

THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA



THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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FREEDOM OF THOUGHT

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

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THE THEOSOPHIST ON THE WATCH-TOWER

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

FOR forty years there has existed in the Republic of Uruguay an organization called "The Alliance for Lay Education". At the moment the president of the Alliance is a well-known Theosophist, Professora Julia Acevedo de La Gamma, who acted for very many years as the General Secretary of the Theosophical Society in Uruguay. She was herself a teacher, and so knows the whole problem directly. Uruguay is a Roman Catholic country, yet the Republic is well known for a large group of citizens who are "Liberals," that is, who, while formally Roman Catholic, are disinclined to obey blindly all the dictates of bishops and priests. The University of Uruguay has been a centre of liberalism, and during both my tours in 1928 and 1938, the rector of the University allowed me to give my Theosophical lectures in the University Hall. There is naturally a violent opposition from the Roman Catholic hierarchy against any type of lay education which does not teach the type of Christianity formulated by Rome.

This problem whether there should be any type of religious education given in schools has been much discussed,

since it has been found that without any religious education, there is something lacking in the character-building of the child. But the question is, What type of religion shall be taught? The problem is simple enough in a country like Uruguay which is almost wholly Catholic. Where the schools are denominational and maintained largely by the funds from adherents of a particular sect, naturally they have the right to give what teaching they like.

But where any grants are received from the nation, it is with the proviso that children shall be allowed to withdraw from such classes if the parents do not desire them to be taught the special type of religion given in religious lessons. The teaching of religion makes for many difficulties where there are many sects, as in England. A teacher in a government school is expected to give religious teaching, but if a teacher has conscientious objections, an arrangement will be made for the objector to exchange a lesson on something else with a teacher who will give religious teaching. Ethical teaching on non-sectarian lines forms part of their normal duties.

The problem is more complicated in a country like India, where there are several distinct religions, and particularly in a school maintained by Christian missionaries, where there are many children of Hindu parents, forced to listen to lessons on Christianity. It was because of this missionary dictatorship in Ceylon that the President-Founder of the Society, Colonel H. S. Olcott, in 1880 organized schools created by Buddhists and maintained by Buddhist donations, though with the usual grants from the educational department of Government. I was for a period in two of the Roman Catholic Schools in Ceylon, and I recall having to get up at certain times when a bell was rung to listen to the repetition of prayers by the Catholic children. How narrow-minded Christians were at the time

is shown by the fact that an elder brother of mine, who went to Wesley College, absented himself on the day of the great Buddhist Festival which celebrates the birthday of the Lord Buddha, and he was disciplined when he joined his classes next day. All this created an agitation, and Colonel Olcott was sent by the Buddhists on a mission to London to the Secretary of the Colonies. This mission was successful, and the full moon day of Wesak was declared a public holiday in Ceylon, as was Christmas Day.

Dr. Besant, in dealing with the Central Hindu School and College, knew of the many variants of Hinduism, to which all the children would belong. Therefore she and a committee of the Central Hindu College put together a book, *Sanātana Dharma Textbook of Hindu Religion and Ethics*, giving the main and non-sectarian ideas of Hinduism, a work which became very popular. In addition, for the higher classes she published *The Universal Textbook of Religion and Morals*, giving the principal ideas of *all the religions*.

A new departure in this field was made by Mr. J. Krishnamurti in 1925, when he suggested that all meetings of the Theosophical Convention should begin with the Prayers of all the Religions, repeated by one or more adherents—members of the Society—of the several religions in India. This has now become the first function of Convention activities, and in India even of Federations. The practice has been taken up by several of the schools under the management of Theosophists, and all the children listen in respectful silence as the prayers of several religions are repeated by the children belonging to them.

About 1929, when Mr. Krishnamurti decided that his ideas should be applied to the educational field, among some of his friends there was a move, which might be termed "away from Theosophy," and they established a school in

Banaras, and changed the direction of another in South India, abolishing the ceremony of the Prayers of the Religions.

But what was substituted so that the children might be given a high conception of life? Though much has been discussed by the adherents of Mr. Krishnamurti for many years, and though he himself has spoken on the application of his ideas to education, there has been no definite enunciation of what should be the line of teaching in ethics, civics, etc., which should be substituted for religious education.

A very unusual departure in education was suggested by Mr. Krishnamurti in a work which he wrote in 1912. I was present at Taormina in Italy when, day after day he wrote, morning after morning with greatest difficulty paragraph by paragraph, assisted by Dr. Besant who sat at his side to help the Ego to formulate his thought in English, the work called *Education as Service*. In this work the principal spiritual virtues that had been mentioned in *At the Feet of the Master* were taken up and applied to education.

But what was perhaps particularly characteristic of the book was less the aim to change the type of teaching given, as to change the character of the teacher. As all of us who have been in schools know, we have been influenced profoundly by the teacher, for good or ill. Mr. Krishnamurti proclaimed the mystical idea that all true teachers, who are dedicated to their profession, form a kind of hidden band round the Teacher of Teachers; they are, as it were, accepted by Him and consecrated to a high and noble work for mankind. This conception profoundly inspired many Theosophists who were teachers at the time. The whole work, though small, has an atmosphere of its own which is different from any of the textbooks for teachers on education. The little book had been long out of print; when two years ago the publishers, the Theosophical Publishing

House of Adyar, asked Mr. Krishnamurti for permission to re-print, he expressed a desire that the book should not be re-printed, presumably because of the mystical conception of the teacher and his profession, which is manifest throughout the book.

We Theosophists have frankly to admit that we have not yet offered a scheme that can be called "Theosophical Education for Children". We have profoundly ethical ideas concerning the right character that should be brought out of the child's nature. But when these ideas have to be applied in practice, the difficulties are so many that even Theosophists are unable to formulate what should be the scheme of education, based on the fundamentals of basic universal religion. The only work of an ethical nature which persists is the ceremony of the Prayers of the Religions in the few schools managed by Theosophists in India.

When all is said and done, the attitude of the children towards true religion and citizenship is not the result of what they are taught in religious classes and in Sunday Schools, but what they learn at home from the parents. If the parents are lacking fundamentally in true religion and have very little idea of what is right citizenship, the children inevitably become doubtful as to the value of what is taught in formal lessons in school or in Sunday School.

* * * *

Again and again I am asked to explain why animals should suffer cruelty at the hands of mankind. The pain which animals endure is not solely the result of malevolent human behaviour, for in the ferocious struggle for existence in Nature, the stronger animal pounces upon the weaker and cruelty seems to be a part of Nature's evolutionary processes. On the other hand, it is a fact that humans can be fiendishly

Cruelty to
Animals

cruel towards animals, sometimes maliciously but often unconsciously and thoughtlessly. It is well known in Italy that when one remonstrates with the driver of a peasant's cart or of a cab for mercilessly beating the horse that draws the vehicle, the reply is: "Non son Cristiani"—"they are not humans". Very little is done of real positive propaganda by the Roman Catholic Church against cruelty to animals.

It is well known that when the Spaniards first came to South America and began to enslave and mistreat horribly the natives of the country, the question was gravely discussed whether these natives had souls! It is to the tribute of one noble-minded Catholic priest, Father Las Casas, that he vigorously denounced the exploitation of the slaves and the cruelty and unmerciful treatment by their owners. The Church finally declared that the natives did have souls!

Three years ago there appeared in the *New York Herald* a striking cartoon under the caption, "Life's Darkest Moment". It shows a French poodle speaking to her newly-born puppies thus: "In a few days a man will come and chop off your tails. The Master doesn't like the way you were born and thinks he can improve on nature. No, he hasn't consulted us. That's not the way humans behave. They always know what's best for everybody else." The final touch of satire comes from the fact that the dog's dish is seen to be standing on a newspaper which carries screaming headlines about strikes, crime waves, political scandals, atomic bombs and revolutions.

Obviously, every human being who is cruel to an animal contracts a debt towards the animal group-soul, quite apart from the twist which he gives to his own nature. But this does not explain why animals should have to endure suffering at the hands of humans. It is a fact that the various kingdoms of Nature are interlinked by

mutual service or disservice. We destroy vegetables and grains, though on the other hand by special cultivation we enable the group-soul to produce a higher type of its forms, and without the struggle for existence in the fierce combat of Nature. With regard to the vegetable kingdom, man does, if he acts rightly, help the life-side of the vegetable kingdom to express itself more fully in more developed forms, even while he does destroy certain vegetables, trees, etc., for his own use.

But it is different when we come to animals who are slain either for food or for sport. The curious lop-sided nature of human development today is shown by the fact that we find many who vigorously denounce cruelty to animals, and training dogs to perform in vaudeville turns and circuses, but who go on eating meat; or we find that the enthusiastic propagandist for vegetarianism or anti-vivisection will continue to wear furs, quite oblivious of the horrible cruelty involved in trapping furred animals. The suffering endured by animals trapped for their furs is probably more agonizing than that from vivisection.

Among the books reviewed this month is one by Lord Hardinge who was Viceroy of India from 1910 to 1916. He is a fine representative of his race and of his class. There is not the slightest doubt that he is a man full of kindness, who would never do the slightest injury to any human being. Yet in this little work we have the typical one-sided development of character shown in a man who is a thorough gentleman, yet is capable, unconsciously, of brutalities in hunting. In one place he narrates, "I had a marvellous day's duck shooting at Bhurtpore. There were 50 guns and we killed 3,511 duck, the birds flying high and being kept always on the move by lines of elephants moving up and down the shallow lake." On the page opposite these words there appears a photograph

of him, with eight tigers which he shot on one day, evidently very proud of his ability to kill. It was truly said by Bernard Shaw, "When a man wants to kill a tiger, he calls it sport; when a tiger wants to kill him, he calls it ferocity." Throughout the book again and again Lord Hardinge narrates his holidays spent in shooting. With him too, as with the Italian peasants, the animals he kills are "not Christians"! Typical of this attitude is what a lady whose husband was an administrative officer in India wrote to her children in England: "Yesterday Daddy shot a lovely tiger."

* * * *

One element in this problem, which only those who believe in Occultism will understand, is that since we are surrounded by an invisible, astral world, every shriek of pain from an animal makes a profound impression on the atmosphere of that plane, and gives to the whole astral world a sense of hostility towards human beings. We may say that, owing to the millions of years of cruelty towards animals from humans, the whole aura of the astral world is definitely hostile, and such humans as may have their consciousness opened to that world are aware of that fact. It is this evil Karma, created by man, that reacts on man as the cause of many nervous maladies, and it is this strong hostility that bars the way to the discovery of truth by many noble-minded scientific investigators who are trying to probe into the causes of disease. The Elder Brethren of the race, who are the Masters of the Wisdom, could give much help to Western medicine, but for the fact that mankind has shut the door to such knowledge and help by its horrible treatment of animals in dozens of ways which I need not catalogue.

C. JINARAJADĀSA

THEOSOPHY IN EVERYDAY LIFE

By THE RT. REV. H. H. BANKS

(A Public Lecture delivered during the International Convention of the Theosophical Society, at Banaras on December 28, 1949.)

A QUAIN and amusing story is told of a parson whose habit it was to visit various institutions, and his addresses invariably began with the query, "Friends, why are we here?" On one occasion he was invited to speak to the inmates of an Insane Asylum. He commenced as usual, "Friends, why are we here?" A gleam of intelligence suddenly showed on the face of a man at the rear, who replied briskly, "Why are we here? We are all here because we are not all *there*!" touching his head significantly as he spoke. The assembled staff enjoyed this irresistible touch of humour, though it was also tinged with pathos.

The moral of this story is apt in its application to Theosophical Truth, for we are not all here by any means, so little of the Divine and True Consciousness is manifested here in the personal self, as in the larger self of the universe, so minute a portion of the Total All-Self is expressed down here. Says the matchless *Gītā*: "Having pervaded this whole universe with one fragment of Myself, I remain."

The whole purpose of existence may be summed up as an ever becoming, or an ever increasing manifestation of that Infinite Triple Glory of Indomitable Will, Infinite Wisdom and All-embracing Love, which is the Spiritual Principle

overshadowing every personality, however crude or unprepossessing.

A familiar simile has often been drawn from Nature to illustrate this unfolding process. The human soul may represent the seed planted in the soil where it is dark, hampered in movement, and where struggle towards light and freedom involves supreme effort. In the darkness of ignorance, he is blinded as to his true identity, and is deaf to the voice of the Inner Ruler Immortal. He blunders, stumbles, but continues the struggle till at last he penetrates the dank earth, and a tiny shoot emerges, reaching up yearningly towards the sun and air. Now he dimly perceives the source of his being, and irresistibly he is lifting himself up to re-enter the bosom of his Parent Source, for in Union alone can he find Peace and Happiness.

How are these fundamental truths of man's origin and destiny arrived at? The Founders of the great Religions of the world in varied terms have revealed the Divine Purpose, God's blue-print of His universe, for, by the exercise of Their awakened spiritual powers, They ascend into a state of high Yoga, transcending all conceptions of time and space, where a glorious panorama, like some magnificent Fantasia Film, shows the cooling of suns, the forming of planes, the making of elements, the building of forms in all the kingdoms of nature. God's Ultimate Purpose is there likewise depicted, an inspiring portrayal of man as he will be in the final race on earth, a race of Gods, in whom Divinity shines forth in all its undimmed splendour.

There, too, is shown the *modus operandi* of this vast design, how it is accomplished by means of mighty Laws which operate in every nook and cranny of the universe. The twin Laws of Rebirth, or the release of the indwelling life, to be tenanted in ever more refined and responsive house-bodies, and Readjustment, whereby every action, emotion

and thought brings its appropriate harvest of environment and circumstance, with a character matched by past motives.

Indians generally recognize these sublime truths as fundamentals of oriental philosophy. There are veiled references to them in Christian scriptures, though in early Christian times they were clearly taught by the Fathers of the Church.

Today in India, one hears frequent reference to two striking ideals, one of more recent origin, fathered by Gandhiji; Ahimsa, non-injury linked with active goodwill. Rao Saheb L. N. Menon, Director of Public Instruction in Madras, voiced this sentiment in no uncertain terms: "All religions of the world from the earliest dawn of history have been teaching the world Brotherhood of Man. Human fellowship is the fundamental of the Hindu religion, for Hinduism recognizes Divinity in every human being. Buddha taught us world fellowship through compassion for all. Lord Jesus propounded the theory of the Fatherhood of God to impress upon us the Brotherhood of Man. And yet these very religions have been keeping man away from man, fighting even in the name of religion."

The other ideal is the ancient one of Dharma, with which is bound up the Hindu Caste System. Speaking of the four functions of Warrior, Teacher, Merchant and Manual worker, Hirendranath Datta of Calcutta University once put it very well when he said: "Caste is a matter of capacities, both inner and outer. In the early days of India they were known as the four Guilds—Educational, Political, Economic and Industrial. Thus the book guarded the sword, the sword guarded the granary, the granary maintained the plough, and the plough bore the weight of all. This system worked well in those far-off days, since the wisest and holiest presided over each guild. Now, there is a woeful confusion in the social and economic

organization of the West, which has lost the vital truths of Reincarnation and Karma, inherent in Indian culture. 'I am in a hurry, I must be happy here and now, for there is no time to be lost,' is the cry. A furious urge, a callous cut-throat competition, and the accumulation of multi-millions in unworthy hands, so that the revolting spectacle of grinding poverty is seen to flourish in the midst of a plethora of plenty; and though there is an abundance for all, for lack of sane distribution they have to resort to restriction and destruction of valuable surplus commodities to keep up prices artificially."

"Happy is the man who has found his work," a wise one has said, instead of which one sees on every hand ill-adjusted individuals, chained to occupations for which they have no heart, driven to do so by grinding necessity.

When the sublime truth of man's incomparable uniqueness and enshrined Divinity receives general recognition, a new nobility will be born; dignity, expressing an innate sense of Divinity will crown the brow, and a new spirit will infuse every task, however lowly, since it is performed as fitting service, as one's allotted Karma.

The Governor-General of India till recently, Sri C. Rajagopalachariar put the Principle of Dharma as declared in the *Gita* under two headings: "(a) Swadharma, or the Law of Relativity in the determination of what one's duty is. This is wrongly interpreted as a doctrine in the support of distinctions of the Caste System. It should be regarded rather that Duty depends upon environment. Thus Dharma is not absolute, but like all other things in the world, relative. (b) Nishkamakarma, which is the spirit of Detachment in the performance of the Duty so determined. As the *Gita* has it, 'Man reaches proper fulfilment by each being intent on his own work . . . Better is one's own duty though unhonoured than the work of another even if

well performed . . . The work to which you are born, though involving defects, ought not to be abandoned.'"

Work has been emphasized too much in its utilitarian aspect. I prefer to regard our existence here rather as that of an inspired Artist, who has conceived a magnificent masterpiece, and while the vision is hot within him, he eagerly secures canvas and colours, and commences to limn the outline. His early efforts are somewhat discouraging, his skill and knowledge of Art are at the apprentice level. He finishes his day's work, returns home, perchance to toss about fitfully on his pillow, chagrined by the failure to depict the bare elementary lines of his drawing. But new courage is born on the morrow. He returns to the studio, applies himself to his easel, and manages to master his medium a little. Thus encouraged, he continues, life after life, gaining increasing skill over his bodies of thought, emotion and action, acquiring a superior technique, revealing by degrees the Vision Splendid on the canvas of his personality, a consummate Artist in Life!

In the Middle Ages, when Art flourished in Europe, painters had a number of apprentices in their studios to assist in the minor details of great works, and to learn in the process. It was not enough, however, that a promising pupil should advance rapidly, he was set to assist the newer students, thus passing on what he had learned. So it is with the successful Artists in the Spiritual Life, they do not rest satisfied with their own achievements, but assist and encourage those who aspire to live the Life Beautiful.

Is not the Deity also engaged in executing a mighty Masterpiece in His Universe? We should not, however, unfairly judge His handiwork at this stage of its unfoldment, since it is but half completed! What a magnificent Art Gallery there will be some day in the far future, when

each one of us will be a finished Masterpiece, exhibiting the acme of perfection, yet every picture gloriously, refreshingly different!

So, we are all Brother Artists, and a very real sense of comradeship should bind us all together in this Brotherhood of the Brush!

I went to prison once—to see a prisoner I mean. He happened to have read Theosophical books, and sought to join the Society. "I like your Society," was his opening remark; "you preach Brotherhood. Now what can the Society do for me?" I ventured to suggest that the true meaning of Brotherhood was rather what we could do for others, forgetting ourselves in loving service of our fellows. He saw the point, I am happy to relate, and subsequently, he actually joined the Society on returning to civil life, and proved himself an exemplary citizen!

When the spirit of Brotherhood seeps down into the very depths of our consciousness, it will transform life as completely as a grub is changed into an Emperor butterfly.

Domestic relationships will become less intolerable if not a sheer delight. However trying a particular relation may be, we may resort to the unspoken prayer: "Thank God he or she is no worse!" Maybe this could equally be applied for their part to ourselves!

Children will be viewed with new eyes as Individuals in their own right;—to be reverently regarded, yet to be trained with patience and gentleness to become worthy citizens, imbued with high ideals.

One sees in India the immense value of Religion in bringing true values into life. Even the poorest of the peasants reveal an exquisite grace and poise; small children too, with shapely pots and baskets on their heads, with never a falter, as they tread the highway. In their religious songs, they express the very soul of great Mother India.

On a number of occasions when visiting the weekly Bhajana at the Besant Theosophical School at Adyar, though not understanding the words, one felt the intense devotion and fervour of these hymns of praise to Rāma, Krishna, and other Gurudevas, arising from the large concourse of children of all ages, and at the close, in the Ceremony of the Fire, one felt the answering Blessing from on High to be very real and powerful.

Education today is in the melting-pot. Here in India, it is generally recognized that character matters more than cleverness; public speakers, as reported in the press, are addressing schools all over the country, urging upon the pupils their supreme value to the New Republic as future citizens of uncorruptible character, with high motives of disinterested service of their country. Art is to figure more prominently in all its modes, for in creative expression the energies of youth find ideal outlets.

Religion lags sadly behind in its role of Guide to the Higher Life. It has lost its "punch". We need a whole chain of Mystics around the world, afire with spiritual fervour, knowers of the human heart and mind, knowers of The Wisdom, who have bridged the span between earth and heaven. A spiritual renaissance is surely due to bring Religion back to its true place as the "drop scene" upon the stage of life, an inspiration to lofty living.

Science leaves all else far behind. We are well on the way to the conquest of matter. Atomic energy, when finally harnessed to peaceful purposes, will banish the struggle for existence in short order. The Science of the Self will then engage the best minds, and spiritualized Science will seek Wisdom as the highest form of knowledge.

Theosophy will reveal to the Statesman the knowledge of God's Plan, and show him his true objective, to work for Brotherhood and Unity in world affairs.

The Business Man will by its light see his Dharma to be the sincere service of the community, and he will know that the best business is based on Brotherhood and Goodwill.

The Artist will be inspired to interpret Beauty as the very Face of God, and by his art will convey spiritual truths for the regeneration of mankind.

The Educator will have a new regard for his charges, teaching Divinities to unfold their innate possibilities.

The Priest will seek to realize spiritual truths by a life of utter purity and consecration, thus will he become a true Guide to his flock.

The Servant will find in Theosophy a consolation in the promise of advancement in soul life as he applies himself diligently and faithfully to his allotted task.

The Worker, in whatever field, will seek to lead his daily life in a new spirit, weaving his very self into his labour of love, for he is God's employee; he is a perfectionist, and rejoices in every task!

May I present the finest definition of Theosophy I have yet encountered, not so much as a creed but its expression in daily life, as a closing clause:

Theosophy—"Is the Grace of God in one's life; the Power of God in one's work; the Joy of God in one's play; the Peace of God in one's rest; the Wisdom of God in one's thought; the Love of God in one's heart; and the Beauty of God in one's dealings with others."

+ H. H. BANKS

THE SPIRITUAL SOURCES OF PEACE

By ANNA KAMENSKY

Wars are born in the mind of men; in the mind of men must be built the basis of Peace. (UNESCO)

ALMOST in all countries, the problem of Peace is studied now, but generally in its political, economical and social aspect, not in its spiritual aspect. The important declaration of UNESCO seems to be forgotten. Yet it has touched the roots of all manifestation, showing the deep link of thought with its influence in the world; therefore, the deep role of spiritual values.

"Man is a reed, the weakest in nature, but it is a thinking reed," said Pascal.

"I think, therefore I am," said Descartes.

Both Pascal and Descartes, although different in character and temperament, had realized the value of thought-power, the creator of all the expressions of Life.

The Vedas have sung the power of *Vāch*, the holy Word.

The Gospel of St. John begins with the same affirmation: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. . ."

But before the word is pronounced, there is a thought. Therefore, thought is at the dawn of all manifestation.

This affirmation of Philosophy and Religion is now heard also in the field of Science. Psychology speaks of "spiritual energy" (Bergson); physicians tell us of the helpful influence of prayer (A. Carrel and Ch. Young); astronomers are recognizing the absolute perfection of the movements of the stars and have come to the conclusion that the First Thinker of the universe was the most perfect of all Mathematicians (Jeans, Prof. of Astronomy, Oxford).

Recently, the scientist-biologist, Raymond Ruver, has spoken of "psycho-biology," showing a new point of view on Life. According to him, the inner structure of man presupposes a higher principle than things spatial and temporal. Psychic activity is not a complementary element to life, as it is often believed, it belongs to Life, being its fundamental expression. Things which are under the influence of the senses belong to space and time and are not the whole living being. Thus, biology in its essence seems to be more psychology. If we do not admit a supra-temporal Reality, finality becomes incomprehensible, for Reality is the creator of the whole temporal melody. Bergson had seen the error of the biological explanation, but he associated the idea of evolution with time, giving to it creative power. The creator is not time, but a principle outside time. It is Thought which is the source of all beings. Thus, Ruver is showing us that if we will understand the problem of evolution and of Life, we must admit the existence of a transcendental world, superior to the sensible world. Contemporary science, after the recent discoveries, cannot any more deny the supreme power of thought, which resides in another dimension than phenomena. Science begins to recognize the spiritual sources of Life, conceived as the total sum of all aspirations of the human

soul. The problem of Peace is therefore also a psychological problem.

What is Peace? Is it an armistice and the end of war on the battlefield? Is it a written Convention, signed by the representatives of the governments who have been at war? Is it a new Peace-treaty? Or is it a state of mind, a way of thinking, which shuts out for ever the wish to begin a war?

In every problem there are the Life-side and the form-side. Often the form is taken for the Life, and it is forgotten that Life tries to build its house on solid ground, not on sand. The builders of the New Era are preparing this ground, for they are working in the spirit of Peace. Peace, in its larger and highest sense, cannot be indifferent to methods of work. To create Peace, the loving and constructive spirit of Peace is absolutely necessary. Otherwise, the proclaimed Peace becomes an external and dead form, which under an appearance of security will prepare new battle-fields. The Life-side of the problem is the most important. Therefore it is interesting to study Peace at its real sources, which are spiritual. We must realize that it is not a reconstructed and improved world which will make a better and happier man, but it is the purified and ennobled man who will create a new and better world. When equilibrium is re-established between knowledge and the heart's light, between the immortal Spirit and its ambassador on earth, the personality, the world will know universal Peace, the dream of all souls in love with humanity's happiness. We must endeavour to enter the realm of the Spirit, wherefrom spring the sources of Peace. In proclaiming its aims, the UNESCO said that to solve the problem of Peace we must rise from the material plan to the international and human plan. We would add to this: "and from the international

and human plan to the spiritual plan." Is not man a Spirit? Contemporary psychology has discovered amidst numerous centres of consciousness, belonging to the inferior nature of man, a deeper I, the "real I," the "higher I," with which man is in contact during the better moments of his life. On the summits of our being this contact is realized. There Souls become conscious of their spirituality and are able to consciously collaborate with evolution, for evolution is spiritual evolution. On this evolution depends the real progress of the human race; it is not an intellectual and technical triumph, but an ascension to a higher level of consciousness, a union with the "Divine I".

How do we achieve this ascension?

It is not enough to aspire ardently; we must be ready to make the necessary effort, a courageous and uninterrupted effort, to free ourselves from the yoke of our lower nature and to unite ourselves consciously with the "higher I," the "fundamental I," the "real I," which resides in every one of us and which psychology has now discovered. The union can be prepared for by a progressive effort, a science, called in the East "Yoga" (union), which saints and sages of all times have known. They all teach us to purify our desires, elevate our thoughts, ennoble our actions. There exists a real science of the soul, which we can find veiled in the Bibles of diverse religions. In the East, this science is found in a precise form, teaching a distinct method to help man to grow, passing from a period of purification to illumination, and later on to a union with the Self, the Divine I. He who has entered this new state of consciousness is called the "twice-born". He is symbolized by a bird, who has opened his wings and rises to heaven. In this state man feels a plenitude, an ineffable joy, for man's deepest aspiration is to know himself and to find his true Self. It is the Ātman of the Upanishāds, the revelation

of the Mystery of the Self (Rahāsyā), the key to human evolution. The Way, the Life, the Truth are not only in the Transcendence but also in us; as says the Gospel, "the Kingdom of God is within you". In my book on the *Mystery of the Self*, I have tried to show the effort man has to make to unite himself with his "Higher Self," his "Great Self". When the Great Self awakes, then the man feels he is not only a citizen of his fatherland, but also a citizen of the universe. Then the true spirit of Peace is born, and man will be able to reconstruct his life on the rock of friendship and mutual understanding. Enlightened by the spiritual conscience, man will be the "friend of all beings". In truth, the "Great I" has the keys of the "Kingdom of the Spirit"; he has therefore also the key to the Peace-problem.

The theses of this work are very simple:

- (1) The mystery of the "I" is the mystery of evolution.
- (2) Evolution is an ascension from one state of consciousness to another, higher and higher, during which the "little I" gives place by and by to the "Greater I".
- (3) When man attains the summit, he is in his spiritual consciousness.
- (4) The awakening of spiritual consciousness leads man to the conscious life of the Spirit.

The individual problem of spiritual awakening is therefore also the problem of the New Era and the problem of humanity.

Thus, we can say that the Peace-problem is the synthesis of all syntheses; it can be realized only with the help of man's entire faculties in all fields. The transformation of man leads naturally to the Renaissance of the world, for the new rhythm is a rhythm of peace and of goodwill which naturally plans world peace or the collaboration of all beings for the good of all.

The Serbian poet Mistrovitch describes poetically the state of the Soul of him who goes to the spiritual Sources of Peace, and, having drunk some of the salutary water, becomes its messenger. The poem is called "Dreams".

Dreams of the time, when souls
Shall be as beautiful as you.
When all souls shall be full of stars,
Of stars and flowers.

When the eternal music of the celestial spheres
Will be the inner music of every soul,
When men, women, children will freely love each other
With a pure, holy and ineffable affection,
When the starry sky will be reflected in every heart;
Then everywhere shall be heard
The hymn of the all-mighty Providence,
The hymn of eternal Thought.

Is this dream a simple poetical image and an utopia?
Is there not a real basis for this dream of the "starry heart" in our hearts, revealing to us the laws of unity, of universality, and of spiritual ascension? Is not the corn ripening in the furrows? Is not humanity seeking tragically its way to the summits, where are the spiritual Sources of Peace?

ANNA KAMENSKY

Whenever I see anything significant, I desire to translate it into action and begin it by proper means; and in my view, the principal means of achieving this end is to instruct you in my thoughts.

Edicts of Asoka

COSMIC ORIGINS

By JOSEPHINE RANSOM

(Some of the Deeper Teachings of "The Secret Doctrine")

THE Theosophical Society may be likened to a shrine wherein precious records are kept, and most precious among these records is *The Secret Doctrine*, which contains the modern exposition of the "Ancient Wisdom," the Eternal Truth of all things.

Basic to the teachings expounded in *The Secret Doctrine*¹ are the archaic Stanzas, giving in brief mnemonic form the outline of as much of the occult doctrine as is suited to our age and needs. To Mme. H. P. Blavatsky was entrusted the task of rendering this hidden knowledge acceptable. To her we never cease to pay tribute for what she so greatly accomplished.

In *The Secret Doctrine* it is said that Eternal Truths are recorded in "an archaic Manuscript," on the first pages of which are symbols intended to give some idea of the mystery of cosmic origins. *Isis Unveiled* also began with reference to a very "old book" from which were derived the authoritative "mystery" literature of all times, both in the East and in the West.

"Tradition says, that it was taken down in *Senzar*, the secret sacerdotal tongue, from the words of Divine

¹ All the references in these articles are to be found in Vol. I of *The Secret Doctrine*, unless otherwise mentioned.

Beings, who dictated it to the Sons of Light,¹ in Central Asia, at the very beginning of our Fifth Race; for there was a time when its language (the Senzar), was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the Third Race, the Mānushis, who learnt it direct from the Devas of the Second and First Races . . . The old book having described Cosmic Evolution and explained the origin of everything on earth, including physical man . . . goes no further."

Some of the teachings of this "one primeval universal wisdom" passed into early Christianity through Christian Kabalists and students, and were partially known to several of the Fathers of the Church, who passed them on through the Neo-Platonist and Gnostic Schools, and thus affected the Christian Mysteries—a materialized form of the Ancient Mysteries. This precious tradition was smothered in the days of Constantine, and almost all records of it were destroyed. The last bright days of the Wisdom shone publicly during the period that began with the Buddha and Pythagoras (both about 500 B.C.) and finished with the Neo-Platonists and Gnostics. After that came obscurity, the darkness of which began to be dispelled only in our own day when, under the direction of some Masters of the Wisdom, the Theosophical Society was formed and H.P.B. wrote *Isis Unveiled* and *The Secret Doctrine*. Of course, through all those dark centuries there were leaders and teachers who strove *secretly* to lighten the darkness. It was H.P.B. who *publicly* held aloft the torch of the Ancient Wisdom that its light might once more shine upon all alike.

¹ The Occult Hierarchy.

I propose to deal in three articles with a few of these inherited teachings of the Wise, such as Cosmic Origins; the Man Pattern; and Fohat.

Cosmic Origins

First it is postulated that there is Absoluteness, in which is incomprehensible motion. This Absolute is the One Partless Brahman, Abstract Space, Be-ness—an "Omnipotent, Eternal, Boundless and Immutable Principle," unthinkable and unknowable, the "One Absolute Reality," unconditioned and eternal in Essence in which conditioned manifestation—the Universal One—appears. In the "old book" the first symbol of this is a plain empty circle or disk, ○, a "void," but this Oneness has one absolute attribute "which is eternal, ceaseless Motion"—limitless, ever-present Space—for "there is nothing in fact and reality absolutely motionless . . ." "The 'Parent,' Space, is the eternal, ever-present Cause of All. . ."

This eternal Motion is called Mother Matter, Mother Nature, Parent Matter of the Universe, Space "wrapped in Her Ever-Invisible Robes," which are the mystic Root of All. It is the potential spiritual Essence of Matter, the mysterious "Veil," the everlasting Substance from which all things are made. SHE is the "Divine Wisdom," the all-containing, conditioning aspect of the One. SHE is Mūlaprakriti, the Root of Matter. SHE is the "Immaculate Virgin," ever unaffected as evolution comes and goes within Her. This Divine Mother-Space is "uninfluenced by either the presence or absence in it of an Objective Universe," yet it is the basis of every phenomenon, "the Source of the subtle invisible properties in visible matter"; three of which, when externalized, are named as Sattva, Rajas, Tamas; or Harmony, Mobility, Tension.

So the "plain disk" actually indicates two Principles, which are two aspects of an unconditioned absolute Oneness and form the incomprehensible unity of the "Great Deep". They are abstract Spirit and abstract Matter, the One Existence, "partless" Parabrahman, the Supreme All. They are also aspects of the Everlasting Triad forming Absoluteness and its two attributes. "The first and fundamental dogma of Occultism is Universal Unity (or Homogeneity) under three aspects," or, "Spirit and Matter are but aspects of the One Unity in which they are synthesized".

The next symbol in the "old book" shows a disk within which is a point, $\odot$, denoting the dawn of differentiation, the appearance of potential Space within abstract Space, one of the periodic manifestations of omnipresent Non-Being. This point in the disk represents three powers—the supreme *manifested* Trinity.

Here we may pause to remember that *The Secret Doctrine* often treats simultaneously of not only the almost incomprehensible stages of primal Cosmic conditions, but also of the unfoldment of universes or cosmoses such as ours, which all follow, with variations, the fundamental laws, as do also the corresponding details of man's evolution on this planet. The pattern is in essentials unviolable, whether it is the pattern of an immense Cosmos, a macrocosm, or that of our microcosmic universe. The "Eternities" of the Stanzas are the Life and Substance of "beginnings" as they are in the supernal realms of a sevenfold Cosmos, on the lowest physical plane of which our small sevenfold cosmos operates. For us Root Matter is Physical Cosmic Matter, the Waters of Space over which the Spirit broods (see diagram, S.D., V, 527). Presumably the "Eternal Parent" of the vast Cosmos, after an incredibly long period of evolution, also slumbers for Seven Eternities, as does our septenary universe over smaller

sweeps of duration. By understanding our microcosm we certainly do glimpse the unfoldment of a macrocosm. With this in mind we continue our study of Origins.

Because of the "absolute universality of that law of periodicity" which causes universes to appear and disappear, the ineffable Unmanifested Trinity of Father-Mother and *That* which synthesizes them, and constitutes the Absolute, becomes in our cosmic Dawn the three who are symbolized by the point. These are:

1. The First Logos, the Unmanifested, the Source of the will to manifest.
2. The Second Logos, Spirit-Matter, the "Life" of manifestation; the immortal, imperishable Self in all things—unborn and undying.
3. The Third Logos—the Transformer for Fohat, the basic Intelligence of all manifested operations. Fohat is the *Mind* in eternity; the *Time* "that lay asleep in the infinite Bosom of Duration"; the *Intelligence* that "digs holes in Space," and is thus the Noumenon of matter, and "touches with its swift wing the whole Universe".

There is yet another Three to consider which constitutes the *Phenomenal* aspects of the *Ideal* states of the two previous conditions. That is the Triangle within the Square of the Three in One which makes the Sacred Tetraktys. This Triangle has mystic names in the Vedas: Primeval Fire (*Agni*), the Will of the One; Primeval Air (*Vāyu*), the Wisdom of the One; Primeval Light (*Sūrya*), the Love-Activity of the One. Or, more familiarly, the First, Second and Third Logoi of our supreme Cosmic Solar System, the Mundane Circle. Thus for the Universe, and for man, there are "three periodical Upādhis," vestures or appearances. These three are:

1. The Monadic (or Spiritual), "concerned with the growth and development into still higher phases of activity

of the Monads . . ."; 2. The Intellectual, represented by the Mānasa-Dhyānis (the Solar Devas), ". . . the givers of intelligence and consciousness" to man; 3. The Physical Evolution, represented by the Chhāyas of the Lunar Pitris, round which Nature has concreted the present physical body. "These three are the finite aspects or the reflections on the field of Cosmic Illusion of the *ONE Reality* . . ."

"Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyānis or Logoi. Each is represented in the constitution of Man, the Microcosm of the great Macrocosmos; and it is the union of these three streams in him which makes him the complex being he now is."

These three distinct representations of the Universe, in its three distinct aspects, are impressed upon our thoughts by Esoteric Philosophy as

1. The *Ever-existing* evolving
2. The *Pre-existing*, which produces
3. The *Phenomenal*.

The fullness of the one Reality moves into new relationships. They are "the three Trinities, emanating from the central eternal Germ, and forming with it a Supreme Unity: the *Initial*, the *Manifested*, and the *Creative Triad*, or the *Three in One*".

