

The Theosophist

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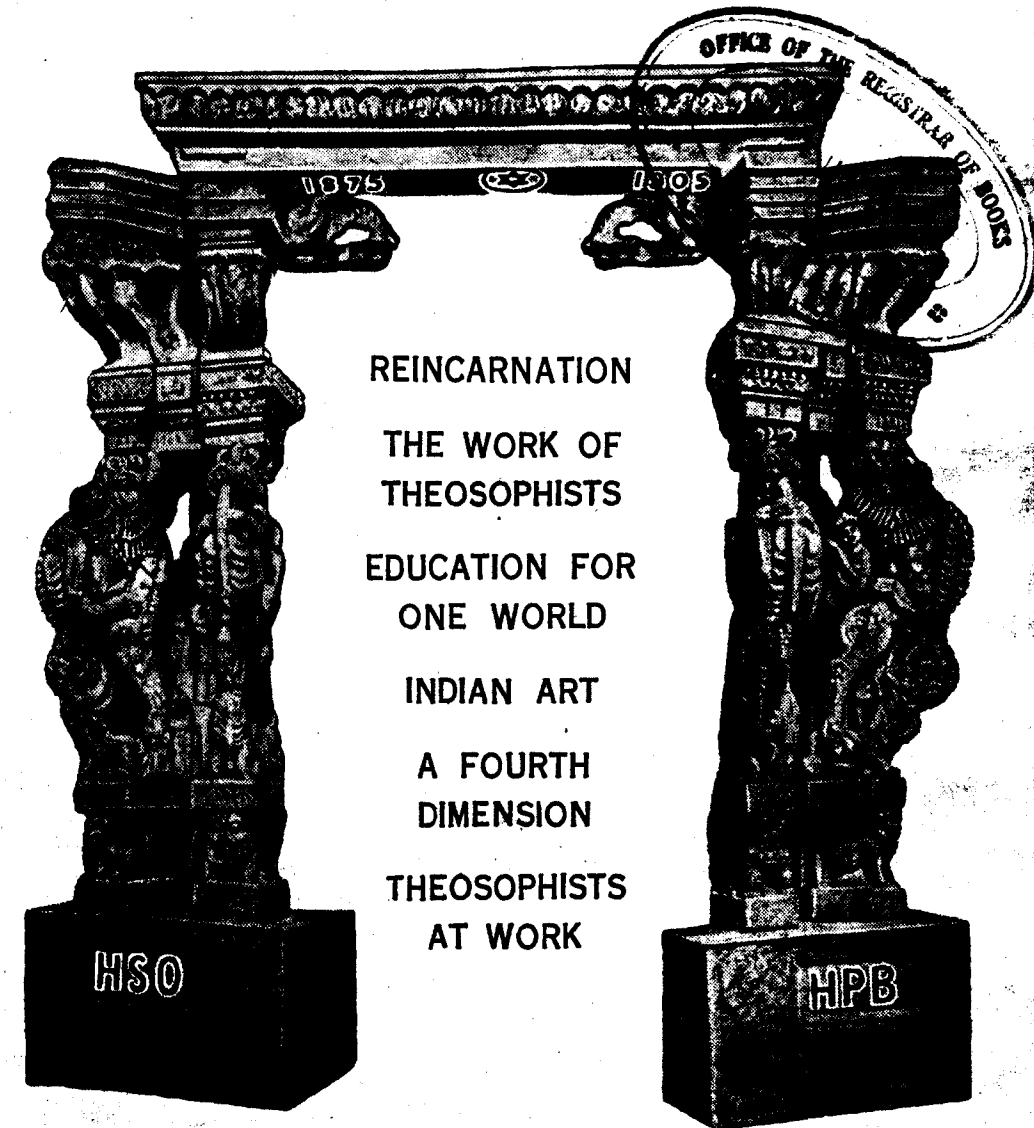
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**THE THEOSOPHIST**

EDITED BY C. JINARĀJADĀSA



**THEOSOPHICAL PUBLISHING HOUSE**  
ADYAR, MADRAS 20

**JULY 1950**

**Vol. 71, No. 10**

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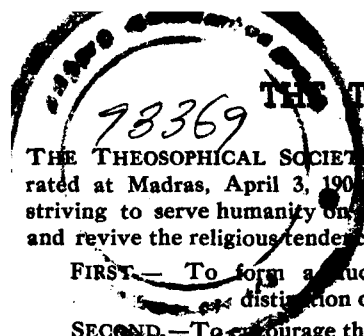
# THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE  
ADYAR, MADRAS 20, INDIA



THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1901. 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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#### FREEDOM OF THOUGHT

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

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AUGUST 1950

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Edited by C. JINARĀJADĀSA

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SEPTEMBER 1950

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## THE THEOSOPHIST ON THE WATCH-TOWER

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

IN the year 1881 the Adept, Mahātma Koot Hoomi, when writing footnotes to certain articles of Eliphas Levi, put a footnote where the name of Jesus was mentioned, "But he preached it a century before his birth." This statement seems unbelievable.

Did Jesus Live  
100 B.C.?

In my review in the June THEOSOPHIST of the book of Professor Martin Dibelius, *From Tradition to Gospel*, I went over the material collected by Dibelius and pointed out how the facts presented by him seemed to show that events supposed to have happened in Palestine, particularly the Crucifixion, had probably taken place very much earlier than at the period narrated. How can this doubt be in any way substantiated?

Fifty-five years ago our Theosophical Gnostic expert, G. R. S. Mead, a pupil of H.P.B. living at the Theosophical Headquarters, was in a maze of contradictions when trying to understand the origins of Christianity, because the story of the period as narrated by the various writers was so utterly bewildering. C. W. Leadbeater was living at Headquarters, and Mr. Mead asked his help to unravel something

of the complicated story. Weekly on a particular night for many months clairvoyant investigations were made into the period dealing with the history of Ammonius Saccas, Basilides, Valentinus and others. When present in London, Annie Besant also joined in the investigations. Certain ancient manuscripts were examined, not a difficult task for one who can read the Akāshic records. Mr. Mead in his book *Did Jesus live 100 B.C.?* explains why the idea that the investigators concocted the visions out of their imagination is impossible "to one who, like myself, has taken down laboriously dictated passages from MSS. described, for instance, as written in archaic Greek uncials . . . passages dictated letter by letter, by a friend whose knowledge of the language extended hardly beyond the alphabet".

The nucleus of the Christian faith is in certain Creeds, especially two known as the Apostles' Creed and the Nicene Creed, which resemble one another closely. But these Creeds were originally a sacred mystical formula which was misunderstood as time went on. This formula dealt with the descent of the Divine Outpouring into matter.<sup>1</sup> In one original document there was no Virgin Maria, but only Virgin *Maia*, which is the Virgin Mother. In the Creeds appear the words "In one Lord Jesus Christ". In the Greek text this is "iēsoun christon." But in an early text examined the words are "iētron ariston"—"the chiefest healer or deliverer," and in another text "ieron ariston"—"the most holy one". But we have in the Creeds the clear statement "suffered under Pontius Pilate". Pilate was a Roman governor whose procuratorship was A.D. 26-36. As now rendered in the Greek, "under Pontius Pilate" is "pontiou pilātou". But in an early Greek text of the Creed the words are "pontou pilētou"—he "endured the dense sea". The change of ē to ā is

<sup>1</sup> See *The Christian Creed* by C. W. Leadbeater.

common in Greek dialectic variants. Once that the occult formula of the Descent of the Divine into matter, "the dense sea," was no longer understood, and the copyist mistakenly put an "i," and made the word "pontou" into "pontiou," it was an easy transition to the name Pontius Pilate, and to narrate that Jesus suffered under him. This seems so extraordinarily ingenious and imaginative that one can hardly believe it.

But we have something similar, which shows how a copyist, not understanding the language or only slightly familiar with it, might easily make errors. Every editor of a text—Latin, Greek, Sanskrit or Pāli—when he examines the various texts before him notes in many words what are termed "variants". There is the well known phrase used by Jesus, "Consider the lilies of the field, how they grow; they toil not, neither do they spin." Now, "how they grow" in the Greek is "pōs auzanei". But when the great manuscript of the Greek Bible, known as the Codex Sinaiticus, was purchased by the British Museum, on expert examination these words were found to be an "erasure," a second writing over a faded part. The erasure concealed the earlier reading, "pōs ou zainei"—"how they do not card wool". There was already, "Behold the fowls of the air; for they sow not, neither do they reap"—the two cardinal operations to produce our food. Similarly, the original text read, "Consider the lilies of the field, they card not, neither do they spin"—describing the two cardinal operations performed on the raw material of our clothes. Once that "card not" had been corrupted to "how they grow," the words "toil not" were introduced to fill up the gap before "neither do they spin". (*Chambers' Encyclopaedia*, 1950, Article "Textual Criticism".)

It is from the clairvoyant material obtained that Mr. Mead first wrote his great work *Fragments of a Faith*

*Forgotten*, and later the challenging book *Did Jesus Live 100 B.C.*? Naturally, very few took any notice of Mr. Mead's book on the date of Jesus.

But Mr. Mead does show that there was a tradition among the Jews, though little attention was paid to it by the rabbis, of a Jeschu, disciple of Joshua ben Perachiah, who lived 100 B.C., in the days of King Jannai.

This whole issue has been startlingly brought into prominence just now. Three years ago, as was announced in the press, in a cave near the Dead Sea certain Hebrew scrolls were discovered. These have been examined, and "At the last meeting of the Académie des Inscriptions et Belles Lettres, Professor André Dupont-Sommer, of the Sorbonne, read a paper on the commentary of Habakkuk found among the scrolls". I now give the report of the meeting, as it appeared in the *London Times* on May 30:

The commentary interprets, in the light of what were then contemporary events, the prophecies of Habakkuk. It identifies the tyranny to which reference is made in Habakkuk as that of an impious High Priest, who is described as having persecuted the New Covenant—the name, apparently, of a religious sect to which the commentator belonged—and as having tortured its leader and put him to death. This leader is referred to as "The Master of Justice and the Elect of God". He has received his message from the lips of God Himself, and he will return on the Day of Judgment, and take a part in judging Israel and all the nations. The end of the world is imminent, and only those who believe in the Master of Justice will be saved.

#### *Capture of Jerusalem*

The commentator further explains that the Master's death has been avenged by the capture of Jerusalem on the Day of Atonement. There is only one historical event which accords with this—the capture of Jerusalem by Pompey in 63 B.C., which, in Josephus's description, was accomplished on the Day of Atonement. The commentator identifies the Chaldeans of Habakkuk with the Kittim of his day. In the Bible this name

is sometimes applied to the Greeks, and sometimes to the Macedonians. But in one instance, in Daniel XI, it is generally accepted as referring to the Romans. The identification of the Kittim as Romans is further supported by a description of the Kittim as worshipping their regimental standards and having a cult of their arms. The commentator refers to a second impious High Priest, who rebuilt the walls of Jerusalem.

From these data M. Dupont-Sommer draws several conclusions. The commentary, he says, must have been written after 68 B.C. The first impious High Priest is Aristobulus II, who was captured by Pompey just outside Jerusalem. The second impious High Priest is his brother Hyrcanus II, who is known to have rebuilt the walls of Jerusalem with the help of Julius Caesar. Hyrcanus, whose pontificate ends in 40 B.C., was clearly still alive when the commentary was written. On these and other grounds, M. Dupont-Sommer dates the commentary as 42 or 41 B.C.

#### *The Oath of the Essenes*

According to M. Dupont-Sommer, the sect of the New Covenant can be identified as the Essenes. This identification is partly based on two passages of another document found in the cave, known as the Sectarian Document. These passages, the only ones so far reproduced in facsimile from that document, contain the Oath of the new Alliance. This Oath corresponds to that which has come down to us as the Oath of the Essenes.

**If these references are correct, it follows that the Essenes had a Messiah who was killed a little time before 63 B.C.—that is to say, 100 years before the Crucifixion. (*The Times*)**

So then, the statement by the Adept in 1881 that Jesus lived 100 B.C. seems fairly well substantiated, if the "Master of Justice and the Elect of God" referred to is the original Jesus. Mr. Mead points out, about the date given historically for Jesus, that there "seems to have been some Jewish semi-prophet who created a little disturbance in a very small way, and who in consequence was brought before Pilate on a charge of sedition".

\* \* \* \*

The Watch-Tower notes for July had all been set up and "paged" on June 29th, but I have to postpone one portion in order to take up the more urgent matter of Korea.

Once again the world is at the parting of the ways and on the courage or cowardice of the nations depends what will happen. A similar situation arose in 1933 in the League of Nations. Japan had invaded Manchuria, and the League condemned the action. Then in May of that year Japan resigned from the League, and her action was followed a few months later by Germany. Japan continued her conquest of Manchuria, but as we now know, inevitably Karmic results followed swiftly, with the collapse of Japan in 1945.

More serious was the action in 1935 when Italy invaded Abyssinia, who was a member of the League. Once again cowardice won the upper hand, and the League merely passed resolutions or sanctions against Italy, forbidding the exportation of arms, but did not act forcibly against Italy. After the conquest of Abyssinia in May 1936 a very dramatic scene took place in the Assembly of the League in Geneva. The exiled Emperor of Abyssinia rose at the meeting and asked, in brief, since he was a member of the League and all the nations had pledged themselves to take action against an invader of a member of the League, what did the League propose to do? At the end of his speech not a single member of the League of Nations rose up to say one word. They were all afraid that if they took any forcible action against Italy they would unleash a second great World War. They did not realize that it was their very cowardice in not acting which precipitated the second World War within three years.

It is here worthwhile remembering a great moral principle which was enunciated by Dr. Besant in her *Autobiography*:

Plenty of people wish well to any good cause, but very few care to exert themselves to help it, and still fewer will risk anything in its support. "Some one ought to do it, but why should I?" is the ever-repeated phrase of weak-kneed amiability. "Some one ought to do it, so why not I?" is the cry of some earnest servant of man, eagerly springing forward to face some perilous duty. Between these two sentences lie whole centuries of moral evolution.

Once again the test is whether the nations of the world have evolved through the suffering of two great wars to the point of their *moral evolution* where they will not play the part of cowards. I believe for the moment it seems as if the conflict can be taken hold of forcibly and prevented from developing further into a world war, since the Security Council on the 28th of June voted a Resolution ordering a cease-fire.

But all depends now on whether, in spite of having solemnly voted this Resolution, the member nations will put moral considerations first, and material considerations after, and *act*. One is here reminded of the forceful lines of Tennyson:

*"But the jingling of the guinea helps the hurt that Honour feels,  
And the nations do but murmur, snarling at each other's heels."*

It is a short-sighted policy that does not see that the world is at the parting of the ways. Fortunately, President Truman has a far-sighted policy, and has acted swiftly in promoting the Resolution before the Security Council.

I said last year in the United States that that country now holds the leadership of the world, and that leadership has been recognized by Great Britain and France. If these three nations will stand together, making the temporary:

sacrifices that are required, an example will be given to all recalcitrant nations that at last the World Conscience has been born. There is a deep truth underlying the statement of the late President Theodore Roosevelt: "Speak softly, but hold the big stick behind your back." The time has come when the big stick must be shown openly, so that malefactors will be aware that they cannot have everything their own way. Peace at any price is a very beautiful ideal, and so too Ahimsā, or non-killing. It is certainly dastardly on the part of humans to shoot tigers for sport, but when a tiger becomes a "man-eater" and plans to eat only human flesh, the time has come when there is only one thing to do with the "man-eater," and that is to shoot him and so free the villagers not merely from undeserved death, but also from constant terror. It is here well to remember the maxim given by H. P. Blavatsky in her *Voice of the Silence*: "Inaction in a deed of mercy is a sin."

We of the general public, "the little man" as depicted by American cartoonists, have very little power to influence the politics of nations, unless the whole press is united, irrespective of political parties. The time has not yet come when the opinion of "the little man" will carry weight with statesmen. Yet the only salvation of the world lies in the "little man" and not with political leaders.

C. JINARAJADĀSA

*The Mahatma Letters to A. P. Sinnett, Letter XXc.:* "To reconcile you still more with Eliphas, I will send you a number of his MSS—that have never been published, in a large, clear, beautiful handwriting with my comments all through."—K. H.

## THE PURPOSE OF REINCARNATION<sup>1</sup>

By C. JINARAJADĀSA

THERE remains yet to be published, after this volume, one more volume containing some more *Lives* in this series which I have entitled, *The Soul's Growth through Reincarnation*. When I planned to publish in book form the several series of *Lives* that had appeared in THE THEOSOPHIST, I chose for them all the general title just mentioned, because to me such a "Soul's Growth" is the meaning of Reincarnation. Millions in the East, in India, Tibet, Ceylon, Burma, Siam and Japan believe in Reincarnation as a part of their faith; hundreds of thousands in Europe and the three Americas have also begun to profess a belief in Reincarnation. But very few inquire into the purpose of such a long process. It is well known that most Christians are repelled by the idea of a return to earth again, in order to endure another life of trouble and disappointment; it never occurs to them to inquire if the belief in Reincarnation means that. For, on the contrary, since there is a Law of Cause and Effect, a return to earth again, after living rightly, implies a life with fewer handicaps, and more full of opportunities for happiness and self-expression.

It is true Hinduism and Buddhism proclaim the *summum bonum*, the final end of Reincarnation, as Moksha or

<sup>1</sup> Written for *The Soul's Growth through Reincarnation*, Vol. IV.

Nirvāna. In both systems of thought, the individual, as such, ceases to be; the graphic simile has been used, comparing the individual soul to a dew-drop, that "the dew-drop slips into the shining sea". In the Christian system of thought, when after the Day of Judgment the soul is finally "saved"—and we need to remember that not all souls will be "saved"—the soul at last begins his life of eternal bliss in Heaven. But not a word is said as to any soul's *growth* as a part of that unending blissful existence.

It is obvious that "life," here on earth or in any Heaven, can never be static; such a state is contrary to all that is observed in nature. There must be either growth, that is, evolution, or decadence, that is, a de-volution. But if all life-processes have any meaning at all, and if the soul of man is immortal and eternal, and not a mere phenomenon in time, then logical thought inevitably postulates a growth of the soul, always and unending. The question then arises, How does such a growth take place? Reincarnation offers the solution. And the reading and pondering over these *Lives* offers a clue to the process of the soul's growth.

It is not here necessary to explain the process whereby the soul comes into being. That is done in other Theosophical works. The main principle on which I desire to dwell is, that within every soul are latent attributes, dormancies, of all good, truth and beauty, as of every other virtue. But they have to be awakened from latency to active manifestation by the process of living—that is, of thinking, feeling and doing. Teachers and teachings are given the soul as to what is right thinking, right feeling, and right doing. But since at the beginning of the soul's growth there is little understanding and little self-control, the soul is led into evil, scarce knowing that

it is evil. He is driven by the "thirst" for life, and by the hunger for sensation which are in the "vehicles" or bodies through which the soul must act, especially his physical and astral (or emotional) bodies. But in doing evil (as also in doing good) he puts into operation forces of nature, whose action and reaction are guided by the Law of Karma, which has been well stated as,

*Sow a thought and reap a habit,  
Sow a habit and reap a character,  
Sow a character and reap a destiny.*

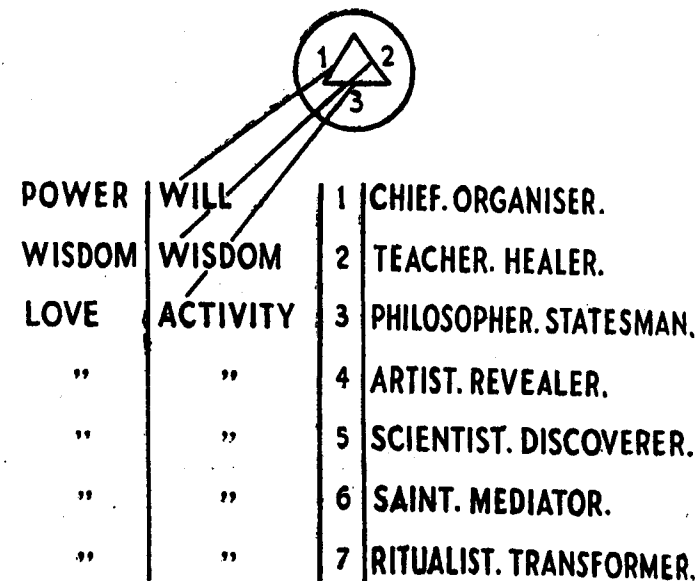
Reincarnation implies an unfoldment. It was well said by an American philosopher that "experience is becoming expert by experiment". It is to become an expert in the revelation of the Divine Nature within the soul that the soul must grow slowly by experiences gathered from experiments in living. An Adept teacher stated in 1884:

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

Along what lines do souls grow? Here we have the general teaching concerning the types of growth illustrated in the diagram. The Source of all being, the Unity, the "One without a second," reveals Itself in a manifested Cosmos as a Trinity of Will, Wisdom and Activity. No one Aspect is superior to the other two, there is "no first nor last". But as the three Aspects operate, they function in seven primary modes. Each soul has one of these modes, or "Rays" as they are called, specially characteristic of and "dominant" in him. The other six modes are also in him but "recessive". It is for the soul to decide through experiment if his "dominant" factor shall remain as it began, or if a "recessive" factor in him shall become instead the "dominant" factor.

The diagram is offered merely to suggest the types of souls which are in humanity, when they grow into self-realization and take their unfoldment into their own hands. There is always a supervision, and guidance when needed, by certain Agents of the Divine Plan, called the Lords of Karma. They adjust the reaping by a soul of his good and evil generated in the previous lives, so that in a

### TYPES OF SOUL UNFOLDMENT



given life there shall be shown, at the end of the life, a nearer approach to the "Archetype".

The word "Archetype" comes to us from Platonic philosophy. It signifies the Divine Model of the perfected soul, as of all organisms which appear in the process of evolution, existing "on high" from the beginning of time, towards which each evolving object—flower, tree, animal, human form, the soul of man—is drawn to become. It is akin to the image of the perfected statue which is in the sculptor's mind as he stands before the block of marble

before beginning his work. Truly therefore did Michael Angelo say, "the more the marble wastes, the more the statue grows".

Throughout the whole series of lives in Reincarnation, even when the soul seems aware only of evil and not of any good, and plunges into a life of evil, there is within the soul a dim consciousness of the good. It was said by the great philosopher Plotinus: "Vice is at its worst still human, being mixed with something opposite to itself."<sup>1</sup> No man does evil, knowing it is evil. In a confused state of mind, he thinks that what he plans to do will issue in good. This is beautifully stated to Dante by Beatrice in *Paradiso*:

"I see full well how already within thy mind shines that Eternal Light which, seen but once, ever kindles to Love. And if aught else doth seduce thy loving, 'tis but a ray, ill-understood, of that same Light which therethrough gleams."

No soul struggles alone or unhelped to become his Archetype. His sowing and reaping, his Karma or "work" is meted out to him by the Agents of Karmic Adjustment, in order little by little to release his hidden nature from the Karmic chains which bind him. His life may seem to be more full of temptations and frustrations than of achievements and happinesses. Yet there is no blind fate at work, but a Plan for his benefit which is being put into operation, even if he knows nothing of it. It is a sign that he is evolving, that is, releasing the Hidden Divinity imprisoned in chains, when he intuits and affirms, "God's will be done"; "Islam! Resignation!"; "It is the Law of Karma at work"; "The Law is always just to me." Beautifully

<sup>1</sup> *Enneads*, 1. 8. 18,

was it said by Goethe in *Faust*, as Faust is to be tempted to enjoyment and to the suffering that follows, so as to reveal the hidden Faust:

"Though still confused his service unto Me,  
I soon shall lead him to a clearer morning.  
Sees not the gardener, even while he buds his tree,  
Both flower and fruit the future years adorning?"

What is that future flower and fruit? Goethe's drama reveals it. Faust desires to plunge into every form of pleasurable sensation, and offers his soul to the devil, and the devil can take it when Faust shall find an experience so full of satisfaction that he can say to that moment, "Ah tarry a while, thou art so fair!" The devil provides everything Faust asks for; yet Faust does not speak the words and the devil cannot yet get his soul. After years have passed, Faust is an old man, and *blind*. But he has put into operation great schemes in the lowlands of the Netherlands, to reclaim the sands covered by the sea, by building dikes and making dry land. As the work proceeds slowly there arises in the blind man's mind the picture of the tilled lands, and the villages of happy people living upon them. It is a happiness which he cannot share, for he will be dead before it can happen. But that happiness, *for others*, is inevitable. So exquisite is the joy that Faust feels in contemplation that he has *acted for others*, so intense is the joy-to-come of others, that he exclaims at last, "Ah, tarry a while, thou art so fair!" and dies.

It is only as the soul *acts* in order to reveal his Archetype, and each action of his is *for others*, that he experiences what is true Liberation, Moksha, or Nirvāna. He will act as Chief, or Organizer; as Teacher, or Healer; as Philosopher, or Statesman; as Artist, or Revealer; as Scientist or Discoverer; as Saint, or Mediator; as Ritualist, c

Transformer, according to the Ray on which he determines to be for eternity. His "self" has cast off its limiting boundaries till he knows himself only as the Great Self. Apart from that Great Self he has no self-hood. Little need to specify by name what the Great Self is. Every attempt to describe THAT must be met with the famous aphorism of Hinduism, "Neti, Neti"—*It is not that, It is not that*. He who knows, remains silent. Not for nothing did Hinduism call such an one the "Muni," the Silent One. But while "silent," he is not inactive or passive. Far rather is he like a powerful dynamo that transforms the waters of a river or lake into motive energy. The "Liberated One," the Mukta, *liberates others*. It is for this, that out of the infinite he became a soul.

When the soul knows himself as the Archetype, the process of Reincarnation ends. But it ends only to open to the soul untold ages of bliss as a doer, on this Earth or in Heaven or in a far-off star, with no "self" within him to cling to, since within him he holds the joys and sorrows of all other selves.

C. JINARAJADASA

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Make Love thy mosque,  
Sincerity thy prayer-carpet,  
Justice thy Koran,  
Modesty thy circumcision,  
Courtesy thy Kaaba,  
Truth thy teacher, and  
Charity thy creed and prayer.

GURU NANAK

## THE WORK OF THE THEOSOPHICAL SOCIETY AND THEOSOPHISTS

By N. SRI RAM

THE Theosophical Society was brought into existence under the inspiration of certain Adept Teachers in order that it may be an instrument of service to humanity. The significance of this step was hardly perceivable in the twilight of the early days, but in the light of the subsequent developments, both of the Society's usefulness and in the sphere of general human thought and activities, can be far better appreciated now. The seed, when cast in the barren and rigid soil of nineteenth-century materialism and the frigid world-conditions then existing, gave little indication of the nature of the tree into which it would grow. Nor could the members living in the outer world then guess that there was to take place in the coming century a transformation throughout the world, in which the work of the Society was to assist.

We have had since then the catastrophe of the two world-wars, besides other far-reaching changes, with the result that, both in its outlook upon questions of fundamental import and in the conditions of life, the present-day world is very different from the world in which the Society was born.

The Society's mission has been, as we can now clearly perceive, to press the idea of a Universal Brotherhood of Humanity, so necessary for the organization of the "one world" of today, and place before the world certain root-ideas of the Wisdom called Theosophy, in order to facilitate the transformation which was to take place in the world of thought, and following it, in the world of human conduct.

This is still the Society's mission. The ideas liberated through its efforts, in the approach to an understanding of the world from the standpoint of the indwelling life rather than the outer appearance, could not but have the effect of investing with a new significance every activity they touched.

The transformation, which is still in process, will eventually include the reconstruction of every form in the various departments of life. The forms of social, political and economic organization, as well as of individual behaviour and thought, touched by the magic wand of the "Time-Spirit," the winged messenger from the depths of infinite divine Thought, must change and reappear in a new light. But it is not and cannot be the purpose of the Theosophical Society actively to direct this world-wide and ramifying process.

Ideas issue generally in complementary pairs—as for instance, mysticism and occultism, freedom and discipline, individualism and socialism, democracy and leadership, and each idea fans out to the limit of its deployment through men and women disposed to be its channels either by virtue of their individual temperaments or through the force of their circumstances. Theosophy provides the justification for each valid idea, because it reveals a pattern in Nature in which is the synthesis of all true ideas, including those seemingly opposed to each other.

It is but right that within the organization of the Society every idea should be studied with reference to all its possible applications. The principles of Occultism—which is the hidden Wisdom—will surely be capable of illustration in the laws of every branch of human study and endeavour. It is the proper work of the Society, as its Second Object indicates, to work out correlations and complementary theses out of the developed thought of humanity. But if as an organization the Society proceeds to act upon external conditions, with the aim of moulding them into one shape or another, it will soon be rent by contradictory impulses, or find its whole range of thought tied up within the narrow compass of a particular application called for by local circumstances.

So the wise policy to pursue may thus be expressed: Let each apply the principles of Theosophy, as he understands them, with his whole heart and in his own way, and manifest the spirit of Theosophy, so subtle and many-sided, in such manner as he deems natural and fit; let others be free to do likewise. Let those who are like-minded co-operate in the measure of their agreement. But there is a much broader agreement possible, as we can see, in working for the three Objects of the Society, which imply no belief other than Universal Brotherhood, and let that measure of agreement be the basis of the common efforts of its members.

Although it is true that action must follow thought, there is a clear separation in the nature of things between the field of study, investigation and the spreading of the Wisdom, and that in which the fragmentary wisdom which each one of us attains is applied in one way or another. There is a clear line of demarcation between what we can all collectively attempt and what each one or a particular group ought to attempt on his or its own responsibility. The Wisdom, as it touches human consciousness, is both

collective and individual. The Society must stand for the collective wisdom into which pour freely the individual contributions. But the individual Theosophist, while free to act, to implement the necessarily partial aspect of the Wisdom manifest to his special temperament, as needed in the conditions with which he is concerned, must act without involving the whole Society, for there will be other members acting in other ways.

To take an instance from the sphere of politics, there is freedom in the Society to discuss both the importance of individual freedom and responsibility and the need for social care of the individual. But in balancing these outwardly opposed ideas for purposes of action, one member is sure to emerge as an individualist or, to give him the more opprobrious and materialistic epithet, as a capitalist, and another will join the Socialistic party. Similarly in Education, to what extent may the free growth of the child and his inherent right to experiment be conditioned by an outer scheme and discipline designed in the child's interests, in what degree should the child's groping attempts to discover what is of value be met with teachings of the pure Truth—"indoctrination," as some would call it—are questions on which educators differ in practice. But the Theosophist can attempt to see and realize the truth in both points of view. It is in this *attempt*, which calls for a constantly open mind, that all members of the Society, whatever their individual dispositions or idiosyncracies, can be most heartily united.

Let me make it clear that this is not a plea for the stultification of thought by refusing it entry into action. All search for a wider understanding and every attempt to gather up the essence of one's knowledge and experience into a higher degree of self-realization must be balanced by a corresponding degree of pointed action and an attempt to

secure for that action as wide a reach as possible. But in the effort to reach the Centre diversities tend to melt into union. In the contrary attempt to act at any point on the circumference differences naturally develop. So for certain purposes—indicated by the Society's Objects—we can all join together; and for certain other purposes—the implementation of our partial understandings—we do well to work separately, along different lines, in different groups. It seems to me essential to bear in mind this broad line of division between what is the Society's work and what are the activities that issue out of that work but should fall within the province of individual and group responsibility. All such activities, in so far as they are truly Theosophical, that is, inspired by the Wisdom, lit by its light, must be necessarily "allied" to the work of the Society ideologically and in the psychic atmosphere surrounding them.

The Society's work and the work of applying Theosophy in the different departments of life must necessarily go parallel. From an inner point of view it is all one movement, having its source somewhere in the inner planes and pouring as a life-stream into the world through every available channel, re-creating the old and creating the new. Those of us who belong to the Theosophical Society look upon our Society as a main current in this stream, and it is, from this point of view, the duty of each member to make himself by every possible means a more sensitive unit for the attraction and passage of this stream. This all-enfolding view is not inconsistent with the separation of our collective work from that of our individual responsibilities, which is necessitated by the fact that while we grow wise in action and the essence of all right action is assimilated into the body of the One Universal Wisdom, the action itself has to be ever-changing, dependent on a variety of local and individual factors. "What is Theosophical?"

Whatever a Theosophist does is Theosophical, that is, if he actively expresses the spirit of Theosophy, if he is "a pen in the hand of God, through which His thought may flow and find for itself an expression down here". But that thought has different levels of manifestation and has to flow through different channels in different modes. The Theosophical Society has been designed as a means of creating, as it were, a reservoir into which that thought can fall by an inner descent and then flow out into the external physical world through vents of word and action.

The uniqueness of the Theosophical Society lies on the one hand in the comprehensiveness of its Objects, which enables each individual Theosophist to draw his inspiration from any of the ideas set forth as Theosophy, and to carry that inspiration into the line of action for which it is fitted, and on the other hand, allows the Society to remain entirely detached as a body from these lines of action or for that matter, even from those ideas. There is no self-contradiction in the idea of the all-comprehending Wisdom, which rests in its purity on the plane of the divine *Ātman*, inspiring, stimulating the mind, bodying itself forth in forms of mental and emotional matter, thus through the mind impelling to physical action in a thousand and one ways, yet remaining all the time detached, uncommitted and non-dependent upon either those forms or those lines of action. Even so, the fragment of the Wisdom that comes within our comprehension is bodied forth in those ideas and statements of ideas which we call Theosophy, inspiring, stimulating Theosophists everywhere, urging them to practical action of every sort, but retaining all the time its indefinable status, and open, as time proceeds, to fresh forms and new, both of understanding and application in action.

N. SRI RAM

# HIGHER EDUCATION FOR ONE WORLD<sup>1</sup>

A POSSIBLE APPROACH TO POLICIES AND METHODS

By ORDWAY TEAD

*Chairman, Board of Higher Education, New York City*

(Concluded from page 167)

## METHODS

WE do not, of course, as yet know of any one best way to carry on instruction toward the most adequate global awareness of individuals. One method which has been somewhat experimented with is to occupy a full year with the study of a selected great civilization to be followed by a comparative study of another selected great civilization in another year. At its best, this would mean that the student with appropriate experts is exploring the sociology, politics, economics, science and technology, aesthetic interests and religious life of a significant civilization. The outlook induced by such a study wisely guided under able teachers would surely have important integrative value. But there are conceivable limitations in this method of approach which account for the fact that at the college level it has not become widely extended.

<sup>1</sup> Reprinted from *Main Currents* by courtesy of the Author and the Publisher.

A more popular approach is that of which Columbia College of Columbia University has supplied the most extended and successful object-lesson. And without paying attention to all the variants of its programme which are now appearing elsewhere, it is enough to note that there is a divisional rather than a departmental approach to instruction, typically classified as natural sciences, social studies and the humanities. And it seems to me that the real educational problem here is as to how, in the handling of this material through the first two to three years of college, all students can be assured of a broadening of their view of the world into some reasonably universalistic reality.

It seems to me that the principle to be invoked here for improved outcomes is that the material in these three areas shall be selected so as to supply a comparative study of the life of the great nations, races, cultures and religions of the world. We are all familiar with the criticism of present instruction as focussed on the developments of Western civilization. And I am prepared to admit that instruction would have to be even more highly selective than is now true out of Western civilization, if there were to be adequate additional recognition of the contributions of other great civilizations and cultures.

But if in terms of the social studies, for example, we conceive of work unfolding through the first three college years on a global basis, it is possible to envisage what a profound reconstruction in individual outlook may be attained. For the student would be considering comparatively the political organizations and structures of different areas, differing methods of economic activity, the differing social and aesthetic standards and practices, and the differing underlying preconceptions about what is held

valuable and why. The treatment employed would be in part historical for purposes of perspective, in part in terms of the contributions of great persons, in part in terms of definite concepts, and in part in terms of underlying assumptions regarding standards of human behaviour.

I am, of course, profoundly influenced by the thought of F. S. C. Northrop in offering this suggestion for study leading to a one-world integration. His own thinking is well suggested in the following paragraph from *The Logic of the Sciences and the Humanities*.<sup>1</sup> But his other two books, *The Meeting of East and West* and *Ideological Differences and World Order* are also equally indispensable to an understanding of the point of view and approach which he is presenting. He says:

Its first task is definite and straightforward. It consists in taking the method of logical, accompanied by historical, analysis and applying it to an existent culture (such as that of the Spanish Colonial Period or to the French Nineteenth Century Period of Mexico,) to trace the culture in question back to the antecedent economic, political and religious doctrines, which in turn go back to the primary and more elementary philosophical presuppositions upon which they rest. Having done this for the major cultures of the world that are likely to enter into the peace, the second task becomes equally definite. It is that of finding a single set of assumptions more general and catholic than any of the traditional ones revealed by the previous analyses, which so far as possible gives meaning to all the basic assumptions of the traditional cultures of the world and at the same time relates them so that, with the minimum repudiation of traditional beliefs and values, all peoples can continue to be their traditional selves without conflict with a similar expression of traditional indigenous assumptions and ideals upon the part of their neighbours.

<sup>1</sup> Macmillan Company, New York, 1947, pp. 295-6.

In a remarkably similar vein, L. L. Whyte in *Everyman Looks Forward* says:<sup>1</sup>

With man's deepening knowledge of his own biological nature and historical situation, a new attitude becomes possible which does not so much challenge the old attitudes as transcend and unite them, revealing each as a variant giving a special emphasis to one universal truth. Each current doctrine is valid within its own limitations, and can remain effective, provided it is reinterpreted as a special form of general truth, with the emphasis appropriate to a particular people. Thus the consensus can resolve the conflict without challenging the conflicting doctrines, by transforming them into variants of a common truth.

These quotations address themselves, of course, to problems of analysis and comprehension which extend beyond the social studies. They are equally relevant to what might helpfully be said about a new attack on the study of science and of the humanities, for the general student.

Consider from this point of view the kind of progressive scientific grasp which could be attained from two or three years of study as the student is exposed to the history of scientific ideas, the history of individual scientific contributions, the developing concepts, hypotheses, and methods of science,—all from a world point of view.

The same thinking can be invoked with respect to the study of the humanities, which are the embodiment of the great creative insights of mankind in all the media of artistic expression. Out of comprehensive study here, the problem of human values would be identified, the great, classic art forms would be interpreted, and the differences and the similarities of utterance could be in some measure accounted for and sympathetically viewed.

<sup>1</sup> Henry Holt, New York, 1948, pp. 64-65.

