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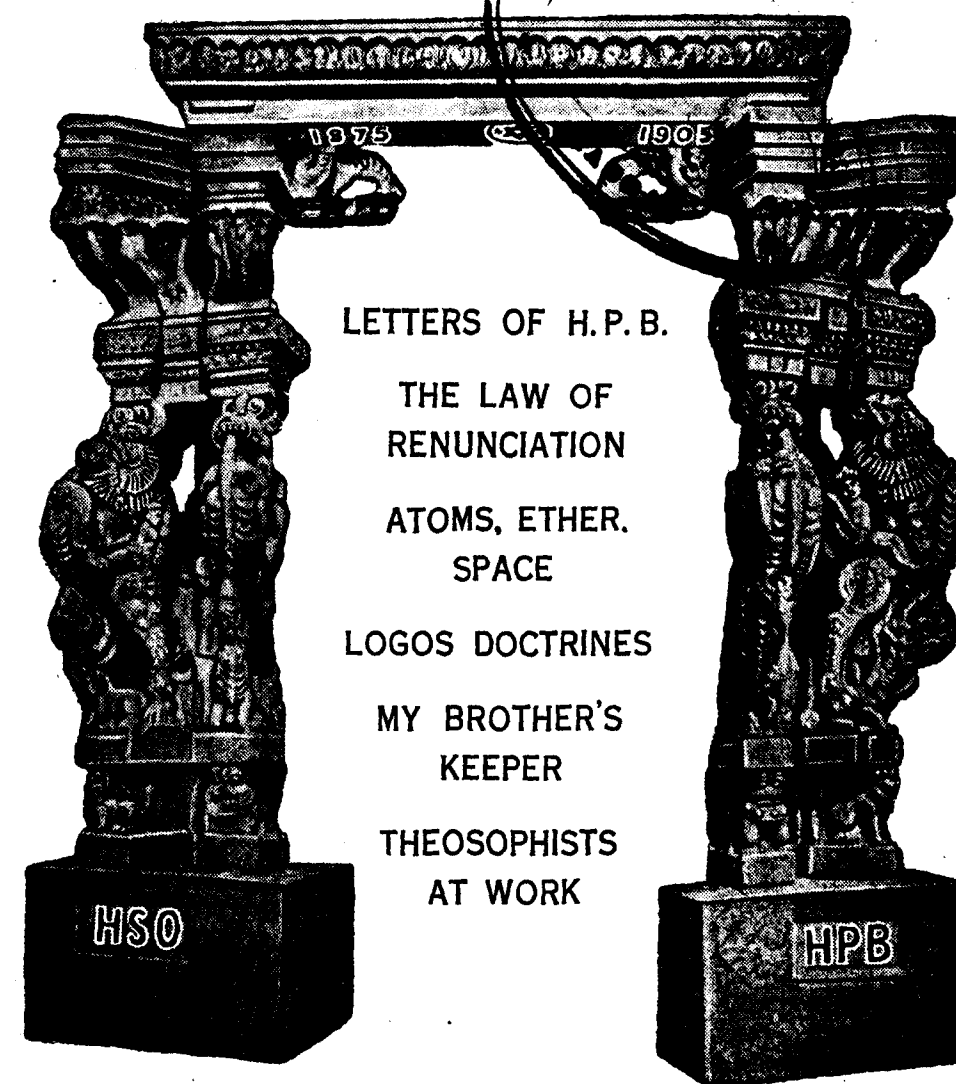
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THE THEOSOPHIST
193 EDITED BY C. JINARAJADĀSA



THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20

OCTOBER 1950

Vol. 72, No. 1

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THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

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THE THEOSOPHICAL SOCIETY

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

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

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

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

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

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

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

NOVEMBER 1950

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Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

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Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE
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decision was given from on High, and the whole of Poseidonis was sunk under the water. To the ordinary sight nothing could be a more horrible "disaster". But to the millions of Egos, who were released from a degrading incarnation, there came the future of a reincarnation soon after in some land that was not so honeycombed with all the forces of evil.

The acceptance of the idea of the eternal life of the soul naturally means a new evaluation of the meaning of life on earth. In the *Katha Upanishad*, as in the *Gītā*, we have the well-known lines :

"Never the spirit was born; the spirit shall cease to be never;

Never was time it was not; End and Beginning are dreams!

Birthless and deathless and changeless remaineth the spirit forever;

Death hath not touched it at all, dead though the house of it seems!"

Immediately follows the unforgettable verse

हन्ता चेन्मन्यते हन्तुः हतश्चेन्मन्यते हतम् ।

उभौ तौ न विजानीतो नायः हन्ति न हन्यते ॥

"If one thinks he slays, if the slain thinks he is slain, both these know naught. The soul does not slay, nor is it slain."

This is immediately followed in the *Gītā* by :

"Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
'These will I wear today!'
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh,"

There are certain conditions in what we call Peace, that give opportunity after opportunity to the unscrupulous to exploit the helpless masses. It was to this situation that Tennyson drew attention in 1854 in his poem *Maud*, to the horrible degradation imposed upon the poor by the so-called industrial "advance and prosperity," with wealth to the factory owners, but so far as the poor were concerned, horrible conditions of exploitation, with long hours of labour and scanty housing accommodation :

"Peace sitting under her olive, and slurring the days gone by,

When the poor are hovell'd and hustled together, each sex, like swine.

When only the ledger lives, and when only not all men lie;

Peace in her vineyard—yes!—but a company forges the wine.

"And the vitriol madness flushes up in the ruffian's head,

Till the filthy by-lane rings to the yell of the trampled wife,

And chalk and alum and plaster are sold to the poor for bread,

And the spirit of murder works in the very means of life.

"And Sleep must lie down arm'd, for the villainous centre-bits

Grind on the wakeful ear in the hush of the moonless nights,

While another is cheating the sick of a few last gasps, as he sits

To pestle a poison'd poison behind his crimson lights.

"When a Mammonite mother kills her babe for a burial fee,

And Timour-Mammon grins on a pile of children's bones,

Is it peace or war? better, war! loud war by land and
by sea,
War with a thousand battles, and shaking a hundred
thrones."

After the first world war, how many thrones were shaken and crashed. Though we are in the year 1950 and there are improved conditions for labour, yet in the great cities we still have the poor who are exploited in modern ways. Anyone who really knows these conditions would welcome any kind of war, rather than that these conditions should be perpetuated in the "piping times of peace," for whoso looks beneath the surface notes that it is the devil who pipes and calls the tune. But unhappily for ourselves, war too creates unexpected evils. For, as was pointed out 400 B.C. by Thucydides the historian of the Peloponnesian War in Greece:

"the meaning of words changed in relation to things. Thoughtfulness, prudence, moderation, generosity were scouted; daring and cunning was prized. Frantic energy was the true quality of a man. Neither side cared for religion, but both used it with enthusiasm as a pretext for various odious purposes."

Centuries later an Irish judge remarked that he never knew a blackguard in the dock for rioting, who did not call himself a "patriot". Graft is bad enough in times of peace, but it becomes terribly rampant in time of war. Two Senators of the United States Senate, who were in charge of national administration and had been convicted of graft, have just finished serving their prison sentence.

Another attitude toward war was given in one of the four famous sonnets of that "young Apollo golden-haired" who was Rupert Brooke of England. He sprang forward as a volunteer in the defence of Belgium in the First World War, and under the inspiration of war he wrote four

unforgettable sonnets, in one of which he described what war did for thousands of young men of his class:

"Now, God be thanked Who has matched us with His hour,
And caught our youth, and wakened us from sleeping,
With hand made sure, clear eye, and sharpened power,
To turn, as swimmers into cleanness leaping,
Glad from a world grown old and cold and weary,
Leave the sick hearts that honour could not move,
And half-men, and their dirty songs and dreary,
And all the little emptiness of love!"

Recently an English writer has used the graphic phrase, "the cold war that is peace". It is to this that Browning's lines apply:

~ "since war
The sickness of the kingdom is, and peace the health,
But here I do conceive, 'twill rather lie,
Whether we had not better endure
Sharp sickness for a time, to enjoy
A perfect strength, than have it languish on us;
For peace and war in an incestuous line
Have still begot each other."

Peace and war are so inextricably woven into our civilization that in times of peace, exploitation proliferates like some horrible bacillus which grows in the blood, to bring about death rapidly. Yet on the surface, so long as war is far away, so many people consider that peace is the one and only thing desirable.

It is noteworthy that in one of the great civilizations of the world, India, there has never been the western attitude toward war. One of the great divisions of the Aryan people who came from beyond the Himalayas, is the Kshatriya, the warrior. Hinduism has recognized the need of the fighter, who is also the defender of the people, and as the *Gītā* says, there is nothing so desirable to the Kshatriya as a call to fight in a "righteous war".

As the world is at present, it is difficult to say with regard to any particular epoch in the life of a nation, whether a continuation of peace is the most desirable condition for the welfare of the nation, or whether, as Browning said, a sharp sickness for a time, that is, war, may not be a helpful remedy.

One of the leading men in politics in the United States, John Foster Dulles, has just published a book, *War or Peace*. He is the chairman of the Federal Council of Churches Commission on a Just and Durable Peace, in which Jews, Protestants and Catholics joined together in a common task. Mr. Dulles has never wavered in his belief that "true Peace can endure only if it is based on a moral order". There we have a fundamental truth concerning war and peace. The two terms, war and peace, disappear when in men's lives there is a moral order. But who shall create this moral order for all mankind? No one religion, with its exclusive bias of salvation for those of that religion alone, can create a world moral order. Some day in the far future, perhaps, when the tenets of Theosophy, which rise above race, creed, sex, caste and colour, become the basis of the moral order of the world, we shall have true Peace at last.

* * * *

During the last few years a curious negativity in Theosophical assimilation has shown itself in the members of the Indian Section of the Society. For now whenever there is a Theosophical Conference they desire the President to send a message. During the period when Dr. Besant was President, nobody thought of applying to her for periodical messages of encouragement. This habit seems to have begun when Dr. Arundale was President. Since he was a facile writer and could write half a dozen messages in one day, he

sent messages to various Conferences. The habit has persisted, and I am continually asked for messages; during this last month organizers of three Conferences have written to me. In my case, unfortunately for myself, writing a message requires much thought and labour. I had composed a message for the inauguration meeting of the Radiant Youth Lodge in Madras, at which I could not be present. To the two other Conferences I could only send the same message, which appears in this issue of THE THEOSOPHIST.

Perhaps the request for messages is due to a desire to be closely linked to the centre of the Theosophical work at Adyar, and it may also be from a sense of desire to be linked personally to the President. But on the other hand, since Theosophy in all its fundamentals is within the soul of every individual student, a group of Theosophists might gather at a preliminary meeting in order to put together their ideas and create a message for themselves, without writing to Adyar to receive a kind of "spiritual cocktail". If members were to think deeply on the fundamental truths of Theosophy, especially in relation to their application to the problems of the world, message after message could be created by themselves, which will help any gathering of Theosophists. Presidential messages are read at the beginning of a Conference and then forgotten. If it were a part of the Conference to take a message received from Adyar and discuss its ideas, possibly then the meaning of the message would be understood and remembered, and the effort of the President to compose a message be worthwhile. But what usually happens is that the Conference merely sends a Resolution of thanks to the President for his message, and as the programme of a Conference is worked out in detail beforehand, no time is allocated for discussing the message received.

During the past few years one remarkable development within the Society has been the organization of Summer Schools. There have never been so many as in the present year. From July 10 to 16 there was one in Germany in Rendsburg; from July 14 to 19 there was a French-speaking Summer School at Troinex near Geneva; during its meetings the daily programme began with the Prayers of all Religions. From July 23 to August 2 a Summer School of the four Northern European Sections, Denmark, Finland, Norway and Sweden, took place at Gammel Praestegaard in Denmark. August 12-19 was the Silver Jubilee of the important Centre of Theosophical workers at Huizen in Holland; August 10-15 the Young Theosophists held a holiday camp at Huizen; August 12-26, the National Societies of the British Isles and Eire and the Lodges of Northern Ireland held a joint Summer School in Bangor, North Wales.

The special value in all these meetings is less in any new instruction received from addresses, and far more from the warm sense of fellowship established, and in the realization that each Theosophist needs every other Theosophist for an understanding of life and the true wisdom which is the solution to the problems of life. Since the organization of the National Societies of Europe in 1904 into a Federation, the Federation has held annual sessions in many capital cities of Europe. Last year the Federation met in Paris, with an attendance of over 600 members, many of whom came from countries outside France. This year there was no meeting of all the members of the National Societies, only a meeting of the executive officers representing the various countries. This meeting was held at Arnhem in Holland and twelve countries were represented.

C. JINARĀJADĀSA

LETTERS OF H.P.B.

July 3 [1877—?]

WELL little Nadezhda my darling, I received your letter. Immediately after reading, it was seized by Krishnavarma, who came two weeks ago from Multān (Punjab) in a cart and is now staying with us. Devil knows how, but he translated to me in English all the paragraphs written by you in Russian about your doubts and fears concerning my supposed denial of Christ and he asked insistently for the letter. He said to Olcott: "If we could find only one dozen of European members with such a character, such an unshakable faith and principles, the world would be saved." You do not believe? As you like, but he said just these words and has sent your letter to Swami Dayanand. Don't be angry with me, he is respecting you for your principles, and I was unable to refuse your letter to him. But remember the following: *Aria-Samaj has no religious dogmas nor rules.*

The point of compulsory faith, as I wrote once, is the oneness of God; in three persons (as you believe) or in trillions of quintillions—it means in every bit of dust, in each atom separately and in the One *Whole* (as we believe) it does not matter. Every one is free to believe in his own way. The one fact remains: there is the One, All-powerful, Un-created and Eternal Divinity, who is manifesting Himself each second in all His creation, from the dust to man. Neither your belief nor ours can change this

fact in one iota. As He is so He was and will be for all ages; and the fact that John sees him as an old man and Peter as a youth, you as a trinity and I in innumerable beings and entities, is not a sin against Him, provided we believe in His Existence; ergo the Materialists cannot be admitted in the Society this is *certain*. As in Nature there are no two leaves identical, nor a man—even among twins—absolutely like another, so there cannot be two persons believing *literally* the same faith. Faith and the picture it evokes depend upon the physiological and psychological construction of the brain. Aunt is probably as good a Christian as yourself, yet if you would try to go deep to the bottom of her brain you would find that there is a great difference in quite intimate details of your two faiths. The kind of faith people have does not depend upon themselves but upon their constitution. Hence let us be just to everybody. Every man believes in his own way, just as with taste—one likes tomatoes, they make another sick; one loves the colour red, it gives some eye-ache to another.

The differences in religious dogmas, were created not by saints but by all-sinful mortals; the various, diverse, different and many-sided beliefs—divide humanity into inimical nations and races.

If there were no dogmas, there would also be no Protestants, Catholics, Buddhists, Brahminists, etc.; all would believe in One God, the Lord, Creator of all living things; all would regard themselves as brothers, as children of one Father; they would be ashamed before the rest of their brothers to kill and slaughter each other in wars, to torture each other like wild beasts, and to create a *hell* for another.

I shall never forget one characteristic day, or rather night, in Odessa, in your house at a dinner. Aunt was quarrelling with me about religion, and was firmly stating

that no Jew or idol-worshipper can ever enter the Kingdom of Heaven and will never be found there. From this very moment I began to brood over these words: "If even Aunt," I thought, "such a good, noble and just woman, is so blinded by Christian faith that she can believe in such a terrible, horrifying injustice of God, then what must be other Christians, many of whom are not worthy of her little finger?" Till that time I still believed a little in Christianity. A few months after this I became simply a Theist if not a complete atheist. Then came my journey to America, to Sangus, near the woods of Bostokas. But it is not about myself that I want now to speak.

Having no dogmas, not demanding our members to believe in one thing rather than another, we accept and respect alike Hindus, as Christians—except Catholics—which is the second important point. Not because among Catholics there are fewer good men than in other religions, but because their priesthood is so vile, namely the Jesuits and those who compel people at the confession to say many things which do not belong at all to religion. In short it is severely prohibited; also because of the fact that the Catholic Madonna in a crinoline dress and with an umbrella is far more an idol than Kali—the wife of Siva, and we are dead opposed to all idol-worship. Although in reality, in the beginning of Brahminism they believed in One God—Vishnu—who was imagined by the people not in *three persons* but in thousands of images and forms; and these forms which were in the beginning only symbols of his innumerable qualities, changed with time in the popular superstition into entities separate from each other, and from abstractions were converted into something concrete and tangible, into individual gods.

It is the alphabet of the Vedas. Every philologist, and indologist, who reads Sanskrit knows it. The Brahmin

priests had used this to enslave and exploit the stupid, superstitious people, just as was done by Catholics and others.

As far as the uniqueness of Christ's moral teaching is concerned, how can we believe it, when we find *just the same words* in the "preceptes morales" of Krishna, Gotama Buddha and others, many thousands of years before the Christian era? The whole essence of Buddhism is found in the *Vedas* of the Arias. The priests twisted the meaning of the *Vedas*, and Gotama Buddha began to explain to the people their very essence, the secret meaning of the dead letter. Then the Buddhist clergy too have belied the truths, and out of a stupid earnestness have stepped down the truth.

Believing in the truth of the *Vedas*, which are breathing forth the Oneness of God and the immortality of the Spirit, we believe (with the exception of some dogmas established in later times by sinful men with the assistance of such beasts as was St. (?) Constantine, the same as you believe.

"Don't do to another what you do not want to be done to you," was said by Confucius, Buddha and Krishna.

"I love my neighbour as myself, and God more than anything in the world," they also repeat.

"If the blind lead the blind, both will fall into a pit" is written in *Prakhya*, in *Aytareya Brahmana* and *Rig Veda*. The existence of these books it was proved is, if not 20 centuries old as the Brahmins hold, at least 2,000 years before Christ, according to Max Müller and Dr. Hauge who was one of the most learned Sanskritologists of our times.

There is no one saying of Christ which cannot be found in the *Vedas* and in the *Mahabharata* of Krishna.

You believe in the Trinity and we in the Trimurti (literally *three-faces*, in Sanskrit). But you believe in the church-established Trinity—God the Father, God the Son

and God the Holy Ghost in the anthropomorphic sense, which means making of them three different individualities in the One. In the same way the Brahmins believe in the Trimurti which embraces Brahma, Vishnu and Siva—the Creator, the Preserver and the Destroyer.

And we, the followers of the pure and monotheistic religion and philosophy of the ancient Arians, we believe in the Trinity in its scientific, philosophic and divine meaning. We believe and understand thus: God the Father—the Universal Soul, the creative force, who created and is creating every minute all that exists in all the worlds; God the Son—peace pervading all creation; it means the *Spirit in the flesh*, the clear and visible manifestation of the invisible creative force. . . .

[one page of MS. missing]

. . . as yourself. As the Gospel says: "In the House of our Father there are many mansions"—there is enough work for all. The Christians can fight against materialism and atheism, and non-Christians against Catholicism and Protestantism; certainly trying to behave according to the recognition that by whatever name He may be called, He is the same one unchanging God, and all human beings are brothers.

It is only one stupid man Witgenstein (a part of his letter I am enclosing) felt offended that the poor Leymarie (*Revue Spirite*) wrote to him "Mon cher frère en croyance,"¹ and adds "L'animal! un pen peu plus et il me tutoyerait!!!"² And that is a "Theosophist". He is also a Christian; it seems he believes in Christ but is vehement against the priesthood of all colours.

No my darling, we shall not let you go out from our Society; you are "membre honoraire," and don't you like

¹ "My dear brother in belief."

² "Beast, one step more and he would address me as 'thou'."

to fight all idol-worshippers? Certainly we respect too much our members to allow ourselves to ask them to act against their beliefs. I do not doubt it in the least.

You are a Theosophist (Christian) for ever. Boehme the mystic was also a Christian and all the mediaeval Kabalists were Theosophists, as was Swedenborg too.

The Dictionary has been probably received by now. I received a receipt for a book from Europe through *Hull* according to your information, but it is so hot that there is no strength to go out. I returned only three days ago. I was almost as far as California with Krishnavarma and Olcott. One of our members, the editor of a journal, is in Sacramento and we had to talk over some business matters with him; he came half way to meet us. In Milwaukee and Nevada all ladies were all the time walking near our windows and the terrace where we were sitting to look at Krishnavarma; he is exceptionally beautiful although of the colour of a light coffee. In his long white pyjama dress and a white narrow turban on his head with diamonds on his neck and in bare feet he is really a curious sight among the Americans in black coats and white collars. Many photographers came asking me to allow to take his photo, but he refused to all of them and every one wondered how good and pure was his English. God knows how old he is. When one sees him the first time he seems not more than 25, but there are moments he looks like a 100 years old man.

(To be continued)

THE LAW OF RENUNCIATION

By C. JINARĀJADĀSA

(Concluded from p. 375 of September)

WITHIN four years she began another scheme, a vaster one, and that was the Society for the Promotion of National Education. She worked out a great plan of a National University to be established in Madras. She created University Boards, obtained the consent of all the leaders in Indian public life to give their names as sympathizing with the scheme. In this National University she planned College after College—a Training College for teachers, with a school attached; a Science College; an Agricultural College; a Commercial College; and an Arts College. These were begun rapidly; there was a Senate, Boards of Studies, etc., all carefully elaborated. The old band round her, led by Dr. Arundale, was called upon once again to work. The Commercial College was housed in the city of Madras, but while waiting for suitable locations the other Colleges were established for the time in Damodar Gardens in the Society's Estate. The poet Rabindranath Tagore consented to be the Chancellor of the National University. The scheme was successful for a while; but once again the whole plan had to be renounced, this time for the simple reason that Mahātma Gandhi had launched his campaign, for which he wanted funds, and naturally

all available money in India went to him. It was impossible for her, out of the resources in her personal control, to give the hundreds of thousands of rupees necessary for the working out of her scheme. So one by one the whole plan of the S.P.N.E. (Society for the Promotion of National Education) collapsed. I do not think this time there was quite the same amount of pain for her, but still once again the Law of Renunciation was applied to her growth.

When, then, there is the Cross, the problem is to lay one's Heart upon it, and let the Heart and the Cross become one. For all idealists the path is the same. Take the Bhakta, or devotee, who is pouring himself out in love and adoration. But every Bhakta experiences what has been termed by one of the Spanish Christian mystics "the dark night of the soul," when everything disappears, even God Himself; and even Christ Himself, to whom he has been pouring out his heart, vanishes, everything seems unreal, he is left with nothing. It is a period of horrible suffering. At first it will come as a terrible shock to the soul; but the period of isolation passes, leaving him perhaps very much dried up in his emotional nature. But if still he goes on with the routine of duty, never leaving any duty undone because there is no longer "life" in him, little by little the feeling of devotion returns and it is all sunshine again. It is as if there had been winter, but after the winter is over spring begins again. Then, when for the second time "the dark night of the soul" descends on him, he understands more of its mystery, and waits in patience for its ending. The suffering is not less, but the resistance to it is greater, and he can suffer with patience, with endurance; and where there is patience, there is a certain glimmering of Wisdom, so that he begins to understand the Plan of God for him.

I have summed up this whole situation in a maxim, "When the Bhakta disappears, Bhakti appears". When through one renunciation after another the individual, who is the Bhakta, the devotee, who knows himself only as adoring the Lord, disappears as the adorer, and there is nothing of the self in the adoration, then there is the going forth of pure and perfect Adoration. The Light of the Cross then shines, pure Bhakti shines *through you*, both to God and to your neighbour. Till the self in the Bhakta has been "slain," there cannot be a really pure manifestation of Bhakti.

Similarly is it with regard to the lover of a human beloved; the beloved may be the child, the husband, wife, brother, sister, the friend whom you love. Suppose death takes them from you or they turn against you, there is terrible suffering for you. Will you become soured, "dried up," with no more capacity of loving in you for the rest of your life? Or will you be found still with the capacity to love, even though every object of loving has passed? It often happens in our human affairs that the man or woman filled with a great love offers it to the beloved, and that love is not accepted. Does the love then die in him? Once again I have stated the problem in a maxim—"When the lover disappears, Love appears". It is only when the element of self has been renounced, has been crucified and is dead, that there is possible the resurrection once again into Love or into Bhakti or into pure Philanthropy.

It is this that was put very beautifully in that famous poem of Browning, *Abt Vogler*, where the old musician plays on the organ and constructs those "houses not made with hands". As he plays his music, he begins to understand something of the great mystery:

"There shall never be one lost good! What was, shall
live as before;
The evil is null, is nought, is silence implying sound.

What was good shall be good, with, for evil, so much
good more;
On the earth the broken arcs; in heaven, a perfect
round.

"All we have willed or hoped or dreamed of good shall
exist;
Not its semblance, but itself; no beauty, nor good,
nor power
Whose voice has gone forth, but each survives for the
melodist
When eternity affirms the conception of an hour.

"The high that proved too high, the heroic for earth
too hard,
The passion that left the ground to lose itself in
the sky,
Are music sent up to God by the lover and the bard;
Enough that He heard it once: we shall hear it by
and by."

So, all that we dream in our day-dreams, all the love we
pour out, is music that He hears, and it exists in His
Being where "eternity affirms the conception of an hour".
When the time comes by and by and we pass to the Heaven
World, we shall hear that music once again with an added
beauty and glory.

As we pass on to live in the Heaven World, some-
thing mysterious happens. Here below we live a life of
idealism, composed of those moments when we give our-
selves to our ideal. Perhaps in the course of a long
lifetime, the hours spent in the service of the ideal may not
when added amount to many years, as time is counted; but
it may well be that we shall pass a thousand, two thousand
years, in the Heaven World before returning to incarna-
tion. But why this extraordinary discrepancy between the
sowing in time and the reaping in time? For a reason
mentioned by Bishop Leadbeater in his manual. A great

Consciousness is all the time waiting to pour out the full-
ness of love and joy, of every bliss conceivable, to His
world; but His action is limited in the physical and astral
worlds; He is there "cribbed, cabined and confined". It
is as if we were to live in a house with only a few windows
which we open only now and then. We do that when we
are the Lover, the Bhakta, the Philanthropist, and with
the few images or thought-forms which we have created we
live in the Heaven World. But into them He pours Him-
self, into the image of our Divinity who is our human
Beloved, or our God, or our Teacher, or all the ideal schemes
which we have dreamed of for the welfare of mankind. So
much has He to give to us that He requires centuries
before His gift can come anywhere near what He desires it
to be. Perhaps that is why H.P.B. said it would be ten
thousand years before Plato would return to us.

So then, when sooner or later you learn to obey the
Law of Sacrifice, then you come to God, to "That," to the
Highest Realization. It is possible even here on earth, if
only for a while, to pass beyond the Law of Renunciation,
and enter upon the next stage where there is a perfect
giving, where nothing remains of the "you". Then as
Browning says, "We shall hear it by and by," that bliss of
which we were able to create only fragments when we
lived on earth.

To me the great tragedy of all mankind is that they
could hear it *now*, but they do not know that fact.
All those precious memories which have meant so much to
you, you allow to fade away; they become like pictures on
the walls of memory; you put them away in a drawer, as it
were. And then, there is "no more". Yet that eternity
which is affirming the conception of an hour is Eternity
here and now; you can re-live it every moment; you can
here and now re-live those moments, but *without* the pain

of Renunciation or Sacrifice, because you have learnt to lift yourself on to the plane of Eternal Being. It is possible to bring into this earth-life of ours with so much grief and so little joy something of the quality of the Heaven World, even now, before we pass away.

Perhaps only a few learn of that possibility; for it requires utter purification, and also a powerful quality of, shall I say, faith, an inner realization that such is the nature of yourself that you can never be "dead" to the things that you have touched at the highest moments of your life; that each highest moment can be the highest moment *all the time*, if only you know how. And that is one of the problems before the disciple.

C. JINARAJADĀSA

The day is short and the work is great; but the labourers are idle though the reward be great and the Master of the work presses. It is not incumbent upon thee to complete the work, but thou must not therefore cease from it. If thou hast worked much, great shall be thy reward, for the Master who employed thee is faithful in His payments. But know that the true reward is not of this world.

The Talmud

ATOMS, AETHER, AND SPACE

ACCORDING TO SCIENCE AND OCCULTISM

By G. NEVIN DRINKWATER, B.Sc.

IN the Theosophical magazine *Lucifer* of November 1895, there appears the first account in print of the ultimate physical atoms discovered clairvoyantly by the famous occultists Annie Besant and C. W. Leadbeater, together with a diagram of the atom as they perceived it. This atom, as they explained at the time, had been anticipated to some extent by E. D. Babbitt in his *Principles of Light and Colour*, published in 1878. In some important respects their observations did not agree with Babbitt's theory as to the structure of the atom,¹ while the manner in which these atoms combined to form the more complex atoms of the elements was quite different from Babbitt's proposals.

In 1908 this article was reprinted in the first edition of *Occult Chemistry*, together with much new material which had appeared that year in THE THEOSOPHIST relating to the structure of the elements. It was now revealed that the ultimate physical atom took two forms, a positive and a negative variety, which differed in the direction of the whorls of force of which they were composed.² It was also stated that in the

¹ C. Jinarajadāsa, *Occult Investigations*, 1938, p. 69.

² *Occult Chemistry*, 1908, plate II, and p. 5. The first statement by an occult investigator that there were two kinds of ultimate physical atoms appears to have been in a public lecture by C. W. Leadbeater at Harrogate, *The Unseen World*, published 1902.

one case force pours in from "outside" or "fourth dimensional space," and passing through the atom appears in the physical world. In the other case it pours in from the physical world, and passing through the atom disappears into the "outside" or "fourth dimension," that is to say, it passes into the astral plane.

At this period scientific thinkers were giving much attention to various theories assuming the existence of a continuous aether. One of the difficulties that had to be met was that if the physical particles or atoms of matter were considered as immersed in the aether, it introduced a form of dualism into the scientific philosophy of nature, and this was considered a weakness.¹ It is worth remembering that the great scientists have always sought a unified view of the world process, of which Einstein's latest theory is the most recent of many such attempts. A most important chapter in the history of science is represented by this search, which is still in progress. It has brought to light most remarkable results and profound generalizations, and goes far to confirm the validity of the intuitive perception of the unity of nature which these and so many other thinkers have sensed. Science has in its own way and in its own terminology drawn nearer by successive approximations to the One Reality behind all outward diversity.

In order to avoid the dualistic implications of distinct and separate particles of matter immersed in aether, attempts were made to represent the elementary particles as "singularities in aether, more or less like the 'poles' of a

¹ Grateful acknowledgment for many valuable scientific ideas utilized in this paper must be made to a brilliant review of the principal theories of astronomy and atom physics, *From Euclid to Eddington*, 1949, by Sir Edmund Whittaker, F. R. S.

function in mathematics"¹; or putting it in a slightly different way, to regard atoms as modifications of the aether itself, a thoroughly occult idea.

Professor Sir Edmund Whittaker points out:

"The most complete proposal of this kind was made in 1897 by Larmor, who showed how to construct a nucleus of intrinsic strain in the aether, capable of moving freely about it in much the same way as a knot slips along a string, and having properties like those of an electron. It may be formed in the following way: Regard the aether as a kind of jelly and let a cavity be excavated inside it; let the walls of the cavity be grasped and rotated, so that the jelly in the neighbourhood is displaced and twisted. While the force is still being applied, let the cavity be refilled with melted jelly, which is allowed to set firm, after which the force is released. The jelly will now revert to a position of equilibrium, but the strain in the neighbourhood will still to some extent persist; the former cavity will bear to the jelly a relation analogous to that of an electron to the surrounding aether, but the strain will be transferable from one location to another. A positive electric charge may be supposed to differ from a negative charge by an opposite twist."¹

It will be seen that this idea of atoms of opposite charge being formed from twists in opposite directions in the aether has points of resemblance to the occult idea of the ultimate atom, though it must be acknowledged that Larmor's views were published prior to the occult statements that there were two such ultimate atoms of opposite polarity. However, the idea that the aether is a kind of jelly, or indeed

¹ *From Euclid to Eddington*, p. 95.

any kind of solid, liquid, or gas, is no longer held. The modern view equates the aether with space itself, rather than with a mysterious something filling space, an important point which will be referred to later.

Since the search for a quasi-material aether came to an end in 1905 with the advent of the theory of relativity, great attention has been paid to the properties of space, that is, to its geometry; for it began to be clear that the properties of gravitation, light, heat, magnetism, etc., were bound up in some way with the properties of space itself.

It has become generally recognized that the ordinary Euclidean geometry of three dimensions, though accurate enough for all ordinary purposes, is inadequate for the more recondite aspects of research in physics and astronomy, though there is as yet no general acceptance of any one system of non-Euclidean geometry. It is of interest to note that the modern mathematical physicist does not hesitate to speak of space of three dimensions enclosed in a space of four. The following quotation from Whittaker is a case in point. Referring once more to an atom as a singularity or modification in the aether, he writes:

"It is possible to conceive of many different types of singularities in the aether; in particular, as Professor Veblen has pointed out, it is not necessary to suppose that the neighbourhood of a point is of the kind that can be mapped continuously on the interior of a sphere in Euclidean space. A singularity of the sort suggested by Veblen would result from the following construction. Consider an ordinary Euclidean space *S* of three dimensions, and let *A* be an anchor-ring situated in *S*. Suppose that *S* is immersed in a Euclidean space of four dimensions, and let *P* be a point of this space which does not belong to *S*. Join *P* by segments of straight lines to all points of *A*. The aggregates of all these

points in these segments constitute a three-dimensioned solid whose outer surface is *A*, and which has a curious singularity in its interior *P*. The solid may be described as being like an onion in the form of an anchor-ring, whose successive coats as we peel them off are all anchor-rings until we come to a single point, namely *P*. *P* has no neighbourhood resembling the interior of a sphere in Euclidean space; all its neighbourhoods are anchor-ringish."¹

This conception has interesting points in common with the four-dimensional atom of the occultist. It will also be observed that other singularities are possible, so that the hypothetical atom concerned need not be restricted in form to an anchor-ring.

While this suggestion of Professor Veblen's has not, as yet at any rate, found wide acceptance, it is of interest that such a view should now be seriously advanced in academic circles.

The idea of a fourth-dimensional space enclosing a three-dimensioned one is equivalent to the occult idea of the astral plane interpenetrating the physical. So long ago as the early years of this century, C. W. Leadbeater had indicated in some detail that the astral plane was four-dimensioned.² In *The Inner Life*, vol. I, published in 1911, he indicated that the mental plane was five-dimensioned,³ and this is paralleled by the modern five-dimensional (or projective) theory of relativity to which contributions have been made by Einstein and Bergmann, Lichnerowicz and Thiry, Ludwig and Mueller, and by Jordan.⁴

¹ *From Euclid to Eddington*, p. 96.

² *The Other Side of Death*, (1904), pp. 108-110; 467-468; *Clairvoyance*, (1908), p. 89; *The Hidden Side of Things*, (1918), I, 28-29.

³ *The Inner Life*, I, 354-355.

⁴ Cf. Professor Pascual Jordan, "Formation of the Stars and the Development of the Universe," in *Nature*, Oct. 15, 1949, p. 687, vol. 164,

In 1911, only three years after the publication of *Occult Chemistry*, Rutherford put forward his well-known model of the atom, according to which the atom consisted of a positive nucleus surrounded by a number of electrons which describe orbits round the nucleus, like planets round the sun, the number of electrons differing according to the element.¹ This theory, as modified by Bohr, was the starting-point for all later work and held the field for many years.

In the Rutherford-Bohr atom it would be difficult to discover a model less like the atoms described by occult investigators. Thus the Rutherford-Bohr model supposes one electron revolving round the nucleus (or proton) in an atom of hydrogen, while occultism reveals that the hydrogen consists of eighteen ultimate physical atoms, arranged in six triads.² Comparison with heavier elements reveals still greater discrepancies.

Though the Rutherford-Bohr atom, with further modifications, still has its uses, the atom has been found to have such complex mathematical properties that for many years attempts to construct a visual model of the atom have been abandoned. This perhaps is only another way of saying that the true structure of the atom is not yet determined by the physicist.³ Science is still unable to decide whether an electron should be regarded as a particle or as a wave, or as both, and if so in what sense; while the position is further complicated by the discovery of many more particles than the two on which Rutherford built his models.

Since 1932, when Chadwick discovered the neutron, the number of known atomic and sub-atomic particles has

¹ Cf. monograph on Relativity, *Where Theosophy and Science Meet*, edited by Professor D. D. Kanga, 1949 ed.

² Cf. *Occult Chemistry*, p. 27 and plate V.

³ From *Euclid to Eddington*, pp. 188, 140, 176.

steadily increased. Omitting particles heavier than the proton or hydrogen nucleus of mass 1, we now have in addition to the electron and proton, the positron, neutron, neutrino and more recently at least two different kinds of mesons, or particles intermediate in weight between the proton and the electron.

Until the discovery of mesons, these additional particles did little to bring science and occultism closer because they were either of mass 1, *i.e.*, the hydrogen atom itself, or very close to that value, or they were of the mass of the electron, in round numbers only one-eighteen-hundredth of the hydrogen atom.¹ These particles are much too heavy or much too light to be identified with the ultimate physical particles of the occultist, for since there are eighteen such ultimate particles in the hydrogen atom, we should expect them to have a mass of about 100 times that of the electron. This is assuming that the mass of the eighteen ultimate particles are all equal, but if for the sake of argument the extreme case is taken, and it is supposed that all the mass is concentrated in the nine positive ultimate atoms of ordinary hydrogen, then in that case we should expect evidence for particles of about 200 electron masses.

Until the discovery of mesons, such particles were quite unknown to physics, but after a good deal of controversy it now appears to be accepted that there are at least two mesons, of known masses, with considerable evidence that there are others, the masses of which await confirmation.

The two recognized mesons are known respectively as *pi* and *mu* mesons. The first lies between 280 and 292

¹ For an up-to-date outline on the various particles see article "Sub-Atomic Particles," *Chambers' Encyclopaedia*, 1950. Estimates vary to some extent as to the masses of the *pi* and *mu* mesons. Those given are as published in June 1950, by Terence Price of the Atomic Energy Research Establishment at Harwell, in *Science News*, no. 16.

electron masses, and after disintegrating it gives rise to the second of 215 electron masses. Both these particles have a very short life, but it will be observed that they are of the right order of magnitude to represent combinations of two or three ultimate atoms.¹ Both these particles exist in positively and in negatively charged forms.

At this point it may be of interest to record briefly the history of the discovery of mesons. In 1935, on purely theoretical grounds, the Japanese physicist Yukawa postulated the existence of an intermediate kind of particle with a mass about one hundred times that of the electron. As *Science News* remarks, "No one at the time paid much attention because the existing picture appeared reasonably cut-and-dried and, in the absence of experimental evidence, few contemporary physicists felt inclined to upset it".² In 1937, however, Dr. Carl Anderson of the University of California showed that there must be a particle of about 200 electron masses in cosmic radiation.³ In 1947 at the University of Bristol, Lattes, Occhialini and Powell announced evidence for two different mesons, and this was soon followed by similar announcements elsewhere.⁴

Up to this point mesons had only been detected in cosmic radiation and in small quantities, so that progress was difficult. In 1948, Professor E. O. Laurence, of the University of California, was able to announce the production of mesons in large quantities by artificial means,⁵ thus making possible an entirely new scale of research. Unless considerations of official secrecy intervene, some

¹ *Science News*, no. 16, 1950, p. 24.