We have now traced our Origins from the within to the without. Perhaps the word "from" is misleading, we should rather say we have contemplated the infinitely massive movements which are always states of manifestation in their own degrees. For us the without is when the "densest" of the changes of movement constitutes a field of experience in a different way. Reality is not unchanging, only to us it is long, long duration of a state of being; unreality to us is a brief state of duration, though a human span of earth-life may seem of infinite duration

to the microbes that momentarily come and go in a man's physical body.

These three are a golden glory, a "Golden Womb," the "Sphere of our Universe," and are also the composite Prajāpati, or eternal ancestors, bringing with them out of the primeval states the Seven Lords of Being who lie concealed in the Super-Soul "like thoughts in one brain". They are the "Primordial Seven," the "Highest Beings in the Scale of Existence". They are the "Conscious Intelligent Powers in Nature," the mighty Dhyān Chohans.

"To this Hierarchy correspond the actual types into which Humanity may be divided; for Humanity, as a whole, is in reality a materialized, though as yet imperfect, expression thereof." The Hierarchy is likened to an "Army of the Voice," the "utterance of Divine Thought". To the One as to all creatures possessed of Speech—"to pronounce a word is to evoke a thought, and make it present". In their supernal regions the Dhyān Chohans are the noumenal "Synthesis of the Seven Senses". They are the glorious divine counterparts of our mundane existence; they watch over and guide all things from the beginning to the end of a Manvantara. It is for them to work out the PATTERN set by the Triple Logos in whose Nature they are indissolubly existent and to ensure that Spiritual Humanity, "the Spiritual Primeval INTELLIGENCES . . . shall pass through the human stages" in order to become divine fully conscious Gods. For the hosts of these Sons of Light, the Mind-born Sons of the first manifested Ray of the Unknown All, are the very root of Spiritual Man. . . Each Entity must have won for itself the right of becoming divine, through self-experience.

JOSEPHINE RANSOM

THE PATH OF DEVOTION

By G. N. GOKHALE

ALTHOUGH we have to develop all the parts of our Being—Head, Heart and Hand—some people find it more convenient to begin with the Heart, the seat of their emotions, not in the physical but in the subtle body. When a boy has passed the fourth standard and has been promoted to the fifth, we say that he is in the fifth standard; in that sense and in that sense only we are at our age of Reason. Reason restricted to sensuous experience cannot take us very far. Our age of Reason has just begun; and we shall certainly be worthy of that epithet in future. But for the time being, are not the majority of men guided more by their emotions than by their reason? That is why so many of us find it easier to begin with our emotions which we have cultivated to some extent. That is natural. Our emotions have been likened to horses, and the horses by themselves cannot obviously be trusted to take us where we want to go. The Coachman alone can guide them, and so he has first of all to understand the psychology of the horses, that is, the Science of the Emotions. Just as in trying to tread the Path of Knowledge one's great obstacle is said to be the want of a strong Desire (the emotion aspect), so in taking our emotions in hand we have to start with the Knowledge aspect. A foolish mother often does great harm to her child out of sheer ignorant love. All our troubles on this Path, I am afraid, are due to

our losing sight of this fact. And of course this knowledge has to be put into practice. So the third aspect, Karma, has to be constantly kept in mind.

The First Step.—Any person who wishes to tread this Path cannot therefore do better than study or read Dr. Bhagavan Das's *The Science of the Emotions*. It all begins with the outside impact on our consciousness. Some give pleasure, others pain. The memory of these sensations gives rise to likes and dislikes, about various things; and these then crystallize themselves into emotions towards the persons who bring us these impacts. We love one who gives us pleasure, and hate another who causes us pain. As all Life is One, we are only hating some diseased part of our own being. Do we not say "we hate examinations"? Hating the examiner is the next step, when we fail. All impacts from outside, both pleasant and unpleasant, are intended to bring out the best in us. That is the process of evolution. To the true Devotee a hateful person is no worse than a bitter medicine, or a red light in the street. His aim in life is to cultivate his "Love emotion" under all conditions, so that it dominates everything else. He can then see "The One in the Many and the Many in the One," the Goal set out before us.

The Ladder of Love.—If we remember another law of life, "We receive only as we give," we shall see that the cultivation of our emotions must begin at the lower end. If we cultivate "kindness, tenderness and compassion" towards our inferiors, we shall "smile at them, caress them, or burst into tears in sympathy," and we shall find it much easier to be "polite, friendly and loving" towards our equals. Then only we shall be worthy to feel "respect, reverence or worship" towards our Superiors. We begin generally at the other end by worshipping the ALL-HIGHEST while we feel "self-important, scornful, or even disdainful

towards our inferiors" (which is the way of hatred); and then we wonder why God does not respond to our worship! I have called this the "Ladder of Love" only to bring out the great necessity of showing our love towards our inferiors. Without that, all attempts to reach the ALL-HIGHEST are futile. Living in a mixed world as we do, we always get opportunities for practising all the virtues on the ladder. An average mother, who has to deal with helpless babies, necessarily develops tenderness; and that is how she is already on the Path of Devotion at the correct end, and is thus better fitted to approach the Divine. Infant-school-teachers, and other teachers to a lesser extent, have to begin the same way and such people can make great progress on this Path. A doctor has to deal with helpless individuals in a state of pain, and if he begins by sympathizing with them, he can purify his emotions very easily. A surgeon may have even to cut off a diseased limb to save the man's life, but as he does it with the utmost consideration and tenderness, he too can get on much faster than many others, who follow mechanical professions. In essence it is this: "Give and thou shalt be given." The Divine will descend on them faster than they can ascend to receive it.

We Begin at the Wrong End.—Man somehow seems to find it very easy to get hold of every stick at the wrong end. So the Devotee starts not even with Brahman but with *Parabrahman*—"TAT," and as that is impossible to conceive of, we call it God. We conveniently ignore the Immanence of God; instead of trying to understand how God made man in His image, man proceeds to make a god in his own image, with all his own qualities, good and even bad. This man-made God is pleased with a good meal, gets angry if a worshipper does not partake of food offered to him (his *prasad*), and even ruins the man who forgets this duty.

The Hindu makes stone and metal images of God, of His Officials, the Devas, and of His Avatāras, and dresses them in the best clothes, similar to those he wears, and pours out on them, or through them, all the Devotion he is capable of. To the Christian the Cross serves the same purpose, and the Muslim turn his face to the Kaaba, which to him is the holiest spot on earth. All of them are doing the same thing, that is, focussing to one point all their love in the abstract. Man finds this much easier than *facing the concrete* world. A brass image is simpler to feed than the poor hungry beggar in the street; and much more difficult is the foolish brother who demands this and that. Inasmuch as all this worship or prayer turns the mind inward, it is a very, very useful exercise, for the time being. But what we need is a prayerful attitude in facing the world in our daily life. There is the well-known case of Dr. Barnardo who often did not know where the next meal for the orphans in his homes was coming from, but he prayed, and got it. In quoting this instance, let us not forget that Dr. Barnardo began at the right end, with his "Homes for Orphans," and *then* appealed to the Divinity that resides in the hearts of men and women round him. He was not merely bowing down to the Cross, but had taken up his Cross, and was following the Christ, as He commanded His disciples to do. Turning inward even for a short while is all to the good, and enables us to draw on the Power within us, which we often misuse later in the day. It would therefore be foolish to suggest that we should give up worship or prayer; but I do plead for a better understanding of what we are doing, so that we may be more efficient.

Complete Self-Surrender Essential.—To a Devotee the whole creation is but an expression of God's Will and nothing can happen therein, not a leaf can fall from the tree, without His knowledge. He is Omnipresent, Omniscient,

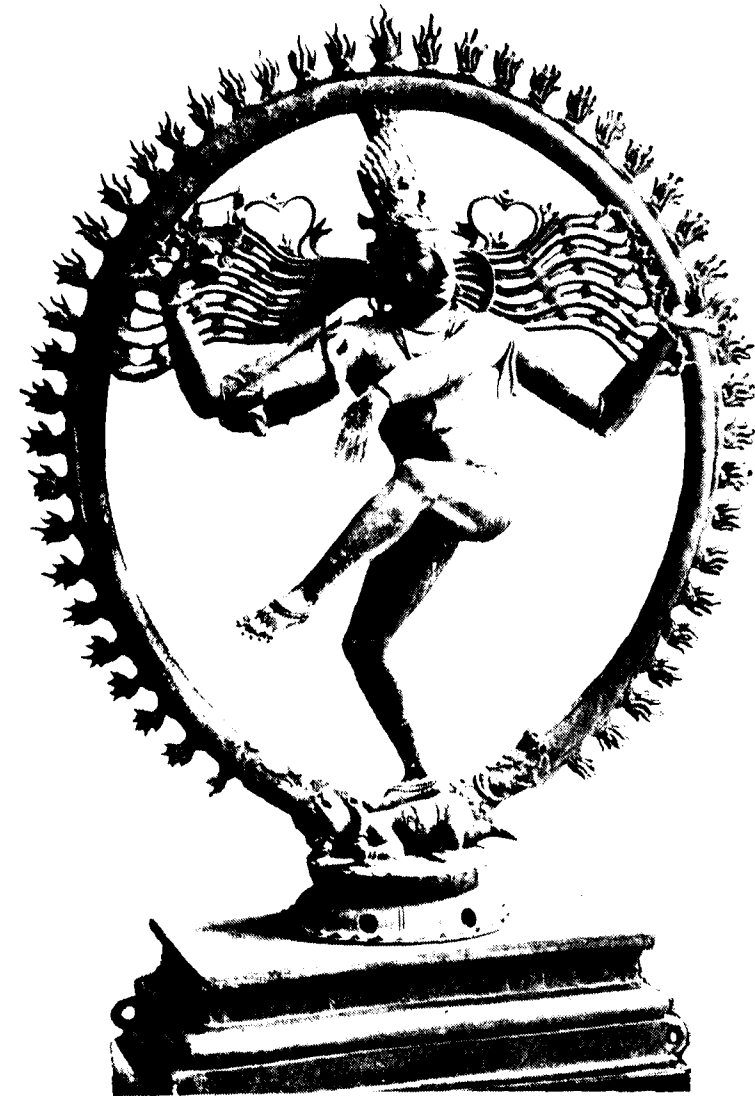
and Omnipotent, or Immanent in His Creation as some of us believe. In Him we all live, and move and have our being. The best course for the Devotee is therefore to surrender himself completely, fully trusting in God's Justice, without fear or favour. Without fear, because the gold within him can never be touched by the fire which burns away only the dross. Even if his lot be painful, the pain cannot have reached him unless he had done something to deserve it; and by suffering it willingly, he can transmute it into power, to do greater good to people. He prays for no favour, because he knows that if worldly happiness comes to him unbidden, he need not reject it; but as a compensation he gives up voluntarily something of his own ease and comfort, to take upon himself something of the pain of others. He must not of course envy other people who are better placed in life; and not ever feel jealous if some of his own companions seem to make better progress. In fact he must give up all ideas of personal aggrandizement, and be perfectly content to be what he is; but at the same time he must work hard to increase his usefulness to others. Alert to take every opportunity, he is constantly watchful, asking for nothing, expecting nothing, but ready to fill any niche in God's household.

Someone has put this very well: "Only when the Devotee dies out, Devotion begins." When the Bhakta vanishes, Bhakti begins. That is the Path of Devotion.

G. N. GOKHALE

All thinkers must recognize that the religious systems of mankind occupy a commanding position amongst the striking and persistent phenomena of life.

W. W.



2. NATARAJA

Municipal Museum, Amsterdam



1. DANCING PĀRVATĪ WITH NATARĀJA

Property of C. Jinarājadasa

DANCING PĀRVATĪ

By C. JINARĀJADĀSA

THE God Natarāja, "Lord of the Dance," is an aspect of the God Shiva, one member of the Hindu Trinity. This aspect is depicted as dancing, and there are hundreds of images of Natarāja, all originating from South India, but now scattered throughout the world in various museums and private collections.

It is not always easy to understand why there should be an image of the God dancing, but one explanation is given that after the creation of the world by the Creator, all its myriad parts were in harmony and working together to perfection. It is this sense of harmonious interworking that is symbolized in the rhythmical dancing by Natarāja.

Invariably the God Natarāja is shown with one foot on a dwarf, who symbolizes evil, with the other leg raised as the God dances. While there are hundreds of images of Natarāja alone, there has so far been no representation in bronze with his consort, Pārvatī, dancing with him. There is a tradition that one aspect of Pārvatī, as the Goddess Kālī, dances before the God and for him.

A unique bronze has come into my possession, showing the Goddess Pārvatī dancing at the same time as the God Natarāja. This is given in the illustration, Figure 1, while the illustration, Figure 2, gives the usual conception of Natarāja. There are a few images of Natarāja without the encircling halo of flames. I have made inquiries concerning

the bronze which has come into my possession, as to what is the conception of Pārvatī dancing with Natarāja. The Superintendent of the Government Museum in Madras has never seen such an image, nor is it depicted in any of the works which contain images of Natarāja. The only trace of a representation of Natarāja and Pārvatī dancing together is in a wall-painting which Dr. J. H. Cousins informs me is in the Palace Fort at Trivandrum, Malabar. In it Pārvatī is shown dancing on the right of Natarāja, and she is bouncing two balls.

An expert on this subject of images, Sri N. Yagnesvara Sastry, when consulted, sent me the following memorandum :

The image is "The Dancing Contest," if I may so name it. It represents the Purānic story of a dancing contest between Shiva and Pārvatī. According to the story, Pārvatī repeated every movement of Shiva and was a match for him, till he performed the Ūrdhva Tāṇḍava, lifting his leg above his head. Pārvatī, who was presumably not dressed suitably for the occasion, gave up the contest out of decorum. The artist has not strictly followed the story in giving the rivals different postures.

Stated in order of importance, South Indian images are valued according to their beauty, antiquity, rarity of subject, iconographic peculiarity, and datability. The present image may be viewed from these five standpoints.

Beauty. Opinions may differ as to what is beautiful, and they change also, but what is beautiful according to the Chola point of view—the tenth century point of view, which is the recognized standard for South Indian sculpture—is fixed, and is illustrated in numerous finds of that period. The present image is not of the Chola type, as the face especially of Pārvatī reveals. The pose of the body—the Āṅgika Bhāva—is also not in accordance with the strict rules of Bharata Nāṭya. It will be conceded that the left leg of Shiva is too low, and the arm positions of Pārvatī not according to old tradition.

Antiquity. As the image is not inscribed, it has to be dated according to certain features associated with certain

periods. The old artists were conservative and seldom permitted innovations, as they were in fear of going to hell thereby. The small halo of flowing hair behind Shiva, the head-dress of Pārvatī, the necklaces of both, as well as their facial type, suggest the modern period.

Rarity of Subject. "The Dancing Contest" has not been discovered so far either in stone or in metal. Rarity of subject has, however, no value in a modern image, since new images on any theme can be made to order.

Iconographic Peculiarity. Sometimes an image which is common in the sense that quite a few exist in the world, such as Natarāja, or Standing Pārvatī, acquires a special value because of some peculiarity it may exhibit in costume, head-dress, jewellery, manner of holding the symbols, etc. The present image depicts many such peculiarities, but they point to modernity, as stated before. The hands of Pārvatī in Mṛiga Shīrṣha, "deer's head," depicting the symbol of a bull or deer, is unique.

Datability. Images which could be dated through inscription or the known features of a period become objects of instruction. Through what is known, many points not till then ascertainable are revealed. Among other points indicating the date of the present image is the Prabhā Maṇḍala, the circular orb round both the figures. It has no Prabhā or the tongues of fire.

N. YAGNESVARA SASTRY

It will be noted that the Goddess is represented as a small figure, but this is the usual artist's convention that the woman must be depicted as being almost childish in stature. This conception has fortunately been given up by the modern Indian artists, for whenever they represent Shri Krishna and his consort Rādhā, the latter is always normal sized, and not dwarfed.

The idea of any member of the Trinity having a consort or female aspect is of course strange to western thought. But in all Indian philosophic thought the two aspects, masculine and feminine, are inseparable. Wherever there

is a Deva or God, there is always associated with him a Devi or Goddess. So, similarly, for the members of the Trinity: Brahmā has as consort Sarasvatī (the Goddess of Learning); Vishnu has Shri or Lakshmi (the Goddess of Prosperity and Beauty); and Shiva has Pārvatī (the Goddess of Protection). The two, God and Shakti, are so interblended in Hindu thought that we find men with such personal names as Sītārāma, *i.e.*, Rāma whose consort is Sītā, Rādhākṛishna, Krishna whose consort is Rādhā. Both Rāma and Krishna were Avatāras of Vishnu. It is noteworthy that when the two names are blended, the name of the Goddess is always put first. It is well known among Roman Catholics that sometimes the name Maria is added in a man's name, as in José Maria, *i.e.*, Joseph-Mary. Apart from José, sometimes Maria is added to names of other saints also.

The bronze of Dancing Pārvatī comes from Tanjore, and is probably three centuries old.

C. JINARAJADĀSA

Therefore, what you should strive for, is the middle path. This middle path is not possible to attain for those who are slaves of envy, non-exertion, harshness, hurry, want of practice, sloth and undue weariness. Hence each one of you should strive to see that these do not get hold of you. At the root of all this lie the two qualities, *viz.*, steady action and acting without haste. In administration, those who get easily tired do not rise up to the level required. You ought to be up and moving and advancing.

Edicts of Asoka

COLLECTIVISM IN THE PROCESS OF EVOLUTION

BY KARL RIEDEL

THERE are three stages in evolution: universality and individuality and collectivity in between. In the course of evolution the universal differentiates into individuals and the individuals integrate back again into the universal, or as it is expressed, the One becomes the many and the many become (consciously) the One again. On this way collectivity arises on the form side as well as on the side of life, for we have diminishing collectivity of group-souls on the descending or outgoing journey and increasing collectivity of soul-groups on the ascending or return journey.

Corresponding to these three stages of evolution are the three states of consciousness (contained within the trinity of the human soul), Ātmā, Buddhi, Manas. Ātmā is universal consciousness, Buddhi comprises a collective consciousness, whilst Manas represents the individual consciousness. Hand in hand are the two splitting up processes—on the life side, when God is on His Way to become Man, He comes down from His ātmic Heaven, “crosses” the life-stream of buddhi to become the One Great Individual or Heavenly Man, comprising all the single human units within Himself; and on the form side the differentiation into ever fuller developed, more complicated

and varied classes and species in the kingdoms of nature, from the universal mineral kingdom, through the vegetable and animal kingdoms, until in Man differentiation has reached its climax and the single human units have reached individuality.

Within our world-period this process of "God becoming Man" covered the first third of the period at the middle (and high-point) of the Third Race, when the human forms stood ready to be fructified by Spirit, the link was made between Spirit and matter, and the manasic sparks flashed forth.

During the second third part of the world-period the individual, the human being, had to be developed in the outer world or in the personality. Again we see a similar process taking place, not through the kingdoms of nature but within the human races. These races (and the individuals comprising them) had to become ever more specialized as regards the outer evolution, and also ever more unique as regards the inner development, until individual uniqueness was reached. So we see the development of ever more differentiated and specialized groups of men from the Third to the Fifth Race, whilst at the same time again the way from the physical *via* the astral to the mental was crossed, but now not through the kingdoms of nature but through the vehicles of the outer man, the human personality. Within these differentiated races, sub-races and branches (corresponding to the group-souls of the kingdoms of nature) every single individual took his own special course of evolution, made his own unique series of incarnations and therein his own experiences, learning thereby his own specified lessons. Of course the first lessons were more general, the same for all; but later every single individual had his own course in accordance with his own future destiny (as a Soul). In this time of establishing ever

more differentiated groups and individuals, the law of the brute reigned among humanity, as it reigned during the first third of the world-period; it was the law of struggle and power used to overwhelm the weaker ones, to make them subservient and sacrificing them for the benefit of the stronger. But even thereby, certain lessons were learned, karma worked, and consciousness became active in arousing conscience. But here, again, differentiation took place; some learned quickly, but some were slow. Great Teachers, who came to help mankind to understand the "laws of life" and so to make easier the lessons of the "school of life," had to deal with groups of men and individuals, different not only in capacity but also in goodwill; some made progress quickly, some others lagged behind, whilst the great bulk always reached an average standard according to the Plan of evolution for the greater Whole, the Race.

Today this greater Whole, this bulk of humanity, is entering a difficult transition period. The final third of our world-period has begun; standing at the middle (the high-point) of the Fifth Race, we are on the ascent now, as we were on the descent at the middle of the Third Race. At that time God became Man in mankind; now Man has to become God again—through us, the individuals in Him, the One within the many. Man as a personality has finished his evolution; the personalities of men have become strong and differentiated enough; differentiation in mankind has reached its climax; a further differentiation would lead to crystallization and death for the higher life. Therefore now the personality has to become subservient to that higher life, to the trinity of the Ego or the Soul, who has to develop the aspects of Manas, Buddhi, Ātmā during the remaining Fifth, Sixth and Seventh Races. Therefore *integration* must begin now.

There are however two great obstacles in the way of groups (or organizations) of men and of single individuals (composing them), obstacles arising from a personality which wants to go ahead its own way as before, becoming thereby stronger yet (at the cost of others). Egoism and materialism represent manas directed downwards into the astral (selfhood, egoism) and the physical (materialism). But now after passing the critical point at the middle of the Fifth Race, manas has to be directed upwards from earth to heaven, from matter to spirit, and thus selfhood, egoism and materialism have to be replaced by selflessness or altruism (Buddhi) and spiritual aims (Ātmā). The law of the brute, struggle and power used to overwhelm the weaker ones, is out of date, and the law of the higher man (who is aiming at becoming God, *i.e.*, one with all his brethren) has come to reign evermore: peace and power are to be used by the strong to help the weak, service and sacrifice are to be rendered by the elder for the benefit of their younger brethren.

The way leads back now from individuality over collectivity to universality (or to a higher unity) again. *Collectivism is therefore in the process of evolution*, and the situation in which mankind finds itself today can be understood only by such considerations. The many have to become one again. Therefore, there must be evolved community (the single parts united into ever more widening harmonized groups), or collectivism. This state has to be reached in the outer world as well as in the inner, on the physical plane and on the spiritual. It means not a desire for a far-away heaven, but a rising in consciousness into a higher world, whilst living in the material, to bring that heaven down to earth, to build here anew in accordance with the greater realities there. For that higher world, into which we have to raise our consciousness, is a

common world beyond individuality, a world of a common life, which we share there, becoming ever closer united in soul-groups, which ensoul the human and higher kingdoms, evolving them by integration in the outer world (similar to the group-souls, which ensoul the kingdoms of nature, evolving them by outer differentiation). Hence the necessity here in the outer world, for furthering co-operation in a friendly spirit, or "brotherhood," strengthening common aims in all the fields of human life, bringing together nations, religions and cultures in world-wide organizations, establishing a world-government, a world-religion and a world-culture. Differences must be settled (such as between religion and science), and overshadowed by a common purpose and a common goal.

This spirit is now brooding over humanity. The Future casts its shadow into the Present. But as mankind as a Whole, or the majority of incarnated individuals, are not yet ready to think in the broader terms of a common Whole, and are hindered much by their personalities with egoistic and materialistic tendencies, the higher influences aiming at the transmutation of conditions according to the image of the approaching future are barred, and ideals often perverted into their contraries. The difficulties are greater the farther away in the future lies the ideal to be realized. There is no contradiction between individuality and collectivity; there must remain individual freedom within the frame of collective activities, (by which each individual can contribute his individual uniqueness). "Together but differently" (as Dr. Arundale said) has to be the watchword for the future; activities of individuals and groups of individuals must be united in hierarchical order by common interests and common aims. We Theosophists have a description of an ideal community, an "ideal communism" or collectivism

in the picture of the "Colony" of the Sixth Race, given by Dr. Besant and Bishop Leadbeater. But even the Seventh Race, in which self-determination (or perfect freedom) will be possible for each individual in a highly evolved humanity, has cast its shadow already into the present, but looks chaotic under present conditions as anarchism. Only individuals, who have become one with the Whole, can safely be granted the full right of self-determination, which then and only then will work naturally in harmony with the interests of the Whole.

Thus we are passing through a strenuous, dangerous and also testing period, but it is the difficult yet noble task of the vanguard of humanity to lead mankind through this critical situation. We are in the midst of the fight; the forces of the personality meet and have to meet the forces of the Egoic light, within every one of us as also within mankind as a Whole. The forces also of the personality of mankind as a Whole stand against mankind's greater Ego, the Over-Soul. But this Over-Soul, represented by the Great Hierarchy, together with all men of "good will," stands ready and will bring peace and final victory. And therewith will begin a new and better age, which will lead mankind back to God again, the many united within the One, in whom they live and move and have their being.

KARL RIEDEL

THE EGG

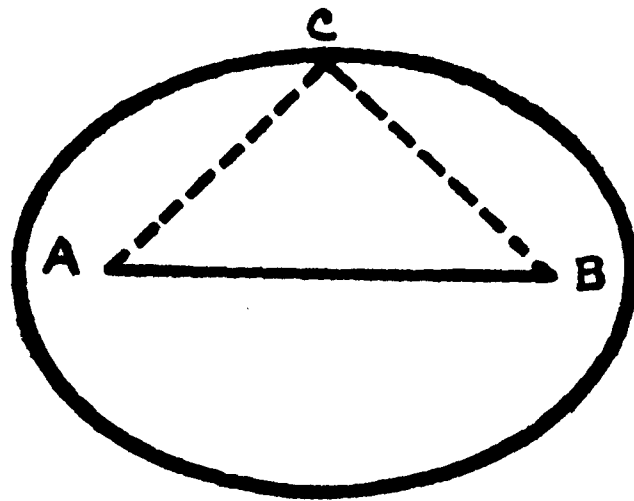
By J. E. REID

AMONGST the Greeks, Arabs and Indians, and also in ancient times, the Egg was revered, not only in respect to its inner mystery, but also on account of its form, which when viewed from the end presents a circle, the symbol of eternity, and from the side, an ellipse, a symbol of manifestation. It is interesting to take the Egg symbol further and try to understand the reason why it occupied such importance in antique thought.

H. P. B. says: "Whence this universal symbol? The Egg was incorporated as a sacred sign in the Cosmogony of every people on the earth, and was revered both on account of its form and of its inner mystery. From the earliest mental conceptions of man, it has been known as that which represented most successfully the origin and secret of Being. The gradual development of the imperceptible germ within the closed shell; the inward working, without any apparent outward interference of force, which from a latent *nothing* produced an active *something*, needing naught save heat; and which, having gradually evolved into a concrete living creature, broke its shell, appearing to the outward senses of all as a self-generated and self-created being; all this must have been a standing miracle from the beginning." (*The Secret Doctrine*, Vol. 2, Section 6.)

It will be seen that the germ within the egg develops into the likeness of its source, and though it is

incomprehensible to all of us, it is a divine operation. But how long will it be before the scientist's attempts to interfere and introduce other factors in the germ may produce abnormalities into the world? Who knows! It is interesting to learn that long ago we humans came out of eggs, and like the present-day chicks, were able to walk and run. But today the egg is retained in the female womb, and the child after birth is further nourished by the mother.



It has not, perhaps, occurred to us that the ellipse grows from a three-sided geometrical figure, such as a triangle. No skill is required to enable this figure to be outlined on paper. All we have to do is to fix ordinary pins at A, B and C as indicated on the diagram. Instead of resorting to a pair of compasses and drawing it from three points or centres, we fasten a piece of thin twine or thick thread round the pins, and knotting it, produce a closed circuit. When this is done, remove pin C, and with a pencil, keeping the twine tight, trace out the figure as shown. Architects have used this method of drawing the ellipse because it gives a much sweeter curve, and there is no hardness at the haunches which is the case

when compasses are used. *It will be seen that the sum of all the sides remains the same though two angular positions have been altered.* It will also be noticed that the line AB never varies like the others. Though this method of drawing the ellipse is not unknown to students of geometry, it assumes a new significance to Theosophists, because it "typifies the Great Circle, O, itself a symbol".

In the *Bhagavad Gītā*, (X, 42), there is a significant passage. "The Blessed Lord said: But what is the knowledge of all this to thee, O Arjuna? Having pervaded this whole universe with one fragment of Myself, I remain." I venture to say that the "fragment" comprised by the line AB, may be a minute portion of the *eternal measure* alluded to. What then is life? In the fertilized egg there is life, and life is motion.

If the circle is a symbol of eternity, is it too presumptive to suggest that life in manifestation is a duality? On earth we have male and female forces as an indubitable exigency to all created things. Now if the Egg diagram is held vertically, it depicts the pillar and the circle.

"The Pillar and Circle (IO), which with Pythagoras was the perfect number contained in the Tetraktys, became later a *pre-eminently phallic* number—amongst the Jews, foremost of all, with whom it is the male and female Jehovah." (*The Secret Doctrine*, Vol. 4, Section 3.)

"But the Logos who stands behind our solar system . . . has, as His emblem, the circle intersected by the perpendicular straight line. When analysed, this symbol resolves itself into the pillar and the circle—in other words, the number 10. This then is the monogram of our Logos—of our system of evolution when brought to perfection" Williamson, *The Great Law*, Chap. XIII).

J. E. REID

THEOSOPHY AND STATECRAFT

By GEOFFREY HODSON

EQUALLY with the religious leader and educator, the statesman and politician must be a dedicated human being. The welfare of constituency, nation, race is his first preoccupation as self-advancement for personal profit is his last. The elimination of self-interest is the discipline required of him, and self-examination and direction as to motive in every public and private act is its most efficient form. Only when self-interest is entirely eliminated can a public servant reach his greatest heights of both character development and service to his Cause. Group and class interest must follow self-interest until the intellect can never be influenced by a hair's breadth for such considerations.

Universality of outlook, therefore, is the characteristic of the ideal statesman. He sees the world as a whole and all mankind as one. He accentuates unity and diminishes disunity wherever they exist. Party may be necessary to preserve balance and fair representation, but political allegiances must never over-ride public welfare. Small groups to advance aspects of the general cause may be useful, but political cliques, plotting the benefit of the few at the expense of the many, are anathema.

Knowledge is essential to successful statesmanship in the New Age, and man himself is the chief subject of which knowledge is required. The threefold nature of man—body, intellect and spirit—must be understood, and that understanding must be the foundation of all statesmanship. The

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body is the temporary vehicle, in the physical world, of the mento-spiritual Being who is the true man. Bodily welfare, health and security are therefore important. Intellect and Spirit conjoined constitute the true man for whose benefit—evolutionary progress—physical conditions are planned.

This true Man, of whom the statesman is the servant, is an unfolding being. Age by age, race by race, and life by life, the Inner Self of man evolves nearer to the stature of the perfect man. In order that evolution may be hastened for humanity, physical existence and experience—the major means of progress—must be made as educative to the Inner Self as possible. Inner unfoldment is marked by expansion of consciousness, widening of outlook, development of faculty, capacity, aptitude, by fine character, and in general an ever-increasing spiritual power, wisdom and intelligence.

One of the first major causes for which the modern statesman should labour is the reduction and final elimination, as a characteristic of human life, of cruelty and pain and fear of these. For pain and fear drive back the Inner Self from manifestation through the body, constrict the psychical development, and coarsen the nervous constitution—all of which experiences are most undesirable. The statesman of the New Age is above all things a humanitarian, and the banishment of the fiend of cruelty and the spectre of fear is his major vocation.

Fear of economic as well as domestic insecurity, of adverse discrimination in law and the social structure, fear of disease major and minor, fear of personal failure—these fears psychically constrict the bodily man and therefore delay the inner unfoldment. They may be removed from human life by wise legislation to ensure security for all, as happily is becoming the trend, health for all, a suitable field of work for all, and a sound preparation for life for all.

Education therefore assumes almost supreme importance in modern planning for human welfare. Education is undoubtedly both foundation and keystone of any ideal state as of an ideal world. Ministers and Directors of Education, Principals, Professors, Tutors and Teachers are the builders of that ideal; human beings are the stones, and human character is the cement by which all is stably erected and held in place.

Education is of two orders, namely, that for the limited, temporary, bodily man, and that for the limitless, eternal Self within. The former accentuates acquisitiveness and a separative personal outlook. The latter accentuates contribution and the unifying impersonal attitude towards life. Education for the unfoldment of the Inner Self is the highest educational ideal, and the statesman's task is to plan a system designed to that end whilst still fitting the scholar for successful living.

The relationship between capital and labour is still the subject of disagreement and conflict. The problem urgently needs to be solved. The two principles already enunciated provide the solution. The spiritual unity of all human beings, and spiritual unfoldment as the purpose of life—if kept to the forefront of all conferences and discussions by all parties—would unfailingly provide the correct and practical solution. The policy which conforms to unity, and the practice which provides conditions helpful to inner unfoldment, are always the right policy and practice. Mutual consideration and the general welfare should be the prime characteristic of all conditions of human labour and the use of the power of money; so also every other department of human activity and inter-relationship which is under the direction of National Law and the National Lawmakers.

GEOFFREY HODSON

A NOTE ON REINCARNATION

By MADELEINE POWELL

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.—Psalm 146, 4.

REINCARNATION implies the belief in an immortal Man, or Thinker, within a body of flesh. Then, the logical and obvious definition, derived from the word itself, is as follows: Reincarnation is the process whereby that immortal Man puts on, again and again, a body of flesh for the purpose of manifestation in our universe of matter.

Reincarnation is for some a theory, for others a personal experience. The value of both the theory and the personal experience of Reincarnation can be doubted, or even rejected, on the ground that Science explains away the matter. The scientist's latest conception of the universe is that the universe has been created by an act of thought and is of the very nature of thought:

"Mind no longer appears as an accidental intruder into the realm of matter: we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not of course our individual minds but the mind in which the atoms, out of which our individual minds have grown, exist as thoughts."

Thus writes Sir James Jeans in *The Mysterious Universe*. It is very near to saying that the universe is made

of "such stuff as dreams are made of," images projected by the mind of a THINKER, or DREAMER, upon space as a screen. Man, being made in the very image of his Creator, is also at the centre of a universe of his own making, a microcosmos built of his own thoughts and feelings; and his own relation to his microcosmos is similar to that of the ONE THINKER to His Macrocosmos. So then, the events of birth, death, reincarnation—chosen among other events—cannot possibly occur as they seem to us. Mind-pictures, dreams, images as they are, they seem real because the Thinker merges or sinks his consciousness into them—just like the people watching the cinema pictures who can share so deeply in the emotions simulated by mere shadows on a screen that the story of the film is true for them while it lasts.

Now, from our definition given above of Reincarnation, one naturally infers that Reincarnation is a process of Time. But, here again, the new scientific conception of Time forbids us to understand it thus. Time is both space itself and a dimension of space. All dimensions of space are also planes of Consciousness, and the lowest of these is the physical. If with one's imagination it is possible to compare the consciousness of the higher dimensions of space to the panorama one may enjoy from some mountain height, then the consciousness as restricted to the physical plane could be approximate to the narrow landscape to which one's view is limited when walking across a meadow enclosed by hedges.

So then, to give, first, a definition of Incarnation more in line with the new theories of Science, one could say: Incarnation is the cutting off of the Thinker's, or Immortal Man's, focus of Consciousness from the higher dimensions of space and the fixing of that focus upon the plane of a lower dimension, the plane of dense

matter (so called). Then, Death would be the reverse process, and Reincarnation the recurring alternation of the two events. And because there are in space a number of dimensions which the Thinker may use to project or recall his thoughts, these same terms of incarnation, death and reincarnation may be given to every alternative he enjoys for expanding his consciousness in any one of the dimensions of Space—transferring it to one dimension above (*his breath goeth forth*), or returning it to one dimension below (*he returneth to his earth; in that very day his thoughts perish*). There are among us, even now, men who have evolved their consciousness to such a degree that they are able to transfer it at will from one plane to another. Then they have the means of proving to themselves the value of J. W. Dunne's "scientific argument for immortality" as expounded in his two startling books, *Nothing Dies*, and *The New Immortality*. While the universe lasts everything exists in an Eternal Now:

"Nothing which has been passed by the time I 'now-mark' dies in real time. A rose which has bloomed once blooms for ever" (*Nothing Dies*).

This means until the end of the Day when the DREAMER shall withdraw His Consciousness away from His Dream. Then, the story depicted upon the screen of space will be over, because this withdrawal of Consciousness will mean the wiping off out of existence all the planes of manifestation, and will be according to His foretelling: "*Heaven and Earth shall pass away but my Word shall not pass.*"

So, birth, death, reincarnation are all contained one within the other, and relative. To make this clear let us take birth and death alone, and, once more, look for an illustration. We find it in the pattern made by two interchangeable colours in the texture of a silken curtain, for example, of two complementary colours: blue and

gold, or crimson and green. If a breeze passes through the curtain the cloth undulates, waves, rolls upon itself, wreathes; it shimmers, glistens, gleams; its two intermixed colours appear to divide, to separate and change place one with each other. But such pattern as is woven into the curtain does not change. Thus we may also imagine our universe of manifestation as a curtain or veil of two intermingled colours, birth and death, which, by the effect of the Great Breath, may appear to follow one upon the other, change place one with the other. Yet, they are one, and the pattern they make upon the ever-undulating veil of the universe—the Film that unwinds itself ceaselessly upon the screen of space, and in which men and women are the shadow actors—remains unchanged, unaffected, uninterrupted. Incarnation, death, reincarnation are dreams within the One Dream, creations of

“The invisible Mâyâ, builder of the world,
Hope and memory, dream and reason,
The one eternal and holy Illusion.”¹

MADELEINE POWELL

¹ Translated by M. P. from “Bhāgavat,” in *Poèmes antiques*, by Le conte de Lisle:

L'invisible Maya, créatrice du monde,
Espoir et souvenir, le rêve et la raison,
L'unique, l'éternelle et sainte Illusion.