I realize that this suggestion implies a range of scholarship on the part of the teacher which is all too infrequent. But if we are posing a basic problem, we must also consider fundamental attacks upon it and explore the value of various experimental approaches.

Without in any way prejudging what the outcomes of such inclusive study might be, it is in order to suggest that undoubtedly certain common elements of sound and fruitful human attitude would stand forth. For example, impulsion of the search for something called truth and beauty and goodness would seem to emerge as universally motivating. Some comparative evaluation of standards in various fields would presumably come to the fore. The necessity for freedom of inquiry and free interchange of ideas would become clear. The fact of basic human drive toward a comprehension of natural law and of profound human values might emerge more clearly. And certainly some clues would be offered as to the conditions under which peoples are able to live together co-operatively and in peace rather than at war.

There is clearly much in all of this as to which large unanswered questions still remain. Neither the possible completeness nor the adequacy of the instruction might seem to justify this kind of study. But precisely the opposite conclusion is also tenable. And the provocative and unfinished nature of such an enterprise of inquiry, statement and integration could become a stimulating challenge both to teacher and to student.

Indeed, I remind you that to help meet this very challenge would seem to be one of the important reasons for strengthening the work of the Foundation for Integrated Education. The unity in instruction which would thus be consciously present would be that of the intention of developing persons with a productive and dynamic outlook

upon the achieving of one world. What this might mean for the improved motivation of both teachers and students it is hard to overestimate. And what it leaves in the way of unexplored terrain is admittedly prodigious.

Recent writing in the field of cultural anthropology has, moreover, been contributing a point of view here which is immensely suggestive toward that science of man and of his world which we are striving first to outline and, second, to elaborate. The approach of this developing social science will be found as rewarding as the technical findings, as a reading of Kluckhohn's *Mirror of Man* will reveal.

This is not the place, nor have I the competence, to relate this approach to the new content of philosophical study for today and tomorrow. Here again, I find the contributions of Northrop, George Sarton, Fritz Kunz, and L. L. Whyte provocative. But as to one point, I feel positive: There is need of the restoration of a philosophical outlook to a place of central significance in college study, if the one-world focus is to be advanced. The problems of ethical relativism and of the nature of some ultimate creative power or God in the world, are examples of those problems which a global approach requires us to cope with in fresh ways.

I realize, however, that one important warning has to be issued. The work of college study has to be of such a nature that it does not constitute an escape into words, romantic concern with distant scenes and peoples, and issues remote from any tangible action by the student. Professor Baker Brownell has wisely cautioned us against what he calls the "principle of delayed function," "of the social vacuum" and of "emotion segregated from its appropriate action". He believes that the student has to live closely in some realized human community or suffer a sterile sense of being unrelated to ongoing life. There is

an undoubted danger here to be guarded against in any and all college instruction.

But there need not necessarily be a basic separation here for the student between *his* world and *one* world. Let him become involved in sending CARE<sup>1</sup> packages, in corresponding with foreign college students, in helping foreign college libraries to be restored to usefulness, in making foreign students feel at home on American campuses, in the multiplying of student and faculty interchanges with other lands, in model world federalist assembly activities, in summer study abroad or the work of rehabilitation of destroyed areas. These are a few of the ways in which abstractions and human concretions can be held together, and warm-heartedness can be assured along with hard-headedness. The ways of normal student activity which can teach an attitude above excessive nationalism, which can reveal one's own limited preconceptions and prejudices, and which can make of each campus a small sampling of "one world"—these are as numerous as student and faculty imaginations can conceive.

Finally, a brief word is in order to suggest that all the answers do not have to be in—whether about facts, possibilities or values—in order for education to flower into commitment and action. If there is in education as it goes forward the kind of universal interest and concern I am stressing, one resultant of all this should be an increasing catholicity of sentiment—and a certain sweep of humble faith in the potentialities of the human situation.

In a fascinating recent book by Mrs. Ruth Cranston entitled *World Faith*<sup>2</sup>, she opens her concluding chapter with several paragraphs which I quote as my conclusion:

Soon after the end of World War I the father of an American soldier visited the fighting area of Verdun. From

<sup>1</sup> Co-operative for American Remittances to Europe.

<sup>2</sup> Harper & Brothers, New York, 1949.

the top of the fort dominating the battlefield the earth looked as though it had been ploughed by a gigantic upheaval. Three hundred and fifty thousand men had been blown to pieces and their bones mingled with the soil of that spot: Frenchmen, Americans, British, Turks, Indians, Senegalese. Only some fifty thousand could be identified. The bones of the rest were gathered into a great ossuary in a memorial chapel.

In the trenches underneath, the visitor came upon a crude altar. It was in four parts—and had been erected by the men fighting in that sector: one for the Christian faith, one for the Hindus, one for the Moslems, one for the Jews. It made a profound impression on the beholder. If men could join their altars *after* fighting, in acknowledgment of comradeship and common ideals, why could they not join *before*—to find a way out of their difficulties and declare together: War shall not come to this earth again?

Through the centuries religion has seemed to be a divisive rather than a uniting element. The various religions of the world have tended to stress disagreements rather than resemblances and to insist that each have a place of unique pre-eminence. But when one turns to the teachings of the great Prophets and Founders themselves, one finds a remarkable identity. In this brief survey, we have seen how extraordinarily alike they are in contrast with the bitter differences of their followers. We have only to read through the various Scriptures to be struck with the similarities on every page.

ORDWAY TEAD

## WAR IN PEACE

By M. VENKATARAMIAH

WHEN the Theosophical Society was founded its embryonic name was the Miracle Club, and the object was to study Occultism, the Cabbala etc. The name Theosophical Society was adopted in September 1875. From the very beginning research into Spiritualism, study to find a rational explanation for what may be called occult phenomena, formed the motive power. H.P.B. herself was able to and did produce certain phenomena. Naturally, much time and energy were spent in demonstrating the truth of these phenomena to the unbelieving public, leaving aside the study of the scriptures and the occult investigation; so much so that one of the Masters, the Mahā Chohan, is reported to have said later: "Rather perish the Theosophical Society with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of Occultism." On 25th February 1881, the Theosophical Society was reconstructed, putting the idea of Brotherhood more prominently and having a secret section for Occultism. Although the Objects of the Theosophical Society are three, emphasis is laid on the First, viz., to form a nucleus of the Universal Brotherhood. Nevertheless great attention is paid to the study of Occultism, as well as to train apprentices (rather to make them train themselves) to be useful instruments for carrying out a plan, the Divine Plan which is directed

by a group of persons who may be called the elders of humanity.

From 1875 to 1900, silent but substantial work, diffusion of knowledge and the comparative study of religions, went on on a rapid scale, as is evident from the monumental works published during that period, *The Secret Doctrine*, *The Ancient Wisdom*, and numerous others. While, therefore, the Theosophical Society was growing from strength to strength, a great impetus was given by the leaders of that period to the spread of the knowledge of the ancient religions in a scientific and rational manner. That period saw great stress being laid on the Second Object, the comparative study of religions, or study of religious lore generally, one of the needs for a proper achievement of the First Object. From 1900 to 1925 was really a period of great activity, the idea of Brotherhood and equality of all men and women being the theme. The culminating point was reached in 1925 when 3,000 members from all parts of the world assembled in Adyar, and they all felt that there was none low and none great but all were equal. No one was the chosen of God but all were His children with equal rights and equal opportunities of service. It should not be forgotten, meanwhile, that the occult teaching and training was also going on side by side, and with masterly eloquence Dr. Annie Besant has told us that she had orders from her Master to work for India's political emancipation. She was the President of the Society and directed the energies of some members of the Society in that great work, and whoever may take credit for India's achieving of independence, those of us who saw her work and work and work, know that India owes a deep debt of gratitude to her.

This point has been laboured so much to show that, though, generally speaking, we the members of the Theosophical Society do work to promote the three well-known

Objects of the Society, yet from time to time the Society was directed to certain kinds of activity (of course to achieve those Objects) according to the needs of the hour. When H. P. B. produced, at Simla, by the occult phenomena of materialization a cup and saucer it was a necessary step in the programme for the spread of Theosophical knowledge, and to dispel the unbelief of the age. But she soon stopped such work, as more important work was being neglected and the direction was to publish books and broadcast the ancient wisdom all over the world. It was the publication of *The Secret Doctrine* that made the agnostic Annie Besant turn to the Theosophical Society. Nobody now begins to argue that his religion is true and another's is untrue. All over the world a conviction has come that that religion is best which says that the religion of another is as true as one's own. The Second Object was thus practically achieved by 1925, and along with it a realization that the First Object expresses the best means of promoting the happiness of mankind also dawned upon the minds of men. Take any modern organization, society, council or assembly, you will find that all declare that they are working for the promotion of mutual understanding and the betterment of all humanity. The U. N. organization aims at it. The four freedoms are intended to make all men and nations equally happy. Every statesman assures the world that he is working for the brotherhood of nations. Fundamental rights are discussed, and the brotherhood of men and women and of all nations is understood everywhere as the consummation of social justice. Yet, the goal appears too distant. Not merely that. The world seems to be moving in the reverse direction. Progress has been retarded and unless steps are immediately taken to avert it a catastrophe seems inevitable. When the affairs of the world were so managed that lasting peace in the world

was envisaged through a League of Nations, it was described by the later war lords as a tottering temple at Geneva, and Hitler's theory of racial superiority and other misdemeanours of his mind led to our last disaster. There was a set-back to what was achieved by 1921.

And where are we now? In India religious dissensions have given place to communal disharmonies. In many countries there are rival groups or sects or communities which are fighting with one another—Syria witnessing the killing of her President by the Syrians themselves; Egypt with two parties, one being Wafdist; and every one knows the situation in China and Korea, and in Burma with the Karens. The Hindu-Muslim bitterness has not vanished completely, and we have the smouldering Brahmin-non-Brahmin antagonism. Who knows what turn these animosities may take if not tackled properly?

All this reveals an absence of feeling for the suffering of another. Cruelty does not lie in killing alone. There is extortion. If a man puts another in fear and causes him violence in order to find out the truth, it is extortion punishable under the penal code, even if the object be the laudable one of making the other man speak the truth. Similarly if a man is without work and means of livelihood and is on the verge of starvation, and another takes advantage of it and employs him on a low wage, it is exploitation—quite as bad as extortion. And where do our black-marketeers, rack-renters and profiteers come in? Why have they lost the sense of brotherhood? We find wealth producing power and power culminating in violence—wars, riotings, and so on. On the other side, there is an increase in poverty trying to gain power by violent methods. There is thus violence on all sides overshadowing the world.

In olden times soldier fought soldier, but now scientists produce bombs and other weapons which are used not against the army but against civilian populations, and it is easy to annihilate huge masses of men, animals and all living beings—as was witnessed at Hiroshima. One side of this dismal picture is that the low economic condition of large numbers of people drives them to engage themselves in all sorts of occupations and to take service during war and lose the soul for a mess of pottage. The last war has produced disastrous effects on the progress of civilization. It has turned men towards bestiality; it has made intelligent men use their intelligence (maybe unintentionally) to produce more misery in the world. It has produced callousness in the minds of all. The feeling of right or wrong has gone. Therefore I wish to urge with all the emphasis at my command that the leaders of the Theosophical Society should direct attention to the propagation of the doctrine of non-violence in all parts of the world—Ahimsā in all forms. The U.N. is already being pronounced a failure. The Theosophical Society may succeed where the U.N. fails. I shall conclude with the words of Sumner Wells:

“This time there must be no compromise between justice and injustice, no yielding to expediency, no swerving from the great human rights and liberties established by the Atlantic Charter itself.”

Peace be to all living beings.

M. VENKATARAMIAH

Of the soft and weak things in the world  
None is weaker than water.  
But in overcoming that which is firm and strong  
Nothing can equal it.

Tao Teh King

## OUR THEOSOPHICAL SOCIETY

BY THE RT. REV. J. H. BONJER

UNDOUBTEDLY it is essential for the process of rejuvenation of our Theosophical Society that those who have taken both Theosophy and the Theosophical Society into their heart of hearts should investigate carefully and lovingly (Buddhi-cally) to sort out that which is out of date and so without loss can be left to be added on to the history of a glorious past, and that which is up to date and so carries sufficiently vital inspiration in both teaching and organization to guide this after-war chaos into a new harmonious world-period. The investigation needs to be—now more than ever, with soulless technique aiming at the very root of our existence—as indicated in the words of Master K.H. addressed to Annie Besant (Letter 46, *Letters from the Masters of the Wisdom*, First Series): “The crest wave of intellectual advancement must be taken hold of and guided into Spirituality.”

We who visit Theosophical Lodges all over the world are impressed by the same well-known and well-loved pictures and portraits on the walls, and the same sweet friendliness of the members with tea, music, and excerpts from Theosophical books. But the world is afire! Wars and rumours of wars, hot and cold, break away the young from the culture of the old, from the vital values of the past.

Mere friendliness is a pleasant product of good manners; but Brotherhood demands a deeper culture, namely, Buddhist development. And it is Brotherhood alone which will enable us to bridge over the abyss between past and future.

The best of youth, the seed of humanity's future, can only be attracted by a natural radiating-out of beauty, of wisdom, which comes from individually unique inspiration or from endless painstaking. Youth is repelled by formal spirituality, by "functions"—for youth suspects here an inner insecurity which masquerades as authority. The more functions, says youth, the less truth; functions are the severest test of spirituality.

A study of comparative religion was good for the university-minded "eighteen-nineties"; but I wonder if it is really necessary to study comparative religion now that the world is afire, now that "technique" is deified by a humanity drugged away from hearing and understanding the voice of the silence.

Is not the wording of our Objects somewhat dated and so needs to be revised? We have had enough of theory. Being only, and doing which results from that being, can make the transition towards Brotherhood, towards the light of a new Dawn.

It is to be noted that world movements have rapidly shifted the accent of their activities towards youth, towards education. This may be to "condition" youth along their own lines and thus to ensure continuation.

We also could condition youth, but then towards freeing God as manifest in the individual heart, towards liberty that is responsibility, towards the happiness, the tenderness, of Buddhi, that is, towards Brotherhood: Brotherhood between the old and the young, between women and men, in all ranks, between all nations. That

will be Man trying to blossom into the likeness of Humanity's Flower; and we shall write above the portals of our schools and our universities the words of Master K. H.: "We never try to subject to ourselves the will of another" (*Letter 46*). Are not Flaming Centres ideal places for such schools? We who are acquainted with "progressive education" know that the system is less important than the teacher and the environment.

There is nothing against teaching the young some comparative religion, specially in the more positive sense of realizing the Supreme Spirit alone. "Let the devotion and service be to that Supreme Spirit alone of which each one is a part" (*Letter 46*).

Flaming Centres, and truly Theosophical teachers, are ideal for training young human beings to recognize and use freely the hidden powers of man and of nature.

A "School of the Wisdom" for all ages, in several places scattered all over the world—and our eternally young Theosophical Society will truly become "the cornerstone of future religions" and civilizations, and thus fulfil its mission.

J. H. BONJER

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There has never been a question of *avoiding* reforms, but rather a failure of finding such means as would satisfy *all* the theosophists.

H. P. B.

## OUR CENTRE AND ITS CIRCUMFERENCE

By HILDA MOORHEAD

MANY of our perplexities lie in an inability to think in wholes, that is, to form and retain in our understanding the completeness of a problem. We think in parts and details. We analyse and break up. And, having so done, we allow ourselves the error of pronouncing, not upon the parts but upon the whole. This is brought about, no doubt, by the limitations of this world which sub-consciously we try to avoid. For each Soul labours under the inadequacy of having only one body, or vehicle, for Self-expression. The Soul therefore must be choosing continually what its body shall do. Thus it breaks up ideas into possibilities for action; its own or another's, and selects one at a time as "the best". Lives of delving deeper and deeper into physical existence have led us into this short cut to action, or Self-expression, in this world. But in Theosophical work, the power to think into the totality of a problem is necessary, for Theosophia is the whole from which we bring down lines of light or understanding. We are, for good or ill, channels for the outflowing of Wisdom, from the Centre, represented in visible form by the President, to the circumference, the world of men. Undoubtedly we delay and divert the outflowing, but we know that each member does his or her best,

according to what he or she understands. And "he who does his best, does enough for us," said a Great One.

Unfortunately another's "best" is not always enough for mere man, because we abstract from the great white Light of Wisdom, only the colour or character which we can express, through the Soul's vehicle, and seldom see how much of the Light is left unexpressed, and unthought.

Our salvation, as a Society, is in the differences of the development of all our members, for that part of the Light I cannot see will be all-in-all to another. Also difference and change are of the essence of manifestation, and they can be welcomed and used if we understand them.

To comprehend differences, (and to comprehend means to hold in completeness before us), we shall need to find and retain touch with the intuitive principle within ourselves. For in this is unity, or completeness. It is a whole which includes within itself all parts, could we but distinguish them. As we learn to use this principle, we shall become free from the shocks received, for instance, by one who sees the essence of Theosophy in Service, and meets with a brother, for whom service is a minor item in the wonders and intricacies of Ceremony.

Intuition is something unattainable for most of us, save in flashes—when the mind has stopped its identification with any of the parts of an idea or problem. Its power may be denied to us, until after long wandering in thought round and about the many aspects of a problem, it is the essence of all that draws us to the centre. But this touch of the centre is worth all the effort and the waiting, for then we know not "in part" but in completeness. And then all the details gain their true relationship round the centre or heart of the problem.

Divine Wisdom is wholeness, but in manifestation, that is, into the limitations of time and space, we can bring

an idea only in seed and must wait for it to grow to its fullness. So that which on its own plane was whole, through the limitations of mind, becomes disjointed, as petals falling from a flower, and how shall we blame another if the petal seems to him the only possible beauty? Again, the many-aspected whole we can build in this world only piece by piece, for space forces us into this. Then, because as persons we tend to identify ourselves with whatever aspect our vehicle can express, we seem to be opposed to those who express other aspects. But all aspects are parts of One Whole, which holds them all. Let us see Theosophia, then, as the glories of the past with the possibilities of the present added to the hope of the future, even though, here and now, spaces and times curb and deflect our efforts.

It is true that difference, change and partiality, when in opposition, are painful. Yet when moving in sympathy, giving and gaining in the great rhythm of renunciation, they form the opalescence of the Pearl we call the Wisdom.

Let us not look for unanimity or walls that limit us, even though they make us feel safe.

As parts and aspects of Theosophy develop, throughout the Society, more and more of the circumference—those interested persons, whom we are so glad to welcome in our Lodges, but cannot always retain—will be drawn into the Wisdom: each one attracted by one or another aspect which opens out before him or her a way to the God within him.

We need then many activities, which will spread outwards from the Society to the world, as rays from the centre to light the farthest point of matter. When she was President, our great Mother Besant's mind and heart was a core from which seed after seed of wisdom spilled forth as activity, to take root in the world, so that today

many are prepared to draw nearer to the Divine, through the work that she began.

Not only in Adyar, but throughout the Society, ideas are born, plans are made, and members turn outwards to the world, to ease some burden, by their activities, or form new ways for the manifestation of the Divine Life. Where they do not do this, Theosophy tends to fade, instead of strengthening within them, and it does not draw others within its orbit.

The Wisdom can be seen as the centre-point between Power-Life and man-activity. Man must therefore be in touch with Wisdom and remain in touch with it, for élan, or vitality, to flow into his activities. Then these activities will be bridges from the Theosophia, we try to reach, to mankind. The bridges will form means by which men will look up, each one for himself, into the Wisdom, and then bring down to earth more of the Power-Life of God in whom all things are possible.

In the role of parents of all the activities of the Society, whether we take part in them or not, we have the privilege and responsibility of strengthening them by our love and encouragement. Such work does not belong solely to our leaders, the old and tried servants of the Light, but to us all, the trying and the as yet untried.

All work is the outpouring of the Whole, the Wisdom, Will, Love, which interpenetrating our densest world will make of earth a heaven. It is this outpouring that we strengthen on its way from centre to circumference, and this is our work, until the circumference itself will turn inward, and the whole path of forthgoing return into the One.

HILDA MOORHEAD

## OUTLINE AND PRINCIPLES OF INDIAN ART<sup>1</sup>

By P. SAMA RAO, B.A., B.L.

OUR sages of old were certainly wise. They transfused their beings with poetry and romance, with philosophy and beauty, and therefore they had a clearer vision into the heart of things than most of us today. So they exclaimed :

हिरण्ययेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ।

O Pūshan,

Uncover the golden bowl from the face of Truth,  
So that I devoted to Truth may behold It.

The golden bowl is symbolic of the most powerful and intriguing and the sweetest of illusions. Unless and until we transcend this illusion of beauty we are never near the heart of things. Now a pertinent question arises, Is beauty then a snare? It can never be a snare if we regard God as the source of everything infinitely beautiful, eternally wise, and positively good. If we so regard God, then it follows as a corollary that everything created by Him cannot but be beautiful in different degrees, and that there is nothing like absolute ugliness or evil. This leads us to ask, But what about the deformities in form and sound glaring us in the face? Deformities also in thought and

<sup>1</sup> Talk under the auspices of the Sanmārga Samāj of the Theosophical Lodge at Bellary.

action, that lead to ignorance, darkness and grief? We are now on the metaphysical plane trying to solve a great contradiction, as of light and darkness, virtue and vice, joy and grief, good and evil, etc. A long philosophical disquisition would be foreign to our subject, but let me say briefly that the essence in every bit of creation is one and the same, and is divine. These contradictions or pairs of opposites have arisen because of our own imperfect notions of things. Because we have failed to see ONENESS behind all diversity we are none the wiser for all our trouble. According to the *Gītā*, perfection is none other than *karmasu kausalam*, skill in action, which is always charming. Hence a perfect act is a thing of beauty. Then how does one get a clear vision into Truth? In simple language, the medicine is a blend of selflessness, simpleness, feeling of equality, truthfulness, and unwearied desire with adamant will and consecration to realize oneself in beings outside of oneself.

The act of realization is none other than the process of identification with the subject. This is the *bhramara kitaka nyāya* of the Advaitic school of philosophy. I cannot describe this spiritual state better than in the words of Shri Shankara (*Ātmānubōdhataranga*, v. 12) :

Feeling, when going about, that he is a wave of the ocean of self ;

While sitting, that he is a bead strung on the thread of universal consciousness ;

While perceiving objects of sense, that he is realizing himself by perceiving the self ;

And while sleeping, that he is drowned in the ocean of self ;—

He who inwardly constant spends his time thus is among all men the real seeker of liberation.

There cannot be a perfect identification if the aspirant is unconsecrated and is conscious still of himself as

separate from the object of his aspiration. However imperfect language and the fine arts may be in the matter of depicting the higher intuition so as to make it understandable and acceptable to the ignorant, yet they are the only vehicles we can commandeer into service. So the expression in either words or lines or patterns of paint or sound is at best only suggestive and symbolic of the subject expressed. The intuitive experience of God and His sweetness in creation has been, generally, the favourite subject of artists in their blissful mood. The expression of this mood by them through suggestion has all the quality of "reverberation in nature". That is why nature is ever sweet, and that sweetness has been the source of inspiration to the artist. *Dhvani*, or the essence of suggestion of the eternal sweetness in the mind of both man and nature, has been the bedrock of all art-endeavour. That there is divine content in *Dhvani* (sound) has been confirmed by the Lord himself :

अनादृतस्य शब्दस्य तस्य शब्दस्य यो ध्वनिः ।

ध्वनेरन्तर्गतं ज्योतिर्ज्योतिरन्तर्गतं मनः ।

तन्मनो विलयं याति तद्विष्णोः परमं पदम् । *Uttara-Gīta*, V. 42.

It means that the primal sound in its unmanifested state is the seat of the primal light ; in this primal light is housed the subtle mind ; and in this subtle mind reposes the Lord unmanifest. Hence all highest art which sees only the essence of things and conveys the same as naturally as "leaves come to a tree," or as the throat of the bulbul swells with song, is but simple and truthful. Coleridge hints at this when he sings :

O the one life within us and abroad,  
Which meets all motion, and becomes its soul,  
A light in sound, a sound-like power in light,  
Rhythm in all thought, and joyance everywhere.

And what if all of animated nature  
Be but organic harps diversely framed,  
That tremble into thought, o'er them sweeps  
Plastic and vast, one intellectual breeze,  
At once the Soul of each, and God of all.

So the artistic genius is informed not by the usual physical senses like sight, smell, touch, taste, etc., but by the still higher senses, namely, intuition and imagination, which are infinite and unconditioned. It is this higher intuition that experiences the Divine and identifies itself with it : so the Kavi (poet) sees things imperceptible to even the Ravi (sun). The author of *Agni Purāna* (Chap. 339, v. 10) while defining *Sringara Rāsa* puts this truth beautifully :

अपारे काव्यसंसारे कविरेव प्रजापतिः ।

यथा व्यरोचते विश्वं तथेदं परिवर्तते ॥

A perfect artist is the unconditioned Lord in the infinite realm of creation which bows down to his will.

Even the highest art that seeks to delineate the qualities of Brahman is but conditioned because it is still qualityful. It only portrays the delicious qualities of the *Rūpa-Brahman* and the *Nāda-Brahman*. It revels in duality here and also in its progressive stages of *Sārūpya Sāmīpya*, and *Sālokya*. In the next spiritual step, *Sāyujya*, the subject becomes its own object—the knower, the knowledge and the known having been all rolled into one. There is thus here neither the commemorator, nor the commemoration, nor again the commemorated, apprehensible to any sense of perception. Thus Hegel observes : "God manifests in nature and in art in the form of beauty. God expresses Himself in two ways : in the object and in the subject, in nature and in spirit. Only the soul, and what pertains to it, is truly beautiful : therefore the beauty of nature is only

the reflection of the natural beauty of the spirit . . . the beautiful has only a spiritual content. But the spiritual must appear in sensuous form. The sensuous manifestation of the spirit is only appearance and this appearance is the only reality of the beautiful. Art is such a production of this appearance of the idea, and is the means, together with religion and philosophy, of bringing to consciousness and of expressing the deepest problems of humanity and the highest truths of the spirit." Thus we see truth and beauty are one and the same, and the sweet blend of the two is the ultimate Reality according to the Indian conception. Art is therefore a Sādhana, or spiritual exercise, whereby the created becomes the creator himself. Hence Roger Fry is perfectly right when he calls art a blasphemy, in that it seeks to delimit the Limitless. But he is not right when he imputes the element of intention to such an endeavour.

In any honest endeavour for self-realization and union with God, there is nothing like departmentalizing of knowledge. There is nothing like metaphysics separate from poetry, poetry separate from the visual arts. These distinctions are man-made, and denote but human limitations. To the mystic who sees no differences and revels ever in the unity of things, the various paths of spiritual endeavour lead to one and the same goal. The predilection for any one of these paths is at best only an indication to one's own capacity to apprehend the Divine. There is nothing like the superiority of one path over the other. Thus the different paths of Vairāgya, Bhakti, Jñāna and Karma, prescribed for the redemption of man, are all one and the same in their essential perfection. Nor are they independent of one another, for only a synthesis of them all leads to the Lord. So the quarrels among the protagonists of these paths are idle and academical. No sincere spiritual aspirant can choose one against the other. Besides, in the fourfold

way of spiritual progress, of Dharma, Artha, Kāma and Moksha, this synthesis is similarly essential.

A healthy life, both physical and mental, embraces an artistic existence, because it is regular, simple and humble. There are no patterns of either vice or immorality that are artistic; for art is in every sense a perfection. The deformity or ugliness that you and I may find in creation, consists only in the imperfection of the physical and mental being. That has been the conception of art and artistic existence in our country, and that is also the reason why the Kavi in the broadest sense comprehends every creator of word, form and melody, stands for originality in every field of human activity, and is seen as emulating the Gods. It is the Kavi who has in him the greatest measure of Divinity, and any creations by him, of literature, music or the visual arts, are also possessed of such a divine content. In a word, our artistic creations are symbolic of Divinity. To produce such creations spiritual preparation is absolutely necessary. Just as a priest or a lay-devotee worships God through material offerings and flowers, the Kalā-Sādhaka (aspiring artist) adores the Divine through his own art-products in the light of the injunction laid down:

देवो भूत्वा देवं यजेत् ।

Having become the Divine, worship the Divine.

Art thus becomes a spiritual Sādhana, and a spiritual experience. This spiritual experience is the foundation of our artistic creations. All art is but a reminiscence of the soul's experience with the Divine. Our ancient texts on art make no distinction between the artistic endeavour and the metaphysical. The artist in our oriental conception is but a reflection of Vishvakarma, the creator of the worlds. He is variously called in terms of the different media he employs to convey his thoughts; Kavir-Manīshi, the poetic

seer ; Shilpi, in the visual arts like painting, and sculpture ; the Magian, or the poet-mystic, when he in the famous lines of William Blake, sees "... a world in a grain of sand, and heaven in a wild flower," and holds "infinity in the palm of his hand, and Eternity in an hour".

According to the Purānas, and also as stated in the *Bṛihadāranyakopaniṣad*, the Absolute and the Unconditioned Brahman created the various worlds and peopled them for the purpose of enjoying Himself. He split Himself into two—Purusha and Prakriti—and the union between the two resulted in the creation of the manifold universe. God has two aspects: (a) Amūrtha (Absolute) which is beyond mind and speech ; and (b) Mūrtha (Soul) which is made up of Purusha (Consciousness) and Prakriti (Matter). God manifests in the universe in three states: (1) Avvyakta (Unmanifested), in whom the three gunas, Sattva, Rajas and Tamas, being in equilibrium, He becomes known as Shiva, after the word Shivam which means auspiciousness or perfect harmony. He is then compared to the Night of Pralaya or Nothing, as Destroyer before creation starts again ; (2) Avvyakta-vyakta (transitional or nebulous), in whom the gunas being in a disturbed state, with Sattva uppermost, He is called Mahā Vishnu, and compared to the Twilight Period of the beginning of creation ; and as Nārāyana, Primeval Creator, He deposes all further creation to Brahmā ; (3) Vyakta (manifested), in whom the gunas being in a more disturbed condition, with Rajas uppermost, He becomes Brahmā, the Creator, and is compared to Day, because the creation is definite. Thus God is the embodiment of Shāntam (peace), Shivam (auspiciousness), and Sundaram (beauty). Nārāyana means "moving waters". This is the "plastic force" which binds all the created according to the "ineffectual Angel" (Shelley).

(To be concluded)

## THE SOUL STANDS BY

By DORIS CLARKE

THE western poet Emerson sings of Spring as "faithful through a thousand years"; so with the Soul of man, that also stands faithful through many thousands of years.

The eastern poet Chattopadhyaya sings of the "Soul behind the years, in your cage of tears"; these poignant lines lead us to think of man from that point of view—"Soul behind the years".

Each human being is a Soul, with a physical body and finer bodies, too: implements with which to think and feel. The Life that moves these bodies of his is the life of the Soul, the eternal Life, the divine spark which lights the Sanctuary of the heart.

At death the life withdraws from the physical form ; then gradually from the emotional and mental bodies. A war-time novelist wrote of his reactions when he came across the lifeless body of his beloved. What was it he had loved in her? It was not her lips alone he had loved, but the smile that hovered o'er them; not her eyes, but the light that had lit them; not that still form, but the throb of her warm heart. Dr. Besant tells us the part that death plays for us. She writes: "Death is the greatest of earth's illusions; there is no death but only changes in life-conditions. Life is continuous, unbroken, unbreakable; 'unborn, eternal, ancient, constant,' it perishes not with the perishing

of the bodies that clothe it. We might as well think that the sky is falling when a pot is broken, as imagine that the soul perishes when the body falls to pieces."<sup>1</sup>

The life has left the dead form. What lies behind the mystery of life and death? Why do we dwell "in a cage of tears"? We dwell here until the Soul dissolves the bars, the bonds that bind—until this "cage" is transformed into a sphere of radiating bliss!

This terrestrial globe is the training school for the Soul, for not only is all physical life evolving, the Soul also is experiencing and growing. We know that each individual is unique and has his own characteristic response to life; he has his own outlook, and is at his own level or stage of evolution.

Many lives are required before the savage can develop and become the man of culture and have fine appreciation of artistic and spiritual living. So back our man comes to earth from heaven, to explore anew the field of growth, bringing his own capacity, his divine possibilities. "No effort, not even the smallest, is lost, but is followed by its full effect, and every contribution gathered and handed inwards is stored in the treasure-house of the causal body for future use. Thus evolution, however slow and halting, is yet ever onwards, and the divine life, ever unfolding in every soul, slowly subdues all things to itself."<sup>2</sup>

The Soul has to have his implements, his working tools, in good order; and the more polished and refined they become as he uses and fashions them, the greater the understanding, the greater the response, the awareness or the reality and beauty which is his inheritance.

The process of polishing and refining can be thought of also as the opening of "the flower of the Soul".

<sup>1</sup> Annie Besant, *The Ancient Wisdom*, "Devachan".

<sup>2</sup> Annie Besant, *The Ancient Wisdom*, p. 186, "The Mental Plane".

We know that wind and storms bruise the gentle petals and blossoms; likewise our mental and emotional stresses and fears may be twisted by hate and warp our growth. The scientist tells us that even the matter of the physical world, of our physical bodies, is never still, but continually vibrating and changing; so the matter of our subtler bodies also has its rate of vibration, which automatically responds in coloured wave-lengths; so that with each thought and word and act we can respond artistically, as Mr. C. Jinarājadāsa writes in *Is and Is-to-Be*, (page 55): "He who knows how to suffer artistically knows also how to rejoice artistically." The very matter of those bodies, being beautifully formed, like the petals of a flower, can radiate the fragrance of the Soul, and there is only beauty in the Soul.

The ugly is still centred in the "cage of tears". Yet still the Soul stands by!

The years roll by  
In a curve of sweep  
Along the heart's  
Unchanging deep.

One by one,  
They are come and gone  
But the timeless soul  
Goes on and on.

The yellow days  
And dark blue nights  
Are only glimpses  
Of unseen heights.

Many a moon  
And many a sun;  
The years are many,  
The Soul is One.'

<sup>1</sup> H. Chattopadhyaya, *The Dark Well*.

As the poet sings, "The Soul is One". Life is from the One Great Divine Source. "Never let it be forgotten that brotherhood is," writes Dr. Besant, "whether we deny its existence or not; and always let us think of the most vital part of our existence, the helping hand we can give to our brother soul."

"To think with the world, to plan with it, to work with it, to dream with it, to suffer with it—this is to live in the heart and mind—realizing the One without a second."<sup>1</sup>

Soul behind the years . . . .  
Some One in the Blue calls you.<sup>2</sup>

DORIS CLARKE

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<sup>1</sup> C. Jinarājadāsa, *The Round Table*.

<sup>2</sup> H. Chattopadhyaya.

## IN THE BEGINNING

By HUGH SHEARMAN

THERE can be no end to our efforts, at all levels of our being, to penetrate the mystery of creation.

To express intellectually one aspect of that mystery, we may say that ultimate Being or ultimate Reality cannot be the "First Cause".

If we try to think of an ultimate Reality, we cannot think of That as limited in any way, and we speak of It only in terms which imply a complete absence of limitation. We speak of It as infinite or limitless. We speak of It as eternal or free of the limitation of time, free of this process of becoming and of one thing having to happen after another. We speak of It as absolute or as being unlimited by relativity to anything else.

Now in everyday life we know things only by their limitations, their frontiers. We know them because they have surfaces, ends and beginnings, existence in time, relationships with other things. In fact things exist for us because they are not infinite, eternal and absolute. The very word "ex-istence" implies that what exists is not absolute, for the word implies a being apart from or outside of something else. The "ex" part of the word means in Latin "out" or "out of".

Thus we are led to the conclusion that from our practical point of view the ultimate Reality or ultimate

Being, about which we speak, can be thought of only as Non-Being. It does not "ex-ist".

How then can a universe come forth from "Non-Being"? How can existence exist if ultimate Reality is non-existent and is indeed Non-Existence? If the ultimate Reality is absolute, then it can have no relationship to a universe of relativity, not even the relationship of causation. (For the Absolute is not that to which the relative relates. It is self-contained. It is not like a surveyor's mark or ranging rod from which we may stretch a measuring line of relativity.)

Perhaps this metaphysical problem stated in the foregoing paragraphs will seem nonsense to many, will seem at least unrelated to practical living. Human intellect certainly cannot solve it. And yet the effort to enter, as it were, into the climate of that great mystery, into the thought-atmosphere and feeling-atmosphere of it, does help us to know more of our own selves. That mystery of the virgin birth of the universe, of all that exists, is the real theme of several of the classics of Theosophical literature and particularly of *The Secret Doctrine*. Implicitly, though not explicitly, it has been the real theme of much that our members have written about art and emotion and creativeness at any level.

Let us try to employ our imaginations upon a metaphor or simile or illustration which may help towards a deepened understanding of the mystery of creation and of how the universe was virgin-born.

We know that life is hierarchical, arranging itself in rising grades of competence and power. Let us take the case of a great government department. At the bottom grade of its hierarchical structure are many clerks and typists. Work is done by their efforts, the effect being proportionate to the effort. The typist has to strike a key

on her machine for every letter or figure on the document which she has to prepare. But if we go a little further up the official hierarchy, we have senior officials who are able to come to certain decisions and order others to carry them out. In fact, as we go up the official hierarchy, we find that the higher officials can effect more and more with less and less effort. When we come to the minister or the head of the state who stands at the apex of the whole hierarchy, we find that his mere effortless word is often enough to produce an enormous amount of activity and effect. Thus we have a sort of pyramid; and, as we go nearer to the top of it, effort decreases and effectiveness increases.

Let us then think of all life as a pyramid like that, and the nearer we approach to the apex of the pyramid the more does effectiveness increase and effort decrease. Let us go in imagination to the very apex of that pyramid. At the apex is a point; and at that point, just between the pyramid and the empty air above, effort has decreased to nil, and effectiveness has become infinite. That point is a symbol of how the universe is created. An effortless, infinite effectiveness comes into being, virgin-born, and the dark space of Non-Being is in no wise affected or conditioned.

If, without intellectualizing too keenly about the mechanical aspects of the simile, we can let our thought and feeling play upon such a symbolizing of the mystery, we can perhaps gradually intuit some faint and inexpressible intimation of how in the beginning the universe came forth and how it continues to be created, sustained and completed through all our days. And, if we can understand a little in this way, we shall receive wordless and subtly different intimations about the mystery of creation, not only from the broad-based, four-square pyramid, but from the slender Gothic spire, from the swelling dome of a mosque, from minaret or pagoda.