² *Ibid.*, no. 8, 1948, p. 125.

³ *Ibid.*, p. 126.

⁴ Lattes, Occhialini, and Powell, *Nature*, 1947, vol. 160, pp. 486, 548.

⁵ *Science News*, no. 9, 1948, p. 56.

interesting developments can be expected in the near future. As to this possibility, it is to be remarked that willy-nilly atomic physics today has had to become esoteric, it has become too dangerous, as every one knows, to be made completely public.

It is obvious that there is much yet to be done before the complex structures of the elements revealed by occult research can be said to have been proved, or for that matter disproved, but recent scientific discoveries, as we have seen, mark an additional step towards the occult view.¹ The discovery of mesons, and of many more particles, was and is to be anticipated on the basis of occult research, since each chemical element, starting in its gaseous form, is transformed into several successive groups of varying numbers of particles before finally disintegrating into the ultimate physical atoms common to all. At any rate, atomic physics today has become sub-atomic chemistry, as was admitted the other day to the writer, by a distinguished physicist and Fellow of the Royal Society.

G. NEVIN DRINKWATER

(To be concluded)

¹ For other corroborations of Occult Chemistry see the 1949 ed. of *Where Theosophy and Science Meet*.

A MYSTIC'S VIEW

By E. COE

What is God, my questioner? How can I tell *you*? For He is to each man the answer to his own soul's deepest need, and if I say, it can only be—in smallest measure—something of what He is to me.

He is the majesty of silent, timeless hills; the symphony of the wind among the pines, and the voice of waves along a rock-bound shore.

He is the shy blue-eyed violet in a mossy woodland glade, and the young corn rustling green garments 'neath a poised noonday sun.

He is the caterpillar in a black-and-white fur coat, journeying along a slender maple twig; the effortless dip and glide of the snowy gull that sails through azure skies.

He is the fleetly bounding deer in a shady forest glen, the amber cat asleep upon my hearthstone.

He is the mountains of steel and stone that tower above canyons of a busy city street; the man-wrought birds that wing their way across the sky-lanes.

He is the glory that shines through lovers' eyes; the brooding tenderness of a mother's arms.

He is the leap of the heart within at sight of each new and golden daybreak; the gay lilt of senses that must vaunt their joy in song and rhythm.

He is all joy, beauty and rapture that crowd the earth, the sea, the sky; but ever more than those, He is the soul's Beloved and Confidant, one's eternal Reason for being.

E. COE

THE BOOK OF GENESIS

A Kabbalistic Interpretation of Chap. I, verses 1, 2

By A. J. H. VAN LEEUWEN

"IN the beginning God created the heaven(s) and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters."

All students of the esoteric lore are aware of the fact that the Holy Book of the Christians contains more than historical facts only, more than symbolical and allegorical meanings, more than moral, metaphysical and religious teachings, and that for those students who are equipped with the necessary mystic keys of the Ancient Wisdom, the Hidden Tradition, this Book will reveal an inexhaustible fountain-head of real esoteric knowledge.

These Secret Keys were known in Hebrew Esoterism as the *Chokmah Nestorah* (Veiled Wisdom). This Hebrew term reveals its inner meaning if we take together, according to the Notaricon instruction, the initial and the final letters. We then get the word *Chen-Heh*, which can be translated as "Grace, opening Inner Vision". And is not that exactly the aim of the Gupta Vidyā in all ages that have been and are still to come?

I will endeavour to show what lies hidden within some of the terms used in the two opening verses of the

Book of the Beginning, the *Sepher Berashith* as its original Hebrew title runs, the *Book of Genesis*. The Hebrew text runs as follows:

"Berashith bera ALHIM ath-ha-Shamaïm w'ath-ha-Aretz. W'ha-Aretz haithah thohou wa-bohou, w'hoshû al-phenî thum, w'RUACH ALHIM merahepheth al-phenî ha-Maïm."

For the present I will confine myself chiefly to two words only, viz., *Shamaïm* and *Maïm*, which terms are translated in the Authorized Version as *Heaven(s)* and *Waters*. In Hebrew characters we read them as שמים and מים. The correspondence between the two is evident. The Hebrew dictionary explains *Shamaïm* as "what contains water," and endorses the traditional translation "Heaven," because in the Heavens are the clouds, which shower rain upon the Earth.

In the allegorical and symbolical sense we may accept this point of view, but it is clear to esoteric students that the original composers of the *Sepher Berashith*, who were very learned Rabbis, meant something else as well. It is significant that in an old, mediaeval, illuminated manuscript the symbol of the First-created Heaven depicts a mother-bird, clearly a she-dove, brooding over her nest of golden eggs.

In analysing the word שמים, we first have the letter ש (Shin), which is the 21st letter of the Hebrew alphabet; it has a numerical value of 300 and symbolically stands for a Trident. Its translation is given as Tooth. As students of Theosophy we understand that it is the symbol of the Third Logos, the Holy Ghost. Its glyph or letter-symbol is a threefold torch or candle, bearing three flames on top, the selfsame triple candle with three lights which is used in the Roman Catholic ritual on Holy Saturday, when the new Light, kindled by the Sun, is brought within the

Church with that triple candle to light the Paschal candle and all the altar candles from it. Its numerical value of 300 indicates its descent into the world of material, objective manifestation, called *Assiah* (Asia) in the Kabbalah.

As all occult teaching has it, the Kabbalah also tells of three consecutive phases of descent into the three lower Worlds of Manifestation. The first of these is the descent of the Third Emanation of Logoic Consciousness from the Supreme Godhead (Kether), and it is indicated by the letter *Gimel*, ג, with the numerical value of 3. It symbolizes the descent from the Divine World of Monadic Emanations, called *Atziluth*, into the spiritual world of Ego-consciousness, the world *Briah*.

Gimel means a Cable, sometimes a Camel. It is the Cable (Camel) of which Jesus told His disciples, that "it is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God".

Next comes the second stage of descent, symbolized by the letter *Lamed*, ל, with a numerical value of 30, and connecting the spiritual Ego-world, *Briah*, with the psychical world of the personality, *Yetzirah*. *Lamed* means a Whip-lash, sometimes an Ox-goad.

At last there is the third step, symbolized by the letter *Shin*, ש, with its numerical value 300, indicating the descent from the psychical world *Yetzirah* into the physical world of "Tzelim," manifested Forms, *Assiah*.

If we combine the three letters, which we must do to understand their esoteric meaning, we first get שלג, *Shalegh*, meaning *Radiant Light* and, as a verb, its meaning is *to snow*. We can get also the reverse, viz., גלש, *Galesh*, a term occurring only twice in the Old Testament and meaning a *down-rush*, a *flashing descent*. The numerical value is 333 in both cases, and we need not dwell on its symbolical and inner meaning, which will be obvious.

Now it is clear that *Sha-Maïm* is a word-symbol of the Holy Ghost floating or hovering over the Waters of Manifestation, and it anticipates the declaration, given at the end of the second verse, that "the Spirit of God moved upon the face of the waters" (RUACH ALHIM *merahepeth al-pheni ha-Maïm*). The verb *merahepeth* would have been better translated as "brooded".

There is something more to say about the word *Maïm* itself. We may note that the initial and the final *Mem* are not written identically, and so the numerical value is also not the same in both cases, the first being 40, the last 600.

The symbolical meaning of *Mem* is "water"; its glyph or form-symbol suggests the billows of the ocean. But in allegory, and psychologically, from the viewpoint of consciousness, it is the Cosmic SOUL, while physiologically and from the viewpoint of manifestation it symbolizes the Waters of SPACE. Now the physiological aspect of *Mem* is to be considered as a perversion of the SOUL-aspect. According to the Kabbalah, manifestation is only the *māyāvic* or illusory projection of the subjective Light of the SOUL on the screen or veil of Cosmic Substance—*Shekînah* or *Mūlaprakriti*.

This is revealed by the numerical value of the final *Mem*, it being 600, which is 15 times 40; 40 being the intrinsic value of *Mem*, symbolizing the SOUL; 15 is the cipher of Satan, the Devil, the perverter and corrupter of the SOUL. The 15th letter of the Hebrew alphabet is *Samèck*, which is written practically identical with and nearly indistinguishable from the final *Mem*. Its symbol indicates a Serpent. Both characters represent a closed square, apt symbol of manifested Space. The numerical value of *Samèck* is 60, and this is in perfect accordance with the numerical value of the final *Mem*, which is 600, because the

latter is a lower manifestation, a result of the influence of the former.

We can anticipate something about the letter which precedes *Samèck* and has 6 for its numerical value. It is *Vau*, ך, one of the strangest letters in the Hebrew alphabet because there are no words which begin with this letter. Of course we are obliged to keep the final *Mem*, so we should have to put the *Vau* at the beginning, if we want to combine the three letters. *Vau* is a letter with numerous applications in the grammatical sense and powerful transformation qualities, but it is useless as an expression for concrete or abstract ideas. There is only one Hebrew word known which begins with *Vau*, viz., *Ulad* = Child, but even this is more Arabic in its origin than Hebrew. So we are not able to construct a word with the numerical value of 666, in the same way as we did for 333.

The cipher 666, the number of the Beast in the Apocalypse of St. John, is non-existing in the Cosmic language, it is the Great Illusion, the Final Nothing, because a thing which cannot be designated by a Name is a "No-THING". We cannot enter in detail into the esoteric meaning of this letter, so we shall have to refer the interested student to the article in Fabre d'Olivet's *La Langue hébraïque restituée*, where he deals with the antiquity and the deep significance of the letter *Vau*.

To return to the word *Maïm*, the Waters.

In this word again there is prophesied what GOD-ALHIM intends to do on the Second Day of Creation. HE will cause a separation to come between the two *Mem*'s and create a Veil of partition. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters" (Gen.: I-6).

The word *Maïm* is written *Mem-Yod-Mem*, מים, in Hebrew. The character *Yod* (numerical value 10, the

number 'of completeness) signifies "God's Finger"; also the "Phallus," the "Symbol of Creative Power". It is the diameter drawn within the Circle of Cosmic Space, the Archaic Symbol of which H. P. Blavatsky tells us in *The Secret Doctrine*. It is the Power which creates and accentuates the primal Duality of Manifestation: *Natura naturans* in contradistinction to *Natura naturata*.

The Hebrew term used in the *Sepher Berashith*, I, verse 6, for this Screen or Veil of partition is *Raqiwa*, and is misinterpreted and mistranslated in the Vulgate by St. Jerome as "Firmamentum," suggesting something firm, solid and material. The Greek word στερέωμα (*steréoma*) also means a solid continuum.

Now this translation, according to Fabre d'Olivet, is very unfair to the original composers of the Pentateuch, who did not intend anything so materialistic. The root of the word *Raqiwa* is *Râq*, signifying Extensiveness or Expanse. An ancient Dutch translation of Job, XXXVII, verse 18, is: "Canst thou expand the airy-veil as He did, firm in appearance like the Molten Sea?"

The Aramaic translation of the Bible has a word which suggests order, harmony, a force or principle which causes an orderly arrangement. It is the same with the corresponding and equivalent terms in the Arabic, Syriac and Ethiopian translations, which all convey the idea of subtlety, of a dynamic energy, a tension as immaterial as the magnetic or electro-static tension between opposite poles, but nothing firm or solid, as may be suggested by the word "Firmament".

The root-idea coming to us from all these words seems to be that the Primal Duality created by the Logos Spermatikos, or Demiurgus of our System, has to be considered as a *Duality-in-Aspect*, rather than a *Duality-in-Essence*. The "Heavens," the "Waters," the "Earth"

(Hebrew: Shamaim, Maïm and Aretz) are essentially one and the same, they are only three stages of Cosmic Manifestation. Indeed they are only the Inner, Middle and Outer Garment of a very deep and sublime Mystery, known in Esoterism as the *World-Mother* or *World-Virgin*, the Star of the Sea, the Queen of Heaven.

The Old Testament and even the New Testament are very cautious in their appreciation of the feminine aspect of the Manifestation. Other religious systems are less exclusive and Hinduism, for instance, knows Her under different names as Shakti, Devi-Durga, Mahâ-Kâli, Kâli-Uma, and many others. In Chinese Buddhism She shines forth as the beneficent Kwan Yin, the Eternal Mother; in Shintoism She is known as Isanami, and as the Sun-Goddess, Ometerasu Omikami; and in Javanese mysticism She is the radiant and loving Devi-Srî, the Mother of all new-born creatures, be they human, animal or plant.

Catholic Christianity has also recognized Her Splendour, Her Compassion, Her Omnipresence as Divine Comforter in the Mother of Our Lord, the Holy Virgin, Mater Consolatrix, Our Blessed Lady Saint Mary. Her very name *Mary* is a mystery. It sounds like *Miryam* in Hebrew, where we find again the double Mem, in the initial and final letters. There are numerous interpretations of the name *Miryam*, and the most commonly accepted is *Rebellion* or *Revolt*. It is connected with and explained as a commemoration of the occurrence reported in Numbers, XII, describing the rebellion of the sister of Moses against her Great Brother, for which she was punished by being rendered leprous. A more acceptable interpretation bases itself on the name being derived from the Egyptian, and then it will get the significance of *Being Loved*. An esoteric interpretation was given by C. W. Leadbeater and is also given in the Kabbalah, viz., the *Ocean of Bitterness*. It refers of course to the Mystic

Waters of Manifestation, and this brings us home again.

To me it is not mere coincidence that a new-born babe finds its first sound-expression in the utterance of "*Ma-ma*," and that we accept this universally as the holy Mother-Name.

Shakti is the Universal and Cosmic MOTHER, the Divine Spouse of the Logos. She is Shekinah, who meets every initiated Kabbalist wherever he is or goes. She is in the dust underneath our feet and She is in the nacreous lustre of a sublime sunrise. She is the divine Goddess revered and beloved as Mahā-Shakti, but She is also the adulteress, who is not condemned by Our Lord. She is the atomic matter out of which are composed the chemical elements, the never-to-be-solved problem of the scientist, and She is the shining and radiant Light-Substance, Daivi-prakriti, which is used by the eternal Gods to manifest Themselves in, as in robes of paramount splendour.

In the opening verses of Genesis She is both the Heavens and the Earth. And as She is dual in *Sha-Ma'im*, the Heavens, so She is dual also in Aretz, the Earth, because there are always FOUR MOTHERS in manifestation. The Gospel of St. John tells us about the Mothers, and as this spiritual and gnostic Gospel is constructed Kabbalistically, we read about them in the 4th, 8th, 12th and 16th chapters, because the cipher-symbol of the Mother is 4, as 3 is the cipher of the Father, and 5 that of the Son. Their respective names are:

1. *Mulier Samaritana*, the woman of Samaria, meeting Our Lord at a fountain, confessing to Him that she was married to 6 husbands, and who was the first person to whom Jesus revealed His Secret;

2. *Maria Aegyptica*, the adulteress, who was saved by Our Lord from the wrath of her prosecutors;

3. *Maria Magdalena*, also called Maria Magna Peccatrix because of her many sins, who anointed the Lord at the banquet in the house of Simon the leper, father of Judas Iscariot, and who was the first to whom the risen Christ manifested Himself; and

4. *The Holy Ghost*, Maria Mystica, the Cosmic Mary, who was to come as the Paraclete, the Divine Comforter, a title ascribed very often to Our Blessed Lady.

In the 19th chapter of the Fourth Gospel, verse 25, we read of only three Mary's standing at the foot of the Cross in Golgotha—Mary, mother of the Lord; Mary, wife of Cleophas and mother of the disciples James and John; and Mary Magdalene. Of course the Heavenly Mary was present invisibly.

There is much mystery and concealed esoteric knowledge in all these things, but let us beware of too rash conclusions, as these will certainly throw us into the bottomless pit of the Qliphoth, the demons of error and misunderstanding! Never try to identify, for instance, the three Mary's at the Cross with those of the Chapters 4, 8 and 12!

To sum up, what I have tried to demonstrate is that our very masculine Bible has also its mystery of the Cosmic Woman, though deeply and delicately hidden from the uninitiated, and will reveal its splendour in full glory to those who possess the Mystic Keys and reverently apply them to the Golden Doors of its Sanctuary.

A. J. H. VAN LEEUWEN

"THOU SHALT NOT KILL"

By JAGANNATH TRIPATHI

AFTER reading the article "Thou Shalt Not Kill" by Hermann Th. L. Renner, which appeared in THE THEOSOPHIST of October 1949, it occurred to me whether the Commandment is to be applied to man alone or is further applicable to animals.

Our late President, Dr. Arundale, wrote many times in his paper *Conscience* that, until the slaughter of animals is abolished from every part of the globe, there can be no peace on earth. That is, wars will follow one after another.

There is a custom in India that permits the sacrifice of goats before the Goddess Kālī as pleasing to Her, and as a part of the Hindu religion. The custom is so old that it was prevalent in the time of Gautama Buddha. We read in *The Light of Asia*, by Sir Edwin Arnold, that the Lord Buddha succeeded in putting a stop to this cruel superstition. (See Book the Fifth.)

The story in brief is this. One day while Prince Siddhartha (not yet Buddha) was in a forest he saw hundreds of goats and sheep driven by two herdsmen. On being asked whither they were taking them, they answered that these were "for a sacrifice . . . the King slayeth this night in worship of his Gods". At this compassion was roused in the heart of the Prince, and he accompanied the herdsmen to where the King stood in his hall of sacrifice. When a priest was about to strike down a goat,

"The Buddha softly said,

'Let him not strike, great King!' and therewith loosed
The victim's bonds, none staying him, so great

His presence was. Then, craving leave, he spake
Of life, which all can take but none can give,
Life which all creatures love and strive to keep,
Wonderful, dear, and pleasant unto each,
Even to the meanest; yea, a boon to all
Where pity is, for pity makes the world
Soft to the weak and noble for the strong.
Unto the dumb lips of his flock he lent
Sad pleading words, showing how man, who prays
For mercy to the gods, is merciless,
Being as god to those; albeit all life
Is linked and kin, and what we slay have given
Meek tribute of the milk and wool, and set
Fast trust upon the hands which murder them.
Nor, spake he, shall one wash his spirit clean
By blood; nor gladden gods, being good, with blood;
Nor bribe them, being evil; nay, nor lay
Upon the brow of innocent bound beasts
One hair's weight of that answer all must give
For all things done amiss or wrongfully,
Alone, each for himself, reckoning with that
The fixed arithmetic of the universe,
Which meteth good for good and ill for ill,
Measure for measure, unto deeds, words, thoughts;
Watchful, aware, implacable, unmoved;
Making all futures fruits of all the pasts.
. . . . Our Lord went on, teaching how fair
This earth were if all living things be linked
In friendliness and common use of foods,
Bloodless and pure; the golden grain, bright fruits,
Sweet herbs which grow for all, the waters wan,
Sufficient drinks and meats. Which when these heard,
The might of gentleness so conquered them,
The priests themselves scattered their altar-flames
And flung away the steel of sacrifice."

King Bimbisāra was so deeply impressed with the truth
of his son's discourse that

" . . . through the land next day passed a decree
Proclaimed by criers, and in this wise graved

On rock and column : ' Thus the King's will is :—
 There hath been slaughter for the sacrifice
 And slaying for the meat, but henceforth none
 Shall spill the blood of life nor taste of flesh,
 Seeing that knowledge grows, and life is one,
 And mercy cometh to the merciful.' "

Thus the cruel practice was stopped in India, and there was no more bloodshed in the temples of Kālī for a very long period. But at sometime it came into vogue again, as Buddhism also disappeared from India.

It is now the duty of all thoughtful men to take steps to put a stop to this cruel practice, which does more harm than good. As the goddess is Jagadambā, the mother of all creatures, She can never be happy to see the least of Her creatures slaughtered before Her. It is directly against Ahimsā to kill any animal under any pretext.

As regards birds and other animals which are killed either for sacrifice or for food or for sport, I quote below from the small but invaluable book *At the Feet of the Master*, which is so familiar to every member of the Theosophical Society :

" Think of the awful slaughter produced by the superstition that animals should be sacrificed, and by the still more cruel superstition that *man needs flesh for food*. . . The fate of the cruel must fall also upon all who go out intentionally to kill God's creatures, and call it ' sport '."

Thus the slaughter of animals needs to be done away with throughout the world, before we can expect lasting peace on earth. " Thou shalt not kill."

Peace to all beings.

JAGANNATH TRIPATHI

SOME LOGOS DOCTRINES

By SIDNEY RANSOM

(Concluded from p. 396 of September)

St. Paul, whose fundamental doctrine is of the *Logos in you*, never quotes Jesus, and also Philo, who so freely uses the term Logos, never mentions Jesus although he was his contemporary.

In Christian theology, there have been various interpretations of the Logos Doctrine. The historical Jesus was identified with the Logos of Greek philosophy, but in St. John's Gospel we find a number of echoes of Philo's language, as *e.g.* :

(a) Philo's Logos is eternal. St. John says " in the beginning " ;

(b) Philo's Logos is distinct from, and subordinate to, the Absolute. The Christ of St. John says " My father is greater than I ".

St. John's Logos, like Philo's, is the instrument of creation, " by Him all things were made ". To St. John, the Logos was the Light of the World, and this corresponds to the Alexandrian philosophers.

As we run over some of the meanings given to the word Logos, we may remember that in Theosophical books a description is given of the First, Second and Third Logos. The *First Logos* is the Root of Being, from whom the *Second Logos* proceeds, manifesting Life and Form. From

the First and Second Logos, proceeds the *Third Logos*, or Universal Mind, in which all things exist as archetypes.

Men of vision, like St. John and Justin Martyr, have ever held that the Logos "lighteth every man," and it is only later in our history that a narrower teaching was preached.

The importance of the Logos idea in any system lay in its emphasis on the *rational* side of creation, and in showing that history reveals the reign of Law. The symbol of the Saviour-Logos was always the Sun. Light and heat radiate from it, but the Source of this light and heat is unknown to us. We know only the effects which are diffused everywhere. The Source, God, the Father, radiated, and this manifestation is known to us as the light and energy of the Logos. The two words chiefly used by St. John in his Gospel are "Life" and "Light". Madame Blavatsky's definition is that the Logos is the manifested Deity, the outward expression of the concealed cause. The sun-symbol, as well as the cross, introduces the idea of limitation, but through this very limitation man becomes a partaker, has the divine world open to him.

The whole Gospel of St. John is full of open secrets to earnest seekers, as Dr. Bury has shown in his suggestive study of *The Fourth Gospel and the Logos Doctrine*. He shows, *e.g.*, the relation between what he calls the seven Acts or Signs of Jesus and the seven Sayings or Discourses (Logoi). The seven Acts are given as:

1. Turning water into wine;
2. Healing the nobleman's son;
3. Healing the lame man;
4. Feeding the 5,000;
5. Walking on the sea;
6. Healing the blind man;
7. Raising Lazarus.

It is suggested that there are seven relevant sayings, (which are equally "manifestations") elaborated in the following:

1. Discourse with Nicodemus on the new Birth;
2. Discourse with the woman of Samaria;
3. What the Father does, so can the Son;
4. The Bread of Life;
5. The witness of His Sonship;
6. The Light of the World;
7. The Resurrection and the Life.

It would be false exegesis to attempt to fit in one set of scriptures into another, having a different setting; nevertheless, according to Subba Rao, the whole of the *Bhagavad Gītā* may be called the book of the philosophy of the Logos, and that there is hardly a page which does not directly, or indirectly, refer to it. "The Logos is," wrote Subba Rao, "the divine Christos, who is eternally in the bosom of his Father." Krishna represents the Logos, firstly and chiefly, in the abstract, impersonal way, unborn and eternal. But this Logos is also shown as associated with several human personalities in former ages. The mystery of these incarnations is deep, but the object of them was to help and guide humanity. When the need comes, as it periodically does come, Krishna unites himself with the soul of a particular individual, to restore, to rectify and to instruct. But there is also, always, the idea of periodic re-creation, and this is seen clearly in the Sacred Word, the Word of Creation which God spoke so that nature should come into activity. The first letter A tells of a beginning, continuing into the second letter U, which may continue indefinitely; the final letter M symbolizes the return to Pralaya. The Word of Power became for Christians, the word JESUS, although G. R. S. Mead says that the name "Jesus" is but a substitute for a very ancient name, whose power is known

only to the elect. At *that* Name every knee must bow. To Christians, Jesus was not only man, but MAN, representing the whole human race.

The first eighteen verses of St. John have been called a Sacred Hymn. The first verse we may read as "In the beginning was the Logos, and the Logos was one with God, and the Logos was God". Subba Rao says that from the objective standpoint, Parabrahman appears as Mūlaprakriti; but of course this is not the material as known to us. Parabrahman is unconditioned, out-of-time, absolute, but over it there is thrown a veil called Mūlaprakriti. Once the first point of manifestation appears, there is a distinction, for now we have the Logos, and God; yet each is one with the other. St. Paul's phrase "at peace with God" gives the same idea of difference, and yet being together.

In the second verse, we have "the same was in the beginning with God," and here we have a Trinity, God, Beginning, Logos, and all are identified. The phrase "in the beginning" as found in verse 1 of Genesis has been translated as "in wisdom God created heaven and earth," but it does mean in our Theosophical language that at the "first flutter of manvantaric dawn" there were Logos and Mūlaprakriti.

In the third verse of St. John, the orthodox translation is "all things were made by Him" (*i.e.*, the Logos), but this is not the same as the Logos of verse 1, for it refers to the Third, or Creative Logos. These two verses refer to different stages of emanation. The verses may be read as follows: In the beginning (Mūlaprakriti) was the Word, (Third Logos) and the Word was with God (Second Logos) and the Word was God (First Logos). Yet, all three Logoi are one. It should be noted that the Greek word *egeneto* in verse 3 literally means "became," and should not have been translated as "made".

Verse 10 repeats verse 3 on a lower level, the descent of Spirit into matter.

Verses 9-12 may be read thus:

This Light is the one Reality which lighteth every man that cometh into the world. He (*i.e.*, the Light) was in the world and the world came into being through Him, and the world knew Him not. He came into His own (*i.e.*, into the lower principles, or lower man, mankind generally), and His own received Him not. But as many as received Him (Ātmā-Buddhi), to them He gave power to become the children of God (Initiates, says H.P.B.), even to them that believe on His name (who have confidence in His name).

Verse 18 reads: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*." Of this H.P.B. says: "No man has seen Parabrahman at any time. No, not even the First Logos, who can only behold its veil, Mūlaprakriti." But the Logos who is in the bosom of the Father, he has declared Him, *i.e.*, shown Him in manifestation, but not seen Him. On the lower physical level, no man has ever seen an electron. Yet, we are as certain of its existence as of anything else on this plane. We might almost say we have reasoned the electrons into existence. Would it be stretching the analogy too far to say we have "spoken" them into existence?

The Logos is not the Absolute, but a ray of the Absolute. The Absolute is unspeakable, unutterable *for us*. But when after many ages we become one with the Logos, our Father, then possibly, we shall know (but now who can tell?) that there are countless Words on the "Tongue of the Ineffable". The Logos was complete in man, but the process of unfolding is from its own nature.

In the attempt to describe the Logos we can but use the highest thoughts and ideals of which we have any

rumour. Yet any description or list of qualities can be but a mere veil. And so we speak of the self-sacrifice of the Logos, but this is because such represents our highest conception of an eternal outpouring. The reality of the Logoic Life must necessarily be something grander than, and indeed different from, our highest ideas of self-sacrifice. The large Candle lit at Easter surely represents this Divine Outpouring.

And so we may recollect that underneath all life is the great directing force which makes for righteousness. Look deep, and deeper still, and we will find natural melodies ever waiting expression; hidden, concealed, silenced, in limitation; there, under the great Law of Sacrifice, is the Logos, for us and for our salvation. Terms like "the Grace of God," "the Will of God," even "the Love of God," seem as but vague terms, but the testimony of the true-knowers of the Wisdom, the Theosophists of all ages, is that they have touched an abiding Reality behind these terms. To them, the "Grace of God" is something almost tangible, communicable, intensely real. There will be no need for such to pray for mercy, to pray to be "spared, good God"; that would be illogical, would be almost irreverent. For they know that, as with the Sun, the righteous and the unrighteous can equally open themselves to its warmth and light. They know that at the heart of our nature is Confidence, is Hope, is Love. These, which we touch in one another, are sure signs of the cosmic Confidence, the cosmic Hope, the cosmic Love, in which we literally live and have our being. There are no limits if we have faith. The supernatural becomes a part of the natural. The abiding is in the transient; the Absolute in His appointed limitations, whose dwelling is in the sunrise, in the moon and "in the Light of the setting Suns".

SIDNEY RANSOM

THEOSOPHICAL EDUCATION

By E. H. BONJER-VAN EEGHEN

WHICH form of education might we call truly Theosophical? It depends on what one means by "education". If one sees it (in the old style) as something to be added to the child—a teaching, a doctrine—then there is no special Theosophical education possible, because Theosophy teaches no definite doctrines. But if one sees it as something being aided to develop in the child, which was there already potentially, then several methods may be called Theosophical.

The Latin word *educare* means "to conduct or draw out of". In this sense education means drawing the God-in-the-becoming out of its imprisonment in the flesh, helping a human being to realize something of his individual uniqueness. This sort of education is not limited to children, of course, and one feels that in its fullest sense it indicates work done on the Second Ray. Undoubtedly this is intensely Theosophical work.

It remains to be seen which method of education best answers this purpose. "By their fruits ye shall know them." In my experience an efficiently conducted Montessori School as well as the schools of the New Education Fellowship (especially the one founded and inspired by Kees Boeke, Bilthoven, Holland) answer this purpose as efficiently as any. But then I may have a bias, having come to Theosophy via the Montessori movement.

Whatever the method used, if the educator sees in the child, primarily, the One Life striving for utterance via the Ego of a small individual struggling with an unfamiliar world, his work will be done in a truly Theosophical spirit.

The Third Object of the Theosophical Society indicates as our goal, "to investigate the powers latent in man".

Madame Montessori, that great psychologist, has found that the best way to study man's latent possibilities is to observe children at work in concentrated attention, and the qualities of heart and mind that develop by means of such concentration. Modern teachers of arts and crafts have found that young children may develop astounding capacities if allowed free expression under technical guidance along artistic lines.

We cannot know what powers may be latent in each new generation of mankind until we succeed in giving the children an education which will help them to find and develop their individual uniqueness.

Under such circumstances we may also find that they know more about the invisible reality behind appearances than all our books can teach us. I personally was only converted to the undeniable truth of Reincarnation when my little boy, four years old, in an utterly unconcerned and natural way, told me about two former lives of his, complete with historical details of which, at his age, he could not possibly have had a conception. In fact, he knew that he was describing objects and circumstances of which I could not ever have heard, so he was very elaborate and patient in his explanations.

"And a little child shall lead them. . ." In studying children who are unconscious of our special interest, who are free to move about, intent on their own purposes—as one has such excellent opportunities of doing in a Montessori school—

something of man's inner nature may be revealed to us, which could never be found in mere books.

Therefore it seems to me that our Third Object makes work in progressive schools of the type I have indicated, a truly Theosophical activity.

H.P.B. brought us Theosophy as Will: the will to find the Masters and labour in Their service. Dr. Besant brought us Theosophy as Wisdom, in her many inspired writings. Now it is time for Theosophy as Activity to develop: through occult ceremonies, through inspired art, through progressive education. Shall we fail in this great task?

E. H. BONJER-VAN EEGHEN

At present it is doubtful if there is another calling in India more neglected and more despised than that of a teacher. But, in ancient times, the teacher was the most honoured citizen of the country. The destiny of the country was placed in the hands of those who had sat at the feet of such revered scholars and who consequently developed a veneration for the teaching profession and for scholarship and wisdom represented by this profession. Practically, the wise man, the learned man, the scholar, the teacher, ruled the country. Every one bowed his head before the man of wisdom. The pre-eminent position assigned to the teachers created an unshakable unity in the country based on culture and a realization of certain higher fundamental values in things.

C. KUNHAN RAJA,

Some Aspects of Education in Ancient India

THE ALCHEMISTS: THEIR SCIENCE, THEIR ART

By JOSEPH ZAHARA

IN my study and research work into the various religions, occult sciences and philosophies, I have found two particular sources which fascinate me. The first is "The Buddha, His Life and His Teaching," wherein I discovered that the Lord Buddha had *two* sets of instructions: (a) to the "Householders," designed gradually to unfold the intelligence, and (b) to the "Homeless," with the possibility of sudden Illumination. The second is "The History of the Ancient Alchemists, with their science and their art"—which gives the theme of this article.

A great deal of speculation and abuse has been written about the Alchemists, the Gold Makers as they have been termed. This is natural enough; indeed on the surface of things they appeared to be humbugs and impostors, for very little gold have they actually produced. But the making of gold was merely a blind, necessary at a time when the Church was all-powerful.

The Alchemists were Adepts, Initiates, whose mission was to keep the Mysteries and the Gnosis alive. They chose their pupils from the populace, with whom they mingled in everyday life. Whenever and wherever they found an enquirer into the why of things he was invited to some private house, where a talk was given on the subject, and if such a one asked questions and showed interest, studied the pamphlets given to him and seemed discreet in his

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speech, then he was inducted as a probationer into the "Outer Court" of their order, and he took the vow of silence regarding the place of meeting, the people attending, and what was said and done at the meetings.

Of what actually did their Science and Art consist? Their Science and Art consisted of:

*The emancipation of Spirit from the confines of matter;
The liberation of the Reality YOU from the dominion
of the personality, the impostor who claims to be
YOU;*

With the possibility of so doing in the NOW.

In their instructions for the purpose of "revealing" as well as "re-veiling" their verities, the Alchemists used allegories, myths, tales, rhymes. But the most ingenious symbols used were "Gold Making" and "Gold Mining". They used the symbology of "Gold Making," alchemy, the transmutation of base metal into gold, because the analogy was parallel to the process of man's sudden transformation from a mere animal-man to a god-man. They maintained that all metals are one in essence and spring from the same source in the womb of Nature, but not all are equally matured at the same time, gold being the highest product and able to withstand the action of fire and of all corrosive liquids.

Man, also, when regenerated and resplendent with spiritual beauty and understanding becomes invulnerable to all temptations and proof against all evils, whilst the unregenerate animal-man is easily overcome by temptations and is subject to the influence of evil, just as the base metal lead easily melts under fire, and is affected by all corrosive liquids.

Nature takes aeons upon aeons to evolve lead into gold, and to evolve an animal-man into a god-man, but the Alchemist can accomplish this transformation by his art in both cases in a fraction of the time.

origin, was the means of bringing to the surface of the mind the gold-bearing quartz. The crushing of the quartz into slime, to keep up the analogy, is done by the servants of the Law, in answer to the aspirant's denial and affirmation, to prove his assertions and his claims. The crushing consists of difficulties, reverses, extra burdens and responsibilities.

And now the stage of the extracting process is reached when the gold, the Reality, needs the aid of mercury, the mind, to emerge from the running slime, and of cyanide to deal with arsenic, the corrosive acid which comes up with the quartz and which may sicken and incapacitate the mercury, the mind, in its work. The arsenic is the slum of the mind, with its inhabitants, the repressed and suppressed and the not-so-respectable thoughts and emotions which come up to have their say, mostly in the form of venom. The cyanide, the neutralizing chemical, the Alchemists said, was *Buddhi*, the sixth principle, which is the modifying force of the energetic and driving fifth principle, *Manas*, which takes a hand when the neophyte is at labour. Cyanide tinctures mercury, with its cooling balm.

Finally there is the actual extraction of gold from the mercury, of Reality from the personality. This is done solely, so the instructions went, by the realization, making real, of—

First, what you are NOT. By seeing that your personality with its vehicles is mercury, unstable, which is neither you nor yours.

Second, by seeing that *the seer* is the eternal, beginningless and changeless YOU.

And by this seeing, the Alchemists instructed, is the great work accomplished.

JOSEPH ZAHARA

MY BROTHER'S KEEPER¹

By C. JINARĀJADĀSA

IN an ancient land like India, where there are today so many religions, there is no need to add any teaching that can be termed new. All over the City of Madras there are Hindu temples, Christian churches, Muhammadan mosques. There is a Zoroastrian fire temple, and there is also a Buddhist shrine. So that in theory every possible kind of religious inspiration that man requires can be found here. Yet if you examine all these teachings you will note that in the main they concentrate on the life of the individual, and not particularly on his relations to those among whom he lives. Very briefly, they tell you that your chief duty is to love God and obey His commandments. With regard to all that is evil in the social conditions of the community, you are told in brief, "Leave all that to God." That has so much been the case in India for thousands of years with its several millions of Sannyāsīs that no attention has been paid by these who are supposed to be aspiring to the highest spirituality to the conditions of poverty, ignorance, degradation and exploitation that is on all sides of them. It is true that every religion inculcates charity, that is, giving gifts to the poor. But hardly ever is there any question why, in a so-called civilized community, there should be any poor at all.

¹ Inaugural Address to the Radiant Youth Lodge, Madras, September 3, 1950.

Then there is the symbology of "Gold Mining," that is, the science and art of extracting gold from the bowels of the earth. This analogy is also perfect, for man's body is "earth," and Spirit, which is gold, is diffused through it—more in some bodies than in others—and its extraction from its confines is parallel with the extraction of mundane gold.

The miner, after he has discovered some gold-bearing earth in a payable quantity, first quarries and lifts the quartz to where it has to be crushed and pulverized into a slime. It is then passed over a copper plate faced over with mercury, a peculiar metal whose nature is that of water. Mercury cannot be picked up by the fingers, for it runs between them like water, and like water under the influence of fire it becomes vaporous and invisible. From that state it can be brought back to its apparent solidity by the influence of cold air, and mercury is employed in the extraction of gold from the running slime by the propulsion of water over it. For mercury, or quicksilver as it is called, *in its instability ever seeks something that will stabilize it, and gold is the only thing that can do this.* When gold comes near it, it literally swallows the gold and becomes stable, a solid mass, a ball. It is to be noted that at the same time over the running water a substance called cyanide in a fractional quantity is allowed to drip from a container, for among the crushed slime of the ore, arsenic, a chemical astringent which hardens the mercury and nullifies the process of its action, may be present. When the miner thinks the mercury has swallowed sufficient gold for the time, the combination is scraped off the copper plate, which has become a dirty grey, and placed in a retort, which is hermetically sealed, with but a narrow opening at its apex to which a long pipe is attached. At the end of the long pipe a receptacle is placed. With the aid of intense heat under the retort, mercury

becomes disentangled from its partner gold by evaporation. Not liking the heat, it finds the narrow opening, descends through the pipe—materializing itself, the pipe being cooled by running water over it—into the receptacle below, leaving behind the miner's treasure—his gold.

Now let us look at the parallel process of extracting the Reality from its confines of the body—Spiritual Gold from Human Earth.

The personality which claims that it is a Self does so only because the Spiritual Gold which is Intelligence is diffused through it. It is the Light which distinguishes it from a mere animal. The difference between an animal and a man is that the animal reacts instantly and without pause or consideration to an emotion, attraction, repulsion, hunger etc., while man on the other hand can and does pause and consider an impelling emotion or thought before he reacts to it. He can externalize himself and watch his own thinking and feeling and acting, and can volitionally modify or stop them. The animal cannot do this.