OUR BLESSINGS

By ELISABETH SEVERS

I SOMETIMES wonder if we, members of the Theosophical Society, sufficiently value our blessings or even realize we have blessings to value. Familiarity with Theosophical teachings has perhaps dulled their worth, or minimized their significance.

Do we ever stop to wonder—unfortunately it is true that today many have very little time to wonder, but to wonder is good for the soul—what our daily lives would be like if we had never come in contact with Theosophical teachings, had never even heard of the existence of the Ancient Wisdom?

Having many friends and acquaintances outside the Theosophical orbit, I find that those of them who take a deep interest in the political and social problems of the day are often in a state of pitiable distress. They complain they do not understand the new conditions they find themselves obliged to accept; their customary modes of thought are out of date and their way of living totally changed. In a word, they cannot reconcile themselves to the present world conditions.

Religion does not seem in many cases to be of much or any value or comfort, though they are generally conventionally orthodox. Being mostly quite ignorant of either Spiritualistic or psychic developments, they regard as fantastic the idea that knowledge of after-death conditions

is possible and has been obtained. One acquaintance remarked to me: "We know where we are now, but we do not know what the conditions will be when we die." This is a very general attitude. And so death is regarded with fear and foreboding, instead of being welcomed as a friend and deliverer from a worn-out vehicle, as the Christian form of Burial Service cries triumphantly: "O death, where is thy sting? O grave, where is thy victory?"

Of such distress it is one of our blessings to be ignorant. For peace of mind is surely the great blessing our membership of the Theosophical Society has bestowed upon us. It is probably true that many of us also find present physical conditions of daily life troublesome and difficult. But we have come to realize that we ourselves are responsible for our physical setting, that it is meant for our education or for working out some bad debt, and that our best course is to accept our surroundings as cheerfully as possible, for cheerfulness should be our rule of life. There is no reason to grumble.

How sane and practical is the Theosophical teaching as to repentance and remorse: "A Master once remarked that the repentance which is worth anything is the resolve not to do it again." And to try to work that resolve so deeply into our present consciousness that it will shape our character in succeeding incarnations, is worth the doing. Many of our members—including most certainly myself—have found this aspect of repentance of sin of great practical value. Instead of endlessly crying "Mea culpa, mea culpa," it inspires one to be up and doing. We cannot undo the past; but if we accept it and its consequences the past loses its power to distress and deride us.

It is most important, I consider, to relate our Theosophical teaching to the happenings of daily life—to show of what practical value it is not only in the great, the

important affairs of men and nations, but in quite insignificant homely daily details.

Dr. Besant so often emphasized the fact that ignorance and selfishness lie at the root of all sin and suffering. Ignorance of the spiritual values in life, ignorance that there is any spiritual life at all, has resulted in an appalling materialism which marks vast numbers of people. This materialistic outlook on life leads to an intense and very widespread selfishness, for material gain is seen as the principal object of life. Hence the feverish pursuit of personal desires quite regardless of how much suffering is thereby caused to others. We who believe that we are Souls who have physical bodies to act as our representatives, that man is a Spirit that emanated from the Power who has brought the Universe into being and maintains it on its age-long course, that it is a fact that men are "sons of God, heirs of the Kingdom of Heaven," and that it is impossible to sever this divine connection, however sinful, weak or ignorant we may be—have indeed received a blessing.

To see the present appalling state of the world as the birth-pangs of a new and in time we hope and expect an improved civilization, does away with forebodings of evil and despair as to the future. We look forward to the better times when the suspicion and distrust now so prevalent among practically every nation—and both are dangerous causes of war—are replaced by trust and friendship and general goodwill among both nations and individuals. This possibility, which seems so very distant at present, will only become a reality when the Buddhist sense of Unity, of brotherhood among all the children of men, becomes a more general characteristic of the leaders of the future and so in time influences the masses. We accept no eternal hell for any son of God. There are no "miserable sinners,"

no one is irretrievably wicked. There are only the ignorant and the weak. There is eternal hope arising from the certainty that man can and will show out in practice, the God he now is in essence; Man becoming, as the fruit of countless incarnations in matter, the God who has shed his chains and is joyously active in his divine existence.

I recognize the blessing of that good Karma which quite by chance as it seemed—if there is such a thing as chance, which I take leave to doubt—led me to hear my first Theosophical lecture at Queen's Hall, London. Mrs. Besant, as she was then, was the speaker, and I gratefully acknowledge that this event in my life laid the foundation of the many blessings, many more than here enumerated, which I have received from my membership in the Theosophical Society.

"In the actual world, the painful kingdom of time and place, dwell care and canker and fear. With thought, with the ideal, is immortal hilarity, the rose of joy. Round it all the muses sing" (Emerson).

Finally, to take a slight liberty with R. Browning's well-known lines:

"God's in His Heaven,
All is and will be well with His World."

ELISABETH SEVERS

A statue has never yet been
set up in honour of a critic.

SIBELIUS

REVIEWS

The Soul's Growth through Reincarnation: Vol. I. *Lives of Erato and Spica*; Vol. II. *The Lives of Orion*; Vol. III. *The Lives of Ursa, Vega and Eudox*; by C. W. Leadbeater. Edited by C. Jinarajadasa, T.P.H., Adyar, price Rs. 8-8-0, Rs. 8-8-0, and Rs. 8 respectively.

These three volumes containing the stories of the past lives of six different individuals are a definite contribution to the proof of the truth of the theory of Reincarnation.

Here we find graphically told the events of successive lives of normal, ordinary people. We read of their struggles, their failures and their successes; of how they lost opportunities and how they sacrificed themselves for those they loved. The gradual working of the Law of Karma is illustrated in their recurring mutual relationships, in the building of faculty and the rewards of spiritual aspiration.

In addition to the human interest, there is information for the historian, and a field for research into the social conditions many thousands of years ago, which are described or implied in the course

of the life-story of an individual. We also gain glimpses of the geography of the world in those days as we visit the various countries from China to Peru and from Egypt and Greece to Canada and India.

The stories have good entertainment value, and some would make fine scenes if dramatized along the lines of J. B. Priestley's play "I Have Been Here Before".

In reading these books one learns many lessons and realizes vividly the truth of the continuity of life proclaimed in the *Bhagavad Gītā*, so well translated by Edwin Arnold concerning the death of the body:

"So putteth by the Spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh."

Death is here seen as the falling asleep at the end of a day and as the gateway to further experiences.

In each volume there is an Introduction and Notes by the Editor, C. Jinarajadasa, which add very much to the interest and value of the books.

E. W. P.

Introduction to Zen Buddhism, Forewords by the Editor and C. G. Jung, pp. 186, price 8s. 6d. ;

The Zen Doctrine of No-Mind, foreword by Christmas Humphreys, pp. 155, price 10s. 6d. ;

Essays in Zen Buddhism, First Series, foreword by Christmas Humphreys, pp. 888, price 15s.

Being the first three volumes of the Collected Works of D. T. Suzuki, D. Litt., edited by Christmas Humphreys, and published by Rider in 1949.

The three books mutually explain each other and together give a fairly authentic and accurate account of the history, the school, the methods, and the goal of Zen Buddhism. The forewords throw light on different topics dealt with in the treatises. What Mr. Humphreys writes on Prof. Suzuki's personality has the stamp of intimate knowledge and veracity. And he says: "Dr. Suzuki writes with authority . . . When he speaks of the higher stages of consciousness he speaks as a man who dwells therein . . . To those unable to sit at the feet of the Master his writings must be a substitute."

Prof. Jung's criticism is offered to the modern intellectuals. He refers specially to the students of the West who he thinks are rather chary to feel "implicit trust in a Superior Master," who have hardly any faith in "a greater human

personality," and who could not "boast of believing in the possibility of a transformation experience paradoxical beyond measure".

In his opinion "becoming whole" is foreign to their nature. Such an attitude is very rampant amongst modern men and women. If the vigorous discipline enjoined by Zen is too much for them, they are also warned that there is no "cheapness in Zen". "Neither does Zen," says he, "play about with complicated Hatha-yoga techniques, which delude the physiologically thinking European with the false hope that the spirit can be obtained by sitting and by breathing. On the contrary, Zen demands intelligence and will-power, as do all the greater things which desire to become real."

The value of Zen, particularly at present, lies in the fact that it approaches the live and vital problem of religion, which is a way of life, in quite a novel fashion. Though it has all the advantages of being rooted in the hoary traditions of Hinduism and Buddhism, though the phraseology and nomenclature used to express the spiritual life are actually the terms of the above faiths, all these are brushed aside when the crucial crisis of Zen experience supervenes—the Satori or the "Abrupt Awakening". This is the only

criterion which Zen recognizes as enlightenment.

A student of comparative religion may liken Zen to a sort of mysticism, a basic truth which is the foundation of all religions; while to the scientific investigator of the psychology of religion, Zen offers a new method of understanding human consciousness.

Prof. Suzuki as a scholar has given the genesis of the Zen sect, and has traced its development through many Masters of Zen over a period of more than a thousand years. Their teachings as preserved in Zen records are given at length, while a very detailed description of Zen Monasteries and their disciplines finds its proper place in the whole scheme of Zen.

A few more characteristics peculiar to this way of life need to be mentioned here:

1. Right understanding of the relation between Prajñā (Knowledge) and Dhyāna (Meditation). In the Zen School of training Prajñā precedes Meditation as against others in which Prajñā follows Meditation. On this point Prof. Suzuki is quite emphatic. He says: "My own viewpoint is that of the intuitionist and not of the quietists, for the essence of Zen lies in the attainment of Satori."

2. "Seeing into one's self-nature" is not a process of growth

by gradations. It is a sudden awakening. This is Prajñā, "abruptly seeing" or "seeing at once". This does not take place as the result of reasoning, but when reasoning has been abandoned as futile, and psychologically when will-power is brought to a finish.

8. Hui-neng, one of the Zen Masters, has summarized the Zen teaching thus: "I establish no-thought-ness as the Principle of my teaching, form-less-ness as the Body, and abode-less-ness as the Service."

To conclude, Prof. Suzuki says: "Taking it all in all Zen is emphatically a matter of personal experience; if anything can be called radically empirical, it is Zen. No amount of reading, no amount of teaching, no amount of contemplation will ever make one a Zen Master. Life itself must be grasped in the midst of its flow; to stop it for examination and analysis is to kill it, leaving its cold corpse to be embraced . . . Therefore I make bold to say that in Zen are to be found systematized, or rather crystallized, all the philosophy, religion and life itself of the Far Eastern people, especially of the Japanese."

Each volume is provided with an Index, and this enhances the value of the three books for study.

C. S. T.

My Indian Years, 1910-1918, the Reminiscences of Lord Hardinge of Penshurst, K.G. P.C., G.C.B., G.C.S.I., G.C.M.G., G.C.I.E., G.C.V.O., LL.D., Murray, London, price 10s. 6d.

Eminent in the Diplomatic Service, Lord Hardinge's long cherished ambition, this frank autobiography reveals, was to become the Viceroy of India. And when he was appointed to that exalted post, his aspiration was to become a great Viceroy. And so the Gods provided him with many opportunities to distinguish himself, for his Viceroyalty covered important events in India's history, such as the King-Emperor's Coronation Durbar at Delhi, the transference of the capital from Calcutta to Delhi, the growing power of the National Movement and national feeling, the First World War in which India for the first time became involved in European warfare. The Gods also provided overwhelming personal misfortunes—the bomb thrown to assassinate him as he was making his first State Entry into the new capital wounded him badly; then the loss of his dearly loved wife, and of his elder son who died of wounds in the war. In this book of only 144 pages Lord Hardinge tells a great deal about the important events, about the Viceroy's daily life and work and problems, his tours and holidays

and visitors, about the bureaucracy, and about the country, her people and her princes. Every chapter presents a rapidly moving picture but also gives intimate details, anecdotes, interesting incidents and information. For those who were interested in the events and persons and circumstances described in the book and remember how they appeared then, it is most fascinating to look at them now from the Viceroy's viewpoint. Undoubtedly Lord Hardinge served India wholeheartedly and courageously, and he deserves to be called a great Viceroy. It seems amazing to the Theosophist and such a pity that with all his genius and integrity Lord Hardinge never understood Dr. Besant and so did not appreciate her work for India. As an author Lord Hardinge's style is brilliant and simple, and the book is very readable both as impersonal history and as a very human story. There are 12 illustrations.

D. R. D.

Vedanta Jyoti, by Swami Sivananda, Rishikesh, Himalayas, price Re. 1-12-0. Meditations are given for advanced students of Jnana Yoga as well as a chapter on "Vedanta in Humour" in which the principles of Vedanta are set forth for those whose minds run only in the humble words of modern conversation.

A. S. D.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

APRIL 1950

THEOSOPHISTS AT WORK

By the Recording Secretary

Adyar

The Vice-President, Mr. Sidney A. Cook, with Mrs. Cook left Madras by air on March 22nd. After an overnight stop at Nairobi in British East Africa, he has arrived at Johannesburg in Southern Africa, where he has commenced a month of work with the members and the public of that Section. Meetings are scheduled for Johannesburg, Pretoria, Durban and Cape Town and the period will include the South African Convention at Easter.

On April 20 Mr. and Mrs. Cook will proceed by air to London for a 5-weeks' tour of the United Kingdom and Ireland, including the Scottish and English Conventions in May. Then they will go by boat to New York, arriving about June 8 for a lecture tour in the United States and Canada, including attendance at the American Convention in July.

The return will be by boat across the Pacific, arriving back in Adyar about December 1st in time for the 75th Convention.

Philippines

The General Secretary, Mr. Domingo C. Argente, reports that during the last year the Philippine Section made substantial progress reflected in members' steadier and numerous attendance at meetings and deeper understanding of Theosophical teachings acquired in group studies. The membership increased to 258. The Lodges continue to hold alternate open and closed meetings.

The Philippine Theosophical Institute has finished its two-year course of lectures and classes on Cosmogenesis and Anthropogenesis, and has since commenced a new series on Elements of Theosophy for new members and the public, and on The Path for the older

members. The Grade School conducted by the Institute has increased its enrolment to approximately 150 children and is becoming self-supporting. The teachers are mostly members of the Section, who are working at much self-sacrifice.

Plans for this year include a campaign for more members and a wider dissemination of Theosophy, through radio broadcasts and the holding of meetings and programmes in the provinces. The Young Theosophists have just launched the formation of a cultural group among the students of the various colleges in the city. A class for young lecturers has also been begun.

Cuba

During the past year four new Lodges have been formed making a total of 82. There are now 688 members, an increase of 180. To help in the work several members of the Section in different towns have held public conferences and given lectures. Two monthly reviews have been published, *Revista Teosófica Cubana*, the official organ of the Cuban Section and *Teosofia*, the organ of the Eastern Federation. There are three Federations, Eastern, Western and Central, and each holds three or four gatherings per year with assemblies and public activities. The Section has two Centres, *Ciudamar* in the Eastern

Federation, and *Villa Leadbeater* in the central part of the country, where the Annie Besant School was established last year. This centre is printing and publishing books. The Western Federation is also planning to build its own quarters and has bought some ground for this purpose. During the year the Headquarters of the Section was transferred to Sancti Spiritus.

The National Convention was held on 15th January at Sancti Spiritus. There was much enthusiasm evident and among interesting decisions taken was the nomination of a Harmony Commission of three members from each of the Federations. They will undertake the work of creating a real feeling of harmony amongst the members in different parts of the country.

England

An interesting result of an effort to increase a Lodge's membership is published in the Bulletin of the North-West Federation. The Preston Lodge after becoming reduced to 5 members during the war has recovered in three subsequent years to a membership of 25 fellows of the Society and 8 associates with an attendance of 80 or 40 at the weekly public lectures. The secret of this success is given as follows: (1) A double-column newspaper

advertisement giving all the lectures at the commencement of each session with a footnote, "cut this out for reference"; (2) 150 syllabus cards of good substantial quality with plenty of room for all the usual information concerning the lecture, objects, library, book-stall, general information for enquirers and an excellent half-page explanation of "What is Reincarnation"—these are posted to members and friends; and (8) A poster displayed at the public museum.

The North-Western Federation held its 26th Conference in Preston in September last, over 100 members being present. The Northern Federation held a Conference at York in November and 9 Lodges were represented.

We congratulate Dr. L. Haden Guest, once General Secretary of the English Section, and President of the Action Lodge, on his being created a Baron in the New Year's list of honours.

Brazil

A Publishing House has been founded in this Section for the purpose of translating and publishing Portuguese books. In order to spread the work a representative of the Publishing House has been appointed in the majority of the Lodges to awaken the interest of the members to buy the books. In addition a Book Club has been

formed with a monthly subscription, and each member receives a book a month. It is hoped that this work will expand.

The official organ of the Section, *O Teosofista*, continues its educative work in spreading Theosophical teachings. It also contains social news and events of interest in the life of the Society. It has been despatched regularly and 680 subscribers receive it every month. The Union of Young Theosophists continues to carry out its objects. There has also been begun a Children's Theosophical Club in Lodge Sao Paulo.

In November the Seventh Congress of Theosophical Lodges in Brazil was held in Sao Salvador. Many members journeyed by air from various parts of the country, and from Sao Paulo, Rio de Janeiro and Paraná, two aeroplanes carrying 90 of the delegates were arranged.

The membership on 30th September last was 814.

Italy

At the end of September the number of members had reached 778 with 88 Lodges. The main efforts of the General Secretary have been directed towards editorial activity. The journal of the Section, *Alba Spirituale*, has been distributed to all the members and sent in exchange to all the Sections.

It is also often asked for in exchange for magazines of a spiritualistic and philosophic nature. Theosophical books are in large demand, but there are insufficient numbers of Italian books, and therefore use has to be made of those published in French. The Section is hoping to organize its own Publishing House in the near future.

In April 1949 the National Convention of the Society was held in Milan when important matters were discussed, including "Social Problems and Theosophy" and "the School in the Social Organism". At the conclusion a Resolution was passed in respect of the need for Theosophical education in schools. The Convention decided to form the Section into a legal body and to continue to collect funds in order to create a "Theosophical Home" to be the future Headquarters of the Section. Dr. Giuseppe Gasco was unanimously re-elected as General Secretary.

Puerto Rico

The General Secretary, Sra. Esperanza C. Hopgood, reports that during the past year the Lodges, especially the two at San Juan, have shown a great deal more enthusiasm and quite a number of young people have attended the meetings. The mimeographed bulletin continues its circulation and is helping

as propaganda for the Society. The membership on 30th September 1949 was 81. The Annual Convention held in April had the largest attendance registered for a number of years.

Efforts are being made to increase the Library and new books are being asked for. The Section has a Planning Committee, which is doing good work.

Wales

The General Secretary, Miss E. Claudia Owen, reports that the membership stands at 164. During the last year Penarth Lodge which had been dormant for some years was revived and a centre was formed in Carmarthen. Colwyn Bay and Cardiff Lodges have continued to do good work and regular members' and public meetings have been held.

A very pleasing development in this Section has been the formation of the Young Theosophists group. A monthly News Sheet has been issued to members, and in Cardiff there are regular meetings of the young people. The desire of the Young Theosophists is to work closely with their local Lodge and to give it their active support.

The Headquarters Library which contains about 2,800 volumes is open at various times during the week and many of the books are sent by post to subscribers.

The Annual Convention of this Section was held in October with a good attendance. The General Secretary presided and the distinguished guest speaker was Mrs. Josephine Ransom.

Malaya and Siam

The Presidential Agent, Mrs. Hilda B. Moorhead, reports that there has been an appreciable increase of activities, desire for study and for service. There are three active Lodges and a few members living in country districts in Malaya. In Bangkok, Siam, there is a small group working.

In Singapore the work has gathered momentum and as well as the weekly members' meetings and public discussions and lectures, a monthly vegetarian luncheon has been held. Twelve prominent members of the public have spoken to the Lodge on various subjects.

In Kuala Lumpur the Selangor Lodge has resumed active work so that Malaya has once more a Lodge working in the centre of its territory as well as the two island Lodges of Penang and Singapore. Penang Lodge has completed a second year of work, and it has increased its membership to 28. These members are Chinese Buddhists, Free Thinkers and Hindus.

The monthly *Theosophical News* in Malaya and Siam was commenced last year and has been

circulated to between 200 and 250 members, enquirers and persons sympathetic. Singapore members are active in the new organization called the "Inter-religious Organization" for the promotion of understanding and interest in the various religions.

In December a Support Convention was held in Singapore to coincide with the opening of the International Convention taking place in Banaras.

Mexico

The General Secretary, Señor Adolfo de la Peña Gil, advises that another Youth Lodge called Cuauhtemoc was formed in the city of San Luis recently. This name has been given after the last Aztec King.

In December the Section held a very happy Convention at Guadalajara. Out of 25 Lodges 19 were represented. This Convention was the first attended by some members of the region.

The Section is printing a new edition of *At the Feet of the Master*.

Iceland

This Section has four active Lodges, two in the capital Reykjavik, one in Hafnarfjörður, and one in Akureyri, the main town in the north. The number of members is over 200. In Reykjavik there are weekly meetings with

lectures, recitals and music. The attendance is generally very good. All the years Greta Fells has been General Secretary he has directed study groups on Theosophical subjects which have been well-attended and followed with great interest. The Order of Service under the leadership of Mrs. Svava Fells is doing splendid work. The magazine of the Society, *Gangleri*, is issued twice yearly and has many subscribers outside the Society.

Indonesia

The Batavia Lodge has been conducting what are called "Contact Evenings" for those who are interested in the teachings of Theosophy. It is an experiment and they are trying to overcome the difficulty of obtaining good lecturers. On 17th November the Lodge celebrated Foundation Day.

Northern Ireland

The Society has been active in Ulster during the autumn. Regular meetings have been held in Belfast, Bangor and Coleraine, the Presidential Agent, Dr. Hugh Shearman, being in touch with all three and visiting Coleraine on two occasions. Altogether the 70 members of the Society in Northern Ireland have been conducting an average of over 20 meetings a month in the provinces, including a weekly public lecture in Belfast. Except for one

visiting lecturer, Mrs. Hornidge from Dublin, nearly all the lecturing was done by local talent. The members are looking forward to having some visitors from England and other Sections as well as the Vice-President from Adyar during this year.

Copies of the booklet on *The United Nations* were distributed to all the centres and were read. Coleraine Lodge took as its theme for the autumn study the topic of World Citizenship. Substantial quantities of clothing have been sent to members in countries in Europe.

A new development in Belfast is the formation of a study group to study *The Secret Doctrine*. In Bangor a new Lodge has recently been formed.

Ireland

The General Secretary, Mrs. Alice Law, reports that there is much friendliness and co-operation among the members. The members' meetings were scheduled to take place every other week but because of members' requests they are now being held weekly. At the end of last year Dr. Hugh Shearman, Presidential Agent for Northern Ireland, visited the Dublin Lodges, showing the spirit and co-operation which exists between members in the new Republic and Ireland.

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	Sgt. Rohit Mehta	Theosophical Society, Banaras 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 Théosophique ; 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 Teosófica Cubana ; Teosofía.</i>
1907	Hungary	Selevér Flora úrno	Báró Lipthay-utca 9, Budapest II	<i>Teosof.</i>
1907	Finland	Herr Hugo Valvanne	Vironkatu 7 C, Helsinki	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Za strelnici 633	...
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	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	<i>Ex Oriente Lux.</i>
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Mennier, Bruxelles	<i>L'Action Théosophique.</i>
1912	Indonesia	Mr. A. J. H. van Leeuwen (acting)	Bandastraat 9, Bandoeng, Java.	...
1913	Burma	U. Po Lat	No. 102, 49th Street, Rangoon	...
1913	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 Tidskrift.</i>
1918	Egypt	...	...	...

* Presidential Agency.

1918	Denmark	Herr J. H. Möller	Strandvejen 130 a, Aarhus	... ..	<i>Theosophia.</i>
1919	Ireland	Mrs. Alice Law	14 South Frederick St., Dublin, Eire	... ..	<i>Theosophy in Ireland.</i>
1919	Mexico	Señor Adolfo de la Peña Gil.	Iturbide 28, Mexico D. F.	... ..	<i>Boletín Mexicana; Dharma.</i>
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	... ..	<i>The Canadian Theosophist.</i>
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	... ..	<i>Revista Teosófica; Evolución.</i>
1920	Chile	Sra. Teresa de Riso.	Casilla 604, Valparaíso	... ..	<i>Fraternidad.</i>
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo...	... ..	<i>O Teosofista.</i>
1920	Bulgaria	...	...	... ..	...
1921	Iceland	Gretar Fells	Ingólfsstr. 22, Reykjavik	... ..	<i>Gangleri.</i>
1921	Spain	...	...	... ..	...
1921	Portugal	Dr. Delio Nobre Santos	Rua Passos Manuel, No. 20-cave, Lisbon.	... ..	<i>Oeiris.</i>
1922	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	... ..	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	... ..	...
1925	Uruguay	Señor Luis Sarthou	Palacio Diaz, 18 de Julio 1333, Montevideo	... ..	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	Señora Esperanza C. Hopgood	Apartado No. 3, San Juan	... ..	<i>Heraldo Teosófico.</i>
1925	Rumania	...	...	... ..	...
1926	Yugoslavia	...	...	... ..	...
1926	Ceylon *	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	... ..	...
1926	Greece	Monsieur Kimon Prinaris	3d September Str., No. 56B III Floor, Athens	... ..	<i>Theosophikon Deláon.</i>
1929	Central America	Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	... ..	...
1929	Paraguay	...	...	... ..	...
1929	Peru	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	... ..	<i>Teosofia.</i>
1933	Philippines	Mr. Domingo C. Argente	89 Havana, Sta. Ana, Manila	... ..	<i>The Lotus.</i>
1937	Colombia	Señor Ramón Martínez	Apartado No. 539, Bogotá	... ..	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	Mr. Dwarkadas Morarji Shah	P. O. Box 142, Zanzibar	... ..	<i>Saurabh</i>
1948	Pakistan *	Jamshed Nusserwanji, Esq.	P. O. Box 371, Karachi	... ..	...
1948	Malaya and Siam *	Mrs. Hilda B. Moorhead	P. O. Box 752, Singapore	... ..	<i>Theosophical News.</i>
1949	Northern Ireland *	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	... ..	...

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voorteweg 40, Eindhoven, Holland. *Theosophy in Action; La Vie Theosophique; Adyar.*

Canadian Federation

(attached to Headquarters): ... Mrs. Elsie S. Griffiths ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*
Non-sectionalized: Japan: *Miroku Lodge*:

Greece: *Olcott-Blavatsky Lodge*: President, Prof. B. D. Krimbas, Aghion Meletiou Str. 65, Athens

Canada: *H.P.B. Lodge*: Secretary, Miss G. Marshall, 339 Forman Avenue, Toronto.

Indo-China: *Leadbeater Lodge*: President, M. Pham-Ngoc-Da, 93 Rue Vassogne, Saigon.



THE THEOSOPHIST ON THE WATCH-TOWER

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

THIS year is noteworthy for two religious events, one in Europe, the other in India. There is being celebrated in Rome the "Jubilee Year" which falls every twenty-five years, when the central door of St. Peter's is opened ceremonially by the Pope in a great function. In connection with this there has been great publicity for over a year in Europe and the United States, and particularly in all Catholic countries, as for this year "Plenary Absolution" is offered to all those who come to Rome.

Absolution is a particularly Roman Catholic institution. The doctrine is that when a man dies it is only if he is raised to the status of a saint that he will immediately enter Paradise; all others have to live in the intermediate world, called Purgatory, which means a place of purification, till Judgment Day, when finally Christ will descend on earth and will judge who are to live with Him in heaven, and who are damned eternally into hell. But the Catholic Church states that the period in Purgatory of one of the faithful after death can be shortened if Masses are said for

him or if while living he has repeated certain prayers in churches that have been authorized for the purpose. According to the number of Masses said and the prayers will be the reduction of days from the period in Purgatory. There is a church in England which offers for £1 to put in a book the names of persons who are to be prayed for, and all these thousands will be prayed for *en masse* when certain priests say the daily Mass. Presumably after the period in Purgatory, the soul sleeps till the Day of Judgment.

In India there are two particular places where there take place certain yearly festivals which confer the blessing of "washing off your sins" if one bathes in the river Ganges. The first is Prayāg (Allahabad, where the two sacred rivers, Ganges and Jumna, meet). It is mentioned mysteriously that a third unseen river, the Sarasvati, rises from underground to join the other two, and hence the confluence of the rivers is called Triveni, "triple-braided". The second sacred centre for this purpose is Hardwar in north India, where the Ganges rises. Each of these centres gathers about a million pilgrims each year, the festival at Allahabad being about the middle of January when the night temperature averages 44°F. (12°C.). In Hardwar it is sure to be colder. On one particular day the holiest moment begins at midnight, when the temperature may be nearing freezing point. However, the faithful go and have their ceremonial bath in the river—a quick affair but the river water is warmer than the air—but particularly they come to perform "Shrādh" or funeral ceremonies for the dead, where the priest leads the worshipper into the river and makes him repeat certain Sanskrit phrases and pours water into his hand. It is well known that sometimes the priest will suspend his operations and say, "If you do not give me two rupees more, I shall not continue". This yearly festival is called a "Mela", or concourse.

But once in twelve years there is a "Māgh Mela", from the Māgha lunar asterism, both at Allahabad and Hardwar. This year at Hardwar in the course of twelve days' worship, over two millions gathered. As there are no hotels but only a few Dharmśālas (rest-houses established by the charitable where a pilgrim may stay in a room free of rent for three days), various religious organizations have to erect camps. As there is no sanitation and cholera may become rampant any moment, the greatest care has to be taken by the municipal and provincial authorities to protect the pilgrims. Since the streets leading to the river are narrow, little wonder that this year in a stampede due to some unknown cause, thirty pilgrims were trampled to death. There were 200,000 on this day.

At both these places, as at several other sacred rivers and places of pilgrimage in India, and at times of eclipses, the idea is that the pollution of sin is washed away by a bath with prayers in a sacred river or the sea. In Hinduism it is clearly recognized, however, that purification from sinfulness does not annihilate Karma, and that karmic debts will have to be paid sooner or later.

But the main question for the thoughtful is: Is all this real Religion? Does the individual, the Catholic or the Hindu, after his pilgrimage and baths show any *change of character*? Does the Roman Catholic love his neighbour as himself in a greater degree after he returns from Rome; does the pious Hindu show any change, in greater kindness, in more self-control, and in various ways of righteousness? The whole problem of this perfunctory form of religious worship was graphically stated by a well-known poet and novelist, George MacDonald, as follows:

It is much easier to persuade men that God cares for certain observances, than that He cares for simple honesty and truth and gentleness and loving kindness. The man who

would shudder at the idea of a rough word of the description commonly called swearing, will not even have a twinge of conscience after a whole morning of ill-tempered sullenness, capricious scolding, villainously unfair animadversion, or surly cross-grained treatment generally of wife and children! Such a man will omit neither family worship nor a sneer at his neighbour. He will neither milk his cow on the first day of the week without a Sabbath mask on his face, nor remove it while he waters the milk for his customers. Yet he may not be an absolute hypocrite. What can be done for him, however, hell itself may have to determine.

* * * *

Within a stone's throw of the Headquarters Estate at Adyar, just beyond the boundary wall, is a remarkable institution called the Avvai Ashram Home and Orphanage. This splendid work is carried on by Dr. S. Muthulakshmi Reddi, M.B., C.M. She was one of the first women to be elected, in 1921, to the Madras Legislature, and all the male members as a gesture of their sympathy for the cause of women, elected her as vice-chairman of the Chamber. Dr. Muthulakshmi Reddi purchased land adjoining her house and slowly built up an orphanage (housing over 200), covering several acres with many homes. Dr. Muthulakshmi Reddi also conducts a school, with an attendance of 215 students. At the nineteenth anniversary meeting just over, which I attended, the report made certain remarks concerning conditions in India, as follows:

A few are happy but the many are in sorrow. The majority of the parents in our country marry their children at an early age. Marriage is a universal practice among Hindus and in most cases they are arranged by the parents even before the children complete their education, and what is worse still before they enter a career. Consequently the young couple commence their family life without any security for their future children. The middle class Hindus, as we know, live

precarious existence from hand to mouth. The span of life in our country is so short; for women, it is still shorter. The poor class parents breed very quickly, and half a dozen children is the minimum for a family, even among the better class Hindus.

The father very often dies before he can settle his children in life. And the mother, if she survives the ordeal of frequent child-birth, has to find food and clothing for half a dozen children. She is mostly illiterate and cannot be employed in any of the learned professions. Of late, a number of these destitute mothers, with half a dozen children hanging around them, are seen at the gate of the Avvai Home. The problem is getting more and more serious. We have been finding work for a few such mothers in some private families as cooks, and admitting the children into the orphanages, which are not many. We cannot by any means take in half a dozen children from one family alone. The other Homes in the city flatly refuse admission at any time in the year. Their number of admissions are also limited . . . We have also been reading in papers of suicides of parents for want of employment and food.

Legislation to prevent polygamy and the birth of more children is an urgent reform for the present condition of our society. Marriages should be restricted by legislation. Every marriage should be registered. Marriage should be allowed only when there is a security for the future family, either by family insurance or by the provision of ancestral property. The disposal of such property should be prevented by law in the interest of the children. Destitution and poverty are social maladjustments.

The most urgent reform we need is to prevent early marriages, to restrict marriages only to those couples who can provide for their future families, penalize polygamy, and pass legislation like the Hindu Code Bill which proposes to give to daughters, sisters, wives and mothers equal rights with their menfolk.¹

¹ There is a violent agitation against the Hindu Code Bill from the orthodox men, among whom are Sannyāsīs, holy men vowed to a religious life, who made a procession of protest with slogans at Delhi as, in their minds, this reform is uprooting Hinduism!

What is said is tragic, but utterly true. More tragic still is the fact that thousands, and on certain occasions millions, will go to temples and festivals, but can be utterly oblivious to the distress around them, and will scarcely lift a finger to do anything to alleviate it. India however is slowly changing for the better, though in many ways religion is becoming more and more formalized, and youth especially has little respect for it. There are social organizations springing up on all sides, and the spirit of human brotherhood, overriding caste distinctions, is steadily growing.

* * * *

Mrs. Alice Evans-Bailey is well known to most Theosophists. Notification has come from her husband, Mr. Foster Bailey, that she passed away in New York in December last. Though Mrs. Alice Bailey drew apart from the Theosophical Society, yet in her early days before her career as an independent teacher she was closely associated with the Society. When the American Theosophical Headquarters was at the old Krotona in a suburb of Los Angeles, she was one of the household. Two of her articles, which later appeared as a book under the title *Initiation, Human and Solar*, were published by Dr. Besant in the February 1921 and a later issue of THE THEOSOPHIST. The articles were then signed Alice Evans. The latest development of her work is the creation by some of her followers of "Triangles" to be centres of goodwill and peace. There are throughout the world today many similar centres, and they are all an indication of the craving of the world for universal Peace.

One characteristic of the Theosophical Society is that it is like the meeting-place for caravans, which disperse after a period. In past lives many individuals have been teachers of varying degrees of importance, each with his own particular following. In this life they find the Society

as the most ideal camping-ground in which to discover themselves and their ancient trends with the help of modern Theosophy. Not infrequently many of these pass into the inner school, the original "Second Section" of the Society, which H.P.B. revived in 1888, and find inspiration for awhile in its atmosphere. Mrs. Bailey was a member of this inner school for several years. Then after a time, when they have specialized themselves and feel that they have a distinctly individual message, they start separate schools of their own, under various designations, but all fundamentally variants of Theosophy. Sometimes members show anxiety that there should be these migrations out of the Society. It is, however, inevitable, and it is a testimony to the value of the all-embracing nature of the Society and its work.

* * * *

There are several peace movements throughout the world, initiated by various organizations. Some are definitely to support the United Nations, but others, though tending in the same direction, are working in a different field. An "All-India Peace Committee" has just been organized in Madras.

World Peace Movements

It is a very healthy sign that, though the power of religion is everywhere slowly waning as a driving force in human affairs, a new force is appearing which can be described as the trend to Universal Brotherhood. We Theosophists led the way seventy-five years ago, and others, happily, are following in our wake. But what shall we finally accomplish? Between the first and second World Wars an organization in Britain, formed to support the League of Nations, arranged for a Peace Ballot to be sent to Parliament, asking it to ban war. About five million signatures were collected, but though there was public

opinion from a definite percentage of the population of Britain, the country generally was apathetic to this propaganda. It is not that anybody wanted war, but no one was sufficiently keen to organize to *prevent* war.

Here I cannot help recalling the brilliant novel of H. G. Wells, *Men Like Gods*. In it there is the description of an ideal condition of mankind in a world of a "parallel universe". How a group of earth-beings get themselves transported to that parallel universe is one of the ingenious contrivances of Mr. Wells. In this new world the earth-beings discuss why humanity there is of so advanced an order, and one earthling describes the conditions of our world, with all its party rivalries, warfares, competitions, etc. In the course of talk he mentions the various attempts at reform of hundreds of groups, and how in spite of them all, nothing very much happens. One of the "Men like Gods" comments: "Yes, we went through a period like that about five centuries ago. We had all that chaos which you describe, we had also reformers of the type that you seem to have in your world. But it took us several centuries to come out of all those horrible conditions, and it meant that hundreds of reformers in the course of that period had to become martyrs for their ideals, because of apathy and vested interests." (I summarise what is in the book.)

While there are many willing to be martyrs, some as the conscientious objectors, others not willing to go to that length, yet the words they all speak are very much like dust thrown against the wind. Nevertheless it is only by the slow insistence upon an ideal future, if only by a very tiny advance guard of humanity, that at last we shall produce a world where men are like Gods.

C. JINARĀJADĀSA

LETTERS OF H. P. B.