And the great mystery is not remote and irrelevant to us. It is the mystery of ourselves; and we can truly solve the mystery only as we are ourselves creative, for then we become participants in it. And when we create, by thought or word or act, we also must be, as it were, "absolute" in relation to what is created, giving it forth with a still detachment, not seeking to retain it in some possessively personal relationship to ourselves, able to say in our fashion, "Having pervaded this whole universe with one fragment of Myself, I remain."

HUGH SHEARMAN

### AN INVOCATION

One of the missions of children is to draw adult humanity to a higher level . . . it is a fact. The children draw us to a spiritual level and solve the problems of the material level. Let me quote some phrases which have helped us to keep in mind all these things we have mentioned. It is not a prayer, but a memorandum, and so for Montessori teachers an invocation, a kind of syllabus, our only syllabus:

"Help us, O Lord, to penetrate into the secret of the child so that we may know him, love him and serve him, according to Your Laws of Justice and following Your Divine Will."

MARIA MONTESSORI, *The Absorbent Mind*

## A PERSONAL FOURTH DIMENSION

By M. R. WALKER

AS we go through life in this material world, wearing a physical body, we are most of us conscious at some time or another of a vague, inner state of being, almost like a presence which broods over us. We seem to feel the effect of unknown forces, or to be on the verge of some deep revelation which nature holds for us.

This sense of "other-worldliness" is often more active in children than later in life. This, Wordsworth pointed out in his "Ode to Immortality":

Heaven lies about us in our infancy:  
Shades of the prison-house begin to close  
About the growing boy.

As the years go on, bringing with them added responsibility, it is natural that we should become more immersed in practical considerations, and although we may seek refinement through appreciation of art and music, great literature, study, or the influence of organized religion, we do not thereby attain that spontaneous feeling of delight produced in a child by the sudden sight of a few wild flowers. But this sense of "otherness" of "faerie" may come back at odd times in life, with its fine delight, or deep brooding presence. It is our promise of immortality, our undying hope.

Hence, in a season of calm weather,  
Though inland far we be,  
Our souls have sight of that immortal sea  
Which brought us hither.

We seem to have an inner witness which registers the truth of this subtler reality, as yet unseen—a vast unknown dimension, surrounding us all the while.

Sometimes, in our religious ceremonies we are conscious of an inner life, an unseen power. Even the fetish worship of savage tribes is evidence of a recognition of the mysterious depths of life around them. Sometimes agnostics or atheists have been known to say that in times of trouble they felt an unaccustomed groping after God, quite unrelated to outer ceremonies or beliefs, a searching within for something greater and nobler than the life of the outside world, a flight from disillusionment and sorrow to the Inner God. In moments of great trouble, turning away from outer things and finding they no longer satisfy our need, we come into consciousness of this inner dimension, with its subtle comfort, flowing around us always.

This sense of elevation comes over us sometimes in deep quiet woodlands, or perhaps when we are gazing over a moorland valley at a range of misty, purple mountains, or when sailing across a placid silvery-blue sea we come suddenly upon the sight of a beautiful island. Our feeling of commonplace reality is shattered and shivered like breaking glass, as the magic feeling comes over us.

Modern science is helping us a step on the way to belief in the unseen by removing some of our firm faith in the stability of the seen. You know Professor Eddington's two tables! The one is solid, firm, capable of supporting weight. The other—the scientific one—is made of rapidly whirling particles, or electrical charges rather, at a comparatively great distance from one another; far from being solid, the table is a mass of extremely rapid vibrations, so fine that to our imperfect senses they give the impression of stability.

Of this inner consciousness, there exists an outer fringe, in which one becomes conscious of unseen forms or forces in nature, to be feared or rejoiced in. In storms, for instance, some people are conscious of a dreaded, underlying power, actuating the storm.

There is a type of occasional clairvoyance, which comes about when the individual has raised his consciousness a little. This type is often enjoyed by young children, or by people of a poetic or artistic temperament, and is very delightful, requiring no effort to produce, and leaving a sense of upliftment when it has passed. It has no connection with mediumship, but simply comes to pass through the purity of vehicles which are temporarily keyed to a higher rate of vibration. It has been the immemorial right of children to believe in fairies, and the most delightful fairy-stories have been produced around this theme. Shakespeare's fairies in "A Midsummer Night's Dream" are unforgettable little creatures.

Alone in the heart of nature, in woods beside sparkling streams, or at the edge of the stormy sea, when our minds are detached from the problems involved in living in this world, we may become conscious of a joyous underlying life, definitely belonging to that particular location. The hidden consciousness, perhaps, in trees or flowers, touches us particularly, or at the edge of the waves we may contact a wild, joyous life which fills us with exhilaration. Many people who are not in any sense clairvoyant are conscious at times of the "fairy feeling," a very beautiful feeling, different from anything the outer life provides.

America's "gentle poet," Whittier, writes of the belief held by certain Red Indian tribes in unseen presences in the following words:

Sweetest of all child-like dreams  
In the simple Indian lore,

Still to me the legend seems  
Of the shapes that flit before.

Flitting, passing, seen and gone,  
Never reached nor found at rest,  
Baffling search but beckoning on  
To the Sunset of the Blest.

From the clefts of mountain rocks  
Through the dark or lowland firs,  
Flash the eyes and flow the looks  
Of the mystic vanishers.

Wistful, longing, through the green  
Twilight of the clustered pines  
In their faces, rarely seen,  
Beauty more than mortal shines.

That search for the hidden beauty is a call to the  
Kingdom of Heaven within us, waiting to be revealed; it  
is the real inspiration of all art, and is a phase of the  
search of the human soul for the Divine.

Fringed with gold their mantles flow  
On the slopes of westering knolls;  
In the wind they whisper low  
Of the sunset land of souls.

Doubt who may, O friend of mine,  
Thou and I have seen them too!  
On before, with beck and sign  
Still they glide and we pursue.

Thus the touch of the unseen comes in many ways  
into our life. Do we not owe it to our inner selves to be  
responsive to these gracious whispers, and to hold ourselves  
receptive to a deeper awareness?

M. R. WALKER

## REVIEWS

*The Gospel of Islam*, 1948, pp. 210; *The Gospel of China*, 1949, pp. 174; by Duncan Greenlees, M.A. (Oxon.), T. P. H., Adyar, price Rs. 5 each.

*The Gospel of Islam* is the first of the World Gospel Series which is planned to offer the essence of each of the world's great scriptures in a cheap and handy form. The author has a deep and living sympathy for each of the great religions, realizing the one Divine Source behind them all.

*The Gospel of Islam* is meant only as an introduction or guide-book to the Koran, and consists of passages from all parts of the Book, woven into a logical sequence in short sections, each on a certain topic. This method of removing phrases from their original context may be open to the objection that it is liable to disturb and distort the natural emphasis of the Holy Book itself. On the other hand it must be remembered that the author is not a propagandist, for or against, and the object of his labour, which has so obviously been a joyous and loving task, is to help break down the walls of ignorance and suspicion that keep us apart from one another,

and in this way to make a real contribution to world unity.

Some may find the bewildering variety of types a little irritating, but for the serious student this is a matter which may be turned to useful account. At the end of the book there is a list of correspondences with other great religions, and not only is this of interest to the student of comparative religion, but in itself it is a graphic demonstration of the common origin of all religions.

In the West, and particularly in England, there has been a definite trend towards the inclusion of the study of comparative religion in the approved syllabus of Religious Education in the state schools. To those local authorities bold enough and wise enough to realize the futility of a religious education which is merely propaganda for one religion, these little books may fill an urgent need and in any case the wise teacher, and the wise parent too, will see that such books are available to children in the school or home library.

*The Gospel of China*, the second of the series, is planned on the same lines, and shows with eloquent beauty the grandeur of the

Confucian way of Perfection to that undying Poise, which is to live in the Eternal.

W. C. K.

*The Reach of the Mind*, by J. B. Rhine, Faber, pp. 188, price 10s. 6d.

For a number of years experiments have been carried on in the field of Extra-sensory Perception (ESP) at the Duke University in U. S. A., by Dr. J. B. Rhine and his associates, and in this book Dr. Rhine adds to his already well-known works on the subject. He has described many scientifically controlled experiments, which have clearly shown significant results. There are a number of interesting illustrations in the book.

This research has as its objective the solving of the problem of man's relation to the physical world, and the work has proceeded steadily forward. The first step showed that mind-to-mind interaction occurs without a known physical medium; the second, that the mind could enter into an active cognitive relation with matter without the use of any known sensory-mechanical means; the third that this mental capacity is able to transcend space; the fourth that it is also able to transcend the time dimension (Precognition). The fifth advance was the discovery that there is a mental energy convertible into physical action, in

other words capable of producing a kinetic effect. After that there came the discovery that psychokinesis (PK) is non-physical, which is regarded as the sixth major step.

It has been seen that there is enough interrelation between ESP and PK to reduce those phenomena to a single basic process underlying both manifestations, designated by the Greek letter "psi". The Psi functions are found to be in the realm of higher level mental life and the conditions most favourable to them are similar to those required for the most delicately original and creative work in the arts. But those capacities are fundamental properties of the human mind as a whole and have to be recognized as a part of the integral human being.

This research and the results obtained from the experiments open up a vast new field of exploration, for it has been revealed that there is a capacity for acquiring knowledge that transcends the sensory functions. At last science is beginning to realize that the mind is a factor in its own right and the personal world of man is not centred completely in the organic functions of the material brain. This discovery of science that man is something more than a physical being gives support to the most basic and general of all religious doctrines, that man has a

spiritual nature. This research also offers a positive suggestion in favour of survival, although the question of immortality has not yet been accepted as proved scientifically. The author discusses the application of the knowledge being revealed by para-psychology in human relationships. There is to be recognized the significance of the inner life of the human mind and the social binding power of spiritual interrelations among men. Finally he asks the urgent question of whether we are willing to give the necessary priority to the human problem, in order to save us from the abuses of other great discoveries being made by science.

This book is a valuable contribution to the progress of scientific knowledge, which is moving slowly but gradually towards the Theosophical concept of man and his place in the Universe.

H. Z.

*The Arabs*, by Philip K. Hitti, Macmillan, pp. 200, price 10s. 6d.

The history of the Arabs is so closely interwoven with that of the Islamic faith that this book may well be studied as a companion volume to Mr. Greenlees' *Gospel of Islam*. It is closely written and gives in a clear and handy form a great deal of information which is unfamiliar to many of us. The political and

cultural changes are illustrated by eight maps.

The story falls into three phases. Beginning with pre-historic times, Professor Hitti traces the origins of the Arabs and Hebrews and gives an account of Muhammad and his mission. The second phase covers the spectacular rise of the Arabic power and the spread of its cultural influence and that of the Islamic religion, which by the eighth century A.D. extended from India to the Bay of Biscay and from China to the Nile. At that period the Arabs were the link between East and West in science, medicine, literature and art. Peoples of many races and types contributed to this "Arabic culture," for an Arab "was one who professed Islam and spoke and wrote the Arabic tongue, regardless of his racial affiliation".

After two or three centuries there came the third phase, that of decadence and rapid decline. The Arabic power was challenged by the Christians on the one side and the Mongols and Turks on the other, until, by the twelfth century, little remained of their great empire.

Will there be a fourth phase? Professor Hitti omits any mention of the work of Lawrence of Arabia, but the 1914 war saw the awakening, once more, of the Arabs. Today the Arabs and the great

Moslem peoples are significant factors in world affairs, especially in those connected with the Middle East.

This volume should prove of service to students of comparative religion and of ancient and modern history.

E. W. P.

*Life's Philosophy*, pp. 155; *Joyous Mysticism*, Part II; by Minocher K. Spencer, Spiritual Healing Centre, Coimbatore, India.

Though two questions "Who am I? and Why do I exist?" have obsessed men throughout the ages and brought to birth the various philosophies of the world, the whole substance of life's philosophy is to realize God. It is God alone who is worth living for. Happiness should not be the goal of life, but perfection of character which brings eternal bliss through union with God. Nor should there be rigid asceticism but rather a life of detachment and sincerity. This theme set forth in the author's introduction is carried throughout the first book. The author treats of the Greek systems of philosophy, the Greek mysteries, and Neoplatonism. He takes "a dip" into the philosophy of the New and Old Testaments, finally considering the philosophies of today and the near past. He treats of individuality and materialism, the need for optimism, the immanence of God,

the Philosophy of Religion, the Philosophy of Vedanta of the One Reality and *Māyā*, the delusion and illusion of the world. He sees the philosopher as a man of religion, especially so in India, and closes his book of philosophy with an ardent prayer of religious adoration.

*Joyous Mysticism*, Part II, opens with Chapter XV which deals with the Contribution of Theosophy. The author reviews the work of the Theosophical leaders from the time of Madame Blavatsky to our present President. Salient quotations are given from Theosophical works and *At the Feet of the Master* quoted at length. A brief sketch is given of the lives of such mystics as Sri Ramakrishna, Sadhu Sunder Singh, Mahatma Gandhi, St. Francis of Assisi, Sri Shankarāchārya, George Fox, Dr. Besant, Meister Eckhart, St. Theresa, Ignatius Loyal and John Ruysbroeck. C. Jinarājadasa's *Nature of Mysticism* is reviewed.

Through a long and thorny way, the mystic is seen as a pilgrim whose country of the soul is God. His spiritual joy transcends all human description. The author looks towards a new civilization in which the aspiration of each man shall be to realize God, through *bhakti*, *jñāna*, and *karma yoga*, the ancient fabric of Indian spirituality.

A. S. D.

## SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JULY 1950

### FINANCIAL STATEMENT

The following receipts from 1-1-1950 to 31-8-1950 are acknowledged with thanks:

| ANNUAL DUES AND ADMISSION FEES |         |           |     | Rs. A. P. |    |    |
|--------------------------------|---------|-----------|-----|-----------|----|----|
| The T.S. in South Africa       | 1949    | ...       |     | 242       | 8  | 0  |
| " " " England                  | 1949-50 | £25-16-11 | ... | 841       | 9  | 11 |
| " " " Portugal                 | 1948-49 | £14-14-6  | ... | 194       | 4  | 10 |
| " " " Mexico                   | "       | \$44.59   | ... | 209       | 7  | 0  |
| " " " Ireland                  | "       | £1-16-10  | ... | 24        | 4  | 9  |
| " " " Finland                  | "       | £9-0-0    | ... | 118       | 15 | 5  |
| " " " Ceylon, (Diploma Fees)   | "       | "         | ... | 10        | 0  | 0  |
| The Indian Section, T.S.       | 1948-49 | "         | ... | 1,080     | 0  | 0  |
|                                |         |           |     | 2,221     | 1  | 11 |

| DONATIONS (GENERAL)               |         |     |     |     |    |   |
|-----------------------------------|---------|-----|-----|-----|----|---|
| Mr. E. G. McLean, Canada          | \$12.00 | ... | ... | 51  | 0  | 0 |
| Belgaum Lodge, T.S.               | "       | ... | ... | 100 | 0  | 0 |
| Mr. B. D. Crimbas, Greece.        | £5-0-0  | ... | ... | 65  | 15 | 6 |
| Mr. P. S. Jivanna Rao, Coimbatore | "       | ... | ... | 10  | 0  | 0 |
|                                   |         |     |     | 226 | 15 | 6 |

| PRESIDENT'S TRAVELLING FUND         |         |     |     |     |    |   |
|-------------------------------------|---------|-----|-----|-----|----|---|
| Mr. Dhruvakumar S. Joshipura, Surat | "       | ... | ... | 5   | 0  | 0 |
| The T.S. in Scotland                | £4-1-0  | ... | ... | 58  | 11 | 0 |
| D.R.D., Adyar                       | "       | ... | ... | 25  | 0  | 0 |
| The T.S. in England                 | £50-0-0 | ... | ... | 680 | 15 | 0 |
|                                     |         |     |     | 744 | 10 | 0 |

| FAITHFUL SERVICE FUND |        |     |     |    |    |   |
|-----------------------|--------|-----|-----|----|----|---|
| The T.S. in England   | £1-1-0 | ... | ... | 19 | 14 | 0 |

## ADYAR BESANT COMMEMORATIVE FUND

|                                                      | Rs.   | A. | P. |
|------------------------------------------------------|-------|----|----|
| Mrs. Ratanbai A. Meher Homji, Bombay ...             | 51    | 0  | 0  |
| The T.S. in Australia \$71-16-5 ...                  | 954   | 0  | 6  |
| The T.S. in Denmark £84-17-5 ...                     | 460   | 2  | 2  |
| Mrs. Shakuntala Devi J. Singh, Adyar ...             | 50    | 0  | 0  |
| Some members of Bombay through Mr. S. J. Karaka ...  | 68    | 0  | 0  |
| Mr. K. C. Sutaria, Baroda ...                        | 500   | 0  | 0  |
| A Bombay member through Mr. C. Jinarajadasa ...      | 100   | 0  | 0  |
| Dr. (Mrs.) Sunanda Phansalkar, Banaras ...           | 25    | 0  | 0  |
| Mr. G. R. Phansalkar " ...                           | 25    | 0  | 0  |
| Srimati Sati Phansalkar " ...                        | 25    | 0  | 0  |
| Srimati Suman Phansalkar " ...                       | 25    | 0  | 0  |
| Mr. J. R. Phansalkar " ...                           | 25    | 0  | 0  |
| The T.S. in England \$1-14-0 ...                     | 22    | 7  | 4  |
| Mr. C. B. Mehta, Bombay, through Mr. H. K. Mehta ... | 111   | 0  | 0  |
| Mr. I. D. Dholakia, Hadala " ...                     | 75    | 0  | 0  |
| Mr. B. M. Desai, Surat " ...                         | 7     | 0  | 0  |
| Bombay Theosophical Federation ...                   | 250   | 0  | 0  |
| Srimati Anandamayi Advani, Adyar ...                 | 8     | 0  | 0  |
| Mr. Tony B. Sherwood, Bombay ...                     | 5     | 0  | 0  |
| Lady Buta Singh ...                                  | 50    | 0  | 0  |
| Mr. N. A. Naganathan, Madras ...                     | 250   | 0  | 0  |
| D. R. D., Adyar ...                                  | 25    | 0  | 0  |
| The T.S. in Portugal \$2-10-0 ...                    | 82    | 15 | 9  |
| The T.S. in Northern Ireland \$4-18-0 ...            | 61    | 5  | 9  |
| Miss Mary W. Graham, New Zealand ...                 | 10    | 0  | 0  |
| Anonymous ...                                        | 20    | 0  | 0  |
| Mr. P. S. Jivanna Rao, Coimbatore ...                | 10    | 0  | 0  |
| Mr. D. Ramiah Setti, Holenarsipur ...                | 4     | 0  | 0  |
| New Malden Lodge £8-8-0 ...                          | 41    | 9  | 0  |
| The T.S. in U.S.A. \$718.25 ...                      | 8,888 | 8  | 9  |
| Mr. Sten von Krusenstierna, Australia ...            | 140   | 0  | 0  |
|                                                      | 6,810 | 1  | 8  |

## ADYAR DAY FUND

|                                               |    |   |   |
|-----------------------------------------------|----|---|---|
| Mr. M. S. Ganesa Iyer, Karur ...              | 10 | 0 | 0 |
| Mr. C. R. Parthasarathi Iyengar, Chittoor ... | 40 | 0 | 0 |
| Mr. P. S. Jivanna Rao, Coimbatore ...         | 10 | 0 | 0 |
| Mrs. Ruth C. McMyler, Adyar ...               | 25 | 0 | 0 |
| Mrs. E. T. Ferrin, Adyar ...                  | 10 | 0 | 0 |
| Anonymous ...                                 | 10 | 0 | 0 |
| D. R. D., Adyar ...                           | 25 | 0 | 0 |

|                                                       | Rs. | A. | P. |
|-------------------------------------------------------|-----|----|----|
| Bangalore City Lodge, T.S. ...                        | 51  | 5  | 0  |
| Mysore Lodge, T.S. ...                                | 12  | 0  | 0  |
| The T.S. Lodge, Salem ...                             | 25  | 0  | 0  |
| The T.S. Lodge, Bowringpet ...                        | 10  | 0  | 0  |
| Sri Krishna Lodge, T.S. ...                           | 17  | 0  | 0  |
| Mrs. Viva J. Emmons, Adyar ...                        | 25  | 0  | 0  |
| Miss I. M. Prest, Australia ...                       | 20  | 0  | 0  |
| Mr. & Mrs. J. Sivasankara Sastri ...                  | 100 | 0  | 0  |
| Mr. P. R. Agarwal, Bankipore ...                      | 50  | 0  | 0  |
| The T.S. Lodge, Gwalior ...                           | 10  | 0  | 0  |
| Mr. M. G. Kanitkar ...                                | 50  | 0  | 0  |
| Mr. N. V. Thatte, Bombay ...                          | 1   | 0  | 0  |
| Mr. V. G. Trilokekar, Bombay ...                      | 2   | 4  | 0  |
| Kashi Tatwa Sabha, Banaras ...                        | 48  | 8  | 0  |
| Darbhangalodge, T.S. ...                              | 24  | 0  | 0  |
| The T.S. Lodge, Mysore ...                            | 5   | 10 | 0  |
| Rajpipla Lodge, T.S. ...                              | 40  | 0  | 0  |
| Mr. Baijnath Bhargava, Banaras ...                    | 10  | 0  | 0  |
| Mr. C. K. Mistri, through Mr. H. N. Patel, Avidha ... | 25  | 0  | 0  |
| The T.S. in Mexico \$80.00 ...                        | 141 | 1  | 8  |
| Mr. H. Lorimer, Canada ...                            | 42  | 7  | 0  |
| Andhra Circars Federation ...                         | 20  | 0  | 0  |
| Mr. B. M. Dhruva ...                                  | 25  | 0  | 0  |
|                                                       | 880 | 8  | 3  |

## VICE-PRESIDENT'S TRAVELLING FUND

|                              |     |    |   |
|------------------------------|-----|----|---|
| The T.S. in South Africa ... | 528 | 10 | 0 |
|------------------------------|-----|----|---|

## THE SCHOOL OF THE WISDOM

|                                                      |       |   |   |
|------------------------------------------------------|-------|---|---|
| The Theosophical World University, London, £100-0-0. | 1,828 | 7 | 6 |
| Merseyside Lodge, Liverpool, England £100-0-0.       | 1,819 | 9 | 8 |
|                                                      | 2,648 | 0 | 9 |

## THE T.S. DISPENSARY

|                     |    |   |   |
|---------------------|----|---|---|
| D. R. D., Adyar ... | 25 | 0 | 0 |
|---------------------|----|---|---|

for the Theosophical Society,

C. D. SHORES,

Hon. Treasurer

## THEOSOPHISTS AT WORK AROUND THE WORLD

*By the Recording Secretary*

### *The Annual General Report*

*The 74th Annual General Report of the Theosophical Society for 1949* is now printed and copies have been sent to all General Secretaries. It contains the Presidential Address given at the Convention held in Banaras in December 1949 and the Treasurer's Report. In addition it contains detailed reports of the activities of the individual Sections during the year ending 30th September 1949. The annual report of the Adyar Library is included, and also the minutes of the meetings of the General Council held during the Convention in December 1949.

The reports from the various Sections make very interesting reading and are a valuable record of the progress of the Society. All Section libraries should possess a copy, and Lodges would also find this a valuable and interesting addition to their libraries. This is the one book which summarizes our work throughout the world and in itself is evidence for the international character of our Society. It is stimulating to read of the work done by others, sometimes under great difficulties, and

the reports contain useful suggestions for work of various kinds.

The summary of statistics shows that in 1949 there were 41 active Sections and 5 active Presidential Agencies. We are unable to obtain contact at present with our members in some Sections such as Egypt, Bulgaria, Poland and Roumania, so that we cannot include them in our total membership. We hope that some day this contact may again be possible. For various reasons some countries which were previously functioning as Sections are now only Presidential Agencies. In contrast to this two new Presidential Agencies have been formed during the year, Pakistan and Northern Ireland. The total number of Lodges is 1,807, and the membership has increased from 82,748 to 88,088, a net gain of 5,340. The largest Section is still India with 7,062 members, followed by the United States of America, England and France.

The figures and reports we receive show that in a number of Sections there is a stabilizing process going on and a very definite increase in activities is taking place in many Sections. Austria and Germany seem to be

recovering from the effects of war, Brazil and Argentina have made a considerable advance in membership, while the Section in Indonesia is being re-built.

Copies of the *Report* are available to individual Lodges and members on application to the Recording Secretary's Office, at a cost of Rs. 8/- per copy.

### *Southern Africa*

The largest Convention in the history of the Section was held at Easter, Pretoria Lodge being the host. All Lodges were represented; over 100 of the 600 members were present. It was well organized by the General Secretary, Mrs. Eleanor Stakesby-Lewis, and the presence of the International Vice-President, Mr. Sidney A. Cook, and his wife, Dr. Jocelyn Cook, made the occasion a unique one in Southern Africa. Mr. Cook addressed members and the public, drawing a very good grade of cultured citizens as audience.

After Convention Mr. Cook proceeded to Johannesburg where he gave a public lecture at the Carlton Hotel when some 400 people were present. The former Mayor of Johannesburg presided at this lecture, through which the message of Theosophy was brought to the notice and appreciation of a representative gathering.

Mr. and Mrs. Cook also visited Lodges in Cape Town and Durban.

Miss Clara Codd, and Mr. Arnold Banks, a visitor from England, have also delivered lectures in this Section, and their work has been much appreciated.

### *Indonesia*

Mr. J. A. H. van Leeuwen has returned to Indonesia and has taken over his duties once more as Acting General Secretary. During his absence his brother Mr. A. J. H. van Leeuwen carried on the work.

### *Cuba*

This Section has published a monthly Bulletin of Theosophical Teachings, issued by the Propaganda Committee. The December 1949 number received at Adyar is well produced with an attractive cover. It includes translated articles by various Theosophical writers and lecturers.

### *Chile*

A very successful meeting with an attendance of 153 people and an excellent programme was held on White Lotus Day in Valparaiso. Some new Lodges are in process of formation in this Section.

### *Germany*

In the April number of the magazine *Adyar* it is reported that the membership continues to

increase. Several Lodges are issuing their own periodical newsletters.

The Adyar book-depot in Hamburg has been established for the purpose of better distribution of Theosophical books.

To commemorate the 75th year of the Society this Section will hold a Summer School in the forest at the side of the North-east Sea Canal, in the Peoples High School in Rendsburg, from July 10th to 15th.

#### New Zealand

The charter of a new Lodge at Rotorua was formally presented by Mr. Geoffrey Hodson on 17th February, Adyar Day.

#### United States of America

There has recently been added to Olcott the valuable private library left by Miss Mary K. Neff. This will be kept intact. Among the many volumes are original note-books as well as rare and out-of-print volumes. Miss Neff was for many years closely associated with Theosophical work.

Two new Lodges, Chattanooga and Nashville have recently been chartered in this Section.

#### Denmark

The Annual Convention of the Danish Section was held in Copenhagen in May. Herr J. H. Möller was re-elected General Secretary for a further term of office. It was resolved to continue to support

the Section magazine. The Convention included lectures and a social meeting.

#### Canadian Federation

Hermes Lodge had the pleasure recently of a visit from Miss Ann Kerr, who gave a public lecture in Vancouver; and also a talk to the members, when she showed some colour slides of the Headquarters at Wheaton.

Mercury Lodge, Edmonton, reports having moved into a new and convenient Lodge room.

A number of members from Hermes Lodge attended a Convention of the North-west Federation held on April 15th and 16th at Bellingham, Wash., U.S.A. Guest speakers were Miss Kerr and Miss Joy Mills, and a spirit of warm friendliness and mutual co-operation was prevalent throughout.

#### The Theosophical Society in Europe

A European Council meeting will be held at Arnhem from August 5th to 10th for official delegates and a few invitees including Young Theosophists and students from Dutch Universities.

Summer Schools will be held in different countries including Germany, France, Denmark and Wales. The European Federation of Young Theosophists will hold a camp at Huizen from August 10th to 15th.

## 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>             |
| 1895              | Sweden          | Herr Curt Berg                    | Östernalmstgatan 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 76, Amsterdam Z.               | <i>Theosophia.</i>                         |
| 1899              | France          | Dr. Paul Thorin                   | 4 Square Rapp, Paris VII                 | <i>La Vie Theosophique; Lotus Bleu.</i>    |
| 1902              | Italy           | Dr. Giuseppe Gasco                | Casella Postale 83, Savona               | <i>Alba Spirituale.</i>                    |
| 1902              | Germany         | Direktor Martin Boyken            | Rotbuchenstieg 40, (24a) Hamburg 39      | ...                                        |
| 1905              | Cuba            | Dr. Lorgio Vargas G.              | Calle Marcos Garcia 3, Sancti Spiritus   | <i>Revista Teosofica Cubana; Teosofia.</i> |
| 1907              | Hungary         | Miss Signe Rosvall                | Vironkatu 7 C, Helsinki                  | <i>Teosof.</i>                             |
| 1907              | Finland         | ...                               | ...                                      | ...                                        |
| 1908              | Russia          | ...                               | ...                                      | ...                                        |
| 1909              | Czechoslovakia* | Pan Miloslav Lzicka               | Praha VIII—Za strelnici 633              | ...                                        |
| 1909              | Southern Africa | Mrs. Eleanor Stakesby-Lewis       | Box 868, 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 Bassi             | 79 Route de Drize, Troinex, Geneva       | <i>Ex Oriente Lux.</i>                     |
| 1911              | Belgium         | Mademoiselle Serge Brisy          | 37 Rue J. B. Meunier, Bruxelles          | <i>L'Action Theosophique.</i>              |
| 1912              | Indonesia       | Mr. J. A. H. van Leeuwen (acting) | Djalan Banda no. 9, Bandoeng, Java       | ...                                        |
| 1912              | Burma           | U. Po Lat                         | No. 102, 49th Street, Rangoon            | ...                                        |
| 1912              | Austria         | Herr F. Schletter                 | Bürgergasse 22, 4 Stg. 18, Vienna X      | <i>Adyar.</i>                              |
| 1918              | 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, Eira                                       | ...<br>Theosophy in Ireland.         |
| 1919 | Mexico             | Señor Adolfo de la Peña Gil.   | Iturbide 28, Mexico D. F.                                                  | ...<br>Boletín Mexicana; Dharmma.    |
| 1919 | Canada             | Lt.-Col. E. L. Thomson, D.S.O. | 52 Isabella Street, Toronto 6, Ont.                                        | ...<br>The Canadian Theosophist.     |
| 1920 | Argentina          | Señor José M. Olivares         | Sarmiento 2478, Buenos Aires                                               | ...<br>Revista Teosófica; Evolución. |
| 1920 | Chile              | Sra. Teresa de Rizzo,          | Casilla 604, Valparaíso                                                    | ...<br>Fraternidad.                  |
| 1920 | Brazil             | Tenente Armando Sales          | Rua Sao Bento 38, 1º andar, Sao Paulo...                                   | ...<br>O Teosofista.                 |
| 1920 | Bulgaria           | Greter Fells                   | Ingolfstr. 22, Reykjavik                                                   | ...<br>Gangleri.                     |
| 1921 | Iceland            | ...                            | ...                                                                        | ...                                  |
| 1921 | Spain              | Dr. Dello Nobre Santos         | Rua Passos Manuel, No. 20-cave, Lisbon.                                    | ...<br>Oeiris.                       |
| 1921 | Portugal           | Miss E. Claudia Owen           | 10 Park Place, Cardiff                                                     | ...<br>Theosophical News and Notes.  |
| 1923 | Wales              | ...                            | ...                                                                        | ...                                  |
| 1923 | Poland             | Señor Luis Sarthou             | Palacio Diaz, 18 de Julio 1333, Montevideo                                 | ...<br>Revista Teosófica Uruguayana. |
| 1925 | Uruguay            | Señora Esperanza C. Hopgood    | Apartado No. 3, San Juan                                                   | ...<br>Heraldo Teosófico.            |
| 1925 | Puerto Rico        | ...                            | ...                                                                        | ...                                  |
| 1925 | Rumania            | ...                            | ...                                                                        | ...                                  |
| 1925 | Yugoslavia         | N. K. Choksy, Esq., K. C.      | Roohanara, 54 Turret Road, Colombo                                         | ...<br>Theosophical Deltion.         |
| 1926 | Ceylon             | Monsieur Kimon Frinaris        | 3D September Str., No. 53B III Floor, Athens                               | ...<br>Teosofia.                     |
| 1928 | Greece             | Señor José B. Acuña            | P. O. Box 797, San José, Costa Rica                                        | ...<br>The Lotus.                    |
| 1929 | Central America    | ...                            | ...                                                                        | ...<br>Revista Teosófica; Boletín.   |
| 1929 | Paraguay           | Señor Jorge Torres Ugarriza.   | Apartado No. 2718, Lima                                                    | ...<br>Saurabh                       |
| 1929 | Peru               | Mr. Domingo C. Argente         | 89 Havana, Sta. Ana, Manila                                                | ...<br>Theosophical News.            |
| 1933 | Philippines        | Señor Ramón Martines           | Apartado No. 539, Bogotá                                                   | ...                                  |
| 1937 | Colombia           | Mr. Dwarkadas Morari Shah      | P. O. Box 142, Zanzibar                                                    | ...                                  |
| 1947 | British E. Africa. | Jamshed Nusserwanji, Esq.      | P. O. Box 271, Karachi                                                     | ...                                  |
| 1948 | Pakistan           | Mrs. Hilda B. Moorhead         | P. O. Box 763, Singapore                                                   | ...                                  |
| 1948 | Malaya and Siam    | Dr. Hugh Shearman              | 18 Brookhill Ave., Belfast                                                 | ...                                  |
| 1949 | Northern Ireland   | Señor F. Iborra Muñoz          | c/o Grace y Cia., (Ecuador) S. A. Com-<br>ercial, P. O. Box 186, Guayaquil | ...                                  |
| 1950 | Ecuador            | ...                            | ...                                                                        | ...                                  |

\* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voortarweg 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: *Okot-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. Phan-Ngoc-Da, 35 rue Colonel Grimaud, Saigon.



## THE THEOSOPHIST ON THE WATCH-TOWER

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

IN many Lodges of the Society the work is seriously handicapped because a member is elected as President year after year. A striking illustration of this is what happened many years ago in the Lodge at Harrogate, England. In the early days from 1890 onwards when Theosophy was trying to establish itself in the north of England, a devoted member was the late Mr. Alfred Hodgson-Smith. When his business was over for the week he travelled every Saturday evening to nearby towns, always with a bag of books and pamphlets. Even if he was not the lecturer he always had literature for sale to the public. As the result of his deep devotion the Harrogate Lodge was established. Year after year he was naturally elected the President, as the most worthy member not only for his devotion but also for a wide learning in Theosophy and general science. But it was obvious that this went on too long, and then some curious hidden aspect of his nature manifested itself and he desired to die as the Lodge President. He did so die as President, but in the meantime the Lodge had been severely handicapped,

because for many years he had not been able to attend the Lodge.

It often happens in India that a member is elected President of a Lodge because he is one of the most distinguished members of the community. Year after year he is re-elected, and for all practical purposes he blocks the way for other members to give their contribution to the Lodge as President. Sometimes such a Lodge President is merely nominal, but the members feel he would be hurt if not re-elected. This is a completely wrong attitude of members, if they truly understand their responsibility to a Theosophical Lodge. So often the blame is on the members themselves, when there are capable members but who are too diffident and think they ought not to undertake such an office.

It is not that a Lodge President needs such high executive ability; he needs rather the faculty to inspire others to be more devoted to the common cause, and sometimes a member who is neither a deep student nor a good lecturer can be an excellent President, inspiring others to be the lecturers and organizers.

It is to prevent this perpetuation of a President by re-election year after year, to the detriment of the progress of a Lodge, that in 1922 when Dr. Besant was in Sydney and there was a breaking away from the old Sydney Lodge (now the Independent Theosophical Society), which for long years had the late Mr. T. H. Martyn as President, she advised the newly organized Blavatsky Lodge to pass a rule that no one should hold office as President for more than two years, with a period of at least one year intervening before he could be a candidate for re-election.

Similarly, it sometimes happens that a Section will go on year after year electing the same member as General Secretary and the head of the Section work. The office of a

General Secretary is very arduous and is practically a full-time job in the case of the larger Sections, and not infrequently more than eight hours a day have to be devoted to the work. To serve as General Secretary is often an act of sacrifice. In addition, the General Secretary has often to make tours, so that unless he has devoted helpers in the Society's work he is tied down to his desk and not able to come into contact with the principal Lodges.

In the case referred to above, Mr. Martyn was a most able organizer and the strength of the Australian Section for many years was due to his business ability. But there came a time when an innate Protestant feeling in him made him, in spite of being a devoted Theosophist, a violent opponent of the young Liberal Catholic Church which was beginning its work in Sydney. This opposition transformed itself into an acute persecution, which I witnessed when I arrived in Sydney in 1922. Naturally, a large body of members was for all purposes "followers" of Mr. Martyn, and were influenced by all that he thought and said. Therefore when Mr. Martyn began expressing violence against Theosophists who were members of the Liberal Catholic Church, his following imitated him, and a serious situation developed, which meant that a large body of the old Sydney Lodge had to form themselves into the new Blavatsky Lodge. In doing so they had to make a sacrifice of an eight-storey building that had been erected as the result of the donations of several generations of members of the Society. This building, known as King's Hall, had a large auditorium for lectures and many apartments. But the sacrifice was made and a new building, Adyar Hall, was erected.

At the moment in one Section a General Secretary has been elected for over twenty years, because he is utterly devoted and can inspire a large number of members.

Nevertheless, recently a large number of Lodges have violently disagreed from his policies and the Section has been rent in twain. Naturally, when an opposition or even a neutral candidate is proposed in the yearly election, the large following of the General Secretary stands solidly behind to re-elect him.

Perhaps in some ways it would be miraculous if the whole membership of a Section were united in the support of one individual as General Secretary. However, the miracle has often happened and such a Section is fortunate.

It is a matter for careful consideration by every Lodge and Section officer when they should make way for another. A true leader does not only lead, but he also trains others to "step into his shoes," should sickness, death or other circumstance suddenly remove him from the work.

