

342

The Theosophist

1951 - October - 73-1 to 3
to
December.



JL
QMm2, m78

NSI-73-1-3

93374.

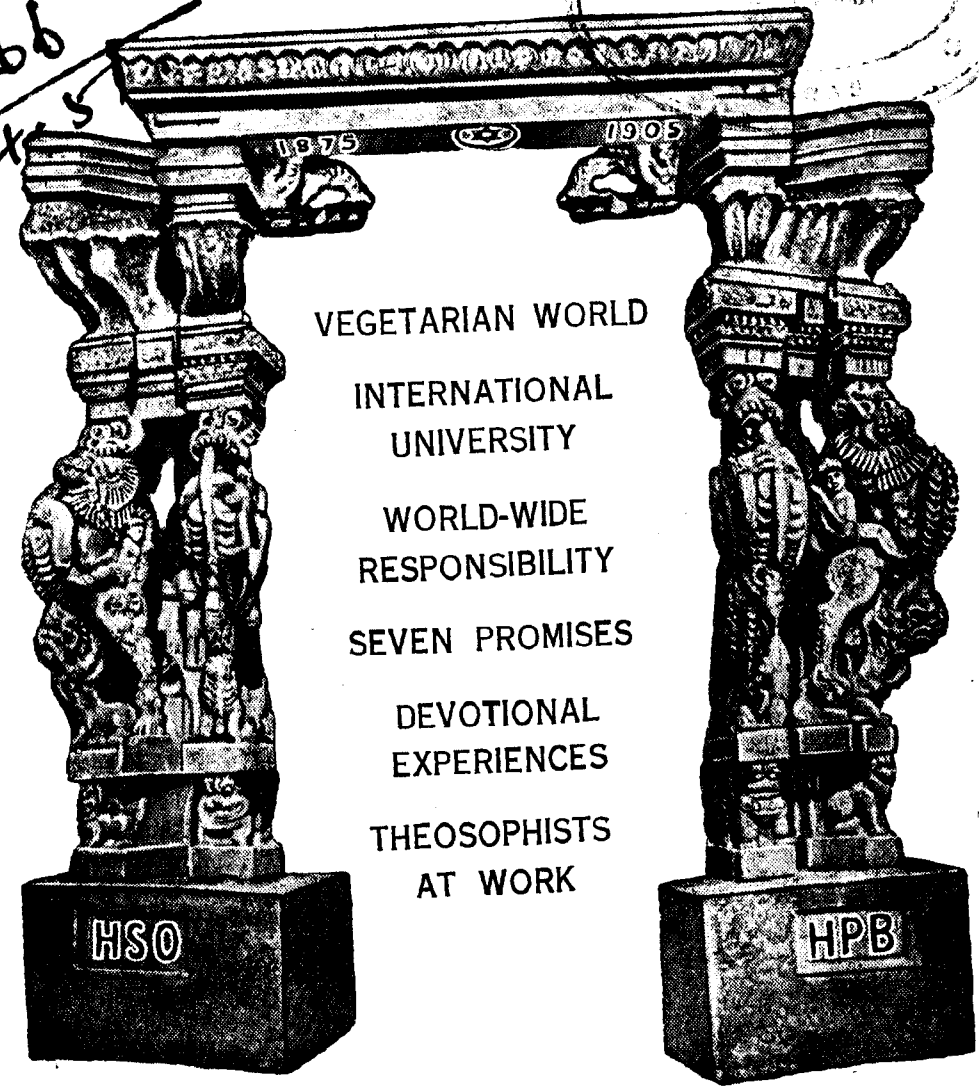
THE THEOSOPHIST

266

EDITED BY C. JINARAJADASA

266

4-5



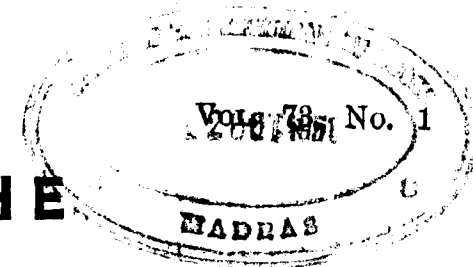
VEGETARIAN WORLD
INTERNATIONAL
UNIVERSITY
WORLD-WIDE
RESPONSIBILITY
SEVEN PROMISES
DEVOTIONAL
EXPERIENCES
THEOSOPHISTS
AT WORK

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20

OCTOBER 1951

Vol. 73, No. 1

OCTOBER 1951



THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

342

CONTENTS

	PAGE
On the Watch-Tower	1
A Vegetarian Looks at the World. PETER FREEMAN, M. P.	9
Prospectus of an International University and a Peripheral University Town To Be Built at the Outskirts of Mt. Fuji, Japan. TSUTOU MORI	14
World-wide Suffering, Responsibility and Peace. IR. L. J. POLDERMAN	22
Human and Cosmic Views of God. (Concluded). A. HERBERT PERON	26
The Seven Divine Promises. EDWARD GALL	32
Some Problems of Hindu Devotional Experiences. RAI BAHADUR PANDA BALJNĀTH, B.A.	48
Life as a Unity. MAURICE P. FIRTH	49
Fifth and Sixth Sub-Race Conflicts. ROSE NOLLER	55
Reviews	61
Supplement:	
Theosophists at Work around the World	65
International Directory	71

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 Society's objects, (see page ii), 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.

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

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 unexplained laws of Nature and the powers latent in man.

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 30, 1950

The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title The Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.

THE THEOSOPHIST

Edited by C. JINARAJADĀSA

CONTENTS

	PAGE
On the Watch-Tower	78
Address to the School of the Wisdom. C. JINARAJADĀSA	81
The School of the Wisdom (Programme Outline)	94
The Pattern of History. BASIL P. HOWELL, M.B.E.	99
Desirelessness. ROHIT MEHTA	106
The Seven Divine Promises (<i>Concluded</i>). EDWARD GALL	110
What to Teach? ELISABETH SEVERIS	121
Prospectus of an International University and a Peripheral University Town to be built at the Outskirts of Mt. Fuji, Japan (<i>Concluded</i>). TSUTOU MORI	125
Reviews	188
Supplement:	
Theosophists at Work around the World	187
International Directory	149

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 30, 1950

The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title The Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.

DECEMBER 1951

Vol. 73, No. 3

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

CONTENTS

	PAGE
On the Watch-Tower	145
Letter of H.P.B. to Adelberth de Bourbon	153
A Yoga of the West. HUGH SHEARMAN	162
How to Read "The Secret Doctrine". FRITZ KUNZ	167
The Dharma of the Century, 1875—1975. NOEL MCMAHON	177
A Brief Zarathushtrian Catechism. DUNCAN GREENLEES	182
The Mars and Mercury Question. C. JINARĀJADĀSA	187
What the Children Give. NELLIE K. TOREN	191
The Druids and Pythagoras. D. JEFFREY WILLIAMS	199
The Spiritual Meaning of Parsifal. BASIL ANDREWS	201
Woman's Mission. E. W. N.	204
Reviews	205
Supplement:	
Official Notice	209
The 76th International Convention	209
Theosophists at Work around the World	211
International Directory	215

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 30, 1950

The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title The Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.



THE THEOSOPHIST ON THE WATCH-TOWER

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

ONE of the most important meetings is taking place at the moment in England. This is a work promoted by enthusiasts for World Government, and over three hundred delegates are gathered in London, under the presidency of Lord Boyd-Orr. The plan is to agitate the nations and to ask them all to form a World Government. Twenty countries are being represented. There have been movements in many quarters for World Government, and a few years ago there was one by college graduates in the United States which for the time being was taken up with enthusiasm. But this present movement has behind it leaders in the political life of England, like Lord Boyd-Orr, Sir Richard Acland, Lord Haden Guest, and others. This dream of a World Federation was Tennyson's one hundred and eight years ago in his well-known lines in "Locksley Hall":

"Till the war-drum throbbed no longer, and the battle-flags were furled,

In the Parliament of man, the Federation of the world."

While every such agitation is necessary, it looks as if many generations will have to pass before the mentality of

nations is sufficiently changed to form one central organization, to which they must necessarily transfer many of their powers dealing with internal matters, particularly in the field of Economics. At the moment, the United Nations is so absorbed in the political adjustment of the nations, and is meeting with so many difficulties, that it is unlikely to take up the vast problems involved in World Government. That such a scheme of a unified world is necessary was the theme in my Convention Lecture of 1941, when I suggested that there should be World Directorates created in Banking and Exchange, in Industry, in Production, in Raw Materials, in Labour, in Sanitation and Hygiene, in the Dissemination of Culture and other matters. There certainly is the need for an organization parallel to the present U.N., which will help the world in its acute crises, especially with the food crisis, which was the theme of Lord Haden Guest's speech. Lord Haden Guest was once the General Secretary of the English Section, and is still president of the Action Lodge. He has travelled widely on various governmental missions to many British colonies and knows by direct contact the problems of the handicapped peoples. At the commencement of the First World War, as a doctor, he organized a Red Cross unit to take to France when the medical services of France appeared to have broken down. He knows that, more than any general problem of World Reorganization, the most acute problem is that of world-wide distress in many countries, bringing with it, as in India, people to the verge of starvation. A report of Lord Haden Guest's speech said :

Lord Haden Guest appealed for immediate help to relieve "the appalling conditions of living which still exist in Asia".

Lord Guest declared : " It is no good talking about freedom and democracy if you allow people to struggle for a bare existence from the beginning of life to the end. We have to rescue these

people, and make them fit for work. In the sub-continent of India there are only 55,000 doctors to 400,000,000 inhabitants," he said.

He added : " The electrical output of India is about that of the Battersea power station in London.

" Let us send them medicines, doctors, machines, and seeds. Let us do this now, and not wait until we have a World Government."

That a World Government will inevitably come about is obvious to anyone who can forecast the future. But an interesting "after-cast" was made in the book *Man : Whence, How and Whither* by Annie Besant and C. W. Leadbeater. In this work, where the observer is analysing the conditions of the world seven centuries from today, he takes a backward look at what has happened to the world in the intervening period. He finds that the world has been federated, a work that has been possible because it was directed by Julius Caesar reincarnated, who gathered round him others like Napoleon, the Emperor Akbar of India, and the Roman general and statesman Scipio Africanus. But far more striking is the fact that Caesar was able to gather round him this band because, anterior to Caesar, a change had been produced in the world mentality by a great Teacher. It was the influence of this great Teacher that made possible the schemes of Caesar.

Needless to say, there will be warm sympathy on the part of all Theosophists to this new movement for World Federation, which will tend to the realization of the First Object of the Society.

* * * *

Racial Discrimination The *London Times* of September 5th quotes the following :

" President Truman took swift action in a case in which the authorities at Iowa Memorial Park cemetery, Sioux City, had at the last moment banned the burial of a Winnebago

Indian, killed in action in Korea, because 'only members of the Caucasian race' could be buried in the cemetery.

"Mr. Truman immediately instructed his military aide, Major-General Vaughan, to offer the family of this soldier burial for their son in Arlington National Cemetery, where he could rest among the nation's heroes. At Mr. Truman's direction air transport facilities were also made available to bring the body of the soldier—Sergeant John Rice—to Washington. The President, in giving his orders, said he felt 'that national appreciation of patriotic sacrifice should not be limited by race, colour, or creed'."

It is well known that in the United States there is a strong antipathy among the whites towards the negroes. Last July this manifested itself in an acute form in the city of Cicero, an industrial town just outside the boundary limits of Chicago. Cicero has boasted that no negroes lived there. A certain Harvey E. Clark, a negro graduate of a university and a sergeant in the last War, finding himself extremely handicapped in having to live in a tiny apartment in Chicago with a wife and two children, rented an apartment in Cicero. What then happened is thus narrated in the weekly journal *Time*:

"But when he tried to move his family in last month, two Cicero cops refused to let the Clarks unload their furniture because they had no 'permit'. Beefy Police Chief Erwin Konovsky arrived, ordered the Clarks to leave town. The real-estate agent who rented the apartment said Chief Konovsky struck him several times and shouted: 'Get out of Cicero and don't come back . . . or you'll get a bullet through you.'"

"Clark, a Chicago bus driver, decided to make an issue of it. He filed a \$200,000 damage suit in federal court against Cicero officials and the town of Cicero. The court issued a temporary injunction, warning Cicero police to see to it that the Clarks were not molested.

"But when they returned to Cicero last week and moved their furniture into the apartment, they found a handful of Cicero and Cook County police—and a large and hostile crowd.

Frightened, the Clarks left—but the crowd didn't. Until midnight, the crowd milled in the street, booing and jeering when Cook County Sheriff John Babb ordered them to disperse, occasionally throwing stones.

"Next night, the crowd was back again, bigger and in an uglier mood. The 50 cops made no effort to stop teen-agers who, from well-hidden positions, tossed stones at windows in the Clark apartment.

"Around midnight the mob got bolder. A dozen or so young bloods rushed the cops at the doorway to the apartment house, pushed past them, smashed in the front door, clambered upstairs to the Clark apartment. Out the window, to the accompaniment of cheers from the crowd, went all of the Clarks' furniture, including a piano. Then the young vandals tore out door and window jambs, gauged holes in the walls, ripped out light fixtures, smashed radiators, a refrigerator and stove, bashed in the toilet bowl. For good measure, they ripped up two apartments below the Clarks (the tenants, like most of the 19 families in the apartment house, had long since fled). Then the mass of broken furniture on the lawn was set afire, and the cheers grew louder. Police did not make a single arrest. At about 2.30 the mob once again faded away, but everybody knew that it would be back."

Perhaps the most distressing part in this violence is the fact that "teen-agers" (young people between the ages of thirteen and nineteen), who are the promise of the future of the country, should have taken part in this horrible affair. Possibly it was for them merely a kind of exciting adventure, but on the other hand, knowing what race feeling is in the States, probably they, too, were dragged into the volcano.

Throughout the whole world race prejudice has become more acute during the last twenty years. This may be largely due to the fact that races previously considered outside the pale of white civilization are becoming more economically organized, and are therefore competing with the white races in various occupations. In India till 1947

race prejudice from the side of the British towards the Indian was very strong, and I myself have been the witness of ugly instances. But since the separation of Britain and India in August 1947, a remarkable change has taken place. Since that date the British are *foreigners* in India, and that realization by them has made the greatest difference. Indeed, there is an unusual friendliness now between the Indians and the British, and nowhere will race prejudice between the two manifest itself. This does not mean that the British do not have their private clubs for themselves only, but this cannot be construed as race prejudice, since certain communities have their own ways of living and enjoying themselves. It is perfectly within their rights to be "exclusive" on these matters. Curiously enough, in India the British are exclusive among themselves, for they will not admit as members of their clubs any Briton who would be considered a tradesman, such as an employee in a British store and others who, in England, would not be received in "society".

This problem exists in India in another aspect, though it is not race prejudice but caste prejudice. Several thousands of years ago the Aryans came over the Himālayas and conquered the original inhabitants of the land, who were very dark-skinned (the Aryans being white); they were described as "noseless" because of their flat noses. Since then they have been held in both moral and political subjection as outcastes. A slight change began as the result of Mahātma Gandhi's taking up the cause of these forty millions of handicapped people. In Malabar within the memory of some living, the Brahmins considered themselves polluted if certain outcaste people did not keep away at certain distances—40 feet in the case of the lowest outcastes. In spite of legislation in India, attempting to abolish the distinction between caste people and the

Harijans (once called Pariahs), the prejudice has not become any less. By legislation there must be no discrimination as to seating in schools and colleges. But all the same it has been found necessary to create separate hostels for Harijan students.

It is sad to relate that so strong is this caste idea that in Ceylon, where in some ways certain of the Lord Buddha's teachings are studied more deeply in the original Pāli language, the yellow-robed monks have fallen into caste discrimination. After Buddhism vanished in Ceylon centuries ago, owing to invasions from South India, there was no senior monk in the island who could perform the ceremony of ordination. Therefore, candidates went from Ceylon to Siam and others to Burma to receive ordination, and today in Ceylon there are the two sects, called the Siamese Sect and the Burmese Sect. But the Siamese Sect will not admit to ordination as a Bhikkhu any man whom they consider of the lower of the two castes in Ceylon. The first caste is that of the landowners and the cultivators, considered the higher, and the other is composed of various craftsmen, and particularly fishermen. Though the fishermen caste is considered a low caste, yet the so-called high caste, Buddhist monks included, will eat the fish caught by them! This evil distinction still persists in Ceylon, and the Buddhist priests of the Siamese Sect apparently do not realize that their discriminatory action is completely against the teachings of their Lord.

* * * *

In a farewell address to me in one of the Lodges in Australia, the President of the Lodge alluded to the fact that I was "a channel of the great Hierarchy". This may be so, or it may not be so. Anyway, immediately after his remarks, I got up and said:

The President and
Occultism

"I can assure you that the Society is *not committed* to the idea of the Masters, and it will be a sad day for the Society's future if it is proclaimed that the President of the Society is a channel for high influences from the Hierarchy. It may be so, but we as the Society are an external, democratic body, and freedom must be given to everybody not to be influenced by occult ideas. I have been in the Work for fifty years, and again and again, particularly during these five years as President, I have been trying to make the whole work impersonal. I often quote the words of the Mahātma Koot Hoomi to A. P. Sinnett: 'Learn to be loyal to the *Idea* rather than to my poor self.'

"We do not want at all to bring in that inner quality in our propaganda—which you and I may realize, certainly—or impose it in any way. It is far better to live the great Theosophical philosophy as it is, giving all you can of it.

"Naturally, I am influenced by all the experiences which I have had in contact with my Master since I was thirteen (sixty-two years ago), but you will not find me dwelling much on that topic. If I am President, I have to see that there is no narrowing of the gateway to anybody who responds to the great ideal of Brotherhood."

C. JINARĀJADĀSA

THE THEOSOPHIST

THE THEOSOPHIST was founded by H. P. Blavatsky, and the first issue appeared on October 1, 1879. The subsequent editors were: H. S. Olcott (1885-1907); Annie Besant (1907-1930); C. Jinarājādāsa (1931-1933); G. S. Arundale (1934-1945); C. Jinarājādāsa (1946-). The magazine has appeared every month without a break.

A VEGETARIAN LOOKS AT THE WORLD

By PETER FREEMAN, M.P.

"We and the beasts are kin; man has nothing that the beasts have not at least a vestige of; the animals have nothing that man does not in some degree share. Since, then, the animals are creatures with wants and feelings differing in degree only from our own, they surely have their rights."

—ERNEST SETON-THOMPSON

THERE have been three hundred great national wars in Europe in the last three hundred years—culminating in the two great world wars of modern times. The last two cost the countries concerned over £100,000,000,000 (one hundred thousand million pounds) in loss of property and armaments.

In the 1914-1918 War 65,000,000 men were mobilized. About 1,000,000,000 (one thousand million) took part in the second World War, as practically all adult men and women in Europe, Russia, America, Japan and the whole of the British Commonwealth were mobilized in some form or another. Of these, 50,000,000 men and women were killed, seriously wounded or missing.

At the present time, practically every adult man is subject to compulsory military training throughout the

world, and mankind is spending probably £20,000,000,000 (twenty thousand million pounds) a year on present wars, armaments for defence and preparations for future wars.

In spite of all this, there was never a time when the natural wealth of the world was being utilized to such an extent—not by merely a few, but in most countries with a more equitable share for every member of the community. The number of inventions, discoveries, new manufactures, is phenomenal—and in the main, all are being used for man's greater convenience, comfort and happiness. His organizing ability, his power of co-operation, his business acumen are greater than at any time in civilization. He has gained mastery of the earth, the sea, the air, in ways unknown in any previous age. He is discovering new worlds in the realms of ether, the atom, and life after physical death.

But man has gone against Nature in his treatment of animals, practically since the beginning of his known history. In the course of his ever extending enslavement and abuse of animal life—despite his growing consideration for the welfare of domestic animals—man has created a civilization in which he has become artificially dependent for his food, his health, his clothing, his transport, his pleasure and many of his comforts, upon the callous exploitation and selfish destruction of animal life, with little or no regard for the sufferings and miseries inflicted upon his sentient fellow-creatures in the process.

He has gone against Nature in the destruction of the fertility of the soil by over-cultivation and by giving the land no rest. He has gone against Nature in destroying the fruits of the earth, her harvest of corn and fruit and coffee.

Will it ever be possible for him to slow up and reverse this process and live in peace and comradeship with all that lives and breathes? Difficult it undoubtedly will be, but

today there are many people who are learning to live with only a minimum of animal exploitation; people who are planning and working to create a new order of society, based, not upon the principle that might and superior intelligence imply the right to tyrannize and oppose, but upon reverence for all life and the recognition of the bond which exists between all that lives, be it human, animal or plant, and of their dependence and interdependence one upon the other. Truly it is written beneath the statue erected to the memory of the horses which fell in the Boer War :

“The greatness of a nation consists not so much in numbers of its people or the extent of its territory, as in the greatness and justice of its compassion.”

The wholesale slaughter of animals, and other forms of exploitation, for human purposes and consumption, is probably the greatest crime for which Humanity is answerable at the present time. The unnatural conditions of living and feeding, the forced breeding—much by artificial insemination—the handling and transport, the cruel methods of capture and destruction, with little or no regard to the welfare of the animals concerned, constitute a colossal holocaust of brutality and selfishness, for which there is no necessity and little justification, but for which human beings are mainly responsible. Such indifference to the welfare of other creatures, who also have a claim to life and for which the Universe exists, and for whom the human race is the natural guardian, must inculcate an attitude of cruelty which is the basic cause of war—war cannot cease until this daily warfare on “Man's Younger Brothers,” as many like to think of them, has also ceased.

Yet the ingenuity of human beings has overcome other great world problems. Mankind has abolished cannibalism

and slavery, human torture no longer exists, actual starvation is rare, even epidemics are now under control and greatly minimized—yet war remains.

No impartial observer of world affairs could fail to realize that there must be deep and fundamental causes of such a menace, and that while political and constitutional factors may minimize the disaster, and, of course, will be necessary in the application of the measures to secure world peace, these alone will NEVER be sufficient to establish peace on a firm and sure basis for all mankind, for all time and under all circumstances.

It is the western countries that are both the largest meat-eaters in the world and have suffered most from war. Nor will this warfare cease until man stops the ruthless war upon his younger brothers, the animals, in the many acts of cruelty, barbarism and exploitation which find expression in vivisection, in hunting, in the wearing of furs, and most terrible of all—in the eating of their flesh for human food. In countries which are isolated there is fear of food shortage, particularly in war-time. When, however, it is realized that over ten times the amount of fruit, cereals and vegetables can be raised on the same acreage of ground, as compared with the amount available when used for pasturage for cattle and sheep, it can well be seen that Great Britain could easily produce all the food she needs in her own country, if a vegetarian regimen were generally adopted.

With the improved conditions of health, more temperate habits, a greater economy of living, and the many other advantages accruing from a general practice of vegetarianism, it is not too great a claim to make that it offers one of the most practical solutions of the present world chaos. Flesh-meat is not only a very expensive food, but one in which the greatest difficulties are experienced in production. This is caused partly because so many cattle,

sheep and pigs are diseased (tuberculosis, foot and mouth disease, swine fever, fowl pest, etc., etc.) but also because meat decomposes rapidly after the animal is slaughtered thus rendering it unsuitable for human consumption.

A vegetarian diet is amply sufficient for all man's physical needs. It gives greater strength, more endurance and a longer life. Vegetarianism satisfies man's highest moral and aesthetic instincts. It assists him in his physical, intellectual and spiritual development. It adds a charm, a culture, a delicacy of feeling, and a sympathetic friendliness which is reflected in the lives of vegetarians of long standing. Vegetarian workers have performed some of the greatest feats of strength and endurance, and vegetarian athletes hold world records in competitive sports and games.

Vegetarianism has been practised and recommended by many of the world's most eminent thinkers throughout the ages, and today constitutes the diet practised by more than half the world's population. There is a growing recognition of its claims and merits in the countries of Europe and America, and throughout the British Commonwealth.

Before we condemn others for the menace of war, let us see that OUR hands are clean from the wholesale and unnecessary murder of highly sentient creatures. The institution of peace depends upon the protection of the weak by the strong, and is best carried out by example rather than by precept. As Dean Inge says: "The great discovery of the nineteenth century that we are of one blood with the lower animals, has created new ethical obligations which have not yet penetrated the public conscience."

Let us, therefore, help to abolish all needless cruelty and usher in a new civilization based on kindness, sympathy and understanding, where peace shall reign supreme.

PETER FREEMAN

PROSPECTUS OF AN INTERNATIONAL UNIVERSITY

AND A PERIPHERAL UNIVERSITY TOWN TO BE
BUILT AT THE EASTERN OUTSKIRTS OF MT. FUJI, JAPAN

By TSUTOU MORI

*President of Society for the Advancement of
Civilization, Tokyo*

UPON the termination of war, Japan promulgated a New Constitution which enunciated solemnly her resolute will to renounce all types of war forever, through disarmament. This open manifesto of her pacific intent, tinged somewhat with religious ardour, is all the more striking as the world had been looking upon Japan as a most conspicuous example of militaristic imperialism. Japan of today, astir with exalted idealism, differs from the Japan of bygone days hastening towards her fateful downfall, as the morning effulgence differs from the sunset glow.

Japan has emerged from her ordeal of dismal defeat into a spiritually renewed and invigorated nation, taking it as her moral obligation to try her utmost to achieve permanent world peace and universal brotherhood. After deep self-scrutiny, accompanied by qualms of penitence, she came to realize that her rehabilitation would depend exclusively upon the consummation of over-all peace, with justice, security and prosperity necessary to all mankind.

It must be taken for granted that the world is marching steadily and inexorably towards its ultimate goal of unity, harmony and concord; this trend can be universally verified in the realms of politics, economics, science, technical advances, industry, communications and the arts. Thanks to the prodigious progress in aviation and the radio, the distances of the world are shrinking day by day, enabling us to visualize the oneness of the world. These amazing phenomena are in conformity with the law of "spiritual evolution" which governs and underlies the development of humanity. We feel that humanity as a whole has evolved from adolescence, characteristic of strife and competition, into a higher stage of maturity, as it is now anxious for an equitable world order, in which peace, justice and unity will reign supreme.

If we regard the history of mankind in retrospect, we shall understand that the first evolutionary stage of family life developed into tribal solidarity, which led in its turn to the birth of the city-state. The city-state has grown into the institution of the modern sovereign state, while the latter will be replaced by a world federal state in due course.

The receding age of national sovereignty is inconsistent with the spiritual and material requirements of the times and will be constrained to give place sooner or later to the dawning age of World Unity in order that war, with its evils of devastation, disunity and chaos, may be extirpated, and that a lasting peace capable of ensuring order, harmony and unity may be unshakably consolidated. With the harnessing of atomic energy to the destructive machines of war we shall not survive to see a better world, unless our supreme faith rests in the fact that this planet earth is but one country, and that mankind are its citizens. This viewpoint will revolutionize our obsolescent and anachronistic

way of thinking which is actually impeding the advent of "One World".

Once such a World Unity is brought into being, all nations constituting its organic parts should relinquish their sovereign rights of belligerency by way of disarmament. It is incumbent on a World Executive, backed by an International Police Force, to safeguard the peace and security within the world-state. A formal exclusion of war waged independently by the component national units of the International Police Force should be enforced. We shall acquire thereby a new status of "world citizenship" and it is only in our private capacity that we can remain the Japanese, the Americans, the British, etc.

It deserves our keen attention that Japan has already attained that *relative* international status which it is recommended should be assigned to all nations, in case they are incorporated as the organic constituents of "One World". Thus, an inscrutable stroke of Providence may have caused Japan to be destined to play a leading part as a bold precursor and herald of the forthcoming age of World Unity. This is the very reason why Japan must be in the van of the movement creating a new world order, in which the hearts and minds of the peoples will be actuated by a strong consciousness of unity, solidarity and interdependence.

Curiously enough, these lofty ideals and visions are in full accord with our Japanese traditional faith which has been transmitted unchangingly from generation to generation; namely, "the Whole World under One Roof". Awakening anew to this mission will cause our atrophied minds to be stirred up and to spur us on to champion the grand cause of the solidarity of humanity. It is in this way that we can really compensate to the souls of youths of all countries who fell on the battlefields in the prime of

their lives. Strenuous efforts should be made to turn their noble sacrifices into stepping-stones towards the realization of perennial peace.

At the present juncture, we lay claim to a new pattern of INTERNATIONAL EDUCATION with the zeal of the pioneer. We do this in order to cast, temper and forge the peace-mindedness of the coming generation, on whose shoulders rests the responsibility of bringing to birth a new world that will be free from the nightmares of wars of aggression and exploitation.

It behoves the promoters of such an International Education to draw exhaustively on inspiration from a *higher type of world culture* which will be brought into existence by a harmonious blending of Oriental culture and Western civilization; it is obvious that this sort of world culture must succeed in welding spirituality and material progress reconciliably into an integrated, dynamic whole, so as to be able to usher in "divine economy," "divine politics" and "divine science".

One may well assert that Japan is fully qualified to embark upon this great cultural work, since none of the other Oriental countries ever learned and utilized Western civilization so completely and so exhaustively as did Japan. In addition, the main cultural streams flowing into Japan from Indian and Chinese sources have favoured the growth and health of the tree of Japanese arts and crafts, permeating them with a religious outlook on life.

The preamble of the charter of UNESCO, which is an educational organ of the United Nations, proclaims:

"Since wars begin in the minds of men, it is also in the minds of men that the defences of peace must be undertaken. Ignorance of each other's ways and lives generated that suspicion and mistrust between the peoples of the world which have too often provoked war.

So, true peace will be realized only when based upon the intellectual and moral solidarity of mankind."

On returning to the international community following the conclusion of the Peace Treaty, Japan ought to place a particular stress upon INTERNATIONAL EDUCATION as one of the basic national policies to be pursued with vigour and conscientiousness.

Japan, after the atomic bombing, realized with such poignancy its ghastly dreadfulness that she felt prevailed upon to repudiate war under any circumstances. She thus feels spiritually entitled to take the initiative in attempting to persuade the other nations swiftly to follow her example. It is from this same thought-fountainhead that sprang my idea of setting up in this country an intellectual nucleus of international reconciliation and understanding. In short, the intensive cultivation of "world-mindedness" is the final aim of our International Education. For this purpose, the press, cinema, radio and television must be mobilized throughout the world as its powerful auxiliary agencies. We believe it serves our sincere purpose of fostering constructively a state of mutual comprehension and trust among the peoples of the world.

In this regard, a few words must be said with respect to the basic character and nature of the International Education we desire to ultimately bring about. It is true that national impulses and interests should be subordinated to the imperative claims and needs of "One World". In fact, we call for a wider loyalty to humanity than narrow patriotism for a single nation. It does not mean a suppression of the history, traditions, habits, customs, languages, arts and crafts which have led to the differentiation of the nations of the world. Still less does it mean the imposition of any ideology or of any existing religion all over the world, however plausible and enticing it may

be. Our willingness and preparedness to become world-minded and to give up narrow national ideas for much broader international concepts will thus not imply the repudiation of natural differences among the peoples.

In other words, *Uniformity* which annuls diversity must be distinguished from *Unity* which can be brought into perfect harmony with *Diversity*. Moreover, it must be acknowledged that the diversity of national cultures can arouse a noble emulation of them, furthering thereby a sane development of the world community. Similarly, in seeking to effect this sort of international edification, the intrinsic qualities of man and woman should be appreciated and nurtured differently, although they enjoy equal rights and privileges as human beings. In particular it will be necessary for feminine tenderness, grace, wisdom and intuition to counterbalance and complement male pugnacity, common-sense, expansivity, intellect and rationalism. We cannot justify rivalry between the sexes any more than we can justify subjugation of one sex to the other.

In urging the advent of a new world order, woman is called upon to play a far more important part than man, because she is both the guardian of universal peace and the teacher of the next generation.

In regard to the interdependent relationship of East and West, both are considered to be supplementary to each other, for East is needful of material progress and the West is in want of a spiritual ideal. That the Orient was the cradle of great religions and that the Occident brought wonderful systems of science into being are charged with metaphysical significance. The Orient stands for the preservation of unity, while the Occident is in advocacy of the furtherance of diversity. It is through their harmonious co-operation that the sound evolution of mankind will be

carried on without hindrances. One may fully appraise the paramount importance of the blending of East and West in approaching the basic problems of human existence which remain as yet unsolved.

We think the diagram of $\oplus$ is symbolical of human existence, with the longitudinal line and the lateral line crossing at the centre to show a symmetrical equilibrium. The longitudinal line denotes the vertical relationships between God and man, between parent and child, between leader and follower; the horizontal line denotes the relationships of equal individuals. It can also be said that they allude respectively to "order" and "freedom in the final analysis". Generally speaking, in the Orient the longitudinal line was too much developed to be able to maintain proper balance with the lateral line, with the result that this tendency has thwarted distressingly the unfoldment of individual faculties. In Japan, lying as it is within the culture-area of the Orient, the cardinal vertical virtues of loyalty and filial piety were unilaterally cultivated to the detriment of the full development of individual personality and individual traits. Thus, from now on, we Japanese must strive to bring the lateral human relationship into equilibrium with the longitudinal human relationship by strengthening and intensifying much more the true spirit of *Democracy* which attained so much fuller a degree of development in the Occident. In the Occident, on the contrary, the excessive prolongation of the lateral line contracted the longitudinal line and economic life came to take precedence above religious life, thereby giving rise to unchecked materialism. They will therefore do well to regulate and adjust the *lateral* human relationship by reinforcing the *longitudinal* human relationship, which evolved so pre-eminently in the Orient. In short, the blending of East and West in the province of

culture purports to realize nothing less than most idealistic human relationships, suggested so meaningfully by the symbol of $\oplus$.

The circle which embraces the cross of the vertical and horizontal lines is illustrative of human perfection as well as human maturity. It is significant that this symbol of the cross within a circle conveys the meaning of ten, a consummate number, both in Japan and China.

The ideal of "One World" may be likened to a beautiful garden in which flowers of variegated colours, of various fragrances and of diverse appearances, present unity in variety and variety in unity, so that this very difference may cause each of them to enhance the grace and splendour of the others.

It is not without reason that Japan, China, England, France and Germany have each a flower emblem, the cherry blossom, the tree peony, the rose, the lily and the cornflower respectively. Our proposed International University is called in Japanese "Kokusai Gakuen," which carries the connotation of an international academic garden, in which pupils, regardless of nationality, are prompted to unfold and display, unobstructed and in full, their God-given individual faculties and aptitudes, and yet lead a harmonious and co-ordinated school-life by subjecting themselves voluntarily to an all-encompassing discipline.

TSUTOU MORI

(To be concluded)

WORLD-WIDE SUFFERING, RESPONSIBILITY AND PEACE

By IR. L. J. POLDERMAN

OUR cerebral and materialistic thinking, based principally on the past, on memories and on critical analysis, is fatal to any real and living conception of Life's Oneness.

Intuitive thinking and the love which inspires it are the revolutionary, transforming and renewing forces required to bring about in our modern society a dynamic sense of the communion of life. The emergence of such a sense of brotherhood may be looked upon as the first hopeful sign of the dawning of a new age. The new age is being born as a reaction to the world-wide suffering produced by two world-wars, by their preparation and the results which followed—a suffering so deep and tragic that it has made an irresistible appeal and challenge to the best instincts of humanity, and awakened a reverent recognition of the One Life in all kingdoms of nature, and reverence for the idea of the brotherhood of men and nations, in a way that has compelled steady and universal attention.

These new building-stones, pure in form and colour, are the necessary materials for the rebuilding of the world, which will replace the rubble and ruins of a period of egocentric and materialistic individualism; the old order, though necessary for the awakening of the self-consciousness of the masses, is now, through its self-complacency,

cynical cruelty and self-degrading exaggeration, destroying itself.

A clear indication of the immense responsibility involved in the hastening of these disintegrating forces, and in demanding the purifying and neutralizing counter-influences, may be discerned in an *important conclusion*, just now being advanced and sponsored by practising exponents of the *parapsychological sciences*. This conclusion, of great educative value for our sense of responsibility, and of especial importance to humanitarian and religious-philosophical movements, is as follows: that in all probability, *the collective contents of the consciousness of all living beings (i.e., in this connection all thinking and feeling beings) form in fact ONE GREAT POOL or RESERVOIR OF CONSCIOUSNESS, in which all of us share, and whereby we all, in the measure of our psychic sensitivity, are telepathically influenced.*

It may be taken as highly remarkable that such an idea should be so much in accordance with the philosophical and metaphysical teachings of Indian and other sacred scriptures, and with the parallel ideas and views professed by more modern spiritual movements, and which exactly three quarters of a century ago were restored to the world in general by the Theosophical Society, and are now also to be met with in a number of movements of like tendency.

The lesson to be drawn from this parapsychological working hypothesis is to realize how enormously fatal has been the effect produced upon that Reservoir of Consciousness by the cruelties, outbursts of hate and revenge, perpetrated in the last world-war, and by the terror-inspiring methods of brute force employed by dictators and usurpers of power; how much, again, our present-day (often) intentionally cultivated post-war mass-feelings of

fear, and the irresponsible general addiction to tobacco, alcohol and narcotics are further poisoning that reservoir.

Not so plain however is the no less pernicious influence inflicted upon the Reservoir of Consciousness by wrong modes of thought and feeling, that have existed or sprung up during centuries of western civilization, as, for instance, the attitude of exaggerated superior power assumed by man over the other kingdoms of nature, especially towards the animal kingdom, shown in the frequent painful, fear- and terror-inducing *exploitation (abuse) of animals*, that goes on in transport, circus, hunting, slaughter and vivisection. That the continuance of such infliction of suffering is still deemed necessary, reveals a lack of deep understanding or compassion, and of imagination and feeling on the part of modern research, for instance in the newest views and ideas upon feeding and medical treatment.

But now we have been given from scientific quarters a cogent explanation and warning, how harm or suffering that is inflicted upon any single part of our life-community is at the same time inflicted upon the whole, and therefore on every other part, ourselves included.

In the same connection, and of menacing significance, there are the still utterly inadequate measures taken to cope with the insecurity of existence, and the accompanying hunger and other miseries, just now being suffered by millions of the earth's inhabitants, giving rise in many places to revolt and feelings of revenge.

No special intelligence is needed to realize how necessary it is to build up against these pernicious and debasing influences an adequate counterpoise of purifying and neutralizing forces. This can be brought about first of all through action on the part of those who are grown up, by sharply objective self-examination, watchfulness and self-correction, and in the case of the younger generation,

by education under conditions of harmonious self-development, reverence for Life, awareness of and creation of beauty in our daily surroundings, in an attitude of understanding towards every one and everything about us. In this every one of us, with some wider vision and deeper insight, may co-operate; and herein lies a *very responsible task for our humanitarian and spiritual movements*: it is to send out both individually and collectively creative thoughts of reverence for all Life, of compassion and active help for the world's suffering, of self-sacrifice and co-operation.