There are three remarkable letters of H. P. Blavatsky which came to Adyar in 1947, presented by the Society in England. The story is interesting. Somebody sent Mrs. Doris Groves, General Secretary, a newspaper cutting announcing the sale of some manuscripts, among them some letters of H.P.B., from the library of the late Earl of Crawford and Balcarres. Evidently in 1881 this gentleman was interested in the teachings of the Mahātmās and had come into touch with A. P. Sinnett. There is a reference to him in *Mahātma Letter No. VIII*. How three letters of H.P.B., sent evidently to her aunt, came into his possession is a mystery. Mrs. Groves sent one of her staff to be present at the auction, where there were two others bidding for the letters, but finally Mrs. Groves' messenger outbid them and purchased the collection, which Mrs. Groves brought to Adyar. Among the material are three letters of H.P.B., the remainder being evidently a transcription in Russian of parts of H.P.B.'s book, *Caves and Jungles*, not in her handwriting but presumably in that of her niece. As the first of these letters dates back to 1877, they are of particular interest.

I am under much obligation to Miss Wanda Dynowska, who was for several years President of the Polish Section and is now residing near Adyar, for making the translation of the letters, which has been a somewhat difficult task.—C. JINARĀJADĀSA.

I

[New York] 28 October 1877

WELL, my dear friend, do not grumble, and be ready with your patience. I received two of your letters and found in them 89 questions, which I now propose to answer as far as my power and possibilities go. It is a pity that you do not read English, you could find

all the answers in "Isis". Have you received two copies sent to you? Please let me know when you receive them.

Of course you will not find one word in it against the orthodox Russian Church. Why not? Your church is the purest and most true, and all ugly human things, as well as all non-sympathetic little "spirits" of Father Kiriak will not be able to degrade it. The divine Truth in the Russian Orthodox Church is strongly established, only it is buried in the foundations; it cannot be found on the surface, but only in such pure angelic hearts as Father Kiriak and such deeply philosophical intellects as Right Rev. Nika.

Enquire please if the book on Buddhism by Bishop Nilau, about which you wrote, can be obtained. Is it possible to have it separately from his other writings, for I am interested only in his opinions on Buddhism?

Thank you for the book "On the brink of Light". It is a novel belonging perhaps to "flying" sketches but it will not fly away from my head. It is such a deep and true story that if all Christian bishops, priests and monks would be such as these, there would be no sects, no worrying religions and all the world would be—I cannot say Christian, but Christlike.

You are right, my bright soul, it is so much liked by my host that he almost called me stupid when I humbly confessed that I never heard about Nika. And he, you see, knew him personally. Now I shall sit to translate this story into English, of course abridged, and the "host" will try to get it translated into three or four Indian dialects to make it known among the Buddhists and to strengthen the friendship between these last and the Russians.

I shall finish it in 3 days, and will send the translation to Ceylon, to Colombo, to the Buddhist College and

to the High Priest and President, by name Mohatiwati Gunananda. He already ordered 50 copies of my book, to translate some points from them. He also has translated the works of Bishop Kolens and Mabbev and "Mattevand" of Büchner with notes and comments, and has humbled the German completely. After a month he could at a public discussion win against the greatest orator Methodist Bishop Greenwood [?], so much that this last not only broke his

Correction, "Letters of H.P.B.", p. 81

line 4: Instead of Mabbev and "Mattevand", correct to "Spirit and Matter."

line 8: Instead of Greenwood correct to Gringood.

kindness and generosity you allow me to open my soul before you, then I will open it completely as I would be compelled to do it before Christ himself and Buddha, when I shall by growth and by deeds and not words, one day meet them in a better world.

In words and deeds as well as in practical life of both I feel with all my spiritual being the same *substratum* of Divine truth. For me the dogmas of Christianity and those of Buddhism and Brahmanism do not exist. Neither Christ nor Buddha nor the Hindu Krishna had ever preached any dogma "pas un seul article de foi"¹ except this one greatest truth: "Love thy 'God' more than thyself," and "thy brother as thyself." (Excuse my changing the text.)

¹ French, "not a single article of the faith".

Out of the points with which you do not agree in the story of Nika (Leskov), probably one of them is the satire on the "remittance of sins by priests," and just these last pages are for me the most wonderful and represent the whole philosophy of the story. The Yakoot was baptized to accuse the poor Father Kiriak. He is committing a most hideous crime. Why? For his catechism taught him that there is no crime which is not redeemed by the blood of Christ; that the priests of Christ can do everything, that they have the power to remit any sin, for this power is given to them by Christ himself. Why then not do something even worse?

Three days ago a Negro Methodist was hanged here. He slew his wife, cutting her to bits, and his five year old daughter he burned on the stove bit by bit, beginning with the feet, finishing with the head, torturing her for one hour!! When the noose was put on his head, the Negro began to shout in a kind of ecstasy, "O, I see my Saviour, I see the bright Face of my Christ the Lord, He smiles at me He opens His arms to me!!" And look, crowds of people have purchased bits of the garments of the hanged man, and cutting them into pieces they kept them as a kind of relic. The Negro was during the whole of his life a thief and a drunkard, and finally a bestial criminal, but in one hour before being hanged he seemingly repented and received communion, and he is now, according to the words of the pastor "united forever with Christ, and lives the eternal life on His bosom"!!! O Lord, what a sacrilege. Here are the results of Christianity. No, my dear Nadezhda, I do not protest against Christ or Buddha, but against the human-made dogmas. Buddhism teaches to merit the realm of God and Nirvana by deeds and not by empty words. It teaches that there is no other mediator before the judgment of the Future and of the Unknown God than our own deeds.

For us, Christ, for the Buddhists, Buddha, both taught the blind people how to see truth, but the apostles of both twisted many of their words and distorted what they told, some out of spiritual and bodily weakness, some out of ill-will and selfish ambition like the Papacy.

You are unable to believe in cyclic incarnations of the Unknown Divinity, according to Christianity the Holy Spirit, according to Buddhists the Holy Wisdom the Adi-Budhi, which are the same thing, and in my sinfulness I believe it; for it seems to me quite incomprehensible to the mind that, if there is at all an individual intelligent Entity, called the most high Creator, that it could wait for so many thousands of years since the time our globe was born amidst all creation, to appear only 1877 years ago. Were human beings so much worse in ancient times even 20 thousand years ago than we are now, or were they such angels that there was no need for Divinity to appear and manifest itself at all? It is unthinkable. I am not a Buddhist, but I am afraid also not a Christian in the ordinary church sense. I believe blindly in those words of Christ which I understand, and still more in those which were expressed by Him in the Sermon on the Mount, for I find them literally repeated in the Buddhist sayings of Gautama, in "Dhammapadam" and in the Shastras of Siddhartha Buddha, as well as in the Egyptian "Book of the Dead".

If the Truth Divine was and is one, then, in all ages, men of righteousness and purity of spirit should have seen it as white, and not black or green. The "practical" Buddhists (who practise Buddhism) are a thousandfold more Christlike than Christians. I remember and see a good example in myself.

It seems to me that since the day of my birth I was never Christian, yet there were moments when I believed deeply that *sins can be remitted by the Church*, and that

the blood of Christ has redeemed me, together with the whole race of Adam. And what? No! It is bitter and painful to remember this past. You know at what facts I am hinting.

Only one thing I will tell you, Nadia: *If I were born Buddhist and not Christian, I would not have covered with shame the heads of those whom I all the time loved more than all else in the world*, grandmother and aunt and yourself and the whole family. I remember how in Tiflis two days before the confession and communion, being convinced that in any case *all* my sins in retail, as it were, will be forgiven, one more, one less, it does not much matter. Thus, I still continued to stain my soul.

And of such as me, blind in soul and body, there were millions, and thousands of crimes are committed every day, simply because of this belief in the remittance of sin, not through repentance and good deeds, but simply through the power of the priest. That is why I believe and am unable not to believe, that such cyclic incarnations have a sense, that they are indispensable. Buddha in no way interferes with Christ or Christ with Buddha. The word Christos (in Greek) as created and accepted by Greeks is derived from the verb *Christ*, "anointed". And the word Chrestos existed—as it was clearly shown by ancient inscriptions—several thousand years before the Christian era. Jacolliot may be stupid and a humbug in many things—he is a Frenchman—but in his etymology of the word *Jezeus-Chrishna* he is right. This word means *pure essence*, it means, Spirit Divine; and if the word Krist means in Sanskrit "black," the word Christ means something springing forth from the Divine; or the Divine essence, just as he tries to prove.

I did not read much of him and do not like him for the lies; he says things painful, untrue about the highly

ethical priesthood of Buddhism and identifies it in his hate of all churchianity with the catholic priests.

But I am taking my proofs not from the humbug Jacolliot but from the most ancient manuscripts of Central Indian and Ceylon, from the "Book of the Dead" and Egyptian inscriptions of the 4th and 7th Pharaohs' dynasties.

(To be continued)

H. P. B. AND THEOSOPHISTS

"... Verily, verily, many are called but few are chosen—or rather few who have the patience of going to the bitter end, if bitter we can call simple perseverance and singleness of purpose. And what about the Society, in general, outside of India? Who among the thousands of members does lead the life: shall any one say because he is a strict vegetarian—elephants and cows are that; or happens to lead a celibate life—after a stormy youth in the opposite direction; or because he studies the Bhagavad Gita or the "Yoga philosophy" upside down, that he is a Theosophist according to the Masters' hearts?

Look around you and behold our Universal Brotherhood, so-called! The Society founded to remedy the glaring evils of Christianity, to shun bigotry and intolerance, cant and superstition, and to cultivate real universal love extending even to the dumb brute—what has it become in Europe and America in these eleven years of trial? In one thing only we have succeeded to be considered higher than our Christian brothers, who "kill one another for Brotherhood's sake and fight as devils for the love of God". But in every other respect we are as bad as they are: backbiting, slander, uncharitableness, criticism, incessant war-cry and ding of mutual rebukes that Christian Hell itself might be proud of.

And all this, I suppose, is the Masters' fault. They will not help those who help others on the way of salvation and liberation with kicks and scandals. Truly we are an example to the world, and fit companions for the holy ascetics of the Snowy Range!"

H. P. B.

DHAMMAPADA

Translated by
SIR EDWIN ARNOLD

During the years 1886 to 1889 Colonel Olcott, President-Founder of the Theosophical Society, sent C. W. Leadbeater to work for the revival of Buddhism in Ceylon and to be the manager of the schools that were under the direction of the Buddhist Theosophical Society. Early in 1889 he organized the Buddhist English High School, which later became the large Ānanda College. In 1888 he began the publication of an eight-page weekly journal called *The Buddhist*. He wrote to his friend in London, A. P. Sinnett, to ask if he could approach Sir Edwin Arnold, the well-known author of *The Light of Asia*, for some contribution. Sir Edwin Arnold then translated from the Buddhist scriptures, which are in Pāli, the first chapter of the famous collection of verses known as "Dhammapāda," "The Footsteps of the Law". Arnold's translation, being poetic, comes nearer the original than any other translation published.—C. JINARĀJADĀSA.

The LORD BUDDHA says:

Thought in the mind hath made us. What we are
By thought was wrought and built. If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind.

All that we are is what we thought and willed;
Our thoughts shape us and frame. If one endure
In purity of thought, joy follows him
As his own shadow—sure.

"He hath defamed me, wronged me, injured me,
Abased me, beaten me!" If one should keep
Thoughts like these angry words within his breast,
Hatreds will never sleep.

"He hath defamed me, wronged me, injured me,
Abased me, beaten me!" If one shall send
Such angry words away for pardoning thoughts,
Hatreds will have an end.

For never anywhere at any time
Did hatred cease by hatred. Always 'tis
By love that hatred ceases—only Love,
The ancient Law is this.

The many, who are foolish, have forgot—
Or never knew—how mortal wrongs pass by;
But they who know and who remember, let
Transient quarrels die.

Whoso abides, looking for joy, unschooled,
Gluttonous, weak, in idle luxuries,
Māra will overthrow him, as fierce winds
Level short-rooted trees.

Whoso abides, disowning joys, controlled,
Temperate, faithful, strong, shunning all ill,
Māra shall no more overthrow that man
Than the wind doth a hill.

Whoso *Kāshya* wears—the yellow robe—
Being *anishkāshya*¹—not sin-free,
Nor heeding truth and governance—unfit
To wear that dress is he.

But whoso, being *nishkāshya*, pure,
Clean from offence, doth still in virtues dwell,
Regarding temperance and truth—that man
Weareth *Kāshya* well.

¹ There is a play here upon the words *kāshya*, "the yellow robe" of the Buddhist monk, and *kāshya* "impurity".

Whoso imagines truth in the untrue,
 And in the true finds untruth—he expires
 Never attaining knowledge; life is waste;
 He follows vain desires.

Whoso discerns in truth the true, and sees
 The false in falseness with unblinded eye,
 He shall attain to knowledge; life with such
 Aims well before it die.

As rain breaks through an ill-thatched roof, so break
 Passions through minds that holy thought despise;
 As rain runs from a perfect thatch, so run
 Passions from off the wise.

The evil-doer mourneth in this world,
 And mourneth in the world to come; in both
 He grieveth. When he sees fruits of his deeds,
 To see he will be loath.

The righteous man rejoiceth in this world
 And in the world to come; in both he takes
 Pleasure. When he shall see fruit of his works,
 The good sight gladness makes.

Glad is he living, glad in dying, glad
 Having once died; glad always, glad to know
 What good deeds he hath done, glad to foresee
 More good where he shall go.

The lawless man, who, not obeying LAW,
 Leaf after leaf recites,¹ and line by line,
 No Buddhist is he, but a foolish herd
 Who counts another's kine.

The law-obeying, loving one, who knows
 Only one verse of DHARMA, but hath ceased
 From envy, hatred, malice, foolishness—
 He is the Buddhist Priest.

London, May 14th, 1889.

EDWIN ARNOLD

¹ In old days writing was scratched on long leaves of palm, and the letters picked out with lamp-black mixed with oil.

THE LAW OF SACRIFICE

By C. W. LEADBEATER

This a paper read to the Inner Group of the London Lodge, about 1894.—C. JINARĀJADĀSA.

THE Law of Sacrifice might perhaps more truly be called the Law of Manifestations or the Law of Love and Life; for throughout the Universe from the highest to the lowest it is the cause of Manifestation and Life.

The Supreme Sacrifice is the first Self-limitation of the Great First Cause, the putting forth of itself as the Logos that is itself, when it poured itself forth in a supreme act of *giving*, in order that in the fulness of time many individualities should be drawn back to share with it that Bliss which is its very nature and essence. In turn the Manifested Logos puts itself forth in the Solar Logoi, one of whom stands behind our Solar System which He holds in manifestation by His out-breathed energy. The whole Solar System is upheld and manifested through and in His Aura, which embraces that System's uttermost limit, and the life forces of ourselves and the planets are supported by His outgoing spiritual energy, not directly poured on us but through those spoken of as "His ministers, . . . a flaming fire," those called the Angels of the Presence, mysterious two-faced beings who receive on one side and give out on the other. These are the forms known to Astronomy as the willow-leaf shapes in the Sun.

The influences of the Sun are simply the life-forces of the Logos poured out through these. He is the "Man

crucified in Space" of Hindu Mythology, and the Sun and planets are His manifestation. Now, according to the law of the conservation of energy, the spiritual force which He puts forth at the beginning can neither be increased nor diminished, but only *transmuted*. As it descends into matter it becomes more and more subject to limitation and hence to imperfection. "Form" is the expression of the Divine Essence seen from without, expressing to the ignorant That of which they would otherwise remain unconscious; while from the Divine side it is limitation, keeping back that which it is unable to let through. In short, from without, Form is *expression*, from within *repression*.

The Divine Force acting through limitations is a sacrificial out-giving in order that the forms it energizes may by and through it grow into more perfect modes of Divine Expression; as Evolution proceeds and man attains self-consciousness, he in his turn becomes a conscious out-giver of spiritual energy, since he is one with the Divine by right of his immortal Ego, a Ray from the Logos.

Here let us stop for a moment to think of the meaning of Sacrifice. It is a much misunderstood word and idea, and it may be as well to see first how it became solely associated with suffering and blood-shedding.

"The blood" in connection with sacrifice is a confusing symbol. "The blood is the life," the living, *giving* force poured out. In early times in token of a great offering of himself in the service of others a man drew some drops of his own blood; later, instead of sacrifice meaning a *free gift*, it came to mean something to be gained for the self from the Gods, and then began the degradation of the blood symbol. For men began to slay animals as a *sacrificial gift* in order that they might *gain* something for themselves, and later they began to think that if the blood of animals were so efficacious, how much more that of

a man; and thus were the horrors of human sacrifices instituted.

The Love Principle or giving principle has always been associated with the heart; those who *knew* called Him who stands behind the Sun, "the Heart of Heaven," from His giving us all things; and this too, as we know, became dragged down to the lowest levels by the brutal practice of many peoples in offering the human heart and its life blood as the choicest sacrifice to their demon gods.

Henceforth Sacrifice lost all trace of its true meaning, and became a term implying only pain and loss, whereas it is in its real significance an outpouring or giving forth of the spiritual life principle to and for others, a sharing of the highest within any nature. It is Love in the fullest and deepest sense of the word. "Greater Love hath no man than this," this eager willingness of the Spirit to pour itself forth in a free gift of its best. On the higher planes such giving is pure joy; true, there is self limitation in the giving, but this is not and cannot be *pain* to natures which are essentially Bliss. It is the desire of the Logos that many should through the cycle of Evolution and at last return to be with Him, to share His Bliss and Glory "that His Joy may be full," to "bring many sons to God" as the Bible puts it.

It is only on the lower human plane that the element of pain mingles with the sacrificial offering; then too often "renunciation means sorrow, though sorrow borne willingly"; for here is the plane of conflict between the lower nature blinded by ignorance, which desires only to grasp and to hold, and the higher nature which knows that "it is more blessed to give than to receive".

On all planes sacrifice may be a resigning or giving up of something in order that more may be given to others, since every renunciation sets free some spiritual force.

The Silent Watcher renounces His Bliss in highest Nirvana in order to guard humanity through the whole Manvantara. He not only fulfils this purpose but He pours forth through His Sacrifice a flood of what we must call "specialized" spiritual energy, that which would otherwise have been expended in the immense æons of bliss which He might have taken and which, instead, becomes a mighty fund of spiritual force for the good of all.

It is so henceforth all the way down in ever lessening degree. The Guardian Wall of the Nirmānakāya, the Adepts who renounce Nirvana for the sake of still working for their younger and weaker brethren, the disciples who renounce their Devachan, that they may more quickly return to labour for Humanity, all these add to the store of specialized spiritual energy, and all are acting in concert with the Powers which uphold the Cosmos.

And now we come to Man as we know him, to ourselves, and we are told that wonderful as it seems, *we too* by giving ourselves, in loving service, in unselfish devotion, in renunciation for the good of others, so transmute the love force which we give out that we raise it to the planes where love is spiritual life and sustains manifestation, and thus we add our tiny store to the great "temple not made with hands" and become "fellow workers together" with those who built it. Or we may think of it as a note struck vibrating in harmony with the Great Over-tone which is sounding through all creation, and adding by so much to the volume of the whole.

It is only by such selfless giving forth that we free ourselves from the bondage of Karma, for such sacrificial action bears its fruit on a plane beyond the reach of Karma as *we* understand it, and with every act which sets free spiritual force for the good of all, we loosen one of the links that bind us downwards.

All nature must give forth or die. It may be that the giving forth causes what we call death, but such death is the door to some new life. It is only if the grain of wheat dies that it bears much fruit, and this too is the parable in the Gospel of the fig tree that bore no fruit, "cursed" by Christ, misrepresented and misunderstood so grossly; no life is true life when it is not reaching forward towards fruit, to giving of its life essence. The hidden life of the tree urges always to fruit, to a gift of its best to the world; the leaves are only a stage to the end. No living thing is an end in itself. The healthy tree or plant must bear fruit, the healthy soul must give out love and service; if either fails to do so, the force within it, which should be for life-giving, turns to disease and death.

There are two things for man to do in his smaller way, as do the Angels of the Presence in their great service; it is to receive from the Divine World, and to give out to his fellow men. There is no fruit without drinking in the sunshine of God, no true tasting the sunshine which is not a gathering in for the out-giving of fruit, and the fruit to be given forth is Love; and the Love is Life.

C. W. LEADBEATER

THE SACRIFICE OF CHRIST

Wird Christus tausendmal zu Bethlehem gebor'n
Und nicht in dir, du bleibst noch ewiglich verlorn.
Das Kreuz zu Golgotha kann dich nicht von dem Bösen,
Wo es nicht auch in dir aufgericht, erlösen.

Though Christ a thousand times in Bethlehem be born,
Yet not within thyself, thy soul will be forlorn;
And on the Cross of Calvary, He hangeth but in vain,
If within thyself it be not set up again.

ANGELUS SILESIVS (1624—1679)

KRISHNAMURTI

London, Oct. 3rd—30th, 1949

By CLARE CAMERON

I stated some months ago in *THE THEOSOPHIST* that I would publish any material which emanated directly from Mr. J. Krishnamurti, but not any articles about him. I am, however, making an exception in the following article by Miss Clare Cameron, Editor of *The Middle Way*, the journal of the Buddhist Society of London. The article, to my mind, vividly describes one reaction to Mr. Krishnamurti's teachings and is so striking that I have asked Miss Cameron's permission to re-publish it. I was myself present in London at the first of the talks on October 8, 1949.—C. JINARAJADASA

IN Bloomsbury Square, London, in sunshine or rain, early on Sunday mornings the people begin to queue for an hour or more before the hall opens to admit them. There are seats for all, since admission is by ticket only, but they are eager to be as near as possible to the man with whom hitherto they have been acquainted only through the printed reports of his Talks in various parts of the world.

Others have sat at his feet several times, attending the Camps in India, California, Holland and Australia. Most of them are more or less familiar with the legend of his life—how as a child playing with his brother in an Indian village, he was discovered by a leading figure in the Theosophical Society, and recognized by him as a great Spiritual Teacher of the New Age; how he was adopted by the Society, and with his brother sent by the President, Annie Besant, to England to be properly educated. They know how, when he was old enough to realize what was happening to him, he broke away, and has continued to dissolve

every attempt to organize him through the years of his increasing maturity, dissolving one after another the various "orders" set up in his name. Thus he follows naturally in the great tradition of enlightened men, for it is their followers who create the churches and the institutions which have so often distorted, shrouded or stifled the original light.

Truth, like life itself through which it is expressed, is no longer truth when captured and held in the inflexibility of form, whether that form be an organization, a creed, an idea or a conclusion. Truth, like love, is recognized only in complete freedom from all grasping whatsoever, in complete cessation from taking external refuge, in total surrender to itself, whether we call it Reality, God, External Love, the Void, Nirvana, or what you will. Even to name it is to lose it. Krishnamurti knows this, and his life work continues to be the attempt to remove the dust which covers the eyes of mankind.

The Hall is filled, and those who have no tickets are allowed to file in and stand round the walls. Without ceremony, a slight figure appears on the platform. There is no compelling or magnetic personality. (Did you expect it? If so, you have failed to understand the content of his printed Talks.) Quietly he surveys the audience before rising and beginning to speak. From a distance he looks a little tired, grey, and older than we had expected, though the face graven with a purified compassion, is familiar to us from the portraits.

There are no preliminaries. At once he is in the heart of his subject, and though each Talk is complete in itself, the theme is the same each week, different aspects of it being brought to our notice and made applicable in our daily life—in essentials the same the world over—in the answers to the questions brought to him. There is no "padding," no rhetoric, no eloquence. His words are almost

stark, yet so compelling is their power to awaken us that we are profoundly moved, and almost relieved when he moves from the platform at the end of an hour, since we feel we can absorb no more of such concentrated truth. There is no applause. The audience files out in silence.

We all have our problems. We either project them or we plunge into various distractions that we may escape them. Krishnamurti tells us that *we*, in our entirety and wholeness, are the problem. He shows us how at every level we continue to seek emotional stimuli and psychological security, by joining Societies, seeking a Master, following a leader, as well as the obvious ways of escape which are nevertheless no different in kind. We dare not face our own emptiness. Yet "only when the desire for gratification, for psychological security, has entirely ceased, may we know the Real and the Eternal". Flight from ourselves leads to death, but facing ourselves leads to life.

He shows us how we are conditioned by identification with memory. A long time ago in India he said that "memory is the scar of uncompleted action," for the perfect act, complete in itself, leaves no trace. Freedom from racial, class and religious distinctions are not enough. If we are to see the world, our fellows, and everything about us as they truly are, we must be aware of these interfering taints of appraisal, condemnation, envy, fear, possessiveness—indeed, all that is of the ego. Only in the emptiness of our being shall we find wisdom. Only when we are no longer deceived by the things of time shall we find eternity. Yet if we seek any experience for its own sake, even that of reality or eternity, again we are trapped, and the flow of life is stopped. We know through experiencing, not in the experience. Only when we yield our thirst for "becoming," on spiritual as well as more obvious levels, do we begin to have a glimpse of where our freedom lies,

Is this the "direct seeing into the soul of things, into one's own nature" of the Zen Masters, 'the taking no external refuge' of the Buddha, the flowing with the stream of Tao, the Way, the Truth and the Life of Christ? When questioned, Krishnamurti says quite simply that he does not know, for he has read no religious books. Instead he has lived, observed, entered more deeply into the springs of his own being, and hence penetrated through all illusion, perhaps more than any man living today. Yet if I suggested that he teaches pure Buddhism, doubtless he would reply that truth is beyond all names and creeds, while yet informing them.

Naturally he warns us of strain and effort, symptomatic once more of our common enemy, greed, and has little use for discipline, and what passes for meditation. How can the mind still the mind? "Only when the mind is still, not *made* still," can there be release, and peace. Likewise prayer to a projected image which we call God does but serve to strengthen our emotional clinging, and hence illusion. Thus, in his attempt to liberate the human spirit from all fetters, to some he may appear an agnostic. And what of love? Is that too identified with the ego? Do we understand what Krishnamurti means when he says that "love is never tolerant" (since in love there is no superiority or separation, but only unity) and that to talk much of brotherhood does not imply being brotherly, and that "love is its own eternity."

Did we feel life once more in all its creative power loosening our inhibitions, our pet theories, our accepted standards, as we listened to him on those breathless mornings, or in the Discussions held on Tuesday and Thursday evenings at Highgate, when questioners sought to trap him, and wearied him sometimes with futility, appearing at times to prefer the sound of their own voices? He is

genuinely puzzled when he asks why men and women are so stupid, but could not accept my suggestion that perhaps they had not suffered enough.

And what impression does one receive of him as a man, apart from his teaching? He is not apart from it, but is the embodiment of it. I remember him best, not as the figure on the platform, not as the challenge to all self-deception in all its subtlety, to all exploitation and oppression, slavery and falsehood, but as Ariel. He gives the impression of gaiety, charm, ease, spontaneity, simplicity and freedom. He has a disarming manner that obviously would dismiss the least hint of hero-worship. A child would be very much at home with him, at once, for he has recovered the childhood we have lost. Yet these are qualities, and in another sense he is without qualities. He is scarcely there. There is only sunlight.

Sunlight, shining through our contemporary and personal fog. Rays of it, like swords, striking at the very heart of our problems, and especially at the intellectual clutter of the modern West. He shrugs his shoulders and passes on, aware that there are still only a few whose eyes are not covered with dust. Yet the sun continues to shine, and if our need for truth *at any cost* is great and steadfast enough (and Krishnamurti tells us that it is by no means easy) then one day we shall awaken, and live again. If we turn to his words for comfort, we shall not find it. If we feel the urge to withdraw from the world in order to cultivate the spiritual life, he will send us back. But if we need that attitude in which we may see all things in their true perspective and value, and fearless and with faith in life, welcome those clean, pure airs of truth, he is ready to point the way.

CLARE CAMERON

THEOSOPHISTS AT WORK

By C. JINARAJADĀSA

*Opening Address to South Indian Theosophical Conference
held at Adyar at Easter*

MY BROTHERS,

I am quite sure you feel a sense of satisfaction that the past year has produced so much work, and particularly that there is a definite revival of Theosophical activities once again in South India. I think we owe much indeed to the two workers mentioned in the report, our Brothers A. Ranganathan and Dr. C. R. Kamath. In spite of the fact that both of them belong to the white-haired brigade, they are still very active, and perhaps it is just because of their white hair that they can give so much inspiration. All of us who grow old in body have a larger stock of experience to ponder over; we have lived more, and with the light of Theosophy, we have perhaps on the whole probed deeper into the problems of mankind. Anyway, it is something to know that our valiant band of elder Theosophists is so active.

We have come together in this South Indian Theosophical Conference, and why? I recall here a very beautiful phrase in one of the Psalms of the Hebrew Scriptures, well known because it strikes a thought that should underlie the meeting together of those who profess certain common ideas. This is the verse: "Behold, how good and how pleasant it is for brethren to dwell together in unity." To

dwelt together in unity—I am sure you will all admit, when you leave the Conference, that there has been that quality of pleasantness, that you have discovered something more of what is the foundation of true Wisdom.

What is our aim as Theosophists, whether as individuals or when gathered together? Here we have that famous verse from the Upanishads: "Stand up, awake, accept the boons given to you, and understand." So then, there are certain "boons," whether they be the teacher or the teaching. All of us have received a very great gift in Theosophy, and I think we may say that most of us are upstanding and, in a manner, are awake. Now, there are two problems in this: one the problem of work, and the other the problem of understanding.

First, the problem of work. The work given to us is to build Universal Brotherhood. From the very beginning of the work, again and again the Adept Teachers make clear that the purpose of Their action through the Theosophical Society and through the teachings given is not to reveal truths concerning the spiritual mysteries, but definitely to make a nucleus of Universal Brotherhood. In one place the Mahātma Koot Hoomi says, "The *Chiefs* want a Universal Brotherhood." It is that at which They are aiming. Why?

We have from the same Adept the general principle that They had in mind concerning the Universal Brotherhood: "The term 'Universal Brotherhood' is no idle phrase. Humanity in the mass has a paramount claim upon us. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept*."

The true adept, then, is all the time dreaming of this unity to be realized by mankind. Now, in order to help in the work, it is necessary that people should gather together.

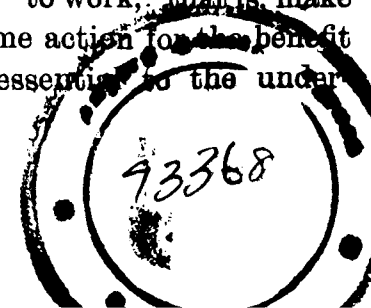
Here we have another principle outlined by the same Adept: "... a *Universal Brotherhood*, i.e., an Association of 'affinities' of strong magnetic yet dissimilar forces and polarities centred around one dominant idea, is necessary for successful achievements in occult sciences. What one will fail to do—the combined many will achieve."

So then, for any kind of a work to be done, which has an ideal basis, it is necessary to bring together magnetic individuals who yet are of dissimilar forces and polarities. The fact that they are dissimilar in their understanding of Truth, and even to some extent in their work, is useful, so long as everything centres round the one dominant idea. In order to produce the changes we want in the world, there must be in all Theosophical work the gathering together of brethren in unity, centred round the great idea which we have in Universal Brotherhood. So, there must be the unity, the fellowship, the linking together in work.

But the Upanishad said, "Understand." Understanding can never be a matter of collective effort. It is quite true that in collective study the mind of each will awaken ideas in the mind of another. But understanding is not really a matter of the mind only; it is something deeper. It requires the subtle Buddhi, which is intuition. For that there must be individual understanding. It is in the heart, in the secret recesses of the heart that real understanding will be found. We cannot understand together; understanding is a matter of each individual acting, meditating, and sympathizing.

A principle that we begin to realize as we study Theosophy is that Theosophical ideas are apt to remain purely intellectual ideas until we put them "to work," that is, make them transform themselves into some action for the benefit of another. Action is absolutely essential to the understanding of Truth.

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But equally, there must be meditation, the pondering over things alone, by oneself in secret, "in the closet," as said Christ. It is in that aloneness that one really comes to true understanding.

But what is also important is that there should radiate from us a deep bond of sympathy. It is that quality of sympathy which was taught in the principles given by the Lord Buddha. He gives the general idea, that just as a mother loves her child, her only child, so should a man radiate such love on all sides. There is another place where He describes the ideal of the perfect saint, how he radiates compassion, pity, loving-kindness, equanimity to all the four quarters, above and below, whether standing or lying down, night and day. It is that quality of sympathy which is so essential, and indeed, though we have so much of spiritual knowledge in this land, it is because of the disappearance of this quality of sympathy that there is so much tragedy in the lives of the people, who have much tradition of spiritual knowledge, but little of real fellowship and unity in the country.

With regard to sympathy, I want to mention again what is so necessary, according to the Mahātma Koot Hoomi, as the individual comes more and more towards achieving Adeptship:

" . . . human and purely individual personal feelings—blood-ties and friendship, patriotism and race predilection—all will give way, to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one—Love, an Immense Love for humanity—as a *Whole*! For it is 'humanity' which is the great Orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare. Poor, poor humanity!

it reminds me of the old fable of the war between the Body and its members: here, too, each limb of this huge 'orphan'—fatherless and motherless—selfishly cares but for itself. The body uncared for suffers internally, whether the limbs are at war or at rest. Its suffering and agony never ceases . . . And who can blame it—as your materialistic philosophers do—if, in this everlasting isolation and neglect it has evolved gods, unto whom 'it ever cries for help but is not heard!'

It is because there is this lack of the bond, the intense sympathy between the masses and those who are supposed to be "leaders," that the masses little by little evolve gods of their own to worship and ask for help. So, the Master points out that there is the "great Orphan" who is always crying, and everyone who means to do something must feel this bond of sympathy with all that lives.

I think we are prepared to realize that often in many a Theosophical Lodge there is a great deal of intellectual work, but it keeps itself to the level of the mind; Theosophy has been kept largely intellectual. Here and there, particularly outside India and I may say to some extent outside Europe, Theosophy has been created in new forms, particularly as poetry. There are in the United States a certain number who are giving Theosophical thoughts in poetry. This characteristic is prominent in the countries of Latin America, countries derived from Spain and Portugal. There we have poetry definitely continuing to appear in the Theosophical magazines, Theosophical thoughts put in a new form. I recall one very striking poem written by a poet who was a member of the Society in Costa Rica, who had a family of six children. The poem was exquisite, its theme was, "My children are not mine." He developed the idea that these "my children" are souls of their own, that they

are the children of themselves. He talks to his wife, his comrade, saying, "We have made the nest, but the birds are themselves, we have not created them." There we have the thought of Reincarnation given in a new form. When I saw the poem, I asked for a photograph of his children all in a sloping line and distributed it with his poem.

The same poet wrote an exquisite poem about the message of Theosophy, so exquisite that the Society in Costa Rica offered a prize to any musician who would put it to a choral setting. Three compositions were sent in and to one the prize was awarded. The choir sings a glorification of Theosophy—how the world is in darkness but there is a Light coming nearer and nearer. Then there is a description of the change that takes place in the world because of the coming of Theosophy.

Some years ago a lady in Brazil composed a "Hymn to Blavatsky". It has become so well known in all South America that in nearly every Theosophical Congress they play the hymn, with the audience standing.

In those countries, then, there is a definite transformation of our Truths in new forms. It is something of the kind that we want today, so that we can give Theosophy in other forms—in poetry, drama, etc. Along these lines of thinking what Theosophy could become, some years ago I wrote a parable which can be applied to members in western lands, particularly America:

WHAT IS THEOSOPHY?

Three women, who were Theosophists, were conversing energetically on Theosophical matters, and there happened to be a little girl in the room. She was old enough to understand some things. In a pause in the conversation, the little girl asked: "What is

Theosophy?" The three women had of course to reply; they could scarcely say: "Run away, little girl, you won't understand." So, the first woman said to her: "You know who God is, don't you?" "Yes," said the child gravely. Of course it was a fib, but then, everybody repeated that same fib. "Well, you are God. That is Theosophy." The child's face did not change.

It was the second woman's turn. She went to a table where there were some flowers, took one and went to the child, and bending down, and giving it to her, said: "This is Theosophy." The child's face lit up with interest, but was still grave.

Then the third woman rose, and went to the child, and knelt and put her arms round her, and said softly:

"Darling, Theosophy is *this*"—and kissed her.

This time the child's face was for an instant startled, and then as comprehension came, the soul looked out from her eyes.

Which of these three women best understood what is Theosophy?

I hope you glimpse something of the meaning of the parable. We are apt to describe what is Theosophy intellectually, but there is not enough of the quality of the heart realized in our Theosophical work. We are only seventy-five years old and already a certain amount of work has been done, but much more needs to be done.

The Masters of the Wisdom are not far off, though They may be physically removed from us. They are like the nature of God, "Closer is He than breathing, nearer than hands and feet." They are listening, but it has been said that though many are seeking they do not find, because they seek only with the mind. The mind does not penetrate to where the Givers of Truth are. It is there that the

quality of sympathy, of oneness with the Orphan mankind, is necessary. When the individual seeker feels that tragedy, and wants to help, even though he can do very little effective service in a large way, the Great Teachers know and come near to him and give him Their inspiration.

This problem of understanding and then lessening human misery is one we can meditate upon, the object of our meditation being the men and women around us, all those who are in tiny huts, in the crowded cities, who are getting hardly enough nourishment, who are suffering and are in crowded hospitals. Those are the manifestations of Him of whom we have hymned: "Purusha has a thousand heads and a thousand hands." Those are the thousand heads and hands of the Cosmic Man. We say that the Mahāpurusha, the Great Man, is a great and marvellous Being, but we can here remember the teaching that comes from Christianity, where the great Master said, "Where two or three are gathered together in My name, there am I in the midst of them." That is true so long as they gather not for themselves and for their own salvation; when they do His work, He is with them.