\* \* \* \*

There is a very subtle relation between ambition and altruism. In that priceless manual *Light on the Path* this is pointed out, and the first rule for one who means to tread "the Way" is given as "Kill out Ambition". It is so easy to believe that one is only altruistic and full of philanthropy, when there is actually deep in one's nature, perhaps not even recognized, the driving force of ambition.

Perhaps the most signal instance of this is Napoleon, for though he conquered country after country on the mainland of Europe, he had a great dream, which was to create the United States of Europe. He said: "We need a European legal code, a European court of appeal, a unified coinage, a common system of weights and measures. The same law must run throughout Europe. I shall fuse all the nations into one." His plan was to weld all the nations into a union within which there would be no customs

barriers, which would have one common system of weights and measures (this was achieved with the metric system and the kilogram), and one system of law. He achieved the last dream with his "Code Napoleon," which is the basis of the laws of most countries of Europe, except England. It was Napoleon's charge against England that she stood out from this great dream of what he termed the United States of Europe. Of course this new organization was to be strictly under his direction, and it was there that he met opposition from England. Finally, as we know, his overweening ambition ended in all the nations rising up against him, taking all power from him, and exiling him to St. Helena. All the same, it is to be noted that it was he who first dreamt of a United States of Europe, a dream which is slowly coming to realization within the last three years, when twelve nations of Europe have linked together to evolve a scheme for common dealings in commerce, tariffs, etc. In this dream England is playing a leading part under the inspiration of Winston Churchill.

It is a subtle and most difficult task to make a distinction between altruism and the ambition to direct everything according to one's dreams, subordinating others to one's will. Probably many lives may sometimes need to be spent, with disaster after disaster to the schemes of ambition, till the soul learns to create schemes for the welfare of the world, from which he can at any moment utterly isolate himself and transfer the scheme to the direction of others.

\* \* \* \*

With a great flourish of trumpets the Roman Catholic Church has announced that it will allow Roman Catholics to discuss religious problems with other Christians. Under certain conditions Catholics may join other Christians in prayers, provided the prayers

Who or Which?

are officially approved by the Catholic hierarchy. In the case of the "Lord's Prayer," sacred to and repeated by all Christians of every denomination—for it occurs in two of the Gospels and is said to have been given by Christ Himself—the words used must be "Our Father *who* art in heaven," and not "Our Father *which* art in heaven".

Of course the Greek word in the Gospels is *who*. Jesus Christ spoke Aramaic, not Greek, and what we have in the Gospels is a record of His sayings, translated generations after into Greek. However, even in Aramaic, He would have said "Our Father *who* art in heaven". Why "*which* art in heaven"? This is the version used by the Church of England (Episcopalian in the United States). When the Bible was translated into English by the Christian divines appointed by King James I of England, "*which*" was often used for "*who*," though somewhat pedantic. In Tyndale's Bible of 1526, we have the quaint "Thanks be to God, *which* hath given us the victory". Impossible for us today as "He had nine wives, all which he cast off successively," in an old writer. When Tyndale published his *English New Testament* a certain Bishop Tunstall (the division between the Anglican and Roman churches had not then taken place) publicly burnt every copy he could collect of Tyndale's translation. Even today the Catholic Church prohibits its laity from reading, not only the *Old Testament*, but also the *New*.

But if a Church of England member is present at the joint prayers, and says what he has repeated from childhood, "Our Father *which* art in heaven," will God ignore his prayer and take note only of those who said "*who* art in heaven"?

This particular action of the Roman Church is what is known in business as "window dressing". All who have observed the doings of the Roman Catholics, from

His Holiness the Pope down to the most uncultured Catholic priest, know that the tight grip which that Church has on its faithful is never going to be relaxed. That Church is a wonderful organization to hold and retain power. When Copernicus proclaimed his teaching that the Earth goes round the Sun, not the Sun round the Earth, as the Church had taught, his teaching was formally banned by the Pope in 1615 though Pope Clement VII (1523-1534) accepted it. The ban was removed only in 1822, and from then the teaching of Copernicus could be taught in Catholic Colleges—200 years after its discovery! Why? All educated Christians were beginning to accept Copernicus by 1822 (one reason for the burning of Bruno was that he taught Copernicus' theory), but Rome did not propose any deviation from its official doctrines, till Rome realized that it was foolish to deny it.

It has been gravely prophesied that when presently the majority of Christians believe in Reincarnation, the Roman Church will turn round and say, "Of course we knew it all the time; but we thought it better for you (and for us) that you should not know it."

\* \* \* \*

The individual whom Professor Marcault well styled "The Maha Humbug" has sent me a communication signed "Maha Chohan Kut Humi Lal Singh". His letter was posted from Switzerland, though inside the letter is headed from New York City, December 25th, with no further indication of his address. He still claims to be a Prince, a Tartar, Koot Hoomi Lal Singh and the Maha Chohan. This individual holds me responsible for creating evil forces for him and for the fact that many have written to him denouncing his claims. He states that because of my actions "you are in London, pinned to bed through illness. Your chakras are

The "Maha  
Humbug"

disrupted and your vital organs can no longer stand the strain of your unwholesome mental mechanism"! On December 25th when he wrote, I was in Banaras, plunged in the work of the Theosophical Convention. We certainly must consider this individual unbalanced, as he asks me to see him "face to face" but gives me no address.

This same individual, still signing himself Maha Chohan Kut Humi Lal Singh, Regent of the Aghartha, Prince Om Cherenzi Lind, has written to me from Paris a long letter dated June 22nd. His note-paper bears the designation "The minor vehicle of the Great White Brotherhood". He accuses Professor Marcault and myself of vilifying him. The police in Rome escorted him out of Italy into Switzerland, where he and his chief disciple (who before interviewed me in Rome) were in some concentration camp for a while. But this individual claims he was not escorted by the police, but had asked for his passport to travel freely out of Italy. As I was notified soon after by his chief disciple, a Belgian, Roger Lievens, calling himself Rinchen Khai Dub, the disciple finally disowned his master, no longer accepting his claims. At the same time, this disciple has now set up for himself under a Tibetan name in France at Nice. So it is evident if anyone goes on reiterating occult claims, a certain number of people will accept him at his "face value".

Two individuals have to be added to the "Crazy File". One hails from Sumatra, and makes the usual claims to be "the one and only" revealer of the purposes of the Almighty. The other is a young man in Australia who prefixes to his name "Arhat".

O. JINARAJADASA

## LETTERS OF H.P.B.

(Continued from p. 85)

"CHRESTOS" is a word identical with "Onnofre" (one of the names of Osiris); it means also a divine essence, compassion, or love. All the most ancient philosophies are proving that this "essence" meant the immortal Spirit—the spark of the infinite ocean without beginning, called God, a spark separated from the Divine for each human being at his birth, that it may overshadow him during all his earthly life; and after the death of the body, either to blend with the soul ("perispit") to make him immortal, or—if the man was a beast during all his life—to break the spiritual thread uniting the animal soul—the individual intellectuality—to the immortal spirit, leaving the animal entity at the mercy of elements constituting its subjective being; after that, according to the law of "perpetuum mobile" the soul or ego of the former man has unavoidably with time to dissolve, "être annihilée".

Just this, our immortal spirit is and always was called Chrestos or Christos. Have we really to believe with Dr. Müller—the Bishop orator here—that during Christ's (Jesus) stay on earth and not in Heaven, that there was no God in the whole universe? That the invisible world was empty and left without a ruler, like France during the periods of anarchy? It is the question of pure logic, "to be or not to be" of Hamlet. Either the *whole* essence of Divinity was concentrated in Christ—then Müller is right

and there was nowhere another God—or only a part of the Universal Great Spirit descended into Jesus—then we Theosophists are right. The Spirit of Light was incarnate in Christ, but it was not the first, nor the last time, since the beginning of the world; for in essence this Spirit was identical with the immortal Spirit of every man, with this difference only, that all other men were more or less sinful and Jesus was not. He was the chosen one of the Divine Spirit, who descended into Him, instead of overshadowing him from a somewhat greater or lesser distance. It descended to redeem the human race, or rather, to redeem the forthcoming generations of men, who have forgotten other Saviours who have appeared in other times and in other countries.

I fully realize that all that I say will seem to you a pure *heresy*. But Nika also regarded as heresy what he heard from father Kiriak. My "host"<sup>1</sup> has the same reverence for "Jesus of Nazareth" as for Gautama of Kapilawastu. But he does not look on either of them as Gods; he regards them both as perfect mortals; and he worships the spirit of Christ as well as the spirit of Buddha, knowing both are identical, both are parts of the One Great Divinity.

All the rest—dogmas and rules—are purely human. If we behave as behaved Christ and Buddha when they were incarnated as two mortal men—and we every one of us can become like Christ or Buddha—we would be in union with or blended with the Christ-Buddha principle in us, with our immortal spirit; but of course only after the death of our sinful body; hence how can we with a beastly "gueule" crave and push ourselves into paradise in this life?

<sup>1</sup> Perhaps a "blind," so as not to give the name of her Master.

Be charitable, do not accuse me of sacrilege. Perhaps I am deviating from the church and human religion, but as far as my weak understanding goes, I am not sinning against the Holy Truth Divine.

I repeat that I use the word "Buddha" in its abstract sense, which means "the divine or God-principle of Wisdom," not taking into account either the man Jesus or the man Gautama, prince of Kapilawastu.

About "peisah" in the Bible I will not speak any more. These "peisah" have caused so much trouble. Perhaps the learned chronologists will not accept at once the teaching, but the future discoverers in the learned world will prove soon that the Monotheism of the Jews is very slightly older than our Christian era. And Jehova was born at the same time as the Massoretski bluff, and was firmly established not earlier than the IV C[entury]. It is clear that out of the four letters JHVH, which can be found in all manuscripts *before* the Massor manuscript, it was possible for the Massor Jews to make Johiva and Jehavha and what-not, according to their taste and need. The letters of Massoretski man were discovered only in the last century before Christianity.

Of course the Jews and their forefathers existed even before Ezra, the author of the Old Testament, but as a nation they were unknown to any of the learned philosophers or writers. They may have been Hiksos—king-shepherds of the Faraos—or they were called Phoeniceans or Syrians; but they were called neither Judeyahs nor Jews until 150 before Chr. and they were never under the Babylonian yoke.

In Cochin, quite near to Madras, there is a colony of Jews established there before the Chr. era. They have all their papers and documents, and the Moise Bible, but this Bible is in no respect like the real Bible, but rather like a

Samaritanean one. They have also their idols and even the copper snake of Moïse, the Nehosh, which is worshipped by them. And not one learned man knows anything about this colony; only some of the people belonging to the Sat-Bhai society are associating themselves with some of the Kabbalists. Their papers and charters have been given to them by the Kings of Travancore 400 years after the death of Gautama Buddha, that is, in 200 B. C. They can prove their origin and they prefer to call themselves Fenicians. They also prove that the spirit of their fathers' faith and Moïse is the purest among them. All are marrying among themselves and never mix with the "heathens".

## II

29/10.

Now let us talk about the individual God, "Dieu personnel ou anthropomorphe". You say, and reproach me for the fact, that I do not believe that the "Great Essence" can be "interested" in me. Let us talk it over. If we have to say all, let us say it. I shall play plainly.

Who is teaching us, and has taught, about an anthropomorphic existence of God—meaning God's possessing purely human attributes and qualities—about God being good, just, omniscient and all-forgiving? The *Religions* of all times and all countries. From the very beginning of the world it has always been full of all kinds of religions—fruits of human and purely physiological imagination. Everywhere on the hills, as in the valleys, God or the gods were praised in all times; in all times earnest prayers and entreaties have been sent upwards. Religions are spread to all corners of the earthly globe. If religion—as it is told to us by the priests—is the mother of virtue and happiness, they should reign everywhere where there is

religion, especially the Christian one. But is it so? Look round you; gaze at the Danube countries and Asia where the cross is struggling with the crescent; the so-called *Truth* with idolatry and ignorance. Is it possible that a God of Truth would pay more attention or help more the Christians than the Turks? Compare the statistics of crimes and sex perversions, of sin and abomination in Christian countries with the heathen ones. For 100 crimes in Chr. cities you will find not even one among heathen nations.

(To be continued)

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It was never the intention of the Occultists really to conceal what they have been writing from the earnest determined students, but rather to lock up their information for safety's sake, in a secure safe box, the key to which is intuition.

K. H.

## INTERNATIONAL CO-OPERATION, THE TREND OF HUMAN EVOLUTION

*Message to the Executive Council of the European  
Federation, meeting at Arnhem, Holland,  
August 5-10, 1950*

By C. JINARĀJADĀSA, President

THE world, from the standpoint of its true development is in a very difficult position. Little by little in the course of the last two centuries civilization has developed the idea of a certain inter-relation between the cultures of the peoples. We term this "Internationalism". Internationalism does not in any way conflict with the purest form of patriotism, because it is possible for one to love one's country and sacrifice for it, yet at the same time to have a clear recognition of the interdependence of all the nations of the world.

This interdependence has been most marked in the domain of Science. All the scientists of the world make one band of investigators who share their knowledge with each other. In the premier scientific magazine in English, *Nature*, every week there appear communications concerning experiments and discoveries from scientists in all the countries of the world. Till about three years ago

there were also some communications from Russian scientists. It is only by the closest collaboration of scientists in all the countries that there is real progress.

Comparatively speaking, both India and Japan came fairly recently into the domain of modern Science. With the discoveries of two Indian scientists, Meghna Saha regarding the temperature of stars, and Raman regarding the inner structure of molecules, additional knowledge was at once incorporated into World Science. Similarly, it was a scientist of Japan, Noguchi, who discovered the bacillus of yellow fever and made an antitoxin, and just lately a Japanese scientist, Yukawa, who later became naturalized as an American citizen, has contributed fundamental knowledge in the domain of physics. In physics, mathematics and medicine international co-operation has been most pronounced and has led the world to new fields of discovery.

But a complete reversion from this trend of human evolution was manifested, first in Germany. We all know what we owe to the great scientists, philosophers and orientalists of Germany for a high degree of knowledge in every form. Fifty years ago when I was studying at Cambridge in the various departments of Law and Sanskrit the most competent authorities were always Germans. There was a time when there was hardly a young scientist in physics and chemistry who did not go to Germany. It was well known that many doctors went to Vienna to see the latest developments in technique in certain aspects of surgery.

But with Hitlerism all this was changed. He struck the note which was briefly termed by one party of Irish nationalists as "Sinn Fein" or "we ourselves," meaning that that party alone was the only dependable party to achieve Irish nationalism. Similarly Germany struck the

note "we ourselves," and every type of international thought and feeling was barred. Little by little the most international organization, our Theosophical Society, was banned, as Hitlerism did not want the Germans to look outside the limits of Germany, as if the rest of the world had any kind of contribution to make.

This action was imitated later by the Italians, and similarly the Italian idea of "we ourselves" under Mussolini banned the Theosophical Movement. The latest example is in Russia, and in all the countries of western Europe which look to Russia as the leader. Russia during the last few years has proclaimed a ban on any kind of international co-operation with scientists outside Russia. Russia has gone so far as to proclaim that all non-Russian Science is "capitalistic Science," and therefore completely erroneous. During recent years under Marshal Stalin, scientists, mathematicians and botanists have all been ordered to renounce any profession of faith in whatever was achieved by other countries, and strictly ordered to proclaim that what was and is being achieved by Russia in these fields is the only true knowledge. Hence, no Russian, unless secretly he listens-in to the radio, can get to know what the outside world is like.

All these movements of "we ourselves" is completely against the trend of human evolution, and sooner or later there is bound to be an upheaval everywhere, as was the case in Germany and in Japan. The spirit of Internationalism is the great wave of evolution, and no single nation can stand in its way.

But what is to be done in the matter? If the Theosophical Movement is barred in all the countries behind "the iron curtain" there is nothing we can do from outside that curtain. I see nothing except to rely upon the power of thought. Those of us, who live in countries where thought

is free and the individual has not been regimented by the order of an oligarchy as to how to behave in all ways of thought, feeling and action, must more than ever intensify our sense of World Brotherhood. One essential part of this intensification is that we as individual Theosophists in Lodges and in Sections should be linked together more closely than ever before. If there are dissensions in our midst (none of them can be over essential Truths, but only in the manner of applying those Truths), our forcefulness for the helping of the world is diminished.

We Theosophists are very much like the end of a spear made of a hardened metal. The spear may be several feet in length, but it is not effective to do its work unless there is a spearhead of a hardened and pointed metal. Similarly, we may be only a few ten thousands of Theosophists in the world, but if we think rightly and pledge ourselves to our ideals, the force of our thoughts fills the atmosphere of the mental world, in the same way that at the moment the invisible atmosphere is filled by electronic waves from several hundred radio emitting stations.

The Elder Brothers who founded the Society gave clearly as our objective that of making the nucleus of a Universal Brotherhood. We must devote ourselves to making smaller nuclei in each country, and see that each of them is united and concentrated in its action, both of the study of the Divine Wisdom and of its application to the problems of mankind.

C. JINARAJADASA

## THE THEOSOPHICAL SOCIETY AND THE WORLD-CRISIS<sup>1</sup>

By K. P. MUKERJI, M.A., B.L., D.PHIL. (HEIDELBERG)

THE world is in a sorry mess: we live in a confused and confounded world. The products and by-products of modern civilization are boiling in a melting-pot. How much of these will disappear as results of conflicts and wars, and what part of these will remain as a residue in the crucible of time, no one can prophesy; but this much can be said without fear of contradiction that, if civilization is to survive, and if humanity is not to be wiped off, those gigantic practical jokes, the world wars, cannot be permitted to be repeated.

We are still suffering from the aftermaths of the second world war. What a devastating war it has been! Hundreds of thousands of people maimed, mangled, mutilated and murdered; not even women and children have been spared, not even the civil population has been safe. Today in Europe we find people living in abject poverty and want, people who have lost their property, their relatives, and their hopes. Even those of us who were away from the direct theatres of war feel that we have lost our moral moorings and that we are about to lose our souls. This is a disaster of the first magnitude.

Tragic as all this is, it is not as tragic as the actual crisis. I obviously differentiate between a calamity

<sup>1</sup> A Lecture delivered on December 28, 1949, during the Support Convention at Adyar.

and a crisis, and let me illustrate it with a homely example. In a family, if a member falls ill it is a sad thing; if, as a result, that member dies it becomes a tragedy no doubt, but still the rest of the family continue to live a corporate life. But if, on the other hand, the father and the mother of the family become so convinced about the justness of each other's opposing points of view that they decide to be divorced, then the family and the home break up, then there arises a crisis. Such a crisis has arisen for humanity as a whole, as a result of the clash of two ideologies, namely, Democracy and Communism. The votaries of Democracy think that whatever they have been preaching and doing since the first French Revolution is absolutely correct; the apologists of Communism think that whatever has happened in Russia since the revolution of 1917 is all justifiable and beneficial. There is much good in Democracy—who can deny the advantage of popular rights and individual liberties? There is much good in Communism—who can deny the equity of economic equality and the raising of the standard of living of the common man? Yet democratic liberalism (on the basis of *laissez-faire*) does not satisfy the problems of the hungry millions, and on the other side the regimented *freedom from want* does not counteract the disadvantages of *want of freedom*. In a word, in spite of the merits of the two ideologies, each has its defects. The votaries of each suffer from the fault of being blind to the defects of their own pet system.

We political scientists are asked to explain how this lop-sidedness made its appearance in the social outlook. So far as I know a misconceived social philosophy (the social contrast theory) and an equally misconceived and misguided physical science were responsible for this. According to the former, primitive men all of a sudden (by a

jump, as it were) made an agreement among themselves and brought into being the State, and private associations exist only so far as they are tolerated by the State authority which is supreme, indivisible, universal and legally omnipotent. Now this is a wrong view of social evolution; for it rather followed the order of family—class—communities with private associations; and at a comparatively late stage of social evolution the necessity was felt for an agent of the community which would maintain harmony among individuals and groups, *i.e.*, the State, and therefore the State is the *managing director* of the community and not the community itself; its functions are strictly limited by the terms of its commission. All this however is comparatively little known, and the intellectual atmosphere of the average educated man is still surcharged with the Hobbesian scheme of society.

Equally misconceived was physical science till the appearance (in the beginning of the twentieth century) of Rutherford, Planck, Heisenberg, Einstein and others. Up to the nineteenth century, however, science, based on the mechanomorphic, Newtonian mathematics, tried to explain the universe as a mechanical contrivance guided by the laws of nuts, bolts, screws and parallelogram of forces. These archaic ideas still linger in the memory of the average educated man as *scientific*, though the greatest physicists like Eddington, Jeans and others have been saying that they pursued "matter" upto the protons and electrons and there lost it, and are seeing visions of a mysterious *universe of mind*. But materialism denies the mystery of life-force and emphasizes only the *economic interests* in social behaviour.

This is definitely the wrong approach. Man, in spite of his lower urges, is *potentially* a God and in essence a metaphysical being, because every man is longing for the

Good, the Shivahood, the Godhead, even though the conception of what is good differs from man to man. Even a seasoned materialist has to admit it; otherwise how can we explain his effort to improve society? Why, for instance, did Marx suffer so much privation if he did not believe that the existing social order of his time was bad, and further that some other order of society was good or better? Now, if this *goodness of our inner being* is accepted, we have got to show respect to human personality and to create conditions under which it can thrive and grow. But the growth of personality, however, is not inimical to man's sociality. Indeed as a member of multifarious associations, discharging duties and enjoying rights, does an individual develop into a *socially integrated personality*, a perfect personality of the Buddha. None is an absolute *individualist* or an absolute *socialist*. The over-dramatization of individuality and of sociality in life is the most dangerous defect of modern social and political movements and ideologies.

Broadly speaking, these defects centre round the view which emphasizes one and only one of the two inextricable aspects of human life, namely, the *individual* or the *institutional*. The world-crisis in a sense centres round a mad and blind struggle between the individual and organizational sides of life. The *creative* and *corporate* aspects of man are, as it were, at war with each other, and in the fury and rage of struggle will not see that their interests are *not antagonistic* but complimentary.

The liberal emphasis on personality is as important for man as the socialist doctrine of communality—indeed personality cannot grow in a social vacuum; it is a plant which can grow only in a benevolent social *ETHOS*. For the proper growth of man, therefore, both freedom and association are needed. *Freedom without brotherly unity is a chaos; unity without freedom is slavery. Freedom in unity*

is the progressive and enlightened way. What is needed in life is a synthesis of the principles of *unity* and *freedom*. Such an understanding alone can teach us the way to avoid the world-crisis.

If this analysis is correct, it will be obvious that the Theosophical Society is in a specially advantageous position to bring about this synthesis, for its aims and objects are really based on the recognition of such a synthesis. They are, as we know, the ideals of Universal Brotherhood (which emphasizes the corporate aspect of life) based however on the principle of individual freedom of thought and action (which emphasizes the creative aspect of life).

How can we translate this synthetic ideal into the field of world-politics?—that is the important question for us today. Obviously, there are aspects of life which are suitable for *regimentation* and regulation, and there are aspects of life which thrive and grow under conditions of freedom. I submit that those aspects of our life which we call higher, *i.e.*, the *spiritual*, *emotional* and *artistic* aspects, should enjoy maximum freedom from governmental interference. There may be collaboration among artists, poets and philosophers, but no superimposition of any coercive agency. Thus there may be centres of international religion, art and sympathies built upon a voluntary basis. Indeed such institutions of freedom are essentially necessary for supplying the freshness of life to the civilization of the future, and in this respect the Theosophical Society and its members at Adyar have indeed given a very good lead by opening up such international centres of art and philosophy as Kalākshetra and the School of the Wisdom. In my dreams I see visions of these eventually expanded into an international Theosophical University which will cater to the spiritual, moral and aesthetic needs of all humanity.

Then there is the other aspect of life which we usually associate with our mundane wants—food, health, clothing, housing, transport, migration, etc. These are things which should come under the immediate control of international bodies, which should eventually result in a world-government (on which I expect to present a booklet at the next Convention).

It is however not enough that a few of us who have the gift of writing and talking should lecture and publish books; it is necessary that each one of us should feel that he is an integral part of the universal whole and therefore every man is his brother; it is necessary that each one of us should so behave as to make every other man feel that he is our brother, and further, each day, each one of us should perform at least one act of love and charity which will go to further the cause of Universal Brotherhood and international harmony.

If we do so, then we shall surely usher in a dawn in which Humanity will be reborn, united under one silken banner of love and co-operation, forgetting hatred and wastage and strife.

The need of the hour is an *enlightened* and *regenerated* *humanity*. To bring into being this enlightened humanity is the task of the Theosophical Society in the future. May Divine Providence bless us to fulfil this task.

Om, Shānti! Shānti! Shānti!

K. P. MUKERJI

## WITH MOTHER'S HELP

By GEORGIA BRAKMO

THIS is an age of new thoughts and new ideas. Although the ideas in this article may not be new—probably many of my readers have already entertained such thoughts—this is written, primarily, to crystallize such thoughts into a pattern so that a channel may be opened for this line of work and others obtain benefit therefrom. Indeed much knowledge may be added to these ideas as others pool their wisdom and disclose their various experiences.

For many years Theosophists have contemplated the World Mother and her particularly important work. The Idea has been a new approach to Motherhood and what stands behind it for many Christians and others. In the Catholic faith, also in many of the older religions, the idea of a Virgin Mother has maintained throughout the years a high place of sacredness and devotion. Now that the focus is again on the World Mother and Her work, many channels for new ideas and different means of service for Her work will open before us.

We who are vitally interested in the new sub-race will desire to give all the assistance we can to the Egos coming into reincarnation to help build their bodies in a proper manner. All we can do to enable them to acquire and better control their physical, astral and mental bodies—within the limits of their karma which surrounds them for this incarnation—will be of tremendous aid. In this way we can contribute to the new sub-race and it will get a much better start. The training of our minds now for this work

is of the utmost importance. Inner forces will radiate the enthusiasm we feel. From this inner intelligence we shall know more about the building of a better physical body by mind-control. This will be evidenced soon—not in the too distant future.

"A man who doubts his own capacity has already failed." We can work with Nature or she works alone! We shall get better results if we co-operate. God's laws are carried out by nature-spirits having no will, but who have the capacity to carry them out.

The expectant mother helps to build the physical body of her child by the food she eats. For many years little thought was given to this subject as to whether or not it would help the coming child. Now a mother-to-be is often put on a strict diet and carefully checked by her doctor. If she does not eat the proper food, if a certain element like calcium is omitted, and unless she has a sufficient supply stored in her own body, her child's body will be deficient in that regard. A serious shortage of calcium may cause the child to be crippled in some way. We have come to realize that during the nine-month period a mother must eat the proper kind of food. She must wear suitable clothing so that there will be no serious injury to her unborn child. She becomes increasingly careful of her actions lest she suffer from some shock or fall which would, in turn, be reflected in her child. She keeps these things in mind at all times during this important building period, because she realizes that she can in a most unique way build a finer, stronger and sturdier body for her baby.

The soul that is reincarnating has chosen in advance what qualities, good or bad, it desires to work with in the body it is selecting. When the material of these chosen qualities is being built into the lower bodies, within the mother-to-be, she will respond to each influence as the

vibration is being played upon her during the building process. She will feel impressed with some superior qualities, sense some great force at work. At this time she can be the helper or moderator so far as the karma of the incoming Ego and the karma of the parents will permit. We do not possess the knowledge as to just how much karma may have been paid off in former lives. With the aid of the mother the results of bad karma may be modified and neutralized to some degree.

A mother who has had more than one child will very probably recognize the fact that, during the waiting period, her feelings, impressions, wants and desires were different with each child.

All mothers-to-be will feel new desires and often unusual ones taking possession of them. Some may be very foreign to their usual nature. After a short period they may pass, or stay until the baby is born. This, of course, depends upon the strength of the quality being built into the body at the time or the time needed for the building of it into the new body. There may be some special qualities the soul has worked for in some past incarnation and is now trying to work out in some of the branches of manifestation—such as music, art or dancing.

She may become fascinated with the different impressions and sensations she experiences at the time she is actively permitting the quality to be built into the new vehicle. The desires she may feel when the building of the vehicle is going on are those which that quality needs to be able to express itself in the new physical body. Of course, if the mother already has such a quality herself she may find her mind stronger and that it is easier to concentrate on it than if it were a new thought or idea.

In the education of a child after birth the parents will sacrifice and plan for the child to the very extent of their

means, keeping in mind the line to which the child appears particularly adapted. But pre-natal life is the time the mother-to-be can really give the child the body it will need in order to respond along its chosen line. How great an opportunity this is, then, to extend the consciousness and work with the divine powers.

The mother-to-be can work as a carpenter; when building a house, he would not deliberately build in faulty material, but would refuse it and demand better. If for some reasons no better material is available, then he would use all his skill and knowledge to off-set it in some way. She can deliberately lessen, if not reject entirely, the faulty material that is available for the new body. Her demands for better material will depend on her own will-power of rejection. Whenever a thought not wanted creeps into her mind she can, by a process of wisdom, shut the door on it and refuse to let it linger there. She must be positive and refuse to dwell on negative thoughts. In this way she will overcome negative qualities and build in positive ones. All undesirable or objectionable elements should be kept out, all desirable and constructive desires should be built in.

If the mother understands this law she will encourage a better building of a quality at this time by surrounding herself with all the better physical attributes of that quality. She may use her mind to learn all she can regarding this attribute. When it takes the form of action she may accomplish as much as her physical body will permit under the circumstances. When it is not possible to do physical acts—such as in the case of the engineering of and building great bridges or other large projects—she can think of the action and find suitable illustrations.

For instance, magazines may be found to show pictures of this physical action. This will assist her in visualizing herself doing these particular acts. The suggestion that

she is personally visualizing herself in the process of doing these acts, instead of the child, is explained by the realization that she is one-with-the-child at this time. To think only of the child accomplishing such tasks would be picturing the child as a separate entity. She must help to make the physical brain as well as the nervous system that will easily respond to this work.

If the mother-to-be gets the desire to paint pictures—even though she may know little of art—she can paint to the utmost extent of her capacity. To study pictures in the art galleries, to read of artists and their paintings, will prove extremely helpful. Qualities of a physician, musician or dancer may be easily recognized. But there are many souls who do not seek to specialize in any one particular field, but who may live a generally usual and moderate life. The mother may not find any one thought predominating for a very long period of time. Great care must be taken for the Egos who are bringing in new ideas, because great harm can be done by the mother who tries to mould it into a set pattern. Therefore, the mother may find nothing interesting to draw her mind into a focus and she may feel thwarted, for a time, as there may be no particular goal in sight. But if she will hold in her thoughts a great hope, eagerness and enthusiasm with an open mind, the material she is building in will not be marred and can be moulded later on by the Ego to the new ideas he is bringing with him.

The working out of the lovely higher desires will become a pleasure. There will be exaltation and rich rewards harvested in the future by both mother and child.

Our real progress in this life is not alone in the development of virtues. An over-developed virtue may become a vice. In raising our shortcomings to a higher standard we shall find our real progress. In our problems, in our relations with not only our families, but also friends and

even strangers, it appears but proper that we should get greater help from our mother before birth.

The fight for better material, when undesirable qualities are being worked into the new body, will not be an easy fight. It can be made easier, however, by the understanding of what is really taking place. A mother will fight, to the very last ounce of her strength, to keep her child from doing acts which may harm it after birth. If she will fight equally hard before birth, she will have more than won the battle. When an undesirable quality is being worked in, for instance, the desire to smoke, although the mother may never have acquired the habit, she may have the urge to do so at this time. Let her realize this is the time she can reject the material and take a very firm stand against it, treating it as though it were an unwanted enemy. Just as she would not stand by and watch her child develop a bad habit, while it is growing up, so now she can assist the child to overcome such an inclination months prior to birth. If the mother is passing on to the child one of her own weaknesses, then the desire will be much stronger and the fight to reject it the more difficult. As so many of our shortcomings are built on fear, it would be well to try to understand what is the real cause of the problem. Instead of trying to kill out the impulse, make a distinct effort to understand it—then immediately transmute it into the opposite, such as, hate to love, fear to courage, anger to tranquillity.

If the undesirable quality is not built in, the child may not have to struggle to conquer it later in life. Karma is never interfered with in this way. There are many ways permitted to let one adjust his or her karma. One need not go through an experience in order to conquer it. If the soul is still weak regarding a vice and must have that particular experience of meeting it directly, it will probably

build in the material during its life. This we sincerely hope will not be done.

The mother's concern is to repel all undesirable traits as they pass through her body. As she gives the strength for a proper building, she can also be the source of strength for the defeat of undesirable impulses. This will also keep her alert to her own weaknesses.

If a child has inherent qualities, its parents may have them also, and that is often the reason why it is drawn to them, rather than to other parents. They have the special material in their bodies that the incoming Ego feels it needs.

It is to be hoped that the mother will not superimpose on her child her individual desire that it follow a profession it has not of itself chosen. If she does this it may react as a detriment to her child. It could mean a fruitless or lost incarnation. She must be very sure the desire comes from the child and not from her own inclinations, impulses and proclivities.

It may seem that the father is not included in this plan. He is just as important as the mother. His potentialities are there also, as well as the mother's and the child's. It is admitted that the mother has to keep a constant vigilance on three sets of forces at work during the important building process. She should be able to look to her husband during this period for help and strength, knowing that someone understands. He should always be ready to strengthen her with a helpful attitude and to give her a needed lift regarding the problems she is struggling with; this will tend to inspire her. The husband, although not compelled to undergo the same strain as the mother, can take a broader view of the struggle. He may find many ways and means to assist her to enlarge her knowledge regarding the special quality she is trying to develop. He can

be most helpful, too, in assisting her to repel undesirable traits so they will not be permitted to go into the developing baby's body.

If a mother finds herself losing her temper she may find the pent-up force too much for her to conquer. She has the germ of three souls seemingly to fight against, for there are few of us that have entirely overcome temper. Here is the time the husband can be of the greatest service by remaining calm as he is not personally feeling the conflict. He should use all possible means to soothe the mother and help her to transmute the storm into a peaceful calm, thus adding strength of character.

If a virtue is being developed then conversation along that line is his clue, so the mind dwells on it as much as possible. All physical means should be used to strengthen the quality of the moment. Great effort should be made to enlarge their knowledge along the desired lines, bringing it into their lives as much as the present circumstance will permit.

Knowing that they are building the bodies of their child or children, and the World Mother stands behind this work, they can call on Her and Her helpers for force and strength at any time in their struggles. When their effort does not seem great enough, when their strength does not appear strong enough to meet the particular problem they face, they should seek Her assistance. Pictures of Mother and Child will help to focus the mind on this idea, and one of significant inspiration should always be where the mother-to-be may view it.

When I am glad, there seems to be  
A toy balloon inside of me;  
It swells and swells up in my breast,  
And yet I do not feel distressed.  
And when I go along the street,  
It almost lifts me off my feet. (*Author unknown*)

## OUTLINE AND PRINCIPLES OF INDIAN ART

By P. SAMA RAO, B.A., B.L.

(Concluded from p. 260)

THERE is nothing that God ever created devoid of joy. It is our imperfect senses that see blemishes in His creation. The healthy life, as Robert Browning put it beautifully in *Pippa Passes*, sees only beauty and perfection in the universe. To put it crisply, there is nothing wrong with the created unless the created import their own egotistical notions of joy and grief into their experiences on the material plane. If the Divine Scheme is perfect, the artist's creations which are possessed of the element of divineness in any measure ought also to be perfect, though limited. Thus all artistic patterns, of form or melody, can never fail to delight.

It is only Yoga or perfect concentration that can comprehend the Divine. Since all shapes and forms emanate from God, who is the one Fount of Truth, Goodness and Beauty, their true reproduction by the artist is not possible without yogic endeavour. The artist is but a vehicle to transmit the message of the Divine to the non-divine, and a great deal of spiritual preparation is necessary as *Agni Purāna* as well as the ancient Buddhist *Kinchit-Vistara-Tara Sādhana* lay down. The artist has to be proficient in all the sixty-four limbs of knowledge, and should

contemplate his subject with a vacuous mind, so that the form of the subject he desires to render is clearly limned upon his mind. There is thus nothing like volition or intention with the artist, only a sincere desire to create his subject. The ancient texts on Art, like *Shūkranīti-Sāra*, *Kasyapa Shilpa-shāstras*, *Mānasāra Āgama* etc., lay down rather stringent injunctions on the artist; and they have gone even to the extent of condemning as sinful (cf. Plato) the creation of anything that is not suggestive of the Divine and the Eternal, but that simply commemorates the transitory or the fleeting emotion. They forbid the commemoration of man and his material activity, such as dining, courting, hunting etc. "Better an ugly deity than a perfect human being" are Shūkrāchārya's words. This explains the dearth of landscape painting and portraiture in our ancient art.

The Hindu was a philosopher first and an artist next. He regulated his entire life so as to secure spiritual benefits for his soul. He worshipped his household god, whom he considered as a representative of the Universal One. That way he is extremely religious and unsecular. This unshakable belief in the Divinity determined his art and outlook on life. His ideal life consisted of sacrifices that formed the essence of his artistic endeavour. His art was dedicated to his Ishtadevata who acted as a mediator, as it were, between him and the Universal Spirit. Therefore all Indian art was generally anonymous. Although the artist's name is not available to us for cherishing his memory, his works survive and prove his devoutness, sacrifice and endeavour to reach the godhead. The artists who sculptured the Elephanta and Ellora caves, the Sanchi Gates and the Amaravathi Railings, the artists who painted the frescoes at Ajanta, Bagh and Siguriya, must have the very qualities of their gods for the attainment of perfection in their

masterpieces. Robert Browning in an oriental vein celebrates this annihilation in his *Abt Vogler*. Ethel Mannin's novels, *Pilgrims* and *Ragged Banners*, also elucidate this principle of sacrifice. Ruskin attributes the inferiority of modern productions to the artist's faithless relationship to God:

We treat God with irreverence by banishing Him from our thoughts, not by referring to His will on slight occasions. . . . There is nothing so small but that we may honour God by asking His guidance of it or insult Him by taking it into our own hands: and what is true of the deity is equally true of His revelation . . . . The snow, the vapour, and the stormy wind fulfil His word. Are our acts and thoughts lighter and wilder than these, . . . . that we should forget . . .

The psychology of an artist's mind is correctly set out in *Bṛihadāraṇyakopaniṣad*:

For just as one who dallies with his beloved wife has no consciousness of outer or inner, so the spirit dallying with the Self whose essence is knowledge, has no consciousness of outer or inner.