Here also opens a splendid opportunity for drawing the most earnest attention of the world's statesmen and economists, and of the U. N. organizations for food production and distribution, to the very uneconomic use of extensive areas of pasture for the production of dead and poisonous meat; and to the necessity of converting them, to a great extent, into arable land for the growing of sufficient and healthy vegetable products for a whole world's lacto-vegetarian diet, so to meet the urgent needs of the hungry millions on our revolutionary planet.

Naturally there is a formidable opposition to be overcome in the shape of crude egoism, self-complacency, pride and lust of power. On the other hand, for whoever in clear simplicity, pure reverence and deep interest will open his heart to the One Life, with great watchfulness of his own most secret motives, for every upright seeker and worker, there abides the inspiration of the mighty propelling, ever-renewing forces of Life. In this present period—so difficult to understand on account of the crumbling of outworn social forms and standards—there remains that inexhaustible source of power that may continually be drawn upon by persevering effort and faith in the final triumph of the Laws of Evolution, Justice and Brotherhood.

IR. L. J. POLDERMAN

HUMAN AND COSMIC VIEWS OF GOD

By A. HERBERT PERON

(Concluded from page 414 of September)

BECAUSE we are too close to MAN, we are prone to take him and his peculiarities too much for granted. We do not clearly see, as it is clearly evident, the emergence of a totally *new* factor in *man*. This new factor is the Link—the link between the spiritual and the natural, which underscores an important *difference* between man and the kingdoms of nature below him. Occasionally we discern in higher animals intelligence and even virtues that appear at least to equal those portrayed by humans. We are, however, confronted with the significant fact that no animal, however intelligent, ever “created” anything (outside of its accustomed group field). The lowliest of humans, on the other hand, is known to draw upon his inner individual resources to “create”—if it is only a crude drawing or scratch on the wall of a rock.

One might criticize an attitude such as Santayana's as the failure to take Spirit seriously. Santayana is evidently so anchored to the natural viewpoint that he cannot permit himself to grant an *independent* status to the spiritual. This attitude is not unusual, nor restricted to modern philosophers. The inability to bridge over the

spiritual and the natural is not always the result of not treating Spirit seriously enough. Indeed, it may sometimes be due to treating Spirit *too* seriously, or exclusively. Possibly this was the reason why the God-intoxicated Spinoza never seemed quite able to lift his Godhead off from his subjective pedestal and show him functioning in nature. Compare Spinoza with Leibnitz, his contemporary. Both were pantheists. Both were highly intuitionist idealists. Both postulated an Absolute Being. In reading Spinoza, with his amazing logic and reasoning, one is nevertheless conscious, it seems to me, that his cosmology somehow lacks Function. The *why* of the universe is ably delineated. The *how* is missing. The result is a somewhat cold universe with lifeless matter. Not so with Leibnitz. He saw the gap, and he filled it ingeniously and brilliantly. He introduced into the Cosmic picture his Monads, thus bringing living activity and energy into the universe, and providing the all-important bridge between the spiritual and the natural.

Perhaps some light can be shed on the mystery of the Cosmos and the First Cause, if we regard the Absolute as a Principle—a Principle and nothing else.

If Absoluteness is a Principle, what then are the Leibnitz Monads? They appear as the immediate derivations, aspect-wise at any rate, of the Absolute; the many that compose the One. Do the Monads, then, change suddenly into something different, Spirit, let us say? H. P. Blavatsky gives us a clear answer. In *The Secret Doctrine* she writes: “The Monad, per se, cannot be called even spirit. It is a Ray, the Breath of the Absolute, or the Absoluteness, rather; and the Absolute Homogeneity, having no relations with the conditions and relative finiteness, is unconscious on our plane.” It seems evident that Monads *can* be thought as *unmanifest*.

Anything which is not manifest may properly be regarded as a principle—according to the ancient tradition.

We have already quoted H. P. Blavatsky as stating: "The Divine Thought does not imply a Divine Thinker." Amplification along these lines is found in *The Mahatma Letters*, especially No. 10. The Master K. H. says:

"We deny God, both as philosophers and as Buddhists. We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God either personal or impersonal."

The attempt is made to instil a certain idea in the mind of Sinnett to whom the *Letter* was written. Sinnett, in keeping with his Christian training, could not conceive of God without the attributes of Infinity and Absoluteness. A denial of these would negate the definition. The Master K. H. makes it clear that Infinity and Absoluteness cannot be "attached" to Deity. On the other hand specific mention is made to "planetary lives" as a possible suggestion that these may approximate the "God of the Universe" that Sinnett has in mind. In *The Secret Doctrine*, Jehovah is constantly referred to as a tribal deity.

Another quotation from *Letter 10* reads as follows: "We deny the existence of a thinking, conscious God on the grounds that such a God must either be conditioned, limited and subject to change, therefore not infinite."

This is simply saying that the Absolute, being unconditioned, cannot be limited by either thought or consciousness, since that implies a duality. This leaves the Absolute a Principle. "Parabrahm is not God, but absolute immutable law." Spinoza said about the same thing: "God is Law," and, of course, the pantheist Spinoza was speaking of the Absolute. In the following quotation, it seems to me that the Master K. H. gives his cognizance (if not his blessing) to semantic mix-up of word-labels.

"If people are willing to accept and to regard as God our ONE LIFE, immutable and unconscious in its eternity, they may do so and thus keep to *one more gigantic misnomer*."

Unfortunately we are compelled to use *terms* in a discussion of the ONE LIFE or the Absolute, which make it a "cold" Principle and unfathomable Absoluteness. We have a right to ask: If this is the First Cause, whence then do love, brotherhood, devotion arise? These are the finer instincts which we know *do* exist. We have been told that love is that great power which can overcome all obstacles. How, then, is love, warm and intense, born out of a principle?

Well, perhaps this is not so hard to comprehend as it might seem. First, let us think of Absoluteness as the more euphonious One Life. Manifested, It becomes the Many. Manifestation may be a constant process. Exhalation and Inhalation. Involution and Evolution. Severance and Re-Union. Yoga is defined as Union with the Divine. May I suggest that we think of it rather as Re-Union? This suggests antecedents that are important. Think of the tremendous power behind the urge to become Re-united with that from which you have sprung and from which you have been separated—that which in some mystical way is yourself, your ultimate Self.

The Monad, in his long journey through manifestation, begins vaguely to realize his birthright and mission somewhere along the higher levels of human evolution. Most of us are about the middle of the human evolutionary scale—a not too happy position. For here the pull of the two opposing forces being about equal, can be most disturbing. We are drawn one way by our natural impulses and desires; another way by our higher instincts. It is a tug of war, swaying first one way, then the other. It is

only when our natural instincts have worn themselves down that the higher nature takes over. For the first time, perhaps, the Monad begins to function, however imperceptibly. "Monad-functioning" people are rare but can be spotted. Dr. Albert Schweitzer serves as an excellent example. These people, it seems to me, can usually be detected by the beautiful integration of three things—Comprehension, Purpose, Will.

Taking Albert Schweitzer as our example, Comprehension came to Dr. Schweitzer early in life. With sensitive intuition he grasped the wondrous Unity of Life; and thus he acquired the unshakable conviction that he and others were in some way the same. This Comprehension was later to drive him to administer help to those whom he thought needed it most—the natives in the wilds of Central Africa. That was his Comprehension. At the age of 21, his Purpose became clear. He says of himself: "I would consider myself justified in living until I was 30 for science and art in order to devote myself from that time forward to the direct service of humanity." For the next nine years, the Will of the Monad drove him through a rigorous scholastic routine which resulted in cultural achievements that few men have equalled within the span of an *entire* lifetime.

Here, then, we might say, is an instructive study of the Monad *in action*. Notice how the conceptions that Dr. Schweitzer arrived at seem clear and stripped of conventional opinion and orthodoxy. The decisions are sharp, non-compromising, unhesitating. He cared nothing for the fact that his friends deplored what they regarded as an insane project, the waste of a lifetime. Observe how carefully the plans are made, with vision. They are carried out with no regard to obstacles, the possibility of failure or the weighing of consequences. The personal, the "I" factor, appears to have been practically eliminated. In one

biography of Dr. Schweitzer we read the statement "... he did not attempt to argue with the impulses which had literally forced on him the conclusion of direct service to humanity". An enlightened observation—and how true; one does not argue with one's true Self.

There is, perhaps, no more powerful drive in the world—once released—than this desire to serve humanity. The individual may not always be fully aware or quite understand the tremendous force that is pushing him. But there is little desire to resist. Perhaps this is the lesson that most of us have to learn—to lose the desire to resist the urge of the Monad.

We Theosophists, perhaps, can do this more consciously than others. Aided by our treasured teachings of inexhaustible depths, we should be able to reach that summit in our outlook whence we clearly see, with undimmed vision, that the only thing of any importance is Re-Union with the Source, Re-Union with the One Life.

Once we have attained the viewpoint that this is the one and only thing that matters—paradoxically, then, everything matters. All Life then becomes important, because we *are* in a mysterious sense All Life. We cannot bear deprivation in others because we feel that is deprivation in ourselves; and our own personal worries vanish like whispers into the immensity of the One Life. Strife and struggle cease, inwardly, at least. For now we have started on the long and glorious path of Re-Union.

Our eye is fixed on the Goal. Not in one direction but in all directions. At last we comprehend what free will means; for the purpose of the One Life has become our purpose, our will. And we may well wonder if the mysterious purpose of manifestation—of the One becoming the Many—is so that the Many may experience that ineffable bliss in "Re-becoming" the One.

A. H. PERON

THE SEVEN DIVINE PROMISES

A Commentary from the Standpoint of Mysticism
on Apocalypse, Chaps. I—II

By EDWARD GALL

*General Secretary of the Theosophical Society
in Scotland*

“ I WAS in the Spirit on the Lord’s Day, and I heard behind me a great voice as of a trumpet, saying, ‘ I am Alpha and Omega, the first and the last. What thou seest, write in a book and send it to the seven churches. ’ And I turned to see the voice which spake with me. And having turned, I saw seven golden candlesticks, and in the midst of the candlesticks, one like unto the Sun of Man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle; and his head and his hair were as white wool, white as snow, and his eyes were as a flame of fire, and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice was as the sound of many waters. And he had in his hand seven stars, and out of his mouth proceeded a sharp two-edged sword, and his countenance was as when the sun shineth in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, ‘ Fear not, I am the first and the last and the Living One. . . . Write therefore, the things which thou hast seen, and the things

which are, and the things which shall come to pass hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the (planetary) angels of the seven churches, and the seven candlesticks are the seven churches.’ ”

Apocalypse, I, 10-20.

Introduction

We have here the first of those stupendous and profoundly impressive pictures in which the seer of Patmos expresses in vivid and arresting symbolism his intuitions into the realities of the spiritual world. His book, perhaps the most completely and elaborately symbolic in the whole Bible, has been subjected to many and widely different interpretations, some of them quite fanciful and arbitrary; but setting these aside, it may be safely said that only a study and understanding of occultism on the one hand and mysticism on the other can provide the keys which will open the door into these mysteries, for Mysteries they undoubtedly are, in the true and highest sense of the word. This present interpretation is not concerned, save incidentally, with the purely occult interpretation, valuable and legitimate though that well may be. Its purpose is rather devotional, and, for this, the mystical approach is the one which has been adopted. For this reason many important considerations have been left aside, and attention concentrated on those points—or rather on some of the points—on which mysticism sheds illumination and bestows a measure of inspiration.

The figure whom the seer beheld in his ecstatic vision dictates to him a letter to each of the “Angels” or “Rulers” or “Spirits” of the seven “Churches,” and each of these letters contains a promise, or in some cases a series

of promises, and it is these which are to form the subject of the present studies. Because of this, it lies outside the scope of this commentary to discuss the real significance of the seven "Angels" and the seven "Churches," since this lies rather within the field of occultism. It must suffice here to say that the "Angels" are certainly not, as some commentators have supposed, "Ministers" in the present everyday sense of the word, any more than the "Churches" are buildings of solid brick and mortar located somewhere in the physical world; but a few words must be said regarding the figure whose appearance had such an overwhelming effect upon the seer.

Here we have, in essentials, a vision—symbolically expressed, of course—of the Cosmic Christ, the Second Person, the Son, in the Divine Trinity, the Divine Hermaphrodite, this last being implied, for those who can read between the lines, in the seer's description; but in his descriptions of this cosmic figure, there are also, as it were, faint undertones here and there, of the Christ of history, but raised, transmuted, glorified and merged in the figure of the Cosmic Christ, the Cosmic Son, the Second Aspect of the Cosmic Trinity.

Before proceeding to our main task, that of the consideration of the seven divine promises themselves, it need only be said that, from our present standpoint, they are to be regarded as describing various aspects of the Spiritual Consciousness, and awareness of the World of Spiritual Reality; that world or state of consciousness which transcends alike the outer objective world of everyday experience, and the intermediate world of the psyche in man, with its element of glamour and illusion. It describes the attainment of full spiritual liberation from the outer or lower "worlds" and the limited personal or separate self, the realization by man of his own essential and authentic

Self, the Spirit or *Pneuma*, and his attainment of what St. Paul called the liberty of the glorified Sons of God.

The only other preliminary point which need concern us regarding these wonderful promises—and it is a very important one—is that they are all conditional. They are promised only to "those who have overcome," to those, that is, who by their spiritual struggles and aspirations, and their co-operation with the grace of the Divine Spirit working within them, have first controlled and then transmuted all the lower and less worthy elements in their own personal nature, all that delays and diverts them in their great spiritual journey, all that holds them back from becoming what they are capable of becoming; from being what, in the divine design, they are intended to be; from reaching the point at which there is nothing of the outer and purely personal self left, and all is the flawless living spiritual mirror, in which the Father can look, and at last can say, "This is My beloved Son in whom I behold Myself."

The First Promise: The Tree of Life: Ephesus

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

Two trees are mentioned in the book of *Genesis*. The first of these is the Tree of the Knowledge of Good and Evil, and it is with this that the narrative of the "Fall" is concerned. Adam and Eve are forbidden by the Lord God (Jahveh) to eat of the fruit of this tree, but they are beguiled by the Serpent, under the promise that if they partake of it their eyes will be opened and they will become "as the Gods" knowing good and evil. They do so, and in consequence of having disobeyed the divine prohibition they are banished from Eden, that is, they are compelled to descend to a lower state of consciousness.

The myth of the "Fall" is a profound one, and can be interpreted from several different standpoints; but here we need only remark that from one point of view the promise of the Serpent was true, inasmuch as man is really intended to become "as the Gods" through the open-eyed knowledge of both good and evil. There is even a sense in which it is true that the "Fall" is necessary, inasmuch as man could not attain to this knowledge without descending from his Edenic state, putting on the coat of skin, that is, a body belonging to the physical plane, and passing through all the difficulties, privations and sufferings, consequent upon physical existence. On the other hand, the banishment from Eden was necessary inasmuch as the awakening to this knowledge at that particular time would have been premature, something for which "Adam" and "Eve" were not yet ready. We find what it was they had to be protected from at that stage, when we read that Jahveh banished man from Eden "lest he put forth his hand, and take also of the Tree of Life, eat, and live for ever". Man is indeed destined to partake of the fruit of this second tree also, but only at the end of his aeonian evolutionary pilgrimage; and for him to have done so at the stage at which he was in Eden, would have been a disaster beyond even what actually occurred. Indeed, from the standpoint of our present interpretation, the banishment was not a punishment so much as a means of protecting man from something for which he was not then ready.

After the banishment, the second tree disappears from the Bible and does not reappear until the very end, in the book with which we are here concerned, the *Apocalypse*, where (Ch. XXII) we are told that it stands in Paradise on both sides of the river of Life. Here we must note the Greek word translated in these passages as "Life," for in the New Testament it has a special meaning. For "life" in the

ordinary everyday sense of the term, that life which man shares with the lower orders of creation, the Greek word is *Bios*, from which comes our word *biology*, and similar words; but when the New Testament writers wish to indicate "life" in the spiritual sense, the consciousness of the life of the pure *Pneuma* or Spirit, the life of the real Self of man with its consciousness of communion with the Cosmic or Universal Life, the consciousness of eternal, or, as the New Testament calls it, aeonian life, they use a totally different word, *Zoe*, and this is the word used here.

To eat, to partake of the fruit of the Tree of Life, which is in the New Jerusalem, the kingdom of Spiritual Consciousness, then, is to rise into participation in the Life of the spiritual planes beyond time in any sense in which we know or can conceive of it, where Succession is replaced by Simultaneity, in which man passes from the limitations and frustrations of the normal personal consciousness, into the freedom of the limitless Life of the spiritual levels of being. Nor is this purely an individualistic achievement, for we are told in the same passage that the leaves of the Tree of Life are for the healing of the nations. Only in so far as men individually are enabled to rise into the consciousness of this higher Life, can they really help and work towards the healing of strife, national and international.

This great achievement, then, is the result of eating of the fruit of the Tree of Life, and it is this which is promised to "him that overcometh".

The Second Promise: The Second Death: Smyrna

"He that overcometh shall not be hurt of the second death."

The first death is, of course, the relinquishing by the soul or psyche of its physical body at the appointed end

of that particular life cycle, and the passing into the psychic or intermediate realms of the Beyond. Information regarding the immediate after-death states formed, in earlier days, part of the carefully guarded secrets of the Lesser Mysteries; but today we have, in the vast body of books, now loosely bracketed together as "psychic" and "occult," a great deal of information which, if read with due discrimination, will afford considerable enlightenment on this subject.

The only point with which we are concerned here is that this immediate post-mortem state in the intermediate or psychic realms is only a temporary one, and that, sooner or later, two possibilities open out before the disembodied psyche, each of which, may, in a figurative sense, be called a second death. On the one hand, it may happen that the individual in question has so grievously neglected or misused the spiritual opportunities of the life just ended that it has yielded absolutely nothing in the way of food for the growth of the inner spiritual man. This, one would imagine, must be very rare. Most earthly lives, however poorly lived, must yield something, however little, in the way of experience and attainment, of which the Spiritual Man can lay hold, and assimilate into himself for spiritual growth; but the possibility of a whole earthly lifetime completely barren of spiritual fruitage must be taken into account, and in such a case no other fate is possible for the psyche or personal self in the intermediate realm of the Beyond than a gradual disintegration and dissolution of its constituent elements into the general elemental life of its environment, and its complete annihilation as a separate entity, after a life which can only be regarded as lost or wasted from the point of view of the real or spiritual Self, in the sense that it has yielded him nothing whatever in the way of spiritual harvest.

On the other hand, the vast majority of earthly life-cycles have yielded more or less of experiences which are of spiritual significance; and in these cases, the Real Man or Spiritual Ego has been working on these in the way of assimilating them, absorbing their spiritual quintessence into his own being, and growing and expanding thereby. In such cases, there comes, sooner or later, a time in the post-mortem life when the psyche or personal self has become so spiritualized that everything of its own purely personal self-hood has been either burned away or else transmuted in the crucible of the process of the post-mortem spiritual alchemy; and it stands, finally, on the threshold of the purely spiritual realms. At this stage the psyche or soul or personal self comes to a realization that its work as a personal or psychic self is done. All that the psyche has and is as a separate entity, all that complex of the normal thinking, feeling and willing self of everyday experience, has to be yielded up completely and unconditionally to the spiritual Self, which is the real Self; and in the fullness of this realization he takes leave of all that he has normally known as himself and plunges into the Spiritual Abyss as into an Ocean of Flame, in which all that he knows as himself is consumed; and out of the ashes he rises into identification with his spiritual Self, the Self which he really is on the levels of spiritual being, in union with the Life of the Cosmos.

This great experience is the other sense in which we are to understand the Second Death. It has been spoken of as the "Passing through the Wall of Fire"; and those who have done so are sometimes spoken of as "They who have passed through the Burning Ground"; and the important point for us is that it is possible for man here, in the course of his earthly life, to realize this experience, to know something of it partially and briefly. All the great

saints and mystics throughout the ages and nations have known this merging of the personal or normal self in ecstatic identification with the spiritual Self, and, in the consciousness of that spiritual Self, the sense of union with the Cosmic Self; and other and lesser men have, in their own measure been granted some experience approximating to this; and all such, in the post-mortem life, when they are confronted in due time with this great moment of the Second Death, can yield themselves to it without delay or disquiet, in the very fullness of love and trust, because, in the place of their earthly pilgrimage, they have already had brief but bright anticipations and intimations of it. They too have overcome, and therefore shall not be hurt of the Second Death.

*The Third Promise : A. The Hidden Manna ;
B. The White Stone ; C. The New Name : Pergamos*

"To him that overcometh, to him will I give of the hidden manna and I will give him a white stone, and upon the stone a new name written, which no man knoweth but he that receiveth it."

This promise is concerned with the imparting of the Food—that is, the Life (*Zoe*)—of the spiritual or Christ plane, to the personal self or psyche. This, at its highest, is entirely an inward and mystical experience; yet two outward intimations or foreshadowings of it are given to us in the Bible. The first of these is found in the story of the sending of the "food from heaven," the manna, to the Children of Israel during their wanderings in the Wilderness. The second, which carries us a stage further, is given in the New Testament narrative of the Last Supper, which has come down to us today in the Christian Eucharist. This, for those branches of the Christian Church which adhere to

the Catholic tradition and practice, is not merely symbolic but sacramental. This conception, of course, is not universally accepted; but without entering into a region of controversy which does not concern us here, it need only be said that this central act of Christian worship, when participated in with the proper inward dispositions, can become a means, though not of course the only means, by which the Life of the spiritual or Christ levels of being may be imparted, by Grace, in greater or less degree, to the soul or psyche.

Yet even so, there is something still higher and greater, more purely inward. At its most mystical, it is the opening of the doors of the inward being of the soul, the entire personal self, that there may pour down into it, through the higher or Christly Self, the power of the Life of the spiritual or cosmic levels of being, independently of any outward rites or means, without any intermediary other than the Christ in man, mystic and cosmic.

This descent of the Christ Life is to the soul what food is to the body. It is the spiritual food, the Food of Angels. *Panis angelicus fit panis hominum*. But the analogy is not perfect. Earthly food received into the body is absorbed and becomes part of the bodily constituents, as energy or otherwise. But the food of Spiritual Grace descends to the soul-levels to transform the soul, little by little, into Spirit, and eventually to lift it up to the levels of Spirit. "Thou shalt not transform Me into Thyself, but I shall transform thee into Myself."

The word "white" is to be understood here in a particular sense, not in the sense of "white as snow," but in the sense of "no-colour," the pure transparent Light. The White Stone, then, is to be understood as the Clear Stone, or, as in one translation, the Sparkling Stone, and mystically refers to the Spiritual Body, or, as St. Paul calls it, the Pneumatic Body, as distinct from

the Psychic Body (mistranslated in most of the English versions as the Natural Body). Its "whiteness" or perfect transparency means that it has reached its full development as the vehicle or "body" of the Spiritual Man, corresponding to the Cup of the Holy Grail legend; and in this connection it is worth noting that in the version of the Grail legend used by Wolfram von Eschenbach, the Grail, the Vehicle or Container of the Spiritual or Christ Life, is depicted not as a Cup but as a Stone. But, Stone or Cup, the meaning is one and the same.

It has also been said that, in the man who has reached spiritual maturity, the "Full-grown," to use one of St. Augustine's terms, the spiritual body is perfectly colourless, pure transparency.

We are given an indication of this in the description of the body of the Christ at the Transfiguration, where the reference is to the body of the Augoeides or Spiritual Man, and where the description of the body should be translated not as "white," as given in the Authorized and other versions, but "as clear as the Light". Another reference will be found in the *Apocalypse*, in the figure of the Rider on the White Horse, where the White Horse indicates the perfected Spiritual Body, and the Rider is the perfected Spiritual Man, the Christos.

EDWARD GALL

(To be concluded)

SOME PROBLEMS OF HINDU DEVOTIONAL EXPERIENCES

By RAI BAHADUR PANDA BAIJNATH, B.A.

NĀRADA Bhakti Sutra describes eleven modes in which a Bhakta or devotee may practise devotion towards his God according to his particular idiosyncrasy. He may look upon Him as his Master, as his Friend, as his Beloved, as his Child; or he may identify himself with Him, or he may suffer from the pangs of separation from Him (as ordinary lovers do), he may worship Him, or work for Him, or further His Plan, etc.

When a devotee looks upon Rāma or Shri Krishna as his child and practises devotion to Him with some image as the centre of his devotion, certain results ensue after certain stages of devotion are attained. Rāma or Krishna becomes visible to the devotee's eyes and talks and acts as a child would do. I will take an instance from the *Life of Shri Rāmakrishna*, published by the Advaita Ashrama, Almora. A monk called Jatadhari arrived at Dakshineswar about 1864. He was devoted to a metal image of Rāma, and because of his deep devotion and spirituality had been blessed with a wonderful vision of Rāma as a child, and this vision had eventually become a living presence to him. Shri Rāmakrishna found out this secret of his and watched the manifestations until the manifested form called Rāmlāla (the Child Rāma) became quite intimate with him. Rāmakrishna says: "As

long as I remained with Jatadhari Rāmlāla was cheerful, but the moment I left he followed me to my room. No argument would affect him. . . I saw Rāmlāla as vividly as I see you all. Sometimes I would hold him in my lap. He would not remain there but run to the fields in the sun. I would remonstrate. . . But Rāmlāla would turn a deaf ear . . . sometimes I lost patience and slapped him. With tearful eyes and trembling lips he would look at me. . . All these things actually happened." Eventually Jatadhari was told by Rāmlāla that he would not leave Shri Rāma-krishna and go with Jatadhari. So Jatadhari went away leaving both Rāmlāla and the metal image behind.

Another instance is of an old woman living until a few years ago at Allahabad. She lived in a small room and was poor and without any relations. The object of her devotion was the Child Shri Krishna whom she called *Dular* (darling) out of real affection. She saw him and talked to him. She did nothing without his approval. People knew her as "*Dular's mother*". A few years back when there was a great devotional gathering at the Triveni Sangam, I asked her if she would go there. She said she would consult her *Dular*. She came with his permission. After three or four days *Dular* told her that he had guarded her house till then and would guard it no more. So she returned home. When she died *Dular* went to a female disciple of hers, but he disappeared after a short time as the conditions in the new place were not congenial.

I have heard other similar stories about some recent saints at Vrindāvan. The question arises, who manifests as Rāma or Shri Krishna in such devotions and what is the exact process? The matter does not seem to have been investigated or discussed anywhere.

During the Mohammedan times in India, when temples were frequently destroyed, important temple images

were frequently buried and forgotten. Stories, well authenticated, are current about these images appearing to suitable persons in dreams and asking to be unearthed and rescued. I will quote here three well authenticated instances from the *Life of Chaitanya Mahāprabhu* (A.D. 1485-1533). He himself narrated one about his Guru's Guru, Mādhavendrapuri, which he heard from his Guru, Ishwarpuri. Mādhavendrapuri was once visiting the sacred places of the Braja area and arrived near the Goverdhan Hill. He depended on his Karma for his daily food and did not ask anybody for it. He sat down under a tree in the evening, having had no food for the whole day. He was repeating the name of God. A child, ten or eleven years old, of dark¹ colour, came to him with a pot of milk. His face seemed to radiate light. The boy was well-built and attractive and smiling. In very soft tones he said: "Mahātmāji, why are you sitting hungry? Take this milk and drink it." Puri asked him who he was and how he came to know of his being hungry. The boy gave a suitable reply and added that it was their custom in the villages not to let a man go to bed hungry. That night, he saw that boy in a dream, and the boy said to him: "Puri, I have been waiting for you. You did well in coming here. I came to you in the shape of a cowherd boy to give you milk today. I was buried in the forest by my priest at the approach of the Muslims nearby. You dig me out and again install me. My name is Shri Gopāl, and you install me with that name." The boy pointed out the place and disappeared. A beautiful image was dug out at the spot indicated and was installed with due ceremony in a hut temple in the presence of villagers from the neighbourhood. I am unable to trace the subsequent history of this idol.

¹ The indescribable colour of Shri Krishna.

Chaitanya's great disciples, Rūpa and Sanatana, had similar experiences. Vrindāvan in those days had been forgotten, and Chaitanya sent these his learned disciples to live there and rediscover the forgotten sacred places and restore them to their former glory. So these disciples lived in the jungles of Vrindāvan and went daily to Mathura, some six miles away, to beg for their food. Rūpa was born about A.D. 1488 and was two years younger than his brother Sanatana. One day Rūpa was meditating on God without having taken any food. A dark cowherd boy came to him with a pot of milk. He asked him to drink that milk and also asked why he was not getting his food from Mathura as usual. Rūpa was very anxious to have a sight of his God and wanted to fast unto death for it. One day the image of Govindadeva (a name of Shri Krishna) appeared to him in a dream and said he was buried at such-and-such a spot—"You unearth me and restore my worship." Rūpa dug at the spot indicated and found a beautiful image, round which the Mahārāja Mansinha of Jaipur built the famous Govindadeva temple about A.D. 1590. Aurangzeb destroyed a part of it but the image was taken away to Jaipur. The new Govindadeva temple is behind the old red temple.

There was an image of Krishna in a Chowla family where Sanatana went to beg his food and noticed the image. Then the image appeared to him in a dream and asked him to take it away from that family and bring it to his place. The great Madan Mohan temple was eventually built for it. When Aurangzeb destroyed this temple partially, the image was taken to Jaipur from where it was brought to Karuali where it now is. This was between A.D. 1725 and 1757.

In Vrindāvan the most important temple is that of Banke-Behari, and the idol here was also once buried in a place called Nidhiban where Bābā Haredas, Guru of

Tansen of Akbar's time, was living. The image appeared to him in a dream and asked to be taken out and installed for worship. There are similar stories about other idols also. The question arises, what is the explanation of these images asking to be unearthed and installed for worship again? In the absence of proper clairvoyant investigation, should we say that, because of the constant devotion of thousands of people for many centuries, a permanent and strong devotional thought-form is created which is ensouled by some suitable Being who arranges that people's devotion is helped and suitably responded to?

We have seen above that milk was brought to Mādhavendrapuri and Rūpa Goswami by dark cowherd boys. Even upto the present time stories are current of similar or other help being rendered to needy people in the Braja area. It would seem that there is a band of invisible helpers working in that area. It is a pity that Indian Yogis do not look into these things. Some there must be who could if they cared. A friend of mine received such invisible help and I can rely upon his veracity. I will briefly narrate the incident.

In the Kūmbha Mela of Vrindāvan in the beginning of 1950, my friend, who is an old man, went to attend a Rāmalila performance. There was a very great crowd and this friend got separated from his companions and also lost his sandals. He tried to return home and the way was through a thorny area. He had only a dim idea of the proper path. As he was moving slowly in the darkness, he heard a voice calling him to stop as there was a pit in front of him. He stopped for a minute when some one came up and gave him a pair of wooden sandals to put on to cross the thorny area. He was led by the hand by this helper to the main road when the helper left him and disappeared.

In deep Samādhi Chaitanya's bodily joints opened up and the body and limbs looked abnormally longer. Is similar experience recorded of other people? What actually happens in such cases?

I venture to think that the points are interesting, and I have raised all these problems in the hope that they will draw proper attention from the readers of THE THEOSOPHIST and thus lead to further investigation.

PANDA BALJNATH

THE LORDS OF LIGHT . . .

To the karma-sodden valley below
 The Lord Compassion came,
 On winged light his message borne
 To the four corners of the world . . .
 The earth rejoiced,
 Knowing that he who walked in ancient time
 Had conquered all . . .
 Had conquered all!
 The stinging whips of pain endured . . .
 From aeons past
 To aeons yet to be,
 Of every clime,
 Of every race,
 The Krishna, Buddha, Christ,
 Nay, others yet before
 And others yet to come,
 These Saviours of humanity
 Swell into notes profound earth's triumphal hymn
 The pilgrim to welcome home,
 To welcome home at last . . .
 Hallelujah . . .
 Amen . . .

FERNE HEATHER

LIFE AS A UNITY

By MAURICE P. FIRTH

IT is not surprising that humanity has been dazzled by the brilliance of its own mind during the last 120 years. Much of the paraphernalia of our present existence was unknown 50 years ago. In the memory of many still alive, is a world without motor cars, without wireless, without commercial air transport. It is only 100 years since railway transport and the steam locomotive was in its infancy and now we are wondering about its obsolescence. This absorption in a mechanical world has not only dominated the western world of Europe and America but in 1917 seized Russia. Now the industrialization of India and China which have for so long been the race centres of insight into matters mostly unseen, is nearly complete. Their philosophical systems are as lofty as the insight of man has so far perceived, but they are now in the race to mechanize and commit the errors of Europe.

The development of the steam-engine and Faraday's classic experiments with a coil of wire and a galvanometer have caused man to make profound changes in his environment. What we need to consider is the import these changes are having not only upon nature but on man himself who is in indivisible unity with nature, and is unable to separate

himself from the living whole of the universe without annihilation.

Instead of the craftsman being guided by an instinct of form whether he worked in wood, metal or stone, on a small or a large scale, making an ornament or building a house or temple, and instead of the farmer with an inner sense of living with and for his animals and plants, we have developed the irresponsible machine minder. The daily round of necessary tasks to keep body and soul together in olden days had a spiritual content which brought its own satisfaction into life. The machine minder finding no satisfaction in work, craves for the machine to work faster and faster so there is less work to be done, and then tries vainly to escape the boredom of idleness in an artificial sterile environment of uniform mediocrity by rushing madly from one unsatisfactory excitement to another.

These changes, wrought by the power age of steam, oil, gas, electricity, and now of the atom itself, have enabled a different attitude to dominate our feelings towards the world. It is an attitude of arrogant mastery which seeks in a welter of emotion and excitement to forget that the machines have in a short space of a hundred years destroyed the stored energy of the sun on our planet, which had taken some thousands of years to accumulate, and the process cannot continue indefinitely.

This attitude of arrogance with regard to the rest of creation is the antithesis of the attitude of the craftsman to his craft, and of the innately wise true agriculturist, who have a love for their creations or products and a regard for the materials out of which they are made, by the thought and love of the worker. War, discord of all kinds, constitutes the history of man as recorded by the books. We have no record of a period, unless in Atlantis, when the will to dominate nature by means fair or foul has been so widespread.

If a new disease appears among animals, plants or humans, microscopes of ever-increasing power are turned upon the problem to find a cause. As the limits of magnification possible with the aid of light and glass have been reached, the electron microscope is being employed in certain branches of research to explore the incredibly small. When an offending body has been isolated and suitably labelled, some poisoned antidote is sought and found and the disappearance of the offending disease is expected to ensue. The expectation is very often justified and when the victory is surveyed with a microscope it is amazingly complete; but when the victory is viewed synthetically or in relation to the whole, the result is pitiful. The success of the various chemical families of the new wonder drugs is a case in point. That did fill in an immediate need in 1940 to 1945, but at what cost? They were hailed as permanent cure-alls, but scarcely had the shouting associated with their arrival subsided then well-founded doubts and fears were raised by responsible medical opinion. The full effects will only become known during the next forty to sixty years, yet the dangers inherent in their use were obvious to all who viewed the problem synthetically instead of in the detail of the specialist. Nature by lack of ease—disease—has had a warning disregarded and as the unity of life cannot be transgressed without annihilation, nature commences to issue another warning in an effort to break down the arrogance of man.

The mechanistic view of matter now rapidly fading as a result of the study of atomic physics is still dominating our thoughts about social problems. There is still the urge to label and measure with an arbitrary yardstick, human requirements of recreation as well as food and water. The study of mechanics has enabled all the trappings of our modern life to be created, it has made possible our trains,

our ships, our aeroplanes, our wireless, our cities with gas, electricity and water, and has enabled some of nature's forces to be utilized for the benefit of man. It has also enabled vast stores of solar energy to be released at a far greater rate than it is being accumulated. The world oil shortage and the British Isles coal shortage are very real problems which few have the courage to face.

Still more dangerous is it when mechanistic ideas dominate all thought and its resulting action in regard to everything. The mystery of life is seen as an effect of mechanical forces and is not felt as the animating principle in and through everything whether obviously living, as the animal or plant, or less so in the what we term the lower microscopic forms of life. Whatever treats life with contempt, will soon be no use to life and by life will be destroyed. God or Life "destroys that which is not in harmony with it, as music shatters the wall that is not attuned to it, but it is as tender as the sun in spring to stimulate life, creativeness, beauty" (J. C. Boden). A translation of an old aphorism is that "it is life which kills". The ancient writer, from whom archaeologists have culled the fragment about life being in and through everything—"cleave the stone and there am I"—held a very whole view of man and the universe.

A brief survey of the destruction and deterioration taking place in all these forms of life upon which man depends for his very existence emphasizes the view of both the mystics and the occultists that life is a unity from which we can only separate ourselves at the cost of annihilation. Life is one and indivisible, the *anima mundi* of all we sense with and without the aids of the laboratory instruments, from stars to electrons. H. P. B. gives a paradoxical description of the complex simplicity of the universe, in the circle whose centre is everywhere and whose circumference

nowhere. It is the difficulty of the finite seeking to realize the Infinite. This is closely paralleled by the recent doubts of astronomers as to the correct view of the universe outside our solar system as elucidated for the layman by J. B. Sidgwick, where the difficulties associated with an expanding universe are discussed. Very briefly they are—if it is expanding, the particles flying about will soon reach a velocity equal to that of light, and be infinitely heavy, and also that it is only 2,000 million years since the universe, including our earth, existed in a pinpoint. To me it is just another example of a hopeless paradox which results when we try to express an infinite quantity in terms of a finite quantity. It is well to remember a simple illustration in that there are as many points side by side required to make a line one inch in length as there are to make a line one mile long.

One fact of which we are clearly aware in this web of space and time and motion is that the flow of time and its speed depend on our use of it. Enforced idleness, or the suspense of waiting for good or bad news, causes it to creep slower than the snail, while intense interest leaves us oblivious of its passing. The more one tries to do or achieve the faster does the future rush upon one, killing the present into the past. Youth's life is always in the future and it is life which kills. The new leaf kills the old in grass and tree, as a necessary means to a plant's growth. A growing ice-crystal will split the hardest rock and yet science can only see water as H_2O and discuss a coefficient of expansion. Age cannot stand the pressure of youth and resists until swept down the tide of life. The present is a continual sacrifice to the future. The grasses are sacrificed to the beasts who trample what they do not eat, and what is not grazed is sacrificed to the intense life of their organisms, in the process of decay to provide future growth.

