in Europe and other civilized and Christian lands in the full XIXth, and at the dawn of the XXth century of our great era of ENLIGHTENMENT."

3. Dr. Besant in her Convention Lectures of 1899 on *Avatāras*, (Lecture III), says :

"We come to the tenth Avatāra, the future one, the Kalki. . . . With His coming will dawn a brighter age; with His coming the Kali Yuga will pass away; with His coming will also come a higher race of men. He will come when there is born upon earth the Sixth Root Race. . . . He in His coming will give the rule over the Sixth Root Race to the two Kings, of whom you read in the *Kalki Purāna* . . . we learn that when the Kalki Avatāra shall come, He shall call from the sacred village of Shamballa—the village known to the occultist though not to the profane—two Kings who have remained throughout the age in order to help the world in its evolution. And the name of the Manu who will be the King of the next Race, is said in the Purāna to be Maru; and the name of the ideal Brāhmana who will be the Teacher of the next Race is said to be Devāpi; and these two are King and Teacher for the Sixth Race that is to be born . . . Now in the womb of the Fifth Race, the Sixth Race is choosing, and the King and the Teacher of the Sixth Race are already at Their mighty and beneficent work. They are choosing one by one, trying and testing, those who shall form the nucleus of the Sixth Race. They are taking soul by soul, subjecting each to many a test, to many an ordeal, to see if there be the strength out of which a new Race can spring; and in fullness of time when Their work is ready, then will come the Kalki Avatāra, to sweep away the darkness, to send the Kali Yuga into the past, to proclaim the birth of the new Satya Yuga, with a new and more spiritual Race, that is to live therein. Then will He call out the chosen, the King Maru and the Brāhmana Devāpi, and give into Their hands the Race that now They are building, the Race to inhabit a fairer world, to carry onwards the evolution of humanity."

Here Dr. Besant speaks clearly in terms of the Fifth and Sixth Races, unknown to the Hindu Purānas, and of the two Kings as the Manu and the Bodhisattva of the coming Sixth Race, thus identifying them with the two Masters and Inner Founders of the Theosophical Society.

4. In *Theosophy in India*, October 1906, there appears a report of an address on "The Relations of the Masters to the Theosophical Society," given by Dr. Besant in Benares, from which is extracted the following:

"So there are some amongst the Masters who are specially interested in the Theosophical movement rather than in any one religion. Two of these are Indians, belonging to two of the noblest ancient families. They are known by their initials, as the Master M. and the Master K.H., and both are mentioned in the list of ancient Kings as giving up the throne, and retiring into seclusion until the time should come when they might be able to restore the Race. These two are the ones most closely related to our Society; both H.P.B. and Colonel Olcott having been pupils of one of them."

5. Finally, Dr. Besant in her lecture of 1909, "The Immediate Future," printed in *The Changing World*, says:

"If you will turn back to the days of H. P. Blavatsky in India you will find she was fond of dwelling on a particular relation held by two of the Masters, primarily to the Society, and secondarily to the coming civilization of which the Society is the herald. She used to refer her Hindu friends to the statements in their own Purānas, in which it was said that two Kings would come at the end of the Age, and that to them would be given the kingdom of the new and opening Age. These statements, which are often repeated, raised in the hearers the inquiry, 'Who are the two Kings?' And then she gave them a hint that the two Kings of the Purānas were the two Masters who

were the real Founders of the Theosophical Society. That set the keen brains of the students to work. They promptly began to try and find out what were the names of the two Kings. One of these students found it, wrote a paper, which was published with H. P. Blavatsky's approval, giving the names of the two Kings—Moru and Devāpi—two names mentioned in many of the Purānas in relation to the past history of the Hindūs, one of them, Moru belonging to the Solar Dynasty, descending directly from Rāma, one of the Avatāras—that before Shri Krishna—a great King, said to have retired from his throne and to have gone to Shamballa, there to wait until he was recalled to lead the human race; the other, whose name was given as Devāpi, of the famous King of the Lunar Dynasty, to which the next Avatāra belonged. He was the elder brother of the father of Bhīshma, and he similarly gave up his right to the crown, retired to the same place, and the same phrase is used with regard to him, that he was to wait there the coming age. Now H. P. Blavatsky was very much delighted at the ingenuity of her students, and said that the outline was correct, and it was published. H. P. Blavatsky often referred to this function of the two Masters who were responsible for the founding of the Society. As in these latter days that idea of the Masters as the Founders of the Society has been challenged, I may perhaps say I have myself seen that fact stated in the writing of the Master M. I have read the letter in which He says that He and His fellow-Adept K. H. had taken on Themselves the responsibility of a new spiritual movement in the world; that there was some doubt in the Lodge as to the wisdom of the movement at that time; and that They were allowed to take that step only on the condition that They should found and work the Society through others whom They could direct and control. Then He went on to say that He had chosen a disciple of His own,