Similarly, as we Theosophists gather together in the name of the Great Ones who founded the Society, They are with us. The way in which They are with us is a mystery we do not understand, but so vast is Their consciousness that They bring us within Themselves. They need not come to us, but They take us within Their own consciousness for the time, They strengthen our minds, intensify our aspirations and illumine our intuitions.

This is one problem which can be made vital and living by us Theosophists, and it is our work to do that. We have not been given mere descriptions of occult facts, but have been definitely shown that we must come nearer to mankind, to bring those thousand heads and limbs of that

Purusha to be welded once again into the great Mahāpurusha. The greatest sacrifice described in ancient Hinduism is where the dismembered parts of Purusha are brought together once again, requiring ceremonies which last three hundred and sixty-five days. After this Mahāpurusha, the LORD, has been made whole once again, as it were resurrected from the dead, then He voluntarily offers Himself again, He lays Himself down on the altar, to be dismembered once again, so that He can perform the supreme sacrifice of Himself. It is proclaimed that it is only because God voluntarily sacrifices Himself *all the time* that the Universe can persist. In other words, it is by bringing together, in some form of sacrifice, all the myriads of fragments of Mahāpurusha that are mankind, that we do His work of continuing His sacrifice, so that the universe can continue.

All these truths are in India, but it is for the Theosophists to re-discover them, and they will do that not by purely intellectual study, but by sympathy, by tenderness to the "great Orphan," and by going out to act to relieve the Orphan's miseries. It is for that we are gathered together, to learn how to act, to meditate, and to sympathize.

C. JINARĀJADĀSA

SAGE RANTIDEVA'S IDEAL

न कामयेऽहं गतिमीश्वरात्परमवृद्धियुक्तमपुनर्भवं वा ।

आर्तिं प्रपद्येऽखिलदेहमाजामन्तः स्थितो येन भवन्त्यदुःखाः ॥

I do not seek from the Supreme Lord Moksha attended with the attainment of eight powers or even the absolute release. I would like to be present in all beings and undergo the sufferings for them, so that they may become free from misery.

Srīmad Bhāgavata Purāṇa,

Skandha 9, Adhyāya 21, Verse 12

THEOSOPHY OFFERS . . .

By ELIZABETH W. PRESTON

THE Theosophical Society was founded to spread certain teachings. What are these teachings? What has Theosophy to offer to us as individuals and to the world on various levels of consciousness and aspects of thought?

Only a very brief answer can be given in a short article. Theosophy offers:

To the individual, a description of his own nature. Theosophy recognizes and gives details, not only of man's physical body and brain, but also of his invisible nature, his emotions and thoughts. It teaches that by his thoughts and aspirations he can build his own character.

To the ordinary person, struggling with the problems of life, Theosophy offers the teaching of Reincarnation; saying that this present life is not the only life and that he will have many opportunities in the future.

To the scientific man, Theosophy points out that nothing is wasted, that every effort made now will find its flowering in a future life, if not now; that the result is as sure as the physical law of action and reaction. It also gives much information concerning the nature of the physical world and the structure of the atom.

To the ambitious man, who seeks to develop some aspect of his nature, for example, to become a great musician, Theosophy says: "Try now to develop your ear and musical appreciation and in the future you will be born with a sensitive ear and a greater power of execution.

To the old, it says: You are *never* too old to begin to build for a wonderful future.

To the social worker, Theosophy says: "We are reaping now the conditions which we have sown in the past; but we can work for the future. The law is sure. All that we do now to help will bear fruit, and the lot of mankind will be improved *if we have good will*."

To parents, Theosophy suggests: "Your child is not a sudden new creation with an arbitrarily selected set of talents and capacities, or of deficiencies. He is an immortal soul and given to you to train and help towards his next step in evolution."

To the teacher, Theosophy says: "the child has a past and is going to an immortal future". He brings certain capacities, developed in the past, in his physical, emotional and mental bodies. The child must be helped to develop his whole nature and to use it to the best advantage.

To the sick, Theosophy offers the hope that something good may come from the evil; that past mistakes may be paid for and future good qualities learnt through patience and courage.

To those who mourn, Theosophy speaks of life after death, and gives details of life in the further worlds.

We all learn that we do not live to ourselves alone but that we influence each other all the time, through our feelings and thoughts. Thought is a real creative power. We learn sex equality, as sometimes we incarnate as a man and sometimes as a woman.

To the nations and races, Theosophy offers the idea that each has its own part to play in the great scheme, the Great Design; that there is a plan for each nation and race, and that *if each plays its part there need be no conflict*.

To the philosopher, the psychologist and the historian, Theosophy has much factual information to offer. In its

literature are to be found studies of religious philosophy from a universal standpoint, details of evolutionary psychology based on the evolution of the soul as well as the body, and facts concerning the geological development of the continents of the earth, illustrated by maps giving the pre-history and pre-geography of the world.

Theosophy is progressive. It does not suggest that the last word has been said. Research continues.

Finally, *to the aspirant*, Theosophy brings a great gift, the fact that *there is a path of holiness* and we may learn to tread it. The soul of man is immortal and its development is infinite. We see that there are people on rungs of the ladder above our own and they can help us if we wish them to do so. The path of discipleship is not a path of ease, or one where we are "saved" by anyone else or by any belief, but one where we work out our own salvation through service, with the guidance and goodwill of those who have trodden that path before.

Each must find the path and tread it for himself, not for himself alone, but in the name of brotherhood and for the service of man.

ELIZABETH W. PRESTON

In the modern psychological world of complexes, neuroses and frustrations, the whole philosophy of *Tao Teh King* is rather like the clear gently-flowing heavenly water which Lao Tzu loves so much. Perhaps it is a matter of race and as Lin Yutang says in *The Importance of Living*, "psychological complexes never do a Chinese any harm"! Be this as it may, the book is a delight in these times of mental fever and is one with which all Theosophists should be acquainted. Many of the stanzas could be quoted, but one must suffice:

"The Heart of the self-controlled man is always in the Inner Kingdom. He draws the hearts of all men into his Heart."

C. R. G.

THE SCHOOL OF THE WISDOM

Report on the Work of the Session 1949-50

By C. R. GROVES, M.Sc., Director of Studies

THE School of the Wisdom was inaugurated by the President on Foundation Day, November 17th, 1949, and the first session closed on 14th April 1950, when the President distributed certificates of attendance to each student. In addition to the President, the School owes its inception to the vision and enthusiasm of the Vice-President, Mr. Sidney A. Cook, and to Mr. N. Sri Ram, who has attended throughout and acted as Chairman of Discussions.

The School consisted of nineteen students (including the Director of Studies), and the attendance and interest have been maintained at a high level, the only absence being on account of illness or absence from Adyar. The students were of nine nationalities, and five religions, and represented a wide variety of racial and cultural backgrounds. By the end of the course, a real spirit of friendly understanding and mutual appreciation had developed, and all have profited by the insight into other ways and points of view which they have gained. This has been partly due to the method of study adopted. The chief work of the School was done in the morning meetings which took the form of round-table discussions of topics which had been previously studied. At these meetings four weeks were spent on "Cosmogogenesis"; five weeks on "Man, the Individual"; and seven weeks on "Man in Society". Once a week

the President lectured, covering during the year a variety of topics, including "The Principles of Our Wisdom"; "Racial Cultures"; "Plato"; "The Religions of India"; and others. These lectures were highly appreciated and formed a most valuable part of the work of the School. Two afternoons a week were spent in practical work in the various departments—Recording Secretary's Office; Adyar and School Libraries; Theosophical Publishing House; Engineering Department, etc. On one of the remaining three afternoons an opportunity was given of becoming acquainted with the work and organization of Adyar, by means of talks on, and visits to the many departments, which proved to be a most useful and popular feature. One afternoon was devoted to a Speakers' Class in which every available member gave at least one short lecture and acted as Chairman in turn. One afternoon was given to informal talks and discussions on the organization of the Society, and on the remaining afternoon a formal lecture was held, to which all members living in Adyar were invited. These lectures were given both by residents, and by specialists from outside, and a high standard was maintained. Students also participated in the general life of Adyar to their great advantage; attended the meetings of the Adyar and Besant Lodges, and of the various subsidiary movements; and several attended the Annual Convention at Banaras. Now that it is over the time has seemed all too short, and the members have found life at Adyar interesting and inspiring if somewhat full and busy. This first year of the School cannot fail to make a lasting impression on all who attended. The School will resume on October 1st, and the Session 1950-51 will be conducted on similar lines.

C. R. GROVES

A BRIEF HERMETIC CATECHISM

By DUNCAN GREENLEES, M.A. (Oxon.)

Mr. Duncan Greenlees, M.A. (Oxon.), has made a special study of Religion and Mysticism. The Theosophical Publishing House has already published two of his works, *The Gospel of Islam* and *The Gospel of China*. His third work in the series is *The Gospel of Hermes*, from which with Mr. Greenlees' permission I publish the Catechism in this number. There is now in the press his *The Gospel of Jesus*, and three further titles will be published later.—C. JINARAJADASA.

1. *How did this Universe come into existence?*

It was created by God.

2. *What is God?*

He is the infinite and eternal Reality behind all phenomena, known to man as a Good Father in so far as He has revealed Himself through creation.

3. *How did God create the Universe?*

He utters it as an active Word that perfectly expresses the eternal thought latent in His Mind, and it continues to create itself in accordance with His Will.

4. *Why does He utter this thought and so create?*

His nature is perfect Goodness, so He must be always giving Himself.

5. *Does He desire anything for Himself through this activity?*

No. As He eternally contains all things in Himself, there is nothing He can gain; nor can He ever lose, for there is nothing outside Himself.

6. *Is the Universe good?*

As coming from, and yet remaining in, the One perfect Goodness, it cannot be evil; being God's child, it shares His nature and immortality, but being a material body, it is subject to change and pain.

7. *What is Man?*

Man is the son of God's Mind, emanated by Him to enjoy eternal bliss in Heaven, but fallen into the material world in search of sensual pleasure. So he is dual in nature—part dwelling with God in Heaven, part enslaved to passions on earth.

8. *Why did God emanate Man?*

To share His own delight in the beauties of His universe, He willed a being endowed with reason to seek Him through these outer forms.

9. *How did Evil come into existence?*

God is all Light, but so as to enjoy the giving of Himself He willed that there should be another. This "other" has to be separate from Him, and separation from Him is total misery, darkness, evil. Thus appeared the Darkness, and in it all the opposites to God's good qualities.

10. *Why did God allow Evil to exist?*

As rusting is inherent in iron, so evil is inherent in matter. To give Man free will implies a free choice, which is only possible where there are pairs of opposites for him to choose between.

11. *Is Matter eternal?*

No. It forms itself out of the "Dark Principle" when that is "separated" from God; but it is relatively eternal in that it was always latent—with the whole Universe—in God's Mind.

12. *What is the origin of the individual Soul?*

It differentiates itself off from the Soul of the Universe, being deluded by the seeming separateness of forms and desirous of ensouling one of them.

13. *How did Man come to be imprisoned in flesh?*

Charmed by the Universe, he too desired to create like God, but seeing the attractions of physical matter he identified himself with that, and so was trapped in a body.

14. *How can he become free?*

By turning away from or conquering the desires of the body and straining upwards to the pure Spirit, wherein is his true home.

15. *Can he do this unaided?*

No, he must receive God's help.

16. *How does God help him?*

If he does his best, God Himself comes to him as Spiritual Mind, guards his senses from temptation, dwells in him, and leads him towards the Real.

17. *What is Man's duty on earth?*

To love and serve God, to beautify His creation and help it to fulfil His Will for it, to seek Him with all his heart and soul.

18. *What is the reward of righteousness?*

God's friendship in this life, a happy and peaceful death, and a swift passage through cleansing fires into God's presence, where the soul adores Him evermore together with the Angels.

19. *What happens to evil men?*

Being slaves to passion and vice, at death they are cast into a raging hell of stormy passion and misery until they fall into some physical body more degraded than before.

20. *Is there any protection from this danger?*

The only safety lies in devotion to God, for He saves His devotees from every kind of evil.

21. *Has Man the real power to choose?*

Man really belongs to Heaven and is above the control of destiny, but if he identifies himself with the lower desires he puts himself under its sway and loses the power to choose aright. But God restores this power to those who seek Him, and so Man is in fact absolutely free to choose.

22. *Why does not God give this help to all?*

Because then they would all be automata, pulled by His strings and so robbed of the merit of choosing Him instead of the narrow ego; thus they could no longer fulfil God's aim in creating them to seek Him behind all forms.

23. *Are Man's thoughts his own?*

No. His good thoughts come from God, his bad thoughts are suggested by evil spirits tempting him towards sensuality.

24. *Is Hermetism a dualist religion?*

No, and yes. It teaches only *one* God, in whom all exist, who exists as the eternal Life and Light in all, and it rejects the notions of independent evil and a personal devil. But it stresses the double nature of Man—God and beast, the fight between which lasts as long as earthly life endures.

25. *Does it teach Reincarnation?*

Man is in a physical body because, and as long as, he desires those sense-experiences which can only be had through a human physical body. As soon as he is free from such desires, Reincarnation ceases. This is not a matter of time, nor is there any prescribed number of births to be endured.

26. *How does Man find God?*

God can be seen in the whole Universe which He pervades, and so also in Man's own heart. By identifying himself with God in the whole Universe, Man can

break out from the narrow prison of his body and enter the infinite Life and Light of the All merging himself in God.

27. *Where is God?*

He is everywhere and in all, and at the same time He is the ocean in which all have their being.

28. *Is there, then, no special Temple for Him?*

This whole Universe is His body, the shrine wherein He dwells. But more especially He makes His home in the land, the human heart, that devotes herself to serve and worship Him, and such becomes a holy land, a saint.

29. *Can the true Gnōsis of God be given by another?*

No. It arises in the heart as a pure gift of God's grace, when the heart is stainless and wholly dedicated to Him alone. But a child of God, himself already initiate in the Divine Wisdom, then takes form before the neophyte and awakens him to the knowledge and the love of God.

30. *Can you sum up this Religion in a few words?*

It is a path to loving union with the One God through the identification of a purified soul with the Universe, which is His image or His shadow.

DUNCAN GREENLEES

EACH AT HIS POST (1914)

By ESTHER BRIGHT

Each at his post—through long drear
day and night,
Standing with steadfast heart, standing
for truth and right;
Beholding grief and fear, stretching from
hill to coast,
Striving the foe to clear; striving,
each at his post.
The cry of little children is heard
throughout the land,
The cry grows faint and weary,
God send some helping hand.
Old hopeless men and women toil
trembling to the sea,
And gaze across at England,
the island of the free.
Brave Hearts! Let not vain tears
make dim your eyes,
Nor grieve for those who never will return.
But stand with hands outstretched,
serene and strong,
To lift the sufferers up—
make right their wrong—
Each at his post.

ESTHER BRIGHT

"WHAT IS THEOSOPHICAL" A REJOINDER

By K. SANKARA MENON

THE February issue of THE THEOSOPHIST carries an article by the Vice-President entitled "What is Theosophical". Evidently Mr. Cook thinks the time has come to define what is Theosophical because, according to him, there are influences at work that challenge the traditional policy of the Society in such matters. The cry "the true faith is in danger" is a call that has been found useful before now to unite the faithful whether the danger is a factor in actual existence or not. Of the latter alternative, the article referred to is a case in point.

Mr. Cook's opening reference to "A prominent member of the Theosophical Society" refers to Srimati Rukmini Devi. The sentence quoted by him is taken from a letter written by her to the November issue of the "Besant Cultural Centre News", a leaflet published by some of her American friends to give information about her work to those who are interested in it. Here is the relevant portion of Rukmini Devi's letter.

"Let me reiterate the view I have expressed. *Until recently our educational work has been considered as being definitely Theosophical*, and the same band of stalwarts appealed and worked for funds to promote T.S. organization as well as T.S. Education. Some gave for the work of Theosophical organization, some for the work of Theosophical education, and some for both.

In my view, work for both is "Theosophical". Col. Olcott appealed for funds for Panchama Schools here and Buddhist Schools in Ceylon; and handsome donations were received in

response. So, too, Dr. Besant appealed for our educational work all over India. Appeals for such work appeared in *THE THEOSOPHIST* and in our presidential addresses of our Conventions. Acknowledgments were made through *THE THEOSOPHIST*.

The treasurer for all these funds was one and the same person, Mr. Schwarz.

In two centres—in India and New Zealand—educational work is being carried on as official work of the National T.S. organization, and this is fully known to the General Council and the T.S. public without any protest being raised by anybody at any time. Funds are collected officially and the whole resources of the organization of the T.S. are fully utilized to support these schools.

All these facts go to show that the work of Theosophical Education definitely has been considered to be as much a Theosophical work (even officially) as work for Theosophical organization."

It may be an old trick—so Mr. Cook says, "To reply to a statement that has never been made and thus to seek to discredit a speaker who said something entirely different". Mr. Cook flies hotly to the defense of—whom? Rukmini Devi makes no personal reference in her letter and that document must be taken as dealing with a particular attitude. Do his words, then, imply an uneasy conscience? Does he dispute any of the facts that are stated in this letter?

The whole trend of the article seems to me to centre round two assumptions though these assumptions are not explicitly stated. Firstly, there is the implied assumption that Rukmini Devi wishes her work to be an integral part of the International Theosophical Society. The second assumption is stated in terms of a warning that the members of the Society the world over should not be solicited for funds for the Society to engage in work other than what is officially Theosophical.

Rukmini Devi has never wished nor demanded that her work should be officially integrated with the Theosophical

Society. On the other hand, some years ago, when a suggestion was made that such a step would be of benefit to the Society, both she and Dr. Arundale expressed the firm opinion that the two should be organizationally separate. Of course it never occurred to her or to him that there could ever be anything but close association between the two. This has been and continues to be her point of view. Any suggestion that she has solicited members for funds for the Society to engage in any of the activities mentioned by Mr. Cook, or even in her own work, is again equally inaccurate. Of course, she has appealed to members for funds to help her work. Does Mr. Cook think this should not have been done? The whole history of the Society and of Theosophical work in general bear witness to the rectitude of her action. In common with other organizations here, her work has derived financial benefit from the Adyar Day Fund. But this is a Fund placed at the disposal of the President and its use is completely at his discretion. From the first years of its existence, this Fund was liberally used by Dr. Besant to help the educational work. In her Presidential report to the Convention of 1923 she says: "Eleven months of the year are over, and we have received Rs. 44,222/5/1. We have expended Rs. 29,000/- with some outstanding accounts. Rs. 1,025/- were earmarked for political work and this is the only money I have assigned to politics. Almost all the rest has been spent on education." So, it will be seen that no argument used by Mr. Cook is applicable to any of Rukmini Devi's actions. Having said this, I would like to examine critically, the various arguments put forward by him on a question which so vitally affects the Theosophical Society.

"There is nowhere in the constitution a definition of the words Theosophy or Theosophical", so observes our

President in his Watch-Tower notes of THE THEOSOPHIST for February. In the same issue Mr. Cook contends that the definition of "What is Theosophical" flows from the three Objects of the T. S. and lays down the law as to what activities may be permitted as under the Constitution. He also proceeds to set the narrowest and most exclusive limits as barriers within which the T. S. programme is to be confined hereafter, suggesting incidentally that many items of splendid Theosophical work—religious, educational, social and philanthropic—which have been officially carried on by our autonomous lodges, federations and National Societies, unquestioned at any time by our successive Presidents and even spoken of by them in terms of high appreciation are activities to be deemed hereafter as "proscribed activities".

The climax of such preposterous thinking is reached in the prohibitory statement: "Obviously there are many activities that are for the good of humanity and by this definition are rightly labelled Theosophical and considered a part of the great work of the Logos for the Race *but are not to be undertaken by the Theosophical Society itself.*" What is the Theosophical Society for if it is not to undertake work which is for the good of mankind and is part of the great plan of the Logos for the Race? If the T. S. is not to work for the good of mankind and to cooperate actively with the plan and work of the Logos, but is to or vegetate within the narrow shell of only those pursuits permitted by Mr. Cook's definition that "those pursuits are Theosophical which require the study of comparative religion, philosophy or science or the investigation of nature's still unknown laws and man's still latent powers", it will soon be heading towards that most undesirable state of affairs deserving the Mahā Chohan's rebuke, "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."

While the President would allow to all autonomous organizations perfect freedom to work along the broadest and most inclusive lines so long as the International Constitution is not infringed, the Vice-President would impose barriers and limits within which our freedom is to be cribbed.

The whole of Mr. Cook's article seems to be based on a wrong reading of our Constitution and the wrong idea that when he has quoted the three Objects of the Society he has thereby defined the permissible lines and limits for the programme of our work. He has noted only a part of the relevant rule relating to our Objects, namely Rule 2 of the Memorandum of Association. He has failed to note clauses *a, b, c, and d* which are the operative parts of the same rule. Clause *d* brings within the objective and programme of T.S. work "the doing of all such things as are conducive to the attainment of the above objects or any of them". It will be seen that this clause provides for the widening and extension of the programme in the three Objects and not for their narrowing down as Mr. Cook seeks to do.

He states; "to be a good student follower of any one religion is not to be Theosophical . . . To be Theosophical, the study must be of *Comparative Religion*". But how is one to study Comparative Religion, Philosophy, or Science unless he has studied the individual Sciences, Religions, or Philosophies to be compared. Furthermore, as against the Vice-President's dictum that "to be a good student-follower of any one Religion is not to be Theosophical" we have the observation of the Mahā Chohan to the effect that "Col. H. S. O. who works but to revive Buddhism may be regarded as one who labours in the true path of Theosophy".

"Similarly it is clear" remarks the Vice-President, "that it is the *unexplained* laws of nature and nature's still hidden mysteries that are for his investigation". But are these not the concern of the scientists and researchers all over the world? "To teach or study those laws of nature of science and philosophy that have become commonly understood and accepted is not the function of the Theosophical Society". So says the Vice-President. But how are we to know what laws of nature, science and philosophy have become "commonly understood and accepted" unless we undertake the study and teaching of these subjects? As authority we have also the statement of the Mahā Chohan "It is absolutely necessary to inculcate it (the true doctrine) gradually, enforcing its theories—unimpeachable facts for those who know—with direct inferences deduced from and corroborated by modern exact science".

As regards the question whether particular T.S. organizations should undertake any item of work discussed above is entirely for these organizations to decide. So long as a programme is calculated to do anything incidental or conducive to the attainment of one or other of the three objects, the autonomous T.S. organization is perfectly free to implement such a programme in any manner it chooses to decide. It would be unconstitutional and illegal to prevent it from doing so. Says Mr. Cook, "The question now arises whether the Theosophical Society should engage in the conduct of Schools and cultural academies". That is a question for autonomous organizations to decide and no one can limit their freedom of choice.

What then is Theosophical? Any work that is calculated to promote the ideal of Brotherhood is Theosophical from the point of view of principle. Its relation to the Society becomes also official when the Governing Body of the T.S. organization accepts it as such, The International

Body has, however, not associated itself officially with any specific educational activity at the international level, except in the case of the Brahma Vidyā Āshrama and The School of the Wisdom. But from the earliest years, they have recognised what they called "Subsidiary activities" of the Society. These were considered by them to be so closely allied to the Society that reports of their work were included in the yearly Presidential Reports that were read at the Convention each year. The very word subsidiary implies that the body so described is attached to a parent association. This term subsidiary activities was introduced in the days of Col. Olcott. In his time, they included not only his Buddhist and Panchama Schools but also the Central Hindu College at Banaras founded by Dr. Besant. In Dr. Besant's time these activities included, among others, the Theosophical Educational Trust, the Order of the Star in the East, The Women's Indian Association and the Theosophical Order of Service, the last three of which had non-Theosophical membership. There was of course, no official connection, but all these activities were considered to be offshoots of the Theosophical Movement, connected with the International Theosophical Society in every sense except the purely legal.

Among all these many activities, educational work has had a special place in the hearts of the Theosophical Society. Year after year in her Presidential Reports Dr. Besant talks of "*our* schools". In her report of 1923, talking of the public purposes fund, she says "The help given has kept *our* Schools going." Again in 1924 referring to the Theosophical Educational Trust she says, "That is what I call Theosophical Education and that is exactly *why we* carry on a few Schools and colleges". Again, "yet *our* (all italics mine) educational work is specially stressed by the LORD Himself." . . . "The Theosophical plan of education . . .

is one of the chief methods which is needed for that future.”
 “A great project is in front of us, no less than a regularly chartered Theosophical University, wherein the successful line followed by our Schools and Colleges, and universally praised for its results on education and character by Government Inspectors, will be more thoroughly carried out. Only then shall we, by a striking example, succeed in Theosophizing the system of education.”

Now, it would be relevant for me or anyone else to ask whether the words “Subsidiary Activity” when used unchallenged by a President of the Society in an official report does not imply a definite relationship of these activities to the Society. It would convey the meaning that they are all activities born from the parent body and retaining a close association with it. Similarly, when a President of the Society, in an official report, talks again and again of “our Schools”, “our educational work” (*italics mine*) and so on, this suggestion of intimate association again becomes inescapable.

Frankly, I cannot at all follow Mr. Cook’s argument when he says that T.S. must stand apart from activities as otherwise there will be a compromise of principle. He cites as example, Schools recognized by Government where the prescribed curricula have to be followed and where one has to submit to Governmental Control. Can Mr. Cook say that in the daily management of the Society no compromise of principle is involved? I have been in charge of the educational work here for sixteen years and I can personally say that Governmental Control has meant no greater compromise than is involved in the day to day management of the T.S. No objection has been raised to the application of Theosophical principles to education. We have been allowed to employ any methods of teaching that we specially favoured. There have been only interest and approval in all our experiments.

Therefore, it has been a surprise to me that the reason given for the removal of the Banaras School from the control of the Indian Section has been that the great Theosophical educational principles might be compromised in the conduct of the School. If this was rightly the reason, the proposed change of control is not the remedy. As I see it, there are two remedies. One is the closing down of the School as there is no reason why we should run a school unless we are free to apply Theosophical principles in its working. The second is to fight for the freedom to work it in our own way until we get what we ask for.

As a matter of fact I have some intimate knowledge of the circumstances under which that School was started. Our School here was started to provide a Memorial for Dr. Annie Besant. The Banaras School however, was meant to be a direct instrument of the Indian Section. At the Indian Section Convention on 24-12-1934 Dr. Arundale said: “There should be, as an integral part of the Indian Section, educational activity . . . We must as an Indian Section, have our educational activity as a part of the Indian Section work . . . that is vital. Until that is done you will not have a really fine Centre.” In his report for 1938 as General Secretary of the Indian Section, speaking of the proposed School, Mr. Gokhale says: “. . . It seems very desirable to make it an integral part of the Society’s work in some form, *to ensure their going together at all times.*” (*italics not mine*). At a meeting of the Indian Section Council held on 2-3-1939 the question as to whether the Section was legally competent to undertake this venture was discussed. Babu Hirendranath Datta, Vice President of the T.S. and one of the great lawyers of his time, expressed his opinion as a lawyer that the Section was legally competent to undertake educational work for which they had already been spending money out of their funds for the previous

forty years. This is the background against which the School was founded. Every institution should be governed by the intention with which it was established. If the Indian Section felt they could never run the School without compromising the principles of Theosophical education I feel the only alternative was to close the School.

Mr. Cook says no statement has ever been made that the work of any Theosophist offered as a contribution to human welfare is not Theosophical. It is precisely because such statements have been made with regard to her work among a certain section of the membership of the Society that Rukmini Devi found it necessary to write the letter, excerpts from which I reproduced. Many institutions have been born of the Theosophical Society as a direct outcome of Theosophical endeavour. These have materially contributed to the welfare of mankind in many departments of life. Mr. Cook speaks in ignorance of Theosophical history when he contends that these activities have no special relationship with the parent body. In Presidential Address after Presidential Address Dr. Besant made appeals to the members for help for these various activities. The help that was forthcoming was accounted for by the Treasurer T. S. and distributed. The legal relationship between any institution and the T. S. has never been an issue with the prominent member of the Society whom Mr. Cook quotes. She is not interested in this. Having been brought up close to the heart of the Theosophical Society she knows the traditions full well. She has no quarrel with the traditional policy. Her request is for the traditional attitude alone. Will the Theosophical Society maintain this traditional attitude to its offspring? This, as far as she is concerned, is the issue.

K. SANKARA MENON

FROM THE PRESIDENT

"*Rukmini Devi makes no personal reference in her letter*". All the same, her propaganda in the United States and Holland for her activities showed clearly who was supposed to stand in her way. In November and December 1948 and in January 1949 I had long correspondence over the matter with a group of the Southern California Federation.

"*Any suggestion that she has solicited members for funds . . . is again equally inaccurate*". When I was in U. S. A. in 1949, she desired Mr. James S. Perkins, the General Secretary, to let her use the Section's membership mailing list for an appeal for funds for her work. Mr. Perkins had to point out that this could only be contemplated after serious consideration and approval by his National Executive, because of a Rule in their Section Constitution which enjoins "all officers, boards, and committees . . . not to use or permit the use of the roll of members or any portion of same for any purpose whatsoever, except that provided for or contemplated by these laws." Though I was then accused of prompting Mr. Perkins to refuse, he was merely acting in accordance with the Section Constitution.

"*Compromise . . . involved in the day to day management of the T.S.*" I am unaware of any such compromise.

I have been closely connected in Theosophical work and administration with Dr. Annie Besant from 1914 to the day of her death in 1933. I was Vice-President from 1921 to 1928. I know that she was a jealous guardian of the neutrality of the Theosophical Society, as an organization, towards all activities of Theosophists in every field. It is my firm conviction that were she with us she would dissent from the interpretation put on her phrase "our work" as being the work of the Theosophical Society. The work of Theosophists everywhere, Yes. That is "our work."

Certainly, brief reports of various institutions have

been published in the Society's Annual Report, under the term "subsidiary activities". We find such reports in 1908 of Buddhist Schools of the Buddhist Theosophical Society, Musaeus College, Central Hindu College, Sri Meenakshi Vidyāsāla, I.H.K.P. (Delhi), T.O.S., Lotus Circle, Sons of India, Association for Research in Mystic Tradition. In 1928 there was mention of Brahmavidyā Āshrama, Round Table, Golden Chain, Brothers of Service, International Correspondence League, Women's Indian Association, and Association of Hebrew Theosophists. But by 1934, only three were mentioned: Olcott School, T.O.S., and the International Centre, Geneva; in 1935, only two: Olcott School and the International Centre. From 1937 to 1939 only the Olcott School was mentioned. In 1941 Kalākshetra was mentioned with the Besant School. But in 1945 no subsidiary activities were mentioned. None since then.

The General Report of the Society, which is sent *only to General Secretaries* is published *by* the President *for* the General Council, and no member of the Society is committed to any subsidiary activity because it is published in the President's Report.

The Presidential Agent for Malaya and Siam has lately informed me that the members there are working for vegetarianism, humane killing of stray dogs, inter-religious organizations, etc. She has written: "These divergent efforts do create misunderstanding in the public mind, and it has been difficult to explain the consistence and honesty of members in their divergent work outside the Lodges." I have similarly been informed by the General Secretary for Indonesia: "In Java we experienced several times the difficulties resulting from a mixing up of two aims, however equally idealistic and universal these were. In each case the difficulty was only solved by disassociating the Theosophical Society from the other activity."—C. JINARAJADĀSA

REVIEWS

Bahá'u' Lláh and the New Era, by J. E. Esslemont, Bahai Publishing Committee of India and Burma, New Delhi, pp. 840, price Rs. 2/8.

In connection with the 1926 Golden Jubilee when the Great Hall of the Theosophical Society was undergoing certain changes, the then Vice-President put among the symbols of the living religions that of Bahá'u'Lláh, so that in the Theosophical Society Bahaiism has definitely a place of honour among the other religions.

This work gives the main teachings which, on the religious and ethical side, are as lofty as can be, and anybody can accept them. The only difficulty lies in the fact that before one can be a Bahai, he must definitely accept Bahá'u'Lláh as the latest revelation of the Divine and as having, therefore, a special mandate to call all mankind round him.

This idea of specially chosen Divine Agents characterizes also another development of the Islamic faith (for Bahaiism, through the Báb, is rooted in Islam) where a group of Muslims at Qadian near Lahore declare their Guru to be the successor of the Prophet.

If lofty teachings are given without the mandate to accept the

Teacher as "the one and the only", seekers for Truth will find much inspiration, without this injunction of the need to accept a particular Teacher as the latest Messenger.

C. J.

Eastern Approaches, by Fitzroy Maclean, Jonathan Cape, London, pp. 582, price 15/-.

When a work goes into four impressions in one year, evidently it has a particular attractiveness. This book has, because the story it narrates is thrilling. Mr. Maclean was in the British Embassy in Paris when he requested to be transferred to Moscow. He spoke Russian. During three years in Moscow he made three expeditions which he narrates with gusto, particularly as he was always accompanied by two spies to report his movements. Later he was recalled to the Foreign Office during the War. He wanted to get into the war, and there was only one way to do so, that is, by stating that he was going to enter Parliament. He was then allowed to resign, promptly entered the war as a private, but after a month heard that the Foreign Office was going to call him back. Then he

arranged to be a candidate for a vacant constituency and was duly elected. Immediately afterwards he was called for a special job in the war. This experience in Egypt is deeply interesting, as showing his courage and initiative, and is a thrilling episode of the war in Egypt. Later he was given a special task by Mr. Churchill, and parachuted into Yugoslavia to contact Tito and his band of guerillas who were fighting against the Germans. The story proceeds with great vividness and fascination.

One thrilling incident is his kidnapping, from his own palace and surrounded by his own guards, of a Persian general who was troublesome for the Allies.

But the most interesting portion for some of us is his description of Russia. It is very difficult to know exactly what are the conditions there, and Mr. Maclean, who has no thesis to prove but only to narrate vividly, gives one excellent glimpses of the life of the people, living a courageous life in spite of many deprivations. One deeply moving description is his attendance at the "purging" of various generals who were finally shot, after forced confessions. Day after day he witnessed everything, and he analyses the psychology of these greatly honoured leaders who were "proved" traitors by psychological browbeating.

A very fascinating book, which has its place in the record of the War. C. J.

The Dignity of Man: Studies in the Persistence of an Idea, by Herschel Baker, Harvard University Press, pp. 865, price \$5.00.

The author sets out to trace the rationalizations that constitute the development in the history of the idea of human dignity. The book is divided into three parts. The first, dealing with the Classical View of Man, commences with a synoptic account of the two basic attitudes of Ionian materialism and Italic idealism in the growth of Greek ethical theory. Starting with the pre-Socratic period, there is traced out the course of philosophic speculation, which it is considered necessary to do in order to understand the quest for permanence in a world of change. We find that it was a characteristic Greek attitude to state philosophically the need for permanence and the relationship of the permanent to the impermanent. From the crude materialism of Thales to the conceptual grandeur of Plato and Aristotle the theme was: "that law is immanent and inherent in the cosmos and that therefore things stand in a certain relation to each other." The Greeks addressed themselves first to the problem of

explaining the complexity of the universe, after which man's place in the cosmos could be calculated. Greek thought then on the whole viewed man as a rational animal in a universe essentially rational.

Part II investigates the Christian view of Man and the ways in which the new faith affected man's view of himself and his relation to the universe. The most important assumptions between the sixth and twelfth centuries were those formulated by Augustine: (1) the assumption of man's weakness, and (2) the assumption of God's omnipotence. These are examined in some detail. Man sank into a slough of impotence and depravity, and it was for Aquinas with his rational theology to rehabilitate man's self-confidence once more.

The third section of the book proceeds from the Middle Ages to the Renaissance. The author here maintains that in its characteristic optimism and basic view of man, the Renaissance preserved the continuity of medieval and pagan thought. Ranging through Erasmus, Luther, Spenser, Milton and many other thinkers to the Protestant view of man, we find that in the history of thought if "we lose one prop for human dignity we can always construct another." So we find that our present humanitarian and democratic concept of

the equality and the dignity of man derives from both Greek humanism and from Christianity, but powerfully sustained since the Renaissance by the idea of progress.

The work covers a tremendous field and as a result is heavily condensed. It is a vast study in the development of thought in the centuries between Thales and Milton. H. Z.

The Sorcerer's Apprentice, Elspeth Huxley, Chatto and Windus, pp. 866, price 18/-.

Our readers will be familiar with the Walt Disney film based on the story of the Sorcerer's Apprentice who, having learnt a spell, forgets the formula for controlling the force which he has aroused. This book, describing a journey through East Africa, gives something of the impression of watching a cinema film with its succession of varying scenes; serious and amusing, beautiful and ugly, inspiring and tragic. It may be considered from the point of view of a travel book, as a study of social conditions, and as throwing light on the economic and food situation in East Africa. Such a book inevitably becomes out of date as regards details very rapidly, for instance the ground-nut scheme was then, 1947, only in its infancy, but the essential facts of the problems remain.

Mrs. Huxley has the gift of graphic description and we can follow her journey on the map given. Much space is devoted to accounts of the effects of erosion and of the bad use of the land by the Africans. The book is plain spoken and the author gives something of both sides in her account of the attempts to overcome these difficulties. One heartening aspect of the picture is the help given by science. "Men may be able, for example, to coat the vegetation with D.D.T. so thoroughly as to kill the tsetse flies."

According to Dr. Leakey, the discoverer of the skull of the man called "Proconsul," East Africa twenty-five million years ago was the cradle of the human race. Real progress has been made, especially in the last 75 years. As one reads this book one realizes that here work is going on that will help these masses of people, who are still really children, to the stage where they may go forward with the wave of evolution. The African, the "Apprentice," wishes to be done with an alien ruler but he must learn that "in the long run only one victory matters, and that is over ourselves".

The book is packed with information and should be studied by those who wish to learn of this land where great changes are taking place.