This faculty of watching, of externalization, is the Reality. You, the Conscious, have the faculty whereby you are conscious of things, people, events.

The extraction of the Conscious from consciousness, that is, the disentanglement of the Self from its thinking, feeling and acting bodies, which the Alchemists postulated, requires the same applied process as that of extracting gold from the earth. The personality as a whole, with its threefold vehicle, is the gold-bearing earth. To mine it the enquirer was given a magical formula, a mantra, consisting of a denial and an affirmation: "I am not the body, nor am I the psyche, nor am I the mind and its content, or the personality. *I am That, I am.*"

The constant repetition, the Alchemists contended, was the means of man's recovering his lost memory, his divine

Seventy-five years ago the Theosophical Society was started, with the fundamental teaching of Universal Brotherhood. In other words, until something of the ideal of Brotherhood was really applied in social life there could not be any real spiritual or even civilized community. But what do we mean by Brotherhood? It is a word that conveys an ideal which is certainly very lofty. But what, after all, does Brotherhood mean, brought down from the ideal level to the practical level of daily life?

Here I want to tell you of a man who lived in the United States. He was Eugene Debs. He was a leader of Labour, and president of a Labour Union. Of course all of the propertied classes, the classes of privilege, denounced him as an "agitator," and a very bad man. He was sent to gaol three times because he championed the cause of the under-privileged. Employers of labour usually consider that so long as they give a minimum wage, what they think is a "just wage," they have done their duty. They never enquire into what are the principles of justice, and what are the requirements of a worker's family for food, clothing, housing and other amenities. Debs, who lived with the workers' class, knew exactly how they were being held down by the employers, whose chief idea was *profits* and not particularly *justice*, or just inter-relations. On one occasion, from the dock, Debs said the following, which stands out as expressing very briefly what real Brotherhood means: "*While there is a poorer class I am of it; while there is a criminal class I belong to it; while there is a soul in gaol I am not free.*" These wonderful words of a so-called agitator reveal what is the real basis of true Brotherhood. I would like you youth of the Radiant Youth Lodge to think over these words.

For the last three years, India is free to administer her own affairs. But what are the conditions in which we

live? I need not describe them, for all of you know them well. At the moment here in South India our masses have not enough to eat. We hear stories of parents selling their babies for two rupees, as it is impossible to give them adequate nourishment. We hear stories also of the poor eating the barks of trees, and in last night's paper (if it is true) some poor eating sawdust and children dying from it. I need hardly allude to the corruption in administration throughout the land, and black-marketing, which has been accepted as an integral part of our commercial economy. You will say, what can we youth do today?

Certainly nothing very much at the moment. But it is these conditions that you must study and try to understand their causes, for who knows, in twenty years' time you may get the opportunity to be some kind of a leader, and then if you have in your mind an accurate realization of the conditions of the masses you may be able to do something. Your aspiration for spiritual realization today should be turned to understanding what is the true basis of *wealth*, what is a *living wage*, what are the eternal principles of *justice*. It is when these truths have been built into the structure of the people that we shall have a real religious life, even if not a single temple, church or mosque exists in the land.

I would recommend you to study profoundly, as I did when I was your age, a certain work of the English writer John Ruskin called *Unto This Last*. Ruskin, who had written many books, said he considered that the final message which he desired to leave to his fellow-men was in this series of addresses on Political Economy. Against the intense opposition of all the professors of political economy and of the propertied and privileged classes, Ruskin probed deeply into what are the true economics in the life of the people. What he wrote 75 years ago applies to conditions today also.

It is the understanding of these problems which affect the life of the masses that should be the main study of every Youth Lodge, and not particularly to understand what the elders talk of as the "Plan of God". The power to direct the affairs of the people will slowly pass from your elders to you. If you make the same blunders as the elders have done, you will have wasted your youth today. There is a very remarkable saying of Bernard Shaw, which is: "Youth is a splendid thing, but it is wasted on the young." I hope now, since you belong to that section of the community that is termed "Youth," that you will not waste your opportunities, for very soon, when you grow older, your minds will become hardened and you will be less sensitive to imagination, and without a trained imagination you cannot achieve true spirituality. "Am I my brother's keeper?" asked Cain. Almost the first application of Brotherhood is, "I can never be my own keeper, unless I am *first* my brother's keeper".

C. JINARAJADASA

Normally the relations between a people's religion and its science are positive and co-operative. The conflict between the two is usually a local accident—due, in our modern experience, to an unfortunate conjunction of sincere religion, enthusiastic science, and bad philosophy.

J. V. LANGMEAD CASSERLEY, *Nature*, 1-4-1950

REVIEWS

The Gospel according to Gamaliel, by Gerald Heard, Cassell, pp 158, price 7s. 6d.

Readers acquainted with the works of this author have come to expect a brilliant analysis of some vital religious theme, and they will not be disappointed in this, his latest work. It is written in a vivid style by a sympathetic contemporary of Jesus of Nazareth, whose Jewish name Joshua is preferred in the narrative. While adhering to the accepted code of teaching as a leading exponent of Jewish Law and Religious Observances, Gamaliel is not blind to the merits of the New Gospel, with its emphasis on Love which goes beyond Law. He is thus placed in a quandary, being asked his views by some of his most promising pupils, chief among whom is Saul, afterwards Paul, the greatest Apostle of the New Faith.

There are some striking phrases, flashes of mystical insight. In one place he observes: "What he (Joshua) was saying was eternally commonplace, but the way he was saying it made the universal instant." For sheer poetry this

description of Jesus addressing the multitudes is to be treasured:—

"The man, his voice, the spring scene were all one. There was a lovely inevitability, wholeness, about it. Indeed, even we listeners became part, were merged in it. The sunlight on the lake, the wind moving up the grass shoulders of the hill, the birds, flowers, the peasants—we were all fused in the mild flame of his beauty. I looked up into the crowd—they were alight in his light. For a moment, as we heard the breeze as music and saw the daylight as the Shekinah, we did love each other as ourselves, we were one."

The whole book is rich in imagery, and a great theme is treated reverently, delicately, and with a sure and masterly hand. Scholarship, mysticism, and a flowing, picturesque style combine to make this a most valuable contribution to the thesis of the Life and Teaching of the great Founder of the Christian Faith.

H. H. B.

Finland, the Adventures of a Small Power, by Hugh Shearman.

published under the auspices of the London Institute of World Affairs, Stevens & Sons Ltd., pp. 114, price 10s. 6d.

Finland is a small country with a small population, but it has its own distinctive character moulded out of the past. From the *Kalevala*, the national folk epic, the author discovers some of the fundamental elements of which this character is built.

The history of Finland is traced from the Middle Ages when a Swedish colony was established there. In 1556 it was made a Grand Duchy and early in the nineteenth century it became part of the Russian Empire. Great changes were beginning to take place in Europe and the most important developments were nationalism and industrialism. These two impulses were strongly felt in Finland and were reflected in the struggle for political independence over the next century. The social conditions and internal economy and resources are given attention in the narrative, in order to show the full picture of the nation's unfoldment.

The unenviable position of this small power in recent years cannot but rouse the sympathy of anyone who reads its history. Independence from Russia had been achieved in 1917, but in November 1939 war broke out with Russia, and

after sixteen weeks of valiant defence Finland was hopelessly outnumbered and forced to sue for peace. It was natural enough that she should later turn to Germany in order to find an ally to help her to regain the territory she had lost. In 1941 when the German attack on Russia was begun, it was the opportunity the Finns were waiting for, and the Russians were pushed back to the old frontier.

But now Russia was an ally of Britain and so Finland became an enemy. The result was that, when the peace treaty was signed in 1947, its terms included the ceding of a province and the leasing of territory and waters to Russia, the reduction of the armed forces and heavy reparations. As the author points out, "this was a cynical violation of the principles accepted and proclaimed by the Allies". Both the Atlantic Charter and the Charter of the United Nations declared the principle of territorial integrity, but "the peace of 1947 left the Finns a betrayed and victimized nation". It was a sad reflection on the moral character of the great powers, and could only lead to an uneasy peace, which later events have proved.

This is a concise and readable book, showing the history of one small power, which reflects the history of Europe.

H. Z.

Psychology for Ministers and Social Workers, by H. Guntrip, B.A., B.D., Independent Press Ltd., London, pp. 298, price 8s. 6d.

"Mental health is the capacity to learn by our experience of life, whatever it is, the capacity to grow and not to stagnate, to make constructive use of mental tensions, moral challenges, and spiritual distresses."

Part 1 of this book deals specially with the problems of Ministers of Religion. In Part 2 Mr. Guntrip discusses in an interesting and helpful manner such subjects as the anxious mind, integration, personal relationships, authority, and psychology and ethics.

It is good to know that psychology is a developing science and no longer emphasizes the worst of human nature. "The onesidedness of early theory was corrected when attention turned from the repressed unconscious to the analysis of the ego and the formation of character."

A perfectly integrated personality is the ideal goal but integration is not so much a final fact as a developmental process. The author quotes Dr. H. V. Dicks in a passage which will be understood by Theosophists: "The union of the opposites has been seen as the highest goal of human achievement . . . a task to be fulfilled by the individual within himself . . . The

discovery of oneself, the finding of the centre from which we cannot err . . . of the Golden Flower . . . by whatever name this precious self-realization and acceptance has been called—this is nothing less than the aim of psychotherapy, within the limits of the patient's powers."

Though sometimes we feel that it might all have been put in a simpler and less wordy form, yet this book is really helpful. Discrimination, detachment, good conduct, love—these cover the essence of what is taught here. But there is no doubt that much of this book will be found helpful by those who are seeking to understand their personalities and to know their true or Higher Selves.

E. W. P.

Buddhism and the Buddhist Movement Today, pp. 20, 1s.;

Thus Have I Heard, by Christmas Humphreys, pp. 73, 8s. 6d.

The Jewel of Transcendental Wisdom, translated by A. F. Price, pp. 72, 8s. 6d.

The first of these three small books, all published by the Buddhist Society, London, is an explanatory booklet compiled for the benefit of inquirers, containing notes on the Buddha and His teaching, extracts from the Buddhist scriptures, and "Twelve Principles of Buddhism" as drafted for the use of western

Buddhists. It is intended to meet the needs of those people in the West who are showing increasing interest in the spiritual life and more particularly in Buddhism.

Thus Have I Heard is a more advanced work, made up of pamphlets, lectures and texts, most of which have been previously published, but are here collected in a convenient form. As in the previous booklet, we have here the teachings and some scriptures of the Southern School of Buddhism, but far the most interesting to the ordinary reader is their application to modern life. Mr. Humphreys writes with sincerity and understanding of the truths of Buddhism, and sets before us the difficulties and the joys of endeavouring to apply them in daily practice so that suffering may be relieved, the spirit of service cultivated, and all experience made to contribute to the wisdom that is to be found in the school of life.

In *The Jewel of Transcendental Wisdom* we have a new translation from the Chinese of a small section of one of the great classics of Northern Buddhism, which was itself first translated from the Sanskrit into Chinese about A. D. 400. There is an instructive Foreword by Mr. W. Y. Evans Wentz, and commentaries have been added by Chu Feng. The work consists of short chapters, mostly in the

form of dialogues, though not considered to be actual dialogues, between the Buddha and one or other of his chief disciples. They contain deep and subtle teachings in the form of symbols, for "words cannot express Truth. That which words express is not Truth". "My teaching is to be likened unto a raft," said the Buddha.

K. A. B.

Son of England, by Helen Veale, published by the Author, sold by T. P. H., Adyar, pp. 124, price Rs. 2-8-0.

This book is yet another contribution to an ever-growing bibliography on that most intriguing of literary mysteries, the true authorship of the Shakespeare Plays. Miss Helen Veale has made her approach to the subject in quite a fresh and novel manner, in diary narrative form, written in the style of the period, but very readable, sustaining the interest all through. One is impressed with the meticulous care taken to keep strictly to historical records, and one appreciates the deep sincerity of the writer in presenting her case.

The book is a revised edition of a series of articles which appeared in the pages of THE THEOSOPHIST years ago, and I have no hesitation in commending the book both to Baconians and the general reader.

H. H. B.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

OCTOBER 1950

OFFICIAL NOTICE

CONVENTION 1950

As already notified, the 75th Annual International Convention of the Theosophical Society will be held at the International Headquarters at Adyar, Madras, from 25th to 31st December 1950.

All members of the Theosophical Society in good standing, i.e., whose annual dues have been paid, are welcome as delegates. Relatives and friends of members may also attend with previous permission from the President. Requests for permission should be addressed to the Recording Secretary, the Theosophical Society, Adyar, Madras 20, before the 30th November 1950, with the recommendation of the local Lodge Officer, or the Federation Secretary.

REGISTRATION FEES

T.S. members	...	Rs. 4/- each
Youth Lodge members	...	Rs. 2/- "
Relatives and friends of members	...	Rs. 6/- "
" below 18 years	...	Rs. 3/- "

ACCOMMODATION

Delegates will be accommodated in pucca buildings, special huts, and general huts. Only a limited number of rooms in pucca buildings and special huts are available. These, which are already heavily booked, will be allotted to old workers, and members with families. Accommodation is scattered in various parts of the Estate, and owing to the large number of delegates expected to attend, it will be impossible to house everybody near the Bhojanasala or Headquarters. Those who plan to come are requested to accept whatever accommodation may be allotted to them. Every effort will be made to make every one as comfortable as possible, but it is inevitable that some will be

asked to stay in outlying parts of the Estate and it may not be possible in every case to provide exactly what may be asked for. Members not in good health and women with babies are requested not to venture the journey to Adyar during Convention. No special facilities or accommodation in such cases can be provided and no kitchens are available. Ordinary medical attention will be available for minor complaints, but there will be no provision for serious or infectious illness. Any such cases will have to be removed immediately from the Estate either to hospital or as may otherwise be arranged by the family of the person concerned. *Accommodation charges* during Convention period will be:

Western Style :

Leadbeater Chambers and other buildings (sharing rooms only)...	Rs. 20/- per person
Special huts (single and double rooms) ...	Rs. 20/- " "

Note : Accommodation charges include minimum service and necessary furniture. Delegates must provide their own linen, mosquito nets, etc.

Indian Style :

Pucca Buildings ...	Rs. 7/- per person
Special huts ...	Rs. 6/- " "
General huts ...	Rs. 5/- " "

Note : No rooms and special huts will be allotted for the exclusive use of single individuals..

The following pieces of furniture are available on hire :

Cot ...	Rs. 5-0-0
Table ...	Rs. 2-0-0
Chair ...	Rs. 1-0-0

BOARDING

Bhojanasala : Boarding and lodging will be available only from 24th December 1950 to 1st January 1951, both days inclusive. Owing to the acute ration situation in respect of rice, **A Mixed Diet Only** (rice and wheat) will be provided and a measured quantity issued at each meal. *All who come to Convention must be prepared to abide by the ration rules.* No wholly rice meals will be served unless there is an improvement in the ration allowance by Convention time. A flat rate of As. 14/- per meal will be charged.

Leadbeater Chambers : Boarding charges (except for those on a monthly basis) :

Chhota Hazri ...	Re. 0-12-0
Breakfast ...	Re. 1- 4-0
Lunch ...	Re. 2- 0-0
Afternoon tea ...	Re. 0-12-0
Supper ...	Re. 1- 8-0

Note : Those taking Western Style meals are requested to bring their own cutlery.

In the event of cancellation of registration and accommodation after 15th December 1950, the amount remitted for both will not be refunded.

All communications and remittances should be addressed to the Recording Secretary, the Theosophical Society, Adyar, Madras 20.

HELEN ZAHARA,
Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Iceland

A fund has been started for the publication of Theosophical books in Icelandic. At the Reykjavik Headquarters, functions have been held for this purpose.

Chile

The General Secretary, Señora Teresa de Riso, has reported the founding of a new Lodge *Nirvana* in the city of Valparaiso. Eight new members were admitted and became the founding members of the Lodge. There was a very happy meeting of inauguration.

Since then a further two Lodges have been formed, Lodge *Prometeo* and Lodge *Osiris*.

New Zealand

Following a resolution by Convention a fund was opened to send the General Secretary, Miss Emma Hunt, to Adyar to officially represent the Section at the International Convention in December. It is gratifying to note that the fund has been widely supported by the members. Miss Hunt will be five months at Adyar and will attend the School of the Wisdom, together with other members from the Section.

In April and May the General Secretary paid visits to a number of Lodges in the South and North Islands. The National Lecturer, Mr. Geoffrey Hodson, has continued

his fine work in the Section, where he draws splendid audiences.

This Section each year invites members to send in written lectures as entries for the Arundale and Leadbeater Lectures. The Arundale Lecture is open to Young Theosophists in New Zealand and the Leadbeater Lecture is open to all members of the Section. Those judged the best are given the privilege of being delivered by the author at Convention time.

Malaya and Siam

The *Theosophical News* of the Presidential Agency gives news of a visit by the Presidential Agent, Mrs. Hilda B. Moorhead, to Kuala Lumpur, where she attended a meeting of the Selangor Lodge.

In August the Lodge's own Lodge room was opened at a special function held for the occasion. New members are coming into this Lodge, which is very encouraging. Singapore Lodge has been carrying on its work with a number of interesting meetings and discussions.

In September the Presidential Agent arrived in Adyar to attend the School of the Wisdom.

Greece

Several Sections which have been formed since the Founders' Avenue was planted in Adyar in 1925 have been asked to send earth to Adyar so that special trees may be planted

during the forthcoming Convention. One of the Sections is Greece and it is interesting to know that, in response to the request from Adyar for some earth, a Greek art vase filled with earth to be mingled with that where the mahogany tree representing this Section is to be planted, has been sent. This earth was collected from Eleusis, from the very place where the Eleusinian Mysteries were celebrated in antiquity. A group of members met in the ruins of the ancient temple and an interesting report, together with photographs of the occasion, was published in one of the Greek daily newspapers.

Southern Africa

A new Lodge has been formed in Pietermaritzburg near Durban and, prior to that, one in East London. This makes already four new Lodges formed during 1950, and it is hoped to form another one in the near future in Vereeniging in the Transvaal. Such results are very encouraging for the work in this Section.

Cuba

The Propaganda Committee, under the sponsorship of the Theosophical Lodge *Annie Besant* at Habana, has been doing very fine work and has obtained a column in one of the most important newspapers of the country in order to

publish Theosophical news from Cuba and abroad. The paper is *El Mundo* and the title of the column *Notas Teosóficas* (Theosophical Notes).

Canadian Federation

Mrs. Elsie S. Griffiths, who has occupied the office of Secretary-Treasurer for six years, has now retired from that office, and the work has been taken over by Mr. J. G. Bremner of Hermes Lodge, Vancouver.

A little leaflet has been started in Vancouver entitled *The Island Theosophist*. It is printed by voluntary labour on a hand-press. Its purpose is to find how many Island residents are interested in, and to encourage the study of, the Ancient Wisdom.

England

An interesting article appears in the July-August issue of *Theosophical News and Notes* in which the work at the Headquarters of the English Section is described by one of the workers there, Mrs. G. Eedle. Every day many members can be found there doing work of various kinds. There is the Enquiry Room where visitors are welcomed and enquirers helped. There are books on sale and announcements of meetings to be held. There is the lecture room and members' room where many

meetings are organized throughout the year and where seven Lodges and two Centres as well as classes and groups meet. On the first floor there are the Lending and Reference Libraries containing more than 10,000 volumes. On the floor above are the offices of the General Secretary, Treasurer, Publicity Secretary, and Registrar. Perhaps some of the members in smaller Sections do not know of the organization which is carried on in the bigger Sections and which helps to maintain and spread the Society's work.

British East Africa

The May-June issue of the Section magazine *Saurabh* is mainly devoted to a description of the very successful tour made by Mr. N. Sri Ram. He arrived at Nairobi on 6th April, later visiting Zanzibar, Pemba and Dar-es-Salaam. In each place he delivered public lectures and gave members' talks. He met many prominent members of the community and his visit aroused wide interest. His public meetings were crowded and his tour of one month was very much appreciated by the Section.

Australia

A new Lodge has been founded at Atherton in North Queensland. This is due particularly to the work of a Chinese member living

in that area, Mr. J. Pang Way, plus the impetus which was given by the visit of Mr. John B. S. Coats to that district in May. The Lodge has already twelve members and it is encouraging that the work has spread to this northern part of the continent.

A new experiment is being made by Blavatsky Lodge in Sydney which invites the public who attend the Sunday night lectures to stay to tea once a month. This may be a good way of meeting enquirers and bringing them into the Society. The Lodge has started a system of distributing money-boxes among the members to help to raise funds for the Section.

In Tasmania it is hoped that there will be a renaissance of Theosophical activity soon, and every effort is being made to revive the work.

In Perth the Lodge has compiled and printed 1,000 copies each of four different folders for propaganda purposes.

News is given of the work of the Young Theosophists in this Section and the Youth Federation Journal *Fraternity* has started publication again. There are youth groups in Adelaide, Melbourne, Perth and Sydney.

Pakistan

The activities in Karachi continue with lectures by a number

of prominent men and women of the city, which attract good audiences.

A new idea has been introduced into the members' meetings to give more variety and interest. Different members are appointed each week to conduct the meeting entirely according to their own plans. The programmes will thus vary and may consist of a talk, reading, entertainment, poem or discussion as the persons concerned may select.

Ireland

The General Secretary, Mrs. Alice Law, reports that the past year has been one of steady and sustained interest and, although not gaining much in membership, the Section has flourished. The attendances at meetings have been very regular.

The annual general meeting of the Dublin Lodges was held in January at which a general reconstruction of the Dublin, Irish and Hermes Lodges took place. Each Lodge took up a special line of study, and many interesting and varied discourses were given during the year.

The highlight of the year was the visit of the Vice-President, Mr. Sidney A. Cook, and Mrs. Cook, who arrived in time to take part at the White Lotus Day meeting in May.

THE THEOSOPHICAL SOCIETY

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

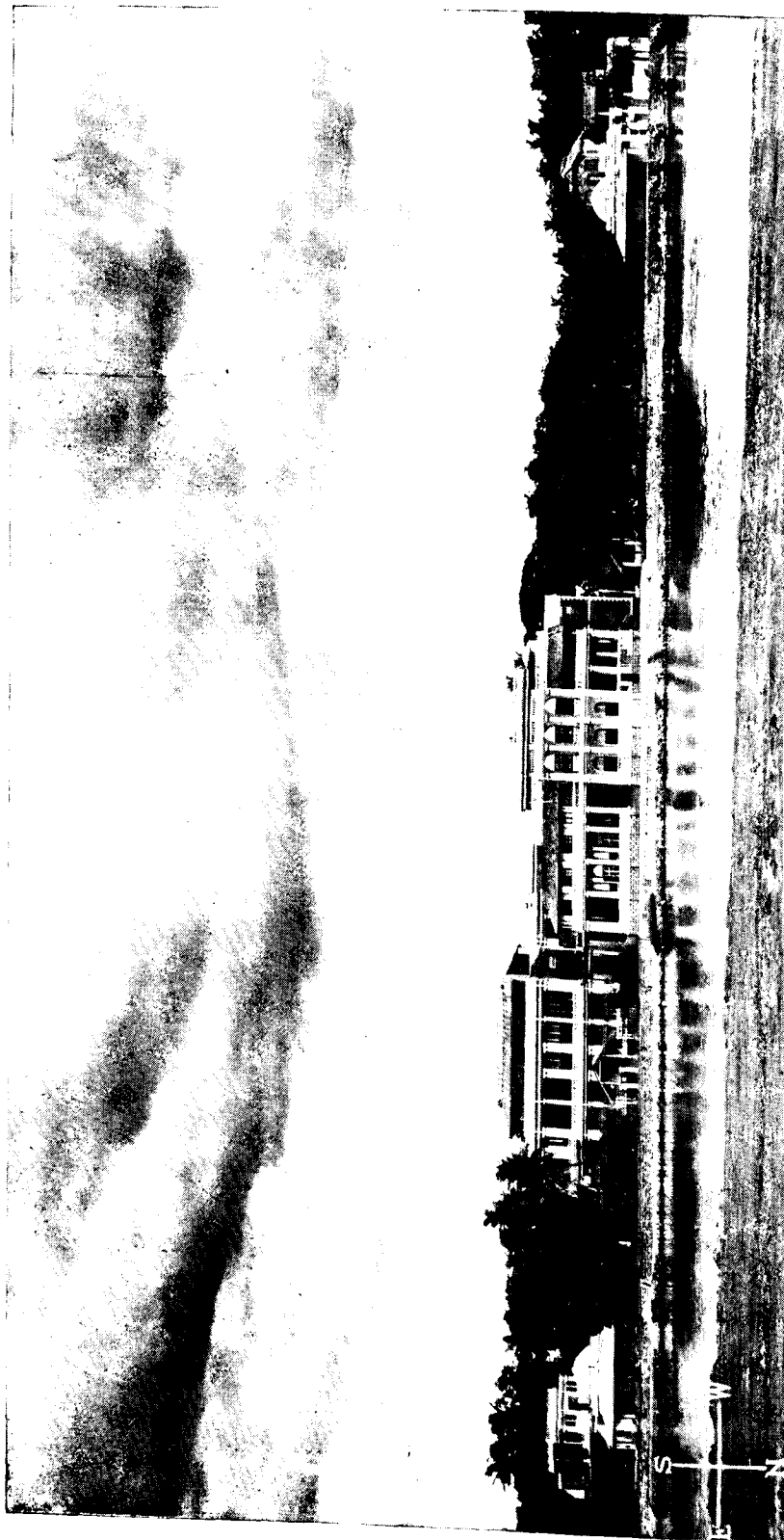
President: O. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

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	Sit. Rohit Mehta	Theosophical Society, Banaras City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>La Vie Théosophique ; Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rothchenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosófica Cubana ; Teosofa.</i>
1907	Hungary	...	...	...
1907	Finland	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosofi.</i>
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Za strelnici 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link.</i>
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Tronex, Geneva	<i>Ex Oriente Lux.</i>
1911	Belgium	Monsieur Urbain Monami	37 Rue Pierre Timmermans Jette, Bruxelles	<i>L'Action Théosophique.</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	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	<i>Adyar.</i>
1913	Norway	Herr Ernst Nielsen	Oscarstgt. 11, I, Oslo	<i>Norsk Teosofisk Tidsskrift.</i>
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>

* Presidential Agency.



MAIN BUILDING, THEOSOPHICAL HEADQUARTERS



THE THEOSOPHIST ON THE WATCH-TOWER

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

THE present importance of Korea is not in the country itself, but in the springing forward of the nations, who have signed the United Nations Charter, to defend South Korea at the mandate of the Security Council. Of course it was a foregone conclusion that the Northern Koreans could never really stand up against the many armies of the U. N. No doubt in a few weeks' time Northern Korea will be free of all the disturbing elements.

What is really significant for the welfare of the world is that for the first time in the world's history nations who pledged their word have honoured their pledge. When the League of Nations was functioning and a member-nation of the League, Abyssinia, was invaded, not a single nation honoured its pledge to defend the member-nation which was attacked. Since then the conscience of the world has moved in the right direction. It is this which is the real promise of a world where peace shall be maintained. As mankind is in its present stage of evolution, it is utterly impossible to apply the gospel of "no war" at all, expecting all the recalcitrant elements to obey the high ideals presented before them.

There could be no gospel of human conduct more noble than that given by Jesus Christ in the Sermon on the Mount, but various Christian divines have pointed out that if it were to be literally applied at our present stage, it would mean the break-up of civilization. There is a truth, though unpleasant to admit, in the three lines of Kipling in his story of a man on a cattle ship who had lived an evil life but suddenly gets converted. Then the mandate comes to him from God to be a missionary, not in the soft and pleasant corners of the earth, but in the cattle ships where are the toughest characters imaginable. The converted man, given the divine mandate, knows he is going to have a very bad time, and that it will be impossible to apply literally the Sermon on the Mount. He describes the practical side of helping a man, in these three lines :

"I have been smit an' bruised, as warned would be the case,
An' turned my cheek to the smiter exactly as Scripture says;
But following that, I knocked him down an' led him up
to Grace."

There is also a deep truth underlying a saying attributed to General Eisenhower, the supreme commander-in-chief in the last War: "We *will* have peace, even if we have to fight for it." The doctrine of Non-Violence preached by Mahātma Gandhi looks very beautiful and idealistic on paper; but he himself had to admit that while he personally could apply it, it was evident to him that when the masses took hold of the idea of Non-Violence, the result was the most horrible kinds of violence. That is what actually happened, and Gandhiji frankly admitted it about Chauri Chaur, where the masses killed the police, and ransacked post-offices and other buildings in their fury.

Now that nearly all the nations (except India) are actually sending military aid to the United Nations forces in Korea the ground has been laid for the next step. This

groundwork for the future lies in the three proposals presented to the United Nations by Mr. Dean Acheson, the Secretary of State of the United States which call for :

"1. An emergency session of the Assembly, on 24 hours' notice, in case the Security Council is prevented by a Big Power veto from taking action against an aggressor.

"2. A U. N. Security Patrol to 'provide immediate and independent . . . reporting from any area in which international conflict threatens'.

"3. Special units within each of the member nations' armed forces 'to be specially trained and equipped and continuously maintained in readiness for prompt service on behalf of the United Nations'."

Of these, the most important is the last, that each member-nation of the United Nations should definitely earmark certain of its army, navy and air forces, so that in the event of an emergency they can at once be used to prevent the upsetting of the world-order by a rebellious nation. All of the nations have pledged themselves to be ready, but Mr. Acheson's plan crystallizes the scheme so that time will not be wasted, as in the case of Korea, while the soldiers needed for a work have to be trained for months before they can be taken to the field of operations.

When all is said and done, it is not so much armies and navies that will keep the world's peace, but a realization by the business interests of the whole world that peace must be maintained, in order that the world's economy may not be completely upset and chaos produced, not only for business but also for the living conditions of all mankind. It is because of this realization that, even though I am not in business, I suggested in the Convention Lecture at Adyar in December 1941 that there should be created what I termed "World Directorates". I said then :

"Every factor in nationalism, religion or social conditions which stands in the way of unification must be eliminated,

peaceably and by persuasion if possible, but by force of a World Police if necessary, in order that all mankind may not suffer because of the selfishness of a few. All the nations of the world need now to get together to create World Directorates. We shall need to create World Directorates in Banking and Exchange, in Industry, in Production, in Distribution, in Raw Materials, in Labour, in Sanitation and Hygiene, in Dissemination of Culture, and so on. Each Directorate must take charge of the whole world as one unit.

"All this of course means sacrifice of some part of our nationalism, our commercial expansion, our religious rigidity, and our superiority complex in race, class, caste, and especially of sex."

Already the first World Directorate has come into being, in what is known as the World Bank, which is located at Washington. Another organization which has come into being is the World Health Organization, though this has not yet taken control of the world as has the World Bank of the finances of all the countries, except those behind the Iron Curtain.

When all the nations realize the significance of what Benjamin Franklin said when the signatories of the American Declaration of Independence put their signatures, "We must hang together, or we shall hang separately," then indeed there will be the firm foundation of a World Peace.

* * * *

At the moment several organizations are trying to promote the idea of the Federation of the World as one unit. Nothing could be nobler than such a realization, but it is obvious that we are still far from the day when the world can be federated. In spite of sixty nations forming the United Nations, each is so full of a militant nationalism that hardly a single one would care to transfer the control of its major

A World
Federation

external relations, and some also of its internal, to the governing body of a World Federation.

Undoubtedly such a Federation is inevitable, but it cannot be *forced*. This does not mean that organizations promoting the idea are wasting their time. It is so necessary to change fundamentally the attitude of men within the nations that every group promoting the idea of a World Federation is doing a vital part of the work. But the appearance of the World Federation as an event will be not dissimilar to what happens to a chemical solution. The solution continues liquid while drop after drop of some acid is poured in. But there finally comes a moment when the solution is "saturated," and with just one additional drop the whole solution precipitates. In exactly the same manner will come the inevitable appearance of the World Federation; it cannot be forced, but has to *happen* in the natural course of events.

There is a verse of a Christian hymn which says:

"Never an age, when God has need of him,
Shall want its man, predestined by that need,
To pour his life in fiery word or deed,—
The strong Archangel of the Elohim!"

The world today as never before wants this man. Such an Archangel of the Elohim will crystallize in himself the dreams of the best of mankind; he will be the person who by his intense sense of both Humanity and Divinity will lead the world into a New Day. But when shall this Messenger of the Divine appear?

* * * *

Writing on the handicapping of Lodges by Lodge officers, particularly Presidents, who continue too long, I mentioned Mr. Alfred Hodgson-Smith who was the President of the Lodge at Harrogate, England, from its beginning to the end of his life.

Alfred Hodgson-
Smith

I stated then that, "for many years he had been unable to attend the Lodge".

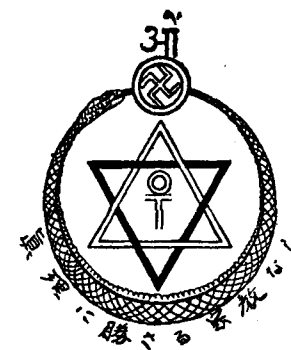
Mrs. Hilda M. Powell, his daughter, has informed me that I am wrong in this connection, for right to the end her father was wheeled in a chair to Lodge meetings, the last occasion being three weeks before his passing. I am glad to correct my error.

But that error does not in any way vitiate my general thesis that a Lodge is handicapped when one officer continues, to my mind, too long in office. I recall vividly when I last saw Mr. Hodgson-Smith, asking him whether he did not think life would be easier for him if he allowed somebody else to be elected President. Then much to my surprise he told me that he desired to die as President. He was one of the most unselfish and kindest men I have met; he was utterly devoted to Theosophy and the Theosophical Society, and never have I heard a word of unkind criticism from his lips. In all ways he was an example of what a Theosophist should be. But some mysterious element from the past made him blind to the fact that a Lodge needs many types of influence to inspire its members, and not one type alone of just one President. That he was utterly altruistic in his desire to serve the Lodge to the end goes without saying. Nevertheless, had he had a clearer vision he could have helped the work in a fuller way. Needless to say, out of the affection and the regard the members held for him, none of them would contemplate electing anybody else as President. But this does not negate my general thesis that in a movement like the Theosophical Society, in each Lodge there should be a flowing of many currents from all the members, particularly those who in turn take the various offices.

* * * *

When I visited Japan in 1937 a Theosophical Lodge existed in Tokyo, whose principal worker was an Australian lady who was teaching English to the Japanese. But naturally after the war years, first with China and later in the Second World War, the centre of work disappeared. However, three years

Theosophy
in Japan



ago the work began again, largely due to the effort of an American Theosophist, Major Pieter Roest. The result of his work was the formation of a Lodge. A Japanese translation of *First Principles of Theosophy* has just been mimeographed. On it appears the Theosophical seal, with the motto of the Society in Japanese. The work has been organized by Miss Maria Marsoff, F. Niwano, Y. Nada, and six

others with signatures in Japanese.

It is evident that this exposition of mine of the Theosophical Scheme has been found attractive, since it has been translated into nine languages, and the original English version will appear soon in its ninth edition. But my presentation is only one out of many possible presentations of Theosophy. Each manual on Theosophy becomes out-moded and out-dated with time, since the world and the needs of men are steadily changing. It has been my constant hope that another author will write a better book which will appeal to a wider public. More still than this, we need many different types of presentation. At the moment, the most acute problem is to find the true basis of economics. We need a work which will explain Theosophy to those who are involved in the commerce of the world, to show what is good and beneficent commerce and what is evil and injurious commerce. It was this that Ruskin

1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin, Eire	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil.	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharna.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Sra. Teresa de Riso, ...	...	Casilla 604, Valparaíso	...	<i>Fraternidad.</i>
1920	Brazil	...	Teniente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo...	...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Greтар Fells	...	Ingólfsstr. 22, Reykjavík	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Dr. Delio Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Osiris.</i>
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosófico.</i>
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	...	...	...	...	...
1926	Ceylon *	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1928	Greece	...	Monsieur Kimon Frinaris	...	30 September Str., No. 56B III Floor, Athens	...	...
1929	Central America	...	Señor José B. Acuña	...	P. O. Box 797, San José, Costa Rica	...	<i>Theosophikon Deltion.</i>
1929	Paraguay	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza.	...	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	...	Mr. Dwardkadas Morarji Shah	...	P. O. Box 142, Zanzibar	...	<i>Saurabh</i>
1948	Pakistan *	...	Jamshed Nusserwanji, Esq.	...	P. O. Box 271, Karachi	...	...
1948	Malaya and Siam *	...	Mrs. Hilda B. Moorhead	...	Theosophical Society, Adyar, Madras	...	<i>Theosophical News.</i>
1949	Northern Ireland *	...	Dr. Hugh Shearman	...	18 Brookhill Ave., Belfast	...	...
1950	Ecuador *	...	Señor F. Iborra Muñoz	...	c/o Grace y Cia., (Ecuador) S. A. Commercial, P. O. Box 186, Guayaquil	...	...

• Presidential Agency.

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

Canadian Federation

(attached to Headquarters): ... Mr. J. G. Bremner ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly*.

Non-sectionalized: Japan: *Miroku* Lodge:

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

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

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

tried to do when he insisted that ethics must enter into every type of business. The principle of Brotherhood, that all men make a chain, and that there is a law of cause and effect, Karma, if really accepted by industrialists and employers of labour would immediately abolish many evils of our so-called "civilization".

Another manual of Theosophy which we need is one to present to every type of artist, to outline the true basis of all Art, and point out how the more an artist—poet, sculptor, painter, dancer, craftsman—knows of Theosophy, the more lovely and permanent his creation will become. We need to present Theosophy not only as Wisdom, but also, as did the Greeks, as the True, the Good and the Beautiful. Had Claude F. Bragdon not died an old man, he was the man for this presentation. Mr. Bragdon was a distinguished architect, a master of design, constantly devising new schemes for the staging of plays, with a true philosophical mind imbued with the ideals of the Beautiful. He had, too, a lofty conception of the mission of Woman as prophetess. Had the late Dr. J. J. van der Leeuw not been killed in an air-crash as a comparatively young man, he could have given us a type of work that would attract the attention of university professors who teach philosophy. Some day, a Theosophist must expound the Ancient Wisdom in the present-day concepts of philosophy, and reveal that Theosophy not only includes them all, but goes beyond them into incredibly entrancing regions.

C. JINARĀJADĀSA

THE 75TH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY

By C. JINARĀJADĀSA

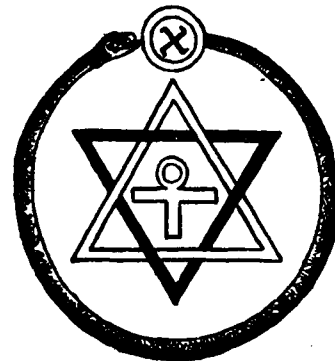
IT was in November seventy-five years ago that the Theosophical Society was formally launched on its career, with an inauguration meeting on November 17, 1875, at Mott Memorial Hall in New York. The history of the Society from then up to 1925, its Golden Jubilee year, was put together by me in *The Golden Book of the Theosophical Society*. In it I reproduced as many photographs as I could find of the principal workers in the early years. Many of the photographs had badly faded in the damp climate of Adyar and are rather disappointing when reproduced in the book. *The Golden Book* was not ready in time for the Jubilee Convention, but appeared the following year, and it had 292 illustrations. Among them was the large Hall of the Society, and reproductions of various buildings owned by Theosophical Lodges throughout the world.