Shri Shankara expatiates on this state of oneness with God with utter consecration unto Him, in *Shiva Mānasa Pāja*, v. 4, (*Ātmatvam Girijāmatih*. . . .):

Thou art my Ātman, my intellect is Girijā;  
My sense-organs are Thy attendants;  
This body is Thy temple;  
Ministering to the enjoyment of the objects of  
the senses is but my worship to Thee;  
My sleep is samādhi;  
All my moving about on foot is the act of pradakshina;  
All the words spoken are hymns to Thee;  
Whatever works I do are Thy worship, O Sambhu!

The Indian artist projects at the start his own gunas or characteristics, such as goodness, mercy, beauty, cruelty, pity, anger, kindness, love, hate, etc., into the ideas of others. Then on these finite concrete steps he seeks to

rise to higher things. He radiates not only his personality, but also his thoughts. When he has attained to an abstraction, it may not be necessary for him to represent his abstract idea unto himself; but it becomes necessary for him to think out how to represent the abstract idea to others. *Darshanopaniṣad* lays down that the images are meant for the teaching of the ignorant:

शिवमात्मनि पश्यन्ति प्रतिमासु न योगिनः ।

अज्ञानां भावनार्थाय प्रतिमाः परिकल्पिताः ॥

The Yogis see Shiva in the Self, not in the images; the images have been created for the sake of contemplation by the ignorant.

In other words, symbols are essential for the propagation of invisible conceptions for the benefit of others. Language is such a symbol, music is also such a symbol of no less importance. That we rise from the concrete or the finite to the abstract or the Infinite is a truth expressed as long ago as creation began. *Ishavāsyopaniṣad* says:

संभूतिं च विनाशं च यस्तद्वेदोभयं सह ।

विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥

The Real and the Unreal, he who knows them both together crosses Death through the Unreal, and attains Immortality through the Real.

God in the purest and highest abstraction has no qualities or attributes. He is how we make Him. He is in truth Nirguna Sat-Brahman.

These ideas of abstraction are primarily devotional and philosophical, and are "remote from the tendencies of modern life". In the realm of love and spirituality these abstractions centre round the non-physical attachment between Rādhā and Krishna which has been so gloriously celebrated by the Indian artist in his pictorial representation of the Nāyikā lore. In the philosophical realm the

yogic beatitude is figuratively described as a "Flame in a windless flight"; and the yogic detachment is sublimely expressed in the statement, *Padmapatramivāmbhāsa*, (like a drop of water on a lotus leaf); and these are portrayed in the statues of the Buddha at Anuradhapura, Sārnāth, Lalitagiri, and other places, and of Dhyāni-Shiva at Elephanta. They are monuments in stone of these grand ideas and would illustrate to the westerner the truth of Wordsworth's definition of poetry as "emotion recollected in tranquillity". They are expressive of the static equilibrium of science. The dynamic state is best expressed in the images of Natarāja in the Madras Museum and at Shri Sailam. No one has excelled the Indian artist who symbolizes destruction and creation in the same breath with such a unity, vitality and rhythm.

Now what exactly are the ways and means by which we could set out ideally these conceptions of love and life, of growth and decay, of destruction and creation, and the progress of the individual self towards the Universal Self to become part and parcel of It? Our ordinary language is not universal. But there is the language of Art which surmounts the bounds of provincialism and makes a universal thought universally understood. Its primary letter is symbolism, consisting of gestures, mūdras, and poses. All these have been set down in great detail in our ancient texts. Without the use of these signs no greatness in Indian art can be attained; without an understanding of these signs no specimen of Indian art can be duly appreciated. For, in Indian art "the scheme of physical sense-perceptions are rejected". It was built on other solid foundations. The procedure of the Indian artist was first "to get a focus within the mind to discover a psychological standpoint, and from there, and in accordance with the subtler laws

and conventions of an inner vision, create a world that is unique and stands by itself. The aim was to build from within, but not from without; not even from without inwards. . . It is not the physical nature but the psychological nature that the Indian artist represents."

To the Indian artist the foundations for his artistic ideas were above, and they branched out downward like the branches of the ancient Fig Tree, which alone is the "Bright One, that is Brahman". The artist's world "is therefore the basic world, the world of fundamental truths and realities behind the universe of apparent phenomena. It is this that he contemplates, this upon which his entire consciousness is concentrated, and all his art consists in giving a glimpse of it, bodying it forth or expressing it in significant forms and symbols."

Art is thus both an inhibition and an exhibition: inhibition in that it is ever humble, non-egoistic, and represses every desire to show itself; and exhibition because the Divine in it still comes out, naturally, like the melody from a bulbul's throat, or the charm to the lotus. There is no volition or desire for effect; there is, however, the will and the determination on the part of the artist to see himself duly beautiful amidst his beautiful environs of the universe in a process of identification with them. Therein only lie all the motive, the execution and the end of all art. It is perfection of action, Karmasu Kaushalam. As Robert Browning has lusciously put it:

Where dwells enjoyment there is He:  
With still a flying point of bliss remote,  
A happiness in store afar, a sphere  
Of distant glory still in view.

Art is therefore a mode of delightful living in tune with oneself, one's environment, and the Divine!

P. SAMA RAO

## FOHAT

By JOSEPHINE RANSOM

*This concludes the series of three articles on Some of the Deeper Teachings of "The Secret Doctrine".<sup>1</sup>*

THE first mention of Fohat is in Stanza 3, shloka 12—  
 "Then Svabhāvat sends Fohat to harden the Atoms".  
 In what follows some repetition is necessary and unavoidable to get a clear notion of what Fohat is. The word Fohat is a Buddhist term and denotes many things, many displays of the One Life presenting itself in countless ways.

Trying to trace the nature and function of Fohat takes us from pure abstractions, through the regions of the formation of the innumerable great or small universes which are aggregations of forces, to the atomic states of our universe.

First, let us consider some of the abstractions. Svabhāvat is that Father-Mother (so difficult to comprehend) who "spin a Web," and "this Web is the Universe spun out of the Two Substances made in One, which is Svabhāvat". Born of the relation of the Two is Fohat, which emerges out of the "Darkness" to set Spirit and Matter into conscious relationship—thus becoming Their Son, the cold flame born of the Light of Matter, Mother, and the Fire of Spirit, Father. Fohat is beginningless and endless in its own nature.

<sup>1</sup> See our April and June issues for the previous articles.

Fohat dissociates and scatters the Atoms, the Sons, "which expand and contract through their own hearts". For the Atoms are those "holes dug in Space". They expand when the "Breath of Fire is upon them," which means that no limit is set to their interior movement, but the "Breath of the Mother" sets limits or contracts them by the terrific momentum of the solidity or mass of eternal Matter-Mother, Substance, which resists the expansion. This pressure "hardens the Atoms" by limiting them to definite size and shape. And "each is part of the Web . . . and each becomes in turn a World," for each has in it the nature of the "Self-Existent-Lord" whose Breath Fohat is. And here, too, is that *Man* Pattern to which we have previously referred, the "Force of Divine Man, the Sum Total".

After certain cosmic states are established there comes the stage when the "Primordial Seven" (the Dhyān Chohans) are stationed in their Great Cosmic Duties and They embody in Themselves the Atoms to which They, in turn, give a special movement, and the force of Fohat is now turned in its circumscribed area and becomes the "fiery Whirlwind," running "circular errands" within itself. (See atomic structure, given first in *The Ancient Wisdom*, by Dr. Besant, and then in other books.)

"Fohat is the Steed and Thought is the Rider," or, Fohat is the "One Life," for he brings about the vast changes that we call unmanifestation and manifestation. He moves from being the "Unknown One, the Infinite TOTALITY, into being the Manifested One, or the periodical Manvantaric Deity". He is the Universal Mind which is the Creative Logos four-natured because triple and yet synthesized as One. He calls into activity the "Hosts of the higher creative Dhyān Chohans" and he, the Voice within each Spark or Atom, joins them together in these vast aggregations and calls out of the deeps the Lipika to

circumscribe kârmically the nature of the field of the new manifestation. Also the power of Fohat comes into action as the One Supreme and Eternal Wisdom, and is by "the action of this Manifested Wisdom, or Mahat—represented by these innumerable centres of spiritual energy in the Cosmos—the Reflection of the Universal Mind. . ."

Fohat calls to the innumerable Sparks and joins them together, for he is at once the *manifested* substance, the One Element, and also composes all the differentiations which in their combinations make the seven principles of Ākāsha, and by differentiating it into various centres of energy sets in motion the law of Cosmic Evolution, the seven Planes with all their activities.

"Fohat, then, is the . . . transcendental binding unity of all cosmic energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by WILL . . ." In this mode of activity Fohat performs the function of "Pervader". He is Vishnu—*Vish*, the Pervader, "the Manufacturer, because he shapes the atoms from crude material" (*i.e.*, the "holes" he has already in his creative aspect dug in Space). On the cosmic level Fohat is present in the constructive power that carries out the formation of things . . . following the plan in the mind of Nature, or in the Divine Thought (his own). He is the messenger of a cosmic and human Ideation, the active force in universal life.

It is most significant that Fohat is described as striding through the seven regions of the Universe in three steps; thus revealing the esoteric doctrine that the One Fohat in his three aspects is the triple controlling Power of the Logos as Will, Wisdom and Activity—Shiva, Vishnu, Brahma—Father-Mother, Son and Holy Ghost. In Theosophical literature we find the operations of these three

Aspects explained with great lucidity, stating plainly what with difficulty one finds in *The Secret Doctrine*, though one must say that in *The Secret Doctrine* there is a richness of suggestion in each statement which all other literature seems to lack.

Then comes another stage in the objectivization of Fohat, the objectivized Thought of the Gods, the "Word made Flesh," for the Three and Seven "Strides" refer to the seven cosmic spheres inhabited by man as well as the seven regions of the Earth. For the three strides are the activities of the three Logoi, and the seven the planes of the great Cosmos, and their repetition or reflection in the seven planes of our small Cosmos. "The three strides relate metaphysically to the descent of Spirit into Matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes Life."

This passage is important for it plainly indicates that Fohat, the One Life, is the Spirit which becomes, within Substance, the Matter or Energy of a Universe, its Logos, then this One-yet-threefold Logos falls as a triple ray into the Spirit, or rather, forms another phase of activity of the One on the way to manifestation. Then, the First Logos of this triple Ray becomes one of the aspects of the World Soul, a process that is repeated when the First Logos unites with the other two aspects of Himself at the formation of a human Soul. The three thus unite in evolution and make again a triple Oneness; and this is the stage peculiar to a Man creature.

It is at this stage that the "Life," or Fohat, becomes the hidden Kundalini within the framework of his physical nature. The three are conjoined as Sushumnā, Idā and Pingalā and are the everlasting "call" of the One to Self-realization. It is to be noted here that it was to this work

of Self-realization that H.P.B. appealed to Fifth Root Race man.

In the cosmic formation of *Man* Principles, which human man repeats, "the Divine Soul or Buddhi, though a mere breath, in our conception is still something material when compared with Divine Spirit (Ātmā) of which it is the carrier or vehicle". "Fohat in his capacity of DIVINE LOVE . . . is shown . . . trying to bring the pure Spirit, the Ray inseparable in the ONE Absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever-unconditioned and the manifested."

It is not easy to realize that *all* the stages of Manifestation are becomings, not changes, that the One always IS, but can and does exhibit Itself in many ways—we might say a certain number of ways, the laws of a given Universe—and is never other than Itself whether described as Spirit and Matter, or as First, Second or Third Logos, or as the Dhyān Chohans, or the Lipika, or the Gods in their Imperial Robes who rule the Elements, the "Garment of God," or as Man, the truly powerful reflection of all that IS. He, Fohat, is the Eternal and the ephemeral, the Immortal Changeless and Timeless, and is also brief mortality and the split second of time.

In cosmic activities Fohat is described as the "Light of the Logos," the hidden "spirit" of ELECTRICITY, which is the LIFE of the Universe. The Logos, triple in nature, shows Himself as objective matter, subjective thought and the link between them. "The whole manifested solar system exists in its Sūkshma (subtle) form in this light or energy of the Logos. . . ." While the whole Cosmos in its objective form is the Word of the Logos. In fact Fohat exists in all the conditions of the solar system, whether as the One, the Three, the Four or the Five or the Seven of

all the changes that are rung by the One. "On the Cosmic plane he is behind all such manifestations as light, heat, sound, adhesion, etc." "As an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life, omnipresent in every atom of Matter."

From this point we can study the movements of Fohat in all the energies of Nature, and by studying the phenomenal universe attempt to understand the nature of the noumenal. For the energies of Nature are defined by Occult Science as "supersensuous effects in their hidden behaviour and as objective phenomena in the world of sense. . . . They all pertain to, and are emanations of, still more supersensuous spiritual qualities, not personated by, but belonging to, real and conscious CAUSES."

There are many other most interesting statements in *The Secret Doctrine* about the operations of Fohat in its manifold permutations. The few we have considered are sufficient to help us to perceive the simplicity of the nature of the One Life, which yet contains within itself all the multifarious operations in our own and other universes. It is indeed all-important to know the One in the Many. How to do this is the basic instruction in all Occult Teaching.

JOSEPHINE RANSOM

## "A HISTORY OF THE JEWISH PEOPLE"

By HENRY C. SAMUELS

IT was interesting to read, in THE THEOSOPHIST for February 1949, Mr. Jinarājadāsa's views regarding the Jewish people, in connection with his review of *A History of the Jewish People* by Max L. Margoles and Alexander Marx.<sup>1</sup> I have also read the reply to this from Mr. Louis B. Ball in the issue of August 1949, and later a further comment from Mr. Jinarājadāsa in the issue of March 1950.

First of all I wish to say that Mr. Jinarājadāsa has done a great service to the Jewish people in many ways, and especially by his frank statement regarding certain defects in their characteristics which hinder the progress of their mission. Mr. Ball's reply and his explanations are well presented, but, if I may say so, the spirit in which Mr. Jinarājadāsa speaks is rather ignored by him. The stand that he takes leans very much on the technical side of human relations, which is the cause of "never-ending" arguments. But to my best view that is not the basis for Karmic adjustment, which is the gist of the subject before us.

Mr. Ball points to the fact that all groups are generally evasive regarding their own shortcomings, as the authors Margoles and Marx apparently are in their *History of the Jewish People*. That contention is true, but as Theosophists we may well point sharply to even one outstanding

<sup>1</sup> The Jewish Publication Society, Philadelphia, Pa., U.S.A.

fault which stands in the way of advancement, regardless of the many merits a group or individual may possess. Indeed, the Jewish people have fine and outstanding merits, but there are strong hindrances that must be overcome before such merits can fit into the needs of the Divine Plan, at least as I humbly see it. But it may be said, as Mr. Ball indicates, "Why point to the Jewish people in particular? Look what others have done, and are still doing." But the situation of the Jewish people often comes to the forefront, for they have a responsibility which follows them, because it was ignored by a majority of Jews in past ages and is still far from being fulfilled.

I think that the laxity in the mission of Israel commenced in the Temple of King Solomon, when its rites and worship became polluted with animal blood sacrifices of primitive religion, which could not possibly fit in with the mission of Israel. All the voices against that practice seemed to be of no avail. The prophets have variously stated that those things do not belong to Israel.<sup>1</sup> Those and other misdoings reached their peak, obviously so, with the stoning in Judea of the great World Teacher or His direct disciple, Rabbi Yeshuah, who is called Jesus. Other groups have done similar things, of course, but it seems certain that there was an unusual trust and significance in the mission of Israel, and the Karma of transgression or laxity is therefore very heavy. We know that in time and with right effort all Karma is balanced as helpfully as possible, but such effort has not been forthcoming to an appreciable extent.

Of course Karma must surely deal differently with people of the Hebrew faith as a whole, for many of the Hebrews of old who are also now in the Hebrew faith were not citizens of Israel and Judea, and doubtless many

<sup>1</sup> See Jer. 7: 22-28; Ps. 50: 7-15; Isa. 1: 11-20; etc., etc.

Hebrews in the present-day were not Hebrews in the past. Such is also the Karmic situation with those individuals in Judea who took the right stand in those times of stress. Therefore we may find many Hebrews, thousands of them, who readily "melt in" so to speak with different religious groups, while other Hebrews who rightly are Jewish cannot do that, for obviously there is much weight of Karma in their way.

But we also know that people with true spiritual intent usually find a way to do what is right. Thus, for example, in olden times, people of different faiths and nations readily joined into the Essene community in Judea which was the community where Jesus was brought up, and the Essenes who were Hebrews had no difficulty to embrace them into their life and mysteries. However, writings regarding the Essenes indicate that they were not very practical in their methods. We note, for example, that they had not provided the necessary protection for Jesus from political suspicion and popular prejudices. There are also indications that individual Essenes rallied to the mission of Jesus, but not as a community. But however that may be, we know that in our own day there are many thousands of Hebrews in various churches who are united with them, either as regular communicants, or in some other forms, and they are greatly appreciated there. Why is that so? It is because most of those people knew of the Master in the past, and their love for Him continues through the ages, and so they line up with the best expression of His teaching that they can find. Many of those people doubtless formed the Hebrew throngs in Judea, who, as the Scripture informs us, followed the Master, and they have honoured Him in the highest.

But most Jewish people as such have so far not taken that step—to take the Master and His message into their

hearts, and to make the best of that situation, and of the greatness of His message in their own blessed ways, which certainly they can do, and surely it is still expected of them. Blessings, if that had been done in the first place, it might have prevented the paganization of our Master into a propitiation or blood sacrificial substitution for sin, which is not at all Christian, and which most Hebrews rightly reject, along with many other people. Yet it is that Christian Fundamentalism that is usually contacted, even in advanced churches or Christian bodies, and the Church as a whole is therefore sadly in need of a newer Christian spirit and effort, as indeed Jewish people can express it; the worship in spirit and in truth as the Master taught, and as best as we know in the light of the Divine Wisdom.

Most Theosophists, Hebrew and all others, know of course that we are not members of the Theosophical Society by accident. We also know something of the Divine Wisdom, and of the true significance of Christ-Emanu-El, or the World Teacher, and the great and blessed meanings thereof in the light of true wisdom, and as Jesus taught so greatly, so beautifully! But I venture to ask quite frankly—of Hebrew Theosophists in particular, since that is our concern here—are we making efficient use of our Theosophy in connection with the faith of our birth? Christians of the Catholic and Protestant faiths have their tasks, and as Hebrews we have ours. Hebrews are also Christians, no less than Catholics and Protestants and others are. Who dares to say that we are not! I was brought up in a strictly Jewish or Hebrew orthodox home and community, and the hope of the Messiah was fully a part of our daily lives and prayers. It was a limited view of the "Anointed One," and yet He was one who would come to help all people, and bring peace to the world. Our

limitations of the Great One was peculiarly Jewish or Hebraic, while the limitations of our co-religionists were and are peculiarly theirs. But as Theosophists it is our great privilege to be closer to the truth of His being, of His work—to know something of its great importance in human evolution, of His relationship to humanity, and of His periodical coming to the world. The question is what are we doing about it, as Hebrew Theosophists?

If we go about hushing our voices, "shu-shu-shu-shu," because we may be called "converts" etc., then when and how are we going to do something through Theosophy for the faith of our birth? After all, they do not know the things that we know as Theosophists, and if we say nothing about it, then it will simply go on that way, at least for a much longer period than it should, and the Karma of that "shu-shu" business is largely ours, though of course everybody has access to Theosophical literature, which is the greatest in the world, and to learn more of the Divine Wisdom, and every one who believes in Brotherhood can come in direct contact with the Theosophical Society.

The fact is that there are now comparatively large Catholic and Protestant bodies who freely affirm the truth of reincarnation etc., and in like manner they speak of Christianity true and beautiful, as best as they know of it, and they refer to Christ and Jesus as two different individuals. Yet only some thirty years ago it would have been most daring to say in almost any church that Jesus is not the only Son of God; that He is not God Himself, at least in the sense that they taught and still teach to some extent. It is different in many churches now. But when we enter a synagogue or even a reformed temple, we may see and hear much that is helpful and beautiful, but the beauty and life of Emanu-El, of Christ and Christhood is veiled in a thousand ways, so to speak, and on the whole

it is the same now as it has been through the ages. In Heaven's name, let us do something about it.

It is obvious that our synagogues and temples mean little to the new generation, excepting that to please the old folks and for mere convention they attend services, on the holy days especially. I have noticed that in the synagogue when the "Kohanim" ascend to the Ark to recite the Aaronic blessing, and when they adjust their "talesim" over their heads for that purpose, the young people look confused, as if to say "What is it all about and why?"

I have nothing to say about that form of blessing, whether it should be continued or changed, but it is an example of the situation. It is often difficult to maintain order in an orthodox synagogue, simply because the service is steeped in tradition, in which modern folk have no direct interest in relation to their inner vision and aspirations, in relation to the newer requirements in the Hebraic endeavour. If we Hebrew Theosophists cannot bring about an impetus for some adjustment in the right direction in that connection, then who will?

I have published a little booklet entitled *Our Hebrew Faith*, which is meant especially for Theosophists and all Christian people, which certainly includes Hebrews. Help and co-operation is needed so very much. Wake up, Hebrew Theosophists! Let me hear from you.

HENRY C. SAMUELS

<sup>1</sup> Meaning "priests" who are Levitic Hebrews (not really Jews). A number of them remained in Judea after the dispersion of the Kingdom of Israel, to serve in the priesthood. Levitic Hebrews are of the tribe of Levi, as Moses and Aaron. "Kohanim" claims lineage to Aaron, and "Leviim" who assist the Kohanim claim lineage to Moses.

<sup>2</sup> The "talith" is the praying shawl, containing four fringes in its four corners, having esoteric meaning. The taliths used by orthodox Hebrews are usually large enough to cover the whole body. Modern folk and young people generally use smaller shawls of varying size.

## THE GREAT WILL IN EVOLUTION

By D. JEFFREY WILLIAMS

AS an attribute of the spiritual Self in man, we have to take the will for granted. As a foundation or substratum, the will is out of sight, so to speak, but Atlas-like, it holds up the pillars of our personal edifices. Or perhaps it would be more true to say that the shadowy representative of will in the illusory and chaotic territory of the personal life is allowed something of a free rein and a considerable amount of latitude and licence. In the personal life the will is reflected in our desires. Our desires are attracted and aroused by things outside ourselves, things which we invariably try to grasp for ourselves.

But the real will in man is—to quote from *A Study in Consciousness*—“one in kind with that which sends forth, supports and calls in the worlds”. That is something we do not always remember even when we come to feel, intuitively, that that happens to be true. In the real, in the world of the spiritual, substantive man, the will is always one in kind with that which sends forth and calls in the worlds. But in man that is four or five removes away from his real Self, in man derivative, in man the effect or the shadow, that will is seen inverted, reflected, and made the sport and plaything of all sorts of desirable things. God has filled the world with desirable things in order to arouse man's desire for them, and to go after them and fight for them. That is a very necessary stage.

What we call the “will to live” is a reflection of the will of the ever-continuing, ever-existing Self. The will-to-live is fundamental where our personal lives are concerned, and, like the will of the spiritual Self in us, we have to take it also for granted. The will-to-live is instinctive. Thomas Hardy described it as “an irresistible, universal, automatic tendency, which pervades all life, from the meanest to the highest”. In all sentient creatures, including human beings, the will-to-live translates itself, as Dr. Besant once pointed out, as the desire for happiness. “The nature of the Self is bliss. Throw that nature down into matter, and what will be the expression of the bliss-nature? Desire for happiness, the seeking after desirable objects, which it imagines will give it the happiness which is of its own essential nature, and which it is continually seeking to realize amid the obstacles of the world. Its nature being bliss, it seeks for happiness, and that desire for happiness is to be transmuted into will. . . . Has it ever struck you how surely you are justifying that analysis of your own nature by the way you accept happiness as your right, and resent misery, and ask what you have done to deserve it? You do not ask the same about happiness, which is the natural result of your own nature. The thing that has to be explained is not happiness but pain, the things that are against the nature of the Self, that is bliss. And so, looking into this, we see how desire and will are both the determination to be happy. But the one is ignorant, drawn out by outer objects, the other is self-conscious, initiated and ruled from within. Desire is evoked and directed from outside; and when the same aspect rules from within, it is will. There is no difference in their nature. Hence desire on the Path of Forthgoing becomes will on the Path of Return.”<sup>1</sup>

<sup>1</sup> *An Introduction to Yoga*, pp. 118-119.

The will-to-live seems also to translate itself into an instinct of self-preservation in moments of danger, when some rather surprising things are done under its influence. That instinctive action we share with the animals.

Taking a wider view we find that the great Will is locked up in everything, in every being. It is imprisoned in and is mastered by matter. That which is Universal Will becomes subject to limitation, subject to a law that is imposed upon it from outside. The great Will is in the movement of the planets. These are governed by law. The great Will is apparently at rest within the mineral. But the mineral dreams of something beyond itself. The great Will "works onwards undeviatingly along the path of evolution, and compels all to travel along that path, and still leaves to each to choose his own method of going, and the fashion of his unconscious working". That imprisonment of the great Will in everything is often called the universal sacrifice, the "dying in very truth that we might live".

From this point of view, it does not seem to matter very much what particular theory of evolution we accept. One view will emphasize the enormous part played by external influences, by natural selection, by the selective and modifying influences of environment, and another will stress the so-called creative or emergent aspect, the urge to change from within. Both aspects are true on a long-run view. Both are essential to a complete view of the evolutionary processes. In the sub-human kingdoms the influences of external impacts, pressures, that are often violent and explosive, are overwhelmingly important. There is little or no urge or pressure from within in the lower kingdoms. Even if we agree with Dr. Besant's statement that "responses of consciousness to external stimuli in the mineral kingdom are greater than many quite realize," the fact still

remains that in those kingdoms it is the impact from without that always brings about the response.

I seem to feel that there is much in the occult theories concerning group-souls and permanent atoms that may be regarded as an attempt to meet the scientist on his own ground. Life or consciousness in the mineral has to evolve, or in other words, has to learn, as a result of infinitely varied impacts from outside, to refer those impacts to a world outside itself. It has to learn to realize *as its own* the changes which it very slowly undergoes in consequence of those external impacts. The great Will provides an infinite variety of impacts on the outside, and at the same time, in the Monadic life and consciousness of the mineral, it has an infinite potential capacity to respond from within.

The apparent purpose of the activity from without and from within is to bring about an ever-growing response, and as a result of repeated response to learn to refer those outer impacts to an outer world.

In the lower kingdoms of nature, the evolution of each being, as Dr. Besant suggests, "depends chiefly on the cherishing life of the Logos, and partly on the co-operating guidance of the Shining Ones, and partly on its own blind pressure against the limits of its enclosing form". Dr. Besant further remarks: "I have compared the evolution through the mineral, vegetable and animal kingdoms to an ante-natal period, and the resemblance is exact. As the child is nourished by the life-streams of the mother, so does the protective envelope of the Group Soul nourish the lives within it, receiving and distributing the experience gathered. . . ."

"It is on the physical plane that consciousness must first evolve into Self-consciousness, must become aware of an external world that makes impacts upon it, and it must learn to refer those impacts to an external world. . . . By

prolonged experiences it will learn to identify itself with the feeling of pleasure and pain that follows the impact, and to regard as not itself that which touches its external surface. It will thus make its first rough distinction of 'Not-I' and 'I' . . . This fundamental distinction between subject and object will ever remain."

"The hammering from outside . . . causes the difference of 'without' and 'within' to arise in consciousness."

That, obviously, is a great step forward in the evolution of the mineral. We can see, looking backward, that the whole purpose seemed to be to bring about that great change in consciousness. This fundamental distinction between subject and object remains for ever, this achievement, if we may so call it, is the basis of all future development in the realm of consciousness. It marks a stage that is as important and significant as that of individualization, when consciousness becomes self-consciousness and evolution passes onward from the animal into the human kingdom. It is as important, too, as the stage that is called the First Initiation, when evolution, in representatives of the human kingdom, enters on the path that leads out of the human into the superhuman kingdom.

If we can talk of purpose in evolution, it is clear that we must have a spiritual as well as a physical process in mind. In fact, it seems clear that physical evolution is a means to an end, and not an end in itself. This is to be seen in the evolution of the mineral kingdom, for the response to external stimuli there is not only greater than many imagine, as has before been mentioned, but we are told that in some directions the response shows a dawning of consciousness also in the astral permanent atom.

D. JEFFREY WILLIAMS

(To be concluded)

## GOETHE AND REINCARNATION

By ERNST PIEPER

REGARDING Goethe's attitude to the idea of repeated incarnations, to which Dr. Carl du Prel, in his work, *The Philosophy of the Mystic*, gave the name "Palingenesis," a few quotations are given below from Goethe's writings bearing on the subject. It must first be mentioned that for the idea of repeated human embodiments, the term "Reincarnation" is used in preference to "Palingenesis," because, by the latter term, not only rebirth is implied, but also such things as the revival of a custom and other renaissances.

Let us consider what Goethe himself has to say. In a conversation he had with his friend J. D. Falk, on January 25th, 1813, (the day of Wieland's funeral), he said: "I am certain that, just as you see me now, I have been a thousand times before, and hope to come a thousand times again."

In August 1815, Goethe expressed to Boisseree the opinion that he had certainly lived before under Hadrian: everything Roman attracted him involuntarily. Boisseree must also have been incarnated there about the same time. In the collection of sayings, *God, Soul and World*, the same thought is also found in the following form: "That to which Earth has once given birth, comes again back to the world." This thought is brought forward again in the first verse of his "Song of the Spirits over the Water":

The soul of man  
Is as the water,

889

From heaven descending,  
To heaven returning,  
In ever-repeated  
Alternation.

From Eckermann's *Talks with Goethe* (Leipzig, Reklam, Jr.), can be given some particularly striking excerpts, which bear witness to how Goethe, even when advanced in years, held fast to the thought of rebirth.

"When one is seventy-five years old," he said cheerfully, "it is inevitable that one should sometimes think of death. This thought leaves me quite content, because I am fully convinced that, by its nature, our soul is an indestructible being. It is a forthgoing process, from eternity to eternity. It is like the sun, which only to our earthly eyes appears to go down, yet in reality never sets, but unceasingly shines forth." "My belief in continuance of existence arises in my mind from the conception of activity: for if I work unceasingly, right up to the end, nature should, by rights, assign to me another form for the continuance of my existence."

From these statements, it is not quite clear whether the *aged* Goethe actually thought of reincarnation, or of a continuance of life on other levels of being. But the *young* Goethe expressed himself much more clearly and definitely in this respect. For example, in a letter which he wrote to Wieland, in which he discusses his relationship with Frau von Stein, he says: "I cannot explain the significance, the power, which this woman holds over me otherwise than by transmigration of souls. I doubt not that we were once man and wife."

Likewise, in a poem dedicated to Frau von Stein, he writes:

What does our fate prepare for us?  
Why is our bond so pure and true?

Surely you were in lives now past  
Either my sister or my wife,  
And every mood of my being knew.

This poem was written in the year 1776. Three years later, Goethe wrote to Frau von Stein:

"When I again come back to earth, I will pray the Gods that I may only love once, and, if you were not so much at enmity with this world, I would ask that you might be that dear companion."

And in December 1781, he wrote to her: "Herder's words regarding transmigration of souls are very beautiful, and will please you, for they correspond to your own hopes and reflections."

Finally we come to the interesting chapter "Hafiz and Goethe". Goethe was seventy-five years old, when, on the 7th of June 1814, in Bad Berka, through Hammer's translation, he became acquainted with the great and unsurpassed Persian poet Hafiz, who lived around 1300 to 1388. Did he not encounter a former incarnation of his own, in this divine poet, who gave to the world the following incomparable, deathless lines, in his *Divan*?

Within the heart of youth, oh plant, ye elders,  
These teachings wise, from out the book of virtue:

That whoso aims your heart to wound and injure,  
May find therein a mine of richest treasure.

If you are stoned by enemies relentless  
Then like the fruit-tree, drop rich fruit upon them.

When dying, be great-hearted as the oyster,  
Who for its death-blow precious pearls doth offer.

The *Divan* of Hafiz inspired Goethe to write the three hundred poems of his *West-Eastern Divan*, wherein he again plays the part of Hafiz (whom he surely was previously). Here was his Weimar, there his Schiraz; here

Napoleon, there the Emperor Timur; and both were patrons of the great writer. Here in Weimar he had his protector and friend in the person of the Grand-Duke; there in Schiraz a member of the ruling family, Muzzaffer, was friend and protector of Hafiz. Here at Weimar was the lovely Ilm; there in Schiraz the stream Roknabad. There Hafiz was loyal to the Koran, knowing by heart all the seventeen versions of it. Here Goethe was a knower of the Bible. He recognized Hafiz as his forerunner, and says: "I am quite like thee in having taken the noble picture of our holy books to myself."

So Goethe found himself again in Hafiz, to whom he addressed his acknowledgment of this in the following lines:

What though the whole world should sink,  
Hafiz, with thee, with thee alone,  
Let me compete; joy, misery  
Sharing like twins together.  
To love like thee, to drink like thee,  
Shall be my pride, true life to me.

Let us now consider two examples from the work of Hafiz in order to see what Hafiz meant to be understood, in his mystical language, by "love" and "wine":

When the light of heavenly love  
On thy heart and soul doth fall,  
Thou, by heaven, more beauty hast  
Than the sun in its celestial hall.

From the copper-stain of earth-life,  
Like the wanderer, wash clean,  
And through alchemy of loving  
As fair gold shalt thou be seen.<sup>1</sup>

<sup>1</sup> Translated from the German translation of v. Rosenzweig-Schwannau.

By "wanderer" Hafiz meant us to understand the wanderer on the path of God's love, or the wanderer on the "Path" of Theosophical literature.

And what did his mystical nature understand by "drinking"? Let us hear what he meant thereby:

Reach here the wine-filled drinking bowl,  
That uplifts the spirit, the heart makes whole.

I mean the wine of immortal life,  
Liberating from sinful earthly strife,

Which in man's heart sweet emotion ensures,  
Breathing fire in the spirit which ever endures.<sup>1</sup>

Very definite is Goethe's acknowledgment to Hafiz, in the following lines:

Hafiz, to match oneself to thee  
One would strive in vain!  
Like as a ship with majesty  
Cleaveth the foaming main;  
With canvas set right joyfully,  
Cool and proud it sails;  
Yet, when the sea storms shatteringly,  
Like rotten wood it fails.

That Goethe here thought of Persia as his former homeland is scarcely to be doubted, for does he not say in another poem:

In thought between both worlds  
To balance I think good.  
To journey 'twixt East and West  
Seems to me best.

In his assessment of the world and men, Goethe is very much like Hafiz. For instance, when advanced in years he said that when he recollected all the really happy

<sup>1</sup> Translated from the German translation of Frederick Bodenstedt.

moments of his life, a few hours only stood out, "and then, wherever I happened to be, I was always alone". And what does his forerunner, Hafiz, say :

Earth's happiness is not worth the injustice men suffer,  
And joys of life not worth its many pains.  
Nor is enjoyment lasting seven-thousand years  
Worth the affliction of seven days of grief.<sup>1</sup>

So Weimar was for Goethe the refined mirror and renaissance of what Schiraz was for the God-drunken poet Hafiz, who sings his own song as follows :

Breath of violets through my song  
Drifts, and scent of roses ;  
Envy and wrath it cannot feed,  
So full of sweetest perfume.  
Beauty alone it serves with joy,  
From all things vulgar turning !  
Who beauty does not love to see,  
On his head strew ashes !  
He is born blind, for daylight comes  
Only where beauty flashes !<sup>2</sup>

ERNST PIEPER

<sup>1</sup> Translated from the German translation of v. Rosenzweig-Schwanau.

<sup>2</sup> Translated from the German translation of Frederick Bodenstedt.

## REVIEWS

*A Treatise on the Seven Rays*, Volume One, by Alice A. Bailey, Lucis Press Ltd., pp 480, price 18s. net.

The jacket of this book says, "Until recent years the subject of the Rays has been almost unknown to the general public. This is the first time that any extended exposition of this basic and esoteric teaching has been attempted."

Since 1925 the public have been able to read about the seven Rays in *The Masters and the Path* of C. W. Leadbeater and also in Ernest Wood's *The Seven Rays*. The subject of the seven types was dealt with in *First Principles of Theosophy* by C. Jinarajadasa in 1921. It is to C. W. Leadbeater that we owe the first knowledge on the subject of the Rays. He has stated that about 1885 on a few occasions at Adyar the Mahatma Djual Khool materialized on the "Roof," where there were present T. Subba Row, Mr. Leadbeater and another person. Many talks took place, and on one occasion the Adept gave some instruction on the subject of the seven Rays, premising that he could not explain the subject fully, as

there were certain parts that were too esoteric. It was then that Mr. Leadbeater wrote down the table of the Rays, their characteristics, and the type of religion representing the Rays. It is from this memorandum that he wrote a paper for the Inner Group of the London Lodge in 1894, and all the material was made public in 1925.

On such a matter as the Rays no one can decide which among the various exponents on the Rays has given the correct ideas. The statements on the Rays are *ex cathedra* statements which cannot be verified, but the subject is interesting, for if one has the correct information one can understand the various types of humanity and, particularly, what may be their difficulties, so that when one meets an individual of a special Ray type, one can help him more understandingly.

Mrs. Bailey is well known for a large number of works, and there is little doubt that many will be interested in this volume, provided the reader does not conclude that she has "the one and only truth".

C. J.

*The Soul's Growth through Re-incarnation.* The Lives of Ulysses, Abel, Arcor and Vale, by C. W. Leadbeater, edited by C. Jinarājādāsa, T.P.H., Adyar, pp. 189, price Rs. 4/8/-.

This volume, which is a continuation of the series of the past lives of various individuals, is particularly interesting as a number of well-known people appear. The characters include Colonel Olcott, the Co-Founder of the Theosophical Society; Miss Willson, a friend and companion of Dr. Besant; and Monsignor A. A. Wells, once General Secretary of the English Section. The stories are very dramatic and take us to some periods and places not previously visited. A special feature of the book is the comments and observations made by one or two of the characters themselves.

The editor, Mr. Jinarājādāsa, contributes an account of "How the Lives Were Written" and an essay on "The Purpose of Re-incarnation," containing suggestive ideas concerning the methods of investigation, the human relationships, and the existence of special sub-groups of Egos.