H. P. Blavatsky, and that He had sent her to America to look for another disciple, H. S. Olcott, and that these were the outer founders of the Society. Hence, to me, and to many others who believe that these letters are genuine, the nature of the origin of the Society cannot be a matter of doubt.

"Starting, then, from that standpoint, we find certain things were said by H. P. Blavatsky as regards the nature of the Society, and certain things by the Masters Themselves. Both are very important for us in consideration of the immediate future. The first of these things was indicated by hints which the more advanced students could understand—that the inner purpose of the Society was to prepare the world for the coming of a new Race, and to be itself the nucleus of that Race; that one of the Teachers was to be the Manu of the race, the other the Bodhisattva. Now those exact facts were unpublished at the time, but they passed from one to the other among the more advanced students of that period. Coming into the Society in 1889, this particular did not come within my knowledge until 1895. After the Coulomb struggle, the Society for a time dropped away from the occult path on which H. P. Blavatsky had started it, and these ideas fell out of sight and were forgotten except by a limited number. In 1895 they were re-communicated to myself by my own Master, and have since been passed on to the older members of the Theosophical Society. . . .

"Hence He who is to be the Manu of the Sixth Root Race, the Master M., the Moru of the Purānas, He has begun His work . . . by striking the key-note of Brotherhood, and by drawing into a Society those whose hearts thrill responsive to that note Hence Universal Brotherhood is the only thing which is binding on members of the Theosophical Society."

W. L. CHITLONKAR

POINTS WHICH I CONSIDER IMPORTANT

BY N. SRI RAM

1. Each one's progress depends on himself, not on any leader or on winning his good grace. It takes place according to Nature's laws. Progress is certain and inevitable.
2. Each one of us has a long way to go. How long one stays in any particular stage is of little importance.
3. The "Master" is at the same time a Perfect Man in a physical embodiment and the Ideal of Perfection in each individual's heart. When some progress is made towards realizing this Ideal, the Master will be found.
4. Our progress takes place best when we least think of it and of ourselves, and are giving the most service to others and to the Cause of the Masters, which is human advancement and happiness.
5. We help others not by interfering with their lives or by imposing our ideas on them, but always by acting in a spirit of sympathy and self-identification with them in their troubles and joys.
6. We must try to use our own judgment, limited and imperfect as it may be, in all matters, and have the courage to act according to it, giving equal freedom to others in a spirit of brotherhood.
7. What is important is the spirit in which we live our daily lives and attend to every detail which has a place therein. Our present lives are largely a preparation for future work.

THEOSOPHY SUMMARIZED

By SIDNEY A. COOK

THEOSOPHY is the modern presentation of the Ancient Wisdom, so named because it is that knowledge which has underlain all the religions of the world and all true philosophy. Theosophy, from the Greek *Theo-Sophia*, literally knowledge of God, is that body of truth about God, man and the universe which does not change because it is basic and inviolable as Nature's laws, and which the Sages and Saints of all time have come in some measure to understand, and at all ages have conveyed in language, direct or symbolic, according to the stage of evolution and the needs of the people of their day. The study of comparative religion proves that all religions teach the same truth for mankind's guidance, but in all of them, without exception, the accretions of time have both distorted and enveloped this truth so that without such study the masses of mankind no longer perceive it.

What is this truth? It is the knowledge of Creation, of God and His Nature, of His Plans for the world and the human race, of the way of man's millennial progress from the primordial through the lower kingdoms of Nature to the human, and therein evolving to saintship or adeptship, and then beyond to the illimitable heights where man ultimately assumes the full likeness of God.

Why this process? Because in the beginning God involved His own life throughout His created universe,

and life therefore has the power to adapt the form to its need and thereby to achieve evolution to complete freedom from limitations. For life is not form. Form constantly changes and dies. Life is unending and eternally progressing.