No creature, including man, is alive except by the sacrifice of other lives. The growth of a forest has been estimated as being very much greater in any season than similar ground cultivated by man in either tropical or temperate clime. This amazing vitality is maintained for geological ages, and not for a lifetime, or less, as has happened with land in Africa, America and Australia. In a forest area sacrifice and life occur at the greatest rate. The development of vegetable matter and bird and animal growth are a maximum under natural conditions in a forest. The modifications brought about by man have resulted in specialized development at the expense of the harmony of the whole, and in consequence the problem of disease is continually increasing except where a few have set about to restore some measure of harmony in land use.

When we look at a forest are we looking at birth or death—new trees reaching the light, new animals, new birds and insects, or the death of a forest giant, the hunted and old animals and birds approaching their end? "Certain is birth for the dead, and certain is death for the living, why grieveest thou?" Birth and death are the two sides of the reality of life; harmony of the individual is in being a conscious part of life, to live by giving to the Not-Self. By such means is the dewdrop one with the shining sea, in the splendour of life, which is not "a problem to be solved, but a reality to be experienced".

MAURICE P. FIRTH

FIFTH AND SIXTH SUB-RACE CONFLICTS

BY ROSE NOLLER

QUALITIES of the coming sixth sub-race are already much in evidence—those of the creative imagination and intuition. They are developing quite numerous in the United States, as well as other countries. They may appear in varying degrees of development. Some may be in the pre-natal stages of the coming individual Christ-birth in the not distant future, where the Inner Ruler Immortal is beginning to come into his own. Others, though rare, are already functioning in the young Christ or Buddhic body.

The conflict associated with *change* is always serious, though necessary. Fundamentally, of course, there is no evil, since the Logos and His representatives use what seems to be evil for the ends of evolution. Speaking specifically, the present conflict may not be dissimilar to that symbolized by Herod, representing materialism, pursuing the young Christ child with motives of destruction; and within the individual, representing the conflict between unredeemed portions of the personality and the higher self (the Ego and Monad). For birth into the Buddhic or creative plane of consciousness is the individual awakening of the

Christ, where the competitive motives, legitimately developed in the fifth sub-race and necessary to it, must yield from identification with the *individual* to identification with the *whole*—the hope of world union and co-operation and the outlawing of war.

This was beautifully illustrated to me in a recent discussion with a professor of economics. We were each unacquainted with the terminology of the other's profession, mine at the moment having been philosophy; and at first we achieved no mutual understanding. However, we were both interested in art and with its terminology arrived at a united conclusion. He averred that competition has had good results and had been a necessary impetus to progress. With this I agreed, but compared competition with its waste of human energy in moral peace time, culminating periodically in increasingly cruel and wasteful wars, to that of opposing motives in the hands of, say, a pianist or artist, who consciously resolves the conflict of opposites into union and beauty, into a universal purpose and language. It was the same energy being used but transmuted from a new vantage point, that of the whole as against that of conflicting individualism. And we laughingly agreed that instead of "bombing" each other, it was far happier to shake hands upon a resolution into sympathy and understanding of a fellow-being's view.

J. J. van der Leeuw, in one of his books, categories neatly, among others, the sources of various conflicts: Dogma; Wrong Adaptation; New Ideas of Right and Wrong, in Advance of the Age; Past Habit Nature and Concepts; Clinging to Standards and Ethics Outgrown; Differences in Moral Codes throughout the World and in Individual Types. Perhaps the present conflict would stress the third of these, "New Ideas of Right and Wrong, in Advance of the Age".

Dr. Annie Besant notes some of the qualities of the sixth sub-race types.¹ They are very quick to appreciate a truth, rather impatient of explanation and argument, but with clearly defined ideas of what he or she ought to do, or ought to permit. It is not reached laboriously through meditation, unselfish service, reverence, devotion, etc. In other words, the qualities mentioned are all present but are transcended by a superior co-ordination which seems to be second-nature and spontaneous. Even in extreme youth these types have an extraordinary capacity to distinguish right from wrong and are able to guide themselves in a way which at times are disconcerting to their elders, parents, teachers and associates. These types do not seem to follow logical procedures but assert a direct vision against the slower logical processes.

Dr. Besant says that a great responsibility toward this new type accrues to parents and teachers. Wisdom should be used to watch and guard such a child or person from all harm and not in any way attempt to coerce or compel a person with this faculty. Such a child should receive the tenderest care and kindness to clear his path, rather than attempts to coerce him in the well-trodden paths, or exhibition of distress at these early manifestations. Dr. Besant states also that such a child or person probably is born with a special nervous mechanism through which this new faculty can function. She suggests it is a great opportunity and privilege for the elder types to help intelligently the development of the new racial characteristics.

Unhappily, however, such types often meet with tragedy. Failure in this understanding by the elder types often leads to brutality. Far from being protected or encouraged, such qualities are often bitterly and relentlessly

¹ From "Sermon on the New Sub-Race," at St. Alban's Pro-Cathedral, Hollywood, printed in *The Liberal Catholic* of June 1927.

pursued and opposed. Herod, afraid of his authority, aims to kill the young Christ child.

C. W. Leadbeater speaks of an outstanding example of the terrible damage which brutality can bring to this tender faculty. A highly promising child was greatly checked in his development when parents entrusted with this soul failed in their duty, and the child fell into the hands of a brutal instructor. At first the aura showed "wonderfully delicate little puffs or touches or shoots of lovely colour, of light playing over its surface". It was explained by a Great One:

"Those are the seeds of the highest and noblest qualities of mankind—fragile, delicate as gossamer, to be developed only in an atmosphere of deepest, purest love, without one touch of fear or shrinking. He who, being otherwise ready, can unfold and strengthen them fully may reach Adeptship in that same life. . . This was your aura [described above] before the blight of his wickedness fell upon you. Now see what his cruelty made of you."

"Then the aura changed and twisted about horribly, and when it was still again all the beautiful little shoots had disappeared, and in their place were innumerable little scars, and the Lord explained that the harm done could not be cancelled in the present life, and said, 'You will still help me when I come, and I hope that in this life you will attain Arhatship; but for the final consummation we must wait awhile. *In our eyes there is no greater crime than thus to check the progress of a soul.*'"¹

Bishop Leadbeater points out that it is not only in approaching Adeptship that this loathsome sin of cruelty

¹ *The Masters and the Path*, C. W. Leadbeater, Chap. IV.

to children checks progress. All the new and higher qualities which the Aryan Race should now be unfolding, leading to the new sub-race type, show themselves in light and delicate buds of a similar nature, though at lower levels than above described. In thousands of cases these are cruelly crushed out by the unreasonable ferocity of parent and teacher; and thus many good people remain at the same level through several incarnations, while their tormentors fall back into lower races. He states there are many Egos coming into incarnation who, although they may fall short of the heights of Initiation, are nevertheless unfolding rapidly, and need now to add to their characters some of these further and more delicate qualities; and for the advancement possible for them also, brutality would be fatal.

Observation in the world as well as in Theosophical Lodges reveals that the elder types often do not understand this responsibility. Surely a Theosophical Lodge, of all centres, should be one where the new qualities should wonderfully flourish. This may often be true. But it is not always true.

Lodge members, whether young or old, with the many brilliant and commendable qualities of the fifth sub-race, should make every understanding effort not to fight and trample the young creative manifestation, symbolized in our literature as the individual birth of the Christ. When these individuals are grown and strong, they can protect themselves, though such effort should not be necessary. But to those tender and new in the Buddhist, intuitive realm, it can, as indicated by Dr. Besant and Bishop Leadbeater, be fatal.

Let us protect the young Christ child wherever He appears, removing from the Name all restrictions of personal association. Wherever there is direct wisdom, the ability to

be creative and intelligently appreciative, that understanding and sympathetic love (denoting intuition) which treats the other-self as Its *self*, however youthful or imperfect its appearance, the young Christ has been born or will soon one day be born. This is a sacred and great development, however far away from the Initiation which makes us humanly perfect. The violation of this duty by elders and teachers brings upon them a heavy toll—retrogression. If the duty be well carried out, it brings a rich fruit—the future development of like traits, for what we appreciate, we become!

ROSE NOLLER

OVER THE MOOR

Over the moor, over the moor, in the silent summer weather,
Side by side we wander along in the path of a golden sun :
Over the moor, over the moor, veiled in the mist and heather,
Two of us tramp as the world counts souls, but in heart and in
purpose—one !

Over the moor, over the moor, the great tors rise above us,
The path is steep, the way is long, but the hill must be overcome,
For only from the heights can we view the best, and the best
is the goal before us :

Two of us climb as the world counts souls, but in heart and in
purpose—one !

Over the moor, over the moor, the moor of life and duty,
Onward and forward o'er valley and steep, till we reach the
gate of the sun,

There shall we see no valley of death, but the goal beyond
in its beauty

Shall two of us claim as the world counts souls, but to Him
who made us—one !

MARY WINTER WERE

REVIEWS

This Dynamic Universe, by E. Lester Smith, D. Sc., Corona Trew, Ph.D., E. L. Gardner, Josephine Ransom, T.P.H., London, pp. 40, price 2/-.

The names of the authors of this latest Transaction of the Theosophical Research Centre are enough to recommend this book to the discerning student.

Here we have a serious study of the mysterious *Fohat*, so often mentioned by Madame Blavatsky. As Mrs. Ransom says: "Trying to trace the nature and function of *Fohat* takes us from pure abstractions through the regions of the formation of the innumerable great or small universes which are aggregations of forces, to the atomic states of our universe."

Dr. Lester Smith has arranged the extracts from *The Secret Doctrine* relating to *Fohat* so as to form a reasonably coherent account. He and Dr. Trew contribute an essay on "What is *Fohat*?" "Fundamentally, *Fohat* is power in a dynamic form and it represents the creative power flowing through the manifested cosmos." It can also be identified with the One Life or with the "fire of creation" which

maintains the universe in dynamic equilibrium. It is dual in manifestation and can be represented by the two halves of a sine-wave form. "Seen as a whole the sine-curve is universal and uniting, but at the peaks or troughs of the waves it appears differentiated." Here we have a symbol which is unifying and suggestive.

Mr. Gardner gives a coherent and understandable account of the modes of manifestation of *Fohat*. He uses the analogy of electricity, one of the ways in which *Fohat* shows itself here, and includes a diagram of the octahedron which corresponds with the dual mind. The screen between the two pyramids of the octahedron is shared by the upper and lower minds and forms a double mirror, the upper face of which records intuitions. Mr. Gardner deals with the nature of an intuition and the technique of recording at will an impression from buddhi-manas on the mental screen by altering the focus of the permanent atom, the true lens of the buddhic light.

Scientists from earliest times have concerned themselves with the nature of energy-matter and

today are seeking theories and equations which will cover all observed phenomena.

The Theosophical Society is fortunate to have in its ranks members of such calibre that, as shown in this Transaction, they can explore these deep waters of Theosophy in which a giant must swim.

E. W. P.

Glamour : A World Problem, by Alice A. Bailey, Lucas Press Ltd., pp. 272, price 18s. 6d.

This is an unusual book. In the realms of philosophy and psychology of the occult it does become necessary to define terms, to have a background of common reference in the realms of things not widely known. For instance, the terminology in *The Secret Doctrine* has been correlated and stabilized to make for common understanding. So in this book is glamour analysed. Readers find themselves with very variable qualities defined, leading from illusion, through glamour and māyā, to the Dweller on the Threshold at the physical level.

Intuition, illumination and lucidity, inspiration, and the Angel of the Presence, are the opposites by which one proceeds from the Unreal to this Real. Analysis does not cease with this. Each stage and sub-stage is further divided and annotated. That forms one

difficulty, for to keep the clarity of the whole with so much detailed division is not easy. It is the inspirer declared behind the author, who writes, in the main. The method used, in addition to clarity, is actually a part of the system of analysis, for as that proceeds, each step covered is repeated in a different way, as taken in relation to another section. This makes for teaching by repetition, with variations. It is necessary to keep the thread, or the value of the variations is lost. For those who retain the thread, this study of the intuition will repay them in this present age. The few astrological references may perhaps be illuminating.

E. M. L.

Reincarnation, Fact or Fallacy? by Geoffrey Hodson, T.P.H., Adyar, pp. 78, price Re. 1-4-0.

This introduction to the inseparable doctrines of Reincarnation and Karma is addressed more particularly to readers approaching the subject from the standpoint of Christianity. Having posed four great problems—justice, destiny, the existence of child prodigies, and certain well-attested cases of memory—the author points to their solution in the "accumulated and inherited Wisdom of the Ages". He goes on to discuss these theories in relation to a number

of prevalent objections and alternative explanations of the facts. His clear and simple exposition should be very helpful to Western enquirers wishing to consider the case dispassionately, in the light both of reason and of the Christian Scriptures.

G. M. C.

Three Great Sages—Sri Aurobindo, Dr. Annie Besant, J. Krishnamurti, by Kewal Motwani, M.A., Ph. D., Ganesh & Co. (Madras) Ltd., pp. 45, price Re. 1.

The three talks collected here were broadcast in Ceylon independently and not as a series, and their author expressly disclaims any intention of attempting a comparative estimate of the work of his subjects. Profoundly influenced as he has been himself by each of them in person, and a lifelong student of their teachings, he seeks simply to make "these three great seers and sages of contemporary India" better known to a generation for whom "the politician has taken the place of the prophet".

In his preface he supplies us with glimpses of his own experience of their greatness and conveys something of their living impact upon him. He saw Dr. Besant first in 1919—"Seventy-two years old then . . . she became, to me, Beauty Incarnate, a living embodiment of the best God could have

conceived in human form, and the picture has never faded during these thirty odd years."

Years later (1948-9) we find him staying at Sri Aurobindo's Ashrama in Pondicherry. "On four occasions, I had the privilege of having his darshan, each occasion serving to recall the vision beheld in Dr. Annie Besant in 1919, an effulgent divinity made incarnate in human form."

With Krishnaji his link has been different. In 1938-9, "through his spoken word, close proximity and a sincere effort to keep pace with him in his thinking I realized, in some measure, the dynamic and practical nature of his teachings".

G. M. C.

Medicine Tomorrow, by Edmond Székely. Translated and edited by Purcell Weaver, The C. W. Daniel Co. Ltd., pp. 400, price 80/-

This second revised edition (1951) unites a series of lectures on natural health and healing first published in 1938 with a Guide to Treatment, originally published as a separate volume, more technical, addressed directly to practitioners and others concerned with practical application of such methods.

The day and the year are divided into cycles and the author's treatment is correlated to the most favourable rhythm both of the individual as well as the environment.

For example he finds that in the winter "when the forces of nature are latent" the time for sleeping is double what it is in the summer. But presumably the author is talking about winter in the North where, as he says, the solar rays diminish rather than the tropics where the solar rays are continuous. He finds likewise that people who have become detoxified through the treatment by natural forces require much less time for sleep, since sleep is not needed for purification of the body.

In the "simplified anthropocentric cosmotherapy" the man is regarded as having a dynamic unity with the cosmos and therefore should have an allied therapy. Diseases of the bones are treated with Geotherapy (clay and mud compresses); of the blood with Hydrotherapy (water baths); of the skin and lungs with Aerotherapy (air baths, respiration); of the nerves with the Sun or Heliotherapy (sun baths); of the muscles with vegetation or Vitaminotherapy (diet); of movement with movement (Dynamotherapy) or exercise; of the cells with atom therapy (Cellulotherapy, fasting).

What the author terms "cosmovitality" is the factor he seeks to introduce through many means, external and internal, to the healing of the whole man. In chapter

XIII he gives a chart of physiological diseases, and psychological diseases, with the predisposing factors to gain health. Many other charts will be found useful to the therapist. Many of the initial chapters are devoted to a philosophical consideration of the relation of man to the universe and to himself and how a harmony can be brought about that will re-energize, revitalize, and reorient man to himself and the world around him. A comprehensive index adds value to the book.

A. S. D.

Asthma: A Cure without Drugs, by T. Nallainathan, M.R.C.S. (Eng.), Author and Publisher, pp. 268.

A most interesting and useful book on asthma has been written by the author who is both an allopathic physician and active in the field of Indigenous Medicine. He gives both Ayurvedic and original breathing exercises for the cure of asthma, together with many pertinent hints on the subjects of the asanas (both for the strong and the weak), dress, baths, diet and other elements in the cure of asthma. The author has also detailed the orthodox methods of cure. Reference tables and an adequate glossary are given.

A. S. D.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

OCTOBER 1951

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The International President of the Society, Mr. C. Jinarajadasa, returned to the Headquarters at Adyar on Monday, September 10th, after an extensive lecture tour in Australia and New Zealand. He addressed members in Colombo on his way, and also on return, and presided over the Bombay Theosophical Federation's annual sessions. He was accompanied by his two secretaries, Miss Elithe Nisewanger and Miss Jamni Thadhani. The President was welcomed at Madras by the Vice-President and a large number of members, and again at Headquarters Hall where residents of the estate gathered to greet him.

The Treasurer, Mr. C. D. Shores, left Adyar on September 8th for a visit to Malaya and Indonesia. He expects to be away about six weeks

and during his absence the Assistant Treasurer, Mr. K. S. Rajagopalan, is carrying on in charge of the Treasury.

Adyar has had three short visits from the General Secretary of the Indian Section, Sri Rohit Mehta, and Srimati Shridevi Mehta during the course of their tour in South India. Sri Rohit Mehta addressed a meeting of the combined Lodges of Adyar at Headquarters Hall on September 19.

Several overseas members have arrived in Adyar for the new session of the School of the Wisdom which opens in October. These include Señor José B. Acuña from Costa Rica, former General Secretary for Central America, who is to be Director of Studies at the School, and Mr. E. Norman Pearson, former National Vice-President of the American Section, accompanied by Mrs. Pearson.

Mr. C. Jinarajadasa, President of the Theosophical Society, has been admitted as an "Honorary Academician" by the *Accademia di Belle Arti*, "Pietro Vannucci," of Perugia, Italy. The reason given for this distinction is his contribution to and interests in Art. The date of the diploma is July 15, 1951.

Brazil

The April issue of the Section magazine *O Teosofista* gives news of activities in the various Lodges. Alcione Lodge publishes its own magazine entitled *Amor*. Harmonia Lodge in San José do Rio Preto has been very active and public lectures have been held in places outside the Lodge with great success. The recently formed Raja Yoga Lodge has been active with the study of Theosophy.

Northern Ireland

Northern Ireland has had the assistance of several visitors during the summer. In April there was a visit from Mr. and Mrs. E. Norman Pearson from the United States of America. Mr. Pearson gave public talks in Bangor and Belfast as well as at members' meetings in Belfast. In June Mrs. Josephine Ransom visited Northern Ireland, and in addition to addressing two public meetings she spoke also at three members' meetings.

Mrs. Ransom's work was helpful and inspiring. She was the guest of honour at the Annual Convention which was held during her stay.

Argentina

Three new Lodges have recently been formed in this Section bringing the total to 62, the membership being 1,284.

In September Dharma Lodge celebrated its 50th anniversary and a special function was arranged at which all the ex-Presidents of the Lodge were to take part. Efforts are made from this Section to extend the work in Paraguay and it is hoped to form once again a Lodge in Asunción in the near future.

United States of America

The National President, Mr. James S. Perkins, presented a lengthy report to the Annual Convention held at the National Headquarters at Olcott, Wheaton, in July. In this report he reviewed the work for the year ending June 30, 1951 showing a period of steady progress. The Section now comprises 145 Lodges and the membership remains at approximately 4,000.

During the year under review the Section had the benefit of visits from Mr. and Mrs. Sidney A. Cook followed by Mr. N. Sri Ram, who has been touring the Section for a number of months

this year. Mr. and Mrs. James S. Perkins were able to visit a number of Federations and meet the members. In addition there have been other Headquarters workers in the field.

The Theosophical Press reported the sale of 84,500 publicity leaflets and 23,000 booklets. The National Library enrolled 187 new borrowers during the year. The Department of Information has been able to add 40 new members to the roll and sent 2,021 letters to enquirers and members. They have distributed 20,984 publicity leaflets. An increase of interest in Theosophy is specially noticeable in some of the State prisons and 76 books and many pamphlets have been donated for this purpose. In one prison there is a study class of 8 men. 90,000 copies of the leaflet *Discovery* were distributed by Lodges during the year to their mailing lists.

An interesting feature has been the sending by the National Headquarters periodically to Lodge Presidents suggested letters to be mailed to the editors of their local newspapers covering various subjects of public interest such as "World Day for Animals," "Brotherhood Week," "Christmas," and "United Nations Day". These have been used so successfully that it is planned to send out additional letters on special publicly recogniz-

ed days. The radio has been used during the year for advertising Spotlight lectures and classes, and series of radio programmes have been presented in various localities. In addition radio interviews are often scheduled for field workers during the course of their tours.

The experiment with the Brotherhood Stamp and Pamphlet project initiated last year has been very successful. The stamp has had a circulation of over 140,000 and two groups of friends are studying Theosophy as a result. A free announcement in a nationally known magazine called *Stamp* has resulted in orders from stamp collectors. Through many thousands of hands these stamps have passed this last year, bearing the word *Theosophy* linked with the ideal of Brotherhood.

In addition to the annual sessions of the Convention, the Summer School and other meetings held at the National Headquarters, there have been programmes at the camps maintained at Orcas Island and Pumpkin Hollow Farm, two places where members can gather for relaxation and study.

The Headquarters continues to make available for Lodge class work a number of study courses. The Olcott Foundation, instituted to encourage creative application of the principles of Theosophy to various expressions of art, this

year gave awards for the Olcott Lecture and for poetry and musical composition.

The Theosophical Book Association for the Blind reports a general increase in the demand for occult literature in Braille. 28 new readers and 14 new libraries have been added to the mailing list and 5 old readers have joined the Society. 607 books have been borrowed from the free lending library and ten transcribers have copied 42 volumes of Braille by hand. A booth for Theosophical books in Braille at the Ventura County Fair was a new project which attracted crowds of interested observers.

The Theosophical Book Gift Institute reports a further increase of activity. 8,057 books were placed in 680 libraries and hundreds of letters of appreciation have been received from librarians. The contacts made are sufficiently encouraging to warrant continuing the work.

The Theosophical Order of Service has now a new Chief Brother, Mrs. Diana Winslow, who is re-organizing the various departments of the Order.

The Mothers' Research Group has continued its publication of the *Mothers' Occult Digest* and is offering two Manuals for Teachers (or Parents) of Children's Classes in Theosophy.

This Section last year initiated a plan to send one member each year to the School of the Wisdom at Adyar. Miss Ann Kerr, previously National Secretary, was sent as official representative of the Section. This year the former National Vice-President, Mr. E. Norman Pearson, is representing the Section under this plan.

116 delegates were registered for the Workers' Conference, 242 members attended the Annual Convention, and 214 members were present at the Summer School, all held in July. Mr. N. Sri Ram was present as guest of honour and he took a prominent part in all the sessions.

New York Lodge has purchased a house for its Headquarters to be called Arundale House. It is hoped to be ready for occupancy in the near future.

The Order of Service has launched a Bundles for Korea Movement which has been a great success.

Canadian Federation

In Mercury Lodge, Edmonton, a novel method of nominating members for election to offices was adopted with interesting results. Each member present was asked individually whether he would allow his name to stand for each office. The offices of Vice-President and Councillor proved the most popular and the result of the

voting was almost a complete change in the names of the office-holders, from the previous year. This shows the progressive spirit of the Lodge.

England

This Section had a visit from Srimati Rukmini Devi in July during which time she gave two talks at Headquarters in London. She was expected to make a return visit in September.

A Summer School was held at High Leigh in Hoddesdon in August. Various members were appointed to lead the discussions on different days during the period, and the gathering has been reported as very successful and harmonious.

Peace Lodge in Hyde received an unsolicited official visit from the Mayor and Mayoress of Hyde in February. The Mayor and Mayoress enjoyed the visit so much that they later invited the Lodge to hold its next public meeting in the Mayor's parlour. It is encouraging to members when civic officials pay interest in the work that is being done.

Cuba

The March-April issue of the Section journal *Revista Teosofica Cubana* gives news of the visit of

Mr. N. Sri Ram in the central part of the Section in February. He gave a public lecture and addressed members' meetings, which were very well attended.

The General Secretary reports the erection of a new building in the city of Habana. Lodge *Rafael de Albear* has been revived.

Australia

The lecture tours by Bishop H. H. Banks and Mr. Geoffrey Hodson in this Section have been continuing with great success. Bishop Banks, who recently returned from Adyar, has created a fine impression wherever he has visited. Mr. Geoffrey Hodson during his stay in Sydney gave public lectures at which about 450 people attended the Sunday programmes and 250 attended the week-day ones.

The Section office reports a good supply of pamphlets available to Lodges for propaganda, which are specially useful during the tours of visiting lecturers. In addition summaries of the public addresses by Mr. Hodson are being published in pamphlet form.

Dr. P. W. van den Broek, who before the war was President of Singapore Lodge and who has since been active in Karachi, has now taken up residence in Australia at the Manor Centre in Sydney.

*The Theosophical Society
in Europe*

The General Secretary of the Theosophical Society in Europe, Mr. J. E. van Dissel, has sent to the President a message from the European Council meeting assembled at Tekels Park in Camberley, England, in August. Srimati Rukmini Devi was present as a guest for the occasion.

France

A Regional Summer School was held at the Domaine de l'Étoile, Pessicart, Nice, in July. Sixty members of seven nationalities were present. A message of greeting was sent to the President from the gathering.

Norway

The Norwegian Summer School was held from August 5th to 15th at Møkk, 4 Norwegian miles from Steinkjaer in Trondelag, possibly the first Theosophical Summer School held so far north. The school was held on a large property belonging to one of the members in beautiful surroundings and with warm and pleasant weather. Bishop Otto Viking was leader for the

gathering and spoke with power and inspiration. Mr. Viking coined a new word *Symptuition* implying that members should together strive to reach the life centre in ideas and problems, from the manifold to the unity, and strive along intuitional lines and not purely intellectual. Although only 14 members were present, it was a happy group.

Mexico

This Section had the pleasure of a visit from Mr. N. Sri Ram during August. Two public lectures and two members' meetings were arranged for him and his visit was very successful.

A new Lodge in Puerto de Veracruz was formed in February with the name Alcione.

Canada

The General Secretary, Lt.-Col. E. L. Thomson, and other members of the Executive Committee have been re-elected without opposition for a further term of office. In Montreal the Lodge has been very busy with a number of activities including regular weekly members' meetings, open meetings for enquirers and monthly social teas.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: G. 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	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1881	India	Sgt. Rohit Mehta	Theosophical Society, Banaras City	<i>The Indian Theosophist.</i>
1885	Australia	Mr. J. L. Davidge	29 Bigh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1885	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1886	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1887	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1889	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>La Vie Théosophique;</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	...
			Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosófica Cubana;</i> <i>Teosofia.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	...
1907	Finland	...	...	<i>Teosof.</i>
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Leicka	Praha VIII—Zastřehněl 633	...
1909	Southern Africa	Mrs. Eleanor Skatesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>The Link.</i>
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	<i>Theosophical News and Notes.</i>
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier,	<i>La Vie Théosophique</i>
			Bruxelles, Belgium	...
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17,	<i>La Vie Théosophique.</i>
			Djakarta, Java	...
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	<i>Adyar.</i>
1918	Egypt	...	...	<i>Norsk Teosofisk Tidskrift.</i>

* Presidential Agency.

1913	Denmark	Herr J. H. Møller	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	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	Tenente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo	... <i>O Teosofista.</i>
1920	Bulgaria	...	...	...
1921	Iceland	Grétar Fells	Ingólfsstr. 22, Reykjavík	... <i>Gangleri.</i>
1921	Spain	...	...	...
1921	Portugal	Mme. J. S. Lefèvre	Rua Passos Manuel, No. 20-cave, Lisbon.	... <i>Ostria.</i>
1922	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	... <i>Theosophical News and Notes.</i>
1923	Poland	...	...	...
1925	Uruguay	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1383, 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	...	...	...
1925	Ceylon*	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	...
1925	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	... <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. 589, Bogotá	... <i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	Mr. Dwardadas Morarji Shah	P. O. Box 142, Zanzibar	... <i>Saurabh</i>
1948	Pakistan*	Jamshed Nusserwanji, Esq.	P. O. Box 271, Karachi	...
1948	Malaya and Singapore*	...	...	...
1949	Northern Ireland*	Mrs. Hilda B. Moorhead	Theosophical Society, Adyar, Madras	... <i>Theosophical News.</i>
1950	Indochina*	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	...
1950	State of Israel*	M. Pham-Ngoc-Da	Instituteur Principal, Chaudoc, South Viet-Nam	...
1951	Japan*	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	...
1951	...	Mr. Jack R. Brinkley	537 Zushi, Zushi Machi, Miura Gun, Kanagawa Ken, Japan	...

* 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*.



THE THEOSOPHIST ON THE WATCH-TOWER

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

GILBERT K. CHESTERTON was well known in England for his brilliant contributions to English literature and journalism. Probably he is now best known for his "Father Brown" detective stories. Chesterton, naturally, was well-read and a distinguished literary man. But even distinguished literary men can be extremely ignorant where their prejudices manifest themselves. Thus, in his *Autobiography* he speaks of H.P.B. as "a coarse, witty, ignorant, scandalous old scallywag".

"Scallywag" distinctly connotes a scamp, a rascal, and a generally corrupt individual. When Chesterton wrote, H.P.B. had already published her two volumes of *Isis Unveiled*, where she shows an immense erudition. Similarly, in 1885 she published *The Secret Doctrine*. The very last word that could accurately be applied to her is that she was "ignorant". Of course she was extremely witty; but all Chesterton's other epithets can be brushed aside as due to the various rumours about her, arising from the attack of the Christian missionaries on her in Madras

in 1884. But we have "the cat let out of the bag," when we find that Chesterton later became converted to Roman Catholicism. It is because of his animus against Theosophy that he has written :

When I disliked Theosophy I had no Theology. Perhaps I did not dislike Theosophy, but only Theosophists. But I did not dislike them because they had erroneous doctrines, when I myself had no doctrines ; or because they had no claim to be Christians, when in fact they would have claimed Christianity, among other things, much more confidently than I could myself. I disliked them because they had shiny pebbly eyes and patient smiles. Their patience consisted mostly of waiting for others to rise to the spiritual plane where they themselves already stood. It is a curious fact, that they never seemed to hope that *they* might evolve and reach the plane where their honest greengrocer already stood. They never wanted to hitch their own lumbering waggon to a soaring cabman ; or to see the soul of their charwoman like a star beacon to the spheres where the immortals are. Yet I suspect that I am unjust to these people in their real personalities. I fancy it was a combination of three things ; Asia and Evolution and the English lady ; and I think they would be nicer separate.

This quotation from Chesterton's *Autobiography* shows exactly what kind of man Chesterton was, in spite of his brilliance in writing monographs on Dickens, Browning, etc. But it is all a part of the queer, narrow world in which literary men live, though they think that they are in contact with the larger world.

* * * *

I received this year from a friend in the United States the following letter, written to him by
The Role of a King Dr. Annie Besant in 1912 from Taormina.

To the Editor of the *Young Liberal*.

It is the duty of Society to secure to every individual born into it such a minimum of well-being, as shall enable him

to develop fully every faculty which he brings with him into the world. There is nothing in the nature of things to prevent this, and the best brains and the best hearts of the nation should devise the means for its accomplishment.

I do not believe that the means can be devised amid party struggles in the House of Commons, nor by force. But if the King would invite to his help a Council of the "best"—the best economists, men of business, land-owners, nobles, philanthropists—and the most experienced, he could devise the plan, and inspire the sacrifices necessary for its accomplishment. The mass of the people would hail him as their Deliverer, a true St. George slaying the Dragon of misery.

This letter is particularly interesting as showing how Dr. Besant realized that nothing much in the way of advance in the field of Social Service could be achieved by the House of Commons, considered representative of popular Government. She suggested, therefore, that the King of England should create a special Council of the "best" men. Dr. Besant was extremely democratic in a certain sense, but she realized clearly the difficulties of democratic government. With regard to her dreams for India's future, when she was working to substitute Indian rule for British rule, she was quite clear on two points : First, that the future of India was within the British Commonwealth, as a member of that great organization. Though India is now a Republic, nevertheless she is within the Commonwealth, though perhaps more sentimentally than in fact, as the King of England, the Head of the Commonwealth, is considered merely a symbol of the Commonwealth, and not as a great reality as its Head, as he is regarded in Australia, New Zealand and Canada. When in 1914 Dr. Besant, in order to develop her Home Rule campaign, bought *The Madras Standard*, she changed the paper's name to *New India*, and underneath the title she put as the motto : "For God, Crown and Country".

Secondly, in several conversations with me, Dr. Besant expressed her firm conviction that the best administration in the future for India would be by the Indian princes. She was thoroughly aware of the selfishness and lack of character of some of the Indian princes, but all the same she realized, as is expressed in this letter of hers in 1912, that there are certain conditions where the word of a King definitely counts and work is done immediately.

Within my memory, there have been one or two Maharajahs in India who were so revered by their subjects that the Ministers would never think of any bureaucratic delays in carrying out any order that might be given. One of the very great Indian princes in this regard was the uncle of the present Maharajah of Mysore. The late Maharajah was venerated by his people for his saintly life and he had close contact with his subjects. Many an afternoon the Maharajah would drive to Chamundi Hill, where there is a shrine of the Goddess who is the patron of Mysore, and there he would divest himself of his usual garments and sit as a Hindu in meditation. Not infrequently when he went out driving into the villages, he would stop his car, get out and talk with the villagers, and would have his secretary make notes of what he desired to be done for them.

Dr. Besant's letter of 1912 has a special fascination for me, in that, knowing nothing of what she had suggested, I suggested something similar (though in some ways more drastic) in a luncheon address which I gave to a business men's club in Brisbane, Australia, in 1935, under the title "Let us abolish Parliaments". My theme was that no Parliament is really "representative". When one looks at a nation to day, it is seen to be composed of various groups, closely knit together by work and interests, such as the medical profession, the nursing profession, business men, builders, the workers in their many trades unions,

teachers, engineers, and so on, group after group. A truly legislative Parliament should have all these various groups represented in it, but that is not the case in the British House of Commons. The result is that when any legislation is required as touching on the interests of any of the groups which I have mentioned, since no individual member in Parliament has the necessary knowledge, Parliament has to appoint a "Royal Commission," which is given the topics on which information is to be gathered, as also power to call witnesses, etc. The Royal Commission then reports, usually with a minority report dissenting from the majority, and finally after some years some modification of the legislation may come into force. But all this cumbersome, delayed routine could be avoided if there were a Parliament of a different type.

My suggestion was that members of the various professions should be grouped into a definite number of corporations. (This reform was actually put into operation for about two years by Mussolini before he entered on the War.) Each profession should then vote upon and elect a certain number of their best men, and so create a panel. Out of the many panels, a smaller panel would be selected by election, consisting of the experts to the number of about fifteen. The King of England then, not being handicapped by any Parliament, would have a Council of his own, and this Council would then select out of the various panels possibly five or ten from each to create a Parliament. We should then have a really representative Parliament, and all legislation could be discussed immediately within Parliament, with the advice of the body of experts in Parliament. This, of course, would completely do away with the usual type of "representative" Government, where the legislators are elected, first according to party, and second, largely according to the power they have of convincing the majority

of their constituents as to the excellence of their party platform over any other platform.

One element in the scheme which I suggested was that there should be, in order to make it democratic, a box in each postoffice labelled, "The King's Box," into which any citizen might place his suggestions. A special staff would open the letters and report to the departments concerned.

My suggestion is only realizable in England, for this reason: Since the time of Queen Victoria there is a strong tradition in the English Royal Family (from King and Queen to all who are addressed "Royal Highness") of dedicating themselves to help their country in various ways of social uplift. By tradition the King is above all Parliamentary parties and is never mentioned in party disputes. In theory the King has a veto, for the Constitution states that Parliament is made up of King, Lords, and Commons. In practice, for over 200 years the King has never exercised his veto and has always signed all legislation agreed upon by Lords and Commons. Nevertheless, the old tradition still continues, and when the King has signed, there is for each act of legislation an odd and interesting ceremony which takes place in the House of Lords. Three peers dressed in their scarlet robes and wearing cocked hats sit on the Lord Chancellor's wide seat. As the Clerk of Parliament reads out the name of each Act, the three peers raise their cocked hats and say, "Le roy le veult," which is Norman French for "The King wills it".

The people of Britain could easily be convinced of the advisability of abolishing all Parliaments, since from the days of Queen Victoria the Kings of England have been trusted, and they have proved themselves to be heart and soul with the welfare of their people, and in a most unselfish and devoted fashion.

When I expounded my unusual thesis in Brisbane, the business man, whose task it was to pass a vote of thanks, stated—and most naturally—that "there were certain aspects of freedom inseparable from the present parliamentary system, and he did not think people would be prepared to part with it."

* * * *

India is full of saints, north, south, east and west, and each has his own particular following. But now and then there is a woman saint. (It is a pity that the English vocabulary has not a feminine designation for "saint".)

A few days ago a woman saint of an unusual quality came to Madras. One afternoon as I was driving from the Estate to Elliot's Beach I noticed a group of people walking, many wearing yellow garments and one holding a yellow umbrella over another individual, who much to my surprise was a woman. The lady, Mathurai Kesavaji Subhadra Bai, went to Kalākshetra, where she and her party of followers were to give a "Bhajana," that is, a hymn service. She is a religious leader, living in Madura, in the south of the Madras Presidency. She and her followers are of the cult that worships Shri Krishna, and they (about 100 people) are on a pilgrimage *on foot* to the Vaishnava centre at Pandharpur, in lower Bombay Province. They have already taken two years to travel from Madura to Madras, a distance by rail of three hundred and forty-five miles. As they go from one village to another, the local inhabitants receive them as honoured guests, and lodge and feed them, and they remain for some time in each place, giving their Bhajanas.

I was present during part of their Bhajana at Kalākshetra. About sixteen of the lady's followers formed a circle,

and then to the rhythm of the music of voice and drum and with arms outstretched, swung first towards the centre, and then away. After a time all slowly danced round in a circle. Each dancer had two small cymbals, with a bell-tone, which they struck together as they danced. During all this time the saint was seated outside the circle. Then I saw her get up, put something round her neck, the drumming and singing stopped, and she entered the circle and stood in the centre. As the music began again she herself began to sway and dance rhythmically, all the time clanging her own two cymbals, while those in the circle now joined arms and swung round, first in one direction and then in the other. The lady was extremely graceful in her dancing, but she did not sing, though the musicians did. Slowly she increased the rhythm of the dance. The idea is that the dance and songs draw out more devotion from the congregation. I was informed that after I left the saint did something more striking still, for she placed a pot on her head and continued to dance most rhythmically.