This series of books forms part of the original material contributed by Theosophists to man's knowledge of the Great Plan and will repay careful study. The work of the soul is to reveal his Arche-

type: "He will act as Chief, or Organizer; as Teacher, or Healer; as Philosopher or Statesman; as Artist, or Revealer; as Scientist, or Discoverer; as Saint or Mediator; as Ritualist, or Transformer, according to the Ray on which he determines to be for eternity."

E. W. P.

*This World and That: An Analytical Study of Psychic Communications,* by Phoebe D. Payne and Laurence J. Bendit, M.A., M.D. (Cantab.), Faber, London, pp. 194, price 10s. 6d.

In this book the well-known authors of *The Psychic Sense*, a trained clairvoyant married to a medical psychologist, attempt to analyse the many aspects of "psychism" from the viewpoint of the everyday life of the ordinary man.

In 1888 Madame H. P. Blavatsky complained that in our highly civilized West, where words have been coined in the wake of ideas and thought, "the more the latter became materialized . . . the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded 'superstition'. Such words could answer only to ideas which a cultured man was scarcely supposed to harbour in his mind." She goes on to say that we have no terms in the

English tongue to "define and shade the difference" between abnormal powers or the sciences that lead to the acquisition of them. Since that date the ideas and thoughts harboured in the mind of the cultured man on the subject of psychism have multiplied, and his understanding has increased, but still there is need of acceptable scientific terms "to define and shade the differences". It is to this work of analysis of psychic experiences that the authors are devoting themselves, in order to bridge the gap between the man of culture and science and the unanalytical section of believers. The term *psi* is today accepted in scientific circles and given to "the mental function by which paranormal cognition . . . and all forms of psychism take place". The aim of the present book is to go into a number of specific subjects concerned with *psi* and allied phenomena and try to get them into some sort of focus. The authors appear to have arrived at the view that *psi* is a single sense rather than a series of mental senses, and that while it is possible to train the *psi* sense as a source of information and knowledge, this does not in itself bring wisdom. There are no dogmatic conclusions arrived at in the book, but the authors have set down their own experiences in psychism and leave

the matter open for further experiment and discovery. K. A. B.

*Agriculture and Allied Arts in Vedic India,* by A. K. Yegna Narayana Aiyer, Bangalore, 1949, pp. vi, 65, price Rs. 2-8-0.

From the Veda, an "inexhaustible mine" of "highly philosophic and recondite speculations on the mystery of life and the universe," is given, in this little book, a story which is very much "of the earth, earthy," and for which the author feels that he owes us an apology. But no such apology is necessary. To traditional commentators the Veda is little more than a treatise on sacrifices. Even philosophy is more the concern of the Upanishads than of the Samhitās. It is only during the last century, when modern scholars took up the study of the text, it became evident that the four-fold Veda, the fountain-head of Hindu culture and civilization, is also the earliest known document of the human race. The Veda has since been examined by Astronomers and Anthropologists, Biologists and Botanists, Geologists and Geographers. Agricultural and allied data too have been collected already, if not specially as now. The author, himself an experienced agriculturist, may be relied upon to make an exhaustive collection of his data; but since

he has no direct access to the Veda and has to derive his material from translations, not always accurate, all his deductions may not be sound. Further, in a book like the Veda, capable of manifold interpretation, it is not easy, as the author sometimes attempts, to fix the meaning of a particular passage. Certain passages *must* have plural explanations. Another avoidable tendency in the book is to defend always the conduct of the Vedic man. *Soma* may not be an intoxicating drink and may sometimes be the synonym of the Moon, but liquor (*surā*) was in use in Vedic times. The point is that "in matters of social life, it is not easy to pass sentence upon so remote an antiquity, since we know not the precise rule by which they are to be judged". If judge we must, let us remember that if the Vedic people were not all saints, they were not all sinners either. None of these criticisms is, however, intended to underrate the value of the book which is primarily meant for the ordinary reader.

H. G. N.

*Bhagavad-Gītā*, by Annie Besant and Bhagavān Dās, Fourth Edition Revised, 1950, T.P.H. Adyar, price Rs. 8.

Students will rejoice in the new and revised edition of this Samskrit-English *Bhagavad Gītā*, for

its format consists of Samskrit Text, a free translation in English, and then the word-for-word exact translation of Samskrit in which the commentator has supplied those words in the original that are understood but not included.

One special feature of the new edition is that the author has borrowed from English for the Samskrit text the English punctuation marks, and has discarded the double vertical line.

Other useful features are the two Appendices giving readings and new interpretations suggested by Pandit Vṛndavana Sarasvata of Banaras, and notes made on the author's own copy throughout his many years of scholarly research. The elaborate Word-Index, the Introduction to the Study of Samskrit which opens new and fascinating vistas to the student, the author's Table of Contents Setting forth the Argument of *Gītā*, all are most valuable for the one who wishes to make a serious study of *Gītā*.

One would wish that the author had adhered to the usual Oriental transliteration known to all both in India and Europe. But no minor criticism can in any way dim the lustre of the scholarly works of such an author as Dr. Bhagavān Dās, whose lifetime of research has so greatly enriched our store of philosophic, psychological and religious knowledge. A. S. D.

## SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

AUGUST 1950

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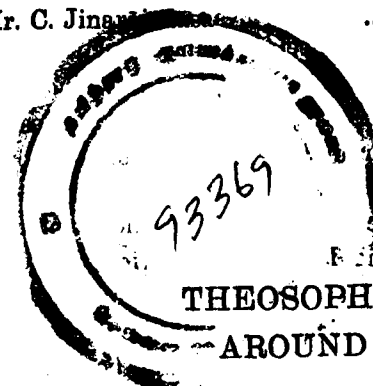
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| The T.S. in British E. Africa                                        | ...       | ... | 105    | 0  | 0  |
| The T.S. in Scotland                                                 | £60-0-0   | ... | 798    | 9  | 9  |
| The T.S. in Mexico                                                   | \$88.50   | ... | 157    | 8  | 6  |
| Mr. Pirojshah Rustomji Vatchha, through Dastur K. S. Dabu, Bombay    | ...       | ... | 25     | 0  | 0  |
| Dharbanga T.S. Lodge, Dharbanga                                      | ...       | ... | 147    | 0  | 0  |
| Sri N. Y. Pai, Bombay                                                | ...       | ... | 100    | 0  | 0  |
| Proceeds from the Estate of the late Mr. John T.S. Morris, Vancouver | \$1441.00 | ... | 6,188  | 0  | 0  |
|                                                                      |           |     | 10,118 | 1  | 8  |

## THE SCHOOL OF THE WISDOM

|                             |     |     | Rs. | A. | P. |
|-----------------------------|-----|-----|-----|----|----|
| Mrs. E. M. Lavender, Adyar  | ... | ... | 100 | 0  | 0  |
| "A Student"                 | ... | ... | 25  | 0  | 0  |
| Mr. J. J. van Ginkel, Adyar | ... | ... | 150 | 0  | 0  |
| Mrs. Gene Smith, U.S.A.     | ... | ... | 117 | 4  | 8  |
|                             |     |     | 392 | 4  | 8  |

## THE T.S. DISPENSARY

|                                     |     |     | Rs. | A. | P. |
|-------------------------------------|-----|-----|-----|----|----|
| Mr. D. Srinivasa Iyengar, Bangalore | ... | ... | 5   | 0  | 0  |
| Mr. C. Jinabhai                     | ... | ... | 50  | 0  | 0  |
|                                     |     |     | 55  | 0  | 0  |



for the Theosophical Society.

C. D. SHORES,

Hon. Treasurer

THEOSOPHISTS AT WORK  
AROUND THE WORLD

By the Recording Secretary

## 1950 Convention

More than a hundred members from outside India have now registered their names for the special 75th Anniversary Convention to be held at Adyar during December of this year. Providing travel, financial and other conditions permit, representatives are expected to attend from the following countries: India, U.S.A., England, Scotland, Finland, Sweden, New Zealand, France, Australia, Pakistan, Spain, Wales, Nether-

lands, Puerto Rico, Czechoslovakia, Malaya, Indo-China, Spain, Southern Africa, Yugoslavia, Denmark and Indonesia. It is hoped that other countries also, from where registrations have not so far been received, will be able to have at least one representative present for this very special occasion.

At this time of world crisis, the meeting together of so many persons, all working with the object of Universal Brotherhood, will surely be an important contribution to the fostering of a spirit of

world unity. It is hoped therefore that every effort will be made for as many members as possible to attend this important event in the history of the Society.

#### England

A very inspiring and successful Convention was held at Whitsun, presided over by the General Secretary, Mrs. Doris Groves, at which Mr. Sidney A. Cook, Vice-President of the Theosophical Society, was the Guest of Honour. A number of representatives from other countries was present to give greetings at the opening of Convention. The Blavatsky Lecture, entitled "The Science of Spirituality," was delivered by Miss Ianthe Hoskins, M.A. Lord Haden-Guest and Mr. H. S. L. Polak spoke at a special *United Nations* film-show, and Mr. V. Wallace Slater, B.Sc., lectured on "Cosmic Creation and Atomic Energy". The public lecture was delivered by Mr. Sidney A. Cook on "The Ideal in Practical Life," and he also addressed the members.

Reports of warm appreciation for the distinguished and friendly spirit which Mr. Cook, together with Mrs. Cook, brought to the proceedings of Convention, have been received at Adyar.

A report for 1949 presented by the General Secretary at the Annual Convention shows a steady

effort in all directions to consolidate and increase the work of the Society in this Section. Forty-two separate lecture-tours were undertaken by lecturers of the Section and arranged by Headquarters. Individual lectures, too numerous to mention, were arranged direct by the Lodges and Federations. At Headquarters the work has continued without much change. Seven Lodges and two Centres have been meeting regularly in addition to *The Secret Doctrine* Class, an Enquirers' Class, a Healing Group and the Order of the Round Table. An Under-21 Group has been started under the auspices of the London Federation, Students' lectures were given by the Theosophical Research Centre, and a Speakers' Class was begun. The average attendance at public lectures was 112 on Sundays and 60 on Wednesdays.

The Publicity Department reports that 854 enquiries were received, 88 being from outside England. As a result of these 25 persons joined the Society.

There has been a slight decrease in membership, the high percentage of loss being from the lapsings of unattached members. The membership at the end of December 1949 stood at 8,254.

The Study and Training Committee of the National Council has been preparing a study course

on Universal Life and Law. It was agreed at the meeting of the National Council held in October 1949 that the Lodges in the Section should concentrate on "The One Life" as outlined in this course, so that during the Spring of 1951 public lectures might be arranged on various aspects of the subject. It is felt that, for vital propaganda lectures to the public, there should be an increasing and deepening understanding of our teachings in the members who are organizing the work.

The Southern Federation held an Easter Study Week-end in Southampton. Mr. and Mrs. E. L. Gardner took part in the proceedings.

#### Pakistan

The Presidential Agent, Mr. Jamshed Nusserwanjee, has left for a few months' visit in Europe and the United States of America. Efforts have been made to reinstate the Lodge at Quetta, which has been inactive since the partition took place. Good attendances have continued at Karachi where the greatest activity occurs in this country. Meetings are held every night of the week except Sundays.

#### Italy

The Annual Convention of this Section was held at Turin from 2nd to 4th June. All Lodges and Centres were represented and nearly 800 members were present.

#### Northern Ireland

The report of the Presidential Agent, Dr. Hugh Shearman, to the 1950 Convention of the members in this country is a very encouraging one. The membership since a separate administration was begun at the end of April 1949 has increased from 61 to 77. There are now three active Lodges, including the new one at Bangor recently formed. Dr. Shearman has regularly visited the Lodges and has noted how widely the various tasks connected with the work are shared among the members. One matter which he considers requires attention is the maintenance of contact with those members who are unable to attend meetings or who are living in remote parts of the Province. For the weekly public lectures in Belfast there has been help from visiting lecturers, including the Vice-President, Mr. Sidney A. Cook, and Mrs. Cook. In Belfast there has been a full and varied programme and a new development is a *Secret Doctrine* study group meeting twice a month. Improvements in the Belfast Headquarters have been made during the year. Coleraine Lodge has been increasingly active, meeting fortnightly and enjoying larger audiences. Bangor Lodge has made a prosperous beginning and meets twice a month.

In summing up, the Presidential Agent states that "the Theosophical Society in Northern Ireland seems, at the end of its first year, to be alive and healthy and has shown some tendency to expand".

The Annual Convention was held from 9th to 12th June, the Guest of Honour being Mr. Edward Gall, General Secretary of the Theosophical Society in Scotland. Visitors were present from the Republic of Ireland and from England and a happy and useful week-end was spent. Mr. Gall also visited Bangor and Coleraine Lodges and spent ten days in the province.

#### United States of America

The Vice-President, Mr. Sidney A. Cook, accompanied by Mrs. Cook, arrived in this Section in June and commenced a tour which will continue until October.

The Theosophical Book Association for the Blind held its annual meeting in January. From the Report of the President we learn that during 1949 both the Braille Publishing House and the Home for the workers in the Braille plant at Ojai were completed. The mailing list has been increased by the names of 86 new readers and 18 new libraries; 569 volumes have been borrowed from the lending library for which 85 new volumes have been transcribed.

#### Ireland

Mrs. Alice Law, the General Secretary, in the Section magazine reports that the Dublin, Irish and Hermes Lodges which were previously working as one are now functioning autonomously each with its own set of officers. The General Secretary has made a visit to Northern Ireland and addressed the members there. The Section has benefited from a number of visiting lecturers including the Vice-President of the Society, Mr. Sidney A. Cook, and Mrs. Cook, Mrs. Josephine Ransom, and the General Secretary of the Society in Scotland, Mr. Edward Gall.

#### Brazil

Lodge Fraternidade of Sao Paulo, has issued the first number of a bulletin, *O Fraternista*, which is intended to be a help in the work of spreading and propagating Theosophy in this country, and which will contain the programme of work that the Lodge undertakes. At first the issue will be mimeographed and appear every three months, but it is hoped to be able to print it in the future and to issue it more often. This magazine supports the official magazine of the Society in Brazil, *O Teosofista*, and hopes to work with it in the propagation of Theosophy.

## 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> .                       |
| 1895              | Sweden          | Herr Curt Berg                       | Östermalmsgatan 12, Stockholm             | <i>Teosofist 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> ;<br><i>Lotus Bleu</i> .   |
| 1902              | Italy           | Dr. Giuseppe Gasco                   | Casella Postale 83, Savona                | <i>Alba Spirituale</i> .                              |
| 1903              | Germany         | Direktor Martin Boyken               | Rotbuchenstieg 40, (24a) Hamburg 39       | ...                                                   |
| 1906              | Cuba            | Dr. Lorgio Vargas G.                 | Calle Marcos Garcia 3, Sancti Spiritus    | <i>Revista Teosófica Cubana</i> ;<br><i>Teosofa</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 strelnici 833               | ...                                                   |
| 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>Es Oriente Lucs</i> .                              |
| 1911              | Belgium         | Monsieur Urbain Monami               | 87 Rue Pierre Timmermans Jette, Bruxelles | <i>L'Action Théosophique</i> .                        |
| 1912              | Indonesia       | Mr. J. A. H. van Leeuwen<br>(acting) | Djalan Banda No. 26, 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.

|      |                   |     |     |                                            |                                          |
|------|-------------------|-----|-----|--------------------------------------------|------------------------------------------|
| 1919 | Ireland           | ... | ... | 14 South Frederick St., Dublin, Eire       | ... <i>Theosophy in Ireland.</i>         |
| 1919 | Mexico            | ... | ... | Iturbide 28, Mexico D. F.                  | ... <i>Boletín Mexicana; Dharma.</i>     |
| 1919 | Canada            | ... | ... | 52 Isabella Street, Toronto 5, Ont.        | ... <i>The Canadian Theosophist.</i>     |
| 1920 | Argentina         | ... | ... | Sarmiento 2478, Buenos Aires               | ... <i>Revista Teosófica; Evolución.</i> |
| 1920 | Chile             | ... | ... | Casilla 604, Valparaíso                    | ... <i>Fraternidad.</i>                  |
| 1920 | Brazil            | ... | ... | Rua Sao Bento 88, 1° andar, Sao Paulo...   | ... <i>O Teosofista.</i>                 |
| 1920 | Bulgaria          | ... | ... | Ingolfstr. 22, Reykjavik                   | ... <i>Gangleri.</i>                     |
| 1921 | Iceland           | ... | ... | Rua Passos Manuel, No. 20-cave, Lisbon.    | ... <i>Oeiris.</i>                       |
| 1921 | Spain             | ... | ... | 10 Park Place, Cardiff                     | ... <i>Theosophical News and Notes.</i>  |
| 1922 | Portugal          | ... | ... | Palacio Diaz, 18 de Julio 1398, Montevideo | ... <i>Revista Teosófica Uruguayana.</i> |
| 1923 | Wales             | ... | ... | Apartado No. 3, San Juan                   | ... <i>Heraldo Teosófico.</i>            |
| 1923 | Poland            | ... | ... | Roshanara, 54 Turret Road, Colombo         | ... <i>Theosophikon Deltion.</i>         |
| 1925 | Uruguay           | ... | ... | 3D September Str., No. 56B III Floor,      | ... <i>Teosofia.</i>                     |
| 1925 | Puerto Rico       | ... | ... | Athens                                     | ... <i>The Lotus.</i>                    |
| 1925 | Rumania           | ... | ... | P. O. Box 797, San José, Costa Rica        | ... <i>Revista Teosófica; Boletín.</i>   |
| 1925 | Yugoslavia        | ... | ... | Apartado No. 2718, Lima                    | ... <i>Saurabh</i>                       |
| 1926 | Ceylon*           | ... | ... | 89 Havana, Sta. Ana, Manila                | ... <i>Theosophical News.</i>            |
| 1926 | Greece            | ... | ... | Apartado No. 539, Bogotá                   | ... <i>Teosofia.</i>                     |
| 1929 | Central America   | ... | ... | P. O. Box 142, Zanzibar                    | ... <i>Theosophical News.</i>            |
| 1929 | Paraguay          | ... | ... | P. O. Box 271, Karachi                     | ...                                      |
| 1929 | Peru              | ... | ... | P. O. Box 752, Singapore                   | ...                                      |
| 1933 | Philippines       | ... | ... | 18 Brookhill Ave., Belfast                 | ...                                      |
| 1937 | Colombia          | ... | ... | c/o Grace y Cia., (Ecuador) S. A. Com-     | ...                                      |
| 1947 | British E. Africa | ... | ... | ercial, P. O. Box 186, Guayaquil ...       | ...                                      |
| 1948 | Pakistan*         | ... | ... | ...                                        | ...                                      |
| 1948 | Malaya and Siam*  | ... | ... | ...                                        | ...                                      |
| 1949 | Northern Ireland* | ... | ... | ...                                        | ...                                      |
| 1950 | Ecuador*          | ... | ... | ...                                        | ...                                      |

\* 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): ... Mr. J. G. Bremner ... 1786 Broadway West, Vancouver, B.C. The Federation Quarterly.

Non-sectionalized: Japan: *Mitoku Lodge*:

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

Canada: *H.P.B. Lodge*: Secretary, Miss G. Marshall, 399 Forman Avenue, Toronto.

Indo-China: *Leadbeater Lodge*: President, M. Phan-Ngoc-Da, 35 rue Colonel Grimaud, Saigon.



## THE THEOSOPHIST ON THE WATCH-TOWER

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

SINCE I wrote on June 29 in the Watch-Tower notes for July, when the first news came of the invasion of Southern Korea, much has happened. The most important thing that has happened is what I hoped would happen, which is the birth of a "World Conscience," which failed to manifest itself in the League of Nations when Italy invaded Abyssinia and Mussolini "got away with it". Happily this time, under the swift leadership of the United States of America, the member nations of the U.N. have pledged themselves to keep their word, in the following terms to which they subscribed:

"All members of the United Nations, in order to contribute to the maintenance of international peace and security, undertake to make available to the Security Council, on its call and in accordance with a special agreement or agreements armed forces, assistance, and facilities, including rights of passage, necessary for the purpose of maintaining international peace and security.

"Such agreement or agreements shall govern the numbers and types of forces, their degree of readiness and general location, and the nature of the facilities and assistance to be provided.

"The agreement or agreements shall be negotiated as soon as possible on the initiative of the Security Council. They shall be concluded between the Security Council and members, or between the Security Council and groups of members, and shall be subject to ratification by the signatory States in accordance with their respective constitutional processes."

Of course the U.S.A., after she became first involved in Southern Korea at the end of the war with Japan, could never by any imagination have expected the carefully planned invasion by Northern Korea, under the aid and direction of their backers, to come swiftly down like an avalanche on Southern Korea. Naturally it is a foregone conclusion that the invaders will be pushed back out of the territory of Southern Korea. That is merely a matter of the gathering of the hosts to support United Nations action. One by one nation after nation have pledged themselves to send either land, sea or air forces, or Red Cross equipment.

Naturally enough the memory is still recent of the Second Great World War, and many in many countries have been alarmed whether Korea is not the prelude to the next great world war. Of course anything is possible in the chaotic organization of the world today in spite of the United Nations; but most statesmen, who have more facts from which to judge than the anxious general public led by a sensational press, are agreed that there is no reason to presume that Korea will lead to the next great war, if it is ever to take place. The very fact that today so many nations have responded instantly to the call of the Security Council is the proof that another great war is not inevitable, unless the aggressors, whoever they may be, are willing to meet the resistance of the principal nations of Europe gathered together under the European Council, and also the force of all the nations who have signed the mutual defence league of the peoples on either side of the Atlantic.

A strange indication of the way that people are shepherded by their governmental authorities to receive only garbled news is shown in the *Prague News Letter* of August 3, 1950. It publishes a letter sent by "the women of Lidice, destroyed by Nazi barbarism, to the women of free Korea, undergoing the horrors of mass air bombardment by the American aggressors". Of course there is no hint whatever given that the *first* aggressors were the Northern Koreans who, we must presume, had, according to Czechoslovakian "public opinion" as revealed in "Czechoslovak News and Comments," a perfect right to bomb and destroy their fellow countrymen of South Korea.

\* \* \* \*

Even before the first World War idealists in many countries believed strongly that they had to organize "World Peace Propaganda Peace Prayers" and have people repeat them at stated times each day, to build up a spiritual force strong enough to prevent war. There is proposed, for instance, the BIG BEN silent minute at 9 p.m., at which the following prayer is to be repeated:

"May the Forces of Light bring illumination to all mankind,  
May the spirit of human brotherhood be spread abroad,  
May men of goodwill meet together in co-operation everywhere,  
May forgiveness, freedom and wise re-construction be the keynote with every man at this time,  
May divine guidance attend the efforts of the United Nations,  
And may we all have guidance and strength to do our part."

But "the public" in these days, in spite of democracy, have only an indirect influence in national affairs. It is the leaders of the nations, in cabinets and government directives, who act, and rightly enough, because they have access to facts which the public have not. The power of thought is

certainly effective provided the thought has behind it Power; but such prayers and group meetings, etc., have little effect to control the almost volcanic energies of the massed up Karma of nations. In his London Talks of October 1949, Krishnamurti has very truly pointed out the cause of war:

"War is inevitable so long as we are nationalistic: so long as you are English and I am Hindu, there is sure to be war. As long as there are frontiers, sovereign governments, separate armies, there is bound to be war. As long as there are social economic divisions, the exclusiveness of different castes and classes, there is bound to be war.

"The world is the result of ourselves, of our self-projection. So, there will be war as long as you are exclusive in your beliefs, though you may be 'tolerant'. . . . Peace is not a result of legislation; peace isn't going to be brought about by the United Nations. How can outside law make you peaceful? Conflict is inevitable as long as you and I are striving after our own particular security through nationalism, through belief, through illusions."

If some day war is to cease it will be because the ideal of Brotherhood becomes a Power that moves in the hearts of at least one-third of mankind; their collective power of thought will then have real force to curb the violent elements inherent in the so-called civilization of today.

In a manner similar to these movements for world peace, it is the hope and dream of many that cultural bonds between the nations through interchange of art and culture will bind the nations together, and so prevent war. But once again the volcanic forces inherent in our human relations are terrifically strong, and all cultural bonds are almost like mere spider-web threads, which are snapped immediately when there is a wave of nationalism. In the meantime, while waiting for the intensification of the spirit of Brotherliness in mankind, the first step towards a lasting

peace is the bringing into activity of the World Conscience to which I have referred. It will then be true what Tennyson prophesied 108 years ago:

Then the common sense of most shall hold a fretful realm in awe,  
And the kindly earth shall slumber lapt in universal law."

\* \* \* \*

In the issue of THE THEOSOPHIST of February 1949, when reviewing a large work on the *History of the Jewish People* written by two Jewish authors, I made the following comment on the book:

"It is not worth while analysing all the causes, *but the Jewish people generally take for granted that all the fault is on the part of the oppressors, and little realize that they have certain characteristics in themselves which have been considered anti-social by the people among whom they have lived.* (Italics mine. C. J.) This prejudice may have no foundation, but it has existed throughout the ages, and it is well known that even in the United States the prejudice is strong in some places, and that there are certain pleasure-resort hotels which do not care to have Jews as their guests."

These remarks of mine gave rise to deep resentment on the part of some Jewish members of the New York Lodge, who accused me of anti-Semitism and as intensifying the campaign of hatred against the Jews. The special cause of the resentment was that my expression of opinion was construed as that of the President of the Theosophical Society. When I review books I am not in the Presidential chair, but review like any other reviewer who has some literary qualification for the work. When I received a rejoinder and criticism of my remarks from Mr. L. B. Ball of California I promptly published them in THE THEOSOPHIST.

Later, showing that what I said had been often said by the Jews themselves, I quoted from an article appearing in

the *Readers Digest* of September 1949, where a Jewish American soldier who served in the last war, writing to his mother, said as follows:

"I have also learned, Mother, that segregation is not solely the fault of the other guy. Part of the responsibility is on our shoulders. True, the Jew is sometimes segregated by Christians. But it is also true that the Jew sometimes sets himself apart from Christians."

A campaign has been started by some in the U.S.A. to put THE THEOSOPHIST under the control of an Editorial Board, so that any anti-brotherhood remarks of the Editor might be completely censored. No editorial board is possible under the terms of the Trust received by the Society from Colonel Olcott, when he transferred the ownership of the magazine to the Society.

I have been a lecturer on Theosophy and for the Theosophical Society for 48 years. The theme of my work throughout has been "God, our Brother Man". My record is open to everybody's investigation, and I do not think anybody will find that I have anywhere expressed antipathy to any race or religion. I have read much about the tragic history of the Jewish people during several thousand years, and in the course of my many travels have not only contacted in North America and in South America Jews but appreciated their sense of warmth and helpfulness. But also I have noticed the want of cordiality, when it is not hostility, towards the Jews in Europe and elsewhere. Anti-Semitism existed in the time of ancient Rome, and unfortunately, owing to the persecution of Hitler, has become more violent than ever, so that to a certain extent even in England, usually a country where there is little thought of Jew and non-Jew, anti-Semitism has reared its ugly head, due to events in Palestine. In Watch-Tower notes in THE THEOSOPHIST, June 1933, I denounced Hitler's persecution of the Jews, and two

prominent members of the Society in Germany objected to my remarks, which objection of course I printed.

I doubt whether many will agree that my remarks when reviewing the book on the Jewish History can be construed as anti-Semitic, but that has been done by a small group, four of whom, I am informed, in New York have resigned from the Society. If they have resigned, their attachment to the Society must have been very slight indeed and not based on any true conception of what Theosophy is. One member, who did not resign, was so full of indignation that he suggested that I *resign* from my post of President! Once again I want to reiterate that I was reviewing the work not from the Presidential chair, and certainly I disclaim any kind of anti-Semitic feeling, when noticing what others have noted, even among the Jews themselves. It is only perhaps when the Jews recognize what are the factors which they themselves have created, and that part of the responsibility, as the American soldier said, rests on Jewish shoulders, that we shall really move towards the elimination of anti-Semitism in every form.

\* \* \* \*

The young Queen Juliana of Holland has caught the imagination of her people by her profound sense of devotion to her task. A photograph of her which was taken when she was taking the Coronation oath reveals that she has a deep sense of a Divine Presence, to whom she is pledging herself to the worthy fulfilment of her task. In her recent visit to Paris, among the addresses which she gave was a very remarkable one to French youth at the Cité Universitaire pour la Jeunesse (University Centre for Youth). Translated from the French, parts of her address read:

"Youth and the very young in all countries love life, they wish to attempt to make something out of life; but they

discover all kinds of difficulties as they grow, and more still, they find themselves today in a world that has broken to pieces. These pieces can form a magnificent mosaic, of which one has a vague vision, but the preceding generations have broken that vision into fragments, and we have once again to discover the model. The preceding generations, although they also were seized with an ardent desire to ameliorate the world, failed because they were unable to cry 'halt' to the powers of destruction. To stop these destructive powers, that precisely is the special task of youth today.

"When I was a student in the University of Leyden the ideals then were very clear, but the so-called 'realities' were also clear, but there was then no bridge to serve to unite the ideal to the reality. Today this bridge is being made.

"All of us, and youth in especial, have the unique privilege of living in an epoch of undreamt of possibilities. Each of you will have occasion to take part in them according to the measure of your strength. Do not contemplate the likelihood of all the possibilities arriving together. You youth of today, who have so much force from your ideals, can work to make out of the incomparable possibilities that life offers a new world structure. Do not wait for the likelihood of a radical reform, since the situation has never been so full of danger as it is today, nor deliverance from it so urgent. That solution is, to be great in pardoning, and little in any glorification of oneself."

\* \* \* \*

A Commemoration took place at Adyar on August 12 in the Great Hall to coincide with the Silver Jubilee of the Huizen Centre in Holland. The Centre was accepted as a centre of work by Dr. Besant in 1925, and later Dr. Arundale became its Head. Today Srimati Rukmini Devi is the Head. Presiding at the meeting I was especially delighted to give my tribute of praise to the work done at that Centre to foster the many activities in which Theosophists are interested and through which they hope to help mankind.

C. JINARĀJADĀSA

## LETTERS OF H.P.B.

(Continued from p. 297)

A BUDDHIST, Brahmanist, Lamaist and Mohamedan does not take alcohol, does not steal, does not lie while he holds fast to the principles of his own heathen religion. But as soon as the Christian missionaries appear, as soon as they *enlighten* the heathen with Christ's faith, he becomes a drunkard, a thief, a liar, a hypocrite. While they are heathen, every one of them knows that each sin of his will return to him according to the law of justice and readjustment. A Christian ceases to rely on himself, he loses self-respect. "I shall meet a priest, he will forgive me," as answered a newly "initiated" to Father Kiriak. Something similar exists, although on a far smaller scale and only in the *popular*, vulgar Brahmanism.

No, there are so many religions in the world, yet more than ever suffering and injustice. And most of all where reigns modern Christianity refined and well adjusted to the laws of the 19th century.

I cannot write several volumes for you, but I will send you a small article, translated from an ancient, very ancient, Sinhalese manuscript. If you or any other person—the most learned theologian—will answer to all its points it would mean your victory. Now I will answer all your direct questions.

It seems strange to you that a Hindu Sahib comes like an intruder and a "host" into my house. Do admit at

last that the human soul, his "perispirit," is a completely separate entity in man, that it is not attached by some paste-gum to the miserable physical frame, and that it is just the same perispirit as that which exists also in every animal, from the elephant to infusoria, being different from the animal double only by the fact that it is more or less overshadowed by the immortal spirit, and is also capable of acting independently—in the ordinary (not initiated) man during his sleep—and in the initiated Adept at all times; and you will understand everything I wrote, and it will become quite clear to you. This fact has been known and believed since very ancient times. Hierophants and adepts of the Orphic mysteries were initiated into these secrets. St. Paul, who was the only one among all the Apostles who was an Adept of the Greek mysteries, was hinting at this rather openly when he tells about a certain young man who "in his body or out of it, that is known only to God," was taken up to the third heaven. And Roda, was she not told, "It is not Peter but his angel," meaning his double, his spirit. Remember Filip (Acts of the Apostles, viii, 39) where it is said that "the Spirit of the Lord caught away" Filip and carried him to Azotus. It was certainly not his physical body that he seized, but his "perispirit".

Read Apulee, Plutarch, Iamblichus and other philosophers, all of them hint (the pledge they took at initiation did not allow them to speak openly) at this phenomenon. What the mediums are doing unconsciously under the influence and with the help of the spirits of the dead and the elemental spirits is done by the Adepts consciously and with full awareness.

"Sahib" (one of the names which was given by sister to her "Teacher" or "Host" in the beginning) is known to me since about 25 years. He had come to London with

the Premier of Nepal and the Queen of Oudh. Since this time I have not seen him, until I received a letter from him through a certain Hindu, saying that he had come here three years ago and lectured about Buddhism. In this letter he reminded me about several things which he foretold to me beforehand.

In London, when he looked at me, it was with the greatest doubt (quite merited) and asked if I am ready now to renounce the unavoidable annihilation after death and to believe him.

Look at his picture, as he was then he is now. He who could be on the throne, according to the rights of birth, renounced all, to live quite unknown, and gave all his enormous income to the poor. He is a Buddhist, but not of the dogmatic Church, but belonging to Shivabhavika, the Nepal so-called Atheists(?) He lives in Ceylon but what he is doing there I do not know. I cannot, I have no right to tell you all, but the end was that I left New York and as a result of it was staying 7 weeks in a desert, in a forest in Sangus, where I was seeing him every day; at first in the presence of an Indian reader of Buddhism, and later alone, and was almost dying from fear every time. This Indian was not a double but in his normal body. He was the first to organize the Theos. Society. He also chose almost all the members and foretold about Baron Palma that he will die next May, ordered him to arrange for the burning of his body. It was done accordingly. The Indian left after having given us several dozens of names of Indians in India, all Kabalists or Masons, but not of the stupid European and American Lodges, but of the Grand Eastern Lodge into which Englishmen are not admitted.

The fakir Gowindaswami about whom Jacolliot writes (you probably read in *The Revue Spirite*) belonged to the

subalterns of this Lodge. (If you have not read, you better read Jacolliot's "Le spiritisme dans le Monde".) All these gentlemen are such thaumaturgists that the best mediums are asses in comparison with them, with all their spirits.

When an Indian was here he went specially to all the best mediums and his very presence paralyzed all the manifestations. No! They are suspicious of all mediums, they call them unconscious wizards and all spirits *Kikomor*, stupid earthly elementary demons; they also do not recognize anything higher either on earth or in heaven than the human immortal all-powerful spirit. Higher than this individual spirit is only the Unknown Great God, or rather the Essence of the Higher Divinity, as they all deny "un Dieu personnel," as you know.

A colossal bronze statue of Jesus, forgiving Mary Magdalen, stands in one of the underground Temples. Near it a statue of Gautama giving water to a beggar from his cup, and of Ananda his pupil and brother. And of Buddha who drinks at a well out of a vessel extended to him by a pariah and a prostitute. *This I know*. But what is the secret meaning of these three statues, they the "initiates" know better than I. I know only that my "host" is Christ-loving and Christlike, more so than any contemporary Christian and certainly reveres Christ more than the Roman Pope or Luther or Calvin.

When his double, or the real Sahib leaves temporarily his vehicle, the body is left in a similar state to that we can observe in a calm idiot. He orders it either to sleep or it is guarded by his men. At first it seemed to me that he pushed me out of my body, but soon I seemed to become accustomed to it, and now during the moments of his presence in me, it only seems (to me) that I am *living a double life*.

When my leg had to be operated (they wanted to operate when gangrene was developing), the "host" healed me. He was all the time standing near an old negro and he put a little white dog on my leg. Do you remember I wrote to you about this incident? Now he will soon take me and Olcott and several others to India forever, only we must first organize the Society in London. Whether he occupies some other bodies than mine, I do not know. But I know that when he is not here—sometimes for many days—I often hear his voice and answer him "through the sea"; Olcott and others also often see his shadow, sometimes it is solid like a living form, often like smoke; still more often not seen but *felt*.

I am learning only now to leave my body; to do it alone I am afraid, but with him I am afraid of nothing.

I shall try it with you. Only be kind enough do not resist and do not cry. And—do not forget.

Your faithful

LULUSTANKU

### TENNYSON'S TRANCE

".... till all at once, out of the intensity of all consciousness of individuality, the individual itself seemed to fade and dissolve and fade away into boundless being: and this not a confused state, but the clearest of the clearest, and the surest of the surest, the wierdest of the wierdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life."

Tyndall, in a letter, recalls Tennyson saying of this condition: "By God Almighty! there is no delusion in the matter! It is no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind."

*Biography of Tennyson*, by H. TENNYSON

## THE LAW OF RENUNCIATION

By C. JINARĀJADĀSA

BISHOP LEADBEATER'S memorandum is headed the Law of Sacrifice.<sup>1</sup> That is important, for innate in the universe from the beginning of creation is this Law of Sacrifice, shall I say the Law of the Self-Sacrifice of God, as innate as is the Law of Gravity. That being the case, Self-Sacrifice is not a matter of some virtue which we have, as it were, to develop, for the law exists and sooner or later we have to conform to it. That is for us the difficult problem.

Bishop Leadbeater mentions what a wonderful privilege each one of us has to join in the work done by the great body of the Nirmānakāyas, how They are pouring forth force as an act of Renunciation, force for the welfare of mankind. When we learn finally the meaning of Renunciation, then we too can pour our modicum of force into that great supply.

Now, Bishop Leadbeater uses two thoughts in contrast. He mentions that on the higher planes such giving is pure Joy, but on the lower, human plane, such giving is too often associated with Renunciation, that is, with sorrow, though sorrow borne willingly. There are, then, two aspects in each one of us. On the higher, if we can rise to that level, then whatever Renunciation we may be called upon to make by Karma can be transmuted to a joy which has no

pain in it; but on the lower planes there is a Renunciation which means sorrow, pain and despair. This is the Law. It is that Law which we have emphasized again and again in the ancient teachings: "Kill out the self, cast out the self."

It is strange that the great German poet Goethe, who was in no sense a mystic, nevertheless, because he had a deep poetical mind which penetrated into the mysteries of life, discovered the preliminary law of Renunciation. So in one place he says:

Thou must go without! go without!  
This is the everlasting song  
Which all our life through,  
Every hour hoarsely sings to us.

We have to become God, rather, to know ourselves *as* God. We have consciously to realize and reveal ourselves as the Divine Nature. It is that Divine Nature which gives Joy with no pain. And we have to grow into a stage of life so that when on the lower planes we have to give, it is done in such a manner that the higher joins with the lower, and there is not merely sorrow willingly borne, but the element of pain has been completely eliminated. How is that possible?