The book was expensive. I had hoped every one of the Lodges in the Society would buy a copy to keep in its library, but few Lodges did so. The cost of the book was met by the General Council of the Society. Financially the book was a loss, and had to be sold later at a greatly reduced price. Even with the recommendation of Dr. Besant that Lodges should purchase this work, very little happened, and finally a large stock of the book had to be destroyed, to make room for others in our small *godown*, or storage room.

PREAMBLE AND BY-LAWS

OF THE

THEOSOPHICAL SOCIETY.



ORGANIZED IN THE CITY OF NEW-YORK,

OCTOBER 30, 1875.

FIGURE 1

One valuable part of the book is the diary of events which was carefully compiled by the late Treasurer of the Society, Mr. Albert Schwarz. Year by year from the beginning, he summarized the main events, and particularly the record of journeys of H.P.B., the President-Founder and Dr. Besant. A section on all kinds of "subsidiary activities" as part of the history of the development of the Theosophical Movement was added by me in this work.

Later, in 1938, Mrs. Josephine Ransom followed up this work with a new history of the Society, *A Short History of the Theosophical Society*. The Society's Sixtieth Anniversary in 1935 was our "Diamond Jubilee".

In connection with this year's Seventy-fifth Anniversary Convention, which perhaps might be called the "Double Diamond" Jubilee, Mrs. Ransom has once again continued her *History*, with a second work of hers, being the history of the Society from 1925 to 1950, which will be ready for Convention.

The date of the Foundation Day of the Theosophical Society which we celebrate is November 17. But as a matter of fact, the Society had been organized one month before. The first illustration which I give, which is that of the cover page of the booklet with Preamble and By-laws, gives the date of organization as October 30, 1875 (Figure 1). Following the custom in the United States, where the President of the country is elected in November but does not officially take office until several months later when he takes the oath of office in an inauguration ceremony, Colonel Olcott, who was much influenced by the number seven, arranged for the inauguration meeting of the Society to be on November 17th.

The original Minute Book of the Society existed in Adyar until 1906, when in some mysterious way it disappeared. But I reproduce one page of the Minute Book

*Meeting held at
No 46 Irving Place*

Wednesday Evening, September 8th. 1875.

In consequence of a proposal of Col. Henry S. Olcott, that a society be formed for the study and elucidation of occultism, the ladies and gentlemen then and there present resolved themselves into a meeting, and upon motion of Mr W. D. Judge it was

Resolved, that Col. H. S. Olcott take the chair. Upon motion it was also

Resolved, that Mr. W. D. Judge act as secretary. The Chair then called for the names of those persons present, who would agree to found and belong to a society such as had been mentioned. The following persons handed their names to the Secretary:

Col. Olcott, Mrs. H. P. Mavatsky, Chas. Sotheman, Dr. Chas. E. Simmons, H. D. Monaghan, C. C. Manney of London, W. L. Alden, G. H. Felt, D. E. Dodson, Dr. Britten, Mrs. E. H. Britten, Henry J. Newton, John Horrocks, J. Hyatt, W. D. Judge, Mr. Stevens

Upon motion of Herbert D. Monaghan it was Resolved, that a committee of three be appointed by the chair, to draft a constitution and by-laws and to report the same at the next meeting.

Upon motion it was Resolved, that the chair be added to the committee. The Chair then appointed Messrs. H. J. Newton, H. M. Moore, and C. Sotheman to be such committee.

Upon motion it was Resolved, that we now adjourn until Monday Sept 13th, at the same place, 8 & 9 P. M.

*H. S. Olcott Chairman.
William D. Judge Secretary.*

FIGURE 2

(Figure 2), which records the meeting, when sixteen people who were interested met and arranged to organize the Theosophical Society. It is here interesting to place on record that in July 1875 H.P.B. writes as follows in her Scrapbook No. 1:

"Orders received from India direct to establish a philosophico-religious Society and choose a name for it—also to choose Olcott. July 1875."

I have narrated in *The Golden Book*, with illustrations, all the early vicissitudes in the formation of the Society, including the first attempt with the "Miracle Club".

When the Founders came to Bombay, after being located in two buildings, they finally settled down in a large house in two sections, one at a lower level and the other at a higher, known then as "Crow's Nest". This building has now been pulled down. During their first journey to Madras, H. P. B. and Colonel Olcott visited a house just outside the limits of Madras and across the Adyar River, called Huddleston Gardens. The property then was only 28 acres. A part of the sum for the purchase was collected from members, but there was not enough and so money was borrowed from one member. The Founders entered into residence at Huddleston Gardens on December 19, 1882, a few days before the Annual Convention of the Society.

After Dr. Besant became President she purchased one adjoining property after another, with gifts of members. Damodar Gardens was purchased by Mr. A. Schwarz and presented to the Society. A portion of land near the sea was presented by the then Recording Secretary, Mr. Jal R. Aria and named Besant Grove. There was one strip adjoining the Society's property which was purchased from the District Board, with funds donated by the French family Blech. Since their origin and business interests were in Alsace, though they lived in Paris, this part was

upper room being occupied by the Manager of the Theosophical Publishing House. Next to it is the three-storey house, called Rāja House, on the ground floor of which is the apartment of Srimati Rukmini Devi, above that the apartment of C. Jinarāja-dāsa. The topmost storey was built in 1925 especially for Mr. J. Krishnamurti by Dr. Besant with her money, and he occupied it for several years during his visits to Adyar, the last time of occupation being in the beginning of 1934.

Next is the original main building, but its frontage has been completely changed. All the ground floor is devoted to the Adyar Library. On the floor above, with the sloping roof over the verandah, is the apartment with the workroom, assistant's room and the bedroom, of Dr. Besant. These are now converted into a Shrine where on Sunday mornings members go and place a flower before the bust of Dr. Besant, which is placed before the *chowki* where she used to do her work.

Next, on the same floor, is the large Board Room; it is in the verandah with bay window where the Executive Committee of the Society meets. The last portion on the same floor is the office of the President's private secretary. From the verandah of this office one can see the fishes playing at the edge of the river. This used to be the bedroom of the President, before he took office, and he often noted in the clear still water that among the fish there was one which always took a special delight in chivying the other fish about, for no apparent purpose, except pure devilry.

To the west of Headquarters building is the Western Octagonal. Colonel Olcott added a room to this, which was used by the Publishing House, and the building was later added to by Dr. Besant and called the "Guest House," for her Indian friends with families who might need special privacy. Later another member added the storey above.

The tall flagstaff on the roof of the main building was erected to fly the flag of India on the anniversary of the Inauguration Day (in January) of the Republic of India. It is only on this day and Independence Day (August 15) that the national flag is flown. Stairs lead to the topmost portion of the flat roof of the main building, from which there is a magnificent view east to the Bay of Bengal, and looking westward to St. Thomas' Mount. This view is probably the most beautiful in all Madras.

On the north bank of the Adyar River, just opposite Headquarters building, is the residence known as Brodie's Castle, now the residence of the Chief Minister of Madras, and beyond it are other buildings occupied by other Ministers. Nearest the sea the largest group of buildings is Chettinad House, the residence of the Rajah of Chettinad.

C. J.

LETTERS OF H.P.B.

(Continued from p. 14)

YOU ask why the Hindus are not paying my work. But would it be possible to ask money for religious convictions and for what we are doing in the name of God. They will not allow me to starve, this has been proved, but I will never ask for money. Krishnavarma who is going tomorrow to South America has brought for the Society 40,000 rs. (20,000 dol. in gold) and has given me 200 golden English for two weeks of his stay with me, and except tea which he prepared himself has taken nothing from our foodstuff. Every morning his old man-servant (like to a kind of servant, I do not know) has been going to town to bring fruits and cooking rice in his own silver vessels. This man one would say is 1,000 years old. The face is old, old like parchment, but what a strength! A few days ago boys, and a few grown-up people, annoyed him too much by following him everywhere and teasing him. He seized one of them by the neck and had thrown him to the other side of the street into a ditch with dirty water and another one about 50 steps further. The crowd was angry, but Krishnavarma threw into the midst of it a handful of gold coins and they jumped at the money like wild beasts and shouted for both Hurrah until they entered our house. Now to avoid scandals, Olcott is going with the old man shopping for foodstuffs.

The *second* Krishnavarma Sheyamaji the chief apostle and pupil of our Swami will come for the next winter here

to teach. He wants to prove by facts and statistics that all the Hindus who were converted into Christianity became drunkards, liars and thieves, that no one Christian European family would take as a servant an Indian Christian but rather a "heathen" who never lies and has still some of the good qualities and virtues of his ancestors.

I enclose a little card from Col. Chaillé Long of the Egyptian army for Uncle; he wrote to him a few words. Ch. L. is my great friend and comes often to see me. He knew Uncle in Egypt in Alexandria or Cairo, in the Abbot hotel. I did not know that Uncle was in Egypt after me. And Ch. L. praises him, he says that Uncle is the nicest man in the world and a very good diplomat. Send this card to Uncle. Has he sent *Isis* to the Moscow professor or not? The English "Pall Mall" praises it immensely.

You write that you will find where to publish my articles which were refused by "Pravda". Could you find some magazines in Russia where I could send my articles from America, England and India? In India there is no one Russian correspondent. I could also write something about politics—being always able to catch some news of it—and describe the country in a quite interesting way, even for an archaeological or geographical magazine. Do try, my dear. I have sent to Dobrovolsky seven articles in the last two times. He returned three of them, he published two, and the last two he also rejected. It means I lost five articles, more than 200 roubles; he asked for two each month and was ready to pay 50 r. per month. Even for the two which he published he has not paid. What a pig! I shall not write any more for him.

Poor Vyeva begs in the name of Christ for at least two articles per month. She received for the last two 80 r., and it is a great help to her. Do you really like my articles? I think they are stupid. I am glad if you like them.

How is Nataskka? God give her happiness. And Catherine? Is she still cursing the bones of her parents, or has she stopped drinking and cursing? On the whole she is a brave and devoted woman—such are rare.

Of course Edison has kept all the promises. Stupid Dobrovolsky has omitted the most interesting in my article. He does simply wonders. You know that he is your "confrere". He is a member of our Society and Krishnavarma has taught him two more "wonders" so that with a small almost invisible apparatus on their neck the deaf will hear quite well.

Well, goodbye. I wrote much and have to write to Vyeva now. I kiss all. Vyeva writes asking me to come to them from London. But am I indeed free? And no money as Sanka is no good, he never wrote even one word from Ola and Sasha and Samia, disliked even the portrait.

Write my friend more often.

(Signature illegible)

But as the unrestful ocean has its flux and reflux, so all throughout Nature the law of periodicity asserts itself. Nations come and go, slumber and reawaken. Inactivity is of necessity limited. The soul of Aryavarta keeps vigil within the dormant body. Again will her splendour shine. Her prosperity will be restored. Her primitive philosophy will once more be interpreted, and it will teach both religion and science to an eager world. Her ancient literature, though now hidden away from the quest of an unsympathetic West, is not buried beyond revival. The hoof of Time which has stamped into dust the vestiges of many a nation, has not obliterated those treasures of human thought and human inspiration. The Youth of India will shake off their sloth, and be worthy of their sires. From every ruined temple, from every sculptured corridor, cut in the heart of the mountains, from every secret *vihara* where the custodians of the Sacred Science keep alive the torch of primitive wisdom, comes a whispering voice, saying: "Children, your Mother is not dead, but only sleepeth!"

H. S. OLCOTT, *Presidential Address*, Bombay, March, 1879

"AS IN 'A GLASS DARKLY'"¹

By N. SRI RAM

AS Theosophy is God's Wisdom or the Divine Wisdom, it is not possible for any man to understand more than a tiny fragment of it. But what he understands must be rational, that is, not contradict his proved experience; which does not mean that he cannot have other experiences when he is able to use faculties still dormant in him. Theosophy asks for no concession of faith contrary to reason, although it admits of a faith which is a bed-rock hypothesis, and admits also of an intuitive certainty reached by processes other than reasoning. The Theosophist takes the present structure of experience, as it is organized by a rational mind, and seeks to complete it into an intelligible whole.

From the standpoint of Reason, which here takes on a philosophic hue, when we posit a God in the phrase God's Wisdom, we posit something different from Nature as we know it, that is, phenomenal Nature. Therefore, the Power that is God must necessarily be immaterial—therefore also invisible and immortal—unless of course we so understand Matter and Spirit (which is non-matter) as to make them two sides of one and the same Reality; in which case we may, for our practical purposes, substitute Spirit or Atman (to use the ancient Samskrit term) for the Power which moves all things. Further, if it is God's Wisdom which

¹ Summary of a talk to a group of enquirers.

named Alsace Grove. The Society's present property is 266 acres (108 hectares.)

One interesting fact is that when the land known as Besant Gardens was purchased from Mr. V. C. Seshachari, who was a Co-Freemason, he donated one corner of it to the Masonic Order for a Lodge building of the Rising Sun of India Lodge. This small property, on which there has been erected the present Masonic Temple, is bounded on two sides by a public road and on the other two by the Theosophical Estate. Nevertheless, the Masonic Temple and grounds are no part of the Theosophical Estate.

The Estate is divided by a public road called "Elliot Beach Road," but the then District Board at the request of many changed the name of the road adjoining the Theosophical Estate to "Annie Besant Avenue".

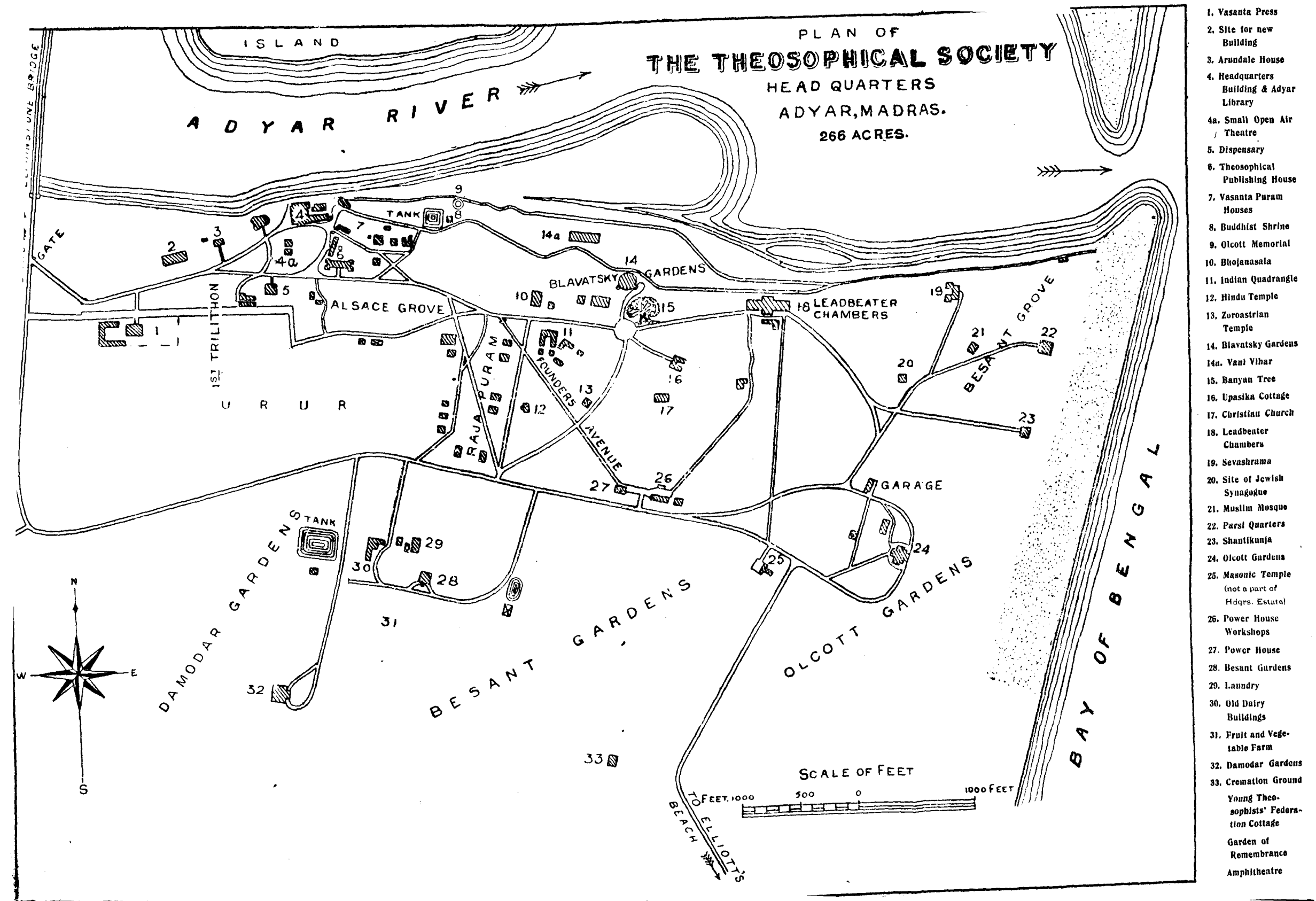
C. JINARAJADASA

OUR FRONTISPIECE

THE map given with this issue shows what are the principal buildings on our Estate. As this map was made for the Diamond Jubilee Convention, no numbers are given for three places which have come into being since 1925: Young Theosophists' Cottage, Garden of Remembrance, and Amphitheatre. There are altogether sixty-six buildings on the Estate.

Our frontispiece, photographed from the island, shows the main Headquarters building, facing northward on the edge of the Adyar River, which flows in two arms, with the island in the middle. The frontage of the original house, Huddleston Gardens, has been changed out of recognition. There are only two of the original structures of the property, which was first occupied by the Society in 1882, that are unchanged; these are the two small octagonal bungalows with a dome on each, on either side of the main Headquarters building. However, additions have also been made to these octagonal bungalows since the early days. To the east, three-quarters of a mile away, is the ocean.

The first small building seen on the left of the illustration is the East Octagonal to which rooms have been added, the



we seek, though as in a glass darkly, it must be a wisdom which comprehends everything that exists. All that Science can ever discover by its observations of the objective and the material must be included under that Wisdom.

Now what does Wisdom imply, when we speak of the Divine Wisdom? It is not a mere knowledge of processes. It implies knowledge of a purpose, I should say a transcendent purpose, which runs through those processes. Science has given us the word Evolution as a summation of what is taking place. But whither does Evolution lead? What is its significance?

The highest end we can conceive from the evolutionary standpoint (which is God's way of action), an end that is universal, is that each separate thing in Nature, separate by the distinctness of its nature, should evolve into the highest capacity for action as well as into a revelation of the highest significance or beauty; and further that all things should work together so as to subserve one another's growth and fulfilment to the maximum possible extent.

When I say each separate thing in Nature, does that mean also each individual human being, or only that human life in the mass, of which each human being may be regarded as a sample? Theosophy, as the accumulated wisdom of the ages, affirms that just as the life-principle is one, although it manifests variously in the different biological species, even so though consciousness is essentially of the same nature in all, yet there is in each human being a centre round which that consciousness individualizes. That individuality continues, enriched by life's experiences.

From the Theosophical standpoint, man has a three-fold nature, spiritual, psychic and physical; and the essence of his individuality is spiritual or God-like, belongs to God. His psychic (that is, mental-emotional) individuality is the field in which the spiritual energy sifts his earthly

experiences and assimilating what is good in them, builds up that ever-changing but never decaying psychic body into a fit vehicle of his indwelling spiritual nature, of which that energy is an agent and channel. The physical body is the sheath of the psychic entity, and perishes in its proper time,—the psychic entity, not being dependent on the physical body, presently reincarnating in another, born in another set of circumstances.

From one set of circumstances, then, he moves on to another—a chain of causation linking these successive sets and including within it the relationships he makes with other human beings similarly moving forward. Such is the law of Karma, as it is called, operative in the moral as well as the material sphere as God's law of Justice.

To understand the continuance of the psychic entity, which is man (the spiritual nature in him belonging rather to God, the fountain-head of not only the energies in Nature, but also the ultimate form which those energies assume and the qualities they increasingly bring out), we must postulate the existence of worlds suitable as a medium for that entity. These worlds, according to Theosophy, are but extensions of the physical, unseen though not altogether unfelt, because of the fineness of their matter and the frequency of their vibrations. If we think of the physical world as the circumference, and of a radius connecting the centre or origin with the circumference, gamuts on that radius would constitute the bands through which the human consciousness contacts the successive spheres or worlds which constitute God's universe.

God intends man to become a perfect being, responsive to every thrill and movement in a perfected universe, answering every ripple, with a thought, also a feeling, of perfect beauty; not only answering but also acting of his own innate initiative, and creating answering forms in Nature—

all this not by himself as an individual, but in harmony with all other individual selves.

Though this goal may be afar, as we count time in our present consciousness, even now he can live his life with a God-like power and beauty if he can awaken to the true nature of himself as he is under the *māyā* of mental-emotional reactions—not only the overt thoughts and feelings, but also the tangled undergrowth of the unconscious—by which he hides himself from himself.

As we examine this view which I have put in broadest outline, we see that all experience has two sides, the subjective and the objective. Even one's own thoughts and emotions become objective, as one begins to examine them. All that is postulated in Theosophy as an ultimate is a subjective centre, alike in man and the universe. That centre may be thought of as the Godhead. Between that Godhead and all existence within or without our ken, there is no gap. There can be no gap which the Divine Power cannot bridge. Therefore God is discoverable by man, and the universe is a whole. All evolution is a perfecting of parts, so that each may stand out as a revelation in itself, as well as the attainment of an ultimate wholeness, through an interdependence which is the perfect harmony of the parts.

N. SRI RAM

I am sorry to find you comparing Theosophy to a painted house on the stage, whereas in the hands of philanthropists and Theosophists it might become as strong as an impregnable fort.

M.

BROTHERHOOD APPLIED TO SUB-HUMAN KINGDOMS¹

By MAUREEN WALKER

THERE is a growing edge of our world society today who are cultivating a method complimentary to that of scientific analysis—one of personal experience—direct contact with that we wish to study.

I bring this up because it seems to be of considerable importance in our consideration of the general theme, the Ethics of Universality. Its importance in the realm of superhuman relations is most evident. In the realms of human relations it is being recognized around us every day, especially in the international, interracial, intercredal cell-groups springing up in nearly all parts of the world—purposefully putting together, for a six weeks' to one year's period, young adults of greatly varying personalities and backgrounds to live together under conditions of hard work and trying circumstances, and so seeking to *experience* the difficulties that arise between nations and peoples. And, as they have experienced these difficulties and come through the adjustments themselves, they are able to return to their own life, and to apply actual working methods of bringing harmony and understanding.

Now, I would like to take this method of experience one step further into the realm of sub-human relations. This is the world of life wherein the experiencing, to any

¹ A contribution to a Symposium.

degree of greatness, is usually relegated to the poet, artist or musician, these being placed neatly in a cloudy world of achievement far above our heads. How great is this misconception! The poet and the artist are within each of us, rising to heights within us as we enter into the mighty cadences and delicate airs of the musician. For a moment, it is as though our consciousness reaches out into that of the performing musician and the musician within us expands and we experience one magnificent vibration of temporary greatness.

But even in this experience, we are one step removed from that link of consciousness with the source, the source of so much of our creativity, that of the sub-human kingdoms.

Once I spent almost a whole day's visit with a friend from Estonia discussing the similarities and differences in feel and colour and beauty of various parts of Europe as compared with various parts of the Americas. For, as the birds, the animals, the plants and we ourselves have our keynotes, so the various parts of our lands have their keynotes, and we must try to sensitize ourselves to such a keynote and enter within it.

Through the sub-human kingdoms is one of the great paths to the developing of intuition. Not only is it for us a responsibility to fulfil as much as possible the development of intuition which is a distinctive sign of the evolving man, but through it we are better able not only to help in our everyday practical relationships, but also to give something additional to Nature herself.

Communing with Nature is a very simple process, so simple that, because of our tendency to make of all things valuable something complex, we find it quite difficult!

I was fortunate some time ago to spend a few years in the Blue Ridge Mountains of North Carolina, during a time

such as most of us have experienced, filled with convictions for which we can find no reflection in others, nor even in books. It seems we have not yet been able to make the contact in words and form; yet it is in the far recesses of our being. It is a time, maybe, when our distant past wells up within us and we know the great truths of Karma and Reincarnation and a deep devotion for the Great Ones. And we feel such a desperate longing to solve the mystery and to work for these things which we are believing, and life looms one great question-mark, "Why such aloneness in the midst of such Oneness?"—and in the crisp, sparkling, mountain air, the thought comes to us that, if we would relax and enter into Nature with alert minds, the truth would be touched.

Is it not so with all of us? In our closeness to the animals, even, we create an intellectual distance. Yet how great is the help that we could give them in their evolution if we would create first the bond of deep yet impersonal love, and so sensitize ourselves to their needs.

In our movies, the producers use a very interesting technique of photography—a person is seen holding a letter or a picture post-card, and as the sound track carries our thoughts into the scene, the picture enlarges and takes new form, and we soon find ourselves living within the scene. This is not a trick only of photographers; we use it to some extent quite frequently in our everyday relationships. But to what a greater extent we could use it, and particularly in our understanding of the sub-human kingdoms.

For a moment, let us bring before our minds a lovely scene of Nature as the sun is dawning in glorious morning. Let each of us realize a sense of calm, inbreathing the vibrant beauty with our inner Self, in that inbreathing becoming filled with a quiet devotion and love, absorbing the beauty of the gold-tipped leaves and grasses, of all the

varying brightnesses of colour; absorbing the sounds—first, the birds' delicate joyous twitterings, beyond these sounds the soft flow of winds, beyond even these sounds the at-first distant and then the rising crescendo symphony of Nature herself; then, absorbing the natural perfumes, inbreathing all, deeply. Then, we outbreathe the overflowing love within us, turn back again within Nature, and, having reached heights, once again relax.

We must try to give in return that which is being received; not to the whole scene but focussing our outflowings upon one group of flowers, or one particular tree. We relax our consciousness into that tree, behind the spicy bark, feeling the greatness and expansion of limbs and the reaching upwards and the gentle swaying in the breeze; *experiencing* that warm glow of the sun, the inflow of dawn's revitalizing cosmic rays; senses alert to receive even the most subtle impressions.

In this entrance within the sub-human kingdom, our breathing will naturally be gentle and regular. As we have approached through giving ourselves, there is not created that tension which we would experience if we were seeking to grasp Nature herself or what she has to give to us. As we breathe our fullness of love and delighted appreciation upon her, it is as though momentarily we followed that breath and became Nature. At first, only momentary will be this direct experience of becoming one with her. But after many such meditations, as we might choose to call this approach, the contact may be extended.

Yet, in this approach, we must also apply mental discipline. It becomes easy and so pleasant just to luxuriate in all the joy that we experience, and there is a danger of becoming too immersed in this realm which we seek to recall within ourselves. We are Nature, we are the mineral and the vegetable and the animal, for we have passed

through these stages. They are not separate from us, but something we are seeking to recall within ourselves. We must be careful that we do not become dreamers, in the worst sense of that word. If we do not attempt to grow and give through this experience, it is as though the door to that experience closes and Nature withholds herself from our selfish grasp. The key to the doorway of this sub-human kingdom is love—boundless, overflowing, impelling love. We cannot create this love through will, for it must be a natural culmination of our everyday inner feelings towards these kingdoms. Our actual relationships within it are governed by our practical daily relationships and what we feel within ourselves.

The first door to the sub-human kingdoms has been opened and it may close to us. Or more doors to even greater rooms will be opened to us as we seek to grow and expand within the oneness and give to her in return, of ourselves and of our experience, of growth and expansion.

In that momentary experience, we must now seek to pour forth energies to that flower or tree, willing with an intense love the evolution and growth of that tree; not with feelings of being greater or lesser, but of experiencing the consciousness of the tree—being one with it. I think of a tree in preference, because it seems easier for us to enter through a something larger than ourselves than through a something smaller.

This sense of oneness begins to multiply. As we become able in Nature to sense the needs and being of flowers, rocks and grasses, winds and clouds, we easily enter into a closeness with our brothers the animals, and so we are better able to help them. Gradually this extends further into the realm of friends, then acquaintances, and then even complete strangers. And we see it linking us again with human relations.

As we walk to and from the office or school or in our garden, as we breathe in the beauty around us, let us send out a completeness of ourselves in this deep love. In the case of the tree, we shall almost immediately begin to feel a response—an outflowing from the tree to us in return and in recognition. Later, we shall sense it in the smaller plants. The birds and animals often give immediate response. The more sensitive animals become still, cock their ears, and turn around to discover who is the well-wisher so intent upon them. And this gentle approach in turn breeds gentleness in them and so hastens their evolution through upsurgings of love, devotion and loyalty.

For those of a scientific or mathematical bent, there are vast areas of knowledge to be reopened through the realm of plant life. We have studied the cyclic and mathematical proportions of the pyramids and certain great temples. Yet do not our plants contain similar proportions, and what is the hidden meaning behind this? It is said that all plants contain hidden virtues to be discovered. What of their medicinal qualities? Are there not great possibilities in cure by Nature's means? Our herbs are suited to our natural needs. We need to study the herbs *around us*, for our psychological and physical difficulties have their answering remedy in those plants that are found living around us naturally. And these plants live often unknown, untended and their potencies neglected.

For the occultist, there is a startling challenge to delve into the hidden realms of vegetation; even more so as we seek to encourage vegetarianism. It seems there are such numerous possibilities of discovery and combination in the field of nutrition. Let us call to mind Dr. Carver's wonderful studies into the uses of the pea-nut.

Looking towards the future, as we grow in one-pointedness, concentration and intuition, may we not seek to

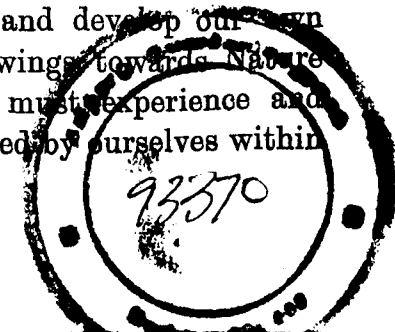
encourage the advancement and evolution of the plant world by intuiting the archetypal forms to be, and by assisting the plants through creating distinct thought-forms and supplying more helpful conditions? Will we ever begin to really make practical use of the knowledge that love acts as a catalyst in the evolution of the sub-human kingdoms?

In our art—music, poetry, dance and other creative expressions—we must attempt to stimulate others, lifting their consciousness towards Nature, and so helping them to realize the brotherhood of all life and the universality of all creation.

We move from the inductive method into that of intuition and direct experience, and then must again return to scientific analysis and creative integration of the knowledge we have touched. We must not allow ourselves to jump to conclusions, but require of ourselves the same precision and critical analysis we demand of the scientist. The young occultist must be as strict with himself as he expects to be in university studies and classes. Because the first step may seem to come easily, it does not follow that we can play with our new gropings and delvings as a child would play with a toy.

Very evidently, I have not presented a strictly scientific method of discovering facts, but I hope I have presented an experiential method of giving greater depth to our sub-human relations as we feel and practise them in everyday life. It is a meditative approach. This is not *the* way, even for a nature meditation. As there are many different realms and emphases of knowledge through which we can approach the Great Truth, so in Nature there are many different ways. We must discover and develop our own way and be creative in our outgrowings towards Nature and in our wishing to give. We must experience and follow an individual pattern discerned by ourselves within

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ourselves and not taken from others, though others may often give to us golden sparks of inspiration.

I used to spend some of my time as a child, in the woods and heaths and commons, the lakeland of Northern England and the rugged coasts of Devon and Cornwall, and I used to wonder if the hills and the trees and the clouds could feel, if they were aware of my presence, and if they knew what I was thinking. Sometimes, I would imagine that they gave replies, not in words but rather in an experience sensed. And not until just about a year ago was I fully convinced that the consistent sensations received after sending out love or appreciation were not mere coincidence. There is a very beautiful section in the grounds around the Yale Museum of Natural History, in New Haven, Connecticut, through which I used to pass each day. There are three magnificent trees in these grounds, and I began to sense a growing friendship with them. One day, as I passed under them on a very lovely afternoon, I sent perhaps a particularly strong questioning thought to them. Immediately I received a response so strong that it was almost like a little electrical shock, and a blithe chiding one at that! I laughed out aloud at the truth of the discovery I had made.

In our relations with the sub-human kingdoms, it seems that we can dissipate the sense of separateness by first getting rid of such walls of doubt.

When playing the poet or artist, I felt quite justified in carrying on animated discussions with the little fishes and minnows wriggling against the currents in cool forest streams. But when my "self," I dared not do it in the company of others and even when alone I felt a little guilty of foolishness. When that aloof state of maturity known as a high-school senior passed, I returned to my infant ways, and now I enjoy life again in all its playful fullness.

MAUREEN WALKER

SAINT PETER AND THE KEYS

BY ISABELLA M. PAGAN

ACCORDING to a well-known passage in the Bible, it was to St. Peter—impetuous, rash, hot-hearted St. Peter—that the Christ gave the keys of heaven and hell. Why to St. Peter, and what kind of keys were they? Certainly very different from the keys which, for many centuries, devout artists have painted as hanging from St. Peter's girdle! For in the East, even today, gates are barred and bolted rather than locked with huge locksmith's keys, and it is unlikely that the Christ, in His incarnation in Palestine, ever even saw what Milton describes as *the massive keys of metal twain* borne by the Apostle. Further, when instruction as to their use was given at the moment of bestowal, there was no word of locking or unlocking. These keys were to *bind and loosen*. The locksmith's key does not do that. The key of a harp, or of a vina, or of a piano, does it—altering the tension of the strings by binding or loosening them, tuning the instrument so that melody and harmony may be possible; and it is only when an instrument is correctly tuned that the overtones, which enrich a musical note before it dies away, are at their best. If the tension is right—if the string is accurately *bound* or *loosened*—the higher octave and other mathematically related vibrations can be faintly heard by a sensitive ear.¹

¹ In the Latin version of the scriptures the word for the key entrusted to Peter is *claves*, and from the same root comes *clavichord*, the old-fashioned musical instrument of the type that needs tuning.

Similarly, the harmonious thought-feeling-action, which we achieve on earth when our whole nature is rightly attuned, has its overtones on the higher planes. *Whatsoever is bound or loosened on earth shall be bound or loosened in heaven*, as the Christ told Peter; besides which there are people who can make something like a heaven upon earth for those around them.

Naturally the tuner of any instrument must know what jarring and discordant notes to avoid. Therefore, into the hands of any true priesthood, in any religion, the keys of hell are also given; for its trained representatives must be able to forbid their use.

Among the keys of heaven are prayer, sacred chanting and hymns of praise, right ritual, and the practice of the virtues—Faith, Hope, Charity and the rest of the blessed sisterhood. Among the keys of hell are curses and lies and blasphemies, black magic designed to injure, and wilful indulgence in the seven deadly sins. The habitual users of such cruel keys make a hell upon earth for those around them, and accumulate a terrible load of evil karma to be worked out later.

But, once more, why was it that these keys were so solemnly given in a special way to St. Peter? Is it not probable that of all the disciples he was most in need of careful tuning? They were for his own use first and foremost; but *after* he had used them, he, despite his ardour and impetuosity, would prove steady as a rock, in support of the religion that was then to be founded, and in the guidance of the large portion of the flock which had its centre in Rome. That Southern Church, consisting of an emotional and passionate-hearted type of humanity, would be all the better understood and guided by one who had had to use the keys for himself, before passing them on to others.

But the Church of Rome was not the only "apostolically" founded Church in Europe; and tradition gives the founding of the Gaelic Church as dating from the landing of Lazarus, the beloved friend of Jesus, in Marseilles; and the Keltic Church of Britain to the landing of Joseph of Arimathea in Cornwall. Both of these were suited to the democratic temperament of the Nordic races, and borrowed from the Druid ritual more readily than from the Roman, keeping to the "round table" or "loving cup" form of simple family feast, at seasons of Communion, and finding the adapted sacrificial ceremonial of the Mass strange and alien. Consequently, when the Roman Catholic missionaries arrived in Northumbria, they found methods of ritual which they considered "barbarous". So the difference was debated before King Oswy of Northumbria towards the middle of the seventh century, and in the presence of the Abbess Hilda, who founded the sacred centre of Lindisfarne. At that meeting the Roman representatives claimed the possession of the keys of heaven and hell, and the power to admit souls to heaven or condemn them to hell, and the startled King asked the British Church priests if they made the same claim. They did not; and so the King thought it "prudent" to establish in his realm the Roman form of worship and Church government. Then the debate over that matter and other points of difference was removed further North, becoming a bitter fight at the time of the Reformation, when once more the simpler form of Communion and the recognition of married clergy were restored.

It is recorded that in every library belonging to the early Scottish Church were found some of the works of Origen, the Church Father who openly taught Reincarnation as part of the Christian belief, and the library at the monastery at Dunkeld had his complete works. So naturally these

Northern priests claimed no power to punish or reward any soul, either by an eternity of bliss or an eternity of torture. Besides, these old divines, accustomed to the music of the Clarsach or Highland harp with its recurrent need of key-tuning, may have had a better understanding of the Christ's "key" metaphor than the men who knew what a "locked" door meant.