This ancient land of India still goes on dreaming of Shri Krishna and of the many other Avatāras of the God Vishnu. While there is near-starvation in several parts of the country (the monsoon has failed for four years on the Bombay side and appears to be failing for the fifth year on the Madras side), and while young men and women of the universities care little about religion, the old currents of devotion and the dreams about God are still as strong as ever. So long as these dreams continue—even though they are blended with many superstitions—India will remain always the “sacred land,” where God is nearer to man than in any other land.

C. JINARĀJADĀSA

ADDRESS TO THE SCHOOL OF THE WISDOM

(AT OPENING OF ITS THIRD YEAR, OCTOBER 1, 1951)

By C. JINARĀJADĀSA

WE are a School of the Wisdom. But what do we mean by the word “Wisdom”? There are three definitions from ancient days. The first is the well-known word in the ancient teachings of Hinduism—Brahma-Vidyā. “Vidyā” means knowledge, and the phrase means the knowledge of Brahman. But what is Brahman? We know that there have been throughout the centuries in India profound attempts to describe the nature of Brahman. It is not God, in the usual meaning of the word; it is far more the Unity, the Totality, the Absolute. Yet that Absolute is not a negativity, but an intense positivity. It is all life in every possible form of creation and manifestation. It utterly transcends any intellectual definition, and yet one definition has been attempted, to say that its attributes are Sat, Being; Chit, Pure Intelligence; and Ānanda, Supreme Bliss. I would have you particularly note Ānanda as one of the attributes of Brahman, that it is a state full of an intensity of something surpassing Joy, for which the only possible name is Bliss.

The second definition comes from Pythagoras, who first coined the word “Philosophy”, the love of the Wisdom: We have thus postulated one important fact, that without love, the seeker cannot come to Wisdom.

The third description of the Wisdom is the word used by the Neo-Platonists—"Gnosis". This word has the root meaning "to know".

I have already, in my Inaugural Address to the School of the Wisdom in 1949, attempted to make a distinction between Knowledge and Wisdom. Knowledge consists of vast accumulations of facts gathered in the course of various processes of investigation, and of summaries of these facts presented to the mind. But Wisdom is, as it were, an aeroplane survey of all these facts so as to get the sense of the unity of them all. I have also tried to make clear that associated with Wisdom is an ever-increasing sense of Wonder.

One thing is clear to my mind—that Wisdom is not merely the acceptance, even with perfect faith, of any system of thought. Such acceptance leads to knowledge, but the seeker after Wisdom must go beyond. In modern Theosophy we have a body of revelations concerning the Wisdom, given by the Adept Brotherhood. In a special manner, we have a summary of their teachings, concerning the processes of the universe, in H. P. Blavatsky's *The Secret Doctrine*. But a knowledge of these teachings, even so thorough as to pass an examination upon them, does not lead to Wisdom.

There are two aspects in the universal process. We are continually using in our studies the words, the "life" and the "form". The study of any scheme of knowledge, as in *The Secret Doctrine* or any simpler manual of Theosophy as *The Ancient Wisdom, A Textbook of Theosophy*, or *First Principles of Theosophy*, merely gives the material of knowledge. This is the form side of Theosophy.

But also inseparable from the form side, there is the life side of Theosophy. To realize this life side, a quality is needed which must supplement the intellect; it is a purified emotion. Without the faculty of pure emotion,

which gives birth to intuition, it is impossible to sense the life side of the Wisdom.

One may say, in brief, that to feel the life side requires both an artistic imagination and some ability to create in some aspect of art. For Art is a statement of life-processes which are not on the "downward arc" of manifestation but on the "upward arc", where what was poured out is returning to its Source. It is for the artist to create out of his imagination new moulds for form, into which the Divine Outpouring will flow on its return, so as to reveal the intrinsic nature of Beauty which is inseparable from Being. To illustrate this mystery of the life-process which contains the Wisdom, let me quote a brief poem of Tennyson:

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand.
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

It is utterly true that Wisdom is to be found everywhere, from the simple truth that the Divine is everywhere. I accept the thesis of some mystics that, to us embodied souls, the Divine reveals itself in two embodiments. One is the Transcendence, and the other is the Immanence. The Transcendence is the Divine not restricted in its nature by any limitation, as it must be if it is engaged in any process of creation. This conception is the conception of Christianity, Islam and Zoroastrianism. It is this Supreme Godhead who is hymned in Christianity:

"Holy, holy, holy, though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy, there is none beside Thee,
Perfect in power, in love, and purity."

But it is the Immanent Godhead who is hymned in Hinduism, and in a supreme manner in the *Shevatāshvatara Upanishad* :

"Thou woman dost become, and man, and youth, and also tender maid; when old, Thy steps with staff Thou dost support; Thou takest birth with face on every side.

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

But both Transcendence and Immanence are one, says the Advaita Vedanta. Nevertheless, to our senses they are two. We need not discuss this point, for what matters is, that wherever the Divine is, there the Wisdom can be found. It must be so, unless we come to the conclusion that the Godhead is separate and distinct from His Wisdom.

From this it follows that the Divine Wisdom is everywhere. It is in the electron, in every pebble, in every tree and shrub, in every flower, in the nature of every man, woman and child. So what Shakespeare says poetically is utterly true, that we can discover "tongues in trees, books in the running brooks, sermons in stones, and good in every thing."

Today, it is the Wisdom of God that is being discovered in the discoveries in physics, in electrons and mesons, in the facts regarding genes and their crossing in heredity. It is possible by a process of purification and meditation to gain a glimpse of the stupendous Unity. They used to assert that in the days of the Upanishads. That is why the story is narrated concerning one who had

realized Brahman, the Unity, the Totality, "Your face shines like a knower of Brahman. Who has taught you?" It is not by the mere study of books, even under the greatest of Teachers, that the Wisdom is found. It can be found only in the recesses of one's heart, and only after deep tribulations.

In every school of Wisdom in the past, a pre-requisite has been a training of the emotions. In ancient India each day's study was preceded by prayers and meditations. In Buddhism, the disciples of the Lord Buddha, when they went into the woods or the forest for solitary meditation, had as a part of their training an emotional expansion, and they attempted to pour to the four quarters and to the heavens above and the hells beneath, thoughts of love, of pity, of compassion, of equanimity.

Not less so in our Theosophy. What does H. P. B. say in her exquisite gem, *The Voice of the Silence* ?

"Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain, nor ever brush it off until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal."

We modern Theosophists little realize how much a reaction by the emotions, especially to the various aspects of Nature, reveals hidden aspects of the life processes of the Creator. Let me illustrate this with the famous lines of Wordsworth, *par excellence* the poet of Nature :

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

I have called Wordsworth the poet of Nature, for this reason. There are many poets in England and America who have described Nature with deep feeling. But Wordsworth is unique because he felt that Nature is a veil over a spiritual Reality. For Wordsworth was a Platonist at heart; hence for him Nature is his "nurse, the guide, the guardian of my heart, and soul of all my moral being". If there were no Christianity, Nature would have sufficed to lead him to God. Who can forget the two closing lines of his great Ode on Immortality:

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

Byron, too, had a flash of the vision of Nature as a veil over Reality. He was a lover of the sea, and so at the end of Childe Harold's wanderings he speaks of the ocean in these lines full of mysticism:

"Thou glorious mirror, where the Almighty's form
 Glasses itself in tempests; in all time,—
 Calm or convulsed, in breeze, or gale, or storm,
 Icing the pole, or in the torrid clime
 Dark-heaving—boundless, endless, and sublime,
 The image of eternity, the throne
 Of the Invisible."

It was the genius of Goethe that made the Spirit of Nature say,

"Thus at the roaring loom of time I ply,

And weave for God the garment thou see'st Him by."

Truly, to one who has found Wisdom, all creation is a mirror and the image of eternity.

Why have I quoted to you Wordsworth and Byron, in an address to the School of Wisdom? In order that in our studies we may not be wedded too much to "the doctrine of the eye" and forget "the doctrine of the heart", to use H. P. B.'s words in her *Voice of the Silence*. We must not forget, concerning the Wisdom, that the Second Logos has the dual aspects of Wisdom and Love. Therefore where Wisdom is, there Love appears; and conversely, where Love is, Wisdom is near at hand. I will go so far as to say that to achieve true Wisdom a great capacity to love is essential. All the great Wise Ones of the world have been lovers, in a supreme fashion lovers of Humanity, but no less lovers of their beloveds. Once the Mahātma Morya described the nature of the bond between Him and the Mahātma Koot Hoomi. What did He, a Manu-to-be, say? These exquisite words: "My Brother, the light of my soul."

I am now looking far ahead and visualizing that some day we shall in the School of the Wisdom accomplish a very needed part of the work. Already Science has revealed that the Universe is force transforming itself in innumerable ways. Science is slowly mapping out the construction of the atom, and every atom is discovered as composed of tiny units of matter in movement, so far not visible by the highest-powered microscope. The next step has been barely made by one or two physicists like Jeans, who postulated a geometrical arrangement in the movement of atoms. He went so far as to say that it is possible to conceive of

the universe as revealing a Great Architect of the Universe. But the next stage must be discovered by us Theosophists. It is to discover the universe as the revelation of Consciousness. Of course from our postulates concerning the Absolute as having the attributes of Sat, Chit and Ānanda, there must be Consciousness everywhere in the universe.

But my vision is that we shall discover that Consciousness is revealing itself even in a tiny particle of force like the electron. The logical conclusion to this line of thinking is that there is no point in space, where force is at work, where Consciousness is not associated with that force.

We must not merely theorize on this vast topic; we must proceed as Science has done, by accumulating instances through careful observation. But at the moment, only two Theosophists have succeeded in giving even a fragmentary knowledge on this subject. They are Annie Besant and C. W. Leadbeater, who were gifted with an unusual power of clairvoyance, enabling them to see the construction of the atom. They have mapped out the construction of all the chemical elements in the Periodic Table, and the result of their labours is appearing soon in the third edition of *Occult Chemistry*, now in the Press. I have been associated with this work as its recorder, and so I am familiar with the investigations, as they proceeded from year to year. What has been the impression on my mind of this very highly specialized work?

That impression is that there exists a most wonderful Consciousness at work in the building of the atoms. I use the word "wonderful" because, as I study these diagrams, I am always impressed with a sense of wonder at the marvellous ingenuity in the construction of the atoms. The chemical elements fall into various natural groups, and in each there is the lightest, with the last member as the heaviest. But in each group there is a type, and the

building up of one element after another of the group from the type shows a method which indeed is wonderful.

There are in the world certain great bridges, like the Forth Bridge in Scotland, the Sydney Bridge at Sydney, the two San Francisco bridges and some other bridges elsewhere, which impress one's imagination with a sense of wonder at the powerful imagination of the engineers who conceived the bridges. In the same way, as I study *Occult Chemistry*, I have the same sense of wonder, but intensified to a degree that I cannot describe.

The physical universe to me, then, is a revelation of creation by a Grand Geometrician, ever at work designing changes, each successive change being not only more powerful, but also intrinsically more beautiful.

Following on from this there are instances which to me are important as pointing out the way of discovery in the new field that I am referring to. I am hoping that we shall be able to show by instances, as they are discovered, that there is *feeling* even in the tiniest particle of matter, and that Consciousness is operating everywhere. The first instance I will narrate is what was told me by Bishop Leadbeater. When I became Vice-President in 1921 I instructed the Engineering and Garden Departments at Adyar that no tree was to be cut down without my permission. The result, according to Bishop Leadbeater, was that even the rudimentary consciousness in the trees recognized something of my "watch and ward" of their interests, so that when I passed by the trees, there was a pink flush in their rudimentary astral bodies, for they felt that I was their friend.

The other instance is what I have lately put on record; where Bishop Leadbeater describes the feelings in rocks. Certainly so far we have not been accustomed to think of any feeling in connection with rocks. But he mentions

his observations of this feeling-element in certain rocks in the National Park, near Sydney. He noticed one large rock in particular whose aura showed the quality of anger, and its general attitude towards human beings was "keep off". This was due to the fact that in constructing a road, part of this rock had been blasted away. Of course we think nothing of such destruction to a rock, for it hardly occurs to us to imagine that a rock has any feeling.

Another interesting instance is that of another rock which was pleased when a certain boy came near him, and it reacted to the boy with affection. All this seems utterly incredible, but these are instances which I hope in the future will be multiplied, from which we can build up the idea of the Universe as embodied Consciousness and feeling.

The strangest and most significant instance of Consciousness in matter is what was noted by Bishop Leadbeater when he investigated for me the molecule of Carboic acid or Phenol. If I had a diagram, you could follow the story better. Carboic acid is made with a molecule of benzene as the foundation. Benzene is the first of what are known as the "ring" compounds. It is composed of six atoms of Carbon and six of Hydrogen. The arrangement postulated in Chemistry supposes a hexagonal ring, which is not circular, but is bent in six places. At each corner is one Carbon atom, to which is attached one Hydrogen atom. How it is attached is still the puzzle of Chemistry; the puzzle is solved in *Occult Chemistry*. Now, at one corner, in a particular position, the Carbon and Hydrogen attach to themselves one atom of Oxygen. The Oxygen and Hydrogen united is termed the hydroxyl group. So long as the hydroxyl particle remains where it is, we have a unit molecule of Carboic acid, Phenol C_6H_5OH .

I had some Carboic with me, and showed it to Bishop Leadbeater. He touched the top of the bottle with his

finger, smelt it, and then touched his gum with it. It is well known that Oxygen combines often with any decaying matter, and is therefore a powerful disinfectant. Evidently there was some point of infection in Bishop Leadbeater's gum, for as he touched the spot with Carboic, something happened which made him laugh. On my inquiring, he said that the Oxygen left the Hydrogen to do its work of disinfection. But as it left, it experienced a tiny thrill of delight. For the Oxygen had been held as a prisoner in the hydroxyl particle, Oxygen plus Hydrogen. But when the opportunity came to break the bondage and be free once again, it was, said Bishop Leadbeater, as if the Oxygen sang a *Nunc dimittis*, "Lord, lettest Thou Thy servant depart in peace." This is the third instance of the working of Consciousness in the least of little things.

We are continually making compounds from single, double, and triple benzene rings. A large number of drugs are thus made. But in making them, and forcing one molecule to tack itself on to another to serve our purposes—and there is not the slightest harm in our doing so—we are imposing our will on these tiny particles of matter. But when we swallow these drugs and the physical elemental breaks up the compounds, then there must be little thrills of delight, within our bodies, at the ending of bondage.

I desire especially to emphasize that to us in the School of the Wisdom the universe must become one *living*, vibrant Whole. We must cease to be mere intellectualists in our studies; we must be sensitive to the hidden meaning in each fact or group of facts. This requires from us a poetic faculty. We must read much in poetry, and we must train ourselves to create poetry. Some day in the School we may have Poetry as one of our topics. For we understand creation only as we ourselves learn to create.

I will instance what I mean by the work of three great poets of England—Wordsworth, Keats and Shelley. With deep truth a writer has said:

“Wordsworth bound the whole world of man and Nature together in a new bond of emotional life; Keats revealed afresh the visible creation clothed in a new magic of beauty; Shelley saw everywhere the invisible spirit of the universe, and those who could follow his soaring flight found themselves caught up into regions beyond the limits of flesh or even time and space.”

It is to such a realization that we must aspire as students of the Wisdom. As they said in the Upanishad: “There is no other path to go.”

I will close with a parable which I wrote years ago upon the theme, “What is Theosophy?”

“Three women, who were Theosophists, were conversing energetically on Theosophical matters, and there happened to be a little girl in the room. She was old enough to understand some things. In a pause in the conversation, the little girl asked: “What is Theosophy?” The three women had of course to reply; they could scarcely say: “Run away, little girl, you won’t understand.” So, the first woman said to her: “You know who God is, don’t you?” “Yes,” said the child gravely. Of course it was a fib, but then everybody repeated that same fib. “Well, you are God. That is Theosophy.” The child’s face did not change.

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

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

“Darling, Theosophy is *this*”—and kissed her.

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

Which of these three women best understood what is Theosophy?”

I think you know which woman realized Theosophy best.

It is towards such a realization that my dreams for the School of the Wisdom tend.

C. JINARAJADASA

PLOTINUS ON THE BEAUTIFUL

When we see beauty radiant in a face, we feel ourselves drawn towards it. And when we gaze on the beauty of the world of sense, the symmetry and order of the vast spectacle played by the stars despite their distance from us, who would be so dull and insensitive that he could not gather from this the majesty of these things and of their creator?

When the soul by good fortune reaches that Goodness, or rather when that Goodness appears and approaches the soul; when the soul shakes off all its accompaniments and prepares itself to be as beautiful as it may, to resemble Goodness (the preparation and adornment of the soul are known to those who are preparing themselves for this experience): then the soul suddenly sees Goodness, or God, within herself. There is nothing between the soul and God—they are not two; they are together, and one. While God is in the soul, they cannot be separated. (This union is imitated in our world by lovers, when they try to become one flesh.) The soul no longer perceives that it is in a body, no longer knows whether it is a man, or an animal, or a being, or the whole universe. The soul is unequal to thinking of these things—it has neither time nor will to think of them, but seeks God only, and meets him face to face and looks at him, not at itself—nor can it even see itself as it does so. It would not exchange this experience for anything that exists, not even if the whole heaven were offered in exchange.

PLOTINUS

THE SCHOOL OF THE WISDOM

THE THEOSOPHICAL SOCIETY, ADYAR

Session of 1951—1952

A. DURATION: Six months from 1st October 1951 to 30th March 1952 (20 weeks of School).

B. SUBJECTS: 1. Theosophy—basic subject.
2. History of Civilization—integrating subject.
3. Philosophy.
4. Science.
5. Education and Psychology.

1. *Theosophy* will be basic in the study of the different aspects of our modern civilization Eastern and Western, so that the student may be able to appreciate the achievements of the present world in the light of the teachings we have received from the Masters.

Theosophy is the basic subject because:

- (a) It gives us the widest view of evolution as well as of the constitution of the universe and of man.
- (b) It awakens in each one of us the deepest vision for the appreciation of human achievements in the field of culture.

(c) It sets the highest goal towards which Theosophists should strive individually and collectively for the betterment of themselves and of the world in general.

2. *The History of Civilization* aims to furnish the student with a general view of culture from its known origins to our present day. It will start with prehistoric man, the invention of writing, the principal cradles of civilization in ancient times (Asia, Europe, Africa and America), the Middle Ages in Western culture contrasted with the flourishing of culture in other nations, the Renaissance, Modern and Contemporary History. It will not emphasize any particular feature of this bird's eye panorama of history, but simply indicate the birth and development of the principal forms of culture both material and non-material, and their relation to the Theosophical ideas of races and sub-races of mankind.

3. *Philosophy, Science, and Education and Psychology* tend to help the student to understand what man has achieved in these particular lines of activity.

4. *Integration*. By this is meant a mental process of piecing together all the information obtained during the six-months course so as to form a general and comprehensive mental picture of the whole. Two subjects are used for this purpose: History of Civilization (an all-embracing view of so-called modern civilization) and Theosophy, which will give the view of the vast scheme of evolution into which our modern culture fits as a special effort of the Fifth Root Race to control by knowledge the natural forces of the outer and inner worlds.

C. EXTRA-CURRICULAR ACTIVITIES:

1. Opening of Session—1st October 1951.

2. Registration—2nd, 3rd, 4th, 5th October—
from 8.30 a.m. to 11 a.m.
3. Social Meetings—6th October 1951
19th December „
14th January 1952
30th March „
4. Departmental Visits—6th, 13th, 20th, 27th
October, 1951

5. Mr. E. Norman Pearson's Courses—During the second week of the School, Mr. Pearson will develop the following programme :

Monday,	8th October 1951	Theosophy for the Modern Mind.
Tuesday,	9th „ „	Reality, Consciousness and Illusion.
Wednesday,	10th „ „	The Illusion of Space (Dimensions).
Thursday,	11th „ „	The Illusion of Time (Succession).
Friday,	12th „ „	The Illusion of Self (Separation).
Saturday,	13th „ „	Theosophy's Opportunity in the World of Today.

Mr. Pearson will also hold a Speaker's Class (to train lecturers in the principles of public speaking) during the second period of the School (from 13th January 1952 to 29th March 1952). He will help students with visual aids (lantern slides) to illustrate special subjects of study. These means should be used as a basis for the imagination rather than as concrete forms of knowledge.

6. Special Lectures by experts in certain fields of culture such as Science, Religion, Art, etc. to be arranged later.

7. Talks to students by Heads of T.S. Departments, such as THE THEOSOPHIST, the Treasurer, the Recording Secretary, the Vice-President—to be arranged later.

8. Vacation—from 20th December 1951 to 13th January 1952.

9. Holidays—

9th October	1951	(Sarasvati Puja)
17th November	„	(Foundation Day)
26th January	1952	(Independence Day)
17th February	„	(Adyar Day)

D. METHOD OF WORK IN THE CLASS ROOM.

Modern methods tend to give more participation to the student in the making of his own education. For that purpose the teacher takes a primary role in guiding the pupil to obtain information by himself, to select and appreciate the material thus obtained—to promote new visions and attitudes in the student concerning the world in which he lives and his relationship to it; and a very small part in imparting knowledge by means of lectures. On the other hand the student must learn by means of active work upon tasks chosen by him from a diversity of problems presented by the teacher, and by sharing his knowledge with others. Taking these aims into consideration, the class room work will be divided as follows :

- (a) A 15 minutes' talk by the Director of Studies giving general outlines, problems and interesting lines of research.
- (b) The Director will start a discussion among the students for the remaining time of the lecture hour.
- (c) The students will have 9 hours a week for study under the guidance of the Director, who will help them with the solution of difficulties or with suggestions for other sources of information.
- (d) At the end of the week, each student will give a very short report of the work he has done.

TIME TABLE

MORNING

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8.30 9.15	History of Civilization	Theosophy	History of Civilization	Theosophy	President	History of Civilization
9.20 10.00	Science	Philosophy	Science	Philosophy	Theosophy	Reports
10.15 11.00	Directed Study	Directed Study	Directed Study	Directed Study	Directed Study	Assembly

AFTERNOON

3.30 4.05	Education and Psychology	Theosophy	Education and Psychology	×	History of Civilization	×
4.15 5.00	Directed Study	Directed Study	Directed Study	×	Directed Study	×

Theosophy	...	4	periods a week	—	82	periods total
History of Civilization	...	4	"	—	82	" "
Philosophy	...	2	"	—	41	" "
Science	...	2	"	—	42	" "
Education and Psychology...	...	2	"	—	42	" "
Directed Study	...	9	"	—	186	" "
The President	...	1	"	—	20	" "
Reports	...	1	"	—	20	" "
Assembly	...	1	"	—	20	" "
Total	...	26			586	

JOSÉ B. ACUÑA,
Director of Studies.

THE PATTERN OF HISTORY

By BASIL P. HOWELL

ONE of the aims of H. P. Blavatsky in writing *The Secret Doctrine* (1888) was to prove that the claim of the modern Asiatic nations to a Secret Science and an esoteric history of the world is based on fact. She expressed the hope that her work, concerned in its second volume especially "with the ancient records of the nations, with the doctrine of chronological and psychic cycles," would become but a pioneer of many more such books. Certainly, in the field of contemporary thought, signs are not wanting of efforts towards a synthesis of science, religion, and philosophy. But recognition is still denied to an esoteric philosophy whose teachings antedate the Vedas, and deal with the tremendous problems of cosmic and planetary evolution—"the gradual development of the mysterious Humanities and races that preceded our 'Adamic' Humanity". Occasionally, we find faint echoes of the ancient knowledge sounding from the works of modern scholars, and they are worthy of notice. An example is the recent *magnum opus* of Arnold Toynbee, *The Study of History*, which has appeared in six volumes. This work puts the question: Is there a pattern in historical development?

The debate on this problem, as posited by Toynbee, has scarcely begun, and it promises to go on for some considerable time in the perplexity of current events—assuming, for course, that it is not cut short by the historical nemesis of another world war! Some there are who

would have us believe that no answers are possible to such a question. The late Sir James Jeans told us that "we can never understand what events are, but must limit ourselves to describing the pattern of events in mathematical terms—at least until man becomes endowed with more senses than he at present possesses" (an interesting proviso coming from such an unimpeachable source). He said also: "... the physicist can warn the philosopher in advance that no intelligible interpretation of the workings of nature is to be expected". (*Physics and Philosophy*, Cambridge Univ. Press, 1942). This is all very well for living and dead physicists who feel, as did Jeans, that their studies "can never put us into contact with reality and its true meaning, and nature must be for ever hidden from us". It is poor consolation for the historian, gifted perhaps with a sense of the significant, who is not mathematically-minded, and who may view the use by Jeans of the words "for ever" as bordering upon the theological! Are we (he may well ask in desperation) to be deprived altogether of any hope of finding meaning in the chaotic and confusing spectacle of human history?

Arnold Toynbee refuses to walk along this path of negation. Professor Pieter Geyl (University of Utrecht) summarizes Toynbee's theory in an English broadcast (*The Listener*, January 15, 1948):

"... history is enacted within the framework of civilizations, much larger units than are the rational states to which the attention of historians has been directed far too exclusively. Of such civilizations he counts twenty-one in the whole of the six thousand years of which we have records. One of the most essential of his observations is that human activities are governed by a law of challenge and response".

After the birth of a civilization, Toynbee sees it grow, if it deal successfully with its challenges. He emphasizes the independent and organic life of civilizations, and suggests that, if they succumb, it is not an iron necessity, but a matter of failure to respond to a challenge. Once a civilization is broken down, Toynbee considers that it is irretrievably doomed. Disintegration sets in, and even a creative minority is only able to delay eventual dissolution. Nevertheless, within a universal "church," which is another feature of the disintegration stage, Toynbee's vision sees the chrysalis from which the new civilization will in due time arise.

Toynbee claims that his historical method is a strictly empirical one, and that his scheme of development is deduced from unprejudiced observations of human history. It is here that his critics complain (Professor Geyl amongst them). They argue that he bases his theory on (say) twenty cases, selected by him out of 200 or 200,000, and that even the cases so selected could be presented in a different manner, no longer supporting his main argument. In his *Study*, the author suggests that Western civilization broke down as long ago as the sixteenth century, as a result of the wars of religion in Europe. Professor Geyl criticizes this view, for which he thinks there is little, if any, historical justification, and asserts that there is nothing in history to shake our confidence that the future lies open before us. To all this Toynbee replies by asking what is the moral to be drawn from the two really formidable facts (as he sees them) in the state of the world today, viz: "that the other civilizations that we know of have all broken down, and that, in our own recent history, one can see some of those tendencies which, in the histories of the broken-down civilizations, have been the obvious symptoms of breakdown"? Toynbee admits frankly that he has

deliberately risked his neck "by putting my own particular reading of the facts of history on the table":

"In the short span of one life-time, the contribution of the individual scholar to the great and growing stream of knowledge cannot be more than a tiny pailful. But if he could inspire—or provoke—other scholars to pour in their pailful too, then he could feel that he had really done his job". (*ibid.*)

In that spirit, we may record briefly some of the contributions of H. P. Blavatsky to this study. It is of interest that Volume II of *The Secret Doctrine*, which deals among other things with the history of earlier human races, as well as the origin of our present Aryan race, is entitled "Anthropogenesis." The theme of this history may be said to be that "Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual". Much has happened since these words were written in 1888. Historical studies have to some extent been displaced from their preoccupation with narration merely. They have taken on an interpretative air. So much is this the case indeed, that Professor William McDougall felt able, in his Boyle Lecture at Balliol College, Oxford, in 1920,

"to illustrate the way in which history may be enriched, and the effects of inevitable specialization and increasing concern with minute historical facts may be balanced and corrected, by viewing it on the broad background of anthropology, by treating it as a department of that wider science". (*Religion and the Sciences of Life*, 1934).

Much remains to be done, however, before this view becomes accepted as a commonplace in the schools of history. There is still a great gap between the hope expressed by Robert

Flint in his *History of the Philosophy of History* (1893), and its realization:

"It is from the advance of comparative psychology that we may expect to see the most marked progress in the scientific interpretation of history in the near future".

Professor McDougall remarked on this quotation that in the years that had elapsed, no progress had been made in the direction so confidently indicated. Anthropogenesis, as a science of the origin of man, has yet to come into its own. Without it, history as ordinarily conceived will remain an unsolved riddle, possessing no real significance or pattern. For man himself is the prototype of collective history, and the origin of his dual and triple nature must be studied if we are correctly to understand history as a department of anthropology or to view it in the light of psychological science. From one point of view, Theosophical literature is a commentary on the legend of the "Fallen Angels" as containing, in its esoteric meaning, the key to the manifold contradictions of human character, and to the key of man's self-consciousness.

Voices here and there have always been heard in support of the view of history most recently expressed by Professor Toynbee. A biography of that great scholar, Albert Schweitzer, records that a quarter of a century ago, in Vol. II of his *Philosophy of Civilization*, Schweitzer divined that our vaunted Western civilization was doomed, because it was no longer rooted in a stable world-view. He drew attention to the symptoms of its decay, all pointing to Toynbee's own conception of our failure to respond adequately to the challenges of the age:

"Scientific inventions and achievements, advancing at unprecedented speed, were already outstripping the power of man to control or direct them, and resulted in

the inevitable catastrophe of the first World War . . . Mechanization, already the bane of his daily life and occupation, now began to invade the province of man's mind; personality became the victim of organized state-craft and state-machinery; the last vestiges of respect for human values were brushed aside, and, in the second World War, humanity was well on the way to self-extermination". (*Albert Schweitzer*, by George Seaver, London, 1947).

Schweitzer himself defined the problem before us in these memorable words :

"One truth stands firm. All that happens in world history rests on something spiritual. If the spiritual is strong, it creates world history. If it is weak, it suffers world history. The question is, shall we make world history or only suffer it passively? Will our thinking again become ethical-religious? Shall we again win ideals that will have power over reality? That is the question before us today". ("Religion in Modern Civilization", art. *The Christian Century*, New York, November 21 and 28, 1934).

The truth is that the pattern of history is part and parcel of the larger rhythm of Nature, the movement of action and reaction, growth and decay, which characterize all manifestations of life. The phenomena of civilization, to the detailed narrative of which the historian directs so much of his attention, are really "an inheritance, a patrimony, that passes from race to race along the ascending and descending paths of cycles." There is no room here for scrow or despair in the long run. All is achieved or passes under the watchful eyes of Trustees who, in past ages, furnished the many races with their arts and sciences, and who, today, retain in their custody

all that is precious from the Past as a heritage for the Present and the Future.

In this view of historical and evolutionary development, "man is himself his own saviour as his own destroyer". Confusion and perplexity arise in the mind of the observer only because of his inability to see the difference between the civilization which is physical-intellectual (and therefore transitory) and that which is spiritual (and therefore permanent as a causative factor). Usually, too, his horizon of study extends only over a few thousands of years. Some day, historians will arise who will study the social and moral conditions of men and peoples from the standpoint of the "deepest and most mysterious questions which can stir the human mind—the *deific* powers in man and the possibilities contained in nature". Then the esoteric philosophy will be found to be the complement and missing soul of the materialistic and purely intellectual interpretation of history.

BASIL P. HOWELL

What the superior man seeks is in himself; what the small man seeks is in others.

A poor man who does not flatter, and a rich man who is not proud, are passable characters; but they are not equal to the poor who yet are cheerful, and the rich who yet love the rules of propriety.

In style all that is required is that it convey the meaning.

A man can enlarge his principles; principles do not enlarge the man. That is, man is greater than any system of thought.

CONFUCIUS

DESIRELESSNESS

By ROHIT MEHTA

IN *At the Feet of the Master*, Desirelessness or *Vairāgya* has been given as the second of the great qualifications necessary for those treading the path of spiritual life. It follows the qualification described as Discrimination or *Viveka*, about which it is stated in that book that it must be practised every day until the end. Thus the qualification of Desirelessness, or for the matter of that any other qualification on the spiritual path, must function in the continuous background of Discrimination. And so in order to understand Desirelessness we must know what we exactly mean by Discrimination.

What is Discrimination, and why should it be a never-ceasing background of the spiritual life? Discrimination is obviously a state of Awareness, a state in which the physical, the emotional and the mental bodies are extraordinarily alert and awake. It is a state in which the physical senses are aware of the subtlest vibrations that they are capable of responding to. It is a state in which the emotional body is keenly receptive so that it can catch finer and finer notes of emotions surging in the hearts of men. It is a state in which the mind is so keen and sharp that it can discern truth from wherever it comes. Discrimination is thus the tuning up of the instrument of our conscious life so that it may play whatever music it is required to play. A properly tuned instrument must constitute a continuous background if the musician is to play the Divine Music which inspires him. Discrimination is a state of constant watchfulness, a state of physical, emotional and mental awareness, and this can be maintained only

by a continual process of discarding that which is not essential, not important, not real, not good.

In this background of constant repudiation (which is Discrimination) can Desirelessness truly function. As N. Sri Ram says in his *Thoughts for Aspirants*, "The way of Self-realization, as shown in the ancient books, is the way of repudiation"; or as he says at another place in the same book, "To know the not-Self in one's nature is the pathway to the knowledge of the Self". Discrimination is thus the process of knowing the not-Self in our nature. The moment this process stops we are lost in the identification of the Self and the not-Self. Thus a state of ceaseless awareness in which we repudiate that which is not real, that which is not-Self, is absolutely essential if we are to move further on the path of spiritual life. It is in this background that we must examine the qualification of Desirelessness.

What is Desirelessness? Is it the suppression of desires or the complete annihilation of all desires? Obviously it cannot mean this, for in such suppression or annihilation the mind and the emotional bodies of man must become utterly dull and unresponsive. In other words such suppression or annihilation can be brought about only by giving up Discrimination—the state of mental and emotional alertness. The annihilation of desires would render a man non-receptive to the mental and emotional life round about him. For him the process of repudiation must come to a stop, and this means that the man who has suppressed or annihilated desires is one who has identified himself with one particular state of mental and emotional life. Such identification obviously brings the process of repudiation to an end and so such Desirelessness is not in the background of emotional and mental awareness—it functions in the background of mental and emotional settlement; in other words, in a state of identification, away from the

process of repudiation. It therefore cannot be called Desirelessness. What then is Desirelessness?

In *Light on the Path* there is a very profound statement which truly describes the state of Desirelessness. It says: "Though thou fightest, be not thou the warrior." In other words, it is to be a witness to life in the moment of highest awareness. To look at life without awareness is to be passive, but to be a witness to life in the midst of awareness is to be truly negative. It is this true negativity which is Desirelessness. To be extraordinarily aware of life in all its richness and yet to be negative to it—what greater Desirelessness can there be than this? To have the most subtle sensitiveness, physically, emotionally and mentally, and yet to be utterly negative—neither accepting nor rejecting that which we have perceived during that moment of highest sensitivity—this indeed is true Desirelessness, *a state of repose in the midst of highest tension*. It is Discrimination that produces the state of tension—it is Desirelessness that displays complete repose in the midst of this tenseness. The tenseness indicates a perfect tuning of the instrument. A true musician is beautifully reposed, for thus alone can he produce the Divine Music. A state of tension without repose is sure to result in feverish excitement, a condition of impulsiveness. In the same way a state of repose without tension constitutes a condition of lethargy, idleness, inaction or utter coldness. Thus Discrimination which does not result in Desirelessness may lead a man to greater irritability, anger, impatience and feverish excitement; while Desirelessness which does not function in the background of Discrimination is likely to produce in man a tendency of coldness, of inaction, of utter indifference. Repose which is negativity when displayed in the midst of highest tension enables a man to qualify himself for right spiritual action. Right action can emerge only through Desirelessness and

the latter must always function in the background of ceaseless repudiation which is Discrimination.

A state of tension is one where man's normal consciousness has come to a focal point—a point which as it were is the summation of life's experiences with reference to the object or the incident under consideration. It is a point which holds the entire past of the man in relation to that object or incident. A tension can arise only when the whole of the past experience is brought to a point—it is the highest point of man's repudiation with reference to the object or the incident before him. As a man cannot go further in his process of repudiation he is alert but tense. It is that moment of tenseness which is very important in the spiritual life of man. For he may either accept or reject that object or incident with reference to which he has come to the highest point of repudiation. If he does that, his movement on the spiritual path comes to a stop. But if at this point he can be desireless, that is, negative or perfectly reposed, he can rapidly move further on the path of true spirituality. This condition of repose in the midst of highest tension can be experienced in man's everyday life with reference to objects and incidents of daily occurrence. We can arrive at the point of tenseness in our everyday life by constant watchfulness which means by ceaseless repudiation. If at this moment we can remain perfectly reposed or negative we shall know what right action should be with reference to matters of daily occurrence. Discrimination leads us to the pathway of Desirelessness and if we choose to walk along this path we can come to the realization of right action. And what else is spirituality but Right Action—action born out of utter negativity in the background of highest tension in relation to the daily occurrences of life?

ROHIT MEHTA

THE SEVEN DIVINE PROMISES

A Commentary from the Standpoint of Mysticism
on Apocalypse, Chaps. I—II

By EDWARD GALL

*General Secretary of the Theosophical Society
in Scotland*

(Concluded from page 42)

“TO him that overcometh, to him will I give of the hidden manna and I will give him a white stone, and upon the stone a new name written, which no man knoweth but he that receiveth it.”

The New Name, which is described as being written on the Stone, refers to the transformation wrought in the inner nature of man by the attainment of the Spiritual Consciousness. Mystically, a man's "Name" is his note or chord, the "sound," so to speak, emitted by his inner being. Of course, it is not to be taken literally, and does not refer to any sound heard on the physical plane by the ears of flesh. Without going further into detail in a matter which does not directly concern us here, it is enough to take a man's "Name," in this sense, as synonymous with his Nature or Person, at whatever level he may be functioning. At the attainment of the Spiritual Consciousness, the focus of awareness is transferred from the psychic to the pneumatic or spiritual levels, and this radical transformation of consciousness is mystically indicated by a change in "Name"—as in the Pre-Christian Mysteries we find that a

new name was bestowed on the successful candidate after Initiation, and as, in the Bible, we find several instances of a new name being given to particular individuals after some momentous spiritual experience, of which Jacob's transformation into Israel is only one example. Which things are a shadow on earth of things happening in Heaven.