Obviously only by unfoldment. That means growth, and growth means effort. In this growth we swing back and forth between two extremes of happiness and misery; and at the stage where each one of us is in his evolution, we have more of misery in the course of our lives than happiness. There are only fleeting glimpses of happiness, but mostly we have a dull life and often acute misery; what we call real happiness is so infrequent and so transitory. Obviously, therefore, there is the element of pain in our lives, and that is the first law which Lord Buddha

<sup>1</sup> Published in THE THEOSOPHIST, May 1950.

emphasized in His first Sermon, the law of sorrow which is woven into our lives. The sooner we remove the veils from before our eyes and see this fact for ourselves, the sooner we shall be ready to proceed more swiftly on the path of unfoldment. So, pain is inevitable, as a part of the process.

I must frankly say that pain is the one factor which it is difficult for me to understand in a scheme that has been constructed by a God of Love. The only glimpse of a solution to me is in the realization that He who constructed this scheme of Love Himself suffers with us. It is because God also is suffering *with us* that we begin to realize that there is a meaning in suffering, and that He resides somewhere at the very root of our suffering.

The first part of this process of unfoldment is Renunciation. There is a word well known in this connection in Theosophy, Sannyāsa—"to let go". That is the truth we have to learn. We have to eliminate the self, to kill out the self, and yet, having killed out the self, it has to be as in the phrase of Shri Krishna, "I remain".

Mankind in the mass learns this Law of Renunciation very, very slowly, in the course of many lives, where little by little frustrations and unhappinesses increase. But when the soul comes to the stage of the idealist, when he has placed before himself a certain unselfish objective as an ideal, then he learns the Law of Renunciation more rapidly. But that means an intensification of pain. The pain that might be slowly lengthened out over the course of another three and a half Rounds has to be condensed in the course of a few dozen lives. There is, therefore, an intensification of pain, as truly also an intensification in him of the element of joy.

When we use the word "idealist," it is a word difficult to define, for there are many types of idealists. An idealist is a man at his highest, according to his temperament. There

is one temperament, that of the worshipper, the Bhakta. There is something within such a man's nature which is like the lotus that opens towards the moon at night; the soul opens out in a spirit of offering to the Highest, which is usually called God. He is therefore the Bhakta. But there is another kind of idealist, where the man is the lover of a human beloved. The nature within him pours out in offering, not to God, but to God revealed as some human being here below.

Equally there is a third type which we can call the philanthropist, in the full meaning of the Greek word, "lover of mankind". He is a lover of men, and he may not be in any way religious, in whom even the usual love element may be absent, yet he may have a deep compassion and dedication to the uplift of mankind.

Now, each type of idealist inevitably meets with frustration, pain and suffering. What is important is not the pain and the suffering, as seen, shall I say, by the Directors of Evolution, but whether at the end of the pain and suffering the idealist will cease to be such because he has suffered so much. Will the capacity of love which he had for a human beloved be slowly exhausted or dried up? Will the great gift of serving seem to disappear because of the fact that all his dreams of philanthropy have been brought to naught? In other words, has the result of the suffering which the idealist has been forced to endure by the working out of his Karma produced in him a hardening of his nature?

Unfortunately that does happen in a large majority of men and women; suffering sours or hardens them. If there had been something of the milk of human kindness in them before, that milk has soured. All that of course is not the Plan. It is quite true there is suffering, but there is another aspect to suffering. This is very beautifully stated in two maxims which Bishop Leadbeater quotes from a

mystic manual, though he does not say where he discovered them. "Only those actions through which shines the light of the Cross are worthy of the disciple." In other words, the Cross is suffering, but there is a light shining through. What is the meaning of that Light? We have that in the second aphorism, "When one enters the Path, he lays his heart upon the Cross. When the Cross and the Heart have become one, then he has reached the Goal." Here we find the symbol of the Cross and the Heart. Along another line of mysticism we have the symbol of the Cross and the Rose; but the Heart and the Cross seem to come from some far-off civilization when roses did not exist.

It is interesting to note that about a century ago one of the Roman Catholic Jesuit priests started a cult which he called the Sacred Heart of Jesus, which is very widespread, and in many a Catholic home you will find a picture of the Christ with a bleeding heart, and the heart crowned with thorns. Here then is the Heart and the Cross. When the light of the Cross, which is symbolized by the Heart, shines through, then is the ending of the Path, but the beginning of the Path at least is through laying your heart upon the Cross. The unification of the Cross and the Heart is far later.

Now, I have said that Renunciation is the Law. I am going to instance this Law as it was enforced on our great leader, Annie Besant. She was perhaps the greatest lover of India. In her early years here in India she determined on one way of service, and she slowly organized the Central Hindu College. Little by little it became so magnificent an organization that in North India the boys of the Central Hindu College had a certain stamp which was recognized, something as in England the boy of Eton and Harrow has a stamp about him that will be noted. I think she must have devoted about twenty years to building up her

great dream into a realization. Then her whole dream was smashed to pieces in an instant. In 1913 there were many difficulties for her band of workers at Banaras, which was led by Mr. G. S. Arundale. There was a persecution of this band because they stood pledged to serve Krishnamurti, and they made no secret of the fact of what they believed concerning him. They were in some ways certainly rash in the manifestation of their enthusiasm, there were unwise actions on their part; but what was horrible was the persecution to which they were subjected. Then there came a crisis. Dr. Besant was here at Adyar, and she travelled to Banaras to meet the crisis, which she knew she would be able to solve. But when she got to Gaya (four hours' journey from Moghul Serai) a messenger met her and told her that the day before the teachers, captained by Mr. Arundale, had resigned. Then she saw in a flash that the great College had been snatched away from her. Had that band only had twenty-four hours greater patience, she would have been able to save it. She never blamed anybody, but she saw that that great dream of hers was smashed completely. The whole college had to be given later into the hands of others. She hardly mentioned to anybody then the utter grief that this renunciation caused her. She was forced to "let go". It was an act of Renunciation and it took some time before she adapted herself to it. But though there was for her terrible pain, it did not mean any narrowing of her nature as the idealist, as the philanthropist, as the lover of India.

C. JINARAJADASA

*(To be concluded)*

## MODERN TENDENCIES OF THOUGHT

By ROBERTO HACK

**I**T will not be without interest to examine, even rapidly, some tendencies of thought which we find actually manifesting in the world, and which we see directly connected with the mission of the Theosophical Society and the object for which it was founded, that is, to help and stimulate the evolutionary progress of human consciousness, the intuitive development of *unity*, and consequently the realization of Universal Brotherhood.

*Unity* is the essential characteristic of evolution in the new phase we have now entered, and Theosophy, both as a science and as a philosophy, offers us this experience of unity, and shows us how it constitutes—in its most profound and complete sense—the ultimate expression of the Universe.

Every new discovery of modern science tends to multiply the final proofs of the organic unity of the Cosmos. The water-tight compartments that were formerly established between the various branches of science, and between the diverse expressions of the human spirit, show signs of gradual disappearance in the direction of unification. Chemistry, the science of substances, becomes fused in Physics, the science of energy; and one of the results of the Theory of Relativity, confirmed by scientific experiment, is the fact that "no fundamental difference can be traced between matter and other forms of energy".

The reality of material substance is revealed as energy, one in its essence, manifesting variously in different elements and in different molecular combinations, according to the various phases of the evolution of matter. But the minds of the leading physicists of today, such as Eddington, Jeans, Whitehead, Sir Oliver Lodge (to quote only a few among the foremost), realize fully that the material aspect of things is altogether inadequate to explain them, and this leads to the gradual discovery and recognition of the *life* side in its *universal* aspect, beyond and above the physical.

Professor A. S. Eddington, the great physicist, astronomer and mathematician of Cambridge, after having concluded that "mass and energy are but one and the same thing"—which statement corresponds, expressed in philosophical terms, to what H. P. Blavatsky affirms in *The Secret Doctrine*, that "Matter and Spirit are one and the same thing, or at least are but the two aspects of the same thing, the *One* which is neither Spirit nor Matter, these two being the Absolute Latent Life . . ."—looks upon matter simply as a manifestation of forces operating under the direction of a natural Law, a Law that he declares to be "perfect and unbreakable, worthy to be associated with the mind of God".

The external world does not consist simply of an agglomeration of myriads of particles, of a simple collection of atoms, of etheric waves, and so forth, wandering about haphazard in space. Eddington recognizes that the order of Nature clearly reveals the existence of a *plan* in the organization of the life of the universe; and he also expresses his own conviction that our individual mind cannot be separated from the rest of the world; that the feelings of joy or sadness that we experience and the deeper intuitive perceptions that we realize in ourselves are not only our own individual experiences, but flashes of a Reality that

transcends the narrow limits of our individual consciousness; and that the harmony and beauty of Nature's aspects are one in essence with the happiness that transfigures the human face!<sup>1</sup>

In his turn Whitehead, another eminent physicist and mathematician, considers the universe as a kind of *organism*, and he discovers everywhere attributes akin to those of life or of living organisms, yet basing his ideas and relative conclusions principally, and in a strictly idealistic sense, on modern physics and mathematics.<sup>2</sup>

Also Sir James Jeans in his work, *The New Background of Science*, reaffirms very definitely the idea that he has already expressed in his work *The Mysterious Universe*, that the best definition one can give of the universe is that of considering it "as consisting of pure thought, the thought of Him who for want of a more exact term we must describe as a mathematical Thinker".

And Sir Oliver Lodge, that exalted thinker and veteran of science and human progress, in his admirable work *Beyond Physics*, distinctly declares that as long as we persist in considering the universe as neither influenced nor pervaded by life and mind, we shall never bring forth a Cosmos from chaos. Mind is essential to organization, and organization or reorganization is a natural result of mental activity consciously directed to the accomplishment of a preconceived aim. Life and mind introduce an element that up till now has not been incorporated with the physical. The time is approaching when this will take place. The psychic element has been ignored too long. "But my point is," he writes, "that life and mind are not excluded from the universe, and that therefore it need not

<sup>1</sup> A. S. Eddington, *Science and the Unseen World*, and *On the Nature of the Physical World*.

<sup>2</sup> Whitehead, *Science and the Modern World*.

always be running down into disorder. . . . The operations of life can take the random materials of carbonic acid and water and build them up into an apple-tree. Life confers upon the assemblage a specific and even beautiful form, with the marvellous possibility of continuing that organization for any length of time. It means the introduction of a biological and teleological element into an otherwise complete scheme of physics. Life is a guiding and directing principle. The time has come when we ought to try to bring life and mind into the scheme of physics, and we shall not fully understand the nature of the physical world until we do. Life controls matter and energy, with a certain element of spontaneity, and yet it differs from both."

And in some very fine pages he develops this idea of a "guiding and directing Principle"; he examines the Law of Indeterminism of electrons, demonstrating that "chance is no solution," and that "there must be a cause for every one of those jumps [of the electrons]," and that recent researches in cosmic rays and radiations of very high frequency will furnish new elements in the solution of these problems in the sense referred to; he insists, indeed, "*on the influence of organization*" in any and every department of Nature that may reveal or produce, in an "*emergency*," new and superior attributes that were not apparent in the separate elements, and this as much in the most simple case of the association of a proton and an electron, as in the infinitely more complex association that produces a human being. It is not, however, the fact of material organization that brings into being these new and superior faculties. "The function of organization is not generative but demonstrative; it renders possible the sensorial perception of this organization, and reveals to us how much already existed in a latent state." "The main realities in the universe lie in the region of the ideal, the

supersensual, not in the material vehicle which partially displays or manifests them." "Essential realities must surely pre-exist somehow, somewhere, even though imperceptibly. Emergence means demonstration or display; it means recognition of what may have been latent before."

Thus we see how gradually and almost insensibly Physics and Chemistry penetrate into the domain of Biology, and from this latter into the no less complex and mysterious field of Psychology.

Biologists and physiologists arrive at the conclusion that the kingdoms of Nature have no boundaries, and that everything within them is in touch, in indissoluble connection; that the difference between protoplasmic or primordial unicellular beings and the "superior organisms" is one of degree, but not of principle, and that we may find in the most minute living particles, at least potentially, all the marvellous qualities of more evolved organisms; and that everything contributes to demonstrate the validity of the hypothesis that existence is consciousness, even in the lowest grades of life, as Jennings declares in his magisterial work *Behaviour of the Lower Organisms*.

Indeed, the most advanced biological studies clearly reveal that the psychic element or quality is a fundamental attribute of life, without which the so-called organic functions are absolutely incomprehensible, and it is this which has led the most authoritative and profound enquirers to the study of "psychical analogies" between man and the organisms most differentiated from him, since everything already tended to demonstrate their morphological and functional similarity to himself. Nature, although one in essence, is yet unquestionably multiple in its manifestations, and therefore it is only by means of a study of the most obvious analogies that we can arrive at a demonstration of the fundamental unity. And, as Dr. W. Mackenzie,

an eminent Italian student, said, "the great attraction in biological studies lies actually in the hope of discovering in every organism the expression of a single universal harmony," and that "nothing is more modern in science than the search for unity".

Thus from the mechanical idea of evolution of Darwin and Lamarck we have now passed to what we might call the *emergent evolution*; new values seem to be continually *emerging* into manifestation, whilst at the same time life appears to us *ab initio* complete in its essential elements. Everywhere in Nature, whether we investigate and penetrate the marvels and mysteries of the microcosm, or whether we turn our astonished gaze towards the unfathomable abysses of sidereal space, we find ourselves confronted by an infinite and uninterrupted scale: nothing small and nothing great, but only a revelation of the manifestation of a profound universal idea, which at times we deceive ourselves into thinking we can grasp, where its expression seems most simple, but which rapidly escapes our analysis, because through this apparent simplicity the impenetrable mystery of the Created stands revealed in all its grandeur!

There is nothing small or inferior in Nature; the same universal energies which sustain the equilibrium of the worlds have produced the appearances that to us seem inferior, and these are also revealed as the expression of the said energies, manifesting through them all the grandeur of the universe.

And if we turn our attention to *psychological* life, we observe the same process in a still more marked manner: here also new values, new thoughts, new feelings, new faculties and new ideals are continually *emerging*; and these are transferred from the region of eternal potentialities to that of temporary actualities, tending towards

expression unceasingly, from the subjective to the objective state. Following step by step the progress of life, studying and analysing the different phases in the development of human consciousness, psychologists have come to the conclusion that consciousness passes successively and with perfect regularity through certain definite stages, which are an exact indication of the "mental age," or rather the "spiritual stature," reached individually by every human being. Contemporary psychology is evolutionist and recognizes that the human consciousness is "spiritual". Thus psychologists and philosophers, studying the lives of those sublime spiritual giants who tower above the mass of humanity, such as the Christ, Buddha, Moses, Pythagoras, Plato, Plotinus, Saint Paul, and numbers of others, conclude, like Overstreet, that the quality which chiefly differentiates them from the generality is the possession of a special faculty of *illumination*; a striking phenomenon of consciousness transcending the more ordinary reasoning process of the rest of us, indicating that here again a new level of life has been touched. The moral consciousness attains to a heightened degree of perfection; the self-consciousness expands into an all-inclusive cosmic consciousness, transcending ordinary limitations. The sharp division lines of individuality which we find in our average life drop away, and the individual, without indeed losing his individuality, becomes vitally a part of all life, and lives in that apparently impossible oneness of existence.

But the presence of such sublime Beings only serves to bring into greater prominence what must in reality be the actual tendency and aim of human evolution. Overstreet justly observes that it is quite logical to believe that all humanity is moving towards a new level of consciousness, where the ordinary emphasis of the personal "I" will be replaced by a new view of life which includes all; and

that the most important fact for us at the present moment is this process of transformation of the possibilities of existence into new realities; that life is an unceasing creative impulse, a continual and persistent search for those luminous truths that enable us to advance towards a vaster and more comprehensive whole. "The universe, as we now seem to see, is life of our life, spirit of our spirit. It is in us and of us. It moves in all our members. . . . Every creative act we perform, small though it may be, every wish for the more nearly complete, and every will to get it achieved, is our own triumph in a universe that triumphs with us."<sup>1</sup>

Evidently all these various tendencies of contemporary thought that lead, by various ways, to identical conclusions, are a clear revelation of the manner in which human consciousness, in its continuing spiritual evolution, reaches a new stage, a higher "level," gradually realizing that the *reality* does not lie in thought, but in *LIFE*, in the *Universal Consciousness*, of which the human being is but a conscious fragment. It is the sense of universal life, the *cosmic sense*, that pervades and penetrates the human consciousness; and the *mind* becomes only a necessary instrument for knowing and expressing, having transcended the illusion that it is the actual knower.

ROBERTO HACK

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<sup>1</sup> H. A. Overstreet, *The Enduring Quest*.

## EDUCATION AS DIVINE VISION<sup>1</sup>

By THERON B. CHANEY

WALTER LIPPMAN recently said that we have always been told that Man was made in the Image of God, but he doubted whether such a fact is very often mentioned in college courses. There has been a swing in Education away from the idea of God, and God's responsibility for things as they are. This has been due largely to the emphasis which has been placed upon Science, and the idea that Science has the answer to every problem and that Science will save the world. We are beginning to realize that such is not the truth, and some of the greatest leaders in the world of science have been the first to espouse the idea that a well-rounded education must include something more than the pronouncements of science.

This summer there is being inaugurated in Aspen, Colorado, a Summer Institute of Humanistic Studies, humanistic studies being those which are concerned with the creation and appreciation of beauty, and the attainment of moral and spiritual truths. The Board of Directors of the Institute have this to say about the Institute and its purposes:

"At the midpoint of the twentieth century when men's lives are dominated more than ever before by Science, men

<sup>1</sup> This was given as a part of a symposium held at the Summer Sessions (1950) at Olcott, Wheaton, on the subject, Theosophy Can Build a World Brotherhood, and it is in part a condensation of Mr. Jinarāja-dāsa's book, *The Divine Vision*.

need the elevation and the liberation of a sound humanism. In a world which almost worships Science and Technology, we must rediscover the moral and spiritual truths which will enable men to control Science and all its machinery.

"Science does not and cannot appoint the goals men should seek; Science does not and cannot direct us in the good life or to a good society; Science does not and cannot determine which among competing values are true or false. Only in the arts and in philosophy, in morals and religion, can be found the fundamental truths which give human life direction and which can create a society to be served by Science rather than ruled by it."

This is just one of the signs of the times showing that a new note is being sounded in the field of Education, and it is an encouraging fact that educators are recognizing that something is needed in Education which has been sadly lacking during the first half of this century. Dr. Hutchins of the University of Chicago has said that we have placed too much emphasis upon educating the head, and not enough upon educating the heart, and the famous Harvard report on higher education deplores the fact that Education in this century has not produced the kind of results that should be expected of it.

But how shall we define Education? There are many ways of defining it, and, today, I choose to define Education as a broadening of vision. Very much of our earliest education when we were small children came through the sense of vision. We learn from seeing, but as we learn, we also learn to see. As our education proceeds, our vision begins to take on a broader meaning. We use microscopes and telescopes to broaden our physical vision, and in the same way we use great truths to broaden and enlarge our spiritual vision. It has been well said that "where there is no vision the people perish," and Saint Paul in telling of his life

said: "I was not disobedient to the heavenly vision." His heavenly vision was something more than that seen by the vision of the ordinary man. It had a remarkable effect upon Paul, changing him from a somewhat cowardly persecutor of the early Christians to the most fervent and potent evangelist of the Christ message that Christianity has known. Let us therefore see wherein Theosophy may contribute to the idea that Education is but the broadening and deepening of vision. In the spring of 1927, Mr. Jinarājadāsa delivered three lectures in London upon the subject of the Divine Vision. In one lecture he discussed the Divine Vision of Man, in the second the Divine Vision of Nature, and in the third the Divine Vision of the Gods and of God.

In speaking of our vision of Man, we shall distinguish between what we call ordinary vision and Divine Vision. Ordinary vision here does not mean physical vision, but rather that mental vision which makes up our impressions, thoughts, etc., of others. Our ordinary vision is apt to be tinged with a sort of antipathy for others. We feel a sense of resentment toward anyone else if they have opinions which do not agree with ours, or if they indulge in forms of behaviour of which we do not approve. We are constantly meeting people who "rub us the wrong way," and there are many whose actions, when we observe them, give us a distinct sense of superiority. But the Divine Vision of Man transcends all this, and it is something which must be struggled for if we are to achieve it. Poets have something of the Divine Vision of Man, because they are able to see the real man hidden behind his peculiar attitudes and modes of behaviour. Shakespeare writes of the many characters in his plays, whether they be saints, heroes, villains or rogues, without any feeling of dislike or antipathy toward any of them because of their human weaknesses. He makes one of his characters say of another, "God made him, and

therefore let him pass for a man," and in that saying he showed the true spirit of the Divine Vision. But to appreciate the Divine Vision of Man to its fullest extent, we must look to the great teachers of mankind, such as Christ, Shri Krishna and Buddha. Christ said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Shri Krishna said: "By whatsoever path men approach me, I welcome them, for the path that men take from every side is mine." And the great founder of Buddhism said: "As a mother loves her son, her only child, so let a man shed love on all sides when he sits or stands or sleeps." These statements show that the first essential for attaining to Divine Vision is love for all mankind. When Jesus described how He would separate men, those on His right hand to live eternally with Him, and those on His left to be consigned to outer darkness, He did not state that the criterion for judging men was "have you been baptized?" but rather He indicated that men should be judged by how they had fed the hungry, given drink to the thirsty, and visited the sick and those in prison, and then He said: "If ye have done it unto the least of these My brethren, ye have done it unto Me." Note that His brethren were not those who had been baptized, or who subscribed to some particular creed, but simply the least of these, the poor, the sick, the hungry. Jesus and all the other great teachers saw the one God-life in every man and creature, and recognized that the personality of each man is but the shining through of that One Life. The One Life manifests itself in many archetypes which those who have achieved the Divine Vision of man may see behind the personality of every man, and when one has achieved this ability to see, one learns to forgive the evils and frailties of men and rather learns to love and appreciate the real man for what he is. Then we realize that each life, no matter

how groping and stumbling it may appear to be to us now, is really struggling toward the complete fulfilment of its destiny which is to become as Godlike as those great Teachers who have shown the way.

But what of the Divine Vision of Nature? By Nature we mean that which is not God nor Man, that which includes rocks, rivers, mountains, trees, plants and animals. What is Nature? Is it a series of natural phenomena, a series of causes and effects? Is it completely mechanical? One may often gain that impression by studying natural science. We describe forces, and motions as a result of forces, we describe disease as a result of bacterial growth and action, we explain the twisted growth of a tree as the result of a desire to be in the sunlight when other trees cut off the light. To study every phenomenon of Nature with a view to finding a cause which can be observed, measured, classified and labelled is but the ordinary vision of Nature. Happily, however, many of our great scientists are developing a Divine Vision of Nature which senses that the mysteries of Nature cannot be understood and explained by merely labelling them. Huxley in his *Lay Sermons* describes eloquently the development of the embryo of a salamander. He first describes the egg as a mass of shapeless fluid containing many tiny granules each one looking exactly like the other, and then he says: "It is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body, pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamandrine proportions in so artistic a way, that, after watching the process hour by hour, one is almost involuntarily possessed with the notion that some more subtle aid to vision than an achromatic microscope would show the hidden artist, with his plan before him, striving with skilful manipulation to

perfect his work." Indeed the more one studies Nature, the more one becomes convinced of the Great Design back of it all.

The Divine Vision of Nature may be attained in several ways. First we may consider the worship of Nature. This the primitive man did because there were so many awe-inspiring phenomena of Nature which were mysteries that he could do naught but fall and worship. But some of the greatest minds of the most highly civilized peoples have also found a Mighty Power and a Mighty Wisdom in Nature which they have felt compelled to worship. Tennyson, in a poem called "The Higher Pantheism" says:

God is law, say the wise; O Soul, and let us rejoice,  
For if He thunder by law, the thunder is yet His voice.

Law is God, say some; no God at all, says the fool;  
For all we have the wit to see is a straight staff bent in a pool;  
And the ear of man cannot hear, and the eye of man cannot see;  
But if we could see and hear, this Vision—were it not He?

Then the Vision may also be achieved by the study of Nature, a study which if carried out as a genuine search for Truth, strengthens rather than weakens our sense of reverence. Theosophy recognizes this fact fully and encourages its members to study Nature in all its phases. The Vision may also be achieved by loving Nature and by refashioning it. In loving Nature, there is developed a tenderness and intimacy between Nature lover and the plant, flower, insect, or animal which gives him a sense of the Divine not to be gained in any other way. And in refashioning Nature, we find the artist who captures the ever-fleeting scenes of a perpetually changing Nature and fashions them into paintings or music or sculptures, which help us to see Nature as it is eternally perfect and inseparable from our own unending life.

But what of the Divine Vision of God? Most of us find it hard to even think of seeing God, and if we dare to think about it, we are apt to find ourselves seeing Him in a very limited way, limited by our own ideas, beliefs and prejudices. This has been true of all mankind from the very beginnings, so we have had Polytheism, Pantheism, Monotheism, all of them coloured by anthropomorphic ideals. But when we attain the Divine Vision of God, we shall find that it comes only as we achieve the Divine Vision of Man and of Nature, and that the Divine Vision of God transcends all other ideas and beliefs. Tennyson put it beautifully in his little poem about the "Flower in the Crannied Wall" when he said: "But if I could understand, Little Flower, what you are root and all and all in all, I should know what God and Man is." Theosophy's teaching of the oneness of all life, and of the union of all life with God, is the only basis upon which World Brotherhood may be built, and if we stick to our original definition of Education as a broadening of vision, we shall find ourselves building for World Brotherhood as we strive to develop the Divine Vision in all its many wonderful phases.

But the problem of how Theosophy may build for World Brotherhood through Education is that about which I am least prepared to speak. The total number of Theosophists in the world is very small, so it follows that the number of teachers in our public schools who have any Theosophical training is also very small, and what few there are will find that they are very limited in what they may teach because most pupils and patrons of the school are not ready or willing to receive it. Perhaps the greatest strides are being made in higher Education, such as great books courses, the Institute of Humanistic Studies mentioned earlier, and the Foundation for Integrated Education in which one of the foremost leaders is Fritz Kunz, long a

member of the Theosophical Society. These are small but hope-creating beginnings that we hope to see in the next fifty years develop into educational methods and philosophies which will truly bring about World Brotherhood to its greatest fruition. And what can you and I do as individual Theosophists? We have the high privilege of being adherents to a Society which stands for the highest idealism, and we have access to knowledge of which most of our fellow-men in this Western World have not the faintest inkling. It is therefore for us to spread the knowledge which we are so fortunate to possess to those about us according to our several abilities, weak though they may be, and as we help others on the shining path to that greater knowledge, may it be that we also may catch a greater and more glorious glimpse of the Divine Vision.

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THERON B. CHANEY

When a man has really renounced, a strange change takes place. On the Path of Forthgoing, you must fight for everything you want to get; on the Path of Return, nature pours her treasures at your feet. When a man has ceased to desire them, then all treasures pour down upon him, for he has become a channel through which all good gifts flow to those around him. Seek the good, give up grasping, and then everything will be yours. Cease to ask that your own little water-tank may be filled, and you will become a pipe, joined to the living source of all waters, the source which never runs dry, the waters which spring up unfailingly. Renunciation means the power of unceasing work for the good of all, work which cannot fail, because wrought by the supreme Worker through His servant.

ANNIE BESANT

## SOME LOGOS DOCTRINES

By SIDNEY RANSOM

THE word "Logos" has several levels of meaning. Translations of the Bible have of course varied, but to the careful student each one should add an enlightenment.

The use of the word Logos in most of our Theosophical books must not be confused with how St. John or St. Paul used it. The opening of St. John's Gospel, *e.g.*, which usually reads "In the beginning was the Logos or Word," has by a well-known poet been translated as, In the beginning was MIND (*i.e.*, the mind of God). Logos is a masculine word, and like the English word *Discourse*, means both Reason and Speech. That is, Speech is the expression of Mind. In a book on *Bible Translating* published by the American Bible Society, it is said that there are "areas of meaning" to words, and that the word *Logos* has no less than fifty-one meanings in English. The Fourth Gospel alone, of course, is a life-study, for every incident seems to have been designed to show the expression of the Logos under a variety of aspects. The structure of the Gospel is complex, and it has been ingeniously shown how it was planned on a septenary basis.

In translating the word Logos into Latin, Verbum (the Word) has been mostly used, but Sermo and Ratio are equally good translations. Though Ratio (or reasoning) is near to the Greek idea, (for Reason was regarded as indwelling in the cosmic process), yet, the key-notes of

the Gospel story are "self-utterance," "manifestation," "transformation". In the Greek version of the Old Testament, the Hebrew word Memra, meaning the spoken word of God, was translated as Logos. This spoken word emanates from Him to carry out His Will, and we may remember that when the mystics spoke of the Will of God they thought also of Love, Love that is beyond the operation of sense or intellect. This Will has been called "the Supreme Affection". Love, Will and Reason are here synonymous. In Psalm 33-6 we read that by the Word of God were the heavens made, and again in Psalm 107-20 that "He sent His word and healed them". It is necessary to recognize that Logos is at different times referred to as Love, the higher Reason, the Will of God, Light, Spirit, Fire. These several terms are often interchangeable. The term used by St. Augustine was Sofia, wisdom, following Plato in this. To touch *Wisdom*, according to St. Augustine, was to enter into the Joy of His Lord. There is one advantage in translating Logos as *The Word*, in that it is not a definition, whereas with most of other terms care must be taken that they do not become exclusive definitions.

The Hebrews gave personality to the powers of God. Christians began to use the term Logos for the Second Person of the Trinity, though later on the Logos was regarded as exclusively incarnated in Jesus. In St. John's Gospel, it is the Timeless Christ that is identified with the Word. The physical world was a manifestation of this eternal Christ, which is differently referred to as Love, Light and Spirit. But it was not sufficient to think of God as being Love or Light, but that He loves and lightens. This exercising of essential qualities is a manifestation, an incarnation. Of course the Greeks never limited the doctrine of Logos to a single historical personality. Although

it would have been accepted that the Eternal Christ, the Logos, manifested through Jesus, yet what the Greek would say was that in the manifestation we were facing an eternal Process, a continuous never-ending Fact. The Logos was the Saviour for all time, from the very Beginning.

Use of the word Logos is made by Aldous Huxley, where, in writing of man's spiritual need to achieve his Final End, he says that "Tao, or the Logos, is at once transcendent and immanent". Indeed a Chinese translation of St. John's Gospel gives: "In the beginning was the Tao, and the Tao was with God and the Tao was God." "By analogy from our own nature," says Gregory of Nyssa, "we know the Logos." And St. Augustine, too, found that a knowledge of our own nature gave us an image of the Trinity. That astonishing person, Erigena, of the ninth century, said that the Logos was the bridge between the One and the Many.

It was in Greek philosophy that Logos was first used in a technical sense. Heraclitus of Ephesus (fifth century B.C.) represented a reaction against materialism, and he was described as a man who "lived in accordance with Logos," by which was meant that he lived in accordance with eternal reason. "The Logos," he wrote in one of his few writings, "existeth from all time, yet mankind are unaware of it." "Heraclitus was a Christian before Christ," wrote Dean Inge. He sought an answer to the question every one must ask: "What is the permanent something behind the changing appearances known to our senses?" Put briefly, what is the world made of? The visible world is a symbol that both reveals and conceals, and some modern scientists say that a mathematical formula may prove to be a sufficient symbol for the whole physical world. As mathematics has been called the

language of physics, it really takes us back to the origin of language, to the Word indeed. The genius of the mathematician partly lies in his ability to reach a quite simple formula, or equation, which accurately symbolizes a universal, natural process; one single Word which is the digest of many digests. And what does a symbol symbolize? What is a formula a formula of? An answer to this question was to be won by searching within ourselves. *Within* was the Reason, the Harmony, the unifying principle, Divine Law. As to what is the nature of ultimate substance, the ancients held various views, but Heraclitus chose *Fire*, and he saw an intimate connection between Fire and intelligence; and it is interesting that our modern astronomers state that the ultimate physical base of our system is Hydrogen.

"All things happen by Logos," said Heraclitus, but how far he regarded this Logos as personal or impersonal it is impossible to say. Heraclitus said the Logos is "personal, and yet non-personal," which perhaps is why he was called the obscure philosopher, and yet such a statement is as far as human words can carry us. As a Upanishad says, "he who knows God tells it not; he who tells it knows Him not". In any case, the words "personal" and "impersonal" have different values at different levels of understanding. What is now impersonal to us may, as we progress, become personal; or rather, we shall have enlarged our present idea of "personal". Bishop Leadbeater once remarked that if at our present level we could fully understand God it would not be much of a God! But whether regarded as personal or non-personal, the various doctrines of Logos always include the idea that there is a directive, reasoning power behind manifestation; sometimes spoken of as the Voice of God, sometimes as Law, and with the mystics they always speak of something intensely intimate. Wordsworth, in his *Ode to Duty*, is really speaking of

this Voice of God, "who art a Light to guide". It is this Logos that keeps the stars in their courses, and it is also the hidden harmony which lies under the disharmonies of existence. The Stoics thought of Logos as the First Cause, but the neo-Platonists regarded it as a secondary cause. A famous Stoic, Cleanthes, wrote a beautiful hymn addressed to the Logos, wherein is described the intimate relationship between God and the individual. Such a hymn does give evidence that the Stoics were not the sceptics they have popularly been supposed to be. An equivalent term preferred by the Greeks was *Nous*, by which was meant a regulating, directing intelligence, acting between God and the world. It was a religious term and included the element of veneration.

Max Muller said that the term Logos has its antecedents in the deepest roots of ancient philosophies. It was embodied in the Sanskrit word *Vāch*, meaning speech or language, and was the outward expression of Divine Thought. The Word is the transforming power as well as the transformation. Perfect language would be the *exact* equivalent of thought in the world of utterance. Imperfect language is imperfectly unfolded meaning. There was a magic exercised by the heroes of the Finnish Saga, called the "word of origin". By this magic, an evil power could be driven away. The proper name had to be known and repeated, and also the history of its creation had to be related.

SIDNEY RANSOM

(To be concluded)

## TO BURLINGTON HOUSE, LONDON—AND FURTHER

By MADELEINE POWELL

ACCORDING to the critics there are no outstanding pictures at the exhibition of the Royal Academy of Arts in London this year. Critics have their use, no doubt, but all the same, appreciation of art is a very personal matter. Some will argue that it varies in degree according to education, upbringing, surroundings to which one has been accustomed; others will say that one may be more responsive to one trend of art than to another. Those who know best will tell you that response to a work of art is entirely emotional and such as the poet describes:

In the beholder's heart the secret lies,  
His response alone can supply the key.  
When thus, to the picture his heart replies,  
It lives once again by his sympathy.  
On his inner vision then breaks some gleam  
From the beauty held in the artist's dream.

Therefore, when a few days ago I set out for a visit to Burlington House I thought it was best to forbid the critics' opinions to weigh upon mine; and I did not regret it.

There are, at the exhibition, some portraits that are inspiring because their authors have seen kindness, benevolence, dignity in the features of the originals and

successfully conveyed what they have seen ; and some indoor scenes that may prove comforting to some beholders, or thought-inspiring. But I wish to take my readers before just a few landscapes with the hope that, in the few steps that separate these landscapes one from the other, or link them one with the other, we may travel together from the unreal to the Real.

Let us stop, first, before one of Mr. Churchill's works. His art, it seems to me, makes it possible to be carried body and soul to the heart of the natural scenery his pictures represent—whether it is the shore of "Lake Carezza in the Dolomites," or anywhere else. The lake in question is set in the midst of a mountain forest dressed in its best autumn colours. Nature is in one of her smiling moods ; so one feels a gentle warmth in the atmosphere and one knows that one is but at mid-altitude. This last discovery, strange as it may seem, describes my personal reaction to this artist's paintings : they make me enjoy vividly, immensely, that which the earth offers of enjoyment, but they do not take me very far away from the earth.

But at this year's exhibition there are to be found pictures that can carry the onlooker beyond our globe. For instance, one could spend hours in forgetfulness of earth before, or rather *in*, "Poet's Corner," by Dame Laura Knight, D.B.E., R.A. There, one may take a seat, as it were, upon one of the many clouds, that seem to encircle the landscape, as one would take a seat on the balcony of a theatre, to watch the ever-enchancing spectacle of living colours spread over the upper face of the clouds, or incorporated into the mist by the most glorious sunset—or is it a sunrise ? This, indeed, is one of the wonders to which the mind may attach itself ; for one may easily see the sunrise in the sunset, or vice versa. In any case, the earth-panorama below is extensive yet occupies a very small place, a place much in

the shadow, and does not count : the centre of interest is beyond the earth.

A picture by Algernon Newton, A., has for title "Aeroplane Trail over Hyde Park" and can be described as follows : Over the lace-like branches that form the summit of a few young trees there is the expanse of a blue sky, with two or three tiny clouds here and there. Above these is the white trail that gives the picture its title—and that is all. Only a few things in this picture, and therefore much room left for the imagination to put into it that which it fancies. Soon it begins to stir, and the onlooker's thoughts may follow this course towards greater and greater wonderment : I have indeed left the earth, but am I over Hyde Park, or anywhere else in the sky ? Is this really the trail of an aeroplane, or is it that of a comet ? Upon one of these light clouds as upon a light ship am I not sailing far, far away, across Space almost boundless and so blue, leaving everything behind, to seek that which some affirm to be unattainable ?

But at Burlington House the unattainable may be reached, for there is at the exhibition a picture which, in my humble opinion, can do much for the progress of the onlooker engaged upon a pursuit of this kind. For, if he will take the trouble to read that picture through, the beholder may learn from it how, when we are looking at a landscape, "we do not so much see the scenery or the objects, we are rather, as it were, looking through a window into an Infinite Mind, where the passing phenomena of nature are a revelation of its laws of beauty and wisdom".