But man dies? No, man does not die. He but gives up the garment of the flesh, and after a time, having reviewed in a subtler sphere the lessons of the life just ended, he seeks incarnation again, that he, the real Self, may make further evolutionary progress towards his inevitable goal of Godhood. In due time, having learned something of the nature of the Plan of God for mankind, he hastens his evolutionary progress through co-operation with that Plan, and in time, ceasing to need temporal experience, he returns to incarnation no more, but continues his evolution in subtler worlds. In the course of his many earthly lives the eternal law of divine justice brings him to environment, to health or sickness, to happiness and friendship or to pain and difficulty, according to the ways he has previously lived, until at last he has offset by good every evil he has set in motion, healed every pain he has caused, and balanced accounts in all the many and repeated relationships of his long series of lives. For it is the law that the human contacts are restored from life to life until, in affection and goodwill, the Divine shows forth from each man to his brother.

Brother? Yes, the fact that the Divine Life permeates every atom of the universe, and in mankind has evolved him to individual stature, makes him a divine being. In him there dwells and struggles for expression the One Life that makes all men one, brothers in fact, regardless of colour, race, sex or doctrine. This brotherhood of men, each a unit of the One Indwelling Life, is the cardinal teaching of Theosophy. This and all the ageless correlative

truths together constitute the body of Theosophical knowledge, ever growing as more of the wisdom is unfolded to its students. But this unfoldment is not a matter of study only, for such is the nature of the "Wisdom" that man cannot comprehend it by the mind alone, but by its principles flowing also into his heart, and through him in practice and in service of his fellow-men.

SIDNEY A. COOK

FOURTH DIMENSION

JUST as a three-dimensional cube or sphere
Is shaped by the mind from its shadow, drawn flat
Upon the paper, so the dimension that
We visualize as fourth might spring as clear
From a three-dimensional cube. Houses appear
As we pass, one side at a time, bare and straight,
And from these only reason may create
Cubes for the eye to bring the far sides near.

Small children, passing, see tall houses turn,
Slowly or fast, with non-existent motions;
This wall then that, and from their dreams are born
Enchanted tales and magical strange notions.
We have forgotten turning house and trees.
The rational mind corrects the thing it sees.

FLORIDA WATTS SMYTH

REVIEWS

Some Unrecognized Factors in Medicine, Second Edition, Revised. Theosophical Research Centre, London, pp. 211, price 10s. 6d.

Many of the newer practices in medical science since the first edition was printed in 1939, such as chemotherapy, electrical convulsion therapy, and prefrontal leucotomy, are herein discussed.

This is a very balanced presentation of new and old types of healing, with a distinct avoidance and warning against the fads and fanaticism that are apt to be the concomitant of all that is new, and a very fair and unbiassed evaluation of the so-called "older" types of healing.

The "whole" man is considered, with an emphasis on the importance of study and treatment of the vital body which forms the link between the psyche of man and this gross physical counterpart commonly called the "body". It is found, for example, that stubborn allergies that fail to yield to physical treatment may have their root in a frayed vital body that is "literally 'scratchy' with tension and so fails to function normally," communicating its tension to the nerves of the physical skin. Homeopathy, the Abrams treatment, etc.,

affect this vital body rather than the denser physical counterpart and the subtle potencies of the former act as catalysts for those bodies sensitive enough to respond.

It has been found that processed and tinned foods at the etheric levels do not furnish the vital body with the vital life that is to be found in fresh foods, however adequate they may be to meet the requirements of the body itself. The refreshment given by water to the vital body is also noted by Hindu authorities.

Over and over again is emphasized the importance of rhythmic breathing to regulate the flow of prāna into the spleen chakra. One would wish that even more space could be given to this important subject with instructions as to what is meant by the rhythmic breath. For example, in *Bhagavad-Gītā*, V. 27, the making of the in and out breaths equal is advocated, and some have found it most helpful and curative to rhythmize these with the heart-rate. Dr. Besant's comment in this connection might well have been quoted from *Thought-Power*:

"When the One becomes the Many, then motion arises; it is

health, consciousness, life, when rhythmic, regular, as it is disease, unconsciousness, death, when without rhythm, irregular. For life and death are twin sisters, alike born of motion, which is manifestation."