We are also told of the New Name that no one knows it saving only the man who receives it. This can be understood in several ways. A man's ordinary name, in the world, the one given to him in baptism, is one which he shares with others, both as regards Christian name and surname. But his Name in the deeper sense, the utterance, as it were, of his own deepest and inmost being, is one peculiar and unique to himself; and, moreover, his Name, in this sense, is one which even he himself does not know until he has shed the vestures of mortality and awakened to the consciousness of his real, immortal being, his Self as he is in the Divine Image and Likeness, on the spiritual levels of being; and this is an experience not only utterly unique and individual, but also essentially incommunicable to other men. However much he may be willing to tell of this, the full and direct communication of it is impossible; other men can know his experience, even when he tries to communicate it, only in the glass of form and imagery; but the essential reality of it must needs remain hidden within the man himself, entirely a matter between him and the God who is the Reality of his own inmost Selfhood. "No one but God and I knows what is in my heart," says an Arabic proverb.

This, however, does not prevent the power of the spiritual levels of being from flowing out through him in blessing; nor, as we shall see later, does it prevent him from being recognized for what he is, as a glorified Son of God, by those who have themselves attained the New

or Second Birth, the birth "from above," which initiates them into the Kingdom of the Spiritual Consciousness.

The Fourth Promise: A. Authority over the Nations;

B. The Morning Star: Thyatira

"He that overcometh . . . to him will I give authority over the nations . . . and I will give him the Morning Star."

In this promise there are two main features, and it is upon these that we shall concentrate here.

It is those who have attained to the consciousness of the spiritual realms of being, and thus become citizens of the New Jerusalem or Kingdom of Heaven, who are the real sources of power and influence in world affairs. Despite the fact that they are, for the most part, content to remain in the background, it is they who are the real movers in world affairs, and not the politicians and leaders who are in the public eye, who take the limelight and win the applause. These latter, even at their best, are but the agents in the outer world of the real leaders, and may be themselves unaware, for the most part, of the real nature and source of the power that inspires them in their finer hours.

The citizens of the Kingdom are the real masters and directors of human and world destiny; and though their work is primarily and essentially on the spiritual levels, it pours down from there, and makes use, as intermediaries, of human beings for its expression in the outer world, in so far as such human beings are spiritually sensitive enough to open themselves to it, and suffer it to accomplish its purposes in them and through them for the world.

This is another instance of a passage which can be interpreted in more than one way, according to the line of approach. Occultly, the Morning Star could be either Venus, from one point of view, or Mercury from another; but from the mystical standpoint, which is the only one

that concerns us here, it is unquestionably the Sun itself, the star whose rising heralds the morning, "the great star of day," as Euripides calls it.

From this standpoint, it has a double symbolism, microcosmic and macrocosmic. Microcosmically, it is the Spiritual Man, the Christ-Self in man, which, in its full splendour, illuminates the whole personal man, as the Sun, at its zenith, illuminates the earth. In the symbolism of mediaeval alchemy, the Moon (*Luna*) was used in reference to the psyche in man, and the Sun (*Sol*) typified the Spirit or *Pneuma*. Macrocosmically, the Morning Star, the Sun, typifies the Cosmic Christ, the Son, the Logos, as understood in Christian theology, the Second Aspect of the Cosmic or Divine Trinity, in which connection it is to be noted that the Cosmic Christ of the book we are here considering refers to Himself in a later chapter as "The Bright Morning Star".

Just as the Sun is the centre of our particular Solar System, the source of all our life, on which the continuance of our existence and that of our planet and the related planets depends, so is the Second Aspect of the Trinity the source of our Life (*Zoe*) spiritually. Inherently and initially the Agent of the "Dark Hidden Father" in creation ("All things come forth into manifestation through Him"), He is also the Sustainer of all things ("In him all things inhere". . . . "Upholding all things by the Word of His Power").

To give the Morning Star to him who has overcome is, then, to unite man microcosmically with his own Spiritual or Christ Self, and through that, macrocosmically, with the Cosmic Self, the Cosmic Christ, the Spiritual Son of our Cosmos, though indeed the physical sun is more than a mere symbol of the Inner Sun of the Cosmos, being rather an outward, though limited and partial, expression of It.

In being thus united with the Spiritual Sun, microcosmic and macrocosmic, man himself becomes a Sun or Son in a double sense. In the first sense, he becomes a Son of God by virtue of his union, through his own spiritual Selfhood, with the Divine Life of the cosmos; while, in the second sense, he in his turn becomes, in his own measure and degree, a spiritual Sun, through which that same Divine Life beats out invisibly upon the world, stimulating, in all who are capable of responding to it, the seeds of that spiritual growth which will find its full flowering and perfection on the levels of the Kingdom of the Spiritual Consciousness.

The Fifth Promise: A. The White Raiment; B. The Book of Life; C. The Divine Confession: Sardis

"He that overcometh shall be arrayed in white garments; and I will in no wise blot his name out of the book of life; and I will confess his name before my Father and before His angels."

The "raiment" refers to the vestures or "bodies" of the inner man or psyche in general, but more specifically to the pneumatic or spiritual body, the Robe of Glory. We have already considered this, and also the significance of the word "white," sufficiently, in connection with the White Stone referred to in the Third Promise, and need make no further comment on that subject here.

Those whose names are in the book of Life (again *Zoe*) in the sense of Eternal or Aeonian Life, are they who have passed through the Second Death, whether in the post-mortem state or, by anticipation, in earthly existence, from the limited personal life of the normal consciousness into the liberated Life of the spiritual planes, from Psyche to Pneuma, from Bios to Zoe. The full establishment of consciousness on these levels constitutes Salvation or Safety

in the mystical sense. Such a one has not only, in the Buddhist terminology, "entered the stream" but has "reached the further shore," and, as the New Testament expresses it, "Death has no more dominion over him". Whatever fate may overtake the earthly vesture, it cannot affect or annul the "secret man of the heart," who is already established on the spiritual levels, beyond the dominion of both the first and the second death, already a citizen of the Kingdom of Heaven, already entered upon his inheritance of the Immortal Life of that Kingdom.

That Salvation, again in the highest sense, is a thing relative to the pneumatic rather than the psychic levels is indicated in this same book by the statement that "the Sea gave up its dead," where the Sea is, as elsewhere in such literature, used to indicate the psychic or intermediate levels of consciousness, and the "dead" to indicate those whose consciousness is still confined to those levels. At salvation, man rises out of the "sea," wakes up on the spiritual planes, beyond the glamour and illusion which limit him on the lower levels. That is why we are told, later in this same book, that in the City of God, the Spiritual Consciousness, there is no more sea.

Here the word "confess" is not used in the modern sense of the acknowledgement of some wrong-doing, but in that of a declaration, a public affirmation, as in the phrase "Confession of Faith". "I will confess his name before my Father and His angels" is the promise of the Logos-Christ. I will declare his own true nature and being. I will acknowledge him as one of My own, before the Father and all the Celestial Hierarchies. He belongs by right to the Heavenly Kingdom, and all they who already belong to it shall acknowledge him as one of themselves, as their peer and co-inheritor. This Kingdom of the Spiritual Consciousness is the "Inheritance" which is promised throughout the

New Testament to those who overcome, who are "Heirs of God, and joint heirs with Christ".

The Sixth Promise: A. The Pillar in the Temple;

B. The Inscription of the New Name: Philadelphia

"He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more; and I will write upon him the name of my God, the name of the city of my God, the New Jerusalem, . . . and mine own new name."

The pillars of a building are the means by which it is upheld. They are solid and unshakable, part of the glories of the building. Thus he who has overcome and attained is, by very virtue of his achievement, made one of those by whom the activity and life of the Heavenly Kingdom are supported, sustained and carried on, and enabled continually to pour out its blessing, its strengthening and guiding power, upon the world.

Microcosmically, becoming a Pillar in the Divine Temple refers to the process of building up the spiritual or causal body in the course of incarnation after incarnation. When completed, it becomes an integral part of the Temple, that is, of the Spiritual Kingdom as a whole, where each part, each "Pillar," perfectly fulfils its function in relationship to the total structure, in perfect harmony and co-operation with all the other "Pillars". Indeed, there is a sense in which he who is a perfected Pillar in the Great Temple becomes himself a Temple, reflection or reproduction in miniature, of the Great Temple of which he is an integral and organic part, a side-chapel as it were, wherein the Holy Mysteries may be celebrated, whereto world-weary men may resort for peace, healing, and strengthening for all that lies before them in daily life.

"And he shall go out thence no more." He shall have no more need to go forth from the spiritual levels of being to

the outer worlds for any further training and experience for the Life of the Spirit. Henceforth his work is essentially on the spiritual planes; there his consciousness is habitually focussed, wherever or whatever his work may be. Here will I remain, for here I belong. Travelling far and wide, I abide eternally at home. I am everlastingly at rest in the Heavenly Kingdom, the Divine Temple, yet through me the streams of the Waters of Life flow forth to the ends of the world.

In this promise, the Logos-Christ returns to the theme of the "Name," the meaning of which has already been considered. Elsewhere in the same book the seer speaks of those who have overcome and been clothed in the "white" robes of victory as having the Divine Name written on their foreheads.

Every student of Eastern Mysticism is aware of the frequent references made there to the force-centre or *chakra*, as it is technically called, which is located etherically between the eyebrows. This is one of the correspondences in the etheric part of the physical body of the powers of the Spiritual Man on his own special plane. Its development is not of itself the cause of spiritual awakening, but rather one of the results or reactions, upon the outward body, of an unfoldment or expansion of consciousness on the part of the Higher or Spiritual Ego in man on its own lofty levels, and constitutes one of the focal points in the body of flesh for the Life of the Spiritual Consciousness when it descends into the physical brain. Here, however, we are concerned with it purely in its operations on the higher levels, and in this connection this particular promise is given in a triple form.

1. "I will write upon him the name of the City of my God." The City of God, the Heavenly Zion, the "Jerusalem which is above," is, once again, the Kingdom of the

Spiritual Consciousness, the whole expanse of the spiritual "plane" or realm of being, the habitat of the mature Man of the Spirit. To be, in the true sense, Self-conscious on the plane of the Spirit is to be conscious at all points on that "plane". It is, to put it crudely, an "all-over" consciousness, a simultaneous awareness of the total content of the spiritual world. But, to understand this further, we must turn to the second aspect of the promise.

2. "I will write upon him my own new name." For our present purpose, this can be interpreted as "I will bestow on him my own new name for him". I will bestow upon his own inmost or Christly Self the nature and being of the realm of the spiritual world, which is My own Life and Being, for My kingdom and Myself are one; he will know and participate in the Life of My Kingdom and Myself by taking on, by having bestowed on him, their own Life and Nature, by being, after a fashion, transformed into them; for Spirit and the World of Spirit are not only inter-related but interdependent, and only like can know like.

3. "I will write upon him the name of my God." Finally, the Logos-Christ promises to bestow a still greater glory, to carry the process to still greater heights, to bestow on him who has overcome and attained, the veritable Divine Nature itself, to transform him in the Divine Image and Likeness, to bring him at last to the Deiform State, to carry to its culmination and consummation that work which the Fathers of the Early Church, speaking Wisdom (*Sophia*) among the Perfect (*Teleioi*), giving forth not milk for babes but food for the "Full-grown," were not afraid to call Deification (*Theosis*).

The Seventh Promise: The Seat in the Throne: Laodicea

"To him that overcometh will I give to sit with me in my throne even as I also have overcome and am set down with my Father in his throne."

The sublime heights to which the sixth promise leads us would seem to leave little, if anything, further to be said, yet the Logos-Christ, or Cosmic Christ, has one more promise to make to the spiritual warrior who has won through to victory. "I will give him to sit with me in my throne." The change of preposition from "on" to "in" (suggested by the Revised Version) makes clearer the intimacy of the union between the triumphant man who has overcome and the Cosmic Figure of the seer's vision. I will give unto him to be ever with Me, in My presence, in the closest possible relationship to Me, participating in My cosmic work, sharing, indeed, in My royal prerogatives, made one spirit with Me in the inmost essence of being.

The phrase "as I also overcame" touches on deep mysteries. We may, if we will, regard it, from one angle, as looking momentarily backward, as it were, to the Palestinian incarnation, and to the Mysteries of the Crucifixion, Resurrection and Ascension therein bodied forth; and if so, we must again realize that, in so far as the seer beholds the Christ of history in the Divine Figure of his vision, it is that Christ of history risen and glorified, caught up into, and made one with, the Christ of the Cosmos, the Second Aspect of the Divine Trinity, the Alone-Begotten Son of the Father, the First-Born of all creatures, "for whom and through whom and unto whom" are all things.

And may the phrase be true of the Cosmic Christ also, in a still vaster sense? Into what cosmic past is He looking, of what aeonian work is He thinking, when He says "I also overcame"? Who shall say? Enough for us that He also has overcome, that He too, though in His case in the macrocosmic sense, is set down with the Father in His throne, that the Cosmic Son is even now one with the Cosmic Father, in *gloria patris*, in the very bosom of the Godhead Itself. And in so far as we are, to use

St. Paul's wonderful mystic phrase in its profoundest and most universal sense, "in Christ," we are, "through Him and with Him and in Him," ourselves "one with the Father" in our own inmost essential Selfhood, participators in the "Life that is hidden with Christ in God," *abscondita cum Christo in Deo*, eternally and indestructibly united there with the Primal Source of all being.

EDWARD GALL

There is something mystical in the idea that the tiniest baby has its mental life. It might lead us to contemplate the new-born infant in the same spirit as that in which in religion we contemplate the Child Jesus, as the incarnation of a God truly present in the tiny body. So, we might imagine, is a human soul, hidden in the tender, helpless body of a baby, a soul already developed and sensible, albeit dumb.

The forward step that has been made in the care of the child to-day is this: that account is taken not only of his physical life but of his psychic life. It is now often repeated that education should begin from birth. The word education must not be understood in the sense of teaching, but of assisting the psychological development of the child.

DR. MARIA MONTESSORI, *The Secret of Childhood*.

WHAT TO TEACH ?

By ELISABETH SEVERS

THE question, I suppose, most thinking people ask themselves at some period or other of their lives—very likely at a crisis—is the apparently simple query, "Why am I here?" And many find no satisfactory answer in spite of the fact that all the religions and many of the philosophies have wrestled with the problem. The religions state dogmatically that it is God's will; that He has created mankind. For what purpose, they are not quite certain. Some teach man is created to praise God or to love Him "with all our hearts and with all our minds". One sceptical Hindu answer suggests that "perchance even He knows not". So human beings continue to question. But the answer is complex. The question covers so much ground. To answer it satisfactorily you must include in your answer the further questions, Where do I come from? Whither after death do I go?

Now the Christian religion does teach that we are children of God, though it also includes the rather contradictory statement that we are "born in sin and are children of wrath". As to what happens to us when we die—a question of paramount interest to all—religion is generally rather vague. One religion, however, quite definitely teaches that after death we suffer the consequences of any evil deeds we may have committed, and then purged and

purified we pass into another region of the universe where we are happy and enjoy celestial bliss. Unfortunately, even this heavenly condition has been generally described in glowing terms of oriental imagery, which fail to attract or content the modern materialistic and scientific man who is uncertain of and in fact often denies his possible survival of death.

I hold very strongly that the primary work of the Theosophical Society is to promulgate what Dr. Arundale used to call "Straight Theosophy". By which he meant, I imagine, the Theosophical teaching as to the origin, nature and purpose of the universe and of man as a factor in that universe. Now that teaching does give a clear and definite answer to the question "Why am I here?" with its accompanying corollaries. This question I had so often asked myself with no satisfactory reply until I encountered the Theosophical teaching, which is that we come from God, that we are born ignorant only, and not "miserable sinners," as we share the Divine Nature. We are here to be educated so that we may bring our innate Divinity into activity and become not merely good men but great spiritual Powers. To accomplish this task many lives are necessary, the Soul surviving the loss of its physical body and after the purgatorial period, taught by most religions, and the subsequent heavenly but temporary period, which it has earned, of rest and bliss, and willingly returning to earth in a new physical body to resume the education necessary for its progress. The Theosophical teaching is alone in claiming first-hand knowledge of the after-death conditions as the authority for these statements.

Familiar as of course are these fundamental teachings to the members, I think we are inclined to forget how necessary it is still for us not to weary in their repetition, but on the contrary to continue to repeat them with all

the emphasis we can command. Their repetition in lectures is still necessary in spite of the obvious danger of boring old members. We forget that we are only a handful of people among millions who have never heard of the Theosophical Society or of its teaching. Even in cities in which Lodges have worked for years, ignorance of their existence often exists, or if that fact has been grasped gross misrepresentation of their activity too often prevails.

Particularly I believe it is still very necessary to give information about the survival of the soul and of the after-death conditions. After each of the two World Wars the Spiritualistic movement spread widely both in numbers and in influence because so many people are attracted by its insistence on Man's survival as a spiritual entity after the loss of his bodily vehicle. Many people often believe it to be the only way of communicating with the departed and of receiving definite information about their after-death conditions.

Personally I dislike the Spiritualistic methods but I know they have done valuable work in comforting the bereaved. One would think that Christian Churches would have welcomed this teaching as reinforcing their own, but this does not appear to be always the case. In a letter in the local Press of the city in which I live the writer signing as "a Christian Spiritualist" vehemently denied the recent declaration of a local clergyman that "Spiritualists are not Christians". I myself heard an elderly clergyman of the Church of England in conversation with a young man who said he was interested in Spiritualism tell him that as Christ had given no information about the after-death states we were not meant to know anything about them! On returning home I sent the young man—we were fellow-guests at a small hotel—some of our literature on the subject. I received a grateful letter which also contained the information that he

had never before heard of the Theosophical Society or of its three Objects.

These incidents strengthened in my mind the conviction that reiteration of our fundamental teaching is still absolutely necessary. And apparently the spoken word continues to be the most appropriate method, as so many people either have not the time or the inclination to read serious literature on the subject. We may ask ourselves at the close of a lecture given in a Theosophical Lodge if it contained anything that would comfort the sorrowful or give light to the ignorant. I myself have not always been able to answer in the affirmative. The only remedy I can suggest is to be as intellectual and up to date along the many lines of activity covered by the Second and Third Objects in speaking to members, but always to include in our programmes public lectures devoted to "Straight Theosophy" as I expect and hope many Lodges do.

I forget who it was who said the only advice his father ever gave him was always to use a short word in preference to a long one; it seems to me quite a useful point to remember in addressing a public that is often ignorant of psychic happenings and of doctrinal or scientific terminology.

ELISABETH SEVERS

Just as a needle is not lost although fallen down, if it has the thread, similarly the individual soul is not lost in this worldly life, if it possesses the thread of sacred lore.

Mahāvira—Last Tirthankar of the Jains

PROSPECTUS OF AN INTERNATIONAL UNIVERSITY

AND A PERIPHERAL UNIVERSITY TOWN TO BE
BUILT AT THE EASTERN OUTSKIRTS OF MT. FUJI, JAPAN

By TSUTOU MORI

*President of Society for the Advancement of
Civilization, Tokyo*

(Concluded from page 21)

IN this connection, it is important to note that this cosmic philosophy of unity and diversity originated in the Orient, the source of all religions.

Candour compels us to utter that in the Occident, religion, which has cultivated successfully and *Individual Conscience* failed in the cultivation of a *Collective Conscience*, because of the prevalence of dual morality there, separating the sublime gospel of love from the rapaciously materialistic ideology of the modern nation-state.

Hence, one must bring forth the philosophy of dynamic harmony which arose in the Orient in order to bridge this fatal cleavage of the spiritual and material; it is hoped that its universal pervasion will pave the way for the final erasure of the ideological conflicts between liberalism and communism which are laden with ominous forebodings.

To sum up the foregoing, it is exceedingly desirable that those youth, aspiring for the noble idea of world peace and

of universal brotherhood, should be invited to study at *An International Educational Centre* without distinction of nation, race, class, sex, creed or colour.

In such a free cosmopolitan environment, unhampered by prejudices of class, nationality, religion, education and faith, the young people coming from the four corners of the world can be brought into close personal contact with one another; it will not be long before the congenial atmosphere prevailing therein breeds quite spontaneously the "world-mindedness" which is, as it were, the keystone in the arch of the international education we have in view.

Only with the fulfilment of this ambitious scheme can we eradicate the obnoxious weeds of war from our minds and implant there the green sapling of Peace, promising for rapid growth and development.

Bearing this ideal constantly in mind, we wish to build an International University, *Sui Generis*, which will be surrounded by a spacious University Town in which a large number of people will be invited to live irrespective of nationality.

The site devoted to the construction of this International Academic Centre as well as the University Town on its perimeter, is located at the Eastern Outskirts of Mt. Fuji, covering both a vast tract of land which belonged to the former Imperial Estate called Ohnohara, and an extensive area which was once used for the military training.

We have chosen this locality because it lies at the foot of Mt. Fuji, which symbolizes Japan *par excellence*. Mt. Fuji enjoys a world-wide popularity, which may be a result of the sublimity of its beautifully symmetrical conical figure. This gentle slope region so favoured by an unsurpassed scenic beauty, is also provided with all geographical conditions varying in temperature from the arctic zone to the temperate and semi-tropical zones.

Consequently, it lends itself admirably to the prosecution of scientific researches of any synthetic nature.

The area of the above locality amounts in the aggregate to 300,000 hectares, of which 500 hectares, equivalent to 1,500,000 tsubo, are already reserved for the initial development of our urbanization project.

If the Odawara Express Electric Railway Company, which connects Tokyo with Odawara, extends its branch-line as far as the International University Area, we shall be able to arrive there within less than two hours from Tokyo.

There remains, however, the very difficult problem as to how to defray the expenses needed for the construction and maintenance of the International University, the Peripheral University Town, other accessory buildings and installations.

Fortunately, Mr. Kisou Tsuru who owns in Mexico vast oilfields of a total area twice as large as Shikoku Island, has promised to aid financially in the realization of our long cherished plan by disposing soon of his property. The proceeds accruing from the sale of land in lots to various industrial and agricultural enterprises inside and outside of the University Areas, and from the operation of an Endowment Fund to be raised for the sake of the International University, will be used for the defrayal of a variety of costs involved in the fulfilment of our construction program. Donations from Japanese and foreigners alike, who are in sympathy with our Cultural Enterprise, will also be used for this purpose.

DETAILED ITEMS OF THE CONSTRUCTION PROGRAM

The construction of the International University and its surrounding University Town will be undertaken by

Bunmei Kyokai or the Society for the Advancement of Civilization. Marquis Shigenobu Okuma, one of the far-sighted elder statesmen of the Meiji-Era, founded this Society in 1909 with a view to accomplishing the arduous and ambitious task of merging oriental spiritual culture and Western material civilization. As his successor, I entertained first the idea of establishing an International Academic Centre about the time of conclusion of Versailles Treaty (1919). I was, however, concerned at that time lest self-centred Japan become morally isolated and spiritually estranged from the other democratic nations by deviating from the right path of her spiritual tradition, which behooves us to observe sincerely the virtues of kindness, mercy, compassion, forbearance and moderation in regard to all other peoples of the world.

It was after the end of this period that Japan began to betray many a sign of her moral decadence, while inhibiting the venomous ingredients of shallow materialism which was holding sway at that time in the world at large.

There were many indications that scientific and technical progress had gone far ahead of moral and ethical advancement owing to the stupendous development of the modern, mechanical, de-humanizing civilization. I was afraid we would be doomed to perish unless an appropriate balance was brought about between the materiality and spirituality of things.

I finally became convinced that the best way to cope with this extremely deplorable situation should be by developing the closest possible personal contact and intellectual collaboration between the Japanese youth and those of other nations through creation of a great centre of world culture, for it is the youth that are obligated to create a new world order, susceptible of warranting the prevalence of peace and justice in the world.

After frequent consultations with an influential body of learned men, representing impartially all university circles of this country, I resolved to carry our construction plan into effect by building an International University which will be surrounded by a University Town. In my attempt to establish this educational organization on an international scale, the three factors of *Education*, *Business* and *Administration* must be combined very efficiently. I shall accordingly re-state succinctly the essentials of our intellectual and cultural undertaking :

I. Aim and scope of the International University.

- (1) Creation of a global world civilization by means of a harmonious blending of Oriental and Occidental civilizations. Nothing short of a fusion of scientific pragmatism in which efficiency, speed and practicality are marked traits, and religious aestheticism, which cultivates the calm joy of the spirit and the abiding equanimity, can give birth to a new world culture commensurate with the global and synthetic nature of the world commonwealth.
- (2) Cultivation of such a personality as will embody the practice of the lofty ideal of true democracy, standing for world peace and universal brotherhood. It must be admitted that ultra-cosmopolitan education, insistent upon the elimination of national differences, is as condemnable as ultra-nationalistic education which disclaims the oneness of humanity.

II. Structure of the International University.

- (1) The International University will be made a single foundation. It will operate kindergarten, primary school, secondary school, high school, university, post-graduate course and other educational and

academic institutes and laboratories, in addition to running different business bodies calculated to yield proceeds to be used for its administrative purposes.

- (2) The International University Town will comprise within its bosom international hotels, libraries, a zoo, a botanical garden, athletic grounds, entertainment installations, a public museum, a scientific museum, an art museum, public halls, student halls, music halls, a broadcasting station, social clubs, large natural park, meteorological and astronomical observatories and other cultural establishments.
- (3) Universities, institutes, laboratories and cultural associations in Japan and other countries are cordially invited to establish their branches freely within the International University Area. Parcels of ground necessary for the creation of their branches will be distributed without compensation. They would, however, be under the obligation of setting about construction within ten years after their application.
- (4) Residential quarters will be properly allocated to each nation upon its request; it is to be desired that the mode of life characteristic of a given nation should be fully displayed and manifested within its assigned areas.
- (5) Churches, synagogues, and temples representing different sects of religions will be built within the International University Area to promote the ideal of religious unity of the world.
- (6) One will be permitted to establish firms, plants and plantations inside and outside of the University Town on condition that they will help

sustain economically the International University. If desired, the staffs of the latter will guide and supervise the said firms and establishments scientifically and technically so that they may result in the highest possible efficiency in their business management.

- (7) Students of the International University will be given full opportunity to work during their off-school time in the industrial and agricultural enterprises referred to in order to cover their living expenses.
- (8) Administration of the International University Town will centre around *International Education*.
- (9) The residents of the University Town will be qualified to exercise the right to vote, irrespective of their nationalities.
- (10) Attempts will be made to render the International University Town Area a Safety Zone invulnerable to military aggression on the part of any nation (mundialization).
- (11) Funds necessary to construct and maintain the International University and its surrounding Town will be raised from :
 - (A) Donations to be made by both individuals and corporations at home and abroad.
 - (B) Proceeds which will accrue from the efficient operations of business enterprises to be established inside and outside of the area concerned.
 - (C) Subsidies to be granted by the Government of Japan and other countries.

In conclusion, I believe that this grand-scale Cultural Enterprise which aims at the moral regeneration of mankind can be brought to a successful end, if all nations of the

world come to give willingly of their full spiritual and material support and help for its realization.

I accordingly address a strong appeal to the intellectual elites of the world that the implementation of this grand project be speeded to a successful conclusion.

TSUTOU MORI

The principle upon which Chinese Society was built up is one which has done more to crystallize the life of the nation than anything else. This principle is defined as the recognition of a "divine harmony in the universe, which affects all existing objects, to which the soul of men are naturally attuned." When this harmony exists, and the three persons of the trinity, heaven, earth and man, are as one, the empire is at peace, and the people enjoy the blessings of prosperity. The chief crown of glory, which posterity has placed on the brows of the ancient sovereigns and the sages of antiquity, is that by their godlike wisdom they harmonized the people and brought them into direct accord with the decrees of heaven. In a well-known passage in one of the earliest classics the Emperor Tao charged his successor Shun (B.C. 2258) in these words, "Let the elements of water, fire, metal, wood, and earth, with grain, be well regulated; adjust the domestic virtues, increase useful commodities, promote human existence, and cause harmony to prevail. Let these nine things be well adjusted, and, being adjusted, let them be set to music"; and thus, he implied, let them express in melody the harmony he desired to see existing.

Society in China (1901), R. K. DOUGLAS

REVIEWS

Madame H. P. Blavatsky, by K. F. Vania, Sat Publishing Co., Bombay, pp. 448.

This is a most important work. Sooner or later all members of the Society learn that in 1884 there was a so-called "exposure" of H. P. Blavatsky by the Society for Psychical Research, London, which sent to India its emissary, Mr. R. Hodgson, to collect data and evidence in connection with charges made against Madame Blavatsky by the Christian missionaries of Madras. The Hodgson report proclaimed H. P. B. as a fraud, and declared that the K.H. Letters were written by her, and the M. Letters by Damodar K. Mavalankar. Of course, this report received the widest possible publicity, while there was not equal publicity for any of the criticisms against the report.

In the minds of the general public, H. P. Blavatsky still remains as one who had been "shown up" as a fraud and trickster. This work of Mr. K. F. Vania collects all that was published about the phenomena which H. P. B. performed.

He reprints much material that appeared in various newspapers, material which it is difficult for the ordinary reader to get in touch with. The affairs of the Society, expulsion of Mr. and Mrs. Coulomb from the Theosophical Headquarters, and the correspondence concerning it, all appear in this work. This section comprises 247 pages of the book. Part II of the book is a careful examination of the Report of the Society for Psychical Research. This portion is most valuable to-day, as it prints the substance of the so-called letters of H. P. B., given by the Coulombs to the missionaries. One interesting fact, which has already been known, is that when first the K.H. Letters were shown to the handwriting expert, Netherclift, he declared that the letters were not in H. P. B.'s handwriting. But later Hodgson insisted they were, and convinced Netherclift to the extent that he changed his original opinion. The full letter of the German handwriting expert, Ernst Schutze, is published, and this gentleman carefully points out that

there is "not the remotest similarity" in the handwritings.

Mr. Vania's work is a continuation of the work done by the late Mrs. Beatrice Hastings in England, to examine carefully the Report of the Society for Psychical Research. His book should be in every Section library.

The Gospel of Zarathushtra, by Duncan Greenlees. (The World Gospel Series, Vol. 5, T.P.H., Adyar, pp. 301, price Rs. 6).

This book provides us with a useful and convenient guide to the religion which bears the name of the Iranian Prophet Zarathushtra, and within its compass of less than 800 pages is presented a very scholarly and comprehensive survey of the framework of that Faith.

The study of the faith of the Parsees is no light task, the tragic fact that about 85% of its Scriptures have been lost making it extremely difficult to ascertain just what the Prophet really did teach. Mr. Greenlees has made a thorough and sympathetic analysis of the sacred writings available, and though he has been obliged to rely to a great extent on the translations of others, he has conscientiously tried to keep his presentation free of the personal bias and prejudice of each of these translators, and by a study of all versions

to arrive at as accurate a rendering as possible.

The Introduction sketches for us a picture of the setting into which the Prophet was born, followed by an account of his life-story, as far as it is known, and the history of the religion which he founded. This is followed by "A Brief Zarathushtrian Catechism," and an excellent synopsis of the scriptural teachings. The remaining pages are devoted to a presentation of selected scriptural extracts, including the beautiful and noble Gathas.

As an example of the contents, the following extract, summarizing the Prophet's teaching as to man's duty, contains valuable advice for us all:

"Man's duty here is to make his final choice for good, to dedicate himself and all he is and has and does to God, to fight against all evil, darkness, ignorance and suffering, and help the world to its perfection. A kindly courtesy to his fellows, protective care to the weak, ceaseless resistance to sin, reverent regard for the sacredness of God's creation, and loving devotion to the all-Perfect Lord—this is the path he is to tread."

A useful feature of the book is an appendix listing parallels between the teachings of this Faith, and those dealt with in other books

of the series—of great assistance for purposes of comparison.

The Theosophical reader will regret the absence of any exposition of the "inner" side of the Zarathushtrian religion, particularly with reference to the significance of its principal symbol, the Sacred Fire. Perhaps Mr. Greenlees' object is to set the sacred writings before us in the hope of stimulating our intuitive faculty, so that we may ourselves learn to look beneath the surface for the deeper truths.

It is a pity that the author mars his work, carried out with such painstaking devotion, by the inclusion of sarcastic references to the work of earlier Theosophical writers dealing with the same subject.

F. N. P.

Existentialism, Marxism and Anarchism, Chains of Freedom, by Herbert Read (Freedom Press, London, 1949) 8/6.

True to its name, this little publication (56 pages, Demy 8vo) is a thought-provoking exposition of freedom, giving endless nuances of difference between the different philosophies of freedom. The author has tried to show subtle differences between Existentialism, Marxism, Anarchism, Nihilism, Catholicism, Humanism, Mechanistic and Dialectical Materialisms, Pragmatism, Idealism, Determinism. There are two sections in

the book. Section I treats mainly of Existentialism and Marxism and section II (Chain of Freedom) gives a few stray notes—ideas, criticisms, quotations—which may serve as tentative prolegomena to a philosophy of freedom. There are endless nuances of difference between words such as freedom and liberty and others given below which the author has brought out in this section: for example, Freedom and Liberty, Freedom, Free Will and Determinism, Compulsion, Freedom and Communion, Community and Collectivity, Freedom and Equality, Totalitarian and Communal Societies, Democracy and Egalitarian Socialism, Symmetry and Equality, Unity and Harmony, Existence and Essence, Biological and Ontological Freedoms.

The fundamental thesis of Existentialism is that existence precedes essence. The existentialist attitude in philosophy is that man becomes suddenly aware of his separate lonely individuality and therefore feels not only very small but terrified. That feeling is the original *Angst*, the dread or anguish. Having experienced this sense of detachment or freedom (from the herd or society), says the existentialist, man must throw himself back into society with the intention of changing its conditions. The existentialists object to Pragmatism and other such practical

philosophies, including Marxism, on the ground that they are materialistic. From the anarchist point of view it is not sufficient to *control* ourselves and external nature as says the Marxist; we must also allow for spontaneous developments as does a chick that is pecking its way out of its shell.

D. D. K.

The Seven Steps to the New Age, by Paul Richard, Ganesh & Co., (Madras) Ltd., pp. 128, price Rs. 8.

In this book Mr. Paul Richard sketches what he considers to be the Seven Steps necessary for ushering in a new dispensation. It is an attempt at bodying forth his vision of a happy world. Seeking to understand the inner significance of the present turmoil of the world and the new trends in thought and feeling he plunges deeper into an inner vision of things to be.

Of the Seven steps he adumbrates, the first three, namely, Education, Social Structures and International Structures, are worthy of examination by the thoughtful among the leaders of the world as it may help them to the practical solution of many problems that seem to defy solution. Of the books he recommends for study in educational institutions *Outlines of Human History*,

etc., a careful study of those on Religions, Philosophies and Sciences will be quite in tune with the ideals of Theosophical teaching.

With regard to Democracy he warns us against encouraging mob rule but advocates economic democracy, and choice of leadership of the right kind so that freedom might be established on a moral and spiritual basis.

The scheme, though somewhat thin and sketchy, is none the less provocative of thought and exploration. Briefly put, Mr. Paul Richard shows an abundant sensitiveness to the new flow of creative impulse, which borders on an intuitional upsurge to reality.

N. S. R.

Fairies, by E. L. Gardner. (T.P.H., London, 2nd Edition).

All interested in this fascinating subject will welcome the second edition of Mr. Gardner's book, which has become quite a standard text-book on fairy lore.

The new issue is attractively produced, with the well-known photographs enlarged to full-page size. The letterpress, detailing the story of the photographs, is clear and easily read. The result is a book which will make a delightful gift for a not-too-hard-boiled friend.

F. N. P.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

NOVEMBER 1951

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The birthday of Dr. Annie Besant was celebrated as usual at Headquarters on 1st October with a meeting under the chairmanship of the President, Mr. C. Jinarajadāsa. Prof. C. S. Trilokekar, who was connected with Dr. Besant for many years in her educational work in Banaras, spoke of her work there which was for the benefit of the whole of India. The President then gave an address eulogizing the life and work of Dr. Besant, which he summed up in the phrase he had used to her many years ago: "You make men." The members later proceeded to Dr. Besant's room to lay flowers before her bust. As previously, this day was celebrated in many parts of India and Dr. Besant was remembered for her great contributions to this country. At the Olcott

Harijan Free School at Adyar tiffin was given to the children by the Society to mark the occasion. This was possible because of a special fund for this purpose.

On 15th October the President and residents welcomed back to Adyar both Mr. N. Sri Ram and Srimati Rukmini Devi.

Mr. Sri Ram has been touring since the end of January mainly in the United States of America. He has also made visits to Canada, Mexico and Cuba and, on his way there and back, to England. He was the Guest of Honour at the American Convention. He has everywhere been received enthusiastically and his public lectures and talks to members have made a deep impression on those who heard him.

Srimati Rukmini Devi has been touring in Europe and visited Switzerland, Austria, Belgium,

Holland, France, Germany, England, and Wales. She attended the Summer schools at Rendsburg in Germany and Gammel Praestegaard in Denmark as well as the Swiss, Austrian, Netherlands and Belgian Conventions. She was the guest of the European Federation at the meetings of its Council in England. Everywhere she has attracted large audiences at her public lectures. On her way back she presided over the Youth Camp arranged by the All-India Federation of Young Theosophists held at the Theosophical Colony in Juhu at Bombay.

The Treasurer, Mr. C. D. Shores returned from his visit to Malaya and Indonesia on 19th October.

The Vice-President, Mr. Sidney A. Cook and Mrs. Jocelyn T. N. Cook paid a short visit to Belgaum at the end of October where Mr. Cook presided over the 31st session of the Marathi Theosophical Federation, the Golden Jubilee celebration of the Belgaum Lodge and the annual function of the School of Culture, Theosophical Lodge, Belgaum.

The School of the Wisdom

On the afternoon of 1st October the 1951-52 session of the School of the Wisdom was officially inaugurated by the President, who is Principal of the School. Before he spoke Mr. Jinarajadasa introduced Professor José B. Acuña, who

has been appointed Director of Studies. Professor Acuña was previously General Secretary of the Theosophical Society in Central America and has held the chairs of general psychology and child psychology at the University of Costa Rica. Prof. Acuña gave a brief address which was followed by the President's Address to the School (printed in this issue). The syllabus of work planned for the School for 1951-52 is also given in this issue.

India

The General Secretary, Sri Rohit Mehta, is appealing for a large gathering at the Annual Convention of this Section which is to be held in Banaras in December in conjunction with the International Convention. This year will be the Diamond Jubilee of the Section and marks that point from where the Section will move on to the future of greater achievements. It is hoped that at this Convention all the Lodges of this Section will be represented.