E. W. P.

A Layman's Study in Christian Texts, by Bertram A. Tomes, Murrays Ltd., Ince-in-Makerfield, Lancs., England, pp. 40, price 2s. 9d.

The author was an experienced Theosophical lecturer, and this unfinished series of short essays is the result of his deep study into the inner meaning of Christian truths. Among his striking sayings are the following: "The mystery of the Christ cannot be wholly penetrated and understood by any man", and "Christianity is the religion of man's spiritual quest of an Eternal Principle—the Christos." Titles of the essays are: Christianity; the Mystery of the Christ; Born of the Spirit; What is Man?; The Beatitudes, the Yoga System of Jesus; The Kingdom of Heaven is within you; The Logos—the "Word"; Sin and Evil; The Spirit of Antichrist. The reviewer can highly recommend these essays as an application of Theosophical truths to Christian verities.

C. J.

1. *Ethical Teachings*; 2. *Sivagyan's "Life of Sivananda"*; 3. *Moksha Gita*; 4. *A Boon to Diabetics*; 5. *Practical Household Remedies*. Except the second, these works are by Swami Sivananda of Rishikesh. As he was once a physician he can write on diabetes. For the rest his teachings are simple and will help beginners "on the way."

C. J.

SUPPLEMENT TO THE THEOSOPHIST

(*Incorporating "The Theosophical Worker"*)

MAY 1950

FINANCIAL STATEMENT

The following receipts from 1-7-1949 to 31-12-1949 are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

				Rs.	A.	P.
The T.S. in England	1948-1949	£105-9-6	...	1,894	8	0
" " " Canada	"	\$95.15	...	408	6	0
" " " Wales	"	£9-10-0	...	125	5	8
" " " Cuba	"	\$81.90	...	885	5	9
" " " Colombia	"	\$25.85	...	119	8	6
" " " Indonesia	"		...	208	6	9
" " " Ireland	"	£8-4-0	...	42	8	6
" " " Switzerland	"	500 S. Frs.	...	898	11	6
" " " Chile	"	\$40.00	...	188	0	0
" " " U.S.A.	"	\$1958.88	...	6,464	2	1
" " " Scotland	"	£15-8-0	...	201	4	8
" " " Netherlands	"		...	8,098	18	0
" " " Greece	"	£8-0-0	...	105	14	0
" " " Burma	1948-50		...	50	0	0
" " " Malaya and Siam per Mrs. H. B. Moorhead						
	1948-1949	£18-10-0	...	178	7	9
Canadian Federation, T.S.	1948-1949	£14-14-8	...	194	9	6
				18,558	0	8

DONATIONS (ADYAR DAY)

The T.S. in England	...	£8-17-0	...	116	15	7
The U.S. Adyar Day Committee	...		...	22,626	0	8
Lotus Lodge T.S. Calgary	...	£4-19-2	...	65	11	0

185

			Rs.	A.	P.
Sri Ganeah Lodge T.S.	...	...	5	0	0
The T.S. in Indonesia	...	...	249	9	9
The T.S. in Cuba	...	\$104.10	489	5	9
			28,552	10	4

ADYAR BESANT COMMEMORATIVE FUND

The T.S. in U.S.A.	...	\$2828.75	7,668	5	10
Miss Mary Graham, New Zealand	...	\$24.00	79	8	2
Members of the Mexican Section, T.S.	...	...	457	1	7
Seattle Lodge, T.S. U.S.A.	...	\$158.18	518	15	9
Canadian Federation T.S.	...	\$12-10-4	165	2	7
Rewa Lodge, T.S. through Mr. C. J. Sutaria	...	...	246	14	0
Mrs. B. A. Stone	...	\$200	2,657	5	0
Mr. D. Kumarasami, Medan	...	...	10	0	0
Dr. K. J. Kabraji, Karachi	...	...	100	0	0
The T.S. in England	...	\$24-10-0	824	0	4
Mr. Alexander Mensel Allotey, West Africa	...	...	182	8	0
Estate of late Mr. S. I. Beton, New Zealand	...	...	886	6	0
Mr. Adolfo de la Peña Gil, Mexico	...	...	1	8	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	20	0	0
Mr. H. Lorimer, Canada	...	\$10.00	82	7	0
Mr. J. B. Konapacki, Chicago, U.S.A.	...	...	82	7	0
Estate of Late Mr. J. T. S. Morris	...	\$50	664	8	9
Mr. Dhruva Kumar	...	...	10	0	0
Brisbane Lodge, T.S.	...	...	495	8	0
The T.S. in New Zealand	...	\$160	2,089	12	0
Some Spanish friends	...	\$80	1,055	10	8
Señor Santiago Riddle, Mexico	...	\$50.00	285	2	8
The T.S. in Indonesia	...	...	124	12	9
Miss Cornelia Duh, Switzerland	...	...	25	0	0
The T.S. in Wales	...	\$11-9-0	151	1	6
Mr. Darsha Edulji Machhi, Bombay	...	...	15	0	0
Anonymous	...	...	1,000	0	0
The T.S. Lodge, Dharbanga	...	...	800	0	0
Srimati Anandamayi Advani, Adyar	...	...	8	0	0
Eastern Federation of Lodges, Cuba	...	\$86.80	407	1	6
Cienfuego Lodge, Cuba	...	\$84.40	161	10	0
Ciego de Avila Lodge, Cuba	...	\$50.00	285	5	10
'A Friend'	...	...	500	0	0
Miss E. J. Phipps, Abingdon, England	...	\$50	660	14	10
Mr. C. Jinarajadasa—proceeds of legacy bequeathed to him by Mr. N. Ingamells	...	...	874	0	0

			Rs.	A.	P.
The T.S. in Puerto Rico	...	...	704	9	0
Proceeds of legacy bequeathed by Mrs. Bella Munro Diehl	...	\$12500.00	59,297	11	9
The Phansalkar Family, Banaras	...	...	125	0	0
Mr. Ratilal Parekh through Mr. S. J. Karaka	...	...	1,000	0	0
Members of the Ananda Lodge, Juhu	...	...	417	0	0
Mr. Jehangirji Jussawala	...	...	800	0	0
Mr. R. E. Ani	...	...	800	0	0
Mr. Jehangirji Gilder	...	...	151	0	0
"Three members of the Suburb"	...	...	151	0	0
Besant Lodge, Bombay	...	...	101	0	0
Mr. Roomy D. Aria	...	...	82	0	0
Mr. & Mrs. R. S. Dhalla	...	...	75	0	0
"Darban"	...	...	51	0	0
Mr. Homi Banaji	...	...	51	0	0
The M. B. K.	...	...	51	0	0
Mr. Manilal T. Bodaji	...	...	50	0	0
A Sister	...	...	50	0	0
A Devotee	...	...	50	0	0
Dr. Karsukh V. Hora	...	...	25	0	0
Sister Jaaji Katrak	...	...	25	0	0
Anonymous (No. 1)	...	...	15	0	0
Anonymous (No. 2)	...	...	11	0	0
Anonymous (No. 8)	...	...	11	0	0
Brn. P. and S. Vachha	...	...	10	0	0
An unknown donor	...	...	6	0	0
Ardesbir Modi	...	...	5	0	0
Sister Mehera Bilal	...	...	5	0	0
S. J. Karaka	...	...	5	0	0
Sister K. H. Cowjiwa	...	...	2	0	0
Sister S. P. Jal	...	...	1	0	0
			84,468	12	1

DONATIONS (GENERAL)

			Rs.	A.	P.
Mr. J. Klaesi, Switzerland	...	...	898	11	6
Mr. N. A. Naganathan	...	...	100	0	0
Mr. P. S. Jivanna Rao	...	...	20	0	0
Rev. Edward Martin	...	...	18	5	0
			580	0	6

THE SCHOOL OF THE WISDOM

				Rs.	A.	P.
Anonymous	...	...	...	1,000	0	0
Mr. H. S. Sims	...	...	£51-9-6	680	6	8
The T.S. in England	...	...	£6-19-0	91	18	5
				1,772	4	1

THE PRESIDENT'S TRAVELLING FUND

Mrs. Lorna Retief, Johannesburg	...	...	66	1	5
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for The Theosophical Society,

C. D. SHORES,

Hon. Treasurer.

OFFICIAL NOTICE

I hereby appoint Señor Fulgencio Iborra Muñoz residing at Guayaquil, Ecuador, to be Presidential Agent for Ecuador as from 24th April, 1950.

C. JINARĀJADĀSA,
President.

THEOSOPHISTS AT WORK

*By the Recording Secretary**Adyar*

Mr. N. Sri Ram left Adyar on 4th April *en route* for British East Africa for a month's tour. He is then expected to spend two months in North India before returning to Adyar.

The Curator of the Oriental Section of the Adyar Library, Dr. C. Kunhan Raja, has left for Iran, where he has been appointed Professor of Sanskrit in the Teheran University.

The School of The Wisdom

See this issue for report on the first session which closed on 14th April. A prospectus for the 1950/51

session, which commences on 1st October, has been prepared, and copies are available on application to the Recording Secretary, Adyar, for those who plan to attend.

Austria

The lifting of restrictions in West Germany promises a revival of book sales in the coming year. In the meantime the sale of brochures continues and last year 700 copies were sold.

The Section held its annual meeting in October, and the General Secretary reported steady progress in the various Lodges. Work in the past year has shown a

greater depth of feeling and the study classes have been well attended. The membership at the end of September stood at 421.

British East Africa

The second annual Convention of this new Section was held at Nairobi from 24th to 26th December, 1949. Delegates attended from Mombasa, Zanzibar and Dar-es-Salaam in addition to the Nairobi members, and nearly 270 non-members attended the lectures. The Commissioner for India in East Africa, Shrimant A.B. Pant, attended the opening of the gathering. On the last day the members of the Nairobi Lodge entertained the delegates and local prominent members to a dinner party, nearly 500 persons being present.

The National Secretary has written an account of the short visit of the Vice-President, Mr. Sidney A. Cook, and Mrs. Cook to Nairobi on 28rd March. They were welcomed by the National President and members of the Nairobi Lodge, and Mr. Cook addressed a members' meeting. They left on 24th March for Johannesburg.

This Section has since enjoyed the visit of Mr. N. Sri Ram.

United States of America

The report on the fall tour of 1949 Spotlight Field Expansion

has been issued. This time the activity was concentrated in one section of the North-east Federation, the Spotlight worker being Mrs. Nedra Ruder. The tangible results of the tour consist of 25 new and 8 re-affiliated members, and one new Lodge with 10 members and later adding 6 more. Also active study groups are being maintained in two more Centres, which it is hoped may soon become Lodges.

In Covington "Theosophy on the Air" has taken precedence over all other planning and the programme on a station in New Orleans is making progress.

Various Federations in the Section hold gatherings from time to time. In November last there was held a newly organized West Coast Inter-Federation Conference which 181 members attended, four Federations being represented. The Conference was considered very successful.

In Warren the Lodge has a "key-word" which for 1950 is Tolerance.

Southern Africa

As a result of a lecture tour by Mr. Stakesby-Lewis two new Lodges have been formed in Rhodesia, at Salisbury and Mirandellas. They have both had study groups working for some time and it is hoped that as Lodges they will grow very quickly in strength.

This lecture tour also resulted in 80 new members joining the Society.

This Section has been having a visit from Mr. Sidney A. Cook, Vice-President, and Mrs. Cook, who attended the 42nd Convention during Easter at Pretoria.

England

The Study and Training Committee has completed an advanced Study Course on Theosophy and the Committee has since taken up the preparation of a Study Course on Universal Life and Law, which it is hoped will be ready in time for the Lodges to use during the Autumn of 1950. It will include a suggested outline of public lectures to be given by Lodges in the Spring of 1951.

The Theosophical Publishing House in England, by arrangement with the English Section, is issuing a reprint of *The Secret Doctrine* which is expected to appear this year.

Members in England are sending clothing and food parcels to Poland and Yugoslavia where there is still great need.

Netherlands

The Acting General Secretary, Miss Helma Kool, reports that the activities of the young members are still increasing both within and without the organization of Young Theosophists. The Centres

for students are also growing in number and in April there was held at Huizen a Students' weekend which was a great success. Plans are being made for an exhibition showing the unity of all Religions. The Library work is steadily improving both with regard to the National Library in Amsterdam and the smaller Lodge Libraries.

The General Secretary, Prof. J. N. van der Ley, is at present paying a visit to Australia.

Puerto Rico

The Silver Jubilee of this Section was celebrated at its National Convention on 9th April. A cable of enthusiastic greetings was received at Adyar on the occasion from the General Secretary, Señora Esperanza C. Hopgood.

West Africa

The Accra-Blavatsky Lodge held a miniature Convention during Easter. The Theosophists assembled for the occasion cabled their greetings to the President at Adyar.

The Theosophical Society in Europe

The quarterly official organ of the Theosophical Society in Europe has just finished the tenth year of its existence. The circulation has reached about 1,000 for each issue and subscribers extend to the United States of America and a number of non-English speaking countries.

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
1896	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, Banaras 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.	Amstedijk 78, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>La Vie Théosophique;</i> <i>Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Robbushenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos García 3, Sancti Spiritus	<i>Revista Teosófica Cubana;</i> <i>Teosofía.</i>
1907	Hungary	Herr Hugo Valvanne	Vironkatu 7 C, Helsinki	<i>Teosofi.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Za strelnici 633	...
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	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	<i>Et Oriente Lux.</i>
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	<i>L'Action Théosophique.</i>
1912	Indonesia	Mr. A. J. H. van Leeuwen (acting)	Djalan Banda no. 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	Oscarstgt. 11, I, Oslo	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 180 a, Aarhus	<i>Theosophia.</i>

* Presidential Agency.

1919	Ireland	Mrs. Alice Law	14 South Frederick St., Dublin, Eire	Theosophy in Ireland.
1919	Mexico	Señor Adolfo de la Peña Gil.	Iturbide 28, Mexico D. F.	Boletín Mexicana; Dharma.
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	The Canadian Theosophist.
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	Revista Teosófica; Evolución.
1920	Chile	Sra. Teresa de Riso.	Casilla 604, Valparaíso	Fraternidad.
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo...	O Teosofista.
1920	Bulgaria	...	...	...
1921	Iceland	Gretar Fells	Ingólfsstr. 22, Reykjavík	Gangleri.
1921	Spain	...	...	...
1921	Portugal	Dr. Delio Nobre Santos	Rua Passos Manuel, No. 20-cave, Lisbon.	Ostris.
1922	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	Theosophical News and Notes.
1923	Poland	...	...	...
1925	Uruguay	Señor Luis Sarthou	Palacio Diaz, 18 de Julio 1333, Montevideo	Revista Teosófica Uruguayana.
1925	Puerto Rico	Señora Esperanza C. Hopgood	Apartado No. 3, San Juan	Heraldo Teosófico.
1925	Rumania	...	...	...
1925	Yugoslavia	...	...	...
1926	Ceylon*	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	...
1928	Greece	Monsieur Kimon Prinaris	3D September Str., No. 66B 111 Floor, Athens	Theosophikon Deltion.
1929	Central America	Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	...
1929	Paraguay	...	...	...
1929	Peru	Señor Jorge Torres Ugarriza.	Apartado No. 3718, Lima	Teosofía.
1929	Philippines	Mr. Domingo C. Argente	89 Havana, Sta. Ana, Manila	The Lotus.
1927	Colombia	Señor Ramón Martínez	Apartado No. 599, Bogotá	Revista Teosófica; Boletín.
1947	British E. Africa.	Mr. Dwarakadas Morarji Shah	P. O. Box 142, Zanzibar	Saurebh
1948	Pakistan	Jamshed Nusserwanji, Esq.	P. O. Box 371, Karachi	...
1948	Malaya and Siam*	Mrs. Hilda B. Moorhead	P. O. Box 752, Singapore	Theosophical News.
1949	Northern Ireland	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	...
1950	Ecuador*	Señor F. Iborra Muñoz	c/o Grace y Cia., (Ecuador) S. A. Comercial, P. O. Box 186, Guayaquil	...

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voorteweg 40, Eindhoven, Holland. Theosophy in Action; La Vie Theosophique; Adyar.

Canadian Federation

(attached to Headquarters): ... Mrs. Elsie S. Griffiths

Non-sectionalized: Japan: Mitoku Lodge:

Greece: Olcott-Blavatsky Lodge: President, Prof. B. D. Krimbas, Aghion Meletiou Str. 65, Athens

Canada: H.P.B. Lodge: Secretary, Miss G. Marshall, 339 Forman Avenue, Toronto.

Indo-China: Leadbeater Lodge: President, M. Pham-Ngoc-Da, 93 Rue Vassoisne, Saigon.



THE THEOSOPHIST ON THE WATCH-TOWER

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

ONCE again, as has happened on so many occasions in the Society's history, the rumour has been started by some that "the Society is dead". The first of these occasions was early in 1882 when a prominent English Theosophist of Simla, A. O. Hume, who became violently opposed to the two Founders, and helped by certain of his henchmen, proclaimed that the Society was dead. Indeed, so serious was the crisis that the two Adept Founders were doubtful whether the Society would tide over the period. However, by November 17th, the end of the seven-year period of the Society's existence, it survived.

The next occasion when many proclaimed that the Society was dead and done for was in 1884 when the Christian missionaries of Madras launched their attack on H.P.B. as a fraud and forger of Mahātma messages and inventor out of her own head of the Mahātmās. When, the following year, the condemnatory report of the Society for Psychical Research appeared, even some of the staunchest Theosophists in Europe proclaimed that the Society



was dead. Even Mr. Sinnett, who had plenty of proof of the genuine occult powers of H.P.B. and had received dozens of *Letters* from the two Mahātmās, considered that for all practical purposes his efforts in London to promote Theosophy were no longer likely to succeed. However, the Society not only survived, but out of the seeming deadness really staunch and valuable workers came through the crisis. One of these was C. W. Leadbeater, and others Mrs. and Miss F. Arundale, and Bertram Keightley.

The next serious occasion was in the year 1895 when the then Vice-President of the Society, W. Q. Judge, led a secession of 101 Lodges out of a total of 115 Lodges in the American Section, and proclaimed himself and his followers as "The Theosophical Society," upholding the thesis that the original Society had never left New York. Naturally, all who went with Mr. Judge proclaimed that the Parent Society at Adyar was, if not then dead, bound to die. This thesis was further upheld vigorously by Mrs. Katherine Tingley, and for all I know, may still be upheld by her successors in her movement.

The next crisis developed in 1906 over certain ideas held by C. W. Leadbeater on the solution of the sex problem as it affected men, and there was a violent division in the Society, especially in the United States and England, and partially in North India. This time the majority in the U.S.A. proclaimed that the Society, represented by the minority (who did not hold those ideas on sex), was dead, and as a part of this violent disturbance I, as one of the minority resisting the Executive, was expelled from the Society by the President. However, the following year the minority showed itself very much alive, and ousted the previous Executive of the American Section, and put another one in its place, and soon after I was reinstated as a member.

In 1909 there was a minor disturbance affecting only the Blavatsky Lodge of London, of which Dr. Besant was the President. I know from long experience that she was infinitely patient in reading all the criticisms of her actions and all the complaints sent to her. But after reading all that could be said on the matter, when once she had made up her mind on her action, she never swerved from it. So it happened that because of a certain stand which she took in 1909 as President of the Blavatsky Lodge, the violent opposition against her, led by some prominent English Theosophists, proclaimed that the whole Society was dead. It was then that we have the striking and humorous comment of Dr. Besant, written to her closest friend, Miss Esther Bright, in these words:

"The T. S. is certainly a very lively corpse; still, as important people say it is dead, dead it must be—the Dance of Death. On the other hand, as people are much more alive after they are dead, perhaps that is our present condition."

* * * *

A very graphic word in the English language is "disgruntled," which the dictionary defines as "having grievances". Those who have grievances (real or supposed) naturally enough fail to realize that the root of the grievance is in themselves, and so they describe the Society as dead. A variant of this "disgruntledness" arises when one living at the International Headquarters at Adyar may proclaim that "Adyar is dead". Adyar is certainly a difficult place in which to live, for westerners especially. First, there is the climate, which while agreeable during the months of October to February, certainly is not at all pleasant with the heat of the following months, the damp sea air, and the temperature at night not dropping more than ten degrees below

Is Adyar Dead?

day time, all making a trying atmosphere, hard for some. It is not easy for western bodies to accommodate themselves, not only to the climate, but also to a vegetarian diet in India, which is sometimes apt to be deficient in adequate protein content, as also in certain vitamins. I recall one member who felt this lack of proteins, who used openly once a week to drive into Madras and have a meat luncheon to make up for what the diet at Adyar did not provide! This member is still a very faithful lecturer for the Society.

There is very little exercise possible at Adyar. For those of us who live in the central buildings there is a fifteen minutes' walk to the sea, and in the cool weather the first part of the walk through the Palm Grove is charming and fascinating, but when the temperature in the shade in the afternoons is about 88°, as now, it requires a good deal of enthusiasm to walk to the sea. Sea-bathing is dangerous, not only because of possible sharks, but particularly because of the very treacherous undertow, a kind of current which, even if the water is not above one's waist, can suddenly pull one from under and take one away with the waves. Last year one member was drowned and another nearly drowned. So even "paddling in the sea" can be dangerous unless one takes great care.

Thirty years ago those who had cycles could get pleasant rides along the country roads, the only adventures being bullock carts that would not get out of the way, and a stray cow, bull or buffalo wandering across the road and never moving out of the way, in spite of vigorous ringing of the cycle bell. But nowadays with many motor cars, and especially with the large number of buses, cycling is the reverse of pleasant. As Adyar has not a gymnasium nor a swimming-bath, exercise is not possible unless one practises them in one's own room with dumb-bells, etc.

All these difficulties and discomforts were increased in the old days, when there were no electric lights but only kerosene lamps, and one went about with lanterns. In those days living at Adyar was definitely an act of sacrifice, but many willingly gave all they could to the work of the Society, in spite of the lack of creature comforts, and no fans! Today we have electric lights, water laid on, fans, and all kinds of amenities. In spite of all these there is definitely a certain strain at Adyar. It is beautiful to think of being a Theosophist, but when one has to live with fellow-Theosophists in a community, undoubtedly a certain strain appears. It is at such periods that the person undergoing the strain would say "Adyar is dead". As I have lived at Adyar for the last thirty-six years, and have had to give counsel and comfort to people suffering from this particular malady, I coined the word "Adyaritis" for it.

The curious fact is that visitors who flock to the Adyar Library and to see the beautiful gardens invariably go away deeply impressed, even though they do not peep into our many offices, which are bee-hives of workers. They feel the peace of Adyar, the most beautiful park in all South India, and all the more now since with the increase of population in the city of Madras there is no similar place where a sense of peace can be felt.

It is perhaps worth putting on record here a reminiscence of the old days. In 1884 a prominent Theosophist of New York, Mr. Alexander Fullerton, who later was for many years the General Secretary of the American Section, came to Adyar for a visit. He intended to stay several weeks, but he was hard of hearing and Adyar seemed to him to be so utterly without any sound at all that he admitted to me that he could not stand Adyar any longer, and he fled after four days. I presume his deafness prevented

him from hearing even our nightly nuisance of the fishermen, beating the water to round up the fish into their nets!

* * * *

Naturally enough when a member joins the Theosophical Society he expects it to reflect his own idiosyncrasies and ideals. But he often fails to realize that the Society is a vast, worldwide organization, having as a platform only the ideal of Universal Brotherhood. The second and third Objects are in a manner subsidiary, and are not stressed, though the members accept them. Even the first Object of Universal Brotherhood can only be presented as an ideal, and can in no manner be *imposed* upon a person as a way of life. This was graphically illustrated soon after Dr. Besant became President. A generous member built the Indian Restaurant, called Bhojanasāla, with living quarters. But so strong were the feelings among the orthodox Brahmin members that they would "lose caste"—meaning complications in their ritual ceremonies and ritual sanctity—that Dr. Besant gave orders that those members who were non-Brahmin should dine separately. Thus even on the Theosophical estate the ideal of Universal Brotherhood had to be modified, as it was impossible to make all the castes of India to dine together as a symbol of Brotherhood. Little by little, however, matters have changed, and now at times of Federations and Conventions, Brahmins and non-Brahmins dine together, and nobody thinks anything of such a seeming violation of caste rules. Indeed, matters went far further during the time that Dr. Arundale was President, when after a Convention he invited all the estate employees, most of whom were not even caste people—that is, Harijans (Pariahs)—to a dinner at the sacrosanct Bhojanasāla, and what is more, those who served the meals to

the Harijans were the Brahmin residents. This custom has continued. There is still reserved a small section where those Brahmins who desire not to break caste customs can dine separately.

The Theosophical Society is composed of those who believe in vegetarianism, and those who do not; those who believe in ceremonial as helpful to religious worship, and those who hold that ceremonies impede any kind of spiritual unfoldment; those who are against vivisection, and those who maintain that vivisection is still necessary in the development of western medicine; those who believe that the United Nations is the future saviour of the world, and those who are very sceptical concerning that organization; and so on and so on.

The Society has many groups, with their varying ideals. From the beginning, the idea of Universal Brotherhood has definitely been held up as an *ideal*. It was declared, when the formal revision of the first Object was made in 1895, that the aim of the Society was to form a nucleus of the Universal Brotherhood of Humanity. There are many other nuclei, as is obvious when one looks round the world at the many organizations aiming to foster Brotherhood. One such nucleus is the Boy Scout and Girl Guide movements.

The question has been raised whether the Society "recognizes" the United Nations. The question might as well be asked whether the Society recognizes the rising and setting of the sun. The United Nations is a *fact*, and it needs no formal recognition from any organization or individual, in the usual acceptance of the word "recognition". Though I have an earnest hope that the United Nations will make a success of its work, yet knowing how many were not of my opinion, I proposed a Resolution to the General Council of the Society on December 31, 1947, which does not in any way commit the Society to a belief in

the work of the United Nations, but states that the General Council "*recommends* to all Lodges throughout the world to be informed of the work of the United Nations". A further suggestion to the Lodges was to have one meeting each year to describe to the public the work of the U. N. The Society has not been given any recognition by the Non-Governmental Organizations of the U. N., as being likely to be helpful to its deliberations. However, we are allowed to send five "observers" to attend their meetings.

* * * *

There are many organizations for World Peace that write to me asking for my sympathy and approval. Last year one from Italy desired a formal affiliation of the Society with its activities. I had to point out that such affiliation was contrary to the policy of the Society. However, I sent them my good wishes, as an individual. This I have to do several times a year, when various groups inform me of their meetings. As was said beautifully in the Christian Scriptures,

"Every good gift and every perfect gift is from above,
and cometh down from the Father of Lights, with
Whom is no variableness, neither shadow of turning."

Every true Theosophist will give his sympathy, and wherever possible his aid also, to all noble work; but if he understands the universal nature of the Society, he will realize how he should not try to commit the Society as a whole to his own particular line of good work for the helping of mankind.

O. JINARAJADĀSA

H. P. BLAVATSKY

By C. JINARAJADĀSA

(*An address given at Adyar on White Lotus Day, 1950*)

THERE are two anniversaries of the Society which are observed by all the Lodges of the Society throughout the world: the first is Foundation Day, November 17th, and the second, White Lotus Day, May 8th, when H.P.B. left us. It was at the suggestion of the President-Founder Colonel Olcott, that this day, which is commemorated as H.P.B. requested, should be termed White Lotus Day. We have here on the platform some white lotuses from our pond at Adyar.

I expect I am the only person now living who saw H.P.B. I was fourteen when I arrived in England with Bishop Leadbeater at the end of December 1889. After the proper clothes had been purchased for himself and for me, he called upon H.P.B. and took me with him. I recall, rather vaguely now, a large lady seated in a chair. There was a second visit to her later. Then I recall very vividly, when I was sixteen, the news coming to us on a certain afternoon that she had passed. Equally vivid is the recollection of the journey by train with Bishop Leadbeater to Woking where on a beautiful day of sunshine there was the cremation. I heard then the address which Mr. G. R. S. Mead read on behalf of the Theosophists of the English Headquarters.

It is obvious that without H.P.B. there would have been no Theosophical Society. She was born on August 12, 1831. She was highly sensitive, indeed mediumistic, and all manner of strange phenomena took place in her presence. H.P.B. was definitely selected for a work, and what is that? Here we have from the Mahâtma Koot Hoomi a brief description:

"After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a *European body* upon European soil to serve as a connecting link between that country and our own."

You will note that it had to be a *European* body for the work.

H.P.B., who had had dreams of her Master, met Him on a certain day in 1851. She has made an illustration of the seaport of Ramsgate where the meeting occurred, and I have reproduced this in the H.P.B. Centenary Number of THE THEOSOPHIST, which you can still purchase at the T.P.H. In it there are also other sketches by her, for she was quite a master in pen-and-ink drawings. Underneath this particular sketch of Ramsgate she has written in French, of which I give a translation: "Memorable night! On a certain night by the light of the moon that was setting at Ramsgate on August 12, 1851, when I met M.: the Master of my dreams!! August 12 is July 31 in the Russian calendar, the day of my birth—*Twenty years!*" It is known that the Mahâtma Morya that year accompanied the embassy of the Maharajah of Nepaul to London.

Having then met her Master, three years later H.P.B. tried to enter Tibet. She was stopped at a place beyond Darjeeling by the police who were guarding the frontier there. Her presence was reported to the English Captain Murray, and much to her anger she was not allowed to proceed into Tibet. She stayed with Captain Murray and

his wife for about a month and then went away. Later we know that H.P.B. was conducted into Tibet. How she went, we do not know, but she resided at the Āshrama of the Mahâtma K.H. where she was definitely trained, a training which consisted in changing her mediumistic nature into a consciously directed psychism. She was also trained to use certain occult powers, and thereafter she constantly saw the two Masters, and all the time she could hear Them whenever They desired to communicate with her.

H.P.B. had a temperament which those around her in New York, and later in London, found very difficult to understand. I do not think many here in India found the same difficulty, because from the moment they realized her spiritual power all difficulties of her temperament were considered minor. In London of course the staid people considered it very shocking that she should smoke; but all Russian ladies did so. At that time, all Russians in society spoke French, and H.P.B. belonged to the highest Russian aristocracy. Certainly she used much strong language; she showed a rough exterior, but this was a pose purposely adopted by her. Here we have a description by the Adept Serapis of what H.P.B. *really* was: "O poor, poor Sister! Chaste and pure Soul—pearl shut inside an outwardly coarse nature. Help her to throw off that appearance of assumed roughness, and anyone might well be dazzled by the divine Light concealed under such a bark."

Also difficult for us to understand was her whole organization, which was so tensely sensitive. The only way of diminishing this tenseness was by smoking cigarettes continually. As she wrote she would be smoking, then would put down her cigarette and forget all about it. Then she would have to strike a match and light it again, and after a moment or so of thinking the cigarette would be put down so she could write again. If the work was

going smoothly there would be after a while a heap of matches that had been used and few cigarettes. Bertram Keightley, who was much with H.P.B., mentions that equally there might be only many cigarette-ends and few matches, showing that the writing went more difficultly, and there was much thinking while many cigarettes were used, as she sat pondering over what she wanted.

H.P.B. had one piece of Karma which she had to pay, and that was intense physical suffering. Thus we have in a *Letter* of the Mahātma Koot Hoomi: "Our hapless 'Old Lady' is sick. Liver, kidneys, head, brain, legs, every organ and limb shows fight and snaps its fingers at her efforts to ignore them. One of us will have to 'fix her' as our worthy Mr. Olcott says, or it will fare bad with her." Throughout her life, year after year, there was sickness for her most of the time.

H.P.B. was intensely sensitive to any charge against her honour. She was a woman of noble birth and she resented any statement that challenged her honourable conduct. Equally she was furious against anybody who in any way threw ridicule on the Masters.

She had a curious inner nature which we have not yet solved. Here we have a striking statement about her by T. Subba Row, who was of equal occult rank with H.P.B., so much so, indeed, that when *The Secret Doctrine* was announced early in THE THEOSOPHIST it was called "a new version of *Isis Unveiled*, with a new arrangement of the matter, large and important additions, and copious notes and commentaries by H. P. Blavatsky, Corresponding Secretary of the Theosophical Society, assisted by T. Subba Row Garu, Councillor of the Theosophical Society and Secretary of its Madras Branch". We know from what the Mahātma Morya says that Subba Row was an "initiated Brahmin," and that he and H.P.B. were of equal occult

rank. H.P.B. also knew that, which is why on the title-page of the first draft for *The Secret Doctrine* she stated "Assisted by T. Subba Row". This is what Subba Row wrote about H.P.B. to V.V.S. Avadhani, who had asked him several questions and had particularly expressed a difficulty in understanding H.P.B.'s temper:

"Madame B.'s temper is bad enough as you say in some respects. However she happens to be the only agent that can be employed by the Mahātmās for the purposes of the T.S. Had it not been for this bad temper she would have been somewhere else by this time. Please recollect also that the person inhabiting Madame B.'s body (who is a Hindu Chela) has tremendous difficulties to cope with, and is not always able to keep in check the influence of the auric impressions of that body left there by the former personality with which it was associated."

So, then, the H.P.B. of her girlhood's years is not the H.P.B. we find later. Equally too we find that H.P.B.'s physical body was occupied often by one or other of the Adepts. Certain parts of *Isis* were written by the Adept, whom Colonel Olcott recognized as different from H.P.B., and whom he called "Nārāyan". In one letter to the Colonel in which he was reprimanded by this Master, H.P.B. has put at the bottom, "The old Gentleman, your Narayan". More striking still is what happened in the year 1884. Here is a *Letter* written to Mohini Chatterji, who was then in Paris, by Mahātma K.H.:

"Appearances go a long way with the 'Pelings'. One has to impress them externally before a regular, lasting, interior impression is made. Remember and try to understand why I expect you to do the following:

"When Upasika arrives, you will meet and receive her as though you were in India, and she your own

mother [That is, by prostrating at full length at her feet. C. J.]. You must not mind the crowd of Frenchmen and others. You have to *stun them*; and if Colonel asks you why, you will answer him that it is the interior man, the *indweller* you salute, not H.P.B., for you were notified to that effect by us. And know for your own edification that One far greater than myself¹ has kindly consented to survey the whole situation under her guise, and then to visit, through the same channel, occasionally, Paris and other places where foreign members may reside. You will thus salute her on seeing and taking leave of her the whole time you are at Paris—regardless of comments and her own surprise. This is a test."

In spite of the assumed roughness, H.P.B. had a deep tenderness, as shown in two instances. There is a little book called *My Guest—H. P. Blavatsky* by Francesca Arundale, for H.P.B. had stayed for a time with Miss Arundale, who had adopted her nephew George Arundale, who was at that time five years old. One day they made a party to the Zoological Gardens in London; at the zoo they found a bath-chair for H.P.B. and she was pulled in it. George Arundale was running about and playing in front of the chair and suddenly stumbled. Though H.P.B. was locked in the chair, she tried to jump out and go to the aid of the little boy. The other incident is that of the charming, playful letter she wrote to George Arundale when he was only six years old. She selected a particular kind of child's notepaper, and this is what she wrote:

¹ The Mahā Chohan.



To Georges Chela. Esq.
Happy New Year to the
 most Honourable Georgy Esq.
 As hard of sweets is forthcoming
 from Russia, a cold & pious coun-
 try where the undersigned is suppa-
 ed to have evolved from. When
 it arrives - you shall have it & when
 you understand what your loving
 old friend means - you shall
 indeed be a chela
 yours respectfully
 H. P. Blavatsky.

H.P.B. had most striking psychic powers. I will not narrate all, but will tell you one instance. On a certain occasion in 1878 in London she was with a group of people, sitting at a table. There was a certain Mrs. Billings, who was a medium. The light was on and they were talking about a particular Japanese tea service. Something had happened to the teapot; it had been lost or broken. H.P.B. put her hand underneath the tablecloth and pulled out a teapot, which she had materialized out of the akasha, of the same pattern as the cups and saucers. Here it is, and kept in our Museum in a special cabinet.

H.P.B. had an immense knowledge of religions, mysticisms, and particularly knew a great deal concerning eastern religions, but she was haphazard in the use of terms. She saw in her mind what she wanted to describe when writing, and to whatever Hindu brother happened to be nearby she would say, "Come here." Then she would describe what she wanted to know and ask, "What do you term this?" Perhaps the answer would be that it was called the Lingasharira, and she would use it; but she did not know that the word might have half a dozen meanings in the various Hindu systems. Later, we students would find difficulties, because her term was not the right term.

She was not a teacher in the ordinary sense. When she expounded, as is graphically stated in one of the *Letters*, "the tail peeps out before the head". All through *The Secret Doctrine* she starts on a theme, then she branches off again and again, and finally she will come back after several pages to the original point, so that it is difficult to follow her thread of thought.

There is one work which she did that only a few will realize. It requires one who knows a great deal not only of religion, but also of science and philosophy. At the time that she wrote, there was not the unity that existed



Teapot precipitated by H.P.B. out of the Akasha in London, in 1878.
(See *The Mahatma Letters to A. P. Sinnett*, Letter LIV)

in Greece of science, religion and philosophy. Art, which had been associated in the Middle Ages for a while with Christianity, had been disassociated from religion. Here in the East there was always a sense of unity; but when the Society began, such was the belief in western Materialism that, in the minds of the few who were English-educated, there was no unity of all knowledge. In her writings, H.P.B. gives us back again the synthesis of religion, philosophy and science, and shows that they are all held together in one framework of knowledge. It is that framework we have today in Theosophy; we call it the Plan of Evolution. But it is H.P.B. who presented this wonderful synthesis of the Plan itself.