Dr. Besant's comprehensive division of the causes of disease into (A) foreign substances; (B) inharmonious adjustment between the vehicles; and (C) actual lesions, is also worthy of note, for these causes may originate in any of the vehicles of the Self. (See "Clairvoyance and Mental Healing" in *Psychology* by Annie Besant.)

But the Theosophical world can surely be grateful to the Research Centre for the devotion shown by its members to the cause of truth and healing in the light of Theosophical knowledge, and the additional facts that are being elicited through their careful and patient study are invaluable.

It might be useful if they appealed to workers throughout the world to pool their knowledge with that of the Research Centre, as there must be many other students and healers who are also working along this line. Carefully authenticated case studies by Theosophists from all countries would be useful to the Centre, as corroborative of knowledge already gained, or as pointing the way to another path of exploration.

A. S. D.

The Youngest Disciple, by Edward Thompson, abridged and edited by S. Narasimhan and A. E. Subramaniam. Rao Brothers, Tenali, India, pp. 188.

This is a lovely book. The editors have kept the spirit and in the main the diction of Edward Thompson's re-creation of the Life of Buddha during those long years after His enlightenment when least has been written of His work and teachings. The divine tenderness and compassion that the Holy One shows the youngest disciple, Panchkori, a symbolic figure created by the author, though none the less real for the creation, reveals His matchless Love. But this is coupled with a stern discipline that transforms the timid herd-boy from child to spiritual warrior. The robber-chief, Eklochon, goes joyfully seeking his own evil deeds—another strong characterization of the author's. It is story but much more than story, for interwoven are the actual incidents, in the life of the Lord, and the actual Sayings that transformed men of the world of form into men who sought and found the Eternal and Undying.

A book which brings one very close to the spiritual Reality shining from the fountain-source of one of the world's greatest religions. The illustrations are effective and well done.

A. S. D.

Notes towards the Definition of Culture, by T. S. Eliot, Faber and Faber, pp. 124, price 10s. 6d.

Here is a whole book about a single word. Is it worth it? Perhaps the best known modern example of the use of the word "culture" is in the title of U.N.E.S.C.O., and since we employ this word so frequently and in so many connections it behoves us to consider what we mean by it.

In this collection of essays Mr. Eliot considers possible meanings and definitions of culture, and discusses the three main senses in which the word can be used; individual culture, group culture, and the culture of a whole society. Chapters on culture and politics, education and culture, and the unity of European culture are included in his analysis.

Theosophists know that there is a department of the Inner Government of the world which is concerned with culture, so of special interest is Mr. Eliot's advocacy of a form of Society in which an aristocracy would have a peculiar and essential function. There would be groups of outstanding individuals, called "leaders" or "elites," who would direct government and administration, art, science and philosophy.

The book is frankly rather heavy reading and sometimes gives one the impression that Mr. Eliot is

writing for the sake of writing. This is heresy to those who think, and no doubt correctly, that Mr. Eliot is one of the foremost writers of today. But one wishes that he had put his undoubted talents and facility of expression to saying it all more clearly and constructively. Perhaps, however, the book is all the better for the avoidance of very definite conclusions, for it makes us form our own opinion and causes us to judge for ourselves. This lack of finality is inherent in the nature of the subject for "Culture can never be wholly conscious... it cannot be planned because it is also the unconscious background of all our planning".

E. W. P.

Discourses on the Philosophy of the Bhagavad Gita, by the late Sri Mangal Charan, Foreword by Sir S. Radhakrishnan. Patna, India, pp. 266, price Rs. 2-8-0.

As is well known the *Bhagavad Gita* is cosmopolitan in outlook, and suits every one whatever be his walk of life and howsoever he be situated. The problem it seeks to solve is one that is of human interest and knows no barriers, racial or temperamental. It is no wonder then that of annotations and treatises on the *Bhagavad Gita* we have quite a legion. And there is perhaps not a single important language in the world now into which the *Gita* is not translated.

The book under review records the views of a man who has "not merely studied the *Gītā*, but has reflected on the principles enunciated in it". Kindred minds are sure to find these both attractive and profitable.

H. G. N.

Hindu Fasts and Festivals and Their Philosophy, by Swami Sivananda, the Sivananda Publication League, Rikhikesh, pp. 161, price Rs. 8-4-0.