During the months of August and September Sri Rohit Mehta and Srimati Shridevi Mehta undertook an extensive tour in South India commencing with the Rayalaseema Theosophical Federation Sessions at Bellary over which the General Secretary presided. The audiences were very large, the

residents of Bellary turning up in their hundreds to all the various meetings. Nineteen Lodges were represented. During this tour he presided also over two District Conferences and one Annual Session of the Tamil Federation. Mr. Mehta comments that the work in the Tamil Federation is distinctly on its upward arc again. The Annual Sessions of the Central India and Rajputana Federation were held from 5th to 7th October and of the Uttar Pradesh Federation from 12th to 14th October over both of which the General Secretary presided.

In September the 26th Annual Sessions of the Bombay Theosophical Federation were held under the chairmanship of the President of the Society, Mr. C. Jinarajadasa.

This Federation consists of ten Lodges within the area of Greater Bombay and the membership total is 416. It is gratifying that the Lodges in the suburbs, which at one time were dormant, are once again becoming active and are holding study classes every week. Efforts are being made to carry the message of Theosophy to the blind through Braille. Appeals for workers to help are being made through Mr. R. M. Alpawalla, one of the prominent workers in this Federation.

The General Secretary of the All-India Federation of Young

Theosophists, Mr. V. Gopalan, has issued a bulletin giving news of Young Theosophists throughout the Section, during the past few months. In Kakinada a Youth Study Camp was organized in May and efforts have been made to stimulate the work amongst the Youth Lodges in the South. In Bombay an experiment has been carried out with joint meetings for older and younger members where the Young Theosophists do the talking and the adults listen.

Lodges in various parts of India observed Besant Week from 20th September to 1st October.

Pakistan

Two gift parcels of children's books from unknown friends in America through the CARE Agency have enabled the Lodge in Karachi to open a Children's Library. Theosophical books suitable for children and other books in Urdu and English are being collected. The Library was opened on 20th September in memory of Dr. Besant and a small fund has been started to help meet the expenses.

Wales

The General Secretary, Miss E. Claudia Owen, in her annual report for the year ending 30th September shows the membership as 174, a gain of 12. The Pontypool Lodge returned its Charter during the year but the old Newport Lodge

was revived, so that the number of Lodges remains the same.

In Cardiff and Colwyn Bay the Lodges continue to be very active holding regular members' meetings and public lectures. In other Lodges there is not so much activity, although efforts are being made to revive interest. One of the difficulties is to get lecturers who can spend some time in each area.

Two Conventions were held during the year, the first in October 1950 in Cardiff when Mrs. Lavender Berry was the Guest Speaker and the second in June 1951 with Mr. John B. S. Coats as the Guest Speaker. The 75th Anniversary of the founding of the Society was celebrated in Cardiff with a special programme presented by the Young Theosophists.

The Section had the benefit of a number of visitors during the year including Mr. and Mrs. E. Norman Pearson of the United States of America. The year closed with a visit to Cardiff on September 29 and 30 by Srimati Rukmini Devi, who brought inspiration and enthusiasm to members from South and West Wales. She gave two public lectures at both of which the hall was filled.

Southern Africa

A novel idea is being introduced in this Section where it is planned

to publish a volume of lectures given by members in Southern Africa to their Lodges. Lecturers have been notified to send their manuscripts to the Institute of Theosophical Publicity in Southern Africa and those which are accepted will appear in the book which is to be called *Harvest 1952*. The book will be "the book of the year at next Convention".

Uruguay

The 25th Convention of this Section was held in August, when Señor Enrique Molina was elected as the new General Secretary in place of Señor Luis Sarthou, who has been holding that Office for the past six years.

The Lodges have continued to be active and they have held study classes and public lectures. The membership of the Section is 62. Dr. E. Alfonso, an old member of the Society, gave several public lectures which were much appreciated. The President of Ariel Lodge, Sr. Mario Radaelli exhibited fifty paintings of subjective art in the *Salon Nacional de Arte*. These present Theosophical ideas which appeal to the intuition and were well received by critics and the public.

Indonesia

This Section recently had a visit from the Treasurer of the Society.

Mr. C. D. Shores. His tour included Djakarta, Semarang, Magelang, Malang, Surabaya, Djokjakarta and Bandung. In each place he addressed members' meetings and in Magelang and Malang he presented Charters to two new Lodges. He also gave some public lectures and the members feel that the link with Adyar has been strengthened by his visit.

Malaya and Singapore

The Treasurer, Mr. C. D. Shores, visited the Lodges in this area in September and gave public addresses as well as talks to members. In Kuala Lumpur he spoke at the Vivekananda Ashram to an audience of about one hundred people. He was able to visit the Lodges in Penang and Singapore twice, calling again on his return to India in October.

Portugal

The Annual Report from this Section states that there are now 280 members, an increase of 12 over the previous year. There are eleven Lodges, all active, nine of which are in Lisbon and two in the country.

Important days in the Theosophical year have been celebrated and there was a festival of Brotherhood at which all the Lodges met together.

The Young Theosophists have contributed original lectures along a number of different lines.

Iceland

During the past year 36 new members have been enrolled in the Society and a new Lodge *Viola* came into existence. The total membership is now 243, an increase of 28.

Book publishing work was commenced and other activities have continued. The General Secretary, Gretar Fells, conducted a study group and several times lectured on the State radio.

The Order of Service has been active and raised funds in order to make possible the publishing of Theosophical books. There was a summer school conducted by Mr. Edwin C. Bolt which was well attended. The General Secretary was re-elected for the 15th time and he has the assistance of Mrs. Gretar Fells in his work. The Theosophical Society in Iceland is experiencing a time of growth and expansion.

New Zealand

The Annual Report of the General Secretary, Miss Emma Hunt, shows a gain of 16 members for the year. The membership now stands at 941 with 16 Lodges.

The most important event in the year's activities was the visit of the President, Mr. C. Jinarajadasa, already reported. The other highlight was the official representation of the National Society at the 75th International Convention at Adyar by the General Secretary and eight other members.

For propaganda work the Lodges use mainly a Section publication *Information for Enquirers* and *An Outline of Theosophy* by C. W. Leadbeater. The International magazine *The Theosophist* is sent free to the public libraries in the four main cities.

Mr. Geoffrey Hodson was in New Zealand for part of the year carrying out lecture work before proceeding to Australia. The Section has now welcomed back Mr. H. H. Banks after an absence of two years in India and recently in Australia and he will now take up again work as a lecturer in New Zealand.

Miss Hunt since her return to New Zealand has made an extensive tour of the Lodges. Talks on the World Significance of Adyar and on the School of the Wisdom have everywhere created great interest among the members. Also public lectures and talks to Rotary and Women's Organizations on India and her unique contribution to the problem of world peace have met with very fine response.

The Theosophical Society in Europe

Mr. J. E. van Dissel, the General Secretary, in his annual report states that 1951 will always stand out in the history of the Society because of the Double-Diamond Jubilee Convention at Adyar.

The year's most important activity of the Federation has been its Council meeting at Camberley attended by 70 officials and special invitees from countries including a large group of Young Theosophists, two of whom are co-opted as members of the Council.

The General Secretary visited England, Italy, Austria and Germany. The Federation had the privilege of a visit from Srimati Rukmini Devi who was nearly six months in Europe visiting several Sections. The regional activities are developing satisfactorily and offer many opportunities for closer co-operation between Sections speaking the same language. Mr. and Mrs. Ransom continue to give their valuable contribution to the work in Scandinavia and to Gammel Praestagaard of which Mrs. Ransom is the head. The organizing of summer schools becomes more and more popular and these attract members from other Sections.

The Federation has already begun plans for the 1952 Congress to be held in Florence, Italy, to be presided over by the President.

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	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes</i> .
1891	India	Sit. Rohit Mahta	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> .
1903	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosofica Cubana</i> ; <i>Teosofia</i> .
1907	Hungary	Miss Signe Rosvall	Vironkari 7 C, Helsinki	<i>Teosofia</i> .
1908	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastrelinci 893	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>The Link</i> .
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	<i>Theosophical News and Notes</i> .
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles, Belgium	<i>La Vie Theosophique</i> .
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	...
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1913	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscarstgt. 11. I. Oslo	<i>Adyar</i> .
1918	Egypt	...	...	<i>Norek Teosofisk Tidskrift</i> .

* Presidential Agency.

1918	Denmark	...	Herr J. H. Möller	...	Strandvejen 130a, Aarhus	...	<i>Theosophy</i> .
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin, Eire	...	<i>Theosophy in Ireland</i> .
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharma.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Sra. Teresa de Rizzo,	...	Casilla 604, Valparaíso	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...	...	...	<i>Gangleri.</i>
1921	Iceland	...	Gretar Fells	...	Ingolfstr. 22, Reykjavik	...	...
1921	Spain	...	...	...	...	...	<i>Osiris.</i>
1921	Portugal	...	Mme. J. S. Lefèvre	...	Rua Passos Manuel, No. 20-cave, Lisbon	...	<i>Theosophical News and Notes.</i>
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	...
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Enrique Molina	...	...	...	...
1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Rumania	...	...	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosófico.</i>
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	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	Señora Amalia de Sotela	...	P. O. Box 797, San José, Costa Rica	...	...
1929	Paraguay	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugariza.	...	Apartado No. 2718, Lima	...	<i>Teosofa.</i>
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manilla	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	...	Mr. Dwarkadas Morarji Shah	...	P. O. Box 142, Zanzibar	...	<i>Saurabh</i>
1948	Pakistan*	...	Jamshed Nusserwanji, Esq.	...	P. O. Box 271, Karachi	...	...
1948	Malaya and Singapore*	...	Mr. V. Rajagopal	...	P. O. Box 752, Singapore	...	<i>Theosophical News.</i>
1949	Northern Ireland*	...	Dr. Hugh Shearnan	...	18 Brookhill Ave., Belfast	...	...
1950	Indochina*	...	M. Pham-Ngoc-Da	...	Instituteur Principal, Chaudoc, South Viet-Nam	...	...
1950	State of Israel*	...	Dr. I. S. Cohen	...	P. O. Box 2858, Tel Aviv	...	...
1951	Japan*	...	Mr. Jack R. Brinkley	...	537 Zushi, Zushi Machi, Miura Gun, Kanagawa Ken, Japan	...	...

* 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*.



THE THEOSOPHIST ON THE WATCH-TOWER

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

Bernard Shaw and
Annie Besant

READERS of my Watch-Tower notes for
September 1951 will have noted what I
wrote about Bernard Shaw:

"When one takes note of the curious inaccuracies made by Bernard Shaw regarding historical events (recorded by others at the time), one may well question whether the idea of 'a contract of cohabitation' may not have been the result of a misunderstanding or faulty memory of conversations between him and Annie Besant, of course influenced by the extraordinarily enlarged sense of ego in Bernard Shaw."

My judgment about Shaw is fully borne out by a letter which appeared in the *London Times Literary Supplement* of October 19, 1951. The writer is a distinguished author in England, Mr. Sydney Cookerell. He had sixty years of "intermittent contacts with Bernard Shaw," and the following is what he has written:

"On the other hand, as a chronicler he must be followed with caution. He was frequently tempted, for effect, to combine invention with memory in describing both events and persons. When I called him to task on one occasion, he admitted a

distortion, adding that he just could not refrain from dramatizing his impression."

* * * *

Every one who is keen on the welfare of humanity is dreaming of "One World". There has just appeared a large work in two volumes, edited by Professor S. Radhakrishnan of Oxford and India, with the title *History of Philosophy, Eastern and Western*. In the publisher's announcement of the work, as quoted in a book catalogue, there occurs the sentence: "The first step towards the evolution of One World is the establishment of unity in the world of thought."

The history of philosophy, such as is recorded for at least two thousand years, shows the utter impossibility of any kind of unity in the world of thought. Indeed, in the domain of the intellect to hope for any kind of unity is a fruitless dream, for, as has been pointed out by Bergson, it is the very nature of the intellect to begin to consider all problems as isolated one from the other. Furthermore, since the announced work contains contributions from sixty scholars, one can well imagine that this large number of scholars could never come to any kind of a unity of thought. Certainly one can describe the *trend* of their thought as tending in one direction. It is to find this trend that one studies philosophy.

The establishment of One World will only come through the discovery, by a faculty beyond the mind, like the mysterious faculty of Intuition, that there is a principle of life and conduct which exists in a dimension above the mind. It is of this principle that a person may gain some glimpses, by adding to the keenest intellect a profound spiritualized emotion. The hope of a world unity lies in the discovery of this new principle which, like the "Everlasting Arms," embraces not only all mankind, but

also everything possible in creation in one system of feeling-thought, such as was dreamed of by Plato.

* * * *

At the Workers' Conference held in connection with the Convention of the American Section last July, one general topic was "The Communication of Theosophy—through Personal Relationships". The topic was divided into five sections and groups of members chose the section in which they were particularly interested, broke up into five groups to formulate their ideas, and then when a bell was rung at the end of the period allotted for the session, each group reported its conclusions to the entire gathering.

Here is definitely a new way of making a Convention meeting or Lodge meeting interesting and vital. Usually at a "Symposium" each individual speaker offers his ideas, but this novel procedure worked effectively in the Workers' Conference at the Headquarters of the Society in the United States. I heartily agree with the conclusion as given in the Convention report:

"The members felt here was a method that could be used by Lodges everywhere with excellent prospects of being a vital channel for Theosophy. When it is realized that this technique is being increasingly used in schools and colleges, one can see that it is a way worth trying when presenting Theosophy to young people. It should be noted that there is flexibility as regards the time element in this technique. A topic can receive some exploration in an evening, or it can be examined over a much longer period."

* * * *

The Canadian Section of the Theosophical Society has had the reputation for forty years of having constituted itself the "watchdog" of the Theosophical Society, and the custodian of the "gospel given unto the saints". Its magazine

The Use of the
term "Theo-
sophical"

The Canadian Theosophist has anchored itself firmly in the tradition of H.P.B., and considers that the slightest swerving from that is a betrayal of the Theosophical Society. In other words, H.P.B. has been erected into the creator of a creed binding on all Theosophists to the end of time. From the days of Dr. Besant it has periodically launched its thunderbolts at the President of the Society and the Editor of *THE THEOSOPHIST*. During the editorship of the late Canadian General Secretary, Mr. A. E. S. Smythe, I made a practice of always taking up point by point any criticism which was completely baseless and was a travesty of facts. Mr. Smythe, in himself a most genial individual, was very acrid when he put pen to paper. Once he described us as "the Adyar gang". He always published my rejoinders.

During my absence this year in Australia there appeared in the June issue of *THE THEOSOPHIST* an article speaking of the Liberal Catholic Church and using the phrase "Theosophical Church" in connection with it. The Assistant-Editor of *THE THEOSOPHIST* is a Zoroastrian by faith, and in publishing the article would not realize all the implications which might be attributed to this phrase. I was later criticized in *The Canadian Theosophist* because, to its Editor, it seemed that I was deviating from the policy established by the General Council of the Society in December 1950 of the disassociation of the Society from various bodies which may be working along parallel lines, but are not related to the Society, as such. The following is my reply, in its essentials, in three letters to *The Canadian Theosophist*:

Had I been in Adyar, I would have added a footnote to the article in question, to point out that there is no *Theosophical* Church. Of course, there never has been any affiliation between the Theosophical Society and the Liberal Catholic Church, nor do I know of any official statement anywhere to the effect that Liberal Catholicism, Co-Masonry,

etc., are associated with the Society, or ever have been. Certainly I have never made any statement of that nature.

From 1880, individual Theosophists in their personal capacities have certainly been associated with various religious (and other) movements. H. P. Blavatsky and Colonel Olcott formally became Buddhists in Ceylon in 1880, and Colonel Olcott did a wonderful piece of work in Ceylon to revive Buddhism, and later worked out a common platform of Buddhist ideas between the Buddhist sects of Ceylon, Burma and Japan. But he did not involve the Society in these activities.

Similarly, under the general influence of the Theosophical Movement, groups of religionists have been working to bring a new spirit into their respective religions. One example is the Bhārata Samāj Pūja, a form of congregational worship such as had not existed before, created in 1925 by a group of Hindu Theosophists; another is a form of congregational worship created in 1937 by Parsi Theosophists, at my suggestion. The idea of congregational worship is new in Zoroastrianism.

In our Headquarters Estate there are the religious shrines of Hinduism, Buddhism, Zoroastrianism, Christianity and Muhammadanism, and periodically certain ceremonies are held in each. The General Council of the Society has accepted the principle that groups of Theosophists may conduct their worship in their own shrines, without in the least involving the Theosophical Society.

It has never been construed that a President of the Theosophical Society must be silent about his own personal beliefs and convictions as an individual, so long as he does not speak officially as the President. Any convictions I have concerning the Liberal Catholic Church (or any other) are purely my own, as an individual, and as such I claim the right to express them, so long as I do so only in my personal capacity. I have preached many sermons for the Liberal Catholic Church in various parts of the world, but it does not mean that I belong to that Church. In past years in the United States I have preached twice at a Unitarian Church and once at a Universalist Church. I have

taken active part in commemorations of the Prophets of the Jain and Muhammadan religions, and occasionally when I visit a Buddhist Temple, I repeat the usual Buddhist phrases and do the reverence to the Lord, as a pious Buddhist.

For forty-eight years we have had an organization called the Theosophical Order of Service, composed of members of the Theosophical Society, as well as those who are not members. One division of this Order is composed of those who want to promulgate the doctrine of vegetarianism. But this has never meant that the Society is committed to vegetarianism or that all Theosophists are expected to be vegetarians, even though groups in a "Theosophical Order" are themselves committed to that doctrine.

I have fought strenuously during more than two years to uphold the "Disassociation Policy," which the General Council approved at its annual meeting in 1950. I have not budged one fraction from that wise resolution, which is necessary to clear the misconceptions in the minds of many regarding the role of the Society towards all kinds of religious, philanthropic and cultural movements.

But this "disassociation" as the policy of the Theosophical Society has not been *imposed*—and never can be—on any *member* of the Society. Each member, even one holding an official position in the Society, has a perfect right to his own individual opinion and action, so long as he does not commit the Society thereby.

I wish to emphasize again that in the International Constitution, which binds all National Societies together, the very word "Theosophy" is nowhere mentioned, nor is any definition given as to what constitutes Theosophy. Under this Constitution, therefore, every member, from the President down, has a perfect right to assert what, to him, is Theosophy.

I am President of the Society only at official meetings of the Theosophical Society or its Lodges and Federations, and when I am attending to the large volume of official correspondence and other matters which directly concern the policies and general administration of the International Theosophical Society.

In the Watch-Tower notes of *THE THEOSOPHIST* I write on many topics, expressing my individual views and opinions thereon, but certainly not in any way committing the Theosophical Society, as such, or any member of the Society, to my views. *THE THEOSOPHIST* is the journal of the President, *not* an official journal of the Theosophical Society, and each issue of the magazine carries the following words at the top of page one: "The Theosophical Society is responsible only for its Official Notices appearing in *The Supplement*."

The Society, as such, then, has no official organ. This was first pointed out in 1915 by Dr. Besant in the Watch-Tower notes for June, and her statement can usefully be repeated here:

"The Society has no official organ, and has no responsibility, as is said every month, for opinions expressed in this magazine . . . Were it an official organ, the T. S. would be responsible for all that is said in it, and it would be impossible for anyone to express in it any opinion at all, without committing the Society, whereas I put in all opinions. Criticisms attacking the President could not appear, as they would then involve the whole Society. Critics do not complain that official decorum is violated when I put in the most violent and abusive attacks on myself; they only complain when I express my own opinions!

"*THE THEOSOPHIST* is a magazine which is the organ of the President of the T.S., through which he reaches the Society primarily, and then the outer world, giving to both the benefit of his wisdom or his folly. Colonel Olcott and Mme. Blavatsky, who founded it, used it for this purpose, and most certainly Mme. Blavatsky's vigorously expressed opinions did not coincide, on many occasions, with those of the more timid and conventional members of the T.S. But they interested most of the members and many in the outside world. What she said counted, and people wanted to read what she thought on passing events."

Qm m2, m78
151-73.1-3

Long before the Theosophical Society was born in 1875 the words Theosophy, Theosophist and Theosophical (all with small "t") were in use—Theosophy in Latin A.D. 880, revived in the 17th century, and Theosophist and Theosophical in 1642 and 1656.

Therefore, though in these days we of the Theosophical Society apply "Theosophy" and "Theosophical" only to ourselves, we cannot restrict any other organization in its right to use these old designations. We cannot object to a *Theosophical Church*, a *Theosophical Freemasonry*, a *Theosophical Socialism*, and even, should such a movement ever be created, to a *Theosophical Communism*.

* * * *

A remarkable article appears in *Nature* of September 29, 1951, from L. F. Richardson. It is a highly technical mathematical article which only a few can follow, but briefly summed up, formulae are worked out with logarithms, calculating the war tension of today as between the devotees of Communism and those for private enterprise. The mathematical calculations equate the possibility of a clash, as war, between the two groups.

Possibly the ideas in this article may give a far-away glimpse of the way that the Lords of Karma balance the group Karma of nations and stand ready to put into operation war or peace. But of course there is always an incalculable factor entering into the situation, which may swing the situation into war or into peace. Nothing is dictated as inevitable by the Lords of Karma, since human initiative, individual and collective, is the rudder which directs the issues of life to the right or to the left, for happiness or for disaster.

C. JINARAJADASA

LETTER¹ OF H.P.B. TO ADELBERTH DE BOURBON,²

THE HAGUE, HOLLAND

H.P.B.

Corresponding secretary of the T.S.A.S.³ Simla (Himalaya).
Bombay. sep^{bre} 4, 1881.

Dear Sir and Brother,

Your photo, letter, and the *Magikon* all arrived, climbing 10,000 feet high to reach me. The *first*—is a wonderful likeness (to one of your ancestors at least, whose portrait we have in our family); the *second* pleased me immensely—

¹ We have not the original letter in our Archives, only a copy, with no information when or how it was deposited there.

² In the Supplement to THE THEOSOPHIST of December 1887 appears the following obituary notice:

"From the *Madras Mail* we learn of the death at the age of 47 of Captain Adelbert de Bourbon, F.T.S., an officer in the King's Body-guard. The deceased gentleman was the son of a noted personage who claimed to be the missing Dauphin of France, son of Louis XVI and Marie Antoinette whose fate, after the death of his parents under the guillotine, was never known. The Bourbons rejected his claim, yet he was interred at Delft, Holland, some years ago as 'Louis XVII'. Certainly the photograph of our deceased colleague presents the face of a man with marked Bourbon features. He was President of our Branch at The Hague, whose Charter dates from 1881, and himself an ardent supporter of our Society."

His application to join the Society is dated 10th August, 1881.

³ T.S.A.S.: "Theosophical Society of the Arya Samaj."

⁴ Sep^{bre}: French for September.

objective contents and what I read subjectively between the lines; the *third*—an excellent thing for our Society's Library, but I, personally cannot read it, since though my father was a German, a Finlander—Baron Hahn Hahn, I do not know German.

"Et voilà pourquoi votre fille est muette"!⁶ Nevertheless, on behalf of the Society, I thank you for it.

The "Post Nubila Lux" Theosophical Society" is a good name, and it will be thus recorded. I do approve as your proceedings, as a S.:T.:P.: et S.:V.:P.:⁷ can hardly err in such matters of organization. By-the-bye you did not split or break off from the "Grand Orient"⁸, did you? We are at a fearful war with the Scotch "Blue Lodge" of England. Masons belonging to it are strictly prohibited from holding any connection with those of the *Grand Orient* on account of the "Principe créateur"⁹ you know. The Scotch Masons *will* have their old Jehovah and no *Principe Créateur* in him. Well let them please themselves, and remain happy in their Templar's Lodges, with penny gas-lights burning under the "Burning Bush of Moses". I belong to the Memphis Lodge¹⁰ of the Primitive and

⁶ "That is why your daughter is dumb."

⁶ Post Nubila Lux: "After clouds the sun." This was the first Lodge in Holland.

⁷ S.T.P. and S.V.P.: Probably Masonic designations, "S" for Sovereign.

⁸ Grand Orient of France: An early Masonic organization of France. There is also a Grand Lodge of France. When the Grand Orient eliminated from its Book of Constitutions the clause affirming the existence of a "Grand Architect of the Universe," English Freemasonry considered the Grand Orient as atheistic and so no longer a Masonic Body. The Grand Orient still flourishes in several countries.

⁹ "Creative Principle."

¹⁰ Memphis Lodge: see the memorandum that follows.

Accepted Rite of Adoption¹¹, for the others will not have women, unfortunate "she-females!" in their Lodges.

Mon chère Monsieur de Bourbon tout cela c'est de la blague¹², moonshine and vexation of Spirit. There is more knowledge of *real true* symbolism of things in the little finger of one of our Tibetan *Chabérons* or Indian *Yogins* than in all your Grand Lodges. Whenever I am in any danger—it is not by thrice lifting up my arms—le joli geste à trois temps¹³—and shouting to the Lord, my God "to help the Widow's Son" that I will expect real efficient help; but by using my knowledge of the powers of nature, by throwing a mesmeric "glamour" over my enemies. However as they have kindly named me from simple "Apprentice" up to a "Scotch Lady and a Crowned Princess of the Rose Croix"—(excusez du peu!¹⁴)—I must feel thankful and not be too hard upon them. You know, I suppose, that I am an out and out *Buddhist*—*de facto*, not *de jure*,—and that I recognize neither Jehovah nor any other celestial aristocrat. Rien de tel que de se bien comprendre de prime-abord. Si vous êtes bon Catholique—(hélas!) reniez moi tout de suite¹⁵—I do not want to sail under false colours, nor yet become friends under false pretences. In our Society there is room for every religion and every creed and opinion will be respected. It is a purely philosophical and scientific Society, in no way a sectarian or a religious one. It has nothing whatever to do with human

¹¹ Rite of Adoption: a parallel Rite to the masculine Rite, which admitted no women. The degrees which Yarker conferred on H.P.B. (except the first three) are not the degrees of the Rite of Memphis which are listed in the two obelisks in her diploma.

¹² My dear Mr. de Bourbon, all that is humbug."

¹³ "The pretty gesture three times."

¹⁴ "Nothing less!"

¹⁵ "There's nothing like coming to an understanding at the outset. If you are good Catholic (alas!) cast me off at once."

dogmas and religions. Only there's one thing that consoles me. *If you are a Mason you cannot be a good Catholic.* Your confessor would not let you be one, and the fact of your having joined our "Infidel" Society, would become the cause of your immediate excommunication. *Dixi* ¹⁶.

And now I have drifted away in my epistolary balloon miles off the subject in hand. Let us to business again.

The "initiation fees" as far as I know—for I have nothing to do with them at present—are sent by every Branch either every three months or yearly. Damodar Mavalankar the Recording Secretary will tell you.

The "total of the expenses" made on your behalf? What expenses? There are none made. The sending of the Charter, the diplomas, the rules, etc., are all covered by the "initiation fees". Each member pays once in his life (or does not pay at all if he is too poor, and it is we who pay for him) his 10 rupees or 25 francs and has nothing more to pay to the end of his natural life. What you choose to pay or spend for the maintenance of your own Branch, as every one of the other Branches does, is your own business and we have nothing to do with it. Apart from the "Initiation fee" when joining, the Society neither requires nor takes one penny more from its members. The deficits were always hitherto paid for the last seven years by Colonel Olcott and myself. For we would not do as the Masons—exact a sum of money yearly, make them spend money upon regalia and paraphernalia, besides dinners and suppers at meetings, when (in England and India, at least) every Mason tries to get drunk for the greater glory of God ¹⁷. The only fund of the Society is in

¹⁶ "I have said." Usually "ipse dixit"—"He [the Master] has said it"—attributed to the disciples of Pythagoras to end controversies.

¹⁷ The greater glory of God—the motto of the Jesuit order, *Ad maiorem Dei gloriam*.

its Journal the *Theosophist*. Those of our members who want to subscribe for it, do so; and those who prefer reading it by borrowing it from friends—are at liberty to do so, and considered no worse for it. Our Theos. Society is the *Great Republic of Conscience*, and no money-making concern.

Now to Initiation. It is far better that Mr. van Stolk should go to England than to France for it. In France we have about 28 or 30 Theosophists but I do not believe that they have yet formed into a Branch. Leymarie was several times *initiated* et malgré cela ¹⁸ Mr. Sinnett tells me when he came to Paris last May, Leymarie confused signs and pass-words and made a mess of it. Camille Flammarion is an Honorary member, and I do not know whether he was ever regularly initiated. But let Mr. van Stolk go to London to the British Theos. Soc. either to its President, Dr. G. Wyld, 11 Cumberland Square (or Place?) or rather to C. C. Massey, 71 Chester Square, London S.W., he is a dear Fellow and my greatest friend, and he will introduce Mr. van Stolk to the Br. Th. S. ¹⁹ and have him *initiated*. I enclose my card with a few words to Massey to whom I have written to-day myself, telling of Mr. van Stolk's arrival. *C'est entendu*. ²⁰ I sent orders to Bombay to immediately forward to you two diplomas, one for yourself and the other for Mr. van Stolk and *rules*.

Why do you ask me to be "patient"? I never was impatient. What you did so far, was well done. "Chinese" they call you? Well, that's better than many things I know of that they call *me*. Only yesterday, Sunday, I was publicly denounced from the Episcopalian pulpit as

¹⁸ "and in spite of that".

¹⁹ British Theosophical Society.

²⁰ "That's understood."

a *devil incarnate*, an "antichrist" who came to tempt good Christians in India. Better be a wise devil than a stupid *Methodist* cherub, with nothing but his *tonsils* to sit upon, and a golden harp hooked on to his chin.

Well, I guess you have had enough of me. J'ai la fièvre depuis 15 jours et—je radôte souvent. J'espère que vous ne m'en voudrez pas. Je ne vous enverrai pas mon portrait maintenant, pour deux raisons: (1) Je ne l'ai pas. (2) Il pourrait vous donner le cauchemar.

Mes respects fraternels à tous les "frères" et à Vous, cher Monsieur, mes sentiments les *plus occultes*. Que l'ombre de Siddhartha Bouddha, mon Seigneur et maître, Patron de tous les Adeptes et Hierophantes vous protège dans votre entreprise.²¹

Yours in Nirvana,

H. P. BLAVATSKY,

Rothney Castle, Jakko, Simla.

Headquarters "Simla Eclectic Theosophical Society".

²¹ "I have fever for a fortnight and—I am often talking drivell. I hope you will not want me to have more of it. Meantime, I will not send you my portrait now, for two reasons: (1) I haven't got it. (2) The portrait may give you a nightmare. My fraternal greetings to all the 'brethren,' and to you, my dear Sir, my *most occult* regards. May the shadow of Siddhartha Buddha, my Lord and Master, Patron of all the Adeptes and Hierophantes, protect you in your work."

RITE OF MEMPHIS

The Rites that have developed in Masonry in the course of its history are many. The best known are the Ancient and Accepted Scottish Rite, and the Rite of York. But there are others mentioned by the Masonic historian R. F. Gould, and the Rite of Memphis is among them. Its full designation is "The Ancient and Primitive Oriental Rite of Memphis". There are gaps in the history of this Rite, but one thing is quite clear, and that is that in 1773 in France, when the *Grande Loge Nationale* became the Grand Orient of France, a Commission was appointed to report on the "Higher Degrees". Though the Commission never entered upon its duties, the so-called "Higher Degrees" continued to flourish, among them "Cagliostro's *Rit Egyptien*" (Gould).

European Masonic historians are sceptical as to the genuineness of this Rite and consider that it was something created out of the imagination of Cagliostro; but it is far more likely that the Rite has an earlier history and that Cagliostro, who must have been admitted to it, operated it when he visited England in 1788 and was received as a Freemason in several Lodges. The Rite has 95 degrees—an expansion of the usual 99. He obtained information as to the names of such Lodges as had French-speaking Masons and he was told of Lodge *Espérance* (Hope) as meeting the most regularly. It would appear that he admitted some of them to the Egyptian Rite, for a certain Freemason by the name of Morande challenged the authority of this Rite. In reply Cagliostro said that "Mr. Morande can freely express his opinion; the science and its disciples are too far above him and those like him to pay any attention to the attacks."

The Rite made a new start in 1838 under Jean Etienne Marconis de Nègre, who was the son of Gabriel Mathieu Marconis de Nègre, one of the Founders of the revived Grand Lodge of France in 1815; next year he received the title of Grand Hierophant. He had revived the Memphis Rite in Brussels and was elected Grand Hierophant of the Rite.

The Rite spread to several countries, although it was suppressed in France several times by the police. It was then rumoured that the parallel Rite of Mizraim, jealous of the increasing influence of the Rite of Memphis, used political pressure for the suppression.

In 1856 J. E. Marconis de Nègre went to New York and established the Rite in New York. A book published in 1874, *The Constitution and General Statutes for the Government of the Ancient and Primitive Rite of Freemasonry*, issued under the auspices of the Sovereign Sanctuary 33°, gives the history of the Rite to that date, with rituals of several degrees, as also pictures of the various Grand Hierophants and other leading members of the Rite in U.S.A.

There lived in England a most erudite Mason, John Yarker, who held the grades of P. Z. and P. M. in England. In 1872 he received a Charter from the Rite in the United States to operate in England. Later he was formally declared the Grand Hierophant, and it was John Yarker as Grand Hierophant of the Rite of Memphis who issued the Masonic Diploma to H.P.B. in 1877. This Diploma is reproduced to face this page. The various Masonic degrees mentioned in her Diploma (except the first three) are not found in the ritual issued by John Yarker of the Rite of Memphis and Mizraim. These degrees are listed in the two obelisks of H.P.B.'s Diploma. Did he create new degrees specially for her? It should be noted that H. P. Blavatsky signs her Diploma at the usual place marked "ne varietur".

The new British Sanctuary at once named Garibaldi, the famous liberator, as an honorary member.

In 1878 the Rite of Memphis was working in Egypt, with Solutore Avventore Zola as Grand Hierophant. There is no mention of the parallel Rite of Mizraim. In 1876 a Charter was granted by the Grand Hierophant Zola to "certain Brethren at Palermo (Sicily), authorizing them to found 'when and as you may think fit, workshops (officine) of all the degrees' of the Memphis Order. This Sanctuary at Palermo, though it did not meet regularly, nevertheless elected regularly various Grand Masters, each to succeed the previous Grand Master.



There was a real beginning of work in this Sovereign Sanctuary at Palermo in 1890. The Rite was operating only in Palermo, and had no Lodges or Chapters outside Palermo. In 1923 C. Jinarājadāsa, already a Co-Mason of the 30°, was admitted as a member of the Sovereign Sanctuary of Palermo, and granted all degrees up to the 95th. He was consecrated with the sword which had belonged to Garibaldi. How select was the Rite is shown by the number of his diploma, No. 88. In 1904 Annie Besant was elected an Honorary Member of the Sovereign Sanctuary of Palermo.

In 1921 "to prevent a spurious revival of the *Memphis* Rite, with political aims in Sicily, which would have compromised the regular Obedience," the Sovereign Sanctuary at Palermo revived the Rite and elected Reginald Macbean, an English Theosophist, who was the British Consul at Palermo, as Grand Master of the Rite. On the notification of his election to the Supreme Council of Universal Co-Masonry in Paris, the Council conferred on him its highest grade, the 33°, thus making him an Honorary Member of the Council. The Supreme Council in Paris thus recognized the regularity of the Rite of Memphis working at Palermo "in the Valley of Rieto".

In 1925, owing to the political situation in Italy and in anticipation of the action of Mussolini against Masonry, the Sovereign Sanctuary at Palermo put the Rite of Memphis "to sleep," but "in order to keep alive the spiritual traditions of the Order," issued to certain Brethren of the Rite living outside Italy a Charter, dated August 22nd, authorizing them to "constitute a Sovereign Sanctuary 'at time and place Convenient' ". The five Brethren selected were C. W. Leadbeater, J. I. Wedgwood, C. Jinarājadāsa, G. S. Arundale and O. Kollerstrom.

C. J.

A YOGA OF THE WEST

By HUGH SHEARMAN

THE Theosophical Society, during the three-quarters of a century of its existence, has done a great deal of work in interpreting the East to the West and, to a somewhat lesser degree, of interpreting the West to the East.

When we, who have been born into different religions and cultures, try to gain a greater understanding of one another, we can sometimes make a beginning by noticing the little things of everyday life in which we differ or in which we are alike. But, on the whole, it is by understanding deep and fundamental principles, and by working outwards from these into the texture of everyday life, that we can, in the long run, get the deepest and warmest appreciation of our fellow human beings who belong to a culture different from our own.

This method of beginning with the fundamentals requires, however, a largeness of outlook and great tolerance, if we are not to be rendered cynical by the contrasts which often exist between the fundamental principles of a culture and its external manifestations. For example, the earnest westerner, who has studied with eager enthusiasm translations of the *Upanishads* and of the *Bhagavad-Gītā*, and who builds up in his mind a radiant image of Indian culture, is often very much shocked and disillusioned if he goes to India and encounters ordinary daily life there and finds himself, not among the sages and heroes, but among ordinary fallible human beings.

With this word of warning, we pass to a study of an aspect of western thought and habit which has often gone unrecognized and misunderstood and has often caused East and West to be at cross-purposes with one another.

In speaking of a Yoga of the West, the word Yoga is not here used in a strictly technical sense. It is used simply as indicating a way in which we try to realize in our individual lives the nature of the one imperishable supreme Reality, a way in which we try to shape the particular so that it may mirror the Universal.

Now the western tradition to which we refer is mainly a tradition of Protestantism rather than of the Latin or Greek churches, a tradition particularly of north Europeans and Americans, though it has some influence upon Christendom as a whole. In its origins Protestantism was a revolt against the authority of the Pope and bishops of the traditional sacramental church and a turning to the authority of the sacred books. It had long been seen that there were grave discrepancies between the conduct of ecclesiastical authorities and the instructions to be found in the sacred books; and Protestants, believing that these sacred books, which collectively form the Christian Bible, expressed the will of God, desired to sweep aside the ecclesiastical authorities and go back to the authority of the "Word of God".

Now the majority of these ancient books which form the Bible were of Jewish origin. They form the portion of the Bible known as the *Old Testament*. The *Old Testament* contains a narrative of the foundation of the world and of the history of Israel or the Jewish people, together with books of sayings of various Jewish prophets. The second and shorter part of the Bible is the *New Testament*, which consists of four short narratives of the life of Jesus Christ, an account of some of the experiences of the earliest

Christians, and a series of letters and descriptions of visions. Naturally the student of Christianity today is more inclined to study the *New Testament* rather than the books of Jewish religious lore which constitute the *Old Testament*; but the early Protestants tended to attach equal importance to all parts of the Bible and endeavoured to base their thought almost as much upon what they learned of the institutions and laws of Israel as upon the portions of the Bible which deal directly with the teachings of the Christ.