But representations in art of St. Peter with the locksmith's keys, often impressive in their size, are still being carved and painted, and quite recently he was represented thus by a very competent actor, in an Icelandic play called *The Golden Gate*.¹

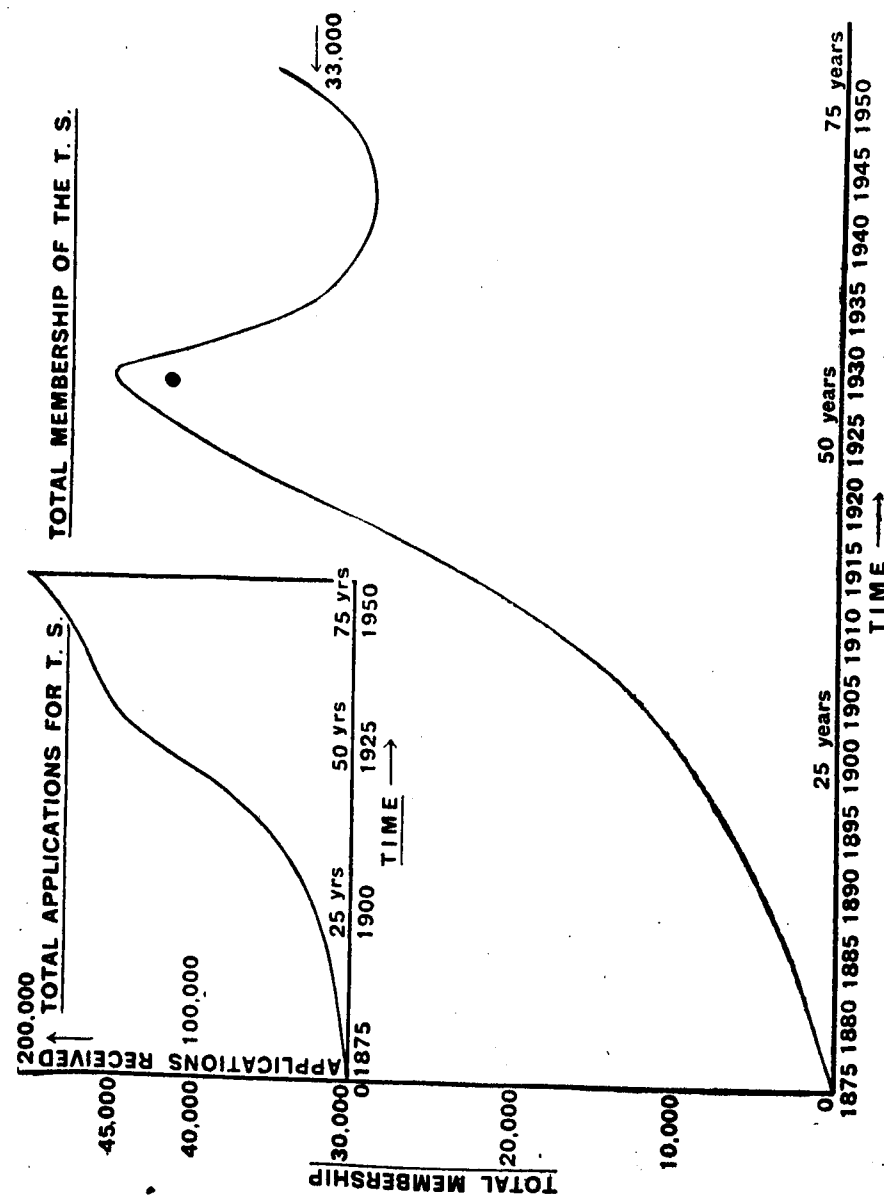
The play in question gives us a typically Northern protest against the power of St. Peter and his keys. The chief character is a loving and devoted wife, who is determined to save the soul of her husband from perdition, and to get it somehow through the Golden Gate of Heaven, despite the fact that he is an unrepentant sinner, and that the devil is hovering near his death-bed, determined to take possession of it. But she ties up the soul in a sack as it leaves the body, in the first act; carries it up the steep and rocky road to Heaven, in the second act; and argues the matter out with St. Peter himself, in the third act. St. Peter listens benevolently enough to her plea, but remains adamant; and the soul, temporarily released from the sack for a personal interview, is so defiantly rebellious, and full of self-justification, that he is sternly put back into it and tied up once more—in the convenient shadow of a rock. The poor wife sighs and takes up her burden again, and then gently begs St. Peter to open the gate "just a *wee* bit wider" so that she, even though not yet dead, may have a

¹ A translation of this was given in Edinburgh, in the Gateway Theatre, a building lately presented to the Church of Scotland, in which plays and films, selected and approved, are given.

glimpse of the glory within; and when the Saint kindly accedes to her request, she swiftly hurls the sack through the opening, with a relieved gasp of "he's in now anyway!" The play ends with St. Peter's horrified remonstrance eclipsed by the sudden emergence of St. Paul, who repeats, earnestly and tenderly, some of the loveliest Bible texts dealing with God's never-failing mercy and the power of love to redeem and save. The drama is not very respectful to St. Peter, though not so irreverent as some others.

But tales about such challenges to the worthiness of St. Peter are not only disrespectful but unjustified. For recent research by Edward H. James gives us a very convincing explanation of how one of the most devoted of His followers actually came to deny his Master. Mr. James measured the court where Pilate had tried the Prisoner. It was a restricted space, and would never have held the crowds that welcomed Jesus of Nazareth into Jerusalem so joyously a few days before. Those present who shouted "Crucify Him," were a selected band, sympathetic to the High Priest, and keen on condemnation. No friends and followers of Jesus were wanted there; and when Peter was recognized and accused of being one of them—detected because of his Galilean accent, and therefore in danger of being turned out—he was so determined to stay that he denied that he knew the Accused, swore roundly that he had nothing to do with Him. But the Master had taught His disciples to speak the truth, and to "swear not at all," and when He turned and gave Peter that look of sorrowful recognition, the latter suddenly realized that his mistaken attempt at devoted loyalty had actually led him to fulfil the prophecy of a few hours before, that he would deny his allegiance three times ere the cock crew. His pretence broke down. He went out --had no choice in the matter; but he *wept bitterly*.

ISABELLA M. PAGAN



How does this apply to the Theosophical Society? Here are the graphs of total membership taken from our records and of the total number who have joined the Society since its beginning 75 years ago. (See illustration.)

It will be seen that during the first quarter-century of its existence the membership of the Society reached approximately 10,000, in 1900. By the end of the next quarter-century, in 1925, the membership was over 40,000, reaching a maximum of 45,000 in 1928. This was followed by a period of rapid decrease which continued till about 1939, which year shows a membership minimum of 28,000. From that time onward in spite of the war and difficulties in many Sections the membership has steadily risen till it now stands at over 33,000.

The curve of the total applications to enter the Society is equally interesting. It shows a slow rise in the first 25 years, then a more rapid rise in the next 25 years, followed by a slowing down until recently, when another period of more rapid growth is indicated.

From the curves and figures we can learn that the so-called "crises," such as that over Madame Blavatsky in 1882, that over Mr. C. W. Leadbeater in 1906, and that over Dr. Besant's political work in 1916, had no appreciable effect on the steady rise in membership. When, for instance, the "crisis" occurred in America in 1895 and 101 Lodges out of 115 left the Society, there was concurrently such a number of incoming members in other parts of the world, especially in India, that the deficit in the one Section was cancelled out. The average rate of increase was maintained. On the other hand we see that when the teachings of the Society were challenged there was a break and the wave of advance was severely checked.

What these graphs reveal is that there was one real crisis and one only. Only once was the steady rise in total

75 YEARS OF GROWTH

By ELIZABETH W. PRESTON

WAR is news, peace is not. Crimes, famines, accidents find a hundred inches of space in our newspapers while the thousands of trains which reach their destinations safely, the millions of families who sleep undisturbed, the hundreds of factories which have a steady output have no mention.

Similarly it is that in any organization emphasis is laid on times of crisis, while the periods of growth and the seasons of harvest go unnoticed or are accepted as a matter of course.

Let us consider first the crises and periods of growth in the world of Nature. In the plants we find, usually, an initial period of slow growth, then a rapid development till the form reaches its culmination. In the tree it can be seen that in addition to this larger cycle there are seasonal rhythms and cycles. Crises may occur due to some outside agency such as drought, the attacks of pests, or through human activity. Finally, the rate of growth of the plant slows down and the form dies. In this case the form breaks in the end. The growth of an animal follows a somewhat similar pattern. In man we know that the baby body grows rapidly at first, then somewhat more slowly. The child usually has a period of rapid growth at about 10 years, and again at about 14. After 18 the growth is slower and

finally ceases. The "crises" are usually of short duration and are due to some outside agency. Here again we have periods of growth until maturity is reached and, as in the other kingdoms, a final breaking up of the form.

So far we have been considering the growth of the form. Does the life show a similar pattern? If we consider the lower kingdoms we know that the life is passed on from one form to another. The death of one form does not mean that the life passes entirely out of incarnation but that a portion of the Group Soul is withdrawn and takes a new body gaining more experience. The Group Soul is eternal. So here even the "crisis" of the death of a tree or of a dog is not complete death but an incident in the life of the Group Soul.

For humanity, also, the life is continuous if we include the subtler bodies. But in the case of the man there is a new aspect of growth, that of his spiritual life. The pattern of the growth of his spiritual life is not quite like that of the body. At first there is very slow progress over thousands of years. Then comes the time when the curve of growth begins to steepen. After that the progress is not uniform but intermittent depending on outside stimulus and inner effort. Growth now becomes seasonal or cyclic, there are periods of fast growth and periods of assimilation. The periods of faster growth may be in the heaven world and not necessarily on earth. Several incarnations may be spent at the same level and then there may come a life of great progress. Sometimes it is suffering that precedes and forces the growth, sometimes it is joy. As in the beautiful description in *Light on the Path*, "Look for the flower to bloom in the silence that follows the storm: not till then". Then comes the season of flowering which comes to human spiritual life, for the curve of growth of life does not break but rises to infinity.

membership interrupted, and, indeed, reversed. This was in 1928 when Mr. J. Krishnamurti repudiated the Theosophical Society. The fact that the decline continued for some years was due to the fact that the influence of Mr. Krishnamurti affected Section after Section and it took some time for the resignations to take effect and be notified to Adyar. At this period, too, no doubt the progress of the Society was influenced by the illness and death of Dr. Besant in 1933 and by the world economic crisis. From 1940 there began a small but steady rise. We may deduce from these facts that the *personality* crises do not affect the growth of the Society as a whole. Only when its teachings are challenged, as was done in two ways in the 1928 crisis, is the matter serious. In this case the teachings were challenged first because the prophecy made by Mrs. Besant and Mr. Leadbeater was found not to work out and so people lost faith in some of their other teachings; and, secondly, because Mr. Krishnamurti seemed to attack the fundamental teachings and their values, *e.g.*, the existence of the Masters, the value of Their work for humanity, and the validity of Reincarnation and Karma.

Thus we may say that so long as we teach the broad principles of Theosophy the growth will continue, with probably periods and minor cycles in individual countries. These local cycles are all smoothed out in the graph of the whole. It is the people who can see only the local cycle who feel that there is a "crisis" when their part of the world is affected. But this, if it depends only on a personality in that particular country, does not affect the whole Society.

The important point for us to note now is that we are definitely on a rising curve of progress. This is a good augury for the future of the Society as it enters its fourth quarter-century.

THE FUTURE OF THE SOCIETY

By JAMES M. Mc.LINTOCK

THE Theosophical Society since its inception has gone through many difficult times and has been shaken to its very foundations, but it still exists as strong as ever.

A glorious future opens up to the Theosophical Society, for it has a message to give to humanity that will help it towards a new age. No other teaching or belief is so comprehensive in its scope. No other teaching or belief can bring together the peoples of all races and religions in bonds of brotherhood and understanding.

The Theosophical Society is based on sound foundations and the Objects laid down by its founders are comprehensive and a sure guide to progress. An organization with such Objects cannot but advance. Whatever criticisms are levelled against the leaders of the Society, how it should or should not be run, etc., no one can deny that the keynote is Tolerance to all shades of opinions, and this is a great thing.

The strength of the Theosophical Society lies not in the number of its members but in the universality of its appeal. Theosophists should be proud of the fact that it is world-wide in its scope, that it embraces all races. The black man, and the yellow, and the rest are given equality of consideration at any Theosophical gathering, and it is right this should be so.

The influence of the Theosophical Society must grow for it is built on sure foundations. The inspirers behind

this movement foresaw the future wisely when they laid their plans for the founding of the Society.

There is no other movement that has a network of Societies covering almost every country in the world, embracing every people. In this way the nucleus of Universal Brotherhood is spread to every corner of the earth. To me, this is living testimony that there is an invisible guidance behind the Theosophical Society. To state that the founders have withdrawn from the Society is far from the truth. The artist must become part of that which he has created and he cannot dissociate himself from it unless he destroys it.

The future of the Theosophical Society is assured. The human element will inevitably create dissension, dissatisfaction and carping criticism, but it cannot destroy the wonderful ideals of the Society. Members of the Society will always find great satisfaction and upliftment, in so far as they absorb within themselves the influence of its ideals. The test, then, will surely be within ourselves, in how far we have become more humane, more tolerant, more understanding and more charitable.

The Theosophical Society must advance, for it alone has a message to give to awakening minds who want more light on the mystery of life and destiny, and who want to know if life goes on beyond the grave. At no time in history has so many people turned their thoughts in the direction of what happens after death. The idea of Reincarnation is beginning to penetrate many minds, causing them to think.

Theosophists must, however, provide better facilities for the new member to take not only a theoretical but a practical interest. The future of the Society depends on the appeal it makes to the new member with his or her fresh outlook or new angle of looking at things.

The literature dealing with Theosophy is immense and has grown to large proportions. The problem is to sift the teachings and simplify them and make them of practical help, so that they can fit into everyday experience. There is room for organized systems of study, so that the beginner can absorb the essentials. Surely it is not looking too far ahead to think of the Theosophical Society as having its own training schools, colleges and universities; perhaps its own temples of wisdom where the aspirant can have occult training and where research may be carried out in the hidden side of sound, colour, music, perfume, etc.

There is ample opportunity for service for the new-comer within the Theosophical movement. There is no limit to which the work of Centres, Lodges and Federations can be extended. It is a pleasant and interesting work and there is some phase which can appeal to any type of mind. If one is philosophically interested there is plenty of wisdom to study; if one is scientifically inclined there are facts to sift; if one is religiously inclined there is a devotional side of Theosophy which provides ample scope. If one's inner faculties are beginning to open there is a tremendous opportunity to qualify to carry on the work initiated and enlarged by C. W. Leadbeater.

The future of Theosophy is indeed full of promise for it will inevitably enrich every aspect of life it touches on. The Society has provided a nucleus of Universal Brotherhood, and so has created an example for the whole world to follow so that a new era of peace and tolerance may come into being—an age when people of all races, creeds and colours will come together in bonds of love and understanding. With such a wonderful goal in mind the Theosophical Society cannot but advance.

JAMES M. Mc.LINTOCK

ATOMS, AETHER, AND SPACE

ACCORDING TO SCIENCE AND OCCULTISM

By G. NEVIN DRINKWATER, B.Sc.

(Concluded from p. 29)

NINETEENTH century theories of the aether had one feature which was to prove fatal to them. The aether was regarded as having some kind of identifiable structural elements, so that it was possible to trace their position (in thought) from moment to moment, and the expression "velocity relative to the aether" had a meaning.

Suppose that the sun, which is moving in space with respect to the stars, is moving through such an aether at a certain speed in the plane of the earth's orbit. Since the earth is carried along by the sun and retains a constant distance from it, the earth would have the same *average* velocity relative to the aether as the sun, but it is easy to see that during the year as the earth is sometimes in front of the sun, sometimes behind, and sometimes at the side (owing to its orbital path), it must sometimes move faster through the aether and sometimes slower. Since the aether is the medium which transmits light, the velocity of light should vary at different times of the year when measured on the earth's surface. It is however a remarkable fact that the velocity of light is invariable whenever it is measured. Even if we neglect the sun's motion, we should expect the

velocity of light to vary when measured in different directions on the earth's surface; for one such direction at a given moment would be in the direction of the earth's path through the aether, while all other directions at the same point would be at an angle or opposite to it. But here, too, no difference can be detected in the velocity of light.

For these and other reasons, the idea of a discrete aether has been abandoned. Nowadays, the word aether is rarely employed owing to its strong association with the older ideas. It is more usual to employ such terms as "continuum," "metric," or "space-time" instead. As remarked before, it is the properties of space itself, not of some kind of discrete material filling it, which is the aether of science. These ideas, which have developed as a result of Einstein's first work on the theory of Relativity in 1905, may be regarded as a reversion to the Cartesian (and occult) doctrine of space as a *plenum*¹ in contrast to the principle of action-at-a-distance in a vacuum, which had been generally accepted by the successors of Newton, though possibly not by Newton himself.²

Another direction in which occult teachings have anticipated modern thought, is the conception of the Ring-Pass-Not or laya point. In 1888 Madame Blavatsky wrote:

"The Homogeneous becomes the Heterogeneous, the Protyle differentiates into the Elements. But these, unless they return into their primal Element, can never cross beyond the Laya, or zero-point. . . . The Chemist goes to the laya or zero-point of the plane of matter with

¹ From *Euclid to Eddington*, (1949), by Sir Edmund Whittaker, F.R.S., p. 118. Compare *The Secret Doctrine*, (1898), I, 86, 87; 868; 865-872. The aether of space, with which alone we are concerned with in this paper, is carefully distinguished by Dr. Besant and C. W. Leadbeater from the four "etheric" substates of physical matter which lie beyond the gaseous form. *Occult Chemistry*, (1905), pp. i-xii; cf. *The Secret Doctrine*, I, 858, 866.

² *The Secret Doctrine*, I, 586, 587.

which he deals, and then stops short. The Physicist or the Astronomer counts billions of miles beyond the nebulae, and then he also stops short. The semi-initiated Occultist also will represent this laya-point to himself as existing on some plane which, if not physical, is still conceivable to the human intellect. But the full Initiate *knows* that the Ring 'Pass Not' is neither a locality, nor can it be measured by distance, but that it exists in the absoluteness of Infinity. In this 'Infinity' of the full Initiate, there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the 'para-metaphysical'. In using the word 'down,' essential depth—'nowhere and everywhere'—is meant, not depth of physical matter."¹

This circle of the universe which is nowhere and everywhere, should be compared with the boundless yet finite universe of Einstein's theory. On this view, the geometry of space is curved, so that though there is no boundary anywhere, a straight line from *any* point in it, and drawn in *any* direction, will eventually return to where it began; thus forming a cosmic circle. Such a circle is finite, though many times greater than even the stupendous distance within range of the greatest telescope. It is the largest circle which can be drawn in existing space, and could well be termed a Ring-Pass-Not. The conception is admittedly a difficult one but, after all, is no more difficult than the alternative views that space has a boundary somewhere, or that a straight line will go on for ever and will never return.

If space is Euclidean, then a straight line *would* go on for ever; our experience *seems* to show that space is Euclidean, but most people's experience is confined to the

¹ *The Secret Doctrine*, I, 155, 156.

ordinary distances of normal life. The astronomer and the atomic physicist, on the other hand, with the aid of their instruments have experiences dealing with very large and with very minute distances, and they observe certain phenomena which can be more readily explained on the assumption that space is non-Euclidean.

It should perhaps be made clear that it is not Euclid's logic which is at issue. Euclid's geometry is based on certain axioms which are assumed to be true and self-evident, and granting this assumption, Euclid's theorems follow by strict logic. Actually, the axioms cannot be proved to be true, they are accepted as true intuitively. Thus every one will intuitively accept the axiom that the whole is equal to the sum of its parts, though to digress a moment, while this is true mathematically speaking, it is probably untrue biologically. An animal is something more than the sum of its organs. It would seem too that, at high levels of consciousness, there is a certain validity in the idea that the part contains the whole. Most of Euclid's axioms are not questioned, but doubts have long been felt over his famous axiom dealing with parallel lines. It may be that he himself felt the difficulty, since he avoided introducing it until the twenty-ninth proposition in his First Book. Commenting on this Whittaker remarks:

"As was shown more than a century ago, Euclid's axioms are not self-evident, but may be replaced by other axioms which have as good a claim to acceptance from the point of view of logic; and on these alternative axioms it is possible to build up other systems of geometry, which are called non-Euclidean geometries. The question then arises, which doctrine—the Euclidean, or some other kind of non-Euclidean—is true, that is to say, is the geometry of the actual universe; and this question can be settled only by observations involving

the most remote bodies that are within the present scope of astronomical science. It is only on this very large background that the difference between the Euclidean and non-Euclidean systems becomes significant."¹

Einstein's profoundly original idea of a boundless yet finite universe at first represented the size of the universe as fixed, but it soon had to be modified with the discovery that the universe is expanding; doubling its radius, according to present calculations, every 1300 million years. It is as if in the distant past the universe had originated from a single point. As Whittaker puts it, "The effect is the same as if in the beginning the whole Creation had been concentrated in a single point, and an explosion had sent the different galaxies flying away from it".²

The idea of the universe originating from a point was anticipated long ago by Pythagoras—it will be familiar to all students of *The Secret Doctrine*³—and was elaborated by Kabbalists as early as the thirteenth century. According to Professor Scholem:

"In the Zohar, as well as in the Hebrew writings of Moses de Leon, the transformation of Nothing into Being is frequently explained by the use of one particular symbol, that of the primordial point. Already the Kabbalists of the Geronese school employed the comparison with the mathematical point, whose motion creates the line and surface, to illustrate the process of emanation from the 'hidden cause'. To this comparison, Moses de Leon adds the symbolism of the point as the centre of the circle. The primordial

¹ From *Euclid to Eddington*, p. 81. See "Modern Mathematical Thought" by Professor Shyam Charan in *Where Theosophy and Science Meet*.

² *Ibid.*, pp. 190, 191.

³ *The Secret Doctrine*, I, 94, 868, 869, 672-675.

point from Nothing is the mystical centre around which the theogonical processes crystallize: . . . By the Zohar, as by the majority of the other Kabbalistic writers, this primordial point is identified with the wisdom of God, *Hokhmah*. God's wisdom represents the ideal thought of Creation, conceived as the ideal point which itself springs from the impulse of the abyssal will."¹

A few scientific writers today hold that the universe alternately expands and contracts, though this is still under discussion.² These ideas of an expanding and contracting universe, and of a universe with its centre everywhere, are anticipated in the following ancient occult commentary, as quoted by Madame Blavatsky in 1888. Such ideas, to the science of her day, would have been described as utterly fantastic:

"What is it that ever is?—Space, the eternal Anupādaka (Parentless). What is it that ever was?—The Germ in the Root. What is it that is ever coming and going?—The Great Breath. Then, there are three Eternals?—No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space.

"The One is an unbroken Circle (Ring) with no circumference, for it is nowhere and everywhere; the One is the boundless Plane of the Circle, manifesting a Diameter only during the manvantaric periods; [periods of cosmic manifestation]; the One is the indivisible Point found nowhere, perceived everywhere during those periods; it is the Vertical and the Horizontal, the Father and the Mother, the summit and

¹ Professor G. G. Scholem, *Major Trends in Jewish Mysticism*, (1941), pp. 218, 219.

² See "Man and the Universe" by Gaston Polak, in *Where Theosophy and Science Meet*.

base of the Father, the two extremities of the Mother, reaching in reality nowhere, for the One is the Ring as also the Rings that are within that Ring. Light in Darkness and Darkness in Light: the 'Breath which is eternal'. It proceeds from without inwardly, when it is everywhere, and from within outwardly, when it is nowhere. It expands and contracts (exhalation and inhalation)... When it expands, the Mother diffuses and scatters; when it contracts, the Mother draws back and ingathers. This produces the periods of Evolution and Dissolution, Manvantara and Pralaya."¹

Note that in the above quotation, the Great Breath is ever coming and going, expanding and contracting; but since the Great Breath is stated to be only another name for Space itself, this means that Space is ever expanding and contracting. The same point is repeated elsewhere by Madame Blavatsky in rather different terms:

"To the senses and in the perceptions of finite beings, THAT [the Absolute] is Non-Being, in the sense that it is the One *Beness*; for, in this ALL lies concealed its co-eternal and co-eval emanation or inherent radiation, which, becoming periodically *Brahmā* (the male-female Potency), expands itself into the manifested Universe... Locke's idea, that 'pure space is capable of neither resistance nor motion,' is incorrect. Space is neither a 'limitless void,' nor a 'conditioned fullness,' but both. Being—on the plane of absolute abstraction—the ever-incognizable Deity, which is void only to finite minds, and on that of *māyāvic* [illusory] perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested, it is,

¹ *The Secret Doctrine*, I, 40, slightly abridged. All references are to the 1898 ed., but are also in the 1st ed. of 1888.

therefore, that ABSOLUTE ALL. . . . The very names of the two chief [Hindu] deities, *Brahmā* and *Vishnu*, ought to have long ago suggested their esoteric meanings. *Brahman*, or *Brahm*, is derived from the root *brih*, to grow or to expand; *Vishnu* from the root *vish*, to pervade, to enter into the nature of the essence: *Brahmā-Vishnu* thus being infinite Space, of which the Gods, the Rishis, the Manus, and all in this Universe are simply the Potencies."¹

Note that it is quite correct, if somewhat misleading, to refer to the Einstein space in one sense as infinite, since it is boundless. It is a boundless, yet-conditioned plenum.

At the opposite pole of the cosmic scale, it is remarkable that modern physics deduces from the non-Euclidean properties of space a theoretical limit for every gravitating particle. This principle enunciated in Whittaker's own words is that "every gravitating body has a ring fence around it, which no other body can penetrate."²

But as we have seen above, Madame Blavatsky taught that not only cosmic space, but the elements too had a Ring-Pass-Not; while in *Occult Chemistry* it is stated that, when aggregations of anu (on sub-plane E.2 of the physical plane) collide, it is the surrounding magnetic fields which strike on each other.

The idea of a boundless universe which is yet finite in volume, may become a little easier to understand through an analogy. Our mental bodies are finite, or if it is preferred to put it that way, our minds are limited. Yet even so, in certain directions, there is no limit or boundary. Thus it is possible to count indefinitely. We "understand" that

¹ *The Secret Doctrine*, I, 86, 87.

² *From Euclid to Eddington*, p. 124.

there is an infinite sequence of numbers available for counting. However long we count, even for millions of years, the number reached, however immense, is still finite, and there are always other numbers beyond. That is, we already "understand" something which is boundless yet finite. Another example is found in the motion of a point. Let a point move and generate a line, say, two inches long. Then that short line can be divided in thought into as many points as we please, and it can be regarded, if we like, as being made up of an infinite number of points, though itself of finite length. Thus through the motion of the point, the One becomes the Many, infinity is incarnate in the finite, heaven and earth are met together.

Man too, as a reincarnating Ego, is boundless yet finite, man too has his Ring-Pass-Not. It is the Ring-Pass-Not of separateness, the illusion that he is separate from every other entity in the universe. When, at last, he steps through that ring¹ of "I-ness" in which through his own Monadic choice and under the ring or wheel of karmic necessity he has been imprisoned for such long myriads of years, then mystic and seer alike are witness that the "I" is dissolved, transformed, and freed in the One which is yet the Many; that the Many who yet are One, are dissolved, transformed, and freed in him. Passing beyond space and time, above all the order of the stars, he knows the Source and Goal of all that was, that is, and is to be.

G. NEVIN DRINKWATER

¹ I.e. the Causal Body. See C. W. Leadbeater, *The Masters and the Path*, chap. VII. Presumably there are seven such rings—*The Secret Doctrine*, I, 155.

FAITH, WHICH IS POWER

By PAMELA MITFORD-BARBERTON

THOUGH it has become a common saying that faith can move mountains, very few people put it to the test. In fact, in our present age faith is conspicuous by its absence. Men do not trust themselves or their neighbours and so all live on a quicksand. There is no trust in God or man, in life or death. There is no rock of certainty anywhere, and luck or chance alone appears to rule man's fate.

What is needed everywhere is a clear realization of what we are, where we are going; the certainty that life has a goal, and is ordered and benevolent; and that we are not helpless pawns, but can co-operate in the scheme of things, and know something of its working. This is the priceless knowledge that Theosophy gives. Why then does it not instantly fire the hearts and minds of all men?

Is it not because words and books, however true and beautiful, will not by themselves awaken the human heart? More is needed to arouse a response. It is Faith—the burning sincerity which destroys all obstacles. When one who speaks has faith and is utterly convinced of the truth he utters, which irradiates his whole life, then no one can withstand such a one's message, for it rouses a corresponding fire.

This power is exemplified in the lives of the saints. Take Joan of Arc, for instance. Not only did her undaunted faith in her mission and in Those who sent her override all

opposition, but her complete sincerity convinced the most hardened and unlikely, and inspired belief in them. Out of futility, hopelessness and corruption she gave her nation purpose, life and reality—she awakened the heart of France.

A most wonderful result of faith is well expressed in a hymn sung at every Benediction Service of the Liberal Catholic Church:

Faith, our outward sense befriending,
Makes our inward vision clear.

The unshakable trust in our Teachers and the truths they have given us clears our inward sight of the things that are unreal. Without that we are too complicated, and the whirling miasma of thoughts and feelings, fears and doubts, that seethes about us fogs our vision. Faith makes for simplicity—"the single eye".

Yet we must not mistake faith for unthinking belief and gullibility. It does not mean a blind worship of personalities, nor an unyielding belief in the written or spoken word, nor in a form or ceremony. True faith is utterly unpersonal and ever fresh, because it springs from an interior recognition of spiritual truths, and not from anything that will bolster up self-esteem or pride.

Perhaps the most dangerous thing in the world is false faith inspired by pride and obstinacy, and its complement, the blind worship of persons. But the true kind may easily be recognized. The truly faithful man ignores himself, his likes and dislikes. His inner vision points the way and he follows, willy nilly, through mistrust, injustice, jeers and incredulity as much as through adulation and popular acclaim. And however much he may venerate his leader or teacher, it is Truth he follows, not the presenter of the Truth. So must we be.

If we who are Theosophists are to be real powers that help, we must rouse in ourselves that burning faith in

Theosophy and the wisdom of Those who have given it to the world. We cannot be lukewarm or careless. But how may we awaken that dauntless faith? The only way is by *living* every bit of truth we recognize. If we believe that thought is power, let us live by it. Every thought and word will then be winged with benevolence, and sent forth with purpose. Do we know Karma to be a fact? Then all that comes will be accepted without bitterness and its lesson learnt to the fullest. Is Reincarnation a truth? Then are we preparing for our next life?

We should let our faith flame through our lives as the very essence of our being, that, seeing us, others may find faith and believe. This does not mean thrusting our opinions down other people's throats, it means simply living Theosophy. It was the utter and unshakable faith of H. P. B. and other great Theosophists that made the Theosophical Society a living reality. If today it is not the dynamo of spiritual force it once was, it must be because far too many of us have lost faith, are lip-servers, are not fired with the very essence of utter certainty in our Teachers and our mission. If we were, we would be such agents of the Good Plan that all the fear and mistrust, war and hatred, which ravage the world would be swept away, and a reign of justice, peace and brotherhood would become a reality.

PAMELA MITFORD-BARBERTON

Correction. In THE THEOSOPHIST for October 1950, page 41, line 3 from below, *for* of his son's, *read* of the. (Prince Siddhartha was not a son of King Bimbisāra.)

THE SELF-SACRIFICE OF GOD

By C. JINARĀJADĀSA

INTRODUCTORY

THE idea of sacrifice is very well known in Hinduism especially in the ancient days. All household life revolved around the idea that there had to be a daily offering to certain deities of the Hindu pantheon. Each house had a fire which was kept burning night and day, and each morning the head of the household performed a sacrifice of fuel and ghee (melted butter), invoking various Gods: Agni, Varuna, etc. In nearly all the prayers that are found in the *Rig Veda* there is a continual asking from the Gods of various boons, especially for many sons and much cattle. But here and there throughout the hymns one finds a golden thread of a deeply mystical idea. One beautiful hymn full of mysticism is to Savitri, the God whose revelation is the Sun.

"He hath filled the regions of the heaven and the earth, the God for his own strengthening doth create a hymn. Savitri hath stretched out his arms for the setting in motion, lulling and making active all that lives, with his rays.

"Never to be deceived, all the worlds illuminating, Savitri the God doth guard all laws; to all creatures of this world his arms hath he outstretched, firm-fixed in law, o'er his own mighty course he rules.

"Thrice the firmament with his rays hath Savitri enfolded, thrice the three worlds, and the three spheres of light

Three heavens and three worlds doth he set in motion. Himself he guards us with his three laws." (RV. IV. 5. 58. 8-5)

I. THE UNITY

Though a large number of Gods are mentioned and there is worship prescribed for each, yet it is a characteristic of the ancient cult that any one deity who is worshipped would be considered as including all the deities. It is a type of Theism which is so different from the Theism found elsewhere that Max Muller had to coin a special word, "Kathenotheism," that is, The One God including all the Gods. It is from this conception that we have two special verses:

"The sages call that One in many ways, they call It Agni, Yama, Matarisvā."

"That One breathed breathlessly by Itself, other than It there nothing since has been."

Presently this One is called Purusha, "The Man". This conception of the Divine as The Man appears only in the last and latest book of the *Rig Veda*. We have no measure of time for the days of ancient India, so that we do not know how long after the idea of Purusha there came the next development, where Purusha is conceived as offering a voluntary sacrifice of himself, in order that mankind should come into being. Thus we have:

"The embodied spirit has a thousand heads,
A thousand eyes, a thousand feet, around
On every side enveloping the earth,
Yet filling space no larger than a span.
He is himself this very universe,
He is whatever is, has been, and shall be.
He is the lord of immortality.

All creatures are one-fourth of him, three-fourths
 Are that which is immortal in the sky.
 From him, called Purusha, was born Virāj,
 And from Virāj was Purusha produced
 Whom gods and holy men made their oblation.
 With Purusha as victim they performed
 A sacrifice. When they divided him,
 How did they cut him up? what was his mouth?
 What were his arms? and what his thighs and feet?
 The Brāhman was his mouth, the kingly soldier
 Was made his arms, the husbandman his thighs,
 The servile Shūdra issued from his feet."¹

II

Again after a lapse of perhaps many centuries we have the next development where the thought of the self-sacrifice of Purusha receded into the background. The next great development of thought is in the *Upanishads*, where many sages try to solve the problem of the essential nature of the soul of man. The *Upanishads* do not reveal a teaching that is completely harmonious in detail, but as the many mouths of a great river flow into one sea, they all come to one final conclusion. This is that there exists in the universe an Eternal Principle called Brahman, a word for which there is no clear, definite translation. Often this Universal Principle or *substans* is called TAT, "That". It is a neutral principle, not having in it any characteristic of masculinity or femininity.

Having postulated TAT, the next great discovery is that this Universal Principle is in man, or rather, that man is himself that Unity. Thus we have the famous phrase of the *Upanishads*, THAT art thou, TAT tvam asi. From this

¹ Trans. by Monier Williams.

conception come all the attempts of the highest meditation by the soul to disburden himself of the conception of mortality except as regarding his body, and to know himself as the Eternal Self.

While the teaching of the *Upanishads* slowly developed in its impersonal nature, yet we find in one of the latest of the great *Upanishads* the slow appearance of the creed of Bhakti, Devotion. It is devotion to the God Rudra, and it is not a devotion to a God who is full of all love, but one, as in early Judaism, where the devotion is blended with the conception of the might of terror of God. Hence the prayers to Rudra, though full of devotion, as in the *Shvetāshvatara Upanishad*, are a blend of lofty devotion combined with prayers that Rudra may have mercy and forgiveness for sins committed by the worshipper.

III

While Hindu Theism goes on slowly developing with very complicated sacrificial ceremonies, in the course of time there arises once again, as in the Purusha Sūkta of the *Rig Veda*, the idea of the Self-sacrifice of God. Now, however, the God is not called The Man, but Prajāpati, the Lord of Creatures. This conception appears in the *Shatapatha Brāhmaṇa*, a great work explaining the liturgies in connection with sacrifices. It is in its last book that we have the teaching in its loftiest conception of the Self-sacrifice of God. The liturgy is so complex and intricate that the mere reading of the work in its translation in the *Sacred Books of the East* Series, as done by Professor Julius Eggeling, is almost past comprehension. But fortunately for us, Professor Eggeling was so impressed by this section of the work that he gives a very elaborate summary of the teaching.

Briefly summed up, this sacrifice is to commemorate the Self-sacrifice of God from whom issues the universe. But blended with this is the very lofty mystical conception that individual man has himself to commemorate in various ways the Great Sacrifice, for it is only by so uniting his sacrifice with that of Divinity that man gains immortality.

This sacrifice has to be done in a particular way, by erecting an altar, brick by brick, during the three hundred and sixty-five days of the year. All the details of the work to be done are given in the *Brāhmaṇa*. In this sacrifice Purusha, or The Person, is called Prajāpati, the Lord of Creatures.

C. JINARĀJADĀSA

(To be continued)

Now, the lake in the mountain heights of your being is one day a tossing waste of waters, as the gust of caprice or temper sweeps through your soul; the next a mirror as they subside and peace reigns in the "house of life". One day you win a step forward; the next you fall back two. Chelaship admits none of these transitions; its prime and constant qualification is a calm, even, contemplative state of mind (not the mediumistic passivity) fitted to receive psychic impressions from without, and to transmit one's own from within.

K. H.

REVIEWS

The Thirteen Principal Upanishads, by R. E. Hume; Oxford University Press, pp. 588, price Rs. 8-8-0.

This is a large work at a remarkably moderate price. The translator is a Professor of the History of Religions in Union Theological Seminary, New York. The work was first published in 1921, but the present edition is the first in India.

There is a long introduction, which is vitiated by the fact that the translator is a Christian professor of Theology and therefore inevitably he has a certain sense of superiority towards the Indian teachings. He is, however, a very competent and conscientious translator. Each Upanishad has many notes from him, trying to explain words and phrases. The work is so well done that any criticism is not intended to detract from it. Nevertheless, since the Upanishads are exceedingly poetical in phrasing and thought, often one misses the spirit of the original Sanskrit in the present translation.

In the translation of Mead and Chatterji there is far more of the real poetry quality, due to the fact that Mead tried to enter into the poetical spirit of the original. To

illustrate, Professor Hume gives this translation:

"I know this undecaying, primeval

Soul of all, present in everything through immanence,

Of whose exemption from birth they speak—

For the expounders of Brahma (brahma-vādin) speak of Him as eternal."

But Mead gives more of the real spirit of the original Sanskrit:

"Him know I, old, without decay, the Self of all, gone forth into all [worlds] with omnipresent power; about whose birth and death [fools only] speak; they who of Brahman tell, Him everlasting call."

Again, Hume gives:

"I know this mighty Person (Purusha)

Of the colour of the sun, beyond darkness.

Only by knowing Him does one pass over death.

There is no other path for going there."

Whereas Mead translates:

"I know this mighty Man, sun-like, beyond the darkness;

Him [and Him] only knowing one crosseth over death:

no other path [at all] is there to go."

And so it is right through all the thirteen Upanishads.

Nevertheless, Professor Hume's work is a splendid contribution. One valuable portion is the Bibliography at the end, where he mentions all the translations of the Upanishads which have appeared in any language. This is useful for scholars. This work should be on the shelves of every one who loves the Upanishads, particularly if he desires to "check up" other translations with the original.

C. J.

Where Theosophy and Science Meet: a Stimulus to Modern Thought, edited by Professor D. D. Kanga, Second Edition, Vol. I, Adyar Library Association, Adyar, price Rs. 9.

This is the first of the two volumes of the Second Edition of this well-known and useful work, which was originally published in 1988-89 in four volumes, and for which the Editor was awarded in 1989 the Subba Row Medal for the contribution it made to Theosophical thought. The first volume contains the two parts, Nature: From Macrocosm to Microcosm, and Man: From Atom to Man. Each article stands by itself, although also related to other articles, the writers of the monographs being

all noted members of the Theosophical Society. The task of enlarging, recasting, revising and bringing the matter up to date, though obviously a work of love so far as the Editor is concerned, must nevertheless have entailed much time and concentrated effort, especially when it is considered how much has happened in the world generally and in science particularly during the ten years that have passed since it was first issued. It should prove just as helpful today as it was then in showing that Theosophy is a dynamic philosophy which can awaken the masses to an understanding that man is primarily a divine being, an integrated whole, with its balanced view of life and its new technique for living, "since only whole men can save the world today".

K. A. B.

The Social Services, by H. and M. Wickwar, The Bodley Head, pp. 302, price 10s. 6d.

This history of the British social services might at first glance be thought dull, based as it is on reports and statistics, but it is full of human interest.

The first chapters trace the steps through which the Poor Law became the modern National Assistance Board, the secret of whose success is that "it has really aimed at adequacy".

