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THE THEOSOPHIST

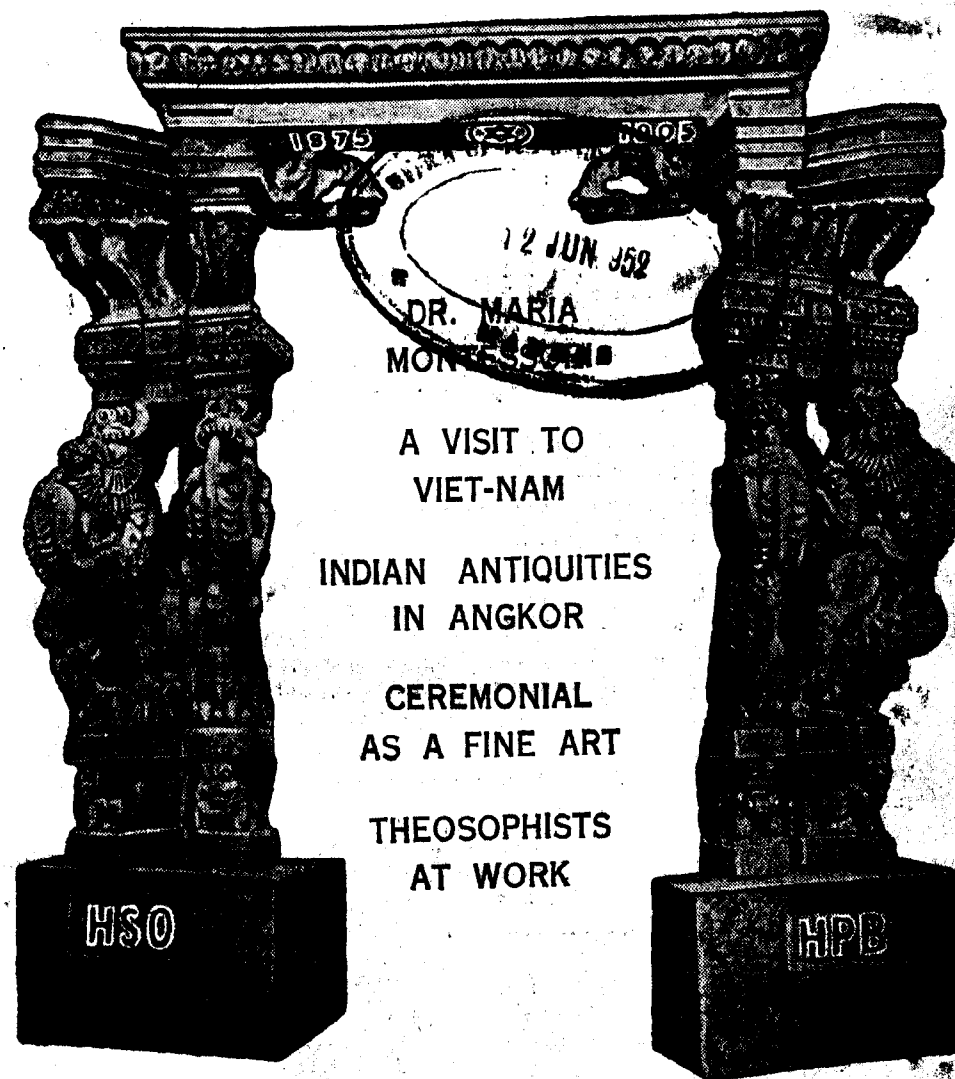
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THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA



A VISIT TO
VIET-NAM

INDIAN ANTIQUITIES
IN ANGKOR

CEREMONIAL
AS A FINE ART

THEOSOPHISTS
AT WORK

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20

JUNE 1952

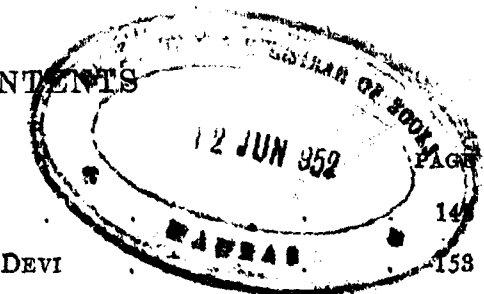
JUNE 1952

VOL. 73, No. 9

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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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, 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.