A view of life, of God and man and the moral foundation of the universe, therefore came to prevail among Protestants which was derived to a large extent from the *Old Testament*. The supreme Reality, the Source and Foundation of all things, was to them a God who made His will known in words to His people. Repeatedly in the descriptions of the early history of the people of Israel there are incidents in which the Lord makes His will known to His people or makes a covenant with His people. If the people keep their part of the covenant, the Lord keeps His part of it undeviatingly, for "I am the Lord, I change not". If the people fail to implement their part in the covenant, then they incur "the wrath of the Lord" and have to go through penal and purgative experiences. Again and again in their studies of their sacred books, the early Protestants encountered the conception of a just God from whom there came commands, promises, covenants and testaments and whose word was ineluctable law.

It is of the nature of all religious traditions that men create a god somewhat in their own image and also tend to mould themselves according to their conception of God; for all mysticisms lead towards a harmonizing of particular with universal, microcosm with macrocosm. It is of the nature of Yoga that we strive to reflect in our

lives our idea of the ultimate Reality. Thus there came to be a Yoga of Protestantism in which the human individual reflected the Divine by becoming a just man whose word was law, one whose promise would be fulfilled, whose covenants would be performed. It became the distinctive Yoga of Protestantism to declare one's intention and then, by force of will and mind and labour, to implement that declaration. To tell the truth, to fulfil one's engagements accurately and absolutely, to carry out one's word—these things became the Yoga of some of the best minds of the West. These principles came to be instilled into each Protestant child.

In passing, it is worth noting that the meaning of the word Protestant was one who declared himself or who declared his faith. It did not carry the modern sense of the word "protest" or suggest that the Protestant protested against anything. Thus a seventeenth century English poet could write to his lady,

"Give me leave, and I will live,
Thy protestant to be,"

which meant that he was prepared to declare his admiration for his lady and pledge his faith to her.

The results of the emergence of this Yoga in a few small countries in Europe are now deeply engraved in the history of the whole planet. Its effects have produced great achievements and great ruthlessness, great triumphs of self-mastery and sometimes also profound neurosis. From a recognizedly religious origin the spirit of this Yoga came to pervade many activities of a purely secular character. It ran through the capitalism and the industrial revolution which were so notably the achievement of western Protestant communities, exercising sometimes a benign influence and sometimes a harsh one, but always tending to intensify

these historical movements, to ensure that they ran their logical course in a more unrelenting and complete fashion.

Today, although the original mystical impulse has largely died away, a visitor to the West will find this Yoga of the covenant still lending its force and sanction to many values and practices of social life. Failure to arrive on time for an appointment, failure to answer business correspondence or to adhere exactly to the details recorded in the minute of an interview, are liable in many places to cause an individual to fall into disrepute and be regarded with contempt, out of all proportion to the actual inconvenience which his default may cause. Failure to fulfil a promise or tell a truth, even of a very trivial character, is regarded as the profoundest immorality and is unconsciously felt as a denial of God. In stories written for young people the theme is repeatedly used of a promise made and, in the end, successfully carried out in spite of very grave obstacles.

Judaism seems in many respects to be a "First Ray" religion; and through Protestant Christianity it has brought a stern strength into several communities of the West and into the modern world. In this form it has caused many to work along the line of those mysticisms which seek to make a direct link between the Åtmic level and the physical, the mysticisms of will rather than of love or wisdom or philosophic thought. And we still need this Yoga of the pledged word and the fulfilled covenant. In a world where so much has become fluidic and uncertain, the unyielding structure of obligation, of promise and fulfilment and the discipline of the pledged will, is needed more than ever; and more than ever do we require this Ycga of undeviating incorruptibility and men and women who reflect even sternly in their lives something of the nature of a God whose word is law.

HUGH SHEARMAN

HOW TO READ "THE SECRET DOCTRINE"

By FRITZ KUNZ

I

TO describe briefly what is in *The Secret Doctrine* is relatively easy. That great work undertakes to describe the principles and sequences by which the periodical, perishable, phenomenal universe came to be, from and within the deathless, unmanifested noumenal reality. As part of this whole, it also expounds the essential nature and cosmic origin of mankind. In brief, therefore, it supplies the *metaphysics* of Theosophy, so that the Theosophical *philosophy* may be conjoined (through the metaphysics) with modern exact science.

The foregoing purpose governs the method employed in the writing, and these together provide the directive to the student. That is, he must read in the spirit of the work itself, and cannot hope to get far unless he does so. To understand a rational, orderly, manifested universe is *not* the final object. The ultimate intent is that the reader shall appreciate the causal, intelligible, real source of that apparent or visible universe.

II

The following considerations should therefore be kept in mind:

1. *The Secret Doctrine* is not a narrative, nor a description, but a peculiar exposition. Hence it cannot be

understood by reading it through. One or two such readings are necessary for the student to get some idea of his problem, but such sequential reading alone will not provide understanding. The true subject of the work is not something which changes, and the exposition therefore need have no sequence. It does have one because the knowable universe displays a complex physical and superphysical serial evolution.

2. *The Secret Doctrine* was written in the eighteen-eighties, but the physical science upon which it must draw for proof is the modern exact science of the nineteenth-hundreds; and it even points to further scientific developments in the future. Hence some knowledge of modern exact science is indispensable, if we are to make proper use of the great work.

Without much effort its purport can be generally or vaguely understood, and its incidental ideas and words can be repeated, but its true value is in its *scientific realism*. Understanding in this sense calls for serious work. *The Secret Doctrine* makes clear (for example) that electricity is part of the cosmic *free* energy which, at the threshold of its origin in the cosmic *potential*, is a force which not only moves things, but is a moral power (Fohat). Obviously to understand how and where electricity became an aspect of a larger moral-spiritual power, the student must have not only a moral impulse, but some understanding of electricity, and of several other cosmic principles as well.

By pausing on this point perhaps the problem concerning physical science and *The Secret Doctrine* can be made a little more clear.

III

All will admit that electricity is remarkable, universal and useful, but that it does not in itself seem to be an

ethical or a moral force. It submits to man's uses, and the electricity in the Ossining-Sing Sing¹ area may be electrocuting some prisoner—possibly even an innocent man—while the same current system at the same instant may be showing to innocent children pictures of wrestlers, pugilists, and so-called comedians, by television.

"But" (it may be said) "if we study electricity as it is understood in physical nature, and not only man's uses of it, then shall we not understand Fohat as it really is?" The answer to this is, No. First, electricity is closely and successfully studied only in physics, the science of the insentient. True, if the study is pressed home into quanta and space-time, very remarkable and necessary advantages for an understanding of Fohat will accrue. But all this is still the science of the insentient, and leaves untouched the relation of electricity to the sentient processes of life which create the moral questions; for it is pleasure and pain which lead to any choices whatsoever, and they begin with living orders. The study of electricity in physics, therefore, still leaves unnoticed the question of the relation of electricity (and hence of Fohat) to the life process.

In contrast with physics and chemistry, the special role of electricity in biology is much less well understood. But even if we knew much more, *still* the moral question would remain. I have for some years been saying that the question in the background is the relation of electrons, protons, mesons, photons, neutrons and deuterons to *morons*. And that is not merely a feeble witticism, for the great question comes up after electricity is understood in physics and in the metaphysics of physics, and in biology and the psychology and metaphysics of biology: What is the relation of electricity to human consciousness? This entirety (if we had it) would begin to approximate what is

¹ Sing Sing is a strangely named penitentiary near New York City.

called Fohat. Although the direct attack upon the problem by way of personal moral conduct is open, let no one suppose that the secrets will be unlocked without *knowledge*, for no one can be moral who persists in remaining in a state of ignorance.

The fact that one may, by moral conduct (*i.e.*, by resolute humaneness and usefulness to humanity) attract the help of those who do know, only means dependence on the knowledge of someone else. This is a temporary expedient, and it does not solve the problem of the world, which will continue to believe electricity has nothing to do with morality until it is shown otherwise by reason.

Studies with the electroencephalograph are significant here. Biological phenomena—which necessarily means psychological phenomena—have invariable electro-magnetic correlations. But the electroencephalograph goes further, and shows that the activity of human consciousness produces effects additional to those of the animal psyche. All of this, and the phenomena of parapsychology, etc., indicate that electricity is associated with the whole range of phenomenal activity, insentient, sentient and conscious.

The task of understanding Fohat is prodigious, yet not hopeless. But it will never be done, if we merely repeat the words classified under Fohat in *The Secret Doctrine*, and express our speculative thoughts on the subject. In fact, the more we re-word what we do not understand in a realistic sense, the more confused or smug we may become.

From this single example of the dimensions of our task, we may now return to our subject.

IV

3. Statements of the eternal truth (or, the truth about the eternal) in *The Secret Doctrine* are drawn from all

cultures with sublime and assured impartiality, but the cultures are graded according to their special characters and richness: Chaldean, Indian, etc. Hence some general acquaintance with the greatest past societies is required, and for this one must have a proper estimate of the *psychology* and *metaphysics* of culture. For culture in the sense of *The Secret Doctrine* is not physical works, like pyramids, painting and poetry, plastics, pumps, printing and poisons. Those are only the signs of human inner transformation.

In any society full success is not achieved. Since the whole background is not revealed by any one race or society, the doctrine is to be unlocked by genuine forms of science, called *keys*. That is, there is a physical-cultural process in a society (say the Chaldeans) associated with a corresponding method of understanding (say, about astrology and astronomy). But astrology and astronomy have a *full* relation, exact, and natural to the causal source of the universe.

The cultures of the past achieved partial exposition of these needed systematic bodies of science, and they did this in various ways, now neglected. They specialized now in astronomy and astrology, or again in bio-psychology, and so on. They were by no means totally ignorant of electricity or gravitation, but their particular embodiments of insight did not call upon them to go at things as we do, in our times. They did not necessarily know all in any one subject and much of what they knew is now lost. *The Secret Doctrine* indicates that the individual has the potential for all of this real science.

4. *The Secret Doctrine* declares that the origins of the universe are inscrutable, and the nature of the real is to be experienced after evolution is complete, and cannot be merely intellectualized, since the reality is living, ecstatic and blissful, infinite (and non-infinite), eternal (and non-eternal), impersonal (and personal). Nevertheless (it

implies) the nature of the real can be usefully judged in anticipation of experience through the phenomenal or manifested universe. Each man inheres in the noumenon. Hence he can realize the truth in two ways, both required: (a) Self-scrutiny; (b) self-mastery. The latter implies mastery of practical life, preceded by an understanding of the universe.

5. However, such understanding is possible only if it be realized that the phenomenal world is *not* made out of substance, but out of *principles*, called Elements. That is, the apparent matter of experience is not space-filling, but is instead an aggregate of points and essences of spiritual consciousness. The world, in short, is made out of Spirit, and only behaves as if it were material.

6. The work declares that since the world is made out of spiritual awareness, *therefore* the greatest truths have always been knowable and have been taught on this planet for millennia. That is, the sciences of matter, life and consciousness are functions of the non-material or spiritual reality, and understanding does not depend solely upon material evolution or upon human history, but on the contrary that evolution (and history) are the results of intelligible processes. (Hence the validity of the procedures mentioned in paras 2 and 3 above.) It follows that *understanding*, in *The Secret Doctrine*, means *insight conjoined with self-disciplined right conduct*. Therefore the doctrine continues to be closed to people of the highest intellect unless they live progressively the kind of life consonant with the noumenon which causes all things, including life. (I should also perhaps remark that it may also be closed to people of low intellect who erroneously believe themselves to be living a self-disciplined life.) To know verbally or pictorially what is in *The Secret Doctrine* is not the same as understanding it.

7. Since the doctrine has always been known, it naturally occurs in every great and even in many lesser cultures. (Again see para 3.) But as it is known by way of actual living, and not alone by resting at the first stage (*i.e.*, analysis) it follows that it was by its own nature *necessarily* a secret doctrine. That is, it was, and is, secret just because very few care to make the efforts required to possess it, *i.e.*, to embody it in their own lives.

It follows also that it may still be secret, to the general reader, even though a great work on the subject has been published in English. It further follows, from the foregoing, that if the student wants to read *The Secret Doctrine* successfully, certain ordinary lesser practical requirements must be met along with some rather unusual greater ones. We now turn to the lesser needs.

V

Since, in a significant sense, much of "modern exact science" has come into existence after *The Secret Doctrine* was published (1888), we must possess for ourselves out of that science, a considerable body of important information definitely needed for the relation of this information to the metaphysics and philosophy of Theosophy.

The foregoing seven items in Sections II, III and IV confront every student, and indicate the way in which *The Secret Doctrine* must be approached. Our practical programme is intended to help in respect to them.¹ It is arranged as follows:

¹ The N.Y.T.S. is instituting its part of this work in the city of the Society's founding; the new address of the New York Theosophical Society is 242 East 58rd Street, New York 22; the building is only seven blocks from the United Nations Headquarters. I have agreed to undertake to counsel with this group of T. S. workers.—F. K.

(a) Papers on the contents of *The Secret Doctrine*. (These start with "Theosophy and Modern Exact Science" and "The Ancient Elements in a Modern Role," to be found in THE THEOSOPHIST, January 1951, and April-May 1951, and available in reprints. More will follow.)

(b) Papers on modern exact science available in mimeographed form. Outline previously issued.

(c) Connective and introductory papers, as required. This present piece is one of them.

In making references, we shall use the Adyar edition of *The Secret Doctrine*. This is in handy light volumes, beautifully printed, has an admirable index, an important glossary, is comprehensive of previous editions, and is free of the reference errors in the first edition.

The following notes upon foregoing major considerations may help to make clear in summary form, how we can start upon our common task.

1. The concepts we have to possess occur in all the major cultures. They are necessarily in various languages, and are not stated with the same emphasis and proportion. Further, the then contemporary physical science has not been preserved, hence the body of documentation is mostly unavailable.

This imposes upon us the duty of finding equivalence among various terms in the Chaldaic, Sanskrit and other ancient tongues. From these riches we may hope to re-establish and express the common meanings. This task, when advanced, will relate to all the others. Any student or group can get at this at once, drawing upon the glossary in *The Secret Doctrine*, H.P.B.'s *Theosophical Glossary*, upon John Dowson's *Hindu Classical Dictionary*, and comparable works.

2. It will be necessary to prepare and distribute a special paper on the keys, of which biology and psychology

constitute one instance, astronomy and astrology another. Their mere enumeration is likely to be meaningless. Efforts will be made to get this operation started early. I should remark that the mere collecting of symbols, and scattered interpretation of these, cannot be regarded as a substitute for their use in a scientific fashion.

3. The major concepts in the cultures, and the technical attack upon their outworkings in nature, through the keys, must then be correlated. For example, astronomy and astrology are prominent features of Chaldaic culture, and the major concepts of those societies were stated most clearly in such terms. That civilization, as stated above, was not entirely ignorant of electricity and magnetism, but there is no evidence of the use of modern techniques in the scientific study of electromagnetism. How, then, did the Chaldees conceive the astronomical field actually operated to allow astrological science to come into use? Observation (i.e., empirical science) is not enough. They had also to use theory.

4. Part of the answer to this question will be found in the subject of the Elements. (See THE THEOSOPHIST articles, to start with.)

5. Modern exact science will help to supply more of the answer.

6. *The Secret Doctrine* describes stages of the appearance of the universe. These come about without impairing the wholeness of the causal noumenon, yet no phenomenal process ever goes on apart from that causal source. Our studies must show how this can be.

VI

Some of the greater features of this vast process of cosmic evolution may be mentioned here,

(a) Parabrahm ever exists, as the only Field (Kshetra), and in this Field exist in turn immortal points related to that Field. There is no duality, since points are not things. The points, and their relation to the Field, are called *Mūlaprakriti*, root-matter. Modern physics is concerned with such a possibility, treated, of course, mathematically.

(b) Actual manifestation is preceded by a state in which Brahman and Prakriti (peculiar points, now with potential properties, called *gunas*) are considered as a still non-dual polarity.

(c) This change is accompanied by the simultaneous manifestation of five realms, or Elements, or cosmic principles, which determine the subsequent character and behaviour of all so-called material-hierarchical organizations and structures (including those of terrestrial physics, biology and psychology) and two more cosmic principles which have a peculiar status derived from, or originating directly in, the *Mūlaprakriti-Parabrahm* stage.

(d) Personalization occurs at the cosmic level, *Brahmā* (Divine Ideation) being created out of the total elemental resources of the universe. The human and other conscious potential comes into appearance. Time now begins.

(e) The human situation is delimited (as one of several) and the evolution of systems proceeds.

(f) Eventually the earth appears and there is gradually expressed in it, microcosmically, all the macrocosmic process. When the seven cosmic principles have been identified and traced back to their source, the ancient science will be on its way to restoration.

FRITZ KUNZ

THE DHARMA OF THE CENTURY 1875—1975

By NOEL McMAHON

WITH seventy-six years of work achieved in many spheres of activity by this great Theosophical Movement it is an appropriate moment to pause and carefully examine past achievements that from them we may learn some of the needs of the future. In this effort it is the privilege of those who have studied the Ancient Wisdom that, when they thus review the past, the great designs and plans for human achievement become apparent. Out of the seeming chaos of events vast schemes unfold, schemes whose timeless depth of purpose fills one with wonder and amazement, not only at their magnitude in comparison with ordinary human achievements, but at the wonderful insight and vision of the Great Ones who unfold them in this our world of manifestation.

In 1875, with the founding of the Theosophical Society, a new phase commenced in the unfolding of these great schemes, a phase, much of which has already been achieved during the last three-quarters of a century, but whose consummation lies in the immediate future. We have been told that towards the end of every century a fresh effort is made to enlighten mankind, and that the founding of the Theosophical Society represented such an effort. This being the case, it is evident that the full achievement of each such

effort requires a period of approximately one hundred years, during which the attempt is made to diffuse the New Light through all aspects of Human Activity.

Spring. The main work of the first approximately twenty-five year cycle was to establish firmly the Ideal of the New Movement in the minds and aspirations of a number of loyal people who could then be trusted with the more active work of the following cycle. This work of guarding the tender shoots of Theosophical Idealism through the "frosts" of early "Spring" was undoubtedly the most heart-rending for our Founders, who spared nothing in their effort to establish in each country a nucleus of earnest students of the Ancient Wisdom.

The most notable achievement of this period, apart from the spreading of the Society itself, was probably the establishment of the Esoteric School, a movement particularly essential during this period when few had a clear conception of Theosophical Teachings, which, due largely to an excessive use of Sanskrit and similar terms, could only really be understood by the educated few, at least in the West.

This period was thus one of slowly establishing an Ideal, and of endeavouring to define the real work of the New Movement, this being evidenced, for example, by the fact that the present Objects of the Society became fully established in 1896, after twenty-one years of modifying the Ideal. Especially, during this period, do we regard with wonder and amazement the work of our President-Founder, Col. H. S. Olcott, and of Mme. H. P. Blavatsky, the Torch-Bearer, and the "Link" between our world and that of the Masters.

Summer. Even prior to 1900 the foundations of this new phase of activity were being laid, especially by the increasing activity of Annie Besant and C. W. Leadbeater,

who were clearly endeavouring to simplify the abstruse teachings found, for example, in *The Secret Doctrine*. Without this simplification the work of establishing Theosophical concepts in the thought-atmosphere of the world might never have been achieved. From being abstruse Ideals, suited to the few, Theosophical Teachings became clear intellectual and metaphysical concepts understandable by anyone of average intelligence, but with spiritual insight. Caught in the vigorous growth of early "Summer," the Theosophical Movement expanded rapidly, this rate of expansion reaching a peak in 1925; a period of innumerable Theosophical publications and vast public audiences, natural to such a phase of growth. Thus did the Ideal of the first phase become the Intellectual Concept of the second.

In the wider world an important step was taken in the formation of the League of Nations, a step undoubtedly made possible largely through the work of the Theosophical Society and similar movements inspired by its example. But the League of Nations was only an intellectual concept, as were the Society's Teachings to many during this period. Intellectual concepts, devoid of emotional awareness and realization, do not inspire people to action in times of trial, and this was the cause of the collapse of the League of Nations; nevertheless, the foundations of World Brotherhood were being slowly laid.

Autumn. Again it was C. W. Leadbeater and Annie Besant who contributed immensely to the furtherance of the third phase of activity, that of inspiring in the feelings of the world an emotional awareness of basic Theosophical Teachings. This achievement was made possible through the "drawing down" of forces from the Buddhic plane, as the previous phase had been achieved through inspiring the use of the forces of the Higher Mind. In immediate

Theosophical circles many movements contributed to the work of this period, notably those of a ceremonial and sacramental nature which greatly influence the emotions and aspirations of their members. The growth of several important movements of this nature, inspired by eminent Theosophists, seems to follow a basic pattern, in which, from their original creation to their full recognition and acceptance as a separate entity, not merely constitutionally but in the mind of the unattentive onlooker, they pass a period of some twenty-five years in varying degrees of proximity to and confusion with the Parent Movement, during which period they undergo certain fundamental interior re-adjustments. For example, the Freemasonic Movement, vigorously supported by Theosophists in 1902, underwent such a period of interior adjustment, its revised ritual being established fully in 1925. There are signs that the Youth Movement within the Society is re-creating the same basic pattern.

However, during this period of inspiring an emotional awareness of basic Theosophical Teachings the greatest single influence was probably the activity which centred around Krishnamurti, who, no matter what else may have been the result of his actions, certainly crashed through any tendency towards intellectual crystallization in the Theosophical Society. With his continual forceful emphasis on creative awareness and experience he seemingly inspired a new phase in Theosophical Activity, which was greatly stimulated by the Symbolic and Artistic work of George Arundale and Rukmini Devi.

The formation of the United Nations Organization, which occurred during this period, was a notable achievement. Its action in going to the assistance of the South Koreans, whatever else is involved, at least shows that a majority of the Nations of the World are prepared to

fight for their common convictions—evidence sufficient that the Ideal of Brotherhood has become more than a mere intellectual concept.

Winter. Of the new phase upon which we have now embarked, none can say for sure, but, from an examination of past cycles, some things may be suggested. For example, World Brotherhood will probably become an established fact on the physical plane, for the dharma of the new cycle is THE ESTABLISHMENT OF THE IDEAL IN MATERIAL MANIFESTATION; and in the world at large this will be achieved, if not through the United Nations Organization, then certainly through whatever may take its place.

Within the Theosophical Movement, which embraces much more than the Theosophical Society, the application of its Teachings to everyday physical existence will be given a new and vigorous impetus. But, in tune with the "Winter" nature of this phase, the physical foundations of the Society, as of the World, will almost certainly undergo the severest strain, already being experienced in many countries overrun by Communism. However, the important activities of the Movement will become firmly established in the lives and meetings of faithful members, where, in the warmth of personal contacts, the "Winter" will slowly give way to the New Birth of "Spring," as there arises, throughout the world, a New Realization of the "Christ Spirit" in All Humanity.

NOEL McMAHON

It is an occult law that no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part.

H. P. B.

A BRIEF ZARATHUSHTRIAN CATECHISM¹

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

It was created out of nothing by the Will of God.

2. *What is God ?*

God is the One Perfect Being, infinite, eternal, all-good, who shines beyond and above all phenomena.

3. *How did He create the Universe ?*

Manifesting as Two Spirits, Good and Evil, He willed that His Good Spirit create Life and Light and all good things, while the dark, evil and impure Spirit created Death and all bad things.

4. *What is the Ahunavairya ?* This is the Divine Word, the perfect expression of God's Will, which is that Law of perfect Righteousness uttered by God before creation as the basis of all manifested being.

5. *Why did God utter this Divine Word ?*

So that creatures fitted for infinite progress and bliss might come into being, for His nature and desire is to create and to maintain whatever is good.

6. *Does He gain anything for Himself by the creative act ?* No. Being already perfect in Himself, He can neither gain nor lose anything by the creation or destruction of universes.

¹ From *The Gospel of Zarathushtra*, by Duncan Greenlees, T.P.H., Adyar, Rs. 6.

7. *Is the Universe good or bad ?*

As it exists today it is a mixture of good and bad ; some things in it come from God and are good, some from Evil and are bad.

8. *How did Evil come into the Universe made by God ?*

Moved by jealousy of God's good creation, the evil spirit burst into it to corrupt it and to pervert God's creatures into choosing Evil instead of Good.

9. *Why does God let Evil exist ?* Because man can become God's colleague only through fighting evil ; only so can strength and virtues grow in him.

10. *Are Good and Evil equal, then ?*

No. Good ultimately conquers and destroys all evil ; the balance between them which enables the struggle to go on is deliberately maintained by God for a fixed and limited period.

11. *Does Zarathushtra teach a Dualism ?*

No, because there can be no real dualism where God is omnipotent and omniscient while the evil spirit is limited in power and knowledge. And yes, in so far as God and Man are eternally distinct ; Zarathushtra did not teach a pantheism.

12. *What is Man ?*

Man is an immortal child of God, created by Him to share in His great work of building up a perfect Universe.

13. *Why did God's Holy Spirit create Man ?*

To rule His creatures under Him, so that He might use them in labouring for the progress of creation towards the perfection designed by His perfect Will.

14. *What is the origin of the Individual Soul ?*

Called into existence when God first uttered the Divine Word, it existed in Heaven with Him before its birth on earth. As a child of the eternal God, destined to share His perfection, it is immortal.

15. *Why does the soul take birth in this world?*

To work for God and the advancement of His world by establishing in it His Kingdom of Righteousness and Love.

16. *What is his duty on earth: to God, to other men, to good creatures, to bad creatures?*

His duty is to love, serve, worship and obey God, and to revere the Angels and Saints; to help, encourage, teach and share all good things with his fellows; to be kind to and protect all good creatures; to avoid giving help or comfort to and to destroy all evil things.

17. *How can he fulfil his duty here?*

By reliance upon God, by co-operation with the good and by ceaseless energy in helping Goodness to a total and final victory, and in resisting evil everywhere.

18. *Can he do this unaided?* No. As a creature of God, he can stand only in God's power by the grace of His Divine Qualities, the Ameshaspentas.19. *Who are these Ameshaspentas?*

The Archangels of God, who comprise His Divine Nature; they are often viewed as Six Persons in the God-head: Good Mind, Love or Wisdom; Purity or Righteousness; Power and Glorious Sovereignty; Grace, Humility or Devotion; Perfection; and Immortality.

20. *How does God help Man in his struggle?*

God teaches him how to serve Him rightly, strengthens and encourages him, purifies his heart, makes him a true devotee, and so leads him to the goal.

21. *What is the reward of righteous conduct?*

The good soul is helped by the Angels to pass through the individual judgment after death and led into God's Presence, there to live eternally in bliss with Him and with His Saints.

22. *What happens to the wicked?*

They fall, condemned by their own conscience, into Hell, where they become the slaves and mock of evil spirits until by terrible suffering their evil has been purged away.

23. *Has Man the real power to choose Good or Evil?*

Yes. God has put this power in every man and woman. If he chooses well, God's wisdom enters his mind, and thereafter the choice becomes more easy.

24. *Are his thoughts really his own?*

Yes. And he is responsible for making them good and pure as much as his deeds and words. Otherwise he will suffer for them afterwards.

25. *What part do the Yazatas play in the Universe?*

They are God's Angels, and under Him they rule the Universe, administering His power through Nature. They can and will help man in his struggle if he appeals to them with loving reverence.

26. *What is our relation to the Fravashis?*

Man is himself a Fravashi; those who are "bodiless" now are his kindred, the Saints and Heroes of Past and Future. They are ready and able to help him at all times, for they too are God's servants and eager to do His work.

27. *How can Man find God?*

By serving and loving Him, by aspiring to His Presence through prayer and adoration, and by manfully working for Him down here.

28. *What is the value of God's Name to Man?*

If kept always on the heart and tongue it drives away all evil and protects him from every kind of harm.

29. *Who are the Saoshyants?*

Prophets, Saviours and Apostles, who carry God's messages to men and lead others for the advancement of the world and the overthrow of wickedness and ignorance.

30. *Was Zarathushtra a Divine Incarnation?*

Not in any Christian or Hindu sense. He was the greatest and purest of souls ready at that time to do God's work on earth and to preach the Law. As such he became one of the highest of Spirits in Heaven after his work was done.

31. *Did Zarathushtra teach Reincarnation?*

In the main, no. Yet there are hints of this doctrine in the story of Peshyotanu. But the Law of "Karma" is the very heart of Zarathushtrian ethics.

32. *Did he teach an eternal Hell?*

No. Hell is the result of sin, and a finite cause cannot have an infinite result. Nor can God be robbed for ever of His children by the evil spirit. Hell and all rebellion against God's Will will be destroyed, and all His creatures will return to Him.

33. *What should a sinner do to escape from Hell?*

Repent, confess his sin, resolve to turn away from it for ever, offer reparation and amends, and trust in God's loving-kindness and forgiveness.

34. *What is the Resurrection?*

At the end of the nine thousand years of earthly time, all dead bodies will arise glorified, be made immortal, and rejoin their own souls—to enjoy with them the eternal bliss earned through their means.

35. *What is the Renewal of the World?*

When all evil has been destroyed by God, sin, suffering, disease, death and every kind of evil vanish, with all their consequences, then the world again becomes a Paradise as when God first created it.

36. *Will you sum up this Religion in a few words?*

It teaches us how to win eternal joy in doing God's Will and in working for Him in building up His Kingdom on earth through the continuous choice of Good and the rejection of Evil.

THE MARS AND MERCURY QUESTION

By C. JINARAJADĀSA

AS is well-known, there is a contradiction between Sinnett's *Esoteric Buddhism*, and what H.P.B. says in *The Secret Doctrine* with regard to Mars and Mercury as planets of our Planetary Chain of worlds.

Sinnett asked the Mahātma K. H. :

"What other planets of those known to ordinary science, besides Mercury, belong to our system of worlds?" (*Mahatma Letters*, p. 148.)

The answer given is :

"Mars and four other planets of which astronomy knows yet nothing. Neither A, B, nor Y, Z, are known; nor can they be seen through physical means however perfected." (*Mahatma Letters*, p. 176.)

Much depends upon the interpretation of the words in the question, "our system of worlds". Obviously, everybody knew that Mars is a part of our *solar system*. At this time Sinnett was trying to understand the composition of "rings and rounds"; he mentions Mercury, and then inquires, "What other planets . . ."

In the reply the Master says that four planets, which He terms A, B, Y, and Z cannot be seen "through physical means however perfected"; the Mahātma presumably refers to the planets which we now call A, B, F, and G.

of our Planetary Chain—two being on the astral plane and two on the lower mental.

But the correctness of statements in *Esoteric Buddhism* on this matter is confirmed by the Mahātma K. H. who wrote to Sinnett:

“Be certain, that with a few undetectable mistakes and omissions notwithstanding, your ‘Esoteric Buddhism’ is the only right exposition—however incomplete—of our Occult doctrines. You have made no cardinal, fundamental mistakes; and whatever may be given to you hereafter will not clash with a single sentence in your book but on the contrary will explain away any seeming contradiction.” (*Mahatma Letters*, p. 392.)

We have to note that the Mahātma says “You have made no cardinal, fundamental mistakes.” If Sinnett was mistaken as to Mars and Mercury belonging to our Scheme of the Rounds of evolution, surely the Mahātma would not have spoken as He did.

In 1894 Dr. Besant and Mr. Sinnett came closer together. She states in *Lucifer* for December 1895:

“The old Mars and Mercury discussion has been lately revived. . . I wrote an explanation which seemed satisfactory so far as the documents then in my hands were concerned. I was leaving for India when I wrote this paragraph, and Mr. Sinnett kept silence, in his generous way, during my absence; but on my return he showed me the original letter on which the statement in *Esoteric Buddhism* was founded, the letter partially quoted in *The Secret Doctrine* (i. 187); This letter was one of those received in the early days, and was not among those of which I had copies. This original letter left no doubt as to the Master’s statement on the point, for it said categorically that Mars and Mercury made part of the chain of which our earth is the fourth globe. . . The facts are these: The planetary chain consists of Globes A, B, Mars, Earth, Mercury, F, and

G, and round these the great life-wave has swept three times and a half, reaching Earth for the fourth time; the mass of humanity passed from Mars to the Earth, and will pass from the Earth to Mercury. But the leading class of humanity—and here is a fact that throws some light on the opposing statements—did not share in this general evolution. It came directly to the Earth from another region at a much later period of evolution, and had never been on Mars at all. Another fact, which H. P. B. evidently had in mind when writing on this question, is that Mars is also concerned in an entirely different evolution,¹ as to which nothing can be publicly said.” (*Lucifer*, Dec. 1895, p. 271).

Mr. Sinnett’s *Autobiography*² gives interesting sidelights regarding the “original letter” from the Mahātma, and his view of the contradictory teaching in *The Secret Doctrine*:

“I know that there had been no ambiguity in the Master’s original teaching concerning Mars and Mercury and I was puzzled by a vague feeling that I was familiar with bits of the letter published in the ‘Secret Doctrine’. This led me some time afterwards to hunt through the early letters, all of which I had of course carefully preserved, and I found the letter in question, also finding to my surprise that the O. L. [‘Old Lady’, i.e., H.P.B.] had ventured to garble and omit parts of it so as to make it appear to sustain her view when in reality it did nothing of the kind. I refrained however from making a disturbance in the matter, assured by the Master that . . . the explanation

¹ The “inner round”. The Mahātma K. H. continued in His Letter to Mr. Sinnett:

“You may feel sure that neither M. nor I have contradicted each other in our respective statements. He was speaking of the inner—I, of the outer Round. There are many things that you have not learned but may some day; nor will you be able to ever comprehend the process of the *obscurations* until you have mastered the mathematical progress of the *inner* and the *outer* Rounds and learned more about the specific difference between the seven.” (*Mahatma Letters*, pp. 392-3).

² Deposited in the Archives of the T. S.

concerning Mars and Mercury in 'Esoteric Buddhism' was perfectly correct."

Further on in his *Autobiography*, Mr. Sinnett writes:

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

Then he goes on to say that when at a still later date he opened the box to look again at the original letter, it was not there. His wife and a lady whom he called "Mary" helped him to go through all the contents of the box, but that particular letter could not be found.

If we suppose that while H.P.B. was writing she had noted that the highest type of individualized egos ("first class Pitris") never had any contact with Mars and Mercury, since after individualization on the Moon Chain, and after the "interplanetary Nirvana," they *first* appeared in the Earth Chain in the 3rd Root Race, the Lemurian, on our Globe D,¹ H.P.B. would naturally imagine that Sinnett was wrong on this matter. In a way then, Sinnett was right, and so was H.P.B., so far as these First Class Pitris, were concerned. I think we cannot say more than this, for the correctness of Sinnett's statement is supported by the Mahātma K. H.

C. JINARAJADĀSA

WHAT THE CHILDREN GIVE

By NELLIE K. TOREN

THE problem of how to bring children and young people into the work of a Lodge is one which at times lies heavily on the conscience of some of the members. Some years ago the majority of the Lodges had a Lotus Circle or a Round Table or some other form of children's organization as a regular part of the Lodge work; but today there are many Lodges without any provision for the coming of children into the Lodge rooms.

It may be said why should we try and bring children to the Lodge; for it is very difficult to give children Theosophical teaching without making of it a creed and a dogma to the child mind. After all, the children of any member are bound to absorb the simple teaching from contact with their parents' thought and looking into books left lying around. Belief as such does become a stumbling block in later life.

However, the real reason why we should encourage the presence of children in the Lodge rooms, at least occasionally, is not so much to help them as to give them the opportunity to help us in making a spiritual atmosphere in the Lodge. Does this seem an astonishing statement? Let us think it over.

Let us consider the constitution of man and his bodies, and their function as instruments to work with during an incarnation. First, the lower mental, the astral, the physical;

¹ *Man: Whence, How and Whither.*

or the bodies which we are consciously using all the time for thinking, feeling, acting. These are our mortal bodies lasting for one incarnation only, and all that we recognize as "ourselves" so long as we are under the delusion that we are indeed "poor mortals". We must also remember that an incarnation or life includes the life lived on the astral and mental planes of being after the death of the physical body. We must also consider the trinity of the Immortal Man, *Ātmā-Buddhi-Manas*; or the spiritual, intuitional and pure mind bodies, of which we as mortals make so little use, perhaps because we do not fully realize that these instruments of power are within our aura. Let us think then of the whole field of Man's consciousness and the relation between his mortal and immortal bodies; for the point of consciousness between these two bodies is the Ego or Soul of man. That is to say, you and I are the weavers of the relationship between these two trinities; there is not, perhaps, a great deal of this divine weaving done in the average life of the man of today; but a good deal more than appears on the surface. True the "shades of the prison-house" are closely drawn, but even so a gust of the clear air from outside does move the shade occasionally and in that moment we can do a little creative work on the loom of time. The prison-house is not, as is sometimes thought, the body of "too, too solid flesh"; no, the prison-house is the mind, the "closed" mind into which so many enter as soon as the first flush of youth has passed. So we have prisons to suit all tastes, Christian prisons, national prisons, class prisons and even Theosophical prisons—because after all we do feel safer that way; if we broke out of our prisons we might find ourselves in a pretty pickle, standing on our own feet, having to make our own decisions in the present "free" world of violently conflicting ideas.

We all know that it is a difficult matter to keep a Lodge free and open to the many differing conceptions of our Theosophy. Usually a Lodge becomes moulded to a certain pattern or house of ideas, in which the majority of the members feel comfortable; and it becomes very difficult for non-conformists to find freedom of expression. Why does this happen both to Lodges and to individual members as they grow older in the work? True, book after book is read . . . we are ready to give serious explanations of Reincarnation and Karma . . . but there is a tendency once again to settle down in a prison-house of settled ideas, a roomy one, a pleasant enough prison as prisons go, but why?

We may think of it this way. Whenever we contact, to us, a new and stimulating idea, whether in the pure altruism of art, science, religion, statesmanship—anything which gives us back a surge of the wonder and joy in life which we unconsciously experienced as children—it opens the mind to an inflow of the fine, vibrantly joyous life which is waiting for just such opportunities to descend from the Buddhist (intuitional) world to the mental, so that it may proceed with its own evolution.