Education is considered at some length, the high-lights being the introduction of free elementary education in 1918 and of free secondary education in 1944.

Rather an unusual definition of education is "the focussing of influences conducive to the development of a higher standard of thought or action". The Theosophist would agree with this and with the further statement that there is no reason why education should stop short at any definite age.

Subjects dealt with include public health, home and community, the birth-rate, crime and employment. One would like to see a similar study of what has been done in other countries. There are some references to Europe and the United States, but none to the East. What, for instance, is the economic effect on the social services of the joint family system of India?

This book is essentially a reference book and is well documented. It should be studied by all who wish to know what has been done in England and what remains to be done.

Much progress has been made towards the *Social Service State* but the authors conclude that Social Service is not enough. For stability the state must become part of a world community. E. W. P.

The Scheme of Things, by Robert N. Kotzé, Andrew Dakers Ltd., pp. 159, price 10s. 6d.

A confession of faith, which the book practically and avowedly is, lends itself to all kinds of criticism. But as the author says, in his last chapter, the book is not intended for the intellectual consumption of crass materialists but for the religionists all the world over, especially Christians of the orthodox kind. His own conversion from a materialistic agnostic to a spiritual gnostic helped him to reason out the scheme of things, a structure in which to fit in the facts of modern science. His appeal is direct to the student that the argument of the book should receive due consideration.

The problems the book covers range over a wide field—from the highest spiritual concept of the Absolute to the very mundane earth. The strongly entrenched position of the materialist thinker on spiritual topics is cleverly undermined, and the dogmatic assertions of the religionists, specially of the followers of Christianity, are boldly questioned in such serious topics as God, the Cosmos, Creation, the human Soul and its destiny. Refreshingly new answers are sought to be given to these age-old searchings in the light of modern scientific knowledge illumined by the wisdom of the East,

The master-key that is used to unlock and explain the secrets of the cosmic structure is Evolution. The author is one more thinker who confirms the age-old conception that creation is the ever-growing. The Absolute, ever eluding the mind of man, with the immensity of space as its field of operation and timeless activity, stands behind and apart from man and his solar system. The spectre of complete extinction and total annihilation of our solar system is made to vanish, and in its place the author sees the fruitage of one system to be a company of human beings made perfect which, as God, takes charge of another system just starting on its career of development. In this philosophy, Creator has no place, creation is not merely a fiat gone forth as a mandate. Likewise the birth of a human soul is not a special act of creation but an emergence from the group souls of animals as a result of the law of evolution. The destiny of man on earth is not the fading away of human personality after death, nor is it some kind of absorption or union with God, nor a happy summerland where the soul lives for all time, but a glorious fulfilment and flowering of the individual through many incarnations into a Perfect Being who takes a full share with others of his own kind in carrying on the

evolution of a fresh solar system. The author has boldly tackled the problem of evil on earth and the question very often asked, Why be moral? A non-religious argument couched in persuasive words, cogent and logical for the betterment of human life, ends aptly in T. H. Huxley's ideal of a perfectly educated individual:

"That man I think has had a liberal education who has been so trained in his youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a logic engine with all its parts of equal strength and in smooth working order, ready like a steam engine, to be turned to any kind of work and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; and who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; and who has learnt to love all beauty whether of nature or of art, to hate all vileness and to respect others as himself."

This is a thought-provoking book, dealing with vital problems of living.

C. S. T.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

NOVEMBER 1950

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

October 1st, Dr. Besant's birthday, was celebrated by a large meeting in Headquarters Hall with the President, Mr. C. Jinarajadasa, in the chair. After the usual Prayers of the Religions and a song composed in Sanskrit by the Director of the Adyar Library, Dr. G. Srinivasa Murti, speeches were delivered by Srimati Rukmini Devi, Mr. N. Sri Ram and the President. At the close of the meeting another song in Tamil by Kalakshetra students was sung, and members placed offerings of flowers before the bust of Dr. Besant in the room she used to occupy, which is now a Shrine.

Later, a gift of food was distributed to the children of the Olcott Harijan Free School in remembrance of Dr. Besant.

The School of the Wisdom

The second session, 1950-51, of the School of the Wisdom was

officially inaugurated on the afternoon of October 1st, when the President, Mr. C. Jinarajadasa, addressed the students. Both his addresses—of 1949 and 1950—are ready as a pamphlet. Though several students were not able to be present for the opening owing to late arrival from overseas, by the end of October the number attending the sessions was 22. Several others are still expected to arrive.

As last year the School meets in the spacious Olcott Gardens Bungalow on the ocean front. Mr. N. Sri Ram leads the morning sessions and Mr. C. R. Groves continues as Director of Studies. The President addresses the School every Friday morning. Once a week there is an afternoon lecture open to all residents of Adyar.

Indonesia

The National Convention was opened on September 2nd by the

Acting General Secretary, Mr. J. A. H. van Leeuwen, about 100 members from various parts of the Section being present. There were a few Dutch members, a number of Chinese and a majority of Indonesians. At the business meeting Bro. Soemardjo was elected as the new National President. In the evening Mr. van Leeuwen gave a public lecture in Dutch and Indonesian, the hall being packed. It was a very fine and successful Convention inaugurating a new era for the Society in Indonesia. This was the first Convention held there since the war.

The importance of the Convention lay in the handing over the guidance of this Section from European hands into Indonesian hands, this being a reflection of the changed conditions in the country, which has now achieved its political freedom and sovereignty.

The name of this Section, which was previously that of the Netherlands Indies, has now been changed to *Perhimpunan Theosofi Tjatang Indonesia*.

In his annual report Mr. van Leeuwen states that the year ending 30th September closed with nine Lodges and two Centres as against seven Lodges and one Centre in the previous year. The membership stands at 290, an increase of 84. The withdrawal of

European members from the work, owing to the changed conditions in this country, has created many difficulties in some Lodges. Other Lodges, strengthened by the re-admission of old Indonesian members, are flourishing, especially in Semarang.

In Djakarta and Bandung a course of twelve public lectures on the philosophy of the *Bhagavad Gita* has been conducted by Bro. A. J. H. van Leeuwen, drawing many interested people. The stencilled monthly *Theosophie*, issued by the Lodge in Djakarta, is continuing to be successful.

United States of America

Mr. James S. Perkins, General Secretary of the Section, in his report for the year ending 30th September 1950, states that the highpoint of the year's activities, the 64th Annual Convention and Summer Sessions, were all held at the National Headquarters at Olcott, Wheaton. The sessions opened with a Workers' Conference of 129 registered guests, and this was followed by a Convention from July 8 to 12 with 222 delegates. After this there was a Summer School with 176 in attendance. Honoured guests from Adyar were the Vice-President, Mr. Sidney A. Cook, and Mrs. Jocelyn Cook. The theme chosen for the

Convention was *Brotherhood, Below as Above*, and that for the Summer School *From the Science, the Art of Brotherhood*.

During the year 4 new Lodges have been formed and 2 inactive Lodges revived. There are now 148 Lodges in the Section and 4,055 members. The special activity of the Spotlight campaign has continued and during the four years since its inception 22 Lodges have been formed. During the past year it has been responsible for 90 new members, 3 new Lodges and one study group.

In the field work two new lecturers were introduced, the National Secretary, Miss Ann Kerr, and Mr. Seymour Ballard. In addition the National President, Mr. James S. Perkins, and Mrs. Perkins visited some of the Federations, as also the National Vice-President, Mr. E. Norman Pearson. Mr. Sidney A. Cook and Mrs. Cook have made an extensive tour from June to October. In June they were received by the Middle-Atlantic Federation in Philadelphia, following which they attended the Ohio Federation Convention in Cincinnati, and visited the Detroit Lodge before Convention. After the sessions they visited various parts of the Section, flying north to Canada and through the central part of the country as far south as San Antonio, Texas. Early in

September they commenced a tour of the West and visited various Lodges and Federations ending their trip in Seattle from which place they were due to sail for India on October 20th.

During the year the Theosophical Press distributed 38,000 pamphlets. The leaflet *Discovery* continues to be in demand by Lodges and during the year about 100,000 copies were printed and sent to 69 Lodges. The Department of Information was the means of attracting 59 new members to the Society, a new record. The Department contacted 1,868 enquirers, distributed 21,140 leaflets, and handled study courses. An outstanding achievement has been the Veterans' Administration Project, books and pamphlets being placed in 69 Veterans' Administration Hospitals and Centre Libraries throughout the country. The To Those Who Mourn Club continues its good work and distributed 15,400 pamphlets during the year.

The Theosophical Book Association for the Blind Inc. added 86 new readers for the Braille magazine on Theosophy and 18 new Libraries were added to the mailing list; 35 new volumes are being added to the collection of Theosophical books now available to the blind. The Theosophical Book Gift Institute contacted 509 libraries and placed 2,622

books. Books were also shipped to the American Merchant Marine Library Association at fifteen ports in the country.

The Mothers' Research Group has had a further increase of activity both in its research projects and the circulation of its magazine *The Mothers' Occult Digest*. Various activities of the Theosophical Order of Service have continued in the departments of Social Service, Animal Welfare, Arts and Crafts, Healing, Peace and Watcher, and International Correspondence.

This Section was able to send a member to Adyar for the 1950-51 session of the School of the Wisdom and the National Secretary, Miss Ann Kerr, was chosen for this honour. Because she will be absent from the Section for a long period she has resigned her office and Miss Caroline Tess has been appointed in her place. A fund has also been organized to send the National President to Adyar to attend the 75th International Convention.

In order to commemorate the 75th Anniversary year with some special activity, the Brotherhood Stamp Project was launched at Convention. This has been designed to illustrate symbolically the major themes of Theosophy. To be used in conjunction with the stamp a pamphlet has been written setting forth in simple terms the

philosophy of Universal Brotherhood as Theosophy conceives it. The stamps have been printed in sheets of 50 at a small cost and already 100,000 have been distributed.

Summer Schools and International Gatherings in Europe

The British Isles and Ireland Regional Summer School was held at Bangor in Wales for a fortnight in August. More than 200 members from various parts were present, about 156 being resident each week. Although this was a large attendance for a school, there was a remarkable unity the whole time. The chief speakers were Mr. Edward and Mrs. Adelaide Gardner, Mr. Sidney and Mrs. Josephine Ransom and Herr Axel von Fielitz-Coniar of Germany. In addition the General Secretaries of England, Scotland, Ireland and Wales and the Presidential Agent for Northern Ireland took part. A broadcast was arranged on the Welsh Home Service when Mr. W. Aspdon gave a talk. Quite a number of young persons contributed to the lectures as well as being useful in providing music. Every one present in some way contributed to the success of the School and it helped to draw the Sections of the British Isles and Ireland together.

The Northern Sections of the European Federation held a joint Summer School at Gammel Praestegaard in Denmark under the leadership of Mr. and Mrs. Ransom. About 100 members attended including the General Secretaries of Finland, Denmark, Sweden and England and members from Germany and Holland. The general theme of the School was *Their World and Ours* and many fine lectures were given by various speakers. A report received states: "The warm friendliness and the natural gaiety of Scandinavian members, the deep spiritual unity of the group, and the real beauty and peace of Gammel Praestegaard gave the School an unforgettable joy and inspiration." Thanks were accorded especially to those Swedish members whose generosity had made the visit of German members possible, and to Mr. Jorgen Winde who was host for all the guests. The work of the Northern Sections was strengthened and re-vitalized by this memorable Summer School.

Many countries were represented at the gathering of Theosophists and Young Theosophists at the meetings arranged at Huizen to celebrate the Silver Jubilee of the Centre. A cable of greetings was sent to the President from the 100 members gathered there. A special message was also sent from the Eu-

ropean Conference of Young Theosophists held at Huizen in August.

The Council of the Theosophical Society in Europe held its meetings in Arnhem in August. Besides the official delegates, a few key-workers were invited, together with a number of representatives of the European Young Theosophists and students from the Dutch Universities, who took an active part in the open meetings and discussions. A happy spirit pervaded the gathering and some fruitful discussions were held on the work of the Society. Mr. J. E. van Dissel was re-elected as the General Secretary.

Canada

The position in this Section remains much the same as last year, the membership standing at 372. The Section welcomed the Vice-President, Mr. Sidney A. Cook, who with Mrs. Cook visited Montreal and Toronto and later Vancouver and Calgary. Their visits were much appreciated. Mr. G. I. Kinman, a member of the Executive, has made a tour of the central and western Lodges, which has been most helpful.

The Section magazine, *The Canadian Theosophist*, the General Secretary reports, is in a flourishing condition, and the Editor is preparing a special issue to celebrate the 75th Anniversary of the Society. In Hamilton the

Lodge has become quite an active centre while in Toronto there is maintained a full and ambitious programme. The General Secretary, Lt.-Col. E. L. Thomson, states that he feels that Theosophy in Canada has a very fertile field and the prospect of a great future.

Norway

The General Secretary, Herr Ernst Nielsen, reports that the year just closed has been one of great activity. There have been visits from a number of overseas visitors who have lectured and helped the work forward. The most important item has been the effort in Oslo to obtain a building, with a lecture hall for public audiences and a room for members' meetings as well as other activities, including a vegetarian restaurant. It is hoped that this building will be opened in time for the Jubilee meeting to be held on November 17th. The membership now stands at 140.

There have been six issues as usual of the Section magazine *Norsk Teosofisk Tidsskrift*.

The Annual Convention was held in September when a cable of greetings was sent to the President at Adyar.

West Africa

News has been received of the formation of a group in Bekwai,

Ashanti, Gold Coast, where several new members have joined the Society. Bekwai is a small town on the railway about 24 miles from Kumasi.

One of the new members writes: "All goes well here. Our Diplomas of F.T.S. were presented to us a week ago by one of the old members, a sometime President of Kumasi Lodge. We had a lively discussion on varied subjects at the meeting on that day and all seem to embrace the teachings of Theosophy very well." A member has subscribed to *THE THEOSOPHIST*; an excellent way of keeping in touch with the work in the world.

Mexico

The principal activity of the Section during the past year has been the printing of material for propaganda. This includes 15,000 leaflets edited by the General Secretary, 30,000 copies of *Dharma*, 4,000 copies of *Teosofia Practica* (Practical Theosophy) and 1,000 copies of *Por que no es Vd. Teosofo?* (Why are you not a Theosophist?) It is with satisfaction that it is announced that the headquarters of this Section has been fully paid for and a new Association has been formed in order that the old building may be demolished and a new and beautiful headquarters for the Society in Mexico may be built.

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	Sit. Rohit Mehta	Theosophical Society, Banaras City	<i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	<i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>La Vie Theosophique</i> ; <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana-Mondovì Breo, Prov. Cuneo	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Reichensteig 40, (24a) Hamburg 39	...
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosofica Cubana</i> ; <i>Teosofa</i> .
1907	Hungary	Miss Signe Rosvall	Vronkati 7 C, Helsinki	<i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lizicka	Praha VIII—Za strelnici 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	<i>Ea Oriente Lux</i> .
1911	Belgium	Monsieur Urbain Monami	31 Rue Pierre Timmermans, Jette, Bruxelles	<i>L'Action Theosophique</i> .
1912	Indonesia	Mr. Soemardjo	c/o Mr. J. A. H. van Leeuwen, Djalan Banda No. 26, Bandoeng, Java	...
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	<i>Ady</i>
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11, I. Oslo	<i>Nor</i>
1918	Egypt	...	...	<i>Tida</i>

* Presidential Agency.

1918	Denmark	...	Herr J. H. Møller	...	Strandvejen 130a, Aarhus
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin, Eire
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires
1920	Chile	...	Sra. Teresa de Riso	...	Casilla 604, Valparaiso
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo
1920	Bulgaria	...	...	...	...
1921	Iceland	...	Gretar Fells	...	Ingólfsstr. 22, Reykjavík
1921	Spain	...	...	...	...
1921	Portugal	...	Dr. Delio Nobre Santos	...	Rua Passos Manuel, No. 20, Lisboa
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff
1923	Poland	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1393, Montevideo
1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	Apartado No. 3, San Juan
1925	Rumania	...	...	...	...
1925	Yugoslavia	...	...	...	...
1926	Ceylon*	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo
1928	Greece	...	Monsieur Kimon Prinaris	...	3D September Str., No. 56B III Floor, Athens
1929	Central America	...	Señora Amalia de Sotela	...	P. O. Box 797, San José, Costa Rica
1929	Paraguay	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá
1947	British E. Africa	...	Mr. Dwarakadas Morarji Shah	...	P. O. Box 142, Zanzibar
1948	Pakistan*	...	Jamshed Nusserwanji, Esq.	...	P. O. Box 271, Karachi
1948	Malaya and Siam*	...	Mrs. Hilda B. Moorhead	...	Theosophical Society, Adyar, Madras
1949	Northern Ireland*	...	Dr. Hugh Shearman	...	18 Brookhill Ave., Belfast
1950	Ecuador*	...	Señor F. Iborra Muñoz	...	c/o Grace y Cia., (Ecuador) S. A. Commercial, P. O. Box 186, Guayaquil

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voorterweg 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 Malesiou Str. 65, Athens.

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

Indo-China: *Leadbeater Lodge*: President, M. Pham-Ngoc-Da, 85 rue Colonel Grimaud, Saigon.



THE THEOSOPHIST ON THE WATCH-TOWER

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

It is customary for heads of States on certain official occasions to bring in the name of God. But one gets the impression that it is somewhat formal and merely the carrying out of an ancient custom. One of the most striking of these customs was what was regularly observed by each Emperor of China who, since he considered he was responsible to God for the welfare of his people, went on a certain night each year to pray at the Temple of Heaven. The thought of Divinity is described by the one word "Heaven," and there is no idea of any personal individuality where the Divine is concerned. The ceremony took place about the winter solstice, and at that time the weather in Peking is nearing zero. The Temple consists of three rings of circular platforms, all open to the air. The Emperor went at night and remained kneeling for several hours, praying.

One is reminded of something of the traditional link between God and the nation in a speech made by Queen Juliana of the Netherlands at the State banquet at Buckingham Palace during her recent visit to the Royal Family. The speech proposing the health of the Queen by the

King of England refers to her mother, the Queen of Holland, who took refuge in England for some time during the war, as did also Queen Juliana herself. But what is noteworthy are the following words of Queen Juliana:

"The greatness of peoples are the facets of God's creation in the history of mankind. The strength that is given to you in these times of an inscrutable destiny of peoples will certainly signify that you are imbued with the meaning of these times, and also that this destiny cannot be understood by human goodwill, but instead by yielding to the direction of God. A people which has such a royal couple for an example will certainly be worthy of it, because the sacred goodwill between the Crown and the will of the people can only exist and be maintained this way."

I have already mentioned that the young Queen of Holland appears to have a strong sense of dedication to the task to which she has been called, and she has not been at all shy in referring to the highest of religious topics in her address. The Dutch nation has a strong blend of much hard-headedness and practical ability, with also, when they feel any religious emotion deeply, no inhibition in showing it publicly. It is well known that the topic of God in England is more or less barred in "polite" conversation.

The troublesome element in the belief of God and His relation to a particular people is that that people considers God is their patron and should support *them*, against all their enemies. This is characteristic of every nation which believes in God. But the attitude of the English in their belief to God has been well put by Gilbert K. Chesterton who "has just said very truly and forcibly that the one thing you must not assume in England is that God is something real, 'like a tiger'. If we keep a god at all, we keep him as we keep a watch-dog; he may bite everybody else—indeed that is what he is for—but he must not bite us."

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Anyone who reads Dr. Besant's *Autobiography* will recall that before she entered the Theosophical Society, and after her days of Freethought and Radicalism, she was a convinced Socialist. She was one of the small group known as "Fabians," and with her usual enthusiasm she did much propaganda for Socialism. The following is what she wrote in her *Autobiography* about George Bernard Shaw:

"At this time also I met George Bernard Shaw, one of the most brilliant of Socialist writers and most provoking of men; a man with a perfect genius for 'aggravating' the enthusiastically earnest, and with a passion for representing himself as a scoundrel. On my first experience of him on the platform at South Place Institute he described himself as a 'loafer,' and I gave an angry snarl at him in the *Reformer*, for a loafer was my detestation, and behold! I found that he was very poor, because he was a writer with principles and preferred starving his body to starving his conscience; that he gave time and earnest work to the spreading of Socialism, spending night after night in workmen's clubs; and that 'a loafer' was only an amiable way of describing himself because he did not carry a hod. Of course, I had to apologise for my sharp criticism as doing him a serious injustice, but privately felt somewhat injured at having been entrapped into such a blunder."

She was publishing a small weekly at this time, called *Our Corner*, and she printed in it two of Shaw's little known novels: *The Irrational Knot* and *Love among the Artists*. When they were published in book form, in the preface of one of them Shaw says that Mrs. Besant published them and, of course, paid for them, not because she liked them but because it was a dodge on her part to help impecunious authors.

Later the Fabians organized the Charing Cross Parliament, in which there were two parties, where they debated with much vigour the "burning questions of the day".

The Socialist party defeated a Labour Government and took the reins of office. Shaw was the President of the Government Local Board, and Mrs. Besant Home Secretary, and both introduced various drastic measures of reform.

We have at Adyar three of Shaw's works, presented with autographs to Dr. Besant: *Widowers' Houses*, "To Annie Besant from G. Bernard Shaw, May 1893"; *The Intelligent Woman's Guide to Socialism and Capitalism*, autographed "To Annie Besant from Bernard Shaw, 23rd June 1928"; and *St. Joan*, "To Annie Besant from Bernard Shaw with his love, 20th June 1924".

Shaw has mentioned that he was surprised that nobody had recognized Mrs. Besant in the character Raïna in his play "The Chocolate Soldier". Raïna, though a servant maid, is intensely proud; perhaps it is to this pride Shaw refers, for in her *Autobiography* Dr. Besant mentions herself as having "sensitive pride," and later as "proud as Lucifer" in the troublous beginnings of her married life.

* * * *

In the last issue of this magazine I referred incidentally to the fact that India had not made any contribution to the U. N. O. forces in Korea. A few days after, on November 8th, the following announcement was made from Delhi:

"India's contribution of a Field Ambulance Unit to the United Nations forces in Korea, sailed from Calcutta in a U.N.O. ship early this morning, the Defence Ministry announced. The unit, 60 Field Ambulance of the Army Medical Corps, is commanded by Lieut-Col. A. G. Rangaraj and consists of 17 officers, 9 N.C.O.s and 300 other ranks.

"It carries with it its own equipment and will operate in Korea under the orders of the U.N.O. Commander."

* * * *

In this issue appears an article of mine, gathering all the data that I could concerning Tibet. But after the article was set up, a new turn of events has been announced by the papers, in the fact that the young Dalai Lama has assumed ruling powers. He was enthroned in 1940 as a boy of five. His minority has therefore ceased, and while he still has an Advisory Council, there are no more regents. This makes for a complete change of attitude among the Tibetans, who look upon the Dalai Lama as almost a manifestation of the Divine. Any attempt made by the Chinese invaders to curtail the exercise by him of his powers will immediately cause great resentment among the Tibetans. The Delhi correspondent of the London *Times* reports that the young Dalai Lama "already knows more of the Tibetan literature and scriptures than most of his instructors. He also knows a certain amount of English, enough to be able to listen to B.B.C. broadcasts and read simple magazines."

* * * *

There is a graphic phrase, "Between the devil and the deep sea". It would seem at the moment that Theosophy is in some such position, but not in the slightest danger, since, as says the ancient maxim in the *Upanishads*, "Truth prevails, not un-Truth".

In February of this year Miss Sender, the representative of the American Federation of Labour, presented at a meeting of the United Nations Economic and Social Council at Geneva photostatic documents of the Bolshevik Government, mentioning who were to be arrested by the Soviet Security Police and sent to forced labour camps in the interior. These persons are mentioned in the list of "prominent members of anti-Communist parties," and among these are included "mystics, such as Freemasons and Theosophists".

It is an old story that the Roman Catholic Church has always denounced Theosophy. During my two tours in 1928-29 and in 1938-39 of South and Central America, Mexico, Cuba and Puerto Rico, in every place the Catholic priests warned their congregations not to attend my lectures. In 1929 in Lima, Peru, after I had delivered four public lectures, the Archbishop of Lima published in all the newspapers which appeared the morning of my fifth and last lecture a denunciation of my lectures, threatening to excommunicate all who might attend. Naturally, this pronouncement gave me publicity which I could not otherwise have obtained, even for hundreds of dollars. That night the theatre was packed, and at the conclusion of my lecture I was taken in procession by the public. But when ten years later I applied for a visa to visit Peru, it was refused.

At Asuncion, Paraguay, in 1938, half an hour after the conclusion of my lecture "The Nature of the Christ," which was broadcast, the Catholic broadcast came out with an address which had been carefully prepared from collected statements of Dr. Besant, which seemed violently to contradict what I had said.

The latest expression of this hostility is a campaign by the Catholics against the Theosophists in Vienna, which lasted one whole week. There is no point in quoting from a pamphlet of 85 pages issued by the Jesuit priest, George Bichlmair, S. J. He terms Theosophy "Neo-Gnosticism," which on the whole is a correct description, though the reverend father means to damn Theosophy by the label.

All this is a testimony to the fact that the Roman Catholic Church has realized that in Theosophy there is a most logical and idealistic presentation which arrests the attention of serious thinkers. In some ways, the more attacks made the fuller will be the realization, even by the most bigoted Catholic, that there is something called Theosophy.

Constantly writers, especially novelists, in trying to describe temperament and mental make-up of a character,

Heredity will state that he inherited it from his father or grandfather. It is certainly the case that the laws of heredity, as mapped out through Mendelian investigations, show that heredity has a bearing where all organisms are concerned. It is known that the shape of the nose, and certain other physical features, such as whether an individual has an extra thumb on his hands or an extra toe on his feet, follow certain lines of heredity, as marked out by Mendelism. It has been well established that night-blindness is one of these hereditary attributes.

The most curious is haemophilia, or "bleeding," in which the blood after a wound does not coagulate, as happens in the case of normal people. This disease is transmitted through the female to her children but affects only the males and even to male grandchildren. But it is the females only who transmit the disease. The most outstanding cases of "bleeders" were the only son of the last Czar, and the eldest son and heir of Alfonso, the last King of Spain. Both these derived their congenital defect through the heredity from a member of the royal family of England.

But there is nothing to substantiate the idea that any mental or moral attribute is ever transmitted by heredity. It is true that environment has a strong influence, so that if a child is born with an aptitude for music, it can be fostered quickly if the family is a musical one. But all attributes, mental and moral, whether for good or for bad, are now known as being something individual to the person and not a matter of descent from any ancestor. This matter was explained at the last meeting of the British Association, where in one address the lecturer instanced the case of a girl whose parents were incapable, but the girl manifested executive ability and directed the family.

Referring to the present Editor, who has learned several languages and appears to have an aptitude for learning languages, it may be mentioned that none of his parents, grandparents or any ancestor of whom there is any record ever knew more than one language. Of course, when one grasps the idea of Reincarnation, one realizes at once that a child is only the continuation of an individual who ended an incarnation some centuries previously. Certainly the individual in his reincarnation may not show at once all the mental or moral gifts which he had when he finished his last incarnation. Indeed it may be that if there is not the right hereditary descent purely on the physical side, certain attributes may be almost completely hindered from manifestation. For instance, if a mathematician were to be born in a family where there were in the germ cells of the parents no "gene" that favours a mathematical brain, the gift for mathematics will have to lie abeyant for that life, except that the individual will feel a strong leaning towards mathematics, but will feel frustrated when trying to learn mathematics. This is the case of the writer.

In the few instances of reincarnations examined by clairvoyance it appears that the Ego on the higher mental plane, who may be described as many-dimensional, does not necessarily intend in each successive incarnation to develop the attributes which he had begun in an incarnation that is completed. He may determine to suspend a particular attribute in favour of developing another which he considers necessary for his work in that incarnation or in a far-off future.

In the case of musical prodigies, where the soul of the child is a great musician, as was the case of Beethoven, Mozart and Bach, the musical environment of the family fosters a rapid development of the innate musical gifts brought over from previous incarnations.

C. JINARAJADASA

LETTERS OF H.P.B.

(Concluded from p. 90)

February 21, 1880

I RECEIVED your letter Nadezhda Andreewna, it always brings me joy; this time I was also embittered and somewhat angry. My house is full of disorder, that's why I am writing in a hurry. Miss Hume, the daughter of the Lt. Governor of Punjab, is my guest since 3 days. I am bored with her to the utmost possibility. She is leaving today for London. She came especially to be initiated into the signs and the secret word, as she joined the Theos. Society 10 months ago. Yesterday night there was a very *impressive* ceremony, with all the staff of officials, presidents, secretaries, librarians and fellow-members. Only there were no neophytes. Miss Hume, Honourable Scott Ross, engineer, a Parsi, worshipper of the fire, Dewan (Prime Minister) of the Maharajah of Holkar (idol worshipper) and a poor Hindu merchant from Bombay. Don't lose patience. This description has its purpose.

You see 5 different diametrically opposed personalities. Different socially, religiously, nationally and in their social status.

After the *initiation* Miss Hume, a proud lady who lived for 10 years in India, and according to her own statement has never touched the hand of any *native*, was the first to shake hands with the poor Hindu merchant, touching his cup and calling him *brother*. The idol worshipper,

a real fanatic only three months ago, who regarded the very touch of a foreigner as polluting, calls brothers a Parsi fire worshipper and a merchant who lost the privileges of his caste because of his reformatory tendencies, *takes tea with them*, which is a great sin in the eyes of brahmins. Miss Hume, Christian follower of Swedenborg and Scott Ross also a Christian. Not long ago we had an initiation of a Mahomedan prince.

I am writing by the same mail to London to the President of the London Society (D. G. Wyld) about Elis. Aleks. To Moscow about his address or speech to the Theosophists on the first January 1880; before 2,000 Theosophists he delivered his Inaugural address. If a most fanatical Christian can find in his address one word against Christ or Christianity—let my head be cut off. And praising Christ *not as an incarnation* of God but an embodiment of all godlike qualities. Dr. Wyld is a unitarian and does not believe in the Trinity, but he presents to his Theosophists Christ as the greatest and most divine example.

All this proves the following:

1. The Theos. Soc. is *not* anti-christian.
2. Its members belong to all possible denominations and nationalities; *all* cannot be christians, but from christian members it is *not* demanded to leave their faith in Christ even as God.
3. The chief object of the Society—the *universal brotherhood* and justice done to every religion, every faith, whatever it may be, if it is sincere—and a fight to the last breath with all HYPOCRISY. It is in the struggle with the same that Christ died and his teaching was chiefly directed against it.

4. If we, it means the Society, in which not the Christian but the "heathen" element is predominant, see its goal in loving wholeheartedly "like ourselves," all, not only our friends—for this is practised "even among the heathens" . . . but even our enemies—Elis. Aleks. in hating Theosophists is behaving not according to Christ's teachings but on the contrary against the spirit of Christ.

Then in *Isis* there is *no one word against Christ*, nothing save the greatest respect, reverence and worship. I have copied some sentences, and one of them in the 2nd Volume, page 575, lines 13-20, says the following: "Why, then, could not the Christians too show their reverence to Jesus of Nazareth as to a personality a thousand times higher, nobler, morally more lofty and great than Mahomet, Krishna, Buddha, etc., etc., by following his example and his teaching rather than worshipping him as God in a blind and fruitless faith, which makes of him an idol, just like some buddhists who limit their buddhism to the turning of the wheel of the law?"

This phrase embraces all the essence of what I am saying about Jesus in *Isis*. In the same spirit is all that concerns him. Is this "ridiculing" or "attacking"?

That is one; now the second. One year and a half ago you wrote to me asking me to stop all religious polemics in our correspondence. I have stopped it. I understood that you were right and I was wrong, just as you would be wrong in praising Christianity before a pious sincere buddhist or mahomedan, belittling his own faith. I have not mentioned any more, even with one word, in our correspondence the differences of our convictions. You are sincere in your warm belief. I believe as sincerely and eagerly. You believe in one thing and I in another. Five

years ago I would have answered your letter assuring you that I believe in the same things as you do, and I would have lied and pretended; it would be *hypocrisy*.

I am not opposing Christ or Jesus (nor any of our brethren). I am not against the *true* Christianity, but against the western *false* Christianity, called by one member of the higher Section of the Theos. Society: "Anti-Christian," in the *Blackwood Magazine* (an old and most orthodox journal in London) in which he writes under the pen-name, "A Turkish Effendi".¹ In this² he also calls the teachings of Christ *the greatest, purest and most noble*, and the *false-Christianity* of the West (Catholicism and Protestantism included) he attacks violently just like I myself in *Isis* did.

And if I do not believe in Christ as the *only* one and identical with God, this, Nadezhda Andr., is not my *fault*. This could be called *my* fault as much as the fact of my suddenly becoming deaf or blind or according to me—acquiring clear vision.

Some time ago I may have believed in Jesus, but I didn't believe in God, and now, when I ceased to believe in Christ I begin to *believe* in God, it is in no way worse I think. If I believe a little more than before in the supreme perfection of his teaching and his own holiness and I am trying to follow him to the best of my poor ability in the name of the Invisible Great God, whom he called the Father of us all, and I only *cannot* believe in his divinity and oneness with God, I do not risk anything when I shall leave for ever this world's ignorant judgment to stand before the great judgment of the law of readjustment

¹ "Effendi," it is an ADEPT—a Yogi like St. Germain was and Cagliostro; we are publishing his articles in THE THEOSOPHIST.

² This article has appeared quite recently and was a great sensation in the literary world.

which is under the rule of *Him* who was never known even by the greatest of devotees and will never be known on this earth. If Christ is really God, he sees that I do not regard myself in the least as sinless—thus he will not punish me but rather will approve my sincerity and integrity, for the all-seeing Eye must see that my only fault is in the fact that I am unable to be *hypocritical*. And if Jesus is not God, as he himself taught us—when he said, "Why do you call me good, only God is good and great" (forgive me if I do not remember the exact words), showing in these words that he never regarded himself as God—then too nothing wrong is committed by me.

I desire with all my soul not to part with you and my dearest ones in religious matters, but what to do if such a difficulty arises. It is *beyond my will* and control. Our late grandmother hated apples, even their smell made her faint. Yet she did not hate those who liked apples, just as you do not condemn her for this idiosyncrasy. This comparison may be inadequate. I do not find for the moment a better one. I cannot compel myself to believe in the *divinity* of Jesus, as you all believe in it, just as I could not induce myself to believe in the divinity of Krishna (in which Hindus are believing as earnestly and sincerely as the Christians in Christ). They are not more stupid nor more hypocritical than Christians, they believe because it is their nature to believe and when the belief in Krishna will be extinguished they will cease to believe in anything. Only, remember my words, out of those very few who join Christianity after having lost their faith in Krishna, no one believes in Christ, they are only pharisees, hypocrites. I think I have said all, and what I forget you will understand yourself.

I hope that you will show this letter to uncle and explain the situation and you will not accuse me any more

of *abusing Christ*, which I have never done, nor am I doing. But against the vile, the bloodthirsty liars and hypocrites, protestants as well as catholics, I will fight to my last breath. The most noble, the most ideal human type of Jesus they have changed into a bloodthirsty, vehement, half-reasonable Jehovah who is not worthy to stand even so besides the repelling Brahma.

"I believe in *One God*, in the Soul immortal and the immutable Law of readjustment. Amen."

Do send me my Russian Gospel with grandmother's portrait, which I forgot with you.

Greetings and "I bow very low". Have you received the packet?

Kiss all if you allow,

HELEN.

An eminent predecessor in this chair [Tyndall] declared that "by an intellectual necessity he crossed the boundary of experimental evidence, and discerned in that matter, which we in ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life". I should prefer to reverse the apophthegm, and say that in life I see the promise and potency of all forms of matter.

Sir William Crookes to the British Association, Bristol, 1898

TIBET IN CRISIS

By C. JINARĀJADĀSA

WRITING concerning Tibet today I shall be blending historical material gathered from books, and material of quite another kind, concerning which I can only say, as do the words prefacing all the sermons of the Lord Buddha, *Evam me sutam*, "Thus I have heard".

In the *Letters* from the Adepts who gave certain teachings from 1880 to 1884 to Mr. A. P. Sinnett, Mr. A. O. Hume and others, two of the Adept Teachers, Mahātma Morya and Mahātma Koot Hoomi, were then living in Tibet. A third Adept called the Mahā Chohan is also mentioned as living there. In *The Mahatma Letters to A. P. Sinnett* there are three references to Tibet. Writing in October 1880, Mahātma Koot Hoomi said:

"A crisis, in a certain sense, is upon us now, and must be met. I might say two crises—one, the Society's, the other for Tibet. For, I may tell you in confidence, that Russia is gradually massing her forces for a future invasion of that country under the pretext of a Chinese War. If she does not succeed it will be due to us; and herein, at least we will deserve your gratitude." (*Letter 4*)

The second reference, written the following November, is as follows:

"There is a distinct group or section in our fraternity who attend to our casual and very rare accessions of another race and blood, and who brought across the threshold Captain Remington and two other Englishmen during this century."

(*Letter 5*)

Two Englishmen who entered Tibet were Thomas Manning in 1812 and William Moorcott about 1824. Earlier, as emissary of the East India Company, George Bogle, went to Shigatse in 1774.

The third reference, written the same year, states :

"We have to take measures for effectually protecting our country and vindicating the spiritual authority of our Priestly King. Perhaps, never, since the invasion of Alexander and his Greek legions have so many Europeans stood together under arms so near to our frontiers as they do now." (*Letter 106*)

A famous teacher of the Northern School of Buddhism was Nāgārjuna, who lived in the third century A.D. His teaching emphasized *Becoming*, in contrast to *Being*, which was characteristic of Hindu philosophy. Buddhism entered Tibet with his teachings of the Northern School about the ninth century A.D. Occult tradition says that he was the Mahātma Koot Hoomi, who in Greece had been Pythagoras.

There already existed certain animistic cults among the people. The priests of this cult are called Bön-pā ("pā" signifying sect). At the time, Tantrik teachings were prevalent in India and seem to have been blended with the teachings that were taken to Tibet by Buddhist missionaries. The priests of this sect wore black hats, and they were married, and the drinking of intoxicants was usual, as it was not forbidden. One variant of this sect wore red hats, and were called Dug-pās.

About the fifteenth century there arose the great Buddhist reformer called Tsong-kā-pā. Occult tradition says that this personality was the Bodhisattva Maitreya, who on occasions, as they arose, occupied the body of a pupil for the purpose of a work to be done. At this time there seems to have existed a sect called Kah-dam-pā. This word is interesting because one later variant of it is Koot-Hoom-pā, which word Mahātma Koot Hoomi says

in one of His letters was usually pronounced in Tibet as Kethoom-bā. He mentioned that the name "Koot Hoomi" is not His personal name, but the "Thibetan mystic name" (presumably that of His sect) which He permitted H.P.B. to communicate to Mr. Sinnett. (*Letter 28*)

As the *Mahatma Letters* mention, this Adept was instructed by His superiors at one period to enter into a trance during three months (*Letters 28 and 29*). The period was advanced somewhat, in order that when He returned from Nirvāna He might take part in certain temple ceremonies. As Mahātma Koot Hoomi has mentioned elsewhere that He is a Buddhist monk, the ceremonies referred to were on the occasion of the New Year at the Buddhist monastery of Shigatse, for the Adept lived near Shigatse.