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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.

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The Theosophical Society, while co-operating with all other bodies whose aim 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.

JULY 1952

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Edited by C. JINARAJADĀSA

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AUGUST 1952

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THE THEOSOPHIST ON THE WATCH-TOWER

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

FROM the beginning, now sixty years ago, I have been consistently against any kind of ceremonial form within a Theosophical Lodge. It is quite another matter outside the Lodge. But the Society was formed to leave the door open to *all* enquirers after Truth, even those who might be atheists and do not believe in God or in any kind of religion or ceremony.

Ceremonial in
Lodges

I know that many, particularly those brought up in the churches, feel that no meeting has a sacred or spiritual quality unless there is some kind of an invocation at the beginning. But an invocation at the beginning is often followed by some kind of an invocation at the end also. I think there have been some Lodges where the members have held hands at the end. I know of one Lodge which in admitting a new member has its Lodge officers put on white gowns and special collars with the T.S. seal.

But in the long run, any kind of ceremonial form in our Theosophical Lodges keeps out a certain number of people who have the right to come to the Wisdom, untrammelled by forms. One has to live in India, as I do, with all its many

forms of ceremonial, in order to realize how the spiritual life becomes slowly throttled by these outer observances.

It is because of the subtle danger in these ceremonial forms that, when re-arranging the work of the occult path for the Great Brotherhood, the Lord Buddha—who was called by the Adept Koot Hoomi “the Patron of all the Adepts, the reformer and the codifier of the occult system”—emphasized again and again that the second “fetter” that stands in the way of progress on the Path is that of “reliance upon ceremonies, vows, etc.,” as necessary to Salvation. Dr. Besant, who was a very keen Freemason, once explained that she was a Mason not because Masonic ceremonies were necessary for her, but because they gave her a tool or instrument with which to do a beneficent work.

Of course, within the Society we are not committed to any one particular great Teacher as being supreme—be He the Christ, Buddha, Shri Krishna, or Zoroaster. The greatest common measure of aspiration should be, as declared by the Adept Koot Hoomi, “Learn to be loyal to the *Idea*”. Anyone who has a vision of this *Idea* frees himself from the fetter of ceremonies and forms, even though he may be on the Seventh or Ceremonial Ray.

All this does not mean, however, that Theosophical Lodges should not allow their premises to be used by certain ceremonial organizations, such as Freemasonry, the Bhārata Samāj, and the Ritual of the Mystic Star, nor for meetings of the Esoteric School, so long as announcements of these meetings and ceremonies are not made public in such a way as to associate these other activities with the Theosophical Society in the minds of the public. Long ago Colonel Olcott, the President-Founder, who was not a member of the Esoteric School (he had been a Freemason in the United States but did not continue his membership when in India), wrote that he saw no objection

to Lodge rooms being used by the Esoteric School or by Co-Freemasons, because he was convinced by careful observation that neither of these organizations was attempting in any way to dominate the policies of the Theosophical Society.

What has often been found useful in a Theosophical Lodge, before beginning the usual work, is a period of quiet meditation; but it should not last more than two minutes and, if possible, should have no particular theme suggested for meditation, but each present to be allowed quietly to retire within himself and commune with the highest that he knows.

* * * *

The death of Dr. Maria Montessori just lately re-emphasizes the very particular contribution which she has made to the understanding of the child. In the history of child education, the first name to stand out as having made a special contribution was Pestalozzi, who said that the child must be surrounded with love. Next after him came Froebel, who said that the child must be given opportunities for *play*. Following these two came Dr. Maria Montessori, whose gospel was that the child must be given *freedom*.