As we know, she had to undergo deep martyrdom many times. I do not know that I can do better than read to you what I wrote as an editorial for the H.P.B. Centenary in the August 1931 THEOSOPHIST, at the end of the Watch-Tower Notes:

"Time will never be when H. P. Blavatsky will not fascinate all who seek Truth. She has been utterly misunderstood and vilified (though she knew that such would be her fate, when she accepted from her Master the charge to lead a forlorn hope to bring back to the West the Light of the East, and put an end to the Materialism which was throttling Europe and America, and was beginning to stifle India). She has been called 'charlatan, impostor, fraud'. Yet for one who has so proclaimed her, thousands have risen up to bless her name as one who pointed the way to the road which leads to Freedom and Illumination. To those who are Theosophists, because by their lives they have become one with Theosophy, what one of the Masters of the Wisdom said of her in 1875—many

years before the great crown of her martyrdom—will suffice. These are the words:

"CHASTE AND PURE SOUL—PEARL SHUT INSIDE AN OUTWARDLY COARSE NATURE . . . ANYONE MIGHT WELL BE DAZZLED BY THE DIVINE LIGHT CONCEALED UNDER SUCH A BARK.

"DEVOTED TO THE GREAT CAUSE OF TRUTH, SHE SACRIFICED FOR IT HER VERY HEART'S BLOOD.

"ETERNAL AND IMMORTAL IS HER AUGOEIDES."

I should like to close by asking all to stand and repeat after me The Golden Stairs.

C. JINARAJADĀSA

ADYAR

A garland of stars,
For your green palmy tresses,
Diamonds glint gaily on moonlit seas,
Roses of sunset
Glow o'er your river,
Reflected in rich soft carpets at dawn.

Yet treasure of treasures
Adorning your breast,
Glow deep in your heart—
Garlands of Love, Faith, Joy and a Quest—
Which beats to the rhythm of Gods and of Men.

DORIS CLARKE

9 April 1950

HIGHER EDUCATION FOR ONE WORLD¹

A POSSIBLE APPROACH TO POLICIES AND METHODS

By ORDWAY TEAD

Chairman, Board of Higher Education, New York City

"The crucial task of higher education today is to provide a unified general education for American youth."

—PRESIDENT'S COMMISSION ON HIGHER EDUCATION

AS I sat in the twilight dimness of the Stadium Concert opening in New York City the other evening, I had a clearer sense than ever before of why I had accepted this baffling assignment. If an analogy can carry any message, the conductor, as he stood there, serenely in command of the variegated contributions of the performances of several scores of players, rendering for himself and for others a gratifying and rewarding harmony, seemed to me to embody some suggestion of what we would like an integrated education to be.

Here was a seemingly integrated person, acting in a directive capacity, to bring effectively together in timing and space the reconstruction of a great artist's insight of beauty and truth. Each entire score was in his memory

¹ Talk delivered at Conference of Foundation for Integrated Education, Wellesley, Massachusetts, June 26, 1949. Reprinted, from *Main Currents*, by courtesy of the Author and the Publisher.

by virtue of careful study. In a double-meant sense, he knew the score! He brought into significant relation a wide variety of instrumentalities to project the vision he would realize. His humanness was of course revealed in emphasis, in his own interpretation of intimations of immortality, wonder and loveliness. His creative compulsion was receiving overt expression. Perhaps all it needed for the analogy to have even greater suggestiveness for us would have been that he had himself written the music whose score he was directing. But the sense of personalized, distinctive, formative interpretation and influence was his; genuine self-expression was his; self-abandonment in a freely projected vision was his; a sense of unifying disparate ways of contributing to a total harmony was his; a sense of being caught up into the evocation of some super-rational perception of beauty was his; a sense of coherent purpose and performance flowing from the music's requirement was his. An awareness also could not fail to possess him that he was at once an heir of the ages and co-worker with great creators whose prior gifts were essential to his accomplishment.

As he conducted, surely we beheld an apotheosis of ennobled living—we beheld an aspect of the good life consciously realized as good.

And this realization was not his alone. As creator and re-creator of deep human penetration he implicated with himself, as in a real sense co-creators and co-visionaries, all those who would in some degree share appreciatively in hearing that which he had evoked. He at once associated himself with others of diverse talents and instruments to transcend their several individual possibilities; and he involved with himself those who had ears to hear in sharing in the aesthetic projection of his artistry. He made joy; he helped others to find joy. He had the capacity to

share his richness of spirit with those capable aesthetically of rejoicing with him.

I submit that in considerable measure he stands by analogy somehow as an archetype of that which we would ask the educated individual to be and to do if his education is flowering into creative and appreciative incandescence. Here was exemplified or symbolized the possessor of an integrated education.

But what light does this analogy throw upon our theme? It does, I submit, suggest that what we want out of education as it gets higher (by which we mean more extended in time and more mature in response) is that the performer, the creator, the appreciator, the comprehender, and the worshipper of ultimates may be united in the same person and in every person up to the potential of his powers. The problem, first, is as to how each educated person can, so to say, be at once in command of his own effort at orchestration and at the same time realize that he is a member of an orchestra composed of his fellow-citizens.

And second, we need to know how this dual result is to be brought about. The phrase in current employ, presumably suggesting some prescriptions of outlook and method, is "integrated general education".

My theme will be that an invaluable, if not essential, frame within which to consider this integrated general education is the need for bringing one world into existence in the minds of individuals, and structurally and operationally in the world. This frame would help to centre the purpose of education on the service of man seen above any enhancement of nationalism, and would help to give education the dynamism and enthusiasm which a compelling, comprehensive and appealing goal is alone capable of creating. And the integration envisaged as shaping educational goals and methods would be twofold. It would

include and combine the unifying of each person within himself as a whole man, and the social unifying of building toward political and other world organizations. Both entail and require the vigorous philosophic and aesthetic explorations toward intellectual and spiritual unity, which are the special concern of this Foundation.

It will help us to understand why this demand for some rational unification is becoming increasingly insistent if we pause to ask some of the reasons for it. For recognition of these reasons should help to throw a little light on how to proceed educationally.

There is, first, the claim which life makes upon each individual to reconcile developing selfhood with the obligation imposed to society to be productive and useful. It is a claim which it takes conscious study to satisfy. Another factor is natural human curiosity as to why and how the multifarious phenomena of life can be made to hang together in some approximately coherent pattern of idea and action. There is an overpowering disposition in the intellectually active person to discover some basis of law and order, of uniformity and self-consistency within our world, to be able to view it as unity amid diversity. Indeed, it seems further true that where individuals can find a genuinely acceptable *rational*, that fact itself is a support for their effort to find significance, purpose and direction in living. And there is, further, the more obvious, outward need for having men with minds so armed and intentions so disposed that the increasing task of conducting world affairs shall be competently and peacefully carried out.

The impetus toward integration is thus strongly motivated. But it confronts some real educational questions needing to be faced at the college level. Among these are some gauge as to the sheer amount of available knowledge which the individual needs as his basis for informed and

satisfying action. And his question may be extended to consider the relative amounts of knowledge needed in the three great areas usually referred to as the natural sciences, the social studies and the humanities. Another question is as to the methods of determining what is valuable and worthwhile in personal and social action. Another factor is how most effectively young people can be freed of preconceptions and prejudices deriving from limited experience and outlook. And a final complication is introduced in the underlying conflict between those who, as education goes on, contend that "man is the measure of all things" and those who would start from the ancient interrogation, "what is man that Thou art mindful of him?"

In short, education confronts three embracing questions: How much factual knowledge? What are the possibilities ahead? And what is it valuable for us to be and to do?

A further assumption needs to be considered to the effect that if there is to be some overarching aim of enlightenment *about* and commitment *to* one world, the necessary conditions of the individual's striving to enter that world have to be stated. Persons who are neurotic, frustrated, obsessive, prejudiced, inferior, aggressive, fearful, and self-centred are handicapped as they try to learn. Yet it is out of the learning of all too many such people that the citizens of one world have to be recruited. Ideally, it would be young people free of major emotional blocks who would most eagerly and rapidly come to an acceptance of the total outlook which world citizenship presumably implies. Here seem to me to be at once a handicap and a challenge because the overcoming of all the emotional disturbances above suggested is essential for all intellectual and spiritual growth.

A somewhat different way of stating a necessary condition for fruitful learning is to say that education has

to be planned and offered so that the student has currently a sense that his presently felt needs are being ministered to. And by this I do not mean that his momentary interests are being considered so much as his growing awareness of his own relation to the problems of the world, in such a manner as to focus eagerly his capacities to come to grips with them. For "we learn what we live and only what we live and as we live it to the degree that we live it," as Kilpatrick soundly insists.

On the sound assumption that every student has to achieve *his own* unifying of outlook and knowledge, it still is true that as education goes on, the individual must feel a progressive sense that this integration is actually occurring, that it is individually meaningful, that it is relevant to his more effective attack on life. Integration advances only as the learning of it registers in the satisfactions to the person. Subject-matter such as we will presently discuss will be truly learnt and therefore valuable only as *its present connection with the student's present concern and desire for comprehension is persuasively established*. All this means that every supporting condition which can help the student to approach his intellectual and moral task with a free mind and unimpaired vigour is essential to educational success. There is a vital sense in which each individual has to know his own inner world as one, before in an objective way he can be an active partner in a socially organized one world.

The primary approach to a higher education for one world has necessarily to do with building the favourable attitudes and supplying the factual knowledge which focus in this supporting direction. But before subject-matter and content are more specifically considered, it is important to acknowledge that there are certain underlying intentions which education is trying to realize. These

are objectives of living which underlie the objectives of learning. Without elaboration, I suggest that the most important of these are: advancement of (1) the meaning of democracy, (2) the meaning of science, (3) the meaning of cultural interrelations and of cultural diversity, (4) the importance of amicable human relations personally and through groups, (5) the meaning of ethical obligation, and (6) the sense of philosophical and theological orientation. Here, as in my subsequent discussion of subject-matter, my conviction is that there are always two kinds of learning going on almost simultaneously,—that which is direct and that which is indirect.¹ And teachers of the most diverse subjects seem to me to be under obligation to see the relation—sometimes direct, sometimes indirect—of their instruction to the grasp and extension of the concepts relative to the life objectives I have just enumerated. Teachers have thus to be responsible for injecting facts, sidelights, and intuitions about one or another of these concepts where relevant as their instruction goes forward. The teacher who would be attentive to this requirement would already be achieving a valuable measure of consolidation of outlook which would be integrative for teacher and student alike.

ORDWAY TEAD

(To be concluded)

¹ See my *College Teaching and College Learning*, Yale University Press, 1948.

AN APPROACH TO THEOSOPHY

By JAMES M. McLINTOCK

I HAVE recently become a member of the Theosophical Society, and it may interest others why I have taken this step.

Many join the Society for various reasons and because certain aspects of its teachings appeal to them.

To me Theosophy opens up a gateway of spiritual enlightenment, and reveals a vast vista of beauty and wonder. I am not asked to accept any of the teachings of Theosophy but to test them in the light of my own experience, my own knowledge, my own intuition. I have done this, and find that these teachings answer all life's problems. They explain the mystery of life and destiny, and the meaning of the history of this planet. What is of much more importance, they explain the reason for my own particular psychological make-up and all that has gone in past ages and in past lives to make my own particular self.

There is no other system of belief that can satisfy me in answering the thousand questions of the enquiring mind, so ably and so reasonably.

I have become a Theosophist because I realize that in doing so I am allying myself with one of the greatest causes the human mind is capable of thinking of, that is, the establishing of the Universal Brotherhood of humanity without distinction of sex, race, caste, creed or colour. I know too that this brotherhood not only embraces humanity

but gives places to the lower animals and all living things lower down in the scale of life. It teaches us to have compassion for all living creatures, for they too have a place in the great evolutionary sweep of things.

The Theosophical Society is the only organized body that gives consideration to the comparative study of all religions past and present, and which seeks to find the spiritual key-note behind the message of the great spiritual leaders of all religions and beliefs. In joining the Society I get into touch with people of all races and colours so that I can have a better understanding of their points of view. Breaking down the barriers of different religious beliefs I can have a true indication of the meaning of brotherhood, and understanding takes the place of prejudice and false enlightenment.

Theosophy, of all systems of belief, is the only one that seems to unite science, philosophy and religion in one unity showing the connecting thread. In this way it satisfies all my intellectual doubts and makes my approach to Theosophy easy.

The third Object of the Society, namely, to investigate the unexplained laws of nature and the powers latent in man, makes Theosophy to me something of fascinating interest, for it opens up a vast and wide field for exploration. Here we have the occult wisdom of all the ages and the researches of the more modern occultists for our consideration and study. No organization has such a wealth of clairvoyant research as the Theosophical Society and it is worthy of serious study. The study of the Deva kingdom, or the realm of the fairy tradition, so ably described by such writers as C. W. Leadbeater and Geoffrey Hodson, is of astonishing interest, and explains the influence of colour, sound and music, and the influence behind ceremonial religion and nature as a whole. These researches

also give us an insight into the post-mortem states and the different planes of consciousness. We are not asked to accept these things but to keep an open mind until such time as we can prove them for ourselves, and nothing could be more reasonable. We are told we will eventually prove these things for we all have these latent clairvoyant powers within ourselves.

I have become a member of the Theosophical Society because I realize it is necessary to meet others to discuss these wonderful truths and to gain contact with those who have gone a little further on the way in occult and spiritual development, and who can throw more light on the subject than mere books can. I have also joined because I would like to play my small part in furthering the Universal Brotherhood of humanity and the higher spiritual enlightenment. We can each play a noble part on our own, but we can play a more wonderful part when we ally ourselves with a movement with such ideals as the Theosophical Society.

JAMES M. McLINTOCK

You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilac, the violets and the roses as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale, and it is history.

HUGO

THE MAN PATTERN

By JOSEPHINE RANSOM

(Some of the Deeper Teachings of "The Secret Doctrine")

THE word MAN has a strangely full content of implications. There are a few hundred words "which remain as the constituent elements in different families of language . . . and these roots are simply ultimate facts". The constituent element of the Sanskrit word *Man* is *Mā* which means "to measure," and *Man*, the derivative root, means *to think*. "The word is the thought incarnate." "Language and thought are inseparable."¹ MAN is God's thought incarnate. The very deepest root meaning of the word is that it refers to the abstract Pattern of the MAN Reality of the One, thought by the One and expressed in sound as His Verbum, His Om.

This secret abstract sound pattern of Cosmic Divine Ideation is inherent in all three supreme phases of Cosmic Logio unfoldment, and is carried by Fohat throughout all manifestation. It is embodied in intelligences described as Dhyān Chohans (Lords of Mind or Meditation) who carry out its details during manifestation. The Dhyān Chohans are a vast aggregate of Cosmic Consciousness reflecting the Ideation of the Universal Mind. They are seven within in the incomprehensible reaches of the One and seven without in

¹ Max Müller.

the display of the Pattern. They "are the Vehicle for the manifestation of the Divine or Universal Thought and Will. They are the intelligent Forces that give to, and enact in Nature her 'Laws' ". "Everything that *is*, *was*, and *will* be, eternally is, even the countless Forms, which are finite and perishable only in their objective, but not in their *ideal* form. . . . Neither the form of man, nor that of any animal, plant or stone has ever been 'created,' and it is only on this plane of ours that it commenced 'becoming,' that is to say, objectivizing into its present materiality, or expanding *from within outwards*, from the most sublimated and supersensual essence into its grossest appearance. Therefore *our* human forms have existed in the Eternity as . . . prototypes; according to which models, the Spiritual Beings or Gods, whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future Egos from *their own essence* . . . when this human Upādhi or basic mould was ready."

We have seen¹ what is the origin of the Three supernal aspects of the One, and now we can consider how they operate to provide the model of our human "Inner Nature Immortal".

First: The fiery Force of the Third Logos, His Will, Fohat, creates infinitesimal points of energy, of matter-consciousness, which operate in Mulaprakriti, holding it back, so that it becomes that mystic veil "thrown over Parabrahman". These multitudinous points of *Light*, *Power* and *Ideation* are the "Matter" of our Universe. Fohat has at least seven modes of activity and is at the same time *one* of three potencies which constitute the triple eternal Man, and becomes at the farthest edge of manifestation the restless imprisoned Kundalini, the burning

fiery cosmic power for ever speeding in the innermost channel of the human spine. It has also another significant name, Chitrinī—sacred, eternal Intelligence.

Second: The *Life* of the Second Logos, who is the mysterious builder of Forms. His "Life" is the quality of Consciousness which gathers round it all the different possible combinations of matter which, on each plane, constitute the special characteristics of that plane with infinite variations. So that while there is but *One Life* it ensouls an endless variety of forms. It is the power of *intention* which holds the forms together for a purpose. Each form provides the One Life with contacts with matter, therefore with experience. Also His plan for each mode of expression is definite, and His agents, who ensure the working of the design, are primarily the Dhyān Chohans, and with them the hosts of Devas working under their Heads and Chiefs.

Third: the third factor in the *MAN Pattern* is the Power of Will of the First Logos. The First Logos combines with the other two and creates a "luminous" harmony or capacity to be the focus around which contacts gather to be sorted out into conscious powers. A miniature *Trinity* is thus formed, the centre for ages of impelling growth, that is, impelling towards the unfoldment of the Pattern. Perhaps we have not sufficiently stressed the supreme importance of this moment in evolution. The Third Logos worked alone during long ages, then there were the combined activities of the Third and Second Logos, and now at long last with the advent of the First Logos the Three are once more *One* in their triple divine qualities. Was it a moment of high rejoicing in all Nature? How the Three must have rejoiced! In MAN they were reunited in manifestation, and all things are now to know themselves as One. The next task is to secure that human

¹ THE THEOSOPHIST, April 1950.

Man shall come to perceive the nature of his Divine MAN Pattern, and fully to realize it.

At the higher mental level where these three combine in irresistible intent, is now a tiny replica of the Eternal Trinity, there to operate for many ages till the Monad at the Nirvānic level takes over and in its turn becomes the divinely compelling centre of growth or expansion, the pure Three-in-One Self-consciousness which is the true MAN state.

Round the three primary forces are arranged the forces of the five operable human planes—Ākāshic (Nirvānic or Ātmic), Buddhic, Mental, Astral and Physical. The highest agents for this are the seven Dhyān Chohans who differ in the departmental work they undertake. They “colour” the triple divine Monad with their respective characteristics, their qualities and capacities, thus forming groups, each entity in which will ever afterwards bear the “marks” of their group. The Dhyān Chohans are the “Fashioners of the Inner Man,” for they fashion both the secret invisible pattern of forces, and the visible exhibited pattern, the clothing in cosmic “matter”; for they “are the Conscious Intelligent Powers in Nature,” and to “this Hierarchy correspond the actual types into which humanity may be divided; for Humanity, as a whole, is in reality a materialized, though as yet imperfect, expression thereof”.

There is another great Kārmic factor which affects the designing of the MAN Pattern, and this is supplied by the Agencies called the Lipika, the Writers of Records. They emerge out of Eternity bringing with them the records of previous Cosmic experience, the Book of Life. They stand parallel to the Dhyān Chohans as a “second seven”. They “project into objectivity from the passive Universal Mind the ideal plan of the Universe, upon which the

‘Builders’ reconstruct the Cosmos after every Pralaya. . . .” They are the “direct amanuenses of the Eternal Ideation”. They work out the Karma of the Universe.

It is taught that the One as Three—First Logos or Spirit, Second Logos or Soul, and Third Logos or Body (the three Divine Elements in Man)—takes “three strides,” i.e., is perpetually present in the sevenfold Universe. This capacity for universality is present in the human body as the three currents which play in his spine as Sushumnā, Idā and Pingalā. The seven covered by the three strides are the seven spheres or planes of matter, each of which is the embodiment of a Deva and his hosts responsible for the management and evolutionary direction of a plane; for Man’s and Nature’s Principles are indissolubly linked in a slow evolutionary growth.

Presumably the Dhyān Chohans, the Dhyāni Buddhas and the Devas of the first and second regions all work together to receive and carry out the Divine Plan. One might hazard a guess and say that perhaps the Dhyān Chohans express the Will of God, the Dhyāni Buddhas the Wisdom of God, and the Devas the Power of the Active Love of God.

Now comes the setting out of the more familiar fivefold part of the Pattern. The sublime Three take on a fivefold character, the present five stages of evolution for the human Man, culminating in the glorious display of the untrammelled Nirvāni able to act freely on all five planes. The Devas assist in all this work and are responsible for the use and orderly development of our five innate characteristics. As matter, the five universal planes are named Ākāsha (ether), Vāyu (air), Agni (fire), Apas (water), Prithivi (earth). The Gods who control these are named Indra, Vāyu, Agni, Varuna and Kubera.

A partial set of correspondences gives in brief the way in which these five are slowly working out the Pattern (see Diagram V, S.D., Vol. V).

Ākāsha ... Hearing ... Ears ... Mouth ... heart
(speech)

Vāyu ... Touch ... Skin ... (organ of ... umbilical cord
evacuation)

Agni ... Sight ... Eyes ... Feet ... stomach

Varuna ... Taste ... Tongue Hands ... spleen and liver

Prithivi ... Smell ... Nose ... (organ of ... root of nose
(sex) generation)

There are other details of the pattern which can be studied in *The Secret Doctrine* and elsewhere, and are worth close attention. As *The Secret Doctrine* points out in Volumes III and IV, each one of the five parts of the pattern requires a whole Round to perfect, and many experiments are made to find the best way of working the design. An examination of the researches of anthropologists, zoologists and others shows how many of these experiments, even on our earth, still persist. Further experiments are going on all the time. A careful consideration of the fivefold part of the pattern shows the logic of the methods of the Yoga systems. Purification of the organs of sense leads man to awareness and use of the subtle sense-perceptions, which enables him to reach inwards to the "real" of the matter of the plane concerned and therefore to the Deva in charge, and then to reach yet more inwardly to the basic Dhyān Chohans and all that such awareness implies of cosmic contacts and knowledge. Then in utter realization he proceeds to partake of the nature of the Supreme Three of the Heavenly MAN, the Paradigm, who ever exists in Divine Glory on the threshold of the Absolute.

JOSEPHINE RANSOM

MAN'S RELATION TO THE VARIOUS KINGDOMS OF LIFE¹

By S. G. VENKATARAMANAN

MY practical experience of what I felt and observed in my ramblings in the forests as a District Forest Officer, in so far as our relationship to the various kingdoms of life is concerned, is a beautiful corroboration of what we learn in Theosophical literature.

I have come in contact with the mineral, the vegetable and the animal kingdom in the course of my peregrinations as a forest-officer. I mentioned the mineral, vegetable and animal kingdoms; I deliberately omitted the human world, for the forest is not a place for the concourse of the human kingdom except that some ascetics choose to live in the jungles. But I have seen only thieves in the forests who go there to steal firewood and timber. So I will not deal with the relationship of man to man, except to say that man has to learn many things from the subhuman kingdoms.

I will begin with the mineral kingdom. The majestic repose of the solid rocks, the vibrant life pulsating therein as evidenced by the regular narrow openings in huge boulders, the disintegrating rocks indicating the next stage in its evolution, the interspaces on expansive rocks filled with a little mud where plants flourish in those pockets of earth, testifying to the cosmopolitan tendency of the

¹ One of the addresses in a Symposium at Adyar.

mineral kingdom, all these have often engaged my attention. As part of the mineral kingdom Mother Earth reminds us of her inexhaustible benevolence. Mud, clay, dust, dirt it may be to the casual, unthinking observer. But in essence it is a mine of valuable ingredients which produce beautiful plants, fragrant flowers, luscious fruits, durable timber and numerous other things. Many are the lessons we may learn from the bounteous nature of the mineral kingdom, which is incessantly at work to satisfy the many wants of men, animals and plants. About eight years ago in an address to the Natural Science Association of the Mahārājah's College, Vizianagram, I stated: "I see Life in the rugged hills beside the villages, Life of a special kind in all steep hill slopes, and Life of a very high order in the majestic hills of the Nilgiris. To deny Life to the Himālayas is to deny ourselves. It is Life dynamic that is responsible for the weathering of rocks, the long and perfect cleavages in big massive rocks, the plants coming from between the splits, making the gaps wider, the single original rock becoming further and further divided until at last we do not see even small boulders or gravel but only fine soil, and the ploughs and bulls of the agriculturist where once there were rocks of huge dimensions. Life, purposeful Life, had been at work causing the transformation." C. Jinarājadāsa in his *First Principles of Theosophy* says: "The life activities of the mineral kingdom are a glorification of the Divine Mind, which thinks in numbers, and ever shapes the combinations of the elements into forms of order, rhythm and beauty. Each mineral carries out God's Plan for it, and the crystal world is a mirror of those geometrical laws of the Divine Mind which the artist senses and the mathematician deduces." So, brothers, let our relation to the mineral kingdom of life be in terms of understanding and aspiration.

I have been intimately connected with the vegetable kingdom for well over 35 years in this incarnation of mine. It is possible to enter into the consciousness of a magnificent tree only when one is utterly care-free. The small shrub, the trailer, the neglected creeper, the unwanted weed, the crooked trees in the natural shola forests of the Nilgiris in contradistinction to the perfectly straight and tall artificially introduced Eucalyptus, all these have lessons to teach us if only we are in a receptive mood. May I read again from my Vizianagram address: Looking at the rich hues of the blossoms of our garden plants it will be coarse callousness to deny Life to those beautiful expressions of the subhuman kingdom. As a forester I may take you to the virgin ever-green forests with heavy rainfall, not only to gaze at the stupendously tall trees but to marvel at some of the climbers with tendrils—hook-like things—not the usual small tendrils, a few inches long, but many feet long, shooting up and growing and growing till they firmly clasp the branch of any nearby tree. Can one who notices those fine tendrils eagerly shooting up towards some tree, and doing their work perfectly, fail to be impressed with the purpose of the climber? . . . they are a study apart, revealing the power and life in a mere plant. I may take you for a stroll in the dry, scrubby jungle with poor rainfall, and show you the tiny plants with thorns affording another kind of study. These thorns are often a nuisance to the wanderer in the jungle, tearing his skin and clothes. In a place with low rainfall the thorns are an adaptation to keep the balance between the scorching sun and the heavy transpiration from the leaves of plants. It has been suggested by Brother Jinarājadāsa that when one looks at the thorns of the "armed" plants one cannot help thinking of the carelessness of man who tramples down the fine, delicate, small plants which were once

armless but have been forced to equip themselves with spines in sheer self-defence. I have often noticed that in the forests plants of various species—different families as they are called—live in perfect harmony within the smallest space available. Again and again I have seen in a radius of five or six feet as many as a dozen plants of different species growing together, each without detriment to the other. With such a spectacle before me I could not help thinking at once of the communal wrangles in our own country, and of the devastating conflagration in many other parts of the world. Plants have not developed consciousness like men, nor have they the vices of men—jealousy, hatred and wickedness. There are some plants which are known to be gregarious, *i.e.*, which establish themselves to the exclusion of other species. Such plants are very few. We see in the forests pure patches of a particular species of plant. They are somewhat aggressive. They monopolize some areas. No doubt they spread easily if the conditions are favourable, but when attacked by insects the entire lots of such plants disappear. Insects which live on one species of plants do not like certain other species, and so mixed forests escape the ruin which easily befalls the pure forest. There is a lesson here on the advantages of all living together instead of each community in isolation.

On many other themes about the plant kingdom I can dwell but not now. Let us realize how if we take care of the plants in their early stages they will repay us a hundredfold—a thousandfold perhaps—after some time. The grandeur of the vegetable kingdom escapes our attention as we are too much occupied with the so-called problems of bread-winning. A seed may have an appearance unworthy of notice but are not its possibilities immense? Do we think of it in that light? Do we apply that fundamental principle in our relations with others? We need to realize the mighty work

done by the insignificant seed when we give it a little water, a little warmth, a little earth to come in contact with. We say it is all the work of nature and lull our mind to sleep by refusing to think, by giving undue importance to our own problems. But who can fail to experience a thrill, and what is more important, who can fail to be impressed with a sense of wonder, at the law that is at work in the constitution of the plants in such a manner that mathematics can be discerned there, the same number of sepals, petals, stamens and ovaries in particular families of plants, so that when we take a flower in our hand we recognize the family? Again let me quote from *First Principles of Theosophy*: "As the life of the Logos expresses itself in more pliant forms of matter, the rhythm and music become even more complex with each higher stage. Each plant is built rhythmically, the place of leaf on twig and branch on stem being fixed by laws of geometry and design. When we look at the flowers, then each flower, built as it is according to 'number,' is as a chord in a great musical octave." In short, brothers, let our relation to the vegetable kingdom of life be in terms of wonder, sympathy and service.

In the animal world, consciousness of a higher order, and more strenuous, works than is seen in the plants. The intelligence displayed by the lesser denizens of the animal kingdom and the purposeful work done by them—insects and birds and others—are truly remarkable. Who instructs the spider to weave those perfect webs? Who directs the bees to build those marvellous hives? Who is at work in those wonderful sea-shells with their curvatures, re-entrant angles and perfect shape of form? Instinct, we say. It is a peculiar instinct that endows the youngest spider with skill to weave the perfect web, the tiniest bee with precision to build the wonderful hive, and the aquatic organisms to produce the exquisite shells.

Theosophy furnishes the answer to all these questions. I have seen in the forests animals like the deer, bison, and elephants all grazing together, and not living in dread of one another. True, an animal like the tiger lives on other weaker animals. But it is also true that the tiger does not spend all his time in killing other animals or taking more food than is necessary. But in the case of man, how common and evil are the hoarding habit and the grabbing tendency. Even from animals, therefore, let us learn to control our desires. Unregulated desires, and the craving for possessions do not lead to happiness.

I have tried to show that not only is Life common to all the kingdoms of nature but there is also a common Purpose. There is the same struggle everywhere to get food, to be happy, and the same experiences of trouble and difficulties. So let us observe properly, think rightly, and understand wisely. The divinity of man and the enshrinement of divine influence in all things are not matters for objective proof or even accurate and elaborate description. We can realize them when the sense of wonder presses on us. The mother who bears the baby, and sacrifices her comforts and health to nourish the infant, who in turn makes the mother happy by his smiles and pranks; the plants with their flowers shedding beauty on every passer-by; the tree after years of incessant toil allowing itself to be used by man without any hope of reward; the cow, the horse, the dog and the cat giving of their best to man—have these and many other facts in Nature no lessons for us? The law of interdependence among the various denizens of this world is very apparent. The Theosophist is in the unique position of having at his disposal the revealed wisdom, the secret doctrine, the first principles. So let us go forth and spread the message, serve others, and make the world a little more happy to live in.

"WHAT IS THEOSOPHICAL?"

A REPLY TO THE REJOINDER

By ROHIT MEHTA

IN the May issue of THE THEOSOPHIST there is an article by Shri K. Sankara Menon which is a rejoinder to Mr. Sidney Cook's article entitled "What Is Theosophical?" which appeared in the February number of this journal. Shri Sankara Menon's rejoinder contains many incorrect statements and displays a considerable confusion of thought with regard to the work of the Theosophical Society. All good work is Theosophical, but, when we term it "Theosophical," it does not become the work of the Theosophical Society. I am personally interested in Socialism and I believe that re-organization of society on Socialistic lines would enable us to realize the great ideals of Peace and Brotherhood, especially in the economic and social spheres. I may gather together a number of people round me and start a Theosophical Socialistic Association. Nobody can say that my work would not be termed Theosophical—it would be Theosophical, for it aims at the welfare of humanity and, according to me, a part of "the great plan of the Logos for the Race". And yet I cannot ask the Theosophical Society to identify itself with it. If the Theosophical Society were to take it up as its work its universality would be narrowed down, it would by this very

identification curtail the freedom of those members of the Society who have no faith in Socialism and who believe in re-organization of human society along some other lines. Thus, although to me my work is Theosophical and is for the good of mankind, it cannot be undertaken by the Theosophical Society itself.

What is the work of the Theosophical Society? On the first page of *THE THEOSOPHIST* the following statement appears each month:

"The Theosophical Society is composed of students . . . Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth."

From the above it is clear that the work of the Theosophical Society is to encourage each member to carry on his search for Truth. In order that this may be effectively done the Theosophical Society surrounds its members with an atmosphere of perfect freedom; it gives fullest freedom to its members to study, to investigate, to experiment so that the search for Truth may be unhampered and unrestricted. It is obvious that if this atmosphere of freedom is to be maintained, the Theosophical Society must remain unidentified with all movements, however noble they may be. An identification means conclusion of the search. A policy of "benevolent neutrality," of disassociation, is, therefore, the only policy which the Theosophical Society can adopt. The Theosophical Society gives full freedom of thought and action to its members so that they may express their understanding of truth in whatever manner they like in the different fields of human endeavour. Its members are free to organize themselves in various associations and groups for educational, cultural, social, political, economic and religious work, and while all this work for the betterment of humanity is Theosophical and may be

carried on by individual Theosophists or groups of Theosophists, it cannot be undertaken "by the Theosophical Society" itself. The work of the Theosophical Society is to encourage the search for Truth and to provide a common platform on which people of all races and religions can meet to explain to their fellow-beings their understanding of truth—to share with others the results of their individual or group researches. Thus even Theosophy is left undefined, for Theosophy is Truth and any definition of Truth would bring the search to an end. In order to encourage this free and unrestricted search for Truth, the Theosophical Society recognizes no authority, no scripture, no dogma, no creed. How can it then identify itself with any activity or organization?

Let us take the case of education work carried on by Theosophists in India and elsewhere. It would be possible for the Theosophical Society to identify itself with any particular educational activity if the Society had laid down certain principles of education to be worked out in day-to-day educational activity. Has the Society laid down any such principles? Some individual Theosophists, no doubt, have done, but the Society as such has not laid down any such principles—nor can it lay down any if it desires to encourage free search for Truth. Shri Sankara Menon says: "Frankly, I cannot at all follow Mr. Cook's argument when he says that T.S. must stand apart from activities as otherwise there will be compromise of principle." I do not understand why Shri Sankara Menon finds it difficult to follow this argument of Mr. Cook. The identification of the Society with any activity is a compromise of its principle of Neutrality or Universality. Shri Sankara Menon says during his sixteen years' association with the Besant School at Adyar he never found any compromise of principles. This may be true, but the question is: compromise of

whose principles? Shri Sankara Menon may not have found any compromise of principles in the working of the Besant School—but it is possible that some other Theosophists may have found their understanding of Theosophy compromised. Since the Theosophical Society has not laid down any principles of education, it is possible that there may be divergence of opinion with regard to both principles and methods of education among Theosophists. For example, some Theosophists believe that religious education through religious textbooks should be given in Theosophical Schools. There are others who believe that no such religious instruction through textbooks should be given. Both derive their understanding of Theosophical principles from their study of the Divine Wisdom. One set of Theosophists will naturally find their principles compromised when education is carried on according to the belief of the other group of Theosophists. Similarly, some Theosophical educationists believe that there should be perfect freedom in schools, while there are other Theosophists, equally eminent in their study of Theosophy, who believe that Theosophical schools should be run on lines of strict discipline. Will not one group of Theosophists find their principles compromised when they find that Theosophical schools are run according to the principles enunciated by the other group? If the Theosophical Society were to identify itself with one group of Theosophists will it not find its principle of Universality compromised? Such compromise of principle is inherent in the very act of identification.

Shri Sankara Menon says: "It has been a surprise to me that the reason given for the removal of the Banaras School from the control of the Indian Section has been that the great Theosophical educational principles might be compromised in the conduct of the School." May I remind

Shri Sankara Menon that the reason given is not that "the great Theosophical educational principles might be compromised," but that the position of the Indian Section of the Theosophical Society may be compromised. Shri Sankara Menon is a member of the Indian Section Council. I am sure he has received the minutes of the Council meeting held at Banaras in December 1949 where the above matter of the removal of the Banaras School from the control of the Indian Section was discussed. It has been stated in the minutes that, in order that the position of the Theosophical Society may not be compromised, the School should be removed from the control of the Indian Section. Any school, however well run, is sure to fall short of the ideals of Theosophy as conceived by some members, nay, it is sure to fall short of the ideals as conceived by the conductors themselves of these institutions. And so the removal of the Banaras School from the control of the Indian Section is suggested in order that the position of Neutrality maintained by the Theosophical Society all these years may not in any way be compromised. Shri Sankara Menon suggests that either the Banaras School should be closed down as "there is no reason why we should run a school unless we are free to apply Theosophical principles in its working," or "to fight for the freedom to work it in our own way until we get what we ask for". In the first place, there is no need to fight with the Government, as Government gives to the Banaras School utmost freedom. In fact the reputation of Theosophical Schools in North India is very high, due to the work done by Dr. Besant in the Central Hindu College. The Governments in North India do recognize Theosophists as pioneers in progressive education in this land. And so there is no need for a fight with the Government. There is no need to close down the school either, for we are free to

apply Theosophical principles of education, and we are doing it according to our understanding. But is the Theosophical Society or the Indian Section committed to these principles? Has the Indian Section laid down any code of educational principles to be worked out in the Banaras School or any other school in India? Shri Sankara Menon seems to be under the impression that there are certain set principles which we have to work out in Theosophical Schools and if Government opposes us in the application of these principles, we must put up a fight or close down the school. It would be quite easy to run a Theosophical School if there was an educational creed promulgated by the Theosophical Society. Fortunately the Theosophical Society has not done this, and so we are free "to employ any methods of teaching" according to our understanding of Theosophy. A Theosophical School, whether at Adyar or at Banaras or at any other place, is being conducted according to the understanding of Theosophy that the men-on-the-spot have. It is possible that this understanding may differ from the understanding of Theosophical principles that other members of the Theosophical Society may have. A Theosophical School at one place may engage itself in pujas, ceremonies, rituals, etc. A Theosophical School at some other place may have in its working a purely secular and scientific atmosphere. Should the Indian Section identify itself with the first school or with the second? Obviously, the Indian Section cannot identify itself with any school without compromising its position of Universality. It is the compromise of this principle which Mr. Cook has mentioned in his article, and it is the compromise of this principle which induced Mr. N. Sri Ram to suggest to the Indian Section Council that the Banaras School should be run by an independent Trust and not by the Indian Section.