The picture is called "The Watercourse, Gordale," and it is the work of Richard Eurich, A. On approaching it, and when still at a little distance, the first impression is that the picture represents nothing but a wall built with

stones which the light strikes "de front". Then one discovers that one has not a wall to look at but a big portion of a natural rock, perpendicular but for its base which is receding at a harmonious angle. It is the action of the weather that causes it to appear as if made of stones separated by crevices, as it is the weather also that has detached from it some stone chips and piled them up on our left-hand side. About half-way up, and towards the left, a plant has been growing in one of the crevices and sending out two or three rather large leaves of a tender green to contrast with the grey-brownishness of the rock. The ground at the base is made up of another rock, but a small space between the two stones is covered by sand. Closer observation is necessary to discover that water is trickling almost imperceptibly from the face of the up-standing rock. Then it is seen how, reaching the ground, the drops, one by one, have dug a hole at least a foot deep and about five inches in diameter. And there, as in a well, its course ended, pure, its surface shining, rests the water. In its depths, the green leaves of the rock plant are reflected as a clear emerald jewel, a gem.

Here ends our visit to Burlington House. It cannot possibly be that I have succeeded in stirring the reader's imagination into building in his mind a picture which is the *exact* reproduction of the original work, but it seems to me that his interpretation of that picture, whatever it is, cannot be very different from mine. For there is but one story told throughout the whole universe of worlds, and the "Watercourse," too, tells it in its humble way: Through the densest of all worlds, which is itself made of worlds, and enveloped by a light the source of which is unseen, a Soul, a Mind, laboriously works its way to consciousness of itself while sustaining life in its course. It is only at the end of its path, when it has built for itself a sojourn of

peace at the heart of the very world that encases it, that it knows itself as a reflection of the Living Jewel of Beauty. That Soul is, in fact, the very mirror of that Unattainable which it seeks.

What I have seen at Burlington House I might, of course, have seen at any other Art Exhibition, in any Art Gallery, and, better still, in Nature herself. I have tried to build a link between the pictures I have described to show how all things in this world of ours can be connected one with the other as parts of a whole; but it is obvious that every picture described is a world in itself; obvious also that each of their respective authors has the right to say, as has said another artist before them, the French sculptor, Préault:

*Art, it is that star; I see it, you do not.*

MADELEINE POWELL

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It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.

K. H.

## THE STORY OF ENOCH

By OLIVE HARCOURT

WHEN the student first comes into contact with the Books of Enoch, three questions present themselves to his mind :

1. Who was Enoch ?
2. What are the Books of Enoch ?
3. What do they contain of interest and value ?

As regards the identity of Enoch, there is no doubt that he must have been one of the mightiest spirits who have ever appeared on the stage of the world's history, for the tradition of his greatness is preserved in many lands, in many forms, in many religions, and under many names. How long that tradition has persisted we cannot tell, for all knowledge of the date of the period in which he lived has disappeared.

According to the Israelite tradition Enoch was the seventh of the pre-flood Patriarchs, called by some writers the pre-flood Kings of Biblical history; this tradition is specially significant, the number seven having been from the earliest times suggestive of spiritual power. The name Enoch, according to Ewald, the famous historian of the Jewish people, means dedication to teaching, and is supposed by him to be a corruption of the name Endurankhi, who was the seventh pre-flood King of the Egyptian tradition. Endurankhi is identified with the Sun-Myth, and is

said to have received instruction from the Sun-God himself. This is said to be the origin of the 365 years of Enoch's life, the number of the days of the year. He appears to have served as a symbol of Spiritual Power, as Lamech, the tenth and last pre-flood Father, typified the Material Universe.

In the *Book of Genesis* Enoch is briefly mentioned as walking with God, which to the Israelites meant that he had attained to superhuman knowledge and power, or as we should say today, to Cosmic Consciousness. The Talmud has quite a long story to tell us about Enoch :

Enoch served the Lord and walked with Him, cleaving with understanding to the ways of the Most High, and lived as a hermit for many years. And it came to pass as he was praying in his apartment an Angel of the Lord called him from Heaven, saying :

"Enoch ! Enoch !"

And he answered and said : "Here am I."

And then said the Angel : "Arise, and go forth from thy solitude and walk among the people of the land. Teach them the way they should go, and instruct them in the actions they should perform."

And Enoch walked among the people and taught them the ways of the Creator, and addressed them in earnestness and truth. And Enoch reigned over the people and they obeyed him. Princes and rulers came to listen to his words of wisdom, and made obeisance to him. And he made peace through all the land.

And it came to pass that Enoch again felt a longing to retire into solitude, and he withdrew from frequent communion with his people. When a few years had passed he increased the periods of his withdrawal from the world and appeared before his people once a year. And he

became so holy that the people feared him and dared not approach him, for the glory of Heaven shone upon his face.

Then Enoch assembled the people and said to them: "I have been summoned to Heaven, but know not what day I shall ascend, let me teach you before I go."

So he taught the people and united them in peace and harmony.

Then he mounted his horse and rode away. A multitude followed him.

On the second day he turned to them and said to them: "Return, lest death overtake ye!"

But they continued to journey with him, and on the sixth day there were still some who followed him, saying: "Where thou goest we will go, for as the Lord liveth naught but Death shall separate us."

When he saw that they were determined he spake to them no more.

On the seventh day Enoch ascended into Heaven in a whirlwind.

And people started out to find those men who had followed him. On the spot where they had left them they found ice and snow, but Enoch they found not, and that is the meaning of the words of Scripture, "and Enoch was not"—he was not where search was made for him, for God had taken him.

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In the Kabbalistic MS. called the *Book of Jubilees* we are told that Enoch was the pioneer of arithmetic, astronomy and writing. He was the first to reduce the Signs of the Zodiac to an ordered system and to arrange them according to the months of the year. In his visions he was shown everything in Heaven, and commanded to leave a lasting testimony of all he had seen and heard. The British Israelites have a very plausible theory that Enoch

was the builder of the Great Pyramid, identifying him with Iemhotep, who certainly was connected with that great work. The name Iemhotep means "he who cometh in peace". Enoch was much linked with peace. And there is a tradition that Melchisedek was a reincarnation of Enoch—Melchisedek was King of Salem, or peace. And the Angel who led Enoch through the Heavenly Realms was called the Peace Angel.

Enoch, in his visions, was instructed in astronomy, the measurements of the earth, and the laws of Nature. It is believed by many that only in the form of a pyramid could such knowledge be laid down. He was commanded to perpetuate that knowledge in some form as a permanent witness to mankind. Some Egyptologists are of the opinion that the Great Pyramid is of pre-Flood origin. A Coptic MS. exists that tells of its origin being the result of a vision prophesying a devastating flood, built, perhaps, with the idea of possessing something strong enough to resist disaster by water, and so keep the records safe.

The naming and arranging of the Signs of the Zodiac is also considered to be of pre-Flood origin. Whoever founded that system must have been a great mathematician. At any rate, there seems to be no doubt but that a man of superlative vision once lived upon the earth, a man of so exalted a mind and of a nature so spiritual that no supreme disaster in which our planet was implicated, no passage of time, no destruction of peoples by war or cataclysm, no suppression of religion by the sword, has ever been powerful enough to wipe out his name from the page of the world's history.

Regarding the history of the Books, they are known to be pseudo-epigraphs, not written by Enoch in the dawn of history, but in the first or second century before the birth of Christ, by different authors and at different times. Old

material was put forward again to present the visions and knowledge of Enoch, which had been handed down from father to son among the Jewish people through long ages of time.

On account of the inflexibility of religious opinion in those days, the great thinkers and mystics were obliged to write under the names of men of mythical fame in the past. The Books of Enoch are called the "Books," and not the "Book," because they consist of writings of many different people and at different times. Later they were put together by famous Hebrew scholars, who took infinite pains to decipher and translate them and to separate from each other the various languages in which they were written. That which has been thus preserved is the remains of a whole literature of pseudo-epigraphs produced in the two centuries preceding the birth of Christ, and which had an enormous circulation in the civilized world up to the fourth century after His death. The Books were welcomed with immense enthusiasm by the early Christians, because they considered that the prophecies concerning the coming of a Messiah referred to the Lord Jesus, and the Jews rejected them for that very same reason. Later the Books were renounced by some of the early Fathers of the Church, and so the Books came to be withdrawn from the place they held next to the *Book of Job*. The Rabbis, however, retained some of the writings, putting them in the Talmud and other Rabbinical Books under the names of Baruch, Ezra, and others, avoiding the name of Enoch.

From the eighth century onwards the Books were missing, until in the year 1773 the explorer Bruce found a large portion in Abyssinia, after it had been lost for 900 years, still in its rightful place in the *Book of Job*. It lay on the shelves of the Bodleian Library at Oxford, to which he presented it, until the year 1831, when the famous

scholar Lawrence translated it into English. Another fragment was found in Servia after it had been missing for 500 years.

As to whether the Books contain much of interest and value, it is certain that much can be gleaned from them. Enoch prophesied the Deluge which was necessary for the cleansing of the world of sin. Sin, however, still continued to be, and the final cleansing awaits the Judgment, after which the Messianic Kingdom will appear. While in Heaven Enoch was shown the Signs of the Zodiac, three to each Cardinal Point, and are called by him "the Portals".

Very interesting is the account of Wisdom attempting to live on earth with mankind, a passage called by the great German scholar, Ewald, "that splendid bit":

Wisdom found no dwelling-place where she might dwell,  
And a dwelling-place was assigned her in the Heavens:  
Wisdom went forth to make her a dwelling-place among  
the children of men,

But she found no dwelling-place.  
Wisdom returned to her own place,  
And took her place among the Angels.

Unrighteousness went forth from her chamber,  
Whom she sought not she found,  
And dwelt with them  
As rain in the desert  
And dew in a thirsty land.

The Books contain the Oath of God, given before the Archangel Michael as witness, into whose hands the record of the Oath is given. God gives His word that the Universe shall stand for ever. The rulers of the elements and the nature-spirits who govern natural phenomena, all of whom are conscious intelligences, give their allegiance to the Great Plan.

And they were strong through this Oath.  
The Heaven was suspended before the world was created.

And through this Oath the earth was founded upon  
the Water.

From the secret recesses of the mountains came  
beautiful waters

From the creation of the world unto Eternity.

And through this Oath the sea was created.

As its foundation He set the sea against the time of anger,  
And it dare not pass beyond it from the creation of  
the world.

Through this Oath are the depths made fast,  
And stir not from their place from eternity to eternity :  
And through this Oath the Sun and Moon complete  
their course,

And deviate not from it from eternity to eternity.

He calls them by their names,

And they answer Him from eternity to eternity.

Diligent search in the Kabbalistic writings will be repaid by the discovery of a great deal of Truth and Beauty. Every fragment of Truth and Beauty is worth seeking ; they come to us in the form of visions of deep meditation, or as a transient union with Nature, or as a momentary realization of immortality—all of which fragments are difficult to reach, being deeply hidden, but serve to build up the edifice of Cosmic Consciousness which is our birthright, and which will be ours one day for all Eternity.

OLIVE HARCOURT

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The first work of a teacher is to inspire—to inspire before he teaches and as he teaches and after he has taught. Without the power of inspiration he is as nothing. But with this power he may raise a race of great citizens, some among whom will become leaders of their country.

G. S. A.

## THE GREAT WILL IN EVOLUTION

By D. JEFFREY WILLIAMS

*(Concluded from p. 338)*

AFTER ages of experience in the mineral kingdom some of the permanent atoms will be ready to pass into the vegetable, and will be distributed over the vegetable world, especially in plants of long continuance, such as trees. What the laws are governing the distribution of these permanent atoms in the lower kingdoms of nature we do not yet know. In the lowest types of animals conditions similar to those existing in the mineral and vegetable kingdoms seem to prevail. In the higher animals the permanent atoms will have received many varied experiences, and thus differentiate more quickly, and the number of triads in the group-soul diminish rapidly in number. As the period of individuality approaches, and the animal is almost ready to pass on to the human stage, each separate triad becomes possessed of its own envelope, obtained from the group-soul, and takes on successive embodiments as a separate entity. Large numbers of the higher animals have reached this stage, and have really become separate reincarnating entities, though not as yet possessing a causal body—the mark of what is called individualization. This is regarded as corresponding to the last stage of two months in the human ante-natal period.

In the age-long process of evolution, the apparent purpose of the activities from without and from within, appears to be one and the same. We might even venture to say that the will without and the will within each evolving entity equally serve the great law of evolution, even though the law, or the purpose of the law, seems in the one case an imposition from outside, and in the other an impelling power that is inherent within it. They are two aspects of the One Will.

Evolution in the human kingdom is sharply marked off in some ways from that in the sub-human stages. Huxley, the great protagonist of the theory of evolution in the last century, said that man seems to be "the agent of a self-conscious evolution," and he also pointed out that man's evolution appears to be "at variance with the non-moral process from which he himself has evolved". In other words, something new has come about where man's evolution is concerned, and that something new is the power of choice due to that factor which we call self-consciousness. Theosophical theory says much the same thing about this factor of self-consciousness in man's evolution.

This new factor comes into being after individualization and the building up of an independent or separate causal body. This is a somewhat technical matter and somewhat difficult to explain in detail. It is not that we become individuals for the first time at the point of individualization, though that impression has been given in our Theosophical books. It appears that long before that point we were individuals. *We really begin as Monads.* Those individual Monads "collect" their atoms long before they come down into physical matter. The Monads do not lose touch with the atoms which they have "attached" to themselves when coming down into matter stage by stage, nor do they lose touch with them during the age-long

evolutionary journey through the mineral, vegetable and animal kingdoms. Dr. Besant mentions the sense of astonishment at the discovery of individuality in the mineral kingdom, especially when she and others had thought of the Ego as beginning at the point technically called "individualization". "Well, when we came to reason about it," she said (in a lecture entitled *On Karma*, an Adyar Pamphlet), "we saw how perfectly sensible it was. As Monads we had appropriated atoms. Those atoms were plunged into the mineral kingdom; and the Monad and his consciousness, and his putting of his consciousness into these atoms, made a perfectly intelligible procedure. We did not have to break off anywhere, or trouble about the formation of individuals and so on, but only the consciousness gradually appropriating more and more matter, through which it could express more of itself than it could in its earliest experiments. Certainly consciousness in the mineral was a very feeble thing in its self-expression, frustrated, held back, imprisoned, as it were, in this matter into which it was pushed, unable to express itself through it for the time, except by a dull groping. . . . Tracing this consciousness onwards, always clinging, you see, to the permanent atoms. . . . you can trace it through the vegetable kingdom into the animal kingdom, through the animal up into the human; and there comes a certain point in that in which an exceedingly interesting change takes place, which we call individualization."

The line of individuality is always there in the lower kingdoms, and the permanent atoms never change their attachment. In point of fact, the "set of atoms are never separated the one from the other from the first moment the Monad appropriated them in the beginning of manifestation—and so, climbing upwards (through the lower kingdoms) with the divisions of the group-soul going on over

and over again, with fewer strings of permanent atoms connected with each sub-division as the sub-division proceeds, until at last there is only a fragment of group-soul with one set of atoms".

In those atoms lies the possibility of all future evolution. They played their part in the sub-human stages of evolution, and they still play a very important, indeed, an essential part in the process of human evolution. They carry over as vibratory power those qualities and characteristics of the individual from life to life.

Returning to the general question of human evolution, we have to note that there are three important factors at work, all interacting and limiting one another: (1) the steady pressure of evolution, (2) the law of cause and effect, which we call Karma, and (3) the free-will of man. The most important of these, generally speaking, is the action of the evolutionary force. This force, it is said, has, so far as can be seen, no reference whatever to man's pleasure or pain, but only to his progress, or rather his opportunities for progress.

Karma appears as the manifestation of the action of man's free-will in the past. He has accumulated energies which either afford opportunities for the evolutionary force, or limit it in its operation.

Man's present use of such free-will as he possesses is a factor that influences his future evolution in one way or another.

It is theoretically possible to balance one's karma at a fairly advanced stage of human evolution, and to pass into a temporary condition of liberation or heaven-like condition of bliss. Even the "pull" of membership of a special group of human beings seems, more often than not, to be stronger than the force that is karmically generated by individuals. The force of karma in human evolution is a secondary one

until man has reached a stage in which that force is apparently used in a conscious fashion to further his own growth.

Desire and free-will in the human kingdom bring the factor of karma into play. On the Path of Forthgoing the human being is, so to speak, invited to grasp and take and to accumulate huge debts, in order to build up a strong individuality. Karma will use these debts to help the man to further his evolution later on. The factor of the "outside impact" is still operative, though it works by attraction and not by compulsion in the human stage. Evolution now becomes a sort of masquerade in order to bring the masked self into the dance of life. Prizes are to be gained. Power over other people is to be won. Successes are to be achieved in so many ways. Inner growth proceeds slowly, and the man goes from strength to strength. Success will encourage him, defeat will oblige him to put forth more energy. Ambition will spur him on. It is the piper of evolution that calls the tune while the dance of desire goes on. The time will eventually come when he will transform desire into will, decide to take his own evolution in hand, and to determine its rate and rapidity for himself. When he does that his shadowy self, his desire, will take on the "native" spiritual hue of resolution, and begin to take on something of the nature of the Self that sends forth and calls in the worlds. He will now begin to send forth and call in his own energies in his own little world. He will begin to dance to his own tune.

In the early sub-human stages we saw that the entity has to learn to respond to impacts from without, and learn to refer those impacts, together with the changes in himself that are brought about by them, to an *outer world*. In the later stages of human evolution man has to learn to respond to influences of unseen and subtler worlds, and learn to know them as such *outside himself*. Often, these subtler

influences are not so much within him as they are outside him, even though he may think of them as inside him, as subjective and even unreal.

The normal man at the present stage of evolution readily distinguishes between himself and the outer world, between his own thoughts and outside appearances, without hesitation; hence on the physical plane, but on that plane only, external things are to him "real," "objective," and "outside himself".

Dr. Besant remarks that "on other planes, the astral and the mental, he is, as yet, conscious but not self-conscious; he recognizes changes within himself, but does not yet distinguish between the self-initiated changes and those caused by impacts from without on his astral and mental vehicles. To him they are all changes within himself. Hence all phenomena of consciousness occurring on superphysical planes—planes on which Self-consciousness is not yet definitely established—the normal, average man calls 'unreal,' 'subjective,' 'inside himself,' just as the jelly-fish, if he were a philosopher, would designate the phenomena of the physical plane. He regards astral or mental phenomena as the result of his 'imagination,' *i.e.*, as forms of his own creating, and not as the result of impacts upon his astral or mental vehicle from external worlds, subtler indeed, but as 'real' and 'objective' as the external physical world."

When the average man gets beyond that stage, by a process of special training, such as we associate with the term Yoga, he will be able to develop powers that will enable him to regard as objective certain things he now regards as subjective. At least, one might say that by following certain methods of Yoga training he will be able to do so.

In this connection, it is well to remind ourselves that Yoga is a specialized application to oneself of the general

laws of evolution. In the human stage we have all the force of our previous evolution behind us, and "when we come to this shortest cycle of evolution which is called Yoga, the man has behind him the whole of the forces accumulated in his human evolution, and it is the accumulation of these forces which enables him to make the passage so rapidly. We must connect our Yoga with the evolution of consciousness everywhere, else we shall not understand it at all; for the laws of the evolution of consciousness in a universe are exactly the same as the laws of Yoga, and the principles whereby consciousness unfolds itself in the great evolution of humanity are the same principles that we take in Yoga and deliberately apply to the more rapid unfolding of our own consciousness. . . . Whether you are thinking of the unfolding of consciousness in the universe, or in the human race, or in the individual, you can study the laws of the whole, and in Yoga you learn to apply those same laws to your own consciousness rationally and definitely. All the laws are one, however different in their stages of manifestation."<sup>1</sup>

We may ask ourselves a question: to what end this special process of unfoldment, this more rapid development? To no purpose at all unless we wish to realize unity or to be more useful in our inner as well as our outer lives. If we think of the results of Yoga as desirable we shall help to bring them about slowly, but surely, in ourselves. Thought, imagination, is our only creative power. By the use of imagination our powers are to be unfolded. The more we think of a desirable object, the stronger becomes the desire for it. If we think of Yoga as desirable, if we wish to become a Yogi, we must use our imagination. "Think about the results of Yoga and what it means to the world when you have become a Yogi, and you find your

<sup>1</sup> *An Introduction to Yoga*, pp. 5, 6.

desire becoming stronger and stronger. . . . Think of the ultimate result."<sup>1</sup>

What does Yoga bring us to in the way of realization? To unity, if we really desire unity. It is not something we shall get for nothing, something we shall experience even without losing that we may now prize rather much. There are many so-called "virtues" in our ordinary life which will drop away entirely when we reach unity. Moral indignation, repulsion from evil, judgment of others, these and like things will have no room where unity is realized. "The man who has realized unity knows no difference between himself and the vilest wretch that walks the earth."

Yoga in this sense of a last stage in the normal course of evolution tends to emphasize a purpose and also point undeviatingly to a goal; it has as an end in view the producing of human beings who are strong and spiritually adult, who will not only repay their debts to Nature, but will also learn how to help the younger and more helpless beings coming along the same evolutionary journey in this or in some future world. "Cycles ferried my cradle," said Walt Whitman. In future cycles we shall perhaps take some small part in the ferrying! It seems certain that after the long travail and struggle the end of it all will not be something unheroic. Implicit in our view of evolution, as we understand it, is the end—or at least one end—in the words of Annie Besant: "To produce living beings of high intelligence and strong will, capable of taking an active part in carrying on and guiding the activities of nature and of co-operating in the general scheme of evolution."

D. JEFFREY WILLIAMS

<sup>1</sup> *An Introduction to Yoga.*

## REVIEWS

*Tirukkural of Tiruvalluvar*, with English translation by V. R. Ramachandra Dikshitar, M.A., the Adyar Library, pp. 271, price Rs. 8.

The *Tirukkural* is a famous Tamil classic, "the pride of South India," which dates from the first or second century B.C. The translation is presented in two volumes, one containing the text in Tamil on the left-hand pages, with the English translation on the right-hand pages; and the other, the text in Roman transliteration with the same English translation.

This classic is written in three parts, dealing with the three "aims" of life so well known in Hindu philosophy, which are Dharma, Artha and Kama, or Duty, Wealth and Love or Desire, these three being not mutually exclusive but varying only in importance according to the different temperaments of individuals, and all leading in natural sequence to the fourth aim, which is Moksha or Liberation. The work is described as "dealing in extenso with the moral values of life which foster neighbourliness and love among all men and women to whatever race or community they may belong," and the 1880 verses contained in the volume may be applied to conduct

today as to that of two thousand years ago, from the first chapter "In Praise of God" to the final chapter "On the Pleasures of Lovers' Misunderstandings". The quality and beauty of the writing may be shown by a few extracts:

"The great achieve the impossible: the little cannot."

"Happiness springs only from Dharma. All else is sorrow and merits no praise."

"The blister caused by fire will heal. But the brand of a bitter tongue will never heal."

"Practise truth, you need not practise any other virtue."

"The path of rectitude is the path of non-violence."

"He enters the abode of the gods who lays the axe at 'I' and 'mine'."

"The world lives through kindness; those who do not have it are a burden to the earth."

"Do not despise one for lack of personality. Does not the little nail of the chariot keep the wheel going?"

K. A. B.

*Women's Light and Guide; Siv-anand's Letters to Dr. Chhatrapati; Science of Pranayam; Health and Happiness; What Becomes to the Soul after Death; Health and Long*

*Life; Conquest of Fear; Moksha Gita; Easy Steps to Yoga; Brahma Sutras; Pocket Prayer Book*—Publishers, Anandakutir, Rishikesh, India.

Swami Sivananda of Rishikesh in the Himalayas is well known in India for his Āshrama, where he lives surrounded by many pupils. All these works have just been published by him and by his pupils. It is impossible to do more than give the names of the various publications. The most important is a translation by the Swami of the *Brahma Sūtras* of Bādarāyana on which long ago commentaries were made by the two teachers Shankarāchārya and Rāmānujāchārya, one representing the strict Advaita "non-dual" Vedānta which practically eliminates the individual soul as having a separate existence from Brahman, and the second Viśiṣṭa-Advaita, "non-duality with a distinction," which states that on final Liberation and Union with the Divine the individual soul still retains a purified individuality which can offer itself in perfect devotion to the Lord to the end of time.

As Swami Sivananda's Commentary, in two volumes, is intended for the general public not trained in scholarship, one can ignore such horrors as Poorva instead of Pūrva, and putting "aa" instead of "ā," and generally omitting the marks

over the vowels to indicate which are long and which are short. Certainly both the text and the commentary require very deep thought to enter into the philosophical standpoint given in the aphorisms of the old Sūtras.—C. J.

*Childhood and After*, by Susan Isaacs, Routledge & Kegan Paul, pp. 245, price 15/-

In these essays, published between 1928 and 1945, Mrs. Isaacs, formerly Head of the Department of Child Development, University of London, gives a survey of many aspects of her work. A large part of the book deals with analytical technique and is illustrated by case-histories, mainly of very young children.

It is not a very pleasant book to read, and one feels that perhaps there are other interpretations to be placed on the observed reactions of children. An acceptance of Re-incarnation would explain much, for then the child would not be seen as a blank sheet of paper to be affected only by certain personal relationships with his mother or father, but an individual bringing with him certain tendencies and qualities.

The portion of the book dealing with the value of nursery schools, and with the need that a child feels for security, strikes a more creative note. It is good to know

that nowadays emphasis is laid on the development of the child, and that research is going on involving the study of the child as a whole. The last chapter deals with children in Institutions. One would have liked to hear more of the interesting information which has been collected in surveys of the effects of evacuation during the war.

This book is one for the technical psychologist, who can assess its value in the light of alternative theories and further experiments, rather than for the ordinary lay reader.

E. W. P.

*The Science of Yoga*, Vol. I, by Aprabuddha, pp. 217, price Rs. 11-8.

This forms the 14th volume in a series entitled "Vaidik Sanskrit-mala," intended to visualize the future of Vaidik civilization and give a picture of the same. The book is dedicated by the author to his guru, "who, entering my heart, kindled there by his own effulgence, the almost extinguished fire of speech". The book is another commentary on the Yoga Sūtras of Patanjali, and thus adds to enrich the voluminous literature that is growing on the subject of Yoga.

As we should premise, in these days books on Yoga, whether in the East or the West, do not require much advocacy. The author's contention therefore in his Prologue and Introduction of

the eastern point of view that Yoga Shāstra is the only tenable one, loses weight and appeal to all students in spite of its being written in English and apparently intended for western-minded people. Also no commentary can be the last word on any subject, and specially on Yoga since it is a growing field of knowledge and investigation and so varied in its practices. Modern psychology has begun to take notice of it as is shown by the commentary of Geraldine Coster in her book *Western Psychology and Yoga*. It is psychoanalytical. The present writer does not appreciate this effort, but he seems to lose sight of the fact that to master the technical terms of the science of Yoga as they are given in his book the student has to wade through a glossary covering many pages, and then he has to tussle with the various meanings and interpretations which are attached to those words. One needs to admire the sincerity, the industry and the patience of some western devotees of this ancient science in their search for yogic truths. The author is very emphatic in his view that Vedāntism is the philosophy of Yoga while the practice of it is the method of Patanjali's Yoga Sūtras. Further, he asserts that "suffice it to say that Yoga is a genuine Arya science, discovered by the Aryas, experienced by the Aryas,

and evolved by the Aryas"; that being the decided opinion of the author, he doubts very much the utility of the attempts made by western writers on the Psychology of Yoga, and for example he mentions that of Miss Coster.

Except for this his rather strong line of argument in favour of one particular method only, the book is distinctly an addition to the lore of Yoga literature. C. S. T.

*The Buddha*, by Clifford Bax. Victor Gollancz Ltd., pp. 62, price 6/-.

This Radio Version of the life and ideas of the Buddha should bring to many thousands an understanding of the great truths taught by the Lord and cause them to desire more knowledge of that Life lived that all men might find enlightenment.

One questions the use of the word *Gautam* or *Gotam*, the family name, instead of *Siddhārtha* in the early childhood. The name was the child's by right of being born in the clan. Nor would he give it up on attaining Buddhahood (as he did the name of Prince *Siddhārtha*). So these two sentences are questionable: "The King . . . has given this baby the name of Gotam." "He who was once Prince Gotam had now become a Buddha." The dramatist never once mentions the name of *Siddhārtha*, commonly

used in histories of the early life of the Buddha.

Dramatic effect is lessened by the author's having the Prince speak of men as being "bitterly poor, some diseased, and some—not happy" before he has seen the sights that taught him of sorrow. How could he know that "these girls . . . dainty as butterflies . . . young, athletic, sinuous," would grow "stiff, old, infirm" with "their beauty forever disappeared"? In the historical version the Buddha sees for the first time an old man, a sick man and a corpse, and these on different days. With the fourth sight of an ascetic are completed those tremendous dramatic incidents prophesied to change him from man to *Bodhisatva*—he who is to become a Buddha. In a few lines only these sights could have been described one by one, and a few lines of the more philosophical discourses omitted to compensate. In this Drama he sees only a leper who is old and poor, and the whole of this most dramatic climax in the life of Prince *Siddhārtha* is reduced to 18 lines.

But in a most difficult field, for this brave and on the whole successful attempt to reduce such a Lifetime to the space of a radio broadcast, one can have only admiration. The dramatist's style is beautiful and flowing and his presentation forceful, A. S. D.

## SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

SEPTEMBER 1950

### THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

*Adyar*

The President, Mr. C. Jinārāja-dāsa, left Adyar on 17th August for Hyderabad to preside over the forty-ninth annual session of the Rayalaseema Theosophical Federation. He delivered two public lectures at Hyderabad and Secunderabad. He returned on 21st August.

On 12th August a special meeting was held in Headquarters Hall to commemorate the Silver Jubilee of the Huizen Centre in Europe. The President was in the chair, and after Mr. Theo Lilliefelt and Mr. Sankara Menon had said a few words describing visits they had made, the Head of the Centre, Srimati Rukmini Devi, spoke of the work that has been carried on there in the past 25 years. The President expressed his warm tribute to the devotion of the workers at the Huizen Centre in many fields.

A brief visit was paid to Adyar in July by Mr. John B. S. Coats,

who for the past four years has been travelling and lecturing for various National Societies including the United States of America, Canada, Cuba, New Zealand and Australia. After ten days' stay, during which time he addressed several Lodges, he flew on to England.

#### *The School of the Wisdom*

The Director of Studies, Mr. C. R. Groves, is at work preparing for the opening of the new session of the School on 1st October. The curriculum has been prepared based on the experience of last year, and it is hoped that a very interesting and instructive course will be forthcoming when the new students take up their work. There have been registrations from a number of Sections.

#### *France*

The annual meeting of this Section was held after Easter when Dr. Paul Thorin was re-elected

General Secretary for a further term of office. It was decided to continue to publish the magazine *L'Action Théosophique* in a modified form.

Mr. J. E. van Dissel, General Secretary of the Theosophical Society in Europe, together with Mlle. Pascaline Mallet, Assistant General Secretary, visited this Section and attended the annual meeting.

#### Germany

This Section had a visit from the General Secretary of the Theosophical Society in Europe in April. He stayed for ten days and was able to visit not only the Headquarters group at Hamburg but Bremen, Hanover, Frankfurt and Düsseldorf. In each place he met the Lodge members and discussed with them their work and problems. He reports that the work in Germany appears to be going very well, especially in Hamburg. The membership of this Section has increased in the last year from 652 to 771 members. The largest groups are in Berlin, Düsseldorf and Hamburg.

As a new venture the German Section held a Summer School at Homefolks High School, Rendsburg, Schleswig-Holstein, in the middle of July. A cable of greetings from the members assembled was received at Adyar.

#### Netherlands

The General Secretary of this Section, Prof. J. N. van der Ley, is at present paying a visit to Australia and staying at the Manor Centre. During his absence Miss Helma Kool has been acting as General Secretary.

The Society has obtained the use of buildings and grounds at Texel as a holiday resort. The purpose is to give members an opportunity to spend a holiday simply and inexpensively. It is in a beautiful position surrounded by many trees and only twenty minutes from the sea.

The Youth Centre in Delft arranged a week-end in April in the grounds of the St. Michael Centre in Huizen. About 60 young people attended and all showed keen interest. This work has done much to bring Theosophical ideas before the younger generation in Holland.

#### Czechoslovakia

The Presidential Agent, Pan Miloslav Lzicka, writes that the activity goes on with members' meetings and small study groups, which are found to be more effective than a larger audience. Much interest has been taken particularly in Yoga, and members are trying to acquire a broad Theosophical background.

#### Ecuador

The newly appointed Presidential Agent, Señor F. Iborra Munoz, reports that he is endeavouring to organize the work in Ecuador. At the moment there are only 4 members and some enquirers and sympathizers. It is hoped that these will form a nucleus which will grow in strength.

#### Belgium

Monsieur Urbain Monani has been appointed as the new General Secretary of this Section, in place of Mlle. Serge Brisys, who has retired from office for health reasons. The Section has resolved to start a quarterly journal from 1st October 1950.

#### Scotland

The 40th Annual Convention of the Section was held at Headquarters at Edinburgh on May 20 and 21. The General Secretary, Mr. Edward Gall, presided, with Mr. Sidney A. Cook, the Vice-President of the Society, as Guest of Honour. There was a large gathering of members from all parts of the country despite very unfavourable weather conditions. In his report the General Secretary stated that there had been a year of quiet but steady work with interest and activity on the whole well sustained. All the usual activities had been continued successfully at Headquarters and in the

various districts and Lodges. The membership stood at 867. The Library continued its work on its usual extensive scale and fulfilled a very important part in the life of the Society. Both Mr. Cook and Mrs. Cook addressed the members and their visit was very much appreciated.

#### Wales

The Vice-President, Mr. Sidney A. Cook, and his wife were welcomed to North and South Wales in May. Talks were given by them at Colwyn Bay, Cardiff and Newport. The latter was the first meeting to be held there since the war. There was an audience of about 40 and keen interest was displayed. In May, Colwyn Bay had a visit from the General Secretary of Scotland, Mr. Edward Gall.

#### India

The General Secretary, Mr. Rohit Mehta, presided over the Gujarati Theosophical Federation's sessions at Waghodia in May. About 160 delegates attended from various Lodges. As it was meeting in a village, practically the whole village and people from surrounding villages attended most of the functions. One day was allotted to the Youth Federation as Youth Day.

One of the Section's workers, Mr. Henry van de Poll, made a tour in May and June, and his

reports are very encouraging with regard to the revival of Theosophical work in East Punjab.

At Coonoor in the Nilgiris a new Lodge has been formed and was declared open by Srimati Rukmini Devi in May. The inaugural address was given by Sir C. P. Ramaswami Iyer. This Lodge has been particularly fortunate at its beginning because of the recent arrival in Coonoor of Professor J. E. Marcault, previous General Secretary for France. He has attended meetings and given great help to the members.

The Madura District Theosophical Conference was held in Dindigal in July, and after a lapse of many years Dindigal Lodge re-started its activities in its own building. Mrs. Bhagirati Sri Ram presided over this Conference.

There has been a move to revive some of the Lodges in Madras and in Mylapore a meeting to restart the Lodge was held on 80th July. The President of the Society, Mr. C. Jinarajadasa, presided at the meeting and Mr. John B. S. Coats, ex-General Secretary of the Society in England, who was paying a brief visit to Adyar, gave an address.

The July issue of *The Young Theosophist*, the official journal of the All-India Federation of Young Theosophists, gives news of work being done in the Youth Lodges in

various parts of the Section. One particular feature recently was the Youth Camp held at Adyar during May. This was inaugurated and presided over by Srimati Rukmini Devi, and the President gave the last lecture on Buddhism. About 90 delegates registered and a number of interesting and instructive meetings were held.

#### Indo-China

The Lodge in Vietnam had much difficulty in keeping going but notwithstanding this the members have been able to edit in Annamese in 1949 six works dealing with Theosophy and one on Buddhism. In Pnompenh, the capital of Cambodia, in Hue, in the district of Vietnam, and in Longxuyen (South of Vietnam) the members are anxious to form Lodges, but so far they have not been able to obtain the necessary Governmental sanction. It is hoped that this may eventually take place.

In 1949 a public Theosophical library was established commencing with 200 volumes. They have been placed in charge of a Buddhist Association. The members, although not as numerous as in other countries, are devoted and active and they have the firm conviction that in time they will be able to form a National Society in Vietnam.

## THE THEOSOPHICAL SOCIETY

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

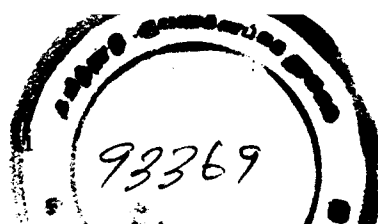
President: C. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

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>             |
| 1895              | Sweden          | Herr Curt Berg                    | Östermalmsgatan 12, Stockholm             | <i>Theosofisk 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 Thoin                    | 4 Square Rapp, Paris VII                  | <i>La Vie Theosophique ; Lotus Bleu.</i>   |
| 1902              | Italy           | Dr. Giuseppe Gasco                | Casella Postale 88, Savona                | <i>Alba Spirituale.</i>                    |
| 1902              | Germany         | Direktor Martin Boyken            | Rothbuchenstieg 40, (24a) Hamburg 39      | ...                                        |
| 1905              | Cuba            | Dr. Lorgio Vargas G.              | Calle Marcos Garcia 3, Sancti Spiritus    | <i>Revista Teosofica Cubana ; Teosofa.</i> |
| 1907              | Hungary         | ...                               | ...                                       | ...                                        |
| 1907              | Finland         | Miss Signe Rosvall                | Vironkatu 7 C, Helsinki                   | <i>Teosof.</i>                             |
| 1908              | Russia          | ...                               | ...                                       | ...                                        |
| 1909              | Czechoslovakia* | Pan Miloslav Lzicka               | Praha VIII—Za strelnici 633               | ...                                        |
| 1909              | Southern Africa | Mrs. Eleanor Stakesby-Lewis       | Box 868, Johannesburg                     | <i>The Link.</i>                           |
| 1910              | Scotland        | Edward Gall, Esq.                 | 28 Great King Street, Edinburgh           | <i>Theosophical News and Notes.</i>        |
| 1910              | Switzerland     | Monseigneur Albert Bassi          | 79 Route de Drize, Troinex, Geneva        | <i>Ex Oriente Lux.</i>                     |
| 1911              | Belgium         | Monsieur Urbain Monami            | 37 Rue Pierre Timmermans Jette, Bruxelles | <i>L'Action Theosophique.</i>              |
| 1912              | Indonesia       | Mr. J. A. H. van Leeuwen (acting) | Djalan Banda No. 26, 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 130a, Aarhus                  | <i>Theosophia.</i>                         |

\* Presidential Agency.





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