When the world was young it was the work of certain hierarchies of the angelic evolution to conduct this living force into the denser planes of nature so that it might go on its evolutionary way. This they did by taking it into their bodies and working it over as they descended to the mental, emotional and etheric planes. Their part of the work finished ages ago and now it is man alone who has the power to bring into his world this so much needed spiritual force or matter. He must do it in the same way; by taking it into his mental body and there working it over in his mind until it has taken on the qualities and the colour of mental matter, has in fact become mental matter, and is able to proceed "downwards" on its way out to the physical

world. We need this intuitional matter as much as it needs to come to us; so when we open our minds to a rush of new ideas we are rewarded by that wonderful feeling of freshness, or that sudden flash of understanding of life and being, which at some time or other comes to all who sense "the sweet mystery of life". It comes to true lovers everywhere, and whether it stays or not, they have at least glimpsed heaven. The more often we bring this material into our everyday living the closer the tie between the "immortal" and the "mortal" man. We sometimes forget that our work is just this weaving of the life spiritual with the life physical, so that heaven may come to earth and earth become heaven, for they are but the two parts of one whole.

Perhaps we can better understand the process if we take the analogy of a closed room in which we are working; feeling the need of fresh air we open wide the window and we feel much refreshed by this and enjoy it until we notice that the wind is blowing things about, when we shut the window and go on as before until the fresh air has again become used up, and then we repeat the process. If we can remember that our enthusiasm for any kind of work depends on the kind of matter which we have drawn into our bodies of thought and feeling, and that these bodies have to be nourished by a renewal of the life-force from the Buddhic plane, then we shall not feel frustrated because enthusiasm wanes, but we shall realize that the "air in the room" has become "stale" and we will "open the window" to let in more "fresh air".

How to keep the window open is the problem; we really need a spiritual "air-conditioning system" both individually and collectively. We do try to install this by meditation which has for its object the linking together of our two worlds. Another way is so to grow in the love of

the Beautiful, the Good and the True that we perceive it everywhere in the simple things of daily living. And of course one can touch heaven whilst thrilling to a sunset, and moonlight can make a fairyland out of a forgotten street; simple things, but they fill one with a deep and abiding love for life and all those who share it with us, and in that moment the window has opened and a flood of spiritual life poured in from the Buddhic plane of being.

Now a person who has a good supply of prāna flowing through his etheric body can direct the flow of his surplus prāna to those who need such help if he is aware of the existence of such a force and his power to use it; but even if he knows nothing about it the prāna will flow from him into the bodies of those who are weak and happen to be near him. In the same way one with a good supply of the fine life force can help on a higher plane.

At last we return to the point why it is good for the Lodges to have children and young people around, sometimes anyway. It is because being not yet in the prison of preconceived ideas their finer bodies are still fluidic; the flow from "heaven" is not yet impeded by worldly considerations. Thus in the springtime of our life here it is easy for us to contact the highest part of our being and be filled with wonder and joy; then we love without question or distinction of race, creed or colour; then we have great dreams and do not doubt that we will carry them out. A child knows flashes of ecstasy, is quite ready to concede his oneness with all living beings. Look carefully within to your own childhood, and even if it was not a happy time think back into those early days of this adventure. Perhaps you were pushed aside, your love apparently not wanted, still the deep desire for something to love was there, the dreams were part of it, and the faith in life and freedom persisted for a long, long time, until the cares of the world and the

apparent unresponsiveness of life shut you in, and the shades of the prison were drawn.

I submit that because of this capacity of the young to draw into their growing mental bodies material from the higher planes—without which they could not feel the innocent love and confidence of the child-state—that it is important to have youth associated with us in our work. We have tried to see how this flow of Buddhist life force affects all those around the person who has drawn it into his own body. Thus when we have a fine visiting lecturer who because of his deep devotion to the work for humanity has a good supply of this spiritual force, we are all bathed in it for the time being, and then we feel refreshed and happy and strong to go on with the work. Visiting lecturers come and go, but the children are always with us, and we need to bring into the Lodge those who are still young enough to love and trust life, who are still awake to the flow of free happy living force from the intuitional world.

Now we will think of an entity who is not often mentioned; I mean the Lodge "angel" or "elemental," for this entity might be either or both. We all know the empty feeling of a brand new home or building, and the "lived in" feeling which comes as it takes on the vibrations of the human beings who inhabit it. So a newly formed Lodge has not much atmosphere at first, it takes some few years to build up. The building material can only come from the members themselves; from their thoughts, feelings and actions of whatever nature an elemental body is slowly formed which eventually becomes a real entity, whose nature is predominantly mental or emotional according to the predominant "colour" of Lodge meetings. As the Lodge grows older in years and wisdom the elemental body becomes more powerful and a very fine entity, for

some of the finer Buddhist force drawn into the Lodge by the members is built into the elemental body, and this body may be used by one of the members of the angelic hierarchy. It seems clear to me that what the children can give to a Lodge is this "food" to the elemental or angel of the Lodge. This kind of food is in short supply in most Lodges, as it is in the world at large. If children have, as I have tried to show, a natural contact with this finer matter of the Buddhist world—which is lost to a large extent as the analytic mind takes control of our personalities—naturally the Lodge elemental will take advantage of the presence of happy children to build into his body the vibrations which radiate that deep, affectionate, understanding love which is beyond all emotional storms, beyond all partisan consideration of the mind, and yet gives a crystal clarity to all mental processes. And then, in the Lodge, even the most radical differences of opinion would be no obstacles to harmony but stepping-stones to understanding.

To come down to so-called practical matters, how shall we attract children to a Lodge? There is one way of gathering children together—to take part in a play; rehearsals to be held on Sunday morning when most children do like to have something to do; the play to be given at a Lodge social. It seems a lot of work for some few of the Lodge members; but it is work or play according to how you look at it; Lodge "work" should really be counted as recreation. Drama and dancing are so much the vogue today that there is sure to be some member or some friend of a member who is keenly interested in these matters, an amateur who is willing to give his services for love of the drama and the dance. For example, a "dance of the seven veils" could easily be worked out for a group of children, with one of the older children acting as narrator giving the story, and the inner meaning of the dance. In fact much of our

teaching could be thrown into simple dance form ; and in plays too ; but we must be very careful that no "religiosity" creeps in, that ideas should be embodied in a play form which is light and attractive.

Then it is hardly necessary to mention that a live Lodge would have a real family party three times a year ; for Xmas, at Easter, and to start the new season of work in the fall. Children will not run around and disturb their elders at a party if they are given something to do ; a share in the programme and a part in such games which can be enjoyed by young and old alike. It is indeed of the utmost importance that all ages should sometimes play together for the better understanding of each other ; the unfortunate tendency of today is for each age group to be segregated into water-tight compartments.

The really important thing is that our Lodges should be a world in miniature ; all ages and all types should feel at home in the Lodge rooms. Just as we need the presence of children, so also do we most badly need the presence of some members of fine intellectual ability.

Let us remind ourselves that we "must regain the child-state which we have lost" ; which is the state of full and free enquiry, of eagerness for life, of profound faith in our fellow-man. Finally, think of the statement that Sanat Kumāra, Lord of the World, appears as a Youth of Sixteen Summers ; a very wonderful and pregnant statement, with tremendous implications, well worth pondering over. Indeed it should make us feel most wonderfully close to Him who embodies within Himself and radiates through the whole world the spirit of Eternal Youth, without which our world with all its living forms would very soon cease to be.

NELLIE K. TOREN

THE DRUIDS AND PYTHAGORAS

BY D. JEFFREY WILLIAMS

THE Druids are mentioned by the following pre-Christian writers : Aristotle, Sotion (200 B.C.), Posidonius, Julius Caesar, Diodorus, Timageneus ; and by the following writers of the Christian era : Strabo, Pomponius Mela, Lucian, Pliny, Tacitus, Suetonius, Dion Chrysostom, Clement of Alexandria and St. Cyril, the last-named reproducing the opinion of a Greek historian, named Polyhistor.

Polyhistor, in a book on *Symbols*, is said to maintain that Pythagoras visited both the Brahmans and the Celts.

If we are to believe Clement of Alexandria, the Druids took nothing from Pythagoras ; it was their reputation, on the other hand, that drew Pythagoras to Gaul in order that he might be instructed in their mysteries. This is based by Clement on what he had learned from Polyhistor.

Dr. Abraham Rees, in his *Cyclopaedia*, is of the view that Pythagoras learned and adopted some of the opinions of the Bards, and imparted to these some of his own thoughts and discoveries. The Bards were members of the Bardic Order of which the Druids were the teaching and "political" section. The Druids, so called, were in fact an international institution that held together the Celtic peoples in Europe : they were behind the organized resistance to the Roman invaders of the Celtic countries and were eventually destroyed by the Romans. Gibbon, the historian, said that under "the specious pretext of

abolishing human sacrifices the Emperors Tiberius and Claudius suppressed the dangerous power of the Druids; but the priests themselves, their gods, and their altars, subsisted in peaceful obscurity till the final destruction of Paganism".

Milton stated that "the studies of learning in the deepest sciences have been so eminent among us that writers of good antiquity have been persuaded that even the school of Pythagoras and the Persian wisdom took beginning from the philosophy of this island". This opinion of the great English poet is interesting because of what it tells us about Milton as well as its claim.

In a reference to the early studies of Pythagoras, C. W. Leadbeater, in *Our Elder Brethren*, tells us that Pythagoras did visit the Druids. "He sat at the feet not only of the Brahmans of India, and the Magi . . . of Babylon, but also of the leaders among the Jews, the Arabs and the Druids, travelling to find these last (somewhere about 640 B.C.) even to the far West in Brittany."

In another work, C. W. Leadbeater refers to the "indigenous Mysteries of the Druids," indigenous, that is, to the British Isles. The origin of the Mysteries of the Druids, he adds, may be traced to Orpheus, the Singer of Hellas, though these Mysteries were influenced somewhat by the still older Mysteries of Ireland which date from Atlantean times.

Britain appears at one period to have been the principal home of Druidism, and by some writers is said to have held the faith "in greater purity than other countries". Caesar said that those in Gaul who wished to study Druidical doctrine deeply usually went to Britain and stayed there for a time.

D. JEFFREY WILLIAMS

THE SPIRITUAL MEANING OF PARSIFAL

BY BASIL ANDREWS

WAGNER'S opera *Parsifal* is a remarkable vehicle for the transmission of occult truth through the media of music, colour, form and words. As a moving drama set to beautiful music *Parsifal* is enjoyed by many people who have no appreciation of its deeper significance. There are good reasons for us to expect to find much more meaning in this opera than is evident on the surface. Wagner himself wrote:

"Behind the obvious aim in every work of art is an aim which is universal and ideal. Art exists not for art's sake alone, but for the soul's sake, for its education in virtue."

Since Wagner bids us seek the hidden meaning in all works of art, it is surely to be found in *Parsifal*, his last and greatest opera. The fact that the holy grail plays an important role in the story is another reason for expecting to find here truths clothed in symbolism, for the grail is simply a symbol for the Christ principle dwelling in man, that Christ which is ever present, yet can be experienced only by those who are pure of heart.

We have only to scratch the surface of the story of *Parsifal* to find it a mystic drama full of great significance. In the first scene the knight Guernemanz tells his squires how the holy sword, symbol of the will, was lost to Klingsor, king of the black castle and symbol of the desire nature. Guernemanz tells how Amfortas, king of the knights guarding the holy grail, sought to overcome Klingsor, but instead

fell prey to Kundry, a beautiful maiden in Klingsor's service. As a result Amfortas lost the holy spear and received a wound in his side which will not heal. His constant suffering illustrates the plight of man when his mind has lost to his desires control over his will. This suffering is particularly acute when Amfortas performs his duty of unveiling the holy grail before the assembled knights, just as man's mind is most troubled when it contemplates its unfulfilled ideals or seeks closer contact with the pure Christ spirit within.

This part of the story also tells, to those who seek its inner meaning, how man (Amfortas) leaves his state of innocence and takes on a burden. From then on he must suffer and partake of good and evil until the day comes when he can gain liberation. Here the holy spear represents karma, the law which decrees that we shall suffer for our sins. It is also the law which man can use to free himself from his suffering. So it is from the holy spear that Amfortas receives his wound and it is from a touch of the holy spear that he is finally cured.

In the first act of the opera, Parsifal, an innocent and unlettered youth, pays a brief visit to the castle of the grail and slays a sacred swan. In these symbols we can see the descent of the Monad into dense matter. The Spirit must first die and be buried before it can rise again, as it does in the last act of the opera in the form of a white dove hovering over the holy grail.

Parsifal goes next to Klingsor's castle where he overcomes the black knights. He is met in the garden by Kundry, whose advances only serve to awaken his compassion for Amfortas' suffering. Parsifal, representing the higher nature of man, is not subject to the physical enticements represented by Kundry. When her advances fail Klingsor himself appears and throws the holy

spear at Parsifal. Here we see the attempt of the desires to slay the higher man, and the failure of this attempt as the spear floats over Parsifal's head. He reaches up, takes the spear, and makes with it the sign of the cross. Then the desires are slain as Klingsor and his castle turn to dust and ruin. This second act of the opera depicts symbolically the use of spiritual power to gain mastery over the desires. Parsifal next has to roam the world for many years, using the spear to help others, but never in his own defence. This represents a period of dedicated service and the completion of all karmic obligations.

The final act of Parsifal portrays outwardly a physical triumph as Parsifal heals Amfortas of his wound and ascends the throne to reign as king of the grail knights. But much greater is its inner significance as the final drama by which man reaches his goal. The fact that perfected man has no further use for his physical body is symbolized in Kundry, who falls dead on the stage during the final act. The healing of Amfortas signifies the freeing of man from all the mental suffering occasioned by the previous subjugation of his will to his desires. In the ascent of Parsifal to the throne we see the spiritual part of man becoming the active ruler over his entire nature. At the close of the opera Parsifal unveils the holy grail and a ruby light like the glorious and beneficent blessing of our Lord Christ shines on all the knights bowed in homage.

Thus we see that the opera is a spiritual story of the true nature of man, his condition, and the process by which he can gain his ultimate goal. In the full story of *Parsifal* there are many significant points not touched upon here, and there are doubtless many other and deeper interpretations for each to seek out for himself in this beautiful and inspiring opera.

BASIL ANDREWS

WOMAN'S MISSION

“ON the elevation of woman the world's redemption and salvation hinge. . . . The light that will come . . . to the world at large . . . will be like 'the light that never shone on sea or land'," says the Master K. H.

It seems to me that woman's femininity is a direct revelation of God Himself, His own divine nature brought closer to us than in any other way. When we shall recognize woman for what she truly is, the chalice of unutterable tenderness, sweetness and graciousness; of infinite love and compassion; of dazzling beauty and peace beyond all understanding—we shall be fired with one consuming desire, the desire to make the earth a temple as fit for God to dwell in as is Nirvāna. We shall want to make the earth a paradise for woman's charges—her children, her parents, her sisters and brothers, the sick and the sorrowing, the ignorant and the weak—a paradise for everything under the sun that woman mothers. And in that day *woman will mother everything!* Divine femininity, God's own "benign nature," His Shakti, His "power to create" will be the supreme moulding force of civilization, the impelling factor in man's effort to beautify life, to make all living things happy and all things charming. Woman will be to man the acme of grace and exquisiteness for whom his heart will ache to bow itself in uttermost reverence and surrender. Then will he go forth from the shrine of her holiness to create wondrous works of art, to build titantic institutions of learning, of industry and of re-creation.

E. W. N.

REVIEWS

Warrior without Weapons, by Dr. Marcel Junod, Jonathan Cape, London, pp. 818, 12s. 6d.

This is one of the most noteworthy books that has appeared during the current year. It describes the work of that noble organization, the International Red Cross, which was created in Switzerland.

Dr. M. Junod who served for ten years as the delegate of its international committee, went from country to country, wearing on his arm the Red Cross badge. He was therefore completely non-combatant, but all the same, in the various places he visited, particularly Spain during the last attempt at revolution, he had to move in and out of battlefields, avoiding the guns, which were not aimed at him but at others. It is not possible to give in a short review any real indication of the work done by him in Abyssinia, Spain, and during the Second World War in many countries of Europe and also Japan. He was the liaison officer between various relief organizations, the Red Cross headquarters in Geneva, and the

countries that he had to visit in the course of his work.

It is well known that during the last War, a record was kept in Geneva Red Cross headquarters of all prisoners of war, missing persons, and displaced persons, and the number of cards in their index was 18 million.

The millions of parcels from various countries to prisoners were taken in charge by Geneva and dispatched. The hundreds of thousands of letters from prisoners, and inquiries about them and displaced persons all went through Red Cross headquarters at Geneva.

Dr. Junod not only showed supreme courage, but also initiative and power of resistance to all the various military and other officials of Government who tried to block the way of his work of the relief of prisoners, both in war and in revolution. Much of his book is harrowing reading, and more than any work written on the history of the last War, gives a vivid picture of what war really is, as it affects prisoners of war, military and civilian. In very truth, Dr. Marcel Junod is a "warrior

without weapons". A noble and harrowing book, but one which, if read by all, will do more to promote peace than any number of Conferences and Resolutions. C. J.

The Divine Songs of Zarathushtra, by Dr. I. J. S. Taraporewala, published by D. B. Taraporewala Sons, Bombay, pp. 1,166, price Rs. 25/-

Dr. Taraporewala is the foremost scholar today in the Avestic language in which are the Gāthās of Zarathushtra. He has one excellent qualification, in that he came to the Avesta after studying Vedic Hymns at Oxford. The language of the Veda and Avestic have many similarities, and the study of each helps an understanding of the other. This work in one large volume should be reviewed by a great scholar in Avestic. The reviewer, though he once was inducted into one of the Gāthās, is not fully competent to consider critically this monumental work, but he can say this much: It probably will remain for many decades as the best work on the subject.

Dr. Taraporewala deals with each Gāthā, first giving a transliteration of the Avestic, then a word by word translation, following the order of the original, and finally a free English rendering that gives the spirit of the original

and reads well. Then every word of the Gāthā is taken by him and examined critically, with references to other Avestic scholars.

It is only a deep scholar who can read closely this monumental volume, but Dr. Taraporewala, in order to help his co-religionists to understand the meaning of the Gāthās and particularly of certain prayers which they repeat daily, has published quite separately, in a small volume that will go into the pocket, the principal prayers, under the title *The Gāthās of Zarathushtra*, text, with a free English translation, price Rs. 8. C. J.

Out of My Later Years, by Albert Einstein, Thames and Hudson, pp. 282, price 18s. 9d.

One of the great Egos of our time gives us here his mature opinion on a variety of subjects. We may reflect with interest on the Karma which caused this distinguished man to leave Europe and make his home in the United States, where the new Race is emerging.

The material is chiefly reprints and it is a pity that the date at which a particular statement was written was not placed at the head of the article, as the date so often affects the evaluation and applicability of the ideas.

The first, and most important, third of the book is devoted to

science and life. It includes Dr. Einstein's views on Physics and Reality, and on Space, Time and Gravitation. This section ends with an elementary derivation of the equivalence of mass and energy, hitherto unpublished. In these realms there appears to the lay reader to be little distinction between science and philosophy. We approach the higher mental or "formless" level, on which an archetypal truth, like a dark rocket moving without trace in the night sky, suddenly bursts into a thousand beautiful and coloured points of light.

The second section of the book deals with world-affairs. Dr. Einstein's opinions are naturally coloured by his experiences in fascist countries and by his racial origin. Nevertheless we may read with interest of his peace-plan, his ideas of planned economy, and his conception of a supra-national army, which we have lately seen beginning to take shape in Korea. When writing of capitalism and education he is speaking mainly of conditions in the United States.

The final third of the book is more personal, ranging from obituary notices of scientists such as Max Planck to the modern Jewish problem.

The book contains material worthy of close study and one could quote much of value if space

permitted. "Knowledge of what is does not help to determine what should be." "The high destiny of the individual is to serve rather than rule." "Science without religion is lame, religion without science is blind."

Einstein shows a fundamental modesty. "I do not consider myself the Father of the release of atomic energy." He has become an "elder scientist" and we listen to him with respect. He believes that the development of science and the creative activities of the Spirit require inward as well as outward freedom.

E. W. P.

The Supreme Identity, An Essay on Oriental Metaphysic and the Christian Religion, by Alan W. Watts, Faber and Faber, pp. 204, price 12s. 6d.

For over 75 years now, the Theosophical Society has been impregnating the world atmosphere with the philosophical and practical aspects of the Wisdom of the East and the West. The incidence of such work has borne fruit, directly or indirectly, in a number of expositions bringing the metaphysical doctrines of the East to the scientific and theological West. The book under review is one of the latest additions by a young chaplain of the U.S.A., expounding the doctrines of the Vedānta, Buddhism and

Taoism in terms calculated to suit the West.

The theme of the book is that "the mystery of man's true identity, of who or what is the ultimate knower in man, is a problem inaccessible to both science and religion," since they deal in objective concepts, and that the Supreme Identity of the Self and the infinite Reality can be realized here and now with everyday experience by "metaphysical mysticism". A Theosophist would say "Buddhic experience". According to the author, the infinite Reality manifests itself as finite beings in two phases: *Involution*, wherein the Self identifies itself with the separate ego, expressing distinction; *Evolution*, where the Self "recollects" its own true nature, expressing union. The realization of the Supreme Identity manifests itself in unitive action (Brotherhood?), while the sense of ego manifests itself in separative and divisive action. The book ends with the explanation of a few methods like yoga-practice, letting go the contents of consciousness, living in the Eternal Now, for such realization. Altogether a thought-provoking essay.

There is a reference to Dvivedi's translation of *Yoga Sutras of Patanjali*: "A good translation, with Sanskrit text, despite a certain Theosophical bias in the commentary." What is the "certain

Theosophical bias" is not indicated. Even among Theosophists the term "Theosophical" remains undefined; only there is a general acceptance that it pertains to the Divine or Supreme Wisdom. Since the book under review deals with a "realm of spiritual wisdom" it also may be classified as a Theosophical treatise, expressed in terms different from and with diagrams not dissimilar to those employed by members of the Theosophical Society in their treatises on the Wisdom.

M. S.

BOOKS RECEIVED

Esoteric Astrology, 80s., *The Soul and Its Mechanism*, 12s. 6d., by Alice A. Bailey, Lucis Press Ltd., London.

Wisdom in Humour, Rs. 4, *How to Get Sound Sleep*, Rs. 2-8-0, by Swami Sivananda; *The Ideal Life and Moksha*, Rs. 8-8-0, by Swami Narayananda; Rishikesh, India.

How to Look at Illness, by Dr. Norbert Glas, 8s., New Knowledge Books, London.

Romance of the Oriental Translator's Office, by Z. A. Barni, Pakistan.

Zodiacs Old and New, by Cyril Fagan, 4s., Anscombe, London.

The One and the Many, by John Aubrey Sangster, Mauritius.

These books will not be reviewed because of lack of space.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

DECEMBER 1951

OFFICIAL NOTICE

I hereby appoint Mr. V. Rajagopal, P. O. Box 752, Singapore, to be Presidential Agent for Malaya and Singapore in place of Mrs. Hilda B. Moorhead, who has left for Australia.

C. JINARAJADASA,
President.

27th October 1951.

THE SEVENTY-SIXTH INTERNATIONAL CONVENTION

Banaras, 25th to 31st December 1951

TENTATIVE PROGRAMME

Tuesday, 25th December 1951

2.00 p.m. General Council—I.

Wednesday, 26th December 1951

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 Council—I.

3.30 p.m. Symposium: *Theosophy and the Individual*.

5.00 p.m. CONVENTION LECTURE—I.

7.30 p.m. Art Evening.

Thursday, 27th December 1951

8.00 a.m. Prayers of the Religions.

10.00 a.m. Indian Section Convention—I.

3.30 p.m. Theosophical Order of Service.

5.00 p.m. CONVENTION LECTURE—II.

7.30 p.m. Art Evening.

Friday, 28th December 1951—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. World Federation of Young Theosophists.
- 5.00 p.m. CONVENTION LECTURE—III.
- 7.30 p.m. Art Evening.

Saturday, 29th December 1951

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. BESANT LECTURE (Indian Section).
- 2.00 p.m. Group Photograph.
- 8.30 p.m. Symposium: *Theosophy and the World*.
- 5.00 p.m. CONVENTION LECTURE—IV.
- 7.30 p.m. Art Evening.

Sunday, 30th December 1951

- 8.00 a.m. Prayers of the Religions.
- 10.00 a.m. Questions and Answers.
- 2.00 p.m. Indian Section Council—II.
- 8.30 p.m. Indian Section Convention—II.
- 5.00 p.m. CONVENTION LECTURE—V.
- 7.30 p.m. Art Evening.

Monday, 31st December 1951

- 8.00 a.m. Prayers of the Religions.
- 8.30 a.m. CLOSING OF CONVENTION.
- 10.00 a.m. General Council—II.
- 2.00 p.m. Trip to Sarnāth (arranged by the Convention for all delegates).
- 7.30 p.m. Art Evening.

Additional Activities of Members

- Bhārata Samāj Pūja—every morning at 6.45.
- Liberal Catholic Church—Holy Eucharist: 25th December, 10.00 a.m.
- Ritual of the Mystic Star—25th December, 8.30 p.m.
- Order of the Round Table (for members of the Round Table only) —28th December, 8.30 p.m.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The 76th Anniversary of the foundation of the Theosophical Society was celebrated with a meeting held in Headquarters Hall on the morning of November 17th with the President, Mr. C. Jinajadāsa, in the chair.

After the Prayers of the Religions, the members assembled joined together to sing "Gather us in". Speeches befitting the occasion were delivered by the Vice-President, Mr. Sidney A. Cook; the former Vice-President, Mr. N. Sri Ram; Srimati Rukmini Devi and the President. At the conclusion of the President's speech all recited "The Golden Stairs" by H. P. Blavatsky, and sang the National Song of India. Members then filed before the statues of the Founders and placed flowers in gratitude and remembrance.

Greetings were received from a number of Sections, Lodges and members. The following is the text of the message from the General Secretary in India, Mr. Rohit Mehta, addressed to the President:

"The Indian Section conveys its loyalty to the Theosophical Society

and expresses its sense of gratitude to you as also to past Presidents."

Plans are being made to hold a Support Convention in Adyar from 26th to 28th December to coincide with the International Convention in Banaras.

Burma

The General Secretary, U Po Lat, reports that general conditions have improved in this country during the past year. Olcott Lodge in Rangoon was, as in the past, the centre of Theosophical activities but regular meetings have also been held at Lotus Lodge in Mandalay and at Blavatsky Lodge in Maymyo. In both these places efforts are being made to regain possession of the Lodge buildings. The Youth Lodge in Rangoon is responsible for the social side of Theosophical activities in that city. Rangoon Lodge maintains a "Self-Denial Fund" to which members contribute liberally every month in order to help make up the deficit. The total number of members as on September 30th was 64.

Theosophical publications are now on sale at the Rangoon Headquarters and the Burmese translation of *Asoka's Edicts* was

published during the year. Col. Olcott's *Buddhist Catechism* is being translated into Burmese by the General Secretary for publication with a view to sale to the general public.

Chile

Despite difficulties in the Section, members in various Lodges are carrying on the work. In Valparaiso the five Lodges are working actively and although only one holds public meetings the members of all the Lodges participate. Various special Theosophical days were celebrated and all the Lodges in Valparaiso took part.

Scotland

During the past year the General Secretary, Mr. Edward Gall, has visited all three of the Scottish districts, in some cases more than once. In addition he fulfilled lecture engagements in England, Ireland and Northern Ireland.

Austria

The General Secretary, Herr F. Schleifer, reports that the activities of the Society have continued, although owing to difficult economic conditions there has been a loss of members. There are now 18 Lodges and 364 active members in the four towns of Vienna, Graz, Linz and Brück a. M. In accordance with the arrangement made

by the Council of the Theosophical Society in Europe, every member of this Section this year received the quarterly German regional magazine *Adyar*, printed and delivered in Graz without extra payment. Also every quarter a circular letter was sent out giving news and articles of general interest by the General Secretary. In this way there has been established a contact between him and the Lodges and members.

The Publishing House in Graz has also published a new booklet by Dr. N. Lauppert. On the 75th Anniversary Day Dr. Lauppert broadcast a memorial speech on the *Alpenland-Sender* of Graz.

Finland

The General Secretary, Miss Signe Rosvall, reports that activities have continued as usual in all the Lodges. The countryside Lodges have been kept in touch with Helsinki headquarters by regular circular letters and lecture tours. The General Secretary visited nearly all the Lodges during the winter and visits to the Section were made by Mrs. Adelaide Gardner and Mr. Sidney Ransom from England, for the Summer School, by Bishop Otto Viking from Denmark and later by Mrs. Josephine Ransom, who visited Helsinki for a week in September. There were also visits from

other members from abroad which helped to strengthen the work.

The Section magazine *Teosofi* has been published once a month with 72 pages. The Annual Convention at Easter was attended by about 250 members with Mr. Michael Alexander from Germany as Guest Speaker. The Section now has 22 Lodges with a membership of 719.

Puerto Rico

The work in this Section has gone on as usual with the number of members remaining the same, 86 with 7 Lodges. Mr. A. J. Plard, former General Secretary, has been giving a course of talks on "The Tenets of Theosophy". In addition there have been other study meetings.

The Section bulletin *The Herald* has been issued in mimeographed form and distributed free to Cuba, Mexico, and Central and South America.

The General Secretary, Señora Esperanza C. Hopgood paid a visit to the American Section Headquarters during the year.

Indochina

The year 1950-51 was one of progress in the Theosophical life in Viet-Nam. The number of members almost doubled, increasing from 70 to 135, and four new Lodges were formed.

The Theosophical headquarters is three-fourths constructed through the efforts of members.

A number of books and pamphlets have been published. A book entitled *The Road to the Masters* containing extracts from certain chapters in *The Masters and the Path* translated into Vietnamese has also been published. The first edition of 10,000 copies has already been sold and the second edition of 10,000 is now being printed. An edition of 5,250 copies of *At the Feet of the Master* has been distributed free by a group of Theosophists. A Theosophical review is now in the course of preparation.

Sweden

The General Secretary, Herr Curt Berg, reports that the Theosophical life in Stockholm, the capital of Sweden, is at present full of activity. Three Lodges have their own meetings once a week or more and in addition there are public lectures, members' meetings, study classes and special group meetings.

During the first week of July the Section had its Summer School combined with Convention. The guests and main speakers were Mrs. Adelaide Gardner and Mr. Sidney Ransom from England. About 40 people attended the whole Summer School and 20 more attended for the Convention day.

A Russian-speaking group of some 20 people has been meeting in headquarters for lectures and discussion. In one of the Lodges in Stockholm a youth group has been formed.

The magazine of the Section *Teosofisk Tidskrift* has been published with nine issues in the year. The book department has attracted interest from members and the public.

There are now 19 Lodges in the Section with 890 members, an increase of 88.

Japan

The newly appointed Presidential Agent, Mr. Jack R. Brinkley, writes that the first meeting of the members and enquirers in Tokyo since the summer vacation was to take place on the 17th of October.

England

The new General Secretary of this Section, Mr. C. R. Groves, has made his first annual report since he took office in succession to Mrs. Doris Groves this year.

During the year this Section has had visits from a number of overseas visitors.

In July the Council of the European Federation met in Camberley and a reception was held at headquarters. A new venture was begun in Camberley earlier in the year by the establishment of a permanent

camping site, for the general purpose of enlarging accommodation at Tekels Park Estate and the particular purpose of attracting children and young people to the work of the Society. Following the European Federation Council meetings there was a Round Table Camp for ten days, to which children came from various parts of the country, and also from abroad.

The Study and Training Committee of the National Council continued to work on a new Study Course on Meditation to be issued later in the year; 550 copies of the *Advanced Study Course* and nearly 400 of the *Course on Universal Life and Law* have been sold.

The work of sending to Europe parcels of clothing and food has continued in headquarters. Interest has also been aroused in the work of the Olcott Harijan Free School at Adyar.

United Nations Day was celebrated by a public meeting at headquarters and throughout the country in the larger Lodges.

Library work continues to be one of the most lively activities throughout the country and many thousands of members and enquirers make use of the facilities for borrowing offered by headquarters and most of the Lodges.

The membership of the Section stands at 8,818.

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	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sjt. Rohit Mehra	Theosophical Society, Banaras City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Amstedijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>La Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì Breo,	...
1902	Germany	Direktor Martin Boyken	Prov. Cuneo	<i>Alba Spirituale.</i>
1905	Cuba	Dr. Lorgio Vargas G.	Rotbuchenstieg 40, (24a) Hamburg 39	...
1907	Hungary	Miss Signe Rosvall	Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosofica Cubana;</i>
1907	Finland	...	Vironkatu 7 C, Helsinki	<i>Teosofa.</i>
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII.—Zastrelinici 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>The Link.</i>
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	<i>Theosophical News and Notes.</i>
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles, Belgium	<i>La Vie Theosophique</i>
1912	Indonesia	Mr. Soemardjo	Blavatikypark 5, Merdeka-Barat 17, Djakarta, Java	...
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	<i>Adyar.</i>
1913	Norway	Herr Ernst Nielsen	Oscarstgt. 11. I. Oslo	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 180a, Aarhus	<i>Theosophia.</i>

* Presidential Agency.

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; Dharm.</i>
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	<i>Revista Teosófica; Evolución.</i>
1920	Chile	Sra. Teresa de Riso	Casilla 604, Valparaíso	<i>Fraternidad.</i>
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo	<i>O Teosofista.</i>
1920	Bulgaria	Grégar Fells	Ingolfsstr. 22, Reykjavik	<i>Gangleri.</i>
1921	Iceland	Mme. J. S. Lefèvre	Rua Passos Manuel, No. 20-cave, Lisbon.	<i>Ostia.</i>
1921	Spain	Miss E. Claudia Owen	10 Park Place, Cardiff	<i>Theosophical News and Notes.</i>
1922	Wales	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1333, Montevideo	<i>Revista Teosófica Uruguay.</i>
1923	Poland	Señora Esperanza C. Hopgood	8774 Fernandez Juncos, Santurce	<i>Heraldo Teosófico.</i>
1925	Uruguay	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	<i>Theosophical News.</i>
1925	Puerto Rico	Monsieur Kimon Primaris	30 September Str., No. 56B III Floor, Athens	<i>Teosofia.</i>
1925	Rumania	Señora Amalia de Sotela	P. O. Box 797, San José, Costa Rica	<i>The Lotus.</i>
1925	Ceylon	Señor Jorge Torres Ugarriza	Apartado No. 2718, Lima	<i>Revista Teosófica Boletín.</i>
1926	Greece	Mr. Olimpio A. Cabellon (Acting)	728 Lepanto, Manila, Philippines	<i>Saurabh</i>
1928	Central America	Mr. Dwarkadas Morarji Shah	Apartado No. 599, Bogotá	<i>Theosophical News.</i>
1929	Paraguay	Jamshed Nusservanji, Esq.	P. O. Box 271, Karachi	
1929	Peru	Mr. V. Rajagopal	P. O. Box 752, Singapore	
1933	Philippines	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	
1937	Colombia	M. Pham-Ngoc-Da	Instituteur Principal, Chaudoc, South Viet-Nam	
1947	British E. Africa	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	
1948	Pakistan	Mr. Jack R. Brinkley	537 Zushi, Zushi Machi, Miura Gun, Kanagawa Ken, Japan	
1948	Malaya and Singapore			
1949	Northern Ireland			
1950	Indochina			
1950	State of Israel			
1951	Japan			

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voortervweg 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.*

OCCULT CHEMISTRY

By ANNIE BESANT and C. W. LEADBEATER

Edited by C. JINARAJADASA,
assisted by ELIZABETH W. PRESTON

The nature and structure of the atom are of great interest today. Here are detailed descriptions and diagrams giving the facts about all the atoms of the Periodic Table as observed by clairvoyant magnification, far greater than any electronic magnification. How some atoms combine to form compounds is also illustrated. The book is in the press and so far 328 pages, royal quarto, have been printed.

The researches recorded were over a period from 1895 to 1933. This edition contains not only the whole of the previous two editions but much more. All the known chemical elements are here described as well as some isotopes and five elements as yet unknown to science.

The material hitherto published has been rearranged with diagrams and descriptions arranged for convenience of study. The original diagrams have been redrawn and clarified, after careful comparison with the sketches made by the investigators, which are preserved in the archives at Adyar.

The work includes an introduction by Mr. C. Jinarajadasa giving details of how the work was done and a historical account of the work.

Enquire :

THE THEOSOPHICAL PUBLISHING HOUSE
Adyar Madras 20 India

THE THEOSOPHIST

		Post Free
	Per annum	Single copy
INDIA & CEYLON	Rs.10/-	Re.1/-
AMERICA	\$4.50	\$0.50
BRITISH ISLES	£1-0	Sh.2/-
OTHER COUNTRIES	Rs.13/-	Re.1-4

London Agency: The Theosophical Publishing House,
68 Great Russell Street; W.C.1

U.S.A.: The Theosophical Press, "Olcott," Wheaton, Ill.

THE THEOSOPHICAL PUBLISHING HOUSE
Adyar Madras 20 India

Printed and published by D. V. Syamala Ran, at the Vasanta Press,
The Theosophical Society, Adyar, Madras 20, India.

330
IN THE PRESS

H. P. B. SPEAKS, Vol. II

Edited by C. Jinarajadasa

Unpublished letters of H. P. Blavatsky to her friend Prince Dondoukoff-Korsakoff, Governor-General of Odessa and of the Government of Kherson, written during 1881-1884. Translated from the French and Russian. Many interesting incidents of her life in Russia and in India are narrated to her old friend, one especially noteworthy being her journey to Sikkim in 1882 to meet her Master.

THE OCCULT HISTORY OF JAVA

By C. W. Leadbeater

AN APPROACH TO REALITY

By N. Sri Ram

THE SEVEN HUMAN TEMPERAMENTS

By Geoffrey Hodson

THE NEW WORLD OF SOCIALISM

A Constructive Theosophical Survey

By Rohit Mehta

This book deals with the Theory and Practice of Scientific Socialism from a Theosophical standpoint. It is a revised edition of the author's previous book *Theosophical Socialism*. However the chapter on 'The Alternative to Communism' is an entirely new one and specially written for this edition.

THE ETERNAL TRUTHS OF LIFE

By Arthur Robson

This book, in 20 chapters, is a new presentation of the fundamental truths of life, truths which are eternal but ever fresh—the Evolution of Spirit through an immeasurably long succession of lives, Karma (which explains our characteristics, individual and collective), the sevenfold structure of any person, what effect death has on a person, the manner of existence of the disembodied ego, and what determines the general conditions into which it is drawn when re-entering physical life.

T. P. H.

ADYAR

MADRAS

INDIA

Registered 2571