The reformation of Tsong-kā-pā created all the several sects known as Gelug-pā, "the virtuous sect". They wore yellow hats. The most fundamental reform was that forbidding lamas to marry, and another reform was that they had to be vegetarians. It appears also that Tsong-kā-pā originated the congregational Buddhist worship which takes place in the great temples.

Tibet had been conquered by the famous Mongol ruler Genghiz Khan, who after examining through their representatives several faiths, including Christianity, ultimately fixed upon Lamaism as having "more in common with the Shamanist faith already prevalent in China and Mongolia, than had Confucianism, Muhammadanism or Christianity".¹

Khubilai Khan, a successor, recognized the Lama of Saskya as head of the Lamaist church, and this Lama was made the ruler in Tibet, owing allegiance to the Mongol emperor. In later times this is the Dalai Lama of Lhasa.

Little is known concerning the beginning of the famous monastery at Shigatse, west of Lhasa, but due evidently

¹ *The Buddhism of Tibet*, by L. A. Waddell, p. 87.

to certain arrangements, to be mentioned presently, Shigatse became specially sacred for the sanctity of its Head Abbot, who is called Panchen Lama, also Tashi or Teshu Lama. The Dalai Lama is called *Gyalwa Rimpoche*—"Great Gem of Majesty," and the Panchen Lama, *Panchen Rimpoche*—"Great Gem of Learning".

All works concerning Tibet are united in saying that the people believe that the Panchen Lama of Shigatse is spiritually far superior to the Dalai Lama. The Dalai Lama, as the temporal head, naturally is always surrounded by a Council, and there is always much secret plotting and intrigue. Until the British Expedition in 1904, China has always had a representative at Lhasa called the *Amban*. In the long lists of Dalai Lamas, many died before they came to their majority, and the gossip among the people is that the Chinese representative arranged to poison the young Dalai Lamas, since that would create another minority, during which China could assert more influence.

Once more, occult tradition has stated that about 1880 Mahatma Koot Hoomi was tutor to the Panchen Lama. Many dissensions arose between Shigatse and Lhasa, owing to the Dalai Lama trying to exercise power over the Panchen Lama. Finally the Panchen Lama left Tibet for Mongolia, where the Mongols profess Buddhism. He was alive in 1894, but several years after he died on his return journey to Shigatse. There was then an interregnum in the succession of the Panchen Lama. It appears that the Chinese Government has "found" his reincarnation in Mongolia.

Again, occult tradition says that when Tsong-kā-pā instituted his reforms, he instituted an arrangement whereby two of the chief pupils of the Adepts, who volunteered for the work, should reincarnate in successive births as the Dalai Lama and the Panchen Lama. But this scheme was to cease after a certain time, and the Panchen Lama

mentioned above (the original first Panchen Lama reincarnated), ended this arrangement with his death. The arrangement ended also at the death of the Dalai Lama prior to the Dalai Lama who began a *rapprochement* with Russia. This Dalai Lama, the predecessor of the present boy-Dalai Lama, sent an emissary to Russia with presents for the Czar. The British knew of this and of the danger to India should Russian influence begin to be exercised at Lhasa. Friction arose between the British Government and Lhasa over various matters, largely dealing with the commercial relations which had already been arranged by agreement. Finally the British Government thought it necessary to send a military expedition into Tibet under the command of Colonel Francis Younghusband. It met with resistance from large numbers of lamas, who believed that because of various charms given to them they would never be killed by bullets. Naturally bullets proved superior to charms, and hundreds of lamas were shot down. The expedition entered Lhasa, but before it arrived the Dalai Lama fled northwards. However, his Council remained and a treaty was made between Tibet and Britain. This provided for the establishment of a British commercial agent, with a police guard at Gyantse. Also a certain number of young Tibetans were to be sent to England to be trained, particularly in administration methods, engineering, etc. This scheme failed, since after their return to Tibet they were given unimportant posts by the Lhasa Council and were unable to serve in developing their country. However, a telegraphic line was established between Darjeeling and Lhasa.

Sometime after the period at which these arrangements had been made, the Dalai Lama returned to Lhasa; he was later formally invited by the British Government to visit India, as India's guest. This he did and visited with his

power over Tibet. After the British Expedition, Tibetan sovereignty was recognized by Britain, but equally China undertook not to interfere in the administration of Tibet by the Dalai Lama and his Council. But one part of the agreement was that no one from India should be allowed to enter Tibet, with the single exception of authorized merchants or travellers as far as the trading post of Gyantse, but no further. Thus, in spite of a British military expedition entering Lhasa, the doors of Tibet were kept as tight as ever. It is therefore most likely, even if the present Chinese Government gains complete power over Tibetan affairs, that the gates into Tibet through the passes will be kept as close as ever. We must presume, since the Adepts need isolation in order to continue Their vast plans for humanity, that They do not mind which particular ruler administers the temporal affairs of Tibet, so long as Tibet is not exploited by western nations. This would be the swiftest thing to happen, because in many places gold is found in the river-beds, and there must be great deposits of gold in the mountains.

It may be asked why the Adepts desire isolation. For the same reason that in the United States an industrial magnate who may employ fifteen thousand workers does not live at the works, but in some building at a distance, perhaps on the thirtieth or fortieth floor. The few who are allowed by his secretaries to see him will find him in front of a large table not littered with papers, with two or three telephones beside him. He is surrounded, as it were, by a bodyguard that ensures his isolation, except when he wants to make an exception with regard to fellow-magnates who want to see him. It is apparent from the evidence of the *Letters* that the Adepts, though living in Tibet, were often "listening in" to conversations in Allahabad, Simla, Adyar and London.

C. JINARĀJADĀSA

MODERN PHYSICS AND AN OBJECTIVE WORLD

By D. JEFFREY WILLIAMS

"MIND," according to the late Sir Arthur Eddington, "is the first and most direct thing in our experience; all else is remote inference." Planck, another celebrated physicist, was once quoted as saying: "I regard consciousness as fundamental. I regard matter as derivative from consciousness."

These idealistic views—in the philosophical sense—have been and are pretty widely held by modern European physicists. They have a definite Berkeleyan flavour about them. It is the eminence of the physicists themselves that has given such great importance to their speculations in the realm of philosophy, though Dean Inge, in his *God and the Astronomers*, and Dr. C. E. M. Joad, in his *Philosophical Aspects of Modern Science*, have been very severe in their criticisms of these speculations. Joad suggests that the philosophic speculations of both Jeans and Eddington are, in fact, "on a much lower level than their scientific work, and any competent philosopher could, and many philosophers have subjected their views to damaging criticism".¹

Modern physics, it is often claimed, allows elbow-room, if not living-room, to religion. What is really meant is that modern physics has cleared the boards of the theatre of a

¹ *Guide to Modern Thought*, by C. E. M. Joad.

great deal of rubbish, but it makes no contribution to the writing of the play. And it is the western religions, in the main, that we have in mind when we talk of the removal of scientific obstructions to a so-called religious understanding of the universe. A purely spiritual view of the universe never needed such adventitious help.

Modern science seems to be in some danger of losing an objective material world! Perhaps I ought to have said an objective physical world, since modern scientists have apparently no conception of a material world outside the purely physical one. Their external physical world is becoming more and more tenuous and refined. The world of the atom seems to defeat their delicate instruments or means of observation. The elusive electron—and less tenuous particles—are extremely shy and extremely unpredictable, it seems. The scientists working in the field of physics are at the mercy of their instruments of observation in the sense that they are obviously limited by them, the while they have so far been enormously helped by them.

May I quote a recent statement by Professor M. Born, F.R.S.:¹ "The generation to which Einstein, Bohr and I belong was taught that there exists an objective physical world, which unfolds itself according to immutable laws independent of us; we are watching this process as the audience watches a play in a theatre. Einstein still believes that this should be the relation between the scientific observer and his subject. Quantum mechanics, however, interprets the experience gained in atomic physics in a different way. We may compare the observer of a physical phenomenon not with the audience at a theatrical performance, but with that of a football game, where the act

¹ From the Joule Memorial Lecture, read to the Manchester Literary and Philosophical Society, February 1950, and quoted in *Science News*, No. 17 (Penguin Books).

of watching, accompanied by applauding or hissing, has a marked influence on the speed and concentration of the players, and thus on what is watched. In fact, a better simile is life itself, where audience and actors are the same persons. It is the action of the experimentalist who designs the apparatus, that determines essential features of the observations. Hence there is no objectively existing situation, as was supposed to exist in classical physics. Not only Einstein, but also others who are not opposed to our interpretation of quantum mechanics, have said that under these circumstances there is no objectively existing external world, no sharp distinction between subject and object."

One breaks into the statement at this point in order to ask, rather bluntly perhaps, how can we be sure of that which is supposed to be observed when we are not sure of its objective existence? To what purpose the observation of that which is not observable in a strict sense? There is another objection. It is a condition of perception that there is an external something to be perceived. Consciousness implies limitation—a limitation imposed by a world external to it. Perception likewise assumes a world outside that is perceived. Otherwise there is no meaning in using the words "consciousness" or "perception".

Professor Born in the same paragraph continues, as if assailed by doubts as to what he had written up to this point: "There is some truth in it," he claims, referring to the doubt about there being no objectively existing external world, "but I do not consider this formulation very fortunate." He goes on: "For what do we mean by speaking of an objectively existing world? This is certainly a pre-scientific notion, never questioned by ordinary man. If he sees a dog, he sees a dog whether it sits beside him, jumps about, or runs away and disappears in the distance as a tiny spot. All these innumerable and vastly different

sense impressions are united by an unconscious process in this mind to one conception *dog*, which remains the same dog under all these aspects. I propose to express this by saying that the mind constructs, by an unconscious process, invariants of perception, and that these are what the ordinary man calls real things. And I think that science does exactly the same, only on a different level of perception, namely, using all the magnifying devices which are the essence of observing and measuring."

The two statements do not entirely agree. In the one case there is a considerable doubt as to the existence of an objectively existing world, and in the other it is held that there is no *essential* other difference between the perception of the ordinary man and that of the scientist.

Professor Born further states that the "scientist must be a realist, he must accept his sense impressions as more than a hallucination, as messages from a real outer world". In that case, he is no different from an ordinary man who believes without question in an objectively existing external world. Perhaps the instinct of the ordinary man in this respect is more reliable.

It is sometimes believed that, because we do not know all about the movements of electrons within the atom, causality in the natural world breaks down. On this assumption an attempt has been made to make out a case for man's free will. Bertrand Russell on this point once made some pointed remarks in his book, *The Scientific Outlook*: "One of the most remarkable developments in religious apologetics in recent times is the attempt to rescue free will in man by means of ignorance as to the behaviour of atoms. . . . It is certainly not yet known with any certainty whether there are laws governing the behaviour of atoms in all respects, or whether the behaviour is in part random. . . . In the atom there are various possible states which do not merge

continuously into each other, but are separated by small finite gaps. An atom may hop from one of these states to another, and there are various different hops that it may make. At present no laws are known to decide which of the possible hops will take place on any given occasion, and it is suggested that the atom is not subject to laws at all in this respect, but has what might be called, by analogy, 'free will.'"

Bertrand Russell continues: "It is false to say that the behaviour of the atom is known to be capricious, and it is also false to say the behaviour of the atom is known not to be capricious. Science has quite recently discovered that the atom is not subject to the laws of the older physics, and some physicists have somewhat rashly jumped to the conclusion that the atom is not subject to laws at all. . . . Eddington's view . . . is at the mercy of the experimental physicists, who may at any moment discover laws regulating the behaviour of individual atoms. It is very rash to erect a theological superstructure upon a piece of ignorance which may be only momentary. . . . Those who desire caprice in the physical world seem to me to have failed to realize what this would involve. All inference in regard to the course of nature is causal, and if nature is not subject to causal laws such inference must fail. . . . The principle of causality may be true or may be false, but the person who finds the hypothesis of its falsity cheering is failing to realize the implications of his own theory. He usually retains unchallenged all those causal laws which he finds convenient, as for example, that his food will nourish him and that his bank will honour his cheques so long as his account is in funds, while rejecting all those he finds inconvenient. This, however, is altogether too naive a procedure."

One stands in profound awe and admiration when thinking of the vast progress made by our modern physicists.

Laymen cannot possibly estimate the debt owed to them in many respects. It does not follow however that, because they are eminent in one field of science, therefore they must also be expert in the field of metaphysics and philosophy. Not only are modern physicists at the mercy of experimental physicists, as Bertrand Russell suggests; they may have to be—who knows—at the mercy of those with the requisite clairvoyant vision coupled with the necessary training of the modern physicist.

It seems rather strange that in the Yoga of the East progress is made, from one standpoint, by making subjective worlds, one after the other, *objective*, until all the worlds in a manifested universe are objective to the supreme Yogi in a more perfect way even than the physical world is objective to us ordinary people. It is not by regarding the more refined reaches of physical matter as apparently partaking of a subjective world, either vaguely within or vaguely without one, that we tread on reasonably firm ground, but may it not be that by refining our processes of observation within ourselves we may come to see that more worlds than one are "objectively existing" external worlds?

D. JEFFREY WILLIAMS

Then—knowledge, can only be communicated gradually; and some of the highest secrets—if actually formulated even in your well-prepared ear—might sound to you as insane gibberish. . . . This is the real cause of our reticence.

K. H.

ART AND THE ARTIST

By ROBERT KILPATRICK

WHAT is art? A dictionary explanation is: "Human skill and industry as applied to adapting and modifying natural objects to man's requirements." A psychologist's definition is: "Art is objective. It implies no views: no transcendental elements whatsoever. It brings art within the world of natural phenomena and makes it in certain essentials subject to the measurements upon which scientific laws are based."

The early Egyptians went to nature and discovered a measurable law of proportion in the palm and the lotus plant. This law was applied to the building of temples and their ornamentation, which is applied art. The Greek classical period followed, and Pythagoras found in Number the clue to the nature of the Universe and to the mystery of Beauty. Here are three definite laws followed by the Greeks: (1) Radiation from the parent stem; (2) The proportionate distribution of areas; (3) The tangential curvature of lines. These laws were derived from careful study of the principle on which certain plants grew. They observed nature closely although they did not imitate.

Pythagoras did not *discover* beauty in number, but rather a *clue* to beauty; these laws can be applied to the process of production used to create any type of object, and their use can stimulate the beholder towards the experience

of beauty. When the artist uses his skill and observes the laws of measurement or proportion, an object is produced having shape and colour. The beauty which may be associated with the object created, has to do with perception and is recorded in the observer as an emotional experience.

The term "art" is not confined to poetry, painting or music. A housewife can be an artist in the work of her home. She sets the table for lunch. The white tablecloth is her artist's canvas. Her kitchen is the palette of colours from which she builds up her picture. Quite unconsciously she may produce a picture which in shape and colour conforms to laws of proportion and harmony, and this is similar to the intuitive application of such laws by the pictorial artist. The furnishing of a home or the making of a dress; the arrangement of a garden; the construction of a motor-car or a road for it to travel upon—all of these can be works of art. They are all in themselves man-created objects, and in this similar to the painted picture which "implies no views, no transcendental elements whatsoever". When does the created object become a thing of beauty? Immediately it is observed by a human being who responds to it. This arrival of beauty is often evidenced by a change of expression in the face of the beholder. But the same object may give no feeling of beauty to another observer, and perhaps this is because no two persons have exactly the same past experience. Experience is composed of both happy and unhappy events, and an object considered to have beauty by one man may suddenly lose its beauty for him because of its close association with an unhappy and extremely painful event in more recent experience; for him it has become ugly. Would it not be right to say that beauty and ugliness are due to an emotional and mental condition arising out of repercussions in an objective world, for the object itself has not changed?

Were it possible for a human being to be born fully grown, like Minerva, but unlike Minerva, having no inheritance of Wisdom from the God, such a man—having no past experience—might remain quite unmoved on being brought into the presence of an accredited work of artistic genius. But as the years passed he would gather emotional and mental experience from incidents closely associated with a great variety of different objects of varying shape and colour. The actual events might be forgotten, but the experiences would leave their impress, as a capacity to like or dislike which could be considered as two paths, one leading upwards to beauty and the other downwards to ugliness.

Several critics on viewing the same collection of works of art, might not agree as to which had greatest beauty. Two equally expert critics are often diametrically opposed in opinion as to what is good art. No human being can point to an archetype and say: *Here is a standard measure of beauty and all art can be moulded in its image*. But nature supplies laws which can be applied in a great variety of ways so that each and every observer may find the particular object whose shape and colour is capable of awakening within him that experience of Beauty which is within himself. Thus it may be that experience is transmuted into an inherent capacity for response of varying intensity and quality.

One begins to see truth in the idea that this world is a school in which man learns different lessons in successive incarnations on earth. The examples of Egyptian art in museums and still standing on the banks of the River Nile show a symbolic presentation of the human figure which is peculiar to that period. Again, the Greek classical period portrays the body of man with wonderful realism. Compare both these opposing styles with so-called modern art, in

which we sometimes have the human body so dismembered that we momentarily expect Isis to again burst into tears. Yet the latter type of art has its following, who appear to react to it in the same manner as those I have described as reacting to a beauty-experience.

Objects of art may assume a vast number of different appearances, *but Beauty is a state of being*, which can respond to an infinite variety of forms. If this is true, then Beauty is a constant and intrinsic to the Spirit of man, which when unfolded completely must negate, or transcend, both mind and emotion. Perhaps this is the position of the Perfect Man who attains "enlightenment" and unity with all things—a state of intuitionally knowing the nature of things in a flash, thus transcending the slow process of thought. The artist may not *know himself* so completely as this, but it would seem that the path he is following might be directed towards this evolutionary end. If a man is unhappy, he may take up the tools of some work he loves, confident that thought and emotion can be re-directed by work. While giving form to whatever he is creating, his worries may disappear. This should not be described as mere "escape" or avoiding responsibilities. It is a state of rhythm experienced as a degree of rest. Depression is unrest, and as he has induced its opposite he is in possession of a kind of "formula" which he can use for further experiment. This "formula" can be applied to any type of work, with varying success.

If human skill and industry are applied to adapting a tree to man's requirements, then a wood-joiner is an artist when he makes a table or a child's toy. And the "formula" can be used as a ladder to reach that point of rest described above. First, one must *love* the work. Thus work becomes play. Play attracts an audience and applause; thus integration or unity; play engenders spontaneity which

resembles intuition, since both reduce the time taken to reach a conclusion. If unhappiness results from repercussions in an objective world, *then so does happiness*, and the art "formula" must also induce *the disappearance of happiness*.

The Perfect Man, on reaching COMPLETE UNITY, might be described as neither happy nor unhappy, but at a point of permanent balance, which is REST—PEACE—UNITY; the final goal.

Perhaps this is why man seeks to travel—"from the unreal to the real; from darkness to light; from death to immortality". The reaching of such a goal does not imply oblivion since it must involve a greater degree of consciousness to appreciate an objective world as unity than to consider a few objects as expressions of separateness.

If one were to seek by constant practice to attain to this position of rest frequently, would it ultimately be possible to retain that position while using the ordinary mechanism of intercourse and language? If this is possible then *man can be educated to become what he is, in essence*—the positive user of mind, thought and emotion. He can also be taught to become *what he isn't, as yet*—a perfectly balanced individual. We should thus give evidence that man is not his animal body but an archetype learning to control by Art all self-created objects, including his own mind, thoughts and emotions.

If a man has not found his own true work, he can only find it by seeking and much sacrifice. When he finds it, then the word sacrifice begins to drop out of his vocabulary; and more and more he looks on his work as the actual content of his "soul," and the Ideal, the God from whom he came.

ROBERT KILPATRICK

SCIENTIFIC PRAYER

By P. L. VIDYARTHI

HOW are we to make ourselves useful to the world? is the question.

We have to do the work for which we are most suitable, so that our output may be of the best possible quality and maximum quantity; and we should constantly try to improve ourselves, if only to turn out work of a progressively higher class. Some produce utilities and some distribute them; others help in keeping society organized; yet others try to improve it—among this last category are the educationists and preachers and other public workers.

Though we cannot all be workers of such a high order, yet all of us can easily do something very useful by using our thought-power for the general good. Only two things are required, first, to be able to concentrate, which will give force to our thought, and second, to select the thoughts that will be useful, and then to make them definite. Unless thought is based on knowledge and is definite, it does not produce much result.

For concentration we should choose a quiet time, preferably before dawn. Most people are sleeping at that time and not only nobody will come to disturb us, but there are no noises to cause distraction. One should sit comfortably, so that physical inconvenience may not affect mental work. Then shun all thought of the self. Nothing concerning our body or circumstances should interfere in this public work. Thus the deck is cleared for action. The next step

is to think that a rosy light is emanating from the self and is gradually spreading out in ever-increasing concentric circles, as happens when something is thrown into water. Now comes the most important portion of all. We have laid down that our thought should be for the general good and good is that which fulfils a genuine want, fills a gap, meets some requirement.

The world is suffering from poverty—दरिद्रता, Daridratā. Poverty is not necessarily the actual want of material things, but non-fulfilment of our desires for things and dissatisfaction with our material circumstances. In this sense most of us are poor. Even a multi-millionaire cannot get all that he wants and is discontented with what he has; he always wants more. So we pray, think concentratedly, that everybody to whom our thought reaches—and our thought should spread as widely as possible and embrace all in its scope, without distinction of caste, creed, sex or colour—should receive as much *as will satisfy him*. But is this not unscientific? How can the world give to everybody what he wants? Where are the things to come from? Right, our prayer should therefore be that all should be prosperous, as prosperous as they desire, but their desire should be limited by their own discrimination, विवेक, Viveka, to *their own contribution to the public good*. We must have the good sense to perceive that it is not possible to deceive God or His World. We can only deceive ourselves. Nobody can draw from a bank more than what he has put in it. So it follows that our prayer should be that everybody should be prosperous, सम्पन्न, Sampanna, and contented सन्तुष्ट, Santushta, and he should at the same time be *equally* useful, उपयोगी, Upayogī.

सर्वे सम्पन्न सन्तुष्टाः, समानमुपयोगिनः

Sarve sampanna santushtāḥ, samāna mupayogināḥ.

Mere prosperity will not make a man happy. If a person is ill, no amount of wealth will make him as happy as a poor man in good health. So our prayer should also be that all should be without disease, निरामय, Nirāmaya. Here, again, people cannot avoid disease if they do not live a controlled life; therefore our prayer is that all should live controlled (संयमी, Sanyami) lives and be without disease.

सर्वे संयमिनः संतु, सर्वे सन्तु निरामयाः

Sarve sanyaminah santu, sarve santu nirāmayaḥ.

Wealth and health are good things, very desirable things, but society cannot exist if all people live only according to the laws taught by Economics and Hygiene. They should be able to perceive what is *good for all* and therefore good for them. Untrue, even incorrect, judgment leads to social evils. Modern society is so complicated that correct knowledge and sound judgment have come to be almost as necessary as good and sufficient food. What is the lesson we have to learn? Everybody should be able to *perceive* what is good for all and should be properly educated to this end and also with a view to making life richer. A properly educated person's life is richer than that of an ignorant and uncultured boor. For instance, an educated individual can enjoy literature and music better than others. So that is the next item in our prayer: May all perceive what is good for all and may all be well educated.

सर्वे भद्राणि पश्यन्तु, सर्वे सन्तु सुशिक्षिताः

Sarve bhadraṇi paśhyantu, sarve santu sushikṣitāḥ.

Finally, we must not forget that there is no effect without an adequate cause, so that to produce a certain effect we must produce, arrange for, the cause to appear *first*. A prosperous and happy society can only be based on moral foundations of Truth and Non-violence. Truth must be *seen*, and be propagated by non-violent

means. These two principles are as old as the Vedas; we find them as the very first steps of Raja-yoga, scientifically expounded by Patanjali. And since the advent of Mahatma Gandhi, the country, and even the world, has been hearing of them, though, it must be stated with regret, without much visible effect. When a commodity is necessary but rare, the need for its production becomes pressing. Such is the cause with Truth and Non-violence. Read the proceedings of the U. N. meetings. Diametrically opposite statements are being made regarding occurrences. There are generally two mutually exclusive versions of almost all facts and events. Where is the Truth? A layman, even a student, is confused. There is a constant threat of violence and open preparation therefor. And yet, everybody says that the next international war will be the end of civilization. Do we not need Truth and Non-violence almost as much as food-grains? The world is short of both. So our prayer is that all should become sincere votaries of Truth and Non-violence. सत्याहिंसापराः सर्वे, Satyāhinsāparāḥ sarve.

The prayer should be wound up by a desire, sincere and earnest desire, that nobody should be unhappy. नकश्चिद्दुःखभाग्भवेत्, Nakashchiddukkhbhāgbhavet.

Prayer is a service that young and old, strong and weak, all can render, and it will be efficacious to the extent we can put pure, concentrated and one-pointed thought in it. To pray, Latin *precari*, is to ask earnestly for something from somebody. But why should we ask for anything from anybody? That is not the way of a strong and good man, because it denotes lack of faith in Truth and the Law, that is, God. If one has done something for which some return is deserved, *it will come*, as day follows night. All laws of Nature, and for this purpose at least Nature may be regarded as God, are exact and certain. Cause must produce effect. In the Sāṅkhya philosophy of the Hindus, effect is said to

be contained in the cause, it is the cause itself in another form. So our actions cannot but produce the correct result, good, bad or indifferent, not being *much* affected by what we desire. It should not, however, be forgotten that desire itself is action and as such it has an effect of its own. If a certain act is performed with a certain desire, it will produce one result; if the same act is performed with a different desire, its result will be different, and the difference in the result will be related to the difference in the desire.

It is clear that a request or a prayer cannot be effective unless favourable conditions exist, and it follows that if we want something we should create or bring about circumstances, environment, that will give the desired result. A hot-house plant cannot be grown without a hot-house, if other conditions remain unaltered. Anybody who wants happiness, must give happiness, and as happiness is of infinite variety, the giving of happiness may be done in many ways. It is the noblest ambition to be happy in the right way, and the infallible method is to make others happy. One who restricts the giving of happiness to his relatives or caste people can get happiness only from these persons. But one who gives happiness to all, irrespective of their race, caste, creed, sex or colour, he gets happiness from all.

Scientific prayer is therefore the broadcasting of general good through the most powerful transmitter of thought-power along the universal wave-length. The person performing the act of prayer is making a request only in a popular sense; actually he is creating conditions by which all may, must, profit. He is a super-educationist, whose influence is not confined to his own institution or even to his own province or country, but his silent voice of the mind speaks to the whole world. It blesses all.

P. L. VIDYARTHI

A CHRISTMAS REFLECTION¹

BY GLADYS CHARBONNEAU

THE ancient Scriptures tell us that the gifts of the Wise Men were gold, frankincense and myrrh, and that to them "gold symbolized the Christ's Kingship, frankincense His Priesthood, and myrrh His Healing Power as a Physician".

Today we may apply our own interpretation and light three Christmas candles for this trio of treasures: the Light of Gold—symbol of Love—which is life's greatest treasure; the Light of Frankincense—symbol of Faith—without which we would miss life's greatest adventures; and the Light of Myrrh—symbol of Meekness—which is the healing attribute of true service.

As a mirror would reflect these lights, may we, as Leaders of Youth, also reflect these Ideals for those who look to us for guidance. Like the Wise Men of old we, too, may follow a star—the Star of our Ideals—and though we know we can never fulfil all of them yet we may ever move towards that Star's Light, saying in our hearts:

"The star road is the fairest road that we may ever follow.
It winds, as sweetly as a song, thro' desert and thro' hollow.

It leads us to high mountain peaks and into promised lands.
And, at its end, a baby sleeps, with tiny outflung hands.

¹ Adapted from a Christmas Ceremonial of the Camp Fire Girls' Guardians, Tulsa, Okla., U.S.A.

"And we who follow in the path that starlight has made
bright,
Need never fear in the crash of storms, the tumult of
the night;
For thro' the crowding centuries, the angel voices call,
And at the end, a Manger waits, a Haven for us all."

(Author unknown)

Because the way sometimes seems long and dark, we must carry lighted candles in our hands that we may light the Way, not only for ourselves, but for others also to follow. We may carry the Candle of Vision, whose light will illumine for us only those values which are eternal; the Candle of Unselfishness, whose glory will awaken in us the best we have to give of ourselves in service to others; the Candle of Understanding, whose white light will penetrate into the hidden recesses of doubt and discouragement bringing warmth and hope into our hearts and lives; the Candle of Sincerity of Purpose, whose steadfast flame will be a beacon to guide ourselves and others in this changing and uncertain world; the Candle of Courage, whose golden light will steady us to face the hard things in life, knowing that only by stress are we made strong; the Candle of Perseverance, whose undaunted flame will constantly illumine our path with steadiness unto the very end; and lastly the Candle of Cheerfulness, whose radiant light must constantly shine through every circumstance of life—the bitter and the sweet.

"Such is the Law which moves to Righteousness
Which none at last can turn aside or stay.
The Heart of it is Love, the end of it
Is Peace and Consummation sweet—Obey!"

GLADYS CHARBONNEAU

SIR THOMAS MORE

By J. J. VAN GINKEL

SIR THOMAS MORE (1478-1535) is known as the English humanist, lawyer, historian, wit and Saint. He was born in London, son of John More of Lincoln's Inn, and educated at St. Anthony's School under Nicholas Holt and in the household of Cardinal Morton, Archbishop of Canterbury. He was the youngest and most conspicuous of the English humanists, but was the only member of the group who did not go to Italy. He began Greek under Grocyn at Oxford about 1492, but after two years was brought home to grind at law instead of following Linacre, Latimer, Tunstall, Colet and Lily, to study abroad. It is a measure of his capability that he soon became equally distinguished in law and letters. Before 1500 he had written a Latin verse prologue and epilogue for John Holt's *Lac Puerorum*, which was dedicated to Cardinal Morton, and won the admiration of Erasmus on his first visit to England. To Colet the young More was the one genius (*unicum ingenium*) in England. He lectured for Grocyn on St. Augustine's *Civitas Dei*, translated epigrams from the *Greek Anthology* with William Lily, wrote occasional English verse both racy and grave, wrote and acted in *Comoediolas*, and dedicated a translation of *The Lyfe of John Picus, Earle of Myrandola* to Joyce Leigh, a minor, of Aldgate.

Meanwhile before his marriage to Jane Colt of Netherhall, Essex, in 1504, he had shown his independence in Parliament by opposing Henry VII's demand for "aids"

and had seriously tested his vocation for monastic life in the seclusion of the Charterhouse. More's home for the first twenty years of his married life was in the City at the Old Barge in Bucklersbury in the parish of St. Stephens, Walbrook; and it was there that he and Erasmus translated the *Dialogues of Lucian* (1505). It was there, too, that Erasmus completed and dedicated to More his *Praise of Folly* (1510), and that More wrote his *Richard III* (1513), and his *Utopia* (1516). In 1509, the year of the accession of Henry VIII, More conducted important negotiations in the Mercer's Hall with the pensionary or public orator of Antwerp, who had been sent over by the Merchants of Antwerp to persuade the Merchant Adventurers of London to return to their marts. Acting as orator, translator and recapitulator, More took charge of their discussions until after a week "every man went his way" assured by the pensionary that he "would have been glad to stay two times so long". This episode is set out in the Acts of Court of the Mercer's Company, (1453-1527), where may also be read a minute of the following year recording Colet's invitation to the Mercers (of whom More had been one since 1508) to become the "Conservators and Rulers" of his new school in St. Paul's Churchyard. Of this famous school, More's friend Lily became the first highmaster, and John Clement, his favourite disciple, one of the first pupils.

In 1515 the Merchant Adventurers nominated More as their representative on an important embassy to Bruges led by Tunstall; and More took John Clement with him as his "boy" or servant-pupil. This was the embassy described in the opening pages of More's *Utopia*, which tells how he and Clement, visiting Antwerp, met not only Peter Giles, the townclerk, but that prototype of Ancient Mariners, Raphael Hythlodaye, the fictitious discoverer of the island of Utopia.

Holbein's wood-cut of the garden scene in Antwerp has caught the atmosphere and setting of this Platonic dialogue: Peter, More and Hythlodaye on the turf bench and the boy hurrying in to join them. More was excited by his fantasy, anxious while it was in the press, and manifestly delighted by its success. We learn from the letters of Leonicus of Padua, a noted teacher of Greek, who had special ties with the English, how a copy of *Utopia* (sent him by More in 1524 by the hand of John Clement) kept him up all night. He thought it better than anything of the ancients in that line, and wished it were true and that such a republic of philosophers might really exist. So More reached Italy in the next generation, though it must not be forgotten that he had an Italian home in the City of London, the household of his friend, the wealthy banker and scholar Antonio Bonvise, in which for forty years he was a constant guest or rather a foster-son. One of More's two last letters from the Tower is addressed to Bonvise and enshrines this faithful friendship.

A few months after the publication of *Utopia* Erasmus left England for the last time on that "evil May Day" of 1517, which Shakespeare dramatized in the composite play of *Sir Thomas More*. Rioters had attacked the privileged quarters of the foreign merchants in the City and, in invoking the intervention of More, the Authorities doubtless had foreign susceptibilities in mind. Shakespeare's lines make it clear that the More of City tradition was equally acceptable to the Londoners; this presentation of him as a man in whom both the citizens and the strangers had confidence is probably just.

In 1518 More successfully represented the Pope in a civil suit arising from the seizure of a ship, and the King recognizing his skill would no longer be denied his services. Relinquishing the office of under-sheriff (which he had held

since 1510) and his legal practice, he was sworn in as a Privy Councillor and made Master of Requests. In the same year Froben of Basle, printer of Erasmus' Greek Testament, published in a single volume the *Utopia and the Epigrammata* of More and Erasmus, a joint publication which bears witness to the friendship of the two scholars. In 1519 Erasmus wrote his famous "Life" of More for Ulrich von Hutten.

More was 40 when he left the City for the Court, but his family continued for five years to reside at the Old Barge. In 1520 he attended Henry VIII to the Field of the Cloth of Gold, and in the next year was knighted, made under-treasurer and appointed as "a sorter-out and placer of the principal matters" in the King's book against Luther—"The Defence of the Sacraments". In 1521 his daughter Margaret married William Roper, More's future biographer, and they continued Utopia-fashion to live under More's roof; but it was at the new house built at Chelsea in 1524 that "Megge" finished her translation of Erasmus' *Treatise on the Paternoster*, printed by Berthelet in 1525 with an enthusiastic preface by Richard Hyrde, revealing the atmosphere of the "School" of which he was the reigning tutor.

In the meantime More had begun his meditations (unfinished) on the Four Last Things (Death, Doom, Pain and Joy), and under the pseudonym Rosseus, had answered Luther's attack on Henry in a Latin work, *Responsio and Lutheri Convitia*. He also became Speaker of the House of Commons (1523) and Chancellor of the Duchy of Lancaster (1525).

The activities of More's Chelsea household were many and happy. Hyrde translated Vives' work on the *Education of Women* which, he tells us, More himself would have undertaken had time permitted. In 1525 More's daughters

Elizabeth and Cicely married William Daunce and Giles Heron. A *jeu d'esprit* in Chaucerian couplets by Walter Smyth, More's personal servant, afterwards Swordbearer to the Lord Mayor, entitled *The XII Merry Jestes of the Widow Edyth* (1525), reflects the gaiety of those care-free years in a book of unadulterated mirth. In 1526 John Clement returned after six years of foreign study, a doctor of medicine of the University of Siena, bringing More the Unique Palatine MS. of the *Greek Anthology*. He married Margaret Giggs, took over the tenancy of the Old Barge, and became a royal physician.

In the early spring of 1527 the younger Holbein, on his first visit to London, was welcomed by More, as his guest at Chelsea and made his drawings of the family group; but if in the well-known Basle Sketch, More, the central figure, wearing the gold chain of the Chancellor of the Duchy, seems unduly grave, it should be remembered that the King first raised with him in that year the question of his divorce from Catherine of Aragon, and that about the same time More undertook for Tunstall, now Bishop of London, the burden of exposing the heresies of Luther and Tyndale in a series of English treatises that the simple folk could understand. More had applied his mind vigorously to theology; he had read the Greek and Latin Fathers and could hold his own with the best theologians; nor was he inexperienced in polemical writing. It is a remarkable fact that of the 1,450 double-column pages of the folio edition of More's English works, over 1,000 pages were written in the five busy years, 1528-1533, years which included the period of his Chancellorship. Of the remainder, 100 pages belong to his younger days and the rest to his last days of composure and resignation in the Tower of London.

It is generally agreed that the *Dialogue concerning Heresies* (1529), the first of the polemical works, is the most

readable. Its setting recalls the garden scene in *Utopia*; a series of four talks in More's garden or study, with breaks for meals, in an atmosphere of relaxation and good sense.

Nor is the reader likely to find the second treatise, *Supplication of Souls*, less attractive than the *Dialogue*. It is when More has to confute the answers of his opponents and deems it necessary to quote them verbatim that he loses not only his own freedom but also the attention of his readers. It is significant that More's extracts from Tyndale are so many and so accurate that they have been of material use in the formation of a correct modern text of Tyndale's works.

In these years matters of State were taking a more serious turn, and More's reluctance to surrender his independence to the King's will was all too fully justified. In October 1529 More had succeeded Wolsey as Chancellor, and as the King's spokesman had delivered the royal messages to Parliament on the question of the proposed divorce and the King's supremacy in ecclesiastical matters. On 15 May 1532, the day after Convocation agreed to Henry's demands, More resigned his office and retired to Chelsea. Not having taken advantage of his position to enrich himself he was now a poor man, yet he refused a gift of £5,000 voted to him by Convocation to relieve his necessity and recoup him for his labours.

He now published *The Apology of Sir Thomas More, Knight* and his works in answer to the lawyer, St. Germain, and busied himself with further writings, but his absence from Anne Boleyn's Coronation in June 1533 was significant, and he was thereafter a marked man. Charges were twice unsuccessfully made against him; the first, of receiving bribes while Chancellor, and secondly of supporting Elizabeth Barton, the Nun of Kent, who had been condemned as an impostor. But at last on 13 April 1534 he was

summoned to Lambeth to take the Oath of Supremacy. He offered to swear to the validity of the succession of Anne's children, but to acknowledge the King as Supreme Head of the Church was impossible, and four days later he was committed to the Tower. Here he wrote his bravest and in some ways most cheerful work, *Comfort against Tribulation*. It is full of reminiscence and prophetic wisdom and written with perfect poise and detachment. Others may prefer his *Treatise on the Passion*, written in Latin and translated by his granddaughter, Mary Bassett, but all who venerate this great man and his loyal family are agreed that his letters from the Tower are his sufficient and best memorial.

The end of the story is soon told. After a year's imprisonment, having been found to be in communication with his fellow-prisoner Fisher, he was denied the use of books and ink. Thereupon, he shut the chamber windows, saying, "when the wares are gone, and the tools are taken away, it is time to shut up shop". The next month he was tried and condemned in Westminster Hall under a newly enacted Act for Treasons, and on 6 July 1535 he was executed. His estate and belongings were confiscated and his widow deprived of her home.