It is doubtful whether Shri Sankara Menon accepts this principle of Neutrality on which the work of the Theosophical Society has been organized. The successive Presidents of the Theosophical Society have been truly wise in maintaining this policy of Neutrality, as otherwise the Society would have reduced itself into a dogma or a creed. It would have lost its universal character. It is this Neutrality which ensures Freedom of Thought and Action to each member of the Theosophical Society. The last resolution of the General Council passed at its Banaras meeting in December 1949, and which has been quoted by Mr. Cook in his article, reiterates the same traditional policy of Neutrality initiated by Col. Olcott and maintained by Dr. Besant, Dr. Arundale and Mr. Jinarājadāsa. Shri Sankara Menon says towards the end of his article: "The legal relationship between any institution and the T. S. has never been an issue with the prominent member of the Society whom Mr. Cook quotes. She is not interested in this. Having been brought up close to the heart of the Theosophical Society she knows the traditions full well. She has no quarrel with the traditional policy. Her request is for the traditional attitude alone. Will the Theosophical Society maintain this traditional attitude to its offspring? This, as far as she is concerned, is the issue." This statement of Shri Sankara Menon is full of confusion. He says that Rukmini Devi has no quarrel with the traditional policy of the Theosophical Society. It is common knowledge that she has voted against the resolution of the General Council quoted by Mr. Cook in his article. This resolution is a reiteration of the traditional policy of the Society. If she has no quarrel with this policy why is it that she voted against the resolution? Perhaps Shri Sankara Menon thinks that the Banaras resolution is not a reiteration of the traditional policy of the T.S.

In that case he should explain what the traditional policy of the Society is. In the earlier part of the above statement Shri Sankara Menon says: "The legal relationship between any institution and the T.S. has never been an issue" so far as Rukmini Devi is concerned. Does Shri Sankara Menon think that the traditional policy only deals with the legal relationship of the T.S. with other activities? If so, he is grossly mistaken in his understanding of the traditional policy of the T.S. The traditional policy of the T.S. is not merely a legal protection—it is a policy which guarantees Freedom of Thought and Action. Is not Rukmini Devi interested in this? It is this traditional policy which is the main issue, and every member of the T.S. who desires to safeguard his Freedom of Thought and Action must support this traditional policy of the Neutrality of the T.S. Dr. Besant wrote in 1921: "... I strive rigidly to guard that great neutrality of the T.S. in order that no shadow of truth shall ever be shut out from it." This surely is not mere legal protection—the policy of neutrality is an assurance against all dogmatism, fanaticism and the narrowing down of the universality of the T.S. It is, therefore, difficult to accept Shri Sankara Menon's statement that "she is not interested in this".

What about the traditional attitude? So far as the T.S. officials and the members are concerned, there has been no change in the traditional attitude towards an offspring of the Society. The President has generously contributed from his personal resources towards the upkeep of this offspring. The members of the T.S. in India (as I am sure elsewhere) have given generous financial contributions to Rukmini Devi's organizations. From 1945 onwards the members of the Indian Section have not stinted in giving all help they could to the educational and cultural work of Rukmini Devi. There is no change so far

as the traditional attitude is concerned. The traditional attitude has two sides—the attitude of the T.S. towards the offspring and the attitude of the offspring towards the T.S. The T.S. has not changed its traditional attitude towards the offspring. Has the offspring changed its traditional attitude towards the T.S.?

ROHIT MEHTA

OUR COVER

THE triple-stone gateway presented to Adyar by the President-Founder, Colonel Olcott. The initials of the Co-Founders of the Theosophical Society, H. S. O. (left) and H. P. B. (right), are carved upon the pediments, and on the under side of the great horizontal stone is chiselled the seal of the Society, with the date of its founding, 1875, and the date of the placing of the gateway, 1905.

From the west. As one approaches this Trilithon from the west, one notes on both the north and south columns the figures of three Yalis (a mythical tigress) each of which bears a conquering male figure with sword. Below each Yali rampant is a crouched Yali with visible Discus.

At the point where the columns join the horizontal cross-bar, on either side Shiva, as Natarāja, dances in his *lila* or sport which creates and destroys the Universe.

Northern Column, East Façade. Base: Venugopala (Krishna with flute) with four hands, legs crossed, with the sacred calf to the left. He bears the Divine Conch (Sankha), the Sattvic Ahamkara, to which Esoteric Philosophy attributes the creative tone which produces a universe; also the Discus or Wheel of Vishnu (Chakra), which symbolizes Mind.

Midpoint: Lakshmi (the shakti or love-power of Vishnu), four-handed, seated. She holds Sankha and Chakra, and Padma (the lotus-flower, symbol of immortality), her lower right hand in the *abhaya mudra* or outstretched vertical position of blessing.

Top: The Tortoise or Second Avatâr of Vishnu with face and hands raised. Its esoteric interpretation is the great period of Divine Life incarnated in amphibians.

Northern Column, Inner Façade. Base: Narasimha (the Lion-God—Fourth Avatâr of Vishnu in the transition from mammalian period to Man). Four-handed, he holds Sankha and Chakra.

Midpoint: Profile of Hanuman (the Sacred Monkey, typifying the lightning speed of thought, servant of Râma, and child of the universal wind-god Vâyu).

Top: A woman and child, probably Yashodha and Shri Krishna.

Southern Column, West Façade. Base: Hanuman with Gada (mace—Buddhi, symbol of the authority of wisdom) in his hand, and earrings in the ears.

Midpoint: A human devotee.

Top: Shri Krishna as a dancing child with butter in his hands and a garland round his neck.

Southern Column, Inner Façade. Base: Narasimha with Sankha and Chakra.

Midpoint: Kodanda Râma. (The first King of the Divine Dynasty of the Aryan Race, which he typifies, with the Bow, the organs of sense, from which shoot the arrows of faculty, both of action and perception.)

Top: Bâlakrishna. (The Child Krishna tied to a tree, depicting the story of the Lord of Devotion releasing the devas Nalakubera, cursed to be bewitched as trees until his magic touch should free them.)

INDIVIDUAL PEACE THROUGH THE ARTS

By ROBERT KILPATRICK

LET us select two much used terms, "happiness" and "peace," with the purpose of using them to suit our own findings, as follows:

Happiness = Various degrees of desirable excitement.
Peace = Mind and emotion in a state of rest.

This may remove doubt as to the meaning implied in their use. We have all met people who have variously described their condition as follows:

Miserable	QUIETLY HAPPY	Extremely Happy
In Despair	Depressed	Very Happy
		Hilariously Happy

The state of being "quietly happy" is placed in the centre as having the least excitement, and because of this, capable of further refinement towards peace. Nevertheless the state of being "quietly happy" can change in two other directions, i.e., "very happy" or "depressed". Again it is possible to sway to the extreme in either direction and become "hilariously happy" or "in despair". Now, there are surely moments of forgetfulness even in a state of "despair" which could be described as comparative happiness.

It cannot be said that a particular type of environment gives rise to a static type of happiness on all occasions to different people. If "quietly happy" people were plunged

into an environment containing a group of "hilariously happy" people, it might follow that both types would become disgruntled, because of the change in their self-chosen state of happiness. Happiness could therefore be described as a varying state of unrest. We have all known of people who died as a result of receiving good news, while recipients of bad news have also died.

If, for a brief moment, we can experience a condition of peace, and compare that with our more frequent experiences of happiness, we may discover that what we consider happiness is the exact opposite of peace. Peace cannot be found *in* happiness, although it may be attained *through* happiness.

We are told we must be willing to "pay the price" required for progress. Can the price be considered as discipline and hard work? There are two sources of discipline, one is imposed from without and the other from within. The latter is difficult and requires strength of purpose. By hard work one can become proficient in the production of works of art. Continued practice increases familiarity, until in the end it merges almost entirely into sub-conscious hand-work. The mind is thus left free to associate with the ideal.

How can the musician obtain experience of peace through music? Watch him as he sits before his instrument. His body is first poised and then stilled. When he plays, he limits his movements to the strict requirements of his purpose. Gradually his emotions are calmed and this is followed by a serenity of mind. His instrument is built with mathematical exactness, and he is helped by the rhythmic sounds produced.

In these days the artist has his colours prepared for him, but he has no mechanical aid in mixing them. He must visualize his picture before he paints it. First he

decides on the composition, then the lighting and colour—direction of line and pattern, etc. When he starts to paint, he finds his creative work re-acting upon him in the same manner as already described. Body, emotion and mind are progressively stilled, and when the picture is finished with the last brush-stroke the artist may have reached his nearest approach to peace. If at this point—when all physical movement has ceased entirely—contemplation is engaged in, then wonderful experiences may be had, provided he is in tune with the source of his inspiration. Experiences in this sphere of consciousness are somewhat vague at first. But with practice he may be rewarded with an occasional clear image or illuminating thought.

The poet may possibly experience something similar but he has still less physical assistance than either of the foregoing; consequently he may suffer more in the course of creation than either musician or artist.

This experience of peace or stillness may easily be lost if the experimenter allows outside thoughts to creep in and disrupt his serenity. But by practice in this sphere also, he may gain familiarity, until a modicum of this peace becomes his ordinary condition of consciousness.

If we do not feel attracted to either music or painting or poetry, then there is science, and there are hundreds of other ways, for all work with good intent is creative. But whatever we do, the process of stilling the emotions and mind should take place. Says C. Jinarājadāsa:

"Who shall teach us to find that work? None can teach another. That is one proof of the Divinity of the soul. Each must find for himself . . . sooner or later he will find; and then he will know that his work is the only thing in him worth calling his 'soul,' and that the idealism he finds in his work is the heart and being of Whomsoever, or Whatsoever, he has aspired to as his God or his Goal."

THE PATERNOSTER

By L. FURZE MORRISH

IT is hardly necessary to mention that Paternoster is a union of two Latin words *Pater* and *Noster* meaning "Our Father". These are the first two words of what is usually called the "Lord's Prayer" among Christians, although it is doubtful whether Jesus Christ was the originator of it. There is reason to believe that it has an Egyptian origin, but that is not certain. There does not seem to be much doubt that the Founder of Christianity used it as a basic affirmation and taught His followers to use it. It seems to be one of the finest condensations of words one could find. It seems to be an invocation of the Divine Trinity on the part of the human trinity. Father, Son and Holy Ghost—three names of the Threefold Logos—are referred to in turn, and a petition is made for those three aspects of the human being which correspond, namely, body, desire-nature and mind.

The first part is an invocation: "Our Father which art in heaven. Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth as it is in heaven."

The second part can be construed as a petition by the three "bodies" of man in turn: "Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us and Lead us not into temptation, but deliver us from [the] evil."

There is a third part often introduced, which is not part of the original, as it would seem. This is a "doxology";

"For Thine is the kingdom, the power and the glory for ever and ever." Finally comes the "Amen," which is an Egyptian affirmation meaning, "Truth—so let it be."

The Invocation. The invocation is in three parts, to the Three Logoi.

(a) "Our Father. . . in heaven." This obviously refers to the First Logos, the Universal Origin and Purpose, the Potentiality of everything, the Immutable Brahman.

(b) "Hallowed be Thy Name." This would refer to the Second Logos. The "Name" of anything is its "identity"—the unique individuality represented by the Divine Self Within—the "Second Person incarnate in flesh".

(c) "Thy Kingdom come . . . on earth . . . as . . . in heaven." This is obviously the Third Logos, or Holy Spirit, working out the Divine Purpose in all spheres, and on all planes, the Creative Life bringing all to "Perfection".

The Petition. Despite what some people appear to think, prayer or petition is of great value, especially to us who do not imagine ourselves anything but imperfect. The argument that "God knows what is good for us, therefore we do not need to pray" seems to be a loose one. Prayer is generally accepted as something which opens the heart and mind of the devotee to God.

What do the "bodies" need? The physical body is made of food. It is the Food Sheath. "Give us this day our daily bread" is therefore quite a reasonable prayer. There is, however, another meaning, it seems. The Greek for "daily bread" is a word meaning "bread of the coming day," and that could refer to the Great Spiritual Day of Perfection. In other words, "Give us each moment that matter which will lead us to Perfection". It is the "Bread of Life," the "Angels' Food" or *Panis Angelicus*. It is highly significant that "Bethlehem," the Holy Birth-place, means "House of Bread".

The astral body is referred to in the second portion of the petition. "Forgive us our trespasses, as we forgive..." Sin or "trespass" is essentially a product of the desire-nature. Forgiveness of karmic debts is hastened by our forgiving those of others to ourselves. To hold vengeance in the heart is psychologically harmful. Some purists claim that it is impossible to forgive—or be forgiven—that we are all individual entities solely responsible for all our actions and no one can interfere in the karmic results of anyone else. There seems to be some truth underlying this, but it is in itself a distortion. In fact, both in the human body and the body politic all parts interact. If part of the body is wounded, the blood-stream carries material to the affected part to ward off infection and heal the injury. Without this process the body would die. So surely it must be. We are all "members one of another," and it seems pretty certain that we can interfere with our own and other people's karma. The idea that karma is a mechanical process without any flexibility is evidently a wrong one. It seems to be a product of nineteenth-century Determinism, when mechanics was giving humanity its first tremendous thrills of success. Today science accepts Indeterminism—that exact mechanical causation does not work among electrons in the atom. Karma therefore may be said to be a flexible process, by which "bad karma" may be "worked off" in more ways than by "suffering". The Christ said: "A new commandment give I unto you, that ye love one another." Love and service may surely obliterate "bad karma," because what really matters in the scheme of things is that harmony should be established, not that merely revenge be accomplished. Thus "forgiveness" is a realistic factor in the cosmic pattern.

In the next phrase we come to something which seems to have been seriously misunderstood. "Lead us not into

temptation..." What does this mean? A most extraordinary situation has been reached in some quarters. The whole of this so-called "Lord's Prayer" has been rejected and eliminated from use in some liturgies because of one of the loosest arguments ever used, namely, that "it is unthinkable that God would lead anyone into temptation and it would be blasphemous to request Him to refrain from doing it". Surely this argument is based on lack of erudition. Among the ancients a "double negative" was frequently used in poetic utterances. "Not never" meant "always". "Not stormy was the sea" meant "the sea was calm". It was a well-known feature of Greek poetry, and also the Hebrew seems to have used the same sort of phrasing. Therefore, "Lead us not into temptation" probably means "Lead us out of temptation". What is this petition? Surely it is one for the mind. It is the image-making mind which creates pictures of desirable objects and leads "into temptation," and it is that same mind which by meditation on desirable ends leads "out of temptation". Surely a most appropriate clause in reference to the mind.

"Deliver us from [the] evil." It has been argued that there is no such thing as positive evil—that what we term evil is simply a "lack of good," although it is obvious that both "good" and "evil" are relative terms. However, events of the present century and the actions of certain international agents, both "black and red fascists," suggest that there is a definitely malignant evil which destroys for the pleasure of doing so—which enjoys pain and watching it because of the satisfaction it gets. Sadism is a well-known feature in modern psychology. It is positive, whereas its opposite, masochism, is negative. This "evil" from which we pray to be delivered—what is it? Is it not the deadly materialism which slowly but surely creeps across the earth,

destroying spiritual expression where it can, but working as often as not by stealth, producing a state of "numbness" such as that produced by intense cold? Those who have been snow-bound and almost frozen to death say that the sensation is not unpleasant after a time. Presently a creeping paralysis comes on and the individual wants to sleep—to drowse—and finds it an effort even to save himself. Consciousness is negating itself, and it is this very "negation of life" which is represented by "the evil". An individual frost-bitten has to be saved from himself, by some other agency. He loses the power to pull himself out. He does not want to be pulled out, but just slips into negation. So it is with materialism. It creeps across the earth, negating here, destroying there. This has been going on age after age, and the "disciple" prays to be delivered from it—to get the aid required to turn him away from materialism and "reverse his spheres" as it has been said. Catabolism versus Metabolism—pulling down versus building up—this is the eternal conflict in this Earth Chain, in which the two forces are more or less equalized. All the vast ages of Involution have to be reversed and their momentum slowed down, before the force of Evolution can operate strongly. We pray in our weakness to be delivered from "the evil".

In the final doxology of this prayer is contained once again a reference to the Immutable Brahman from which all has come and into which all returns. "For Thine is the kingdom, the power and the glory. . .". The Soul who came forth from that Absolute is on the way back. The Will of Heaven is done on earth, and the whole Manvantara is dissolved back in Brahman.

L. FURZE MORRISH

REVIEWS

From Tradition to Gospel, by Martin Dibelius, Professor of New Testament in Heidelberg, translated by Professor Bertram Lee Woolf, Nicholson and Watson, London, pp. 801.

One of the most striking statements of Mahatma Koot Hoomi is a footnote that Jesus Christ in reality was born a hundred years before A.D.1. This amazing statement has been followed up by G. R. S. Mead in his large volume *Did Jesus Live 100 B.C.?*

This work of Professor Dibelius fully upholds the thesis (if one cares to summarize all that is said) that Jesus lived long before the time attributed to Him. This work was published first in 1984, and the present reviewer has carefully read it twice, with an interval between of nine years. The work of course has interest only to such Christians as care to look facts in the face. In brief summary Professor Dibelius upholds the thesis that "All the observations and conclusions which we can put forward, in fact, prove that the primitive Christian missionaries did not relate the life of Jesus, but proclaimed the salvation which had

come about in Jesus Christ". In other words, there appeared a very great Personality whose sayings made a profound impression, and especially His healings. There were several collections made by listeners of what they had heard, and these were passed on from one group of believers to another. This is borne out by the fragments of such a collection discovered at Oxyrhynchus in Egypt, and well known as *The Logia of Jesus*. There seem to have been two groups of believers: one, the orthodox Jews who had accepted the Teacher and blended the teachings with their Judaistic beliefs; and the other group which followed a Hellenistic tradition. It was with the second, the Greek tradition, that St. Paul came into contact.

Professor Dibelius states: "Paul himself had learned a formula in which, amongst others, the following words were to be found: He died for our sins according to the Scriptures. He was buried. He rose on the third day according to the Scriptures. He appeared to Cephas, then to the Twelve. We cannot infer how the formula ended, nor how it began, nor

indeed what it said about the life of Jesus."

On the basis of the few historical facts given, stories were woven. The powerful impression of the Teacher on His disciples was to make them converters of men, and not adherents of a particular belief regarding historical events concerning Him. As has happened in India, very little attention was paid to mere historical narrative or a true sequence of events, since what was more important was the vital teaching embodied in the sayings connected with the events.

It is not possible in a brief review to show the full significance of the great work of Professor Dibelius, who is most illuminating as he tries to sort out the original nucleus of teachings, which he calls *paradigms*, and the tales of miracles, etc., woven round these simple memoranda, used by each teacher of the message. The messengers embroidered the original nucleus of each event for that was essential to their bringing about a real conviction in the listeners. They were, in other words, orators and missionaries, and not writers of history. Professor Dibelius says bluntly that the "long miracle stories of the fourth Gospel undoubtedly originated as tales".

Needless to say, all this critical examination of Gospel texts in no way takes away from the true

faith of a Christian who has "found Christ". If the Christ whom he follows is One gained from books, he may have his faith shaken when so-called history is analysed scientifically. But to the one who has "discovered" Christ on the whole it probably is a relief to be disburdened from many elements of the Gospel stories which are difficult for the modern critical mind to accept. The position is exactly the same with regard to certain traditions accepted as historical fact, both in Hinduism and Buddhism.

The reviewer would like to sum up the work as follows: The amazing narrative in the Gospel story, with its jumble of strata of events, can only be explained by the fact that when Mark wrote and even when the "Q" Document was composed, the events had happened *very far back in time*. The oriental mind is fairly tenacious, and at least the children and the grandchildren of those who were witnesses would have had a clearer story. But if one presumes that the birth was 100 B.C., then one understands that what remained was the tragedy, which of course would have made a profound shock on the faithful, and collections of the Sayings, with fragmentary stories of the healings the Christ performed. There is little doubt from all sources critically examined

that there was some kind of a polarization observable on various levels of the evolutionary scale. This is the cosmic tension between Spirit and Matter in a nutshell.

C. J.

Insight and Outlook, by Arthur Koestler, Macmillan, 1949, price 25/-

The sub-title of this work is "An inquiry into the common foundations of science, art and social ethics," and the author in his preface explains that the book has two objects. One is to show that all creative activities of man are derived from the same source, even three such diverse activities as those named. The second is to show the possibility of arriving at a system of ethics which is neither utilitarian nor dogmatic, but "derived from the same integrative tendency in the evolutionary process to which the creative activities of art and discovery are traced".

For the purpose of exposition, the author brings forward the idea of *operative fields* of consciousness, "plastic patterns of behaviour and thought, organized according to habit-grown selective rules"—in other words, man's invisible bodies!

A further idea is equally significant. Any disequilibrium between organic systems, or fields, leads to a conflict between self-assertive (aggressive-defensive) and self-transcending (integrative) tendencies of behaviour. He declares that such a conflict expresses a natural

polarization observable on various levels of the evolutionary scale. This is the cosmic tension between Spirit and Matter in a nutshell.

In the chapter on "The Regenerative Equilibrium of Civilizations" we read: "The place for a system of ethics in harmony with our knowledge is vacant." The vacancy goes back to about A. D. 1600 when "guidance from above" gave place to what became later "determinism from below". The new turning-point of the moment is comparable with that of 1600. The emphasis now is on *wholeness* in all branches of science. Models and mechanisms "dissolve in our hands: and the only ultimate certainty which remains is that differentiation and integration do occur, and are reflected in the direct experience of our wholeness or our partness, of our impulses both to persist in the individual ego and to transcend its limiting boundaries". (Here let us remember all that H. P. B. has to say about the duality of Manas, and the tendencies of the mind downward into matter and diversity, or upward toward the wholeness of the spiritual life.) "Once this second tendency, towards self-transcendence and integration, is recognized as being as real as its opponent, and recognized as being the ultimate and irreducible driving power of the evolutionary flux, the ethical neutrality of science will come to an

end, the split between reason and belief will heal, and Natural Law resume its original meaning both as a guide to understanding and a guide to conduct."

This book is not merely significant in itself, but also because, being a distinguished instance of many similar publications, it shows the trend of modern science to be away from superficial or mechanistic explanations of human experience, and to be drawing closer to the explanations that depend upon the play of consciousness itself, and hence to those with which we are familiar from the viewpoint of occult investigation.

A. G.

Profiles, by G. Venkatachalam, Nalanda Publications, Bombay, pp. 809, price Rs. 8-4-0.

To anyone who wishes to understand better an India renascent, this book is a treasure-house, with vivid glimpses of a warmly varied personnel. For its author is a critic and a journalist with deep interests, who "breathed politics as a boy," and whose keen appreciation of Indian art in many branches, and his services to it and to India during the recent formative decades, qualify him to paint this pen-picture. His knowledge of painting, literature, dancing, of philosophy and mysticism, and political thought and life has

kept pace with the reawakening of India to herself, and at times it has been in the van. But it is not only knowledge, it is intimate contacts during periods of growing pains, combined with keen powers of observation and psychologically based understanding. To travel with him in mind from Tagore to Annie Besant, from Gandhi to Sri Aurobindo, from Nehru to Lalitha and Padmavathi, from Kamaladevi to Krishnamurti, is to work through a period of Indian history fraught with mighty future effects. This book should be in the hands of young India now, or of any who visit India or who wish to understand India, with a desire to see both difficulties and possibilities, to gain anew the élan and the ideals of a period of rebirth.

The production of the book is attractive, but in future editions many corrections are needed, for the proof-reading is not good. There are patent errors in punctuation, and such oversights as Mr. instead of Mrs. with a well-known character, and spelling errors, prompt for prompt, harangue with a double "r," quiteness for quietness, and so on. Then it would add point and interest if the original date of writing each "Profile" was indicated, though the article may have been brought up to date.

E. M. L.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JUNE 1950

CONVENTION NOTICE

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has decided that the 75th Annual Convention shall be held at the International Headquarters at Adyar, from 25th to 31st December, 1950.

HELEN ZAHARA,
Recording Secretary

SEVENTY-FIFTH INTERNATIONAL CONVENTION

Enquiries are being received from members in India wishing to reserve special accommodation for the forthcoming Convention, to be held at the Headquarters of the Theosophical Society, Adyar, Madras, from 25th to 31st December. Every effort will be made to satisfy all, but it is not possible to guarantee to provide accommodation in the places and of the types specified, as many members are coming from overseas and will be in Adyar for at least two or three months, and therefore their needs will have to be taken into account. However, this year early registration will help the administration to decide what extra accommodation is likely to be required, so that facilities can be given to all and conditions made as comfortable as possible. Those intending to come to Convention should send in their names early and not wait until the last minute as many usually do.

All members of the Theosophical Society in good standing, i.e., whose annual dues have been paid, are welcome as delegates. Relatives and friends of members can also attend with previous permission from the President. Requests for permission should be addressed to the Recording Secretary, Theosophical Society, Adyar, Madras 20, before the 30th November 1950, with the recommendation of the local Lodge Officer, or the Federation Secretary.

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Registration fees for members and relatives and friends of members will now be received as follows :

T. S. members	...	Rs. 4/- each
Youth Lodge members	...	" 2/- "
Relatives and friends of members	...	" 6/- "
" " below 18 years	...	" 8/- "

Accommodation : The delegates will be accommodated in pucca buildings, special huts and general huts. Only a limited number of rooms in pucca buildings and special huts are available and these will be allotted to old workers, and members with families. Members not in good health and women with babies are requested not to venture the journey to Adyar during Convention. No special facilities or accommodation in such cases can be provided and no kitchens are available. Ordinary medical attention will be available for minor complaints, but there will be no provision for serious or infectious illness. Any such cases will have to be removed immediately from the Estate either to hospital or as may otherwise be arranged by the family of the person concerned.

Accommodation Charges during Convention period :

Western Style :

Leadbeater Chambers and other Buildings (sharing rooms only)	...	Rs. 20/- per head
Special huts (single and double rooms)	...	" 20/- "

Note : Accommodation charge includes service and necessary furniture. Delegates must provide their own linen, mosquito nets, etc.

Indian Style :

Pucca buildings	...	Rs. 7/- per head
Special huts	...	" 6/- "
General huts	...	" 5/- "

Note : No rooms or special huts will be allotted for the exclusive use of single individuals.

Boarding and other charges will be announced later. Those taking Western style food are requested to bring their own cutlery.

In the event of cancellation of registration and accommodation after 15th December 1950, the amount remitted for both will not be refunded.

All communications and remittances should be addressed to the Recording Secretary, Theosophical Society, Adyar, Madras 20.

THEOSOPHISTS AT WORK

By the Recording Secretary

Adyar

White Lotus Day was celebrated at Adyar on May 8 with a meeting in Headquarters Hall. After the usual Prayers of the Religions and the repeating of the invocation "O Hidden Life," readings were given from *The Light of Asia* and *The Bhagavad Gītā*, after which the President spoke on our great Co-Founder, Mme. H. P. Blavatsky, whose passing is commemorated on this day. He recalled having seen H. P. Blavatsky as a boy when he was in London with C. W. Leadbeater. He spoke about her life and work and showed, for the interest of the members, a teapot which H. P. Blavatsky had materialized out of Akāsha. (See *The Mahātma Letters to A. P. Sinnett*, Letter LIV).

The President announced that the Adyar Library on this day was issuing the latest issue of the *Adyar Library Bulletin*, a new edition of *Edicts of Asoka* containing a very learned introduction by Sri K. V. Rangaswamy Iyengar, and two other publications. At the close of the meeting members filed in front of the statues of the Founders and placed flowers in their memory. In the afternoon

coins were distributed to poor people.

Mr. N. Sri Ram returned to Adyar on May 10th after his visit to British East Africa.

A Youth Camp was held at Adyar from May 5th to 7th organized by Sri Ch. Sankar Rao, Joint General Secretary of the All-India Federation of Young Theosophists, under the Presidentship of Srimati Rukmini Devi. The speakers included Dr. G. Srinivasa Murthi, the Rt. Rev. Harry H. Banks of New Zealand, and Mr. Peter Hoffman. Two art evenings were organized by Kalā-kshetra, and the Camp was closed with a public lecture by Mr. C. Jinarājādāsa on the teachings of Gautama Buddha.

New Zealand

Members from all parts of the Section gathered for the 58rd Annual Convention held in the capital city, Wellington. The chairman for the occasion was the President of the local Lodge, the Hon. H. G. R. Mason.

A special welcome was given to Mr. John B. S. Coats, who was visiting the Section on a lecture tour. The General Secretary, Miss Emma Hunt, was re-elected for a

further year of Office. Mr. Geoffrey Hodson was re-appointed National Lecturer and Miss Mary Graham was elected as an official Lecturer of the Section. This Section has a Theosophical Lecturers' Association and a meeting was held during the Convention period. The Theosophical Order of Service and the Theosophical Women's Association also held meetings. There were Convention Lectures, a Youth Symposium and a Members' Symposium. The Convention was closed with a series of tableaux arranged by the Theosophical Women's Association.

The Section has decided to send its General Secretary to represent New Zealand at the 75th International Convention at Adyar.

Argentina

The Section Council is considering plans (1) for an intensive campaign for the Spanish edition of THE THEOSOPHIST, (2) to try to arrange to send a delegate to Adyar for the 1950 Convention, (3) to make an effort to raise funds to arrange for a visit of Srimati Rukmini Devi to Central and South America, and (4) to commemorate the 75th Anniversary of the Society in a fitting manner in the Section.

A new Lodge has been founded at the naval base of Puerto Belgrano in Punta Alta under the name of Gandhi Lodge. The in-

teresting point about this Lodge is that it is composed of sailors or relatives of sailors. A Centre has also been formed in Oberá in the territory of Misiones.

At Buenos Aires a daughter Lodge of Lodge Dharma has been founded with the name of Alaya.

Northern Ireland

The Presidential Agent, Dr. Hugh Shearman, reports that, though on a very small scale, the work in this country seems to be in a very healthy state. There are three Lodges with seventy odd members scattered over the Province, and they are holding an average of more than 28 meetings a month of various kinds under the direct auspices of the Society. They are also active in other ways and the membership has increased.

Finland

The Annual Convention of this Section was held at Easter from 7th to 9th April. Miss Signe Rosvall was elected as the new General Secretary, and she stressed the work of children and young people in this Section. It was decided that a suitable person be appointed to make a plan for this work. A number of interesting talks and lectures were given and every meeting was well attended by enthusiastic members, many having travelled from long distances

especially to be present. A cable of greetings was sent to the President at Adyar.

West Africa

There is only one Lodge, which is in the city of Accra, but there are study classes in five towns with a membership of 95, activity being centred in the Gold Coast. An article by the President, "The Treatment of the Law-Breaker in the Future," was used as the basis of an article which appeared in the *Gold Coast Express*. It was so well received that at the request of the public it had to be repeated.

The President sent a reply to the greetings received by him from the Miniature Convention, and it is being published in the next bulletin for the benefit of provincial members. Efforts are being made to form branches of the Round Table for young people.

Australia

The Annual Convention of this Section was held in Melbourne from 6th to 10th April. The General Secretary Mr. J.L. Davidge was re-elected for a further term of office. The Convention theme was *Look Forward, Australia!*

The Guest of Honour at the Convention was Mr. John B. S. Coats, who has been lecturing in the Section. He has been doing fine work and obtaining excellent

press notices. At his public lecture in Melbourne he addressed 850 people on "Theosophy, Herald of Tomorrow". Mr. Coats has already visited Sydney and Brisbane, and will later visit other parts of the country.

India

For the Indian Section 1950 is its Diamond Jubilee year. The General Secretary Sri Rohit Mehta calls on all the members to make this the beginning of a glorious future in the Section.

On 10th January there was inaugurated in Delhi the New Delhi Federation with a meeting in the Town Hall presided over by His Excellency Hugo Valvanne, Envoy Extraordinary and Minister Plenipotentiary of Finland in India. Among the speakers were Mr. Sidney A. Cook, Vice-President, and Mr. Rohit Mehta, General Secretary of the Indian Section.

The General Secretary and his wife Srimati Sridevi Mehta carried out an extensive tour during February and March, ranging from the Andhra Circars area to Bombay. In the many places they visited they both gave public lectures and addresses for members.

Srimati Rukmini Devi paid a visit to Bombay in February and attended the meeting of Blavatsky Lodge to celebrate Adyar Day on 17th February.

There are 899 members in the Bombay Federation and ten Lodges. It is hoped to increase this number during this year. This city had a visit from the National Lecturer of New Zealand, the Rt. Rev. Harry H. Banks, in January and also Mr. U. G. Krishnamurti from South India.

During the month of March public meetings were held all over the country for the inauguration of the Asoka Chakra movement. This movement is independent of the Theosophical Society but Theosophists are responsible for its inauguration. Asoka Chakra is a non-political and non-sectarian organization and its main work is to cultivate among the people a sense of social or civic responsibility and to create right citizens. Branches of the movement have been founded in centres all over India and many prominent persons have taken part in the inauguration.

A very important order has been issued by the Uttar Pradesh (formerly United Provinces) Government giving instructions to the Village Panchayats that they should give every assistance to the workers of the Theosophical Society when they visit their villages in their activities for village

welfare. The letter of instructions also gives details of the work of the Theosophical Order of Service and asks all officers and members of Village Panchayats to give full co-operation in the work of the Theosophical Order of Service and facilities to the workers of this Order when they visit their villages. This order will enable workers of the Theosophical Society and the Order of Service to spread their activities far and wide in this area. It will also enable the establishment of branches of the Asoka Chakra movement.

Mr. V. Gopalan has been appointed National Secretary of the International Correspondence League (Indian Branch).

The 27th South Indian Theosophical Conference was held at Adyar during Easter from 7th to 9th April. The President of the Society, Mr. C. Jinarajadasa, presided. Lectures were given in English and also in Tamil and Telugu. The Joint General Secretary, Dr. C. R. Kamath, was re-elected for a further term of office. At the close of the Conference the President called on members to be loyal to the great Idea which stands behind Theosophy and the Theosophical Society.

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	P.O. Box 270, 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, Banaras City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1896	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 Théosophique;</i> <i>Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rothchenstieg 40, (24a) Hamburg 39	...
1906	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosófica Cubana;</i> <i>Teosofia.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Za stelnici 633	<i>The Link.</i>
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>Theosophical News and Notes.</i>
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Ex Oriente Lux.</i>
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	<i>L'Action Théosophique.</i>
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	...
1911	Indonesia	Mr. J. A. H. van Leeuwen	Djalan Banda no. 9, Bandoeng, Java	...
1912	Burma	U. Po Lat	No. 102, 49th Street, Rangoon	...
1913	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>
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130 a, Aarhus	<i>Theosophia.</i>

* Presidential Agency.

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1919	Ireland	Mrs. Alice Law	14 South Frederick St., Dublin, Eire	Theosophy in Ireland.
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	Boletín Mexicana; Dharma.
1919	Canada	Lt. Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	The Canadian Theosophist.
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	Revista Teosófica; Evolución.
1920	Chile	Sra. Teresa de Rissio,	Cailla 604, Valparaiso	Fraternidad.
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo	O Teosofista.
1920	Bulgaria	Greter Fells	Ingolfsstr. 22, Reykjavik	Gangleri.
1921	Iceland	Dr. Delio Nobre Santos	Rua Passos Manuel, No. 20-cave, Lisbon.	Ostria.
1921	Spain	Miss E. Claudia Owen	10 Park Place, Cardiff	Theosophical News and Notes.
1923	Portugal	Señor Luis Sarthou	Palacio Diaz, 18 de Julio 1333, Montevideo	Revista Teosófica Uruguay.
1925	Poland	Señora Esperanza C. Hopgood	Apartado No. 3, San Juan	Heraldo Teosófico.
1925	Uruguay	N. K. Choksy, Esq., K. C.	Roshanara, 64 Turret Road, Colombo	Teosophical Review.
1925	Puerto Rico	Monsieur Kimon Frinatis	30 September Str., No. 56B III Floor, Athens	Teosofia.
1925	Rumania	Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	The Lotus.
1925	Ceylon	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	Revista Teosófica Bolatin.
1926	Greece	Mr. Domingo C. Argente	89 Havana, Sta. Ana, Manila	Saurabh
1929	Central America	Señor Ramón Martínez	Apartado No. 539, Bogotá	Theosophical News
1929	Paraguay	Mr. Dwarkadas Morarji Shah	P. O. Box 142, Zanzibar	
1929	Peru	Jamshed Nusserwanji, Esq.	P. O. Box 271, Karachi	
1933	Philippines	Mrs. Hilda B. Moorhead	P. O. Box 752, Singapore	
1937	Colombia	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	
1947	British E. Africa.	Señor F. Iborra Muñoz	c/o Grace y Cia., (Ecuador) S. A. Com- ercial, P. O. Box 186, Guayaquil	
1948	Pakistan			
1948	Malaya and Siam			
1948	Northern Ireland			
1949	Ecuador			
1950				

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voortervog 40, Eindhoven, Holland. Theosophy in Action; La Vie Theosophique; Adyar.

Canadian Federation

(attached to Headquarters): Mrs. Elsie S. Griffiths ... 1786 Broadway West, Vancouver, B.C. The Federation Quarterly.

Non-sectionalized: Japan: Miroku Lodge: Greece: Olcott-Blavatsky Lodge: President, Prof. B. D. Krimbas, Aghion Meletion Str. 65, Athens

Canada: H.P.B. Lodge: Secretary, Miss G. Marshall, 339 Forman Avenue, Toronto.

Indo-China: Leadbeater Lodge: President, M. Pham-Ngoc-Da, 35 rue Colonel Grimaud, Saigon.

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