The author reminds us that no people rejoices in as many festivals as do the Hindus. "These festivals give ample opportunities for every Hindu to fill his heart with religious zeal and fervour and march forward in the path of Yoga. Every festival day reminds him of the glory of God and His lilas (Divine Play), the necessity for Self-realization, and thus goads him to soar higher and higher in the realms of eternal bliss, ultimately to merge himself in the Light of lights."

This is an excellent encyclopedia of Festivals, Jayantis, Vratas, and Special Observances. The author gives not only the traditional background, the actual observances usually performed, but the inner significance illumining the whole.

One suggestion for a future edition is a chronological calendar which need only be a re-arrangement of the alphabetical calendar given on pages vi-ix, thus further

enhancing the value of this useful handbook. A. S. D.

The Light and other platform plays for the occult stage, by Thea Hehr. Copyright, 1948, by the Theosophical Press, Wheaton, U.S.A.

This contains eleven short plays with brief but sufficient instructions for production. Each is based on some idea of Theosophy. The plays are not good enough for large public audiences or for Conventions, but very suitable indeed, some more than others, for producing in Lodges which want to add variety to brighten their programmes of meetings. D. R. D.

And Then You Came, by Ann Bridge, Chatto and Windus.

A strange book even to those who have long thought along occult lines, for the author brings the past alive into the present and objectifies it as living, breathing people, who mingle with the people of to-day who have called them forth by their own link with the past and by their unearthing of the ruins in which they all loved and suffered so long ago. While it is true that any thought of the past stirs up the memory of those linked to it, one feels the unlikelihood that these phantoms of what has been could come physically alive and act independently and consciously in a period long subsequent to their own. A. S. D.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

SEPTEMBER 1949

FINANCIAL STATEMENT

The following receipts for three months, from 1st April 1949 to 30th June 1949, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs.	A.	P.
The T.S. in England	1948-49	£47-11-6	...	628	14	7
The T.S. in Australia	1948	£40-8-6	...	598	11	0
The T.S. in New Zealand	1948	£89-0-2	...	518	1	0
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The T.S. in India	1947-48		...	1,529	0	0
The T.S. in Sweden	1948		...	402	5	0
The T.S. in Burma	1948-49		...	110	0	0
H.P.B. Lodge, T.S., Toronto			...	8	6	0
Miscellaneous Dues			...	81	14	6
				8,796	8	1

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Besant Lodge, Huizen		£7-17-6	...	108	14	9
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			Rs.	A.	P.
The T.S. in Puerto Rico	...	\$100.00	...	824	6 0

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Legacy bequeathed by the late Mr. T.S. Thadhani	...		1,000	0	0

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The T.S. in U.S.A.	...	\$8,200.12	...	10,565	11 4
Whitney Estate.	...	\$809.47	...	1,022	11 8
The Secretary, Stockport Lodge, T.S.	...	£1-1-0	...	18	18 0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...		...	15	0 0
Mr. J. J. van Ginkel	...		...	100	0 0
Mr. Reuben E. Ani, Bombay (Value of premium paid to Empire of India Life Assurance)	...		...	800	0 0
The T.S. in Puerto Rico	...	\$100.00	...	824	6 0
Canadian Federation, T.S.	...	£84-8-0	...	450	10 1
Blavatsky Lodge, T.S., London	...	£25-0-0	...	829	14 4
Mr. Emil Zollinger, Switzerland	...		...	8,085	0 0
The T.S. in England	...	£27-2-11	...	858	12 11
Mr. A. R. Ramanatha Iyer, Sivaganga	...		...	5	0 0
Estate of the late Mr. S. I. Beton through Mr. G. M. Hemus	...		...	258	12 0
Legacy bequeathed by the late Mr. T.S. Thadhani	...		...	1,000	0 0
Mrs. Phoebe I. Ripple, U.S.A.	...	\$50.00	...	160	8 0
Miss Esther Taylor, U.S.A.	...	\$15.00	...	48	2 0
Mrs. Daisy Macfarlane, U.S.A.	...	\$15.00	...	48	2 0
			...	18,086	7 4

for The Theosophical Society,

C. D. SHORES,

Hon. Treasurer

THEOSOPHISTS AT WORK
AROUND THE WORLD

By the Recording Secretary

The President

Members of the Theosophical Society everywhere and our readers generally will be interested to know that Mr. C. Jinarajadāsa, the Society's President, while in Chicago recently, underwent an operation to eliminate an internal source of infection. Mr. Jinarajadāsa has been in need of this operation for several years but pressure of work and a tendency to a diabetic condition has caused delay.