Something, however, of permanent value was secured—the MSS. of letters and treatises written in the Tower. These were saved by his daughter, Margaret Roper, and More's nephew, William Rastell, and may be read in the folio edition of More's English works, edited by Rastell in 1557 in the reign of Queen Mary. For our knowledge, therefore, of More as a Martyr we are, above everything else, indebted to Margaret Roper and to William Rastell. In 1886 he was beatified by the Roman Church, and in 1935 canonized by Pope Pius XI.

J. J. VAN GINKEL

THE LADDER OF LIVES

By WALTER H. SCOTT

LIFE is beset by perplexing problems, inherent traits, taints and tendencies, suffering, pain, cruelty, accidents, war, tragedy, the vagaries of love and sex, and many other difficulties which eternally vex mankind, seemingly incapable of solution at present, much of which incur a vast amount of apparently undeserved suffering upon the innocent. If we believe the Creator to be immanent in His universe, we cannot dissociate Him from these things. We can only believe that they are included in the Divine Plan for purposes unfathomable to human understanding. It is true that most of us are aware that much of our failure is due to our own faults, sins, follies, errors, weaknesses, and failing to take our cues, but it is equally true that our peculiarities, defects, etc. are part and parcel of our natures, and how far we can help them is problematical. Cases vary greatly.

Adherents of Occultism and Theosophy, and many other thinkers also, explain these baffling problems by the Reincarnation theory. Supporters of this idea believe in eternal progression by a process of evolution from animal to almost god-like being by Reincarnation and Karma. This really means the law of cause and effect spread over a great number of lives on earth for each individual, with intervals (varying enormously in length, averaging hundreds of years spent on different planes of a progressive nature on

the other side of death) between each life on earth, each earth-life or incarnation being, roughly speaking, an advance on the previous one. The theory is that whatever you have of power, capacity, good fortune, etc., you have earned in previous lives and in this by good conduct. Likewise, any disabilities you are suffering from, such as limitations, sorrows, bodily defects, misfortunes, etc., are the results of sins, misdeeds, or errors committed in previous lives and in this. There is no knowing, however, how far back arrears of undischarged Karma, bad and good, may be due in this and future incarnations, one earth-life being too short to work much off. By this law, then, called the Law of Karma, we are by good conduct wiping off past debts and ensuring better conditions for future earth-lives. The ladder of evolution covers hundreds of thousands of years, and on its rungs the whole creation is slowly, laboriously, almost imperceptibly, climbing up—including humanity, from the ape to the God—the whole forming, according to Occultism and Theosophy, a scheme of absolute justice and everlasting progression. "The purpose of our lives in this school-house of time" is probably to learn to do better and better, to gain experience, to grow in all things, knowing that at length wrong-doing must bring mortification, unhappiness and limitations. Judgment can never be a fixed arbitrary act. It is the natural outcome of our deeds and is continually taking place as a result of those deeds, hence, as someone says, "man is not punished *for* his sins but *by* his sins"; and the scripture states, "as a man sows, so shall he reap"; "every man shall be rewarded according to his works". But there is progress for all, even the very worst, eventually.

Apart from whether Reincarnation is true or not, it is certain from psychic evidence that "compensation and retribution for all good and evil deeds done on earth" take

place in the life beyond death, as well as often partially in the earth-life just closed. But Reincarnation explains the inequalities and apparent injustices of life happening here and now—the whole scheme.

There is nothing incompatible between the facts of Spiritualism and Reincarnation, and a growing number of Spiritualists, including Lord Dowding, accept the idea, which seems to explain the terrific problems alluded to, the apparent inequalities and injustices of life, and the variations of people, as nothing else can.

According to some of the literature on the subject, there appear to be definite proofs, and some people say they can actually remember incidents in their previous lives. Although probably true, however, Reincarnation awaits further evidence.

I admit the idea of having to come back to earth after enjoying the glories of heaven seems appalling, and there are other cogent arguments against it. Some of us detest the theory, but many apparently terrible things we do not like are true, notably the hideous aspects of life Reincarnation attempts to account for; and if you rule out this illuminating theory earthly life seems blind chance and chaos. Future research may establish Reincarnation as a scientific fact, in which case the truth-seeker will be bound to accept it.

WALTER H. SCOTT

With reverential mind should gifts be made; with mind unreverential giving should not be; with graciousness should gifts be given; with modesty should giving be; gifts should considerately be given; with sympathy should giving be.

Taittiriyaopanishad

THE WORLD AS WILL AND IDEA

By ALICE BANKS

A Modern Application

WE can know little of the One Will of the Universe. All we can realize is that there is a Will that keeps the whole universe, indeed, many universes, moving, apparently according to an ordered plan. There is little we can do about it, for we, too, are carried along with the rest. We have freedom within certain circumscribed limits, but, again, this is part of the plan. There are certain personal ways we can go, certain personal choices we can make, but the plan enfolds all. This is the world of will, and every time we act directly, in line with the One Will and the world as it is, we find completeness in our action, happiness.

Our difficulties arise in the world of idea. Each one of us builds his own world of idea, all different but having certain characteristics in common. Hence different types of people hold different ideas, and see the world around them in the light of those ideas. In this way each one builds his own world and justifies it. It is in the clash of these ideas that difficulties arise. Each one thinks that he is right and all others wrong. The same happens with each type, and so lack of completeness in our ideas is a cause of struggle and strife.

To *understand* seems to be the only solution. If we understand, we see that each idea, including our own, is incomplete. It is our own personal idea and does not include the whole of life. When we understand this we begin to get the superfluous knobs and excrescences knocked off our personal ideas, and they are moulded more in line with the truth of things as a whole. We see, too, that the

other person's idea has some truth in it. It is by the testing and trying and the amalgamating of these ideas that our mental life is enriched and our mental powers improved. It is the One Will expressing itself as intelligence and building vehicles (our minds) through which it may work in these less evolved worlds. Thus, by our creation of our own world of idea, we are obeying the behests of the One Will.

Our difficulties lie not in this creation but in our thinking that our idea is the whole truth of things, for thus we clash with the ideas of other people, and strife results. Is not this what has been happening in the world in the past and is it not still happening today?

But, today, there are many groups of people getting together to exchange ideas, to see if some unifying factor cannot be found, and to try to evolve some workable plan so that strife and struggle may cease. Each, while holding on firmly to principles, must allow other ideas to mix with his own, so that the outcome may be the greatest good for all. Thus barriers can be overcome in the world of ideas, and hence in life and living.

We all have a common life and common needs. These needs must be supplied for *all* the human family. All else is largely due to ideas. The idea that this, that, or the other thing is necessary to us; the idea that our way of life is right and all other ways wrong; the idea that our group must be satisfied no matter what the cost to other groups—all these ideas must be modified to include all peoples and all life as our own, not by imposing our ideas on others, but by meeting together and working out a common benefit. If we could do this, we should be master of the world of ideas, living in the world of will, calm, strong, happy and free. We should grow as the flower grows, naturally, beautifully, bringing joy to this troubled world.

ALICE BANKS

RADIENTHESIA

By R. J. ROBERTS

THIS is a new word for that faculty, capacity, or art with which men, here and there, have discovered, located, or described things not normally observable through the five senses. It has been named variously; but "dowsing" and "divining" are possibly the names more commonly used, where the operators were known to have utilized, as indicating instruments, forked twigs, pieces of whalebone or wire, pendulums, etc. As the basis for reliable observation for the discovering of quality and quantity in that which is sought, most Radiesthetic operations seem to have suffered from a marked incapacity to register anything in any very definite manner.

All science, the body of that which is known, requires and seeks clear and precise definitions. Radiesthesia, if it is to be a means for a progressive acquiring of precise knowledge, should equally have precision in all its operations. There may have been overmuch describing of the methods used and the results obtained in the past; but there appear to have been few, if any, attempts made really to understand the basis to their operations. Only upon such an understanding does it seem possible to construct systems for the control of its indications, as clearly as the ideals of science demand, for both quality and quantity.

For an understanding of all things man requires an adequate metaphysical framework within which he may fit the forms of his perceivings of the workings of life, and

make them into a coherent whole, as he may do with the pieces of a jig-saw puzzle. The clarity of his recognition of the limitations imposed by this framework permits him to co-ordinate them and to perceive the correctness of the whole of his assembled perceptions.

Many physical things are perceived directly through man's senses, and a growing number indirectly through instruments he has designed for specific purposes. These instruments respond to, or reveal to his senses, the presence of particular conditions or qualities. Radiesthesia can also be used to register the presence of non-sensory qualities through movements of designed instruments. In several ways the Radiesthetic instrument acts simply as the indicator for a form of human perception, which certainly is not one of his five senses.

Let us consider our five senses. Each sense reacts to, or receives and transmits to the centre of individual perception, some set or group of qualities. Through touch we perceive physical contact and the relative temperature of the thing making that contact; and then, by means of a series of contacts, produced with the co-operation of muscles, we are able to perceive further qualities. Through hearing we perceive distant movement, and styles of movement, as sound. By means of sight we perceive colour, form and distance, or the relative position in space of several things. Taste and smell are senses by which we perceive still other qualities in physical things, in such a way that these qualities are perceived only when the things make contact with and carry the qualities to the sense-organs. The individual, having through experience learnt to discriminate and to co-ordinate various qualities, is able to perceive many groups of qualities. He thus learns to know physical things as aggregations of compounded and related qualities.

All sense-organs operate only as, and when, they have first been vitalized into that condition we know as wakefulness. This is that state wherein the centre of perception is aware of its body together with its senses. These senses are then also awake, able and ready to transmit messages of quality to be assimilated by the individual intelligence. The centre of perception, as Will, has first awakened all senses, and learns from them all, even though it may strengthen its attention momentarily to some in preference to others.

It will be noted that sensation (sense activity) is occasioned only when and as some impression as quality is made upon the sense through the sense-organ. Touch requires the impact of some thing, whilst sight and hearing are awakened by the impacts of light and sound waves. All quality is thus a form of force, and is carried to the sense-organs by physical matter, as inert things or as vibrations. All organs thus react to and transmit qualities only, and these are perceived by the centre of perception as formal qualities which the individual intelligence builds into pictures, and then compares them with recalled pictures of previous experiences.

Solids transmit physical power in waves as mechanical vibration, while water and air also have their waves. Here are three of the four "elements" of the Greeks. We have been told that there are in all seven elements, and that the others, as yet unknown to us, are ethers. What are they? To find their presence we may look for and find evidences of the transmitting of force through normally unrecognized media. We have magnetism, gravity, and that vitality which appears to come from the Sun. All are forms of force which operate through space, but can do so only as forms of force traversing some unspecific media. Because we, as yet, have not isolated these media

does in no wise invalidate our perception of the forces carried by them.

In this physical world we thus have media which elude our sensory perceptions directly, but which, nevertheless are transmitters of undeniable potency. Our coarser senses respond only to qualities in the elements of water, earth and air, whilst our eyes respond to the finer qualities of an unspecified medium. Can it now be assumed, or asserted, upon any scientific grounds whatsoever that there may yet develop no sense other than the five we know so well; and may there not now exist a technique by which such an awakening sense may be revealed? Some such sense, dormant in most of us, may now be due to be awakened and to be developed in the coming centuries. The evolution of the senses in mankind may have been very slow; and, although the fact that Radiesthesia, in some form or other, has been recognizably useful for centuries, need not destroy the possibility of its gradual evolutionary emergence up to a definite sense. It now, even, seems to be emerging as a cultivatable sense capable of discriminated development, as Radiesthesia.

In what manners may Radiesthesia be likened to normal sense perception? Firstly, the five senses register automatically all impacts upon their several organs. All Radiesthetic registrations are to be seen properly only as involuntary activities requiring no voluntary activating from the self-conscious individual operating them. The sense-organs receive impressions only as and when impacts are made upon them. It is very well known that Radiesthetic registrations occur only when in the presence of some radiation (for want of a more suitable word). In the light of these two parallels, a capacity to utilize and to operate Radiesthesia may thus be likened to an emergence of some "new sense".

Man, as an organism, has evolved through stages which never were, or could have been, registered clearly in history. Between the first appearance of a new capacity, within a group, to its general appearance and recognition, passed a period probably of many thousands of years. Certain senses, *e.g.*, smell, are seen to be only slightly evolved in some races, but more clearly in those which are generally considered to be the more highly evolved.

The child is born with his five senses active but unevolved. As he grows, through experience of the results of their activity, and a developing memory of them, he attains to knowledge and a capacity to use them discriminatingly. Man as an organism must also have gone through many stages of sense evolution, wherein his senses were developed, possibly unequally and not contemporaneously. Should now a new sense be due to appear—by no means an impossible suggestion—it might be expected to appear first only in widely scattered units, and then only in some very embryonic forms.

Were we to accept this possibility, we would anticipate that the early individuals, saddled with such a gift and perceiving themselves unusual, would endeavour either to develop and use their unusual capacity, or try to hide it. Does this not appear to represent the position today with all in whom Radiesthetic powers are openly inherent?

Finding unawaited involuntary muscular responses when holding certain instruments, some might see them as capacities inherent in the instrument. This, almost obviously, could not be the case.

An intelligent person, applying the capacity in some traditional manner, *e.g.*, water divining, may conceive the possibility of "divining" for other things. Were he even normally intelligent, he may be expected to see such an operation to have a simple psychological basis, and the

simple desire as the chief determining factor. Experience, however, tends to show that this, in fact, is not wholly true. All real Radiesthetic phenomena are not voluntary at all, for this new sense seems to operate correctly quite independently of the conscious thought of the operator. What then are the determining factors which determine the result? May we repeat, all sense responds to quality and not to thing?

Experiment alone seems capable of settling this. All such that so far have been made suggest that the "quality" may best be represented and known by "colour". The properly scientific understanding of Radiesthesia has scarcely been begun, for, as yet, it seems to have lacked a mind sufficiently trained and open to investigate such a non-five-sensory activity without prejudice.

This is surely a line of investigation consonant with the Society's Third Object.

R. J. ROBERTS

Om ! My speech accordeth with my mind ; with speech my mind accords. O thou self-shining one, shine forth for me ! May ye, O speech and mind, bring of the lore to me ! What I shall learn, oh do not thou, self-shining one, forsake ! My days-and-nights do I together join with study of these truths. Thee righteousness I'll call ; I'll call thee truth. May That protect me ; That protect, protect the teacher ; me protect, teacher protect, the teacher !

Aitareyopanishad

SEVEN TYPES OF CONSCIOUSNESS

(Extracts from *THE SECRET DOCTRINE*, Adyar edition ;
compiled by E. M. Lavender)

ACCORDING to esoteric teaching there are seven Primary, and seven Secondary "Creations"; the former being the Forces *self-evolving* from the one *causeless* FORCE; the latter showing the manifested Universe emanating from the already differentiated *divine* Elements. (II 165)

The Seven Beings in the Sun are the Seven Holy Ones, self-born from the inherent power in the Matrix of the Mother-Substance. It is they who send the Seven Principal Forces, called Rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara. The energy from which they spring into conscious existence in every Sun, is what some people call Vishnu, which is the Breath of the ABSOLUTENESS. (I 331)

This verse in the *Rig Veda* (x 5, 6.): "The Seven Wise Ones [Rays of Wisdom, Dhyānis] fashion Seven Paths [or Lines, and also Races in another sense]" The "Paths" may mean Lines (*Maryādāh*), but they are primarily Beams of Light falling on the Paths leading to Wisdom They are, in short, the seven Rays which fall free from the Macrocosmic Centre, the seven Principles in the metaphysical, the seven Races in the physical sense. All depends upon the key used. (III 197, footnote)

THE FIRST DIVINE WORLD IS READY; THE FIRST, THE SECOND. (I 177-78)

This "World of Truth," in the words of the Commentary, can be described only as "*A bright star dropped from the Heart of Eternity; the beacon of hope on whose Seven Rays hang the Seven Worlds of Being.*" Truly so; since these are the Seven Lights whose reflections are the human immortal Monads—the Ātmā, or the irradiating Spirit of every creature of the human family. First, this Septenary Light; then the "Divine World"—the countless lights lit at the primeval Light—the Buddhis, or formless Divine Souls, of the last Arūpa (Formless) World, the "Sum Total," in the mysterious language of the old STANZA. (I 178-79)

It is said in *Visnu Purāna*, in condensed paraphrase: "At the end of a thousand periods of four ages, which complete a day of Brahmā, the earth is, for the most part, exhausted. . . . The eternal (Avyaya) Vishnu then assumes the character of Rudra, the destroyer (Shiva), and descends to reunite all (his) creatures to himself. He enters into the seven rays of the sun, drinks up all the Waters of the (Globe), and causes all moisture . . . to evaporate; thus drying up the whole earth. The seas, and rivers, the mountain torrents, and springs are, all, exhaled. . . . Thus fed . . . with abundant moisture, the seven solar rays dilate to seven suns, and set the three worlds . . . on fire. The destroyer of all things, Hari, . . . who is the flame of time, (Kālāgni), [finally consumes the Earth]. Then Rudra, becoming Janārdana, breathes clouds and rain. (II 86)

Universal Brotherhood is no idle phrase. Humanity in the mass has a paramount claim upon us. . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the true adept.

K. H.

REVIEWS

My Three Years in Moscow, by Lt.-General Walter Bedell Smith, J. B. Lippincott, pp. 346, price \$8.75.

If any work on Soviet Russia in these days may be said to be authoritative, this by the former U.S. Ambassador to Russia from May 1946 to 1949 may come under that designation. Lieutenant-General Smith had a staff of translators, so that all that appeared in *Pravda* and other journals was translated for him, and he quotes from many of these journals. Of course, as every other writer, he speaks of the excellent industrial organization.

What is utterly horrible is the gospel of hate that is inculcated in Youth. He quotes from the paper for Youth, *Komsomol Pravda*:

"Love for the Socialist Motherland is undoubtedly linked with fostering hatred for all imperialists and reactionaries throughout the world. Hatred for enemies of the land of socialism is an inseparable feature of Socialist ideology and the ideology of Leninism. What is reactionary bourgeoisie ideology? One may briefly reply, 'Look at the mighty armies of Hitlerite Germany.' That is bourgeoisie ideology in

action. Whom has this ideology trained, and whom is it now training? People devoid of conscience and honour, detachments of wild beasts, hordes of barbarians, hangmen."

It goes without saying that all Russians are utterly devoted to their Motherland, but we had disastrous examples of hate when Germany during the First World War proclaimed widely the slogan, "*Gott strafe England*," "God punish England."

The chapter on "Religion in Russia" shows that all Soviet party members are made to understand that any belief in God or attachment to religion is incompatible with their loyalty to the party. The following quotation from *Young Bolshevik* illustrates this:

"Komsomol organizations must patiently explain to young people the incompatibility of the scientific and the religious outlook. It is their duty to show the young the superiority of the scientific outlook over the religious, of knowledge over blind faith. . . . That is why religion cannot be a private affair of a member of the Communist Party, of a Komsomol member; Komsomol organizations must allow

their members no deviations from the theses of the Communist Party on questions of religion."

The reviewer can highly recommend this work as being very largely factual and giving ideal material for judging what is really happening inside the Iron Curtain.

C. J.

The Science of Religion or Sanatana Vaidika Dharma, by Bhagavan Das, Banaras, pp. 128, price Cloth Rs. 3; Bds. Rs. 2-12-0; Paper Rs. 2.

There is a wholeness of outlook in the writings of this veteran scholar, who sees the world as one. Whatever be the subject on which he writes, it is a study in comparative religion, science and philosophy in which the teachings of East and West mingle as do two streams at their point of conflux. Especially is this true of the book under review which is "an attempt at an exposition of the principles" of real religion.

"What exactly is the specific differential characteristic of . . . Hinduism. . . Is it shikha-sutra, top-knot and sacred thread? But children of even highest Brahmanas have no such things before mundane or head-shaving sacrament, nor any sannyāsis. Is it belonging to one of the four castes? The objection is the same. There are thousands of castes and sub-

castes. Is it knowledge of Sanskrit or Vedas? Not one in ten thousand has it." Neither is it any particular form of dress, even belief in the Vedas themselves, nor any particular object of worship or mantra. "What is Hinduism?" This book endeavours to answer the question. It answers it from the standpoint of the nature of dharma, the innate nature, from the standpoint of the essential teachings running through all religions; from the standpoint of bhakti-kanda, mysticism, devotionism; and lastly from the standpoint of karma-kanda or the active working and conduct, or practicalism of religion. In this chapter on Karma-kanda is given teaching concerning the fire-worship, sandhyas, japa, and other religious practices followed in Hinduism.

But no short review could possibly give the reader more than an invitation to peruse this most informative and fascinating book. In the words of Dr. Besant, reviewing another work of a similar nature of the author, the book is "a rare combination of deep learning and felicitous phrasing". A. S. D.

Hindu Woman and Her Future, by Chandrakala A. Hate, New Book Co., Bombay, pp. 298, price Rs. 8/-

In giving this picture of the present position of Hindu women,

the author has drawn her material not only from published sources but has made her own investigations by means of a comprehensive questionnaire, sent to nearly 5,000 women, and by first-hand inquiry in homes and institutions for women.

Part I of the book is taken up with an analysis of the replies received which, although only 805 in number, are sufficient to indicate something of the state of affairs, especially in the higher castes who by their literacy and education would naturally be in a better position to respond. Interesting facts are revealed: the short duration of a Hindu woman's life which averages only 26 or 27 years; her tendency to remain in one caste or sub-caste throughout her life; her attitude to marriage, which was formerly compulsory, with no provision for divorce; the age of marriage, now 14 to 16 in the lower castes to 18 in the higher, with a tendency to occur at a still later age. The attitude to the husband, to child-bearing, to the husband's relations and the joint-family system, and the position of the widow are also studied, as well as the question of education for women. Various tendencies are noted, and the author makes some definite recommendations. The tendencies follow largely the demands of the women's movement

generally, a desire for higher education, the right to an independent career, choice in the selection of a husband and opportunities for making such a choice, the breaking up of the joint-family system although it brings with it the need for economic independence at marriage, equality with men in the economic and political sphere. Women of other countries are apt to look with envy towards India in these matters. It is true that at the top there are a few privileged women with wealth and leisure who enjoy a distinguished career, but for the labouring classes (and out of every 1,000 labourers in India nearly half are women, while in the lower middle classes at least one-third work outside the home) the pay is extremely poor and of course less than that of men, most of the women suffer from ill-health and overwork, and difficult conditions prevail generally.

Part II gives the results of the author's inquiries concerning women in rescue homes and institutions and analyses the causes of their "deviation from the regular path". It is indeed sad reading, and it is difficult to see how under existing conditions such things can be remedied. There is a call for social work among the people and for improved legal and economic conditions for woman so that her exploitation at the hand

of man may cease and she may be able to contribute her share in national and world policy.

Part III reviews the status of woman in India, and elsewhere, during the ages, from the dignified equality of the Vedic times, through degradation and subserviency, to the changing conditions today. Special tribute is paid to the pioneer work of Dr. Annie Besant and Mrs. Margaret Cousins for the women's movement in India. There are useful statistical tables and appendices to the book.

K. A. B.

The Riddle of Life, by Annie Besant, pp. 68, price, cloth, Rs. 8;

The Seven Principles of Man, by Annie Besant, pp. 106, price Re. 1-8.

The Divine Vision, by C. Jinarajadāsa, pp. 109, price, cloth, Rs. 8.

New editions of these books published by T.P.H., Adyar, will be welcomed by all.

The Riddle of Life gives a short but comprehensive account of the basic teachings of Theosophy. It is an excellent book for enquirers and students alike. Though written forty years ago it is still up to date, for the problems of life with which it deals do not change. There are four coloured illustrations.

The Seven Principles of Man, the first of the seven Theosophic Manuals, will appeal to those who are prepared to study seriously. Using the nomenclature of *The*

Secret Doctrine Dr. Besant explains the seven aspects of man. She describes the lower quaternary, comprising the physical and etheric bodies, prāna and kāma. The fifth principle is the dual Manas. The lower mind can be dragged down by kāma, while the higher mind is the Thinker, the real Ego. Manas becomes the spiritual Ego only when merged in the sixth principle, Buddhi. The human trinity is complete only when Manas is united to Ātmā-Buddhi, the Monad. The portion of this book dealing with the *Monad in Evolution* is specially suggestive.

The Divine Vision. These lectures open a door through which we see a vision of the Divine in Man, in Nature, and as God. Mr. Jinarajadāsa tell us first to look into the faces of our fellow-men, for each has for us a message of Divinity.

We may find a vision of the Divine as we worship Nature, as we study her and as we love her. Above all, it is the artist who sees this aspect of the Divine vision as he refashions Nature through his art. The Divine vision of God can hardly be described but "one thing is sure . . . man and that Absolute are one and not two".

This is one of the most inspired and inspiring of all Mr. Jinarajadāsa's works and is a book for mystics of all types and all ages.

E. W. P.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

DECEMBER 1950.

THE (75TH) DOUBLE-DIAMOND JUBILEE INTERNATIONAL CONVENTION

Adyar, 25th to 31st December 1950

TENTATIVE PROGRAMME

Monday, 25th December 1950

- 12.30 p.m. Indian Section Council—I.
- 8.30 p.m. General Council—I.

Tuesday, 26th December 1950

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. OPENING OF THE INTERNATIONAL CONVENTION—Presidential Address.
- 2.00 p.m. Indian Section Convention—I.
- 5.00 p.m. CONVENTION LECTURE—I.
- 8.00 p.m. Community Singing (Banyan Tree).

Wednesday, 27th December 1950

- 8.00 a.m. Prayers of the Religions.
- 10.00 a.m. Short Lectures—I.
- 2.00 p.m. Symposium—I.
- 3.30 p.m. Tree Planting for Founders Avenue.
- 5.00 p.m. CONVENTION LECTURE—II.
- 7.30 p.m. Art Evening, Kalakshetra—I.
- and
- Questions-and-Answers—I.

Thursday, 28th December 1950—Youth Day

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. Youth Symposium.
- 10.00 a.m. All-India Federation of Young Theosophists.
- 2.00 p.m. Order of the Round Table.
- 3.30 p.m. World Federation of Young Theosophists.
- 5.00 p.m. CONVENTION LECTURE—III.
- 7.30 p.m. Art Evening, Kalakshetra—II.

Friday, 29th December 1950

- 8.00 a.m. Prayers of the Religions.
- 10.00 a.m. Short Lectures—II.
- 12.30 p.m. Indian Section Council—II.
- 2.00 p.m. Symposium—II.
- 3.30 p.m. Group Photograph.
- 5.00 p.m. CONVENTION LECTURE—IV.
- 8.00 p.m. Art Evening, School of the Wisdom—I,
and
Questions-and-Answers—II.

Saturday, 30th December 1950

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. Besant Lecture—Indian Section.
- 10.00 a.m. Theosophical Order of Service.
- 2.00 p.m. General Council—II.
- 3.30 p.m. Symposium—III.
- 5.00 p.m. CONVENTION LECTURE—V.
- 8.00 p.m. Lantern Lecture: *Scripts of the Letters of the Masters.*

Sunday, 31st December 1950

- 8.00 a.m. Prayers of the Religions.
- 10.00 a.m. Short Lectures—III.
- 12.30 p.m. Indian Section Council—III.
- 2.00 p.m. Indian Section Convention—II.
- 5.00 p.m. CLOSING OF CONVENTION.
- 8.00 p.m. Art Evening, School of the Wisdom—II.

Additional Activities

- Bhārat Samāj Puja—every morning at 6.30.
- Zoroastrian Fire Ritual—25th December, 8.00 a.m.
- Liberal Catholic Church—Midnight Mass, 24th December,
11.30 p.m.; Christmas Day, 25th December, Holy Eucharist,
10.00 a.m.
- Ritual of the Mystic Star—25th December, 5.00 p.m.

Note.—The above programme is *very tentative only* and is subject to change.

OFFICIAL NOTICE

I hereby appoint Mr. Pham-Ngoc-Da, residing at Chaudoc, Indochina, to be Presidential Agent for Indochina.

13th November 1950

C. JINARAJADASA,
President.

**THEOSOPHISTS AT WORK
AROUND THE WORLD**

By the Recording Secretary

Adyar

The 75th Anniversary of the Foundation of the Theosophical Society was celebrated on the 17th November at a meeting in Headquarters Hall, a large number of residents and members from Madras being present. Each year Foundation Day is celebrated by Sections and Lodges throughout the world.

After the Prayers of Religions the members assembled joined in singing "Gather Us In"; and greetings received from Sections, Lodges and individuals were read.

Readings from the writings of Col. H. S. Olcott, Mme. H. P. Blavatsky, Dr. Annie Besant and Dr. G. S. Arundale were given, and each brought something of the special quality and inspiration of its author to the gathering.

The President, Mr. C. Jinarajadāsa, in his address, traced the events that led to the founding of the Society in 1875 and referred briefly to its history since its inception. In conclusion he urged that Theosophists throughout the world should work for Universal Brotherhood, the First Object of the Society.

The members then repeated "The Golden Stairs" written by Madame

H. P. Blavatsky, and the National Song of India was sung. All assembled then paid homage to the Founders by placing flowers before their statues.

Later, residents of Adyar were invited to a luncheon at the Indian Hostel, Bhojanasala, by Miss Emma Hunt, General Secretary of the New Zealand Section, and her colleagues.

In the afternoon, at the School of the Wisdom Miss E. W. Preston gave an open lecture entitled "Theosophy and the Four Freedoms"; and in the evening the Besant Centenary Trust arranged a procession with *bhajana* and visited the various Shrines of the Religions on the estate.

All departments in Adyar are busy preparing for the Convention to be held during Christmas week and already a number of overseas guests have arrived, bringing with them an air of expectancy for the great occasion.

The European Federation

The Annual Report of the General Secretary, Mr. J. E. van Dissel, shows a period of continual expansion in many of the European countries. The European work has entered a new phase

and the rehabilitation period has come to an end. Following the previous decision of the European Council, no Congress was held this year, but the individual Sections were instead invited to make a special effort for strengthening their own work. Regional summer schools were held in several Sections including the German Summer School at Rendsburg, the first of its kind in Germany. There are in Europe at present 13,180 members not including the Eastern European countries and Spain.

Belgium

During the past year the membership has remained about the same, there being 324 members and 11 Lodges. The meetings in most places were numerous and well-attended. The Library and bookshop were active as usual. The lectures at headquarters were attended by an average of 80 to 100 people, programmes being varied and interesting. As last year, the Government granted a subsidy to the Society, its lectures being considered educative and of public utility. One of the members gave a series of lectures on the radio and also provided articles for the newspapers. A study course under the leadership of Mme. d'Haenens has been well-attended. At the Convention held

in June the newly elected General Secretary, Mr. Urbain Monami, thanked the retiring General Secretary, Mlle. Serge Brisys, for the splendid work she had done for the Society, particularly during the occupation of the country during the war.

Italy

The General Secretary, Dr. Giuseppe Gasco, reports that at the end of the official year there were 36 Lodges and 6 Centres with a total of 837 members, being an increase of 36. Three new Lodges have been added during the year. The General Secretary has been giving special attention to propaganda and to the work in connection with the Section magazine *Alba Spirituale*, which is issued monthly.

Austria

This Section has been continuing its activities in the different Lodges in Vienna, Graz, Bruck and Linz, despite difficulties in the political sphere and also financial conditions. There are fifteen active Lodges. Since 1948 in Vienna an attempt has been made to draw young people into the movement by the formation of a Theosophical information circle. At these meetings ten to twenty people have been present. From October 1949 until June 1950, the Vienna Federation organized public lectures

once a week and the Styrian Federation once a fortnight. In the course of the year the General Secretary, Herr F. Schleifer, and Mrs. Schleifer, organizer for youth groups, visited the Lodges in Graz, Linz and Bruck.

Brazil

In December 1949 a Federation of Theosophical Lodges in Sao Paulo was formed. Since then the Lodges in Rio de Janeiro with the help of those in the states of Minas Gerais and Rio de Janeiro have begun discussions to found a Federation.

The department of Propaganda has carried out its programme efficiently. Plans are being made to inaugurate a campaign to obtain a printing machine in order to help this work and perhaps install a small printing office in the future headquarters in the state of Sao Paulo, where property is being acquired. The membership stands at 722.

France

This Section has been having certain difficulties during the past year, but the routine work has continued as usual. Meetings have been held regularly and two magazines, *La Vie Théosophique* and *Lotus Bleu*, have been published. There are 47 Lodges and 44 Centres with a total of 1,920 members.

Argentina

On the 22nd September there was founded a new Lodge in Mar del Plata with the name *Realización*, and later another was to be formed in Boulougne with the name of *Luz*, bringing the total to 62 Lodges and seven Centres. The General Secretary has published a summary of the history of the Society in Argentina in connection with the seventy-fifth anniversary. The first Lodge was founded in 1893, but it was not until July 1919 that the Argentina Section was formed. In July 1944 the Section celebrated its twenty-fifth anniversary.

India

As well as being the 75th year of the Theosophical Society as a whole, 1950 marks the 60th year of the Indian Section, which will thus be celebrating its Diamond Jubilee at Convention time. The General Secretary, Sjt. Rohit Mehta, is hoping that at least one representative of every Lodge in the Section will be present.

The General Secretary is drawing attention to the need of Theosophical books in Hindi, which it is expected will sooner or later become the national language of the country. He suggests the forming of some concern to undertake Theosophical publications in Hindi

as well as other state or provincial languages.

The newly formed Delhi Federation held its first session in October. During the few months of its existence it has been very active and has been carrying out a plan of organized study and meetings.

In Hyderabad the President, Mr. C. Jinarajadasa, presided over the Rayalseema Federation Conference in August. In July the Annual Conference of the Bihar Theosophical Federation was held at Samastipur.

The Annual Conference of the Bombay Federation was held from 29th September to 1st October under the chairmanship of the General Secretary. During the Sessions there were discussion meetings to devise ways and means for the better organization of Theosophical work in Bombay.

The Tamil Districts Federation held its Annual Conference at Coimbatore on 22nd and 28rd October, presided over by the President.

A Worker's Camp was held at Banaras, the Headquarters of the Section, from 15th to 22nd October. This was followed by the annual session of the Uttara Pradesh Federation under the presidentship of the General Secretary.

The birthday of Dr. Besant was celebrated in many Lodges on 1st October. In Delhi a meet-

ing was held at which Mr. Hugo Valvanne, Finnish Minister to India, presided. The chief speaker for the occasion was Sri C. Rajagopalachari, the ex-Governor-General of India.

Mr. N. Sri Ram was in Bombay in September and gave some public talks and lectures.

The General Secretary of the All-India Federation of Young Theosophists, Sri V. Gopalan, has instituted a campaign among the Young Theosophists which he calls "A Campaign for Increasing our Strength".

Northern Ireland

The Presidential Agency under the leadership of Dr. Hugh Shearman has had a year of quiet progress and on the 80th September there were three Lodges and 79 members. Apart from holiday seasons, twenty-two meetings have been held regularly each month in the province. The members' meetings are relatively well attended and many of the members are also active in other movements.

In addition to the great help given by the visit of the Vice-President Mr. Sidney A. Cook and Mrs. Jocelyn Cook there have been other lecturers who have helped, and there have been many exchanges of lecturers across the frontier with the Republic of Ireland.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1876

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
1888	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	Sit. Rohit Mehta	Theosophical Society, Banaras City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorn	4 Square Rapp, Paris VII	<i>La Vie Theosophique;</i> <i>Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì Breo,	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Prov. Cuneo	...
1905	Cuba	Dr. Lorgio Vargas G.	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Revista Teosofica Cubana;</i> <i>Teosofia.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastreinici 683	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 865, 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	Monsieur Urbain Monami	31 Rue Pierre Timmermans Jette, Bruxelles	<i>L'Action Theosophique.</i>
1912	Indonesia	Mr. Soemardjo	c/o Mr. J. A. H. van Leeuwen, Djalan	...
1912	Burma	U Po Lat	Banda No. 26, Bandoeng, Java	...
1912	Austria	Herr F. Schleiher	No. 102, 49th Street, Rangoon	...
1913	Norway	Herr Ernst Nielsen	Bürgergasse 23, 4 Sfg. 13, Vienna X	<i>Adyar.</i>
1918	Egypt	...	Oscarsgt. 11. I. Oslo	<i>Norsk Teosofisk Tidsskrift.</i>

* Presidential Agency.

1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	...	<i>Theosophia.</i>
1919	Ireland	Mrs. Alice Law	14 South Frederick St., Dublin, Eire	...	<i>Theosophy in Ireland.</i>
1919	Mexico	Señor Adolfo de la Peña Gil.	Isturbe 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharm.</i>
1919	Canada	Lt.-Col. E. L. Thomson D.S.O.	55 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	Sra. Teresa de Rizzo,	Casilla 604, Valparaíso	...	<i>Fraternidad.</i>
1920	Brazil	Teniente Armando Sales	Rua Sao Bento 38, 1º andar, São Paulo...	...	<i>O Teosofista.</i>
1920	Bulgaria	Gretar Fells	Ingoltsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Iceland	...	...	...	...
1921	Spain	Dr. Delio Nobre Santos	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Ostia.</i>
1921	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1922	Wales	...	...	...	...
1923	Poland	Señor Luis Sarrhou	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana</i>
1925	Uruguay	Señora Esperanza C. Hopgood	Apartado No. 3, San Juan	...	<i>Heraldo Teosófico.</i>
1925	Puerto Rico	...	...	...	...
1925	Rumania	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	...	...
1925	Yugoslavia	...	3d September Str., No. 56B III Floor,	...	...
1926	Ceylon *	Monseñor Kimon Primaris	Athens	...	<i>Theosophikon Deltion.</i>
1928	Greece	Señora Amalia de Sotela	P. O. Box 797, San José, Costa Rica	...	...
1929	Central America	...	...	...	...
1929	Paraguay	Señor Jorge Torres Ugarriza,	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1929	Peru	Mr. Domingo C. Argente	89 Hayana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1933	Philippines	Señor Ramon Martinez	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1937	Colombia	Mr. Dwarakdas Morarji Shah	P. O. Box 142, Zanzibar	...	<i>Saurabh</i>
1947	British E. Africa.	Jambhed Nusservaji, Esq.	P. O. Box 271, Karachi	...	...
1948	Pakistan *	Mrs. Hilda B. Moorhead	Theosophical Society, Adyar, Madras	...	<i>Theosophical News.</i>
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-	...	...
1950	Ecuador *	...	ercial, P. O. Box 186, Guayaquil	...	...
1950	Indochina *	M. Pham-Ngoc-Da	Instituteur Principal, Chaudoc, South	...	...
			Viet Nam	...	...

4576

NEW BOOKS

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Edited by C. Jinarajadasa

The first volume of the series "H.P.B. Speaks" consists of letters written by H.P.B. from 1875 onwards. H.P.B.'s Diary for 1878 recording incidents before her departure for India is a part of the volume.

By N. Sri Ram

THOUGHTS FOR ASPIRANTS

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A Book on Mysticism and Occultism. It deals with Krishnamurti's approach as a Mystic and also deals with Theosophical teachings of Occultism. The author has tried to show how together they form the spiritual life as a "whole".

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A brief history of the Society's growth from 1925 to 1950,
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ADYAR DIARY 1951

with quotations from the Leaders of the Theosophical Society.

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