It is gratifying to know that in the skilled hands of America's foremost specialists the operation was completely successful. Retained in hospital until the sugar condition became sufficiently normal to be controllable by insulin self-administered according to dosage instructions, Mr. Jinarajadāsa has since been released and is convalescing very satisfactorily at "Olcott," headquarters of the Theosophical Society in America. He is expected to maintain the already arranged schedule of his return which will bring him back to Adyar in November, and now it is hoped with improved health and increased energy for the very important work of the Presidential office.

Adyar

Mr. N. Sri Ram, International Lecturer and former Vice-President of the Theosophical Society, returned to Adyar on 8th August after a most successful tour in Europe. The Sections visited by him included England, Scotland, Wales, Netherlands, Belgium and France. In England he was the Guest of Honour at the English Convention from June 4 to 6 and later toured the Section. In the Netherlands he attended the Convention at The Hague, June 25 and 26, as Honorary President, and at the close of Convention was elected an honorary member of the Section. In Belgium he attended the Annual Belgian Convention in Brussels on July 3 as Honorary President. In Paris he attended the European Congress and Jubilee of the French Section from July 28 to 31. He also attended the sessions of the Council of the Theosophical Society in Europe in Varengeville from July 18 to 20. At all these places he delivered lectures, and reports received show that his visits to the various countries have been much appreciated.

India's Independence Day, 15th August, was commemorated by the

planting of mango and coconut trees on the Adyar Estate. This was in accordance with the Government's wishes that there should be tree-planting throughout the country.

*The Theosophical Society
in Europe*

The Congress of the Theosophical Society in Europe was held in Paris from July 28 to 31 with Srimati Rukmini Devi as the Guest of Honour. Twenty-one countries with at least twenty-seven nationalities were represented, and over 650 delegates registered. Distinguished lectures were given by Mr. N. Sri Ram, Professor J. E. Marcourt, Mrs. Josephine Ransom and others. A film and a talk on France by M. Mark Rucart, and a talk on the United Nations by Mr. Duckworth Barker, Director of the Bureau of Information of the United Nations, were much appreciated.

Srimati Rukmini Devi presented a dance recital, which was attended by the Ambassador for India in France. It was charmingly produced and had a deep effect. The key-note of the Congress, which had the general title "Towards the Civilization of Tomorrow" was shown to be the lifting of consciousness from the lower to the higher mind.

The Council of the Federation had meetings in Varengeville from 18th to 20th July, which were very happy and harmonious. Plans for the future were discussed. There is to be no Congress in 1950, but each Section is to be encouraged to send a delegate to the Convention in Adyar during December 1950, when the Society will celebrate its 75th Anniversary.

Finland

The Section held its Annual Convention at Helsinki during Easter, when Herr Hugo Valvanne was elected as the new General Secretary. In recognition of the devoted work of Herr Armas Rankka, who held the office of General Secretary for eighteen years, the title of Honorary General Secretary has been conferred on him by the Section.

Ceylon

Mr. U. G. Krishnamurti, former Joint General Secretary (South) of the Indian Section, paid a visit to Ceylon in August and received a very warm reception from the members and the public. His visit was given wide publicity by the press. In addition to talks to members and sympathizers, he gave four public lectures under the auspices of public organizations. These were all well attended, over a thousand being present at each lecture.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott," Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>La Vie Theosophique;</i> <i>Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosofica Cubana;</i> <i>Teosofa.</i>
1907	Hungary	Selevér Flora úrno	Bárá Lipthay-utca 9, Budapest II	...
1907	Finland	Herr Hugo Valvanne	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1908	Russia	...	...	...
1908	Czechoslovakia*	Pan Václav Chmr	Praha—Sporlov 1114	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link.</i>
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1910	Switzerland	M. Albert Sassi	Rue Carretet 6, Geneva	<i>Ex Oriente Lux.</i>
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	<i>L'Action Theosophique.</i>
1912	Indonesia	Mr. J. A. H. van Leeuwen (acting)	Bandastraat 9, Bandoeng, Java.	...
1912	Burma	U. Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	<i>Adyar.</i>
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11, I, Oslo	<i>Norsk Teosofisk Tidsskrift.</i>
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