Nor must we forget the contribution psychoanalysts have made to the understanding of the child. Their analyses deal mostly with adults; but the principles have been applied to wayward and “difficult” children, with remarkably healing effects. Not only difficult children need to be psychoanalysed, but also difficult parents. In this regard there is a story from the United States (purely apocryphal) of a little boy who arrived in Reno, Nevada, once the chief centre for easy divorce. When asked what he was doing in Reno, the boy replied: “I want a divorce from my parents.”

But there are additional contributions to the understanding of the child, one of which was given by C. W. Leadbeater, who as long ago as 1900, delivered a lecture under the title "Our Relation to Children". Speaking as a clairvoyant who had watched the lives of children, he lays emphasis on the fact that the astral or emotional nature of the child is helped or hindered by the *thoughts of the parents*, nursemaids, and others round him. He draws attention to the fact that the child is a reincarnating Ego, who has within him the germs of both good and bad attributes. He points out the extreme plasticity of the unformed vehicles of the child, and how our thoughts help to make or unmake the child, to bring out latencies or to keep them dormant, according to the system of home life and education provided for the child.

The next addition to the understanding of the child came from C. Jinarājadāsa, who insists that the child must be surrounded by *beauty*—how every line of everything in the schoolroom, the colour of the walls, the presence or absence of flowers in the garden round the school, are all factors in the education of the child. He has drawn attention to the fact that the usual schoolroom has rectangular corners and that there is not any kind of a curve. Curves are essential to bring out the latent emotional response of the child. How much curves are related to emotionalism is indicated by the fact that in California, with a special racial temperament, the architects have revived Spanish architecture, with its arches and curves.

It is noteworthy that the Montessori system has not been taken up generally by England and the United States, as the system has been found to have limitations. One limitation which is a great disadvantage is that the Montessori system will not allow the development of the imagination of the child through fairy stories, which are completely barred. Certainly the Montessori system, with the

quick development of mental faculties, makes a Montessori child about a year and a half ahead of the child in the ordinary schools, but all the same, these children seem to lack a quality which will bring out their intuition.

A trained Montessori teacher has told me how his children, though attending the Montessori school, had a new light in their eyes when he began to tell them some of the ancient mythical stories of India. I myself recall when I was twelve years old and could read English, what an effect the reading of the first fairy story had on me.

It was Bishop Leadbeater who drew my attention to the Montessori system long ago. In 1927 I had a memorable though brief visit with Dr. Montessori in London, and as I was able to speak Italian, the visit was agreeable to both of us. Bishop Leadbeater, with his clairvoyant faculties, saw many things concerning what could be done towards the swifter and happier development of the child. On his bookshelves were the two volumes of Kenneth Graham, *The Golden Age* and *Dream Days*. He drew my attention to these two books and also to the works of Algernon Blackwood, all of which were on his shelves. When tired in mind I turn to Kenneth Graham's two volumes, as also his *The Wind in the Willows*, with all its adventures of Rat, Mole, Badger, and the "ineffable Toad". Specially treasured books on my shelves are the four volumes about Christopher Robin and Winnie the Pooh, with the fascinating illustrations of Shephard.

But in spite of certain limitations of the Montessori system, it was such a noteworthy advance in the education of the child that in my Latin American lectures I always drew attention to the Montessori Method. In 1946 I made special extracts from her work *The Secret of Childhood*, and published for free distribution to teachers a pamphlet called, following the Indian model, *The Sūtras of Montessori*.

Dr. Montessori came almost to the realization that every child is a representative of the Christ-Child. This conception is more fully expressed in her lectures delivered in Barcelona and published in Spanish in 1937 under the title *El Niño* (The Child). It is this work, somewhat condensed, that appeared in English as *The Secret of Childhood*. The following extract illustrates her conception:

"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."

Dr. Arundale, who among Theosophists had a greater understanding than others of the problems of education, invited Dr. Montessori to come to India, and she resided at the Theosophical Headquarters at Adyar. During three years she gave personally supervised courses in her Method. During the first year over three hundred students from all parts of India and Ceylon came and resided at the Theosophical Headquarters. Dr. Arundale put the facilities of all the departments of Adyar to the construction of special huts for her lectures and for the accommodation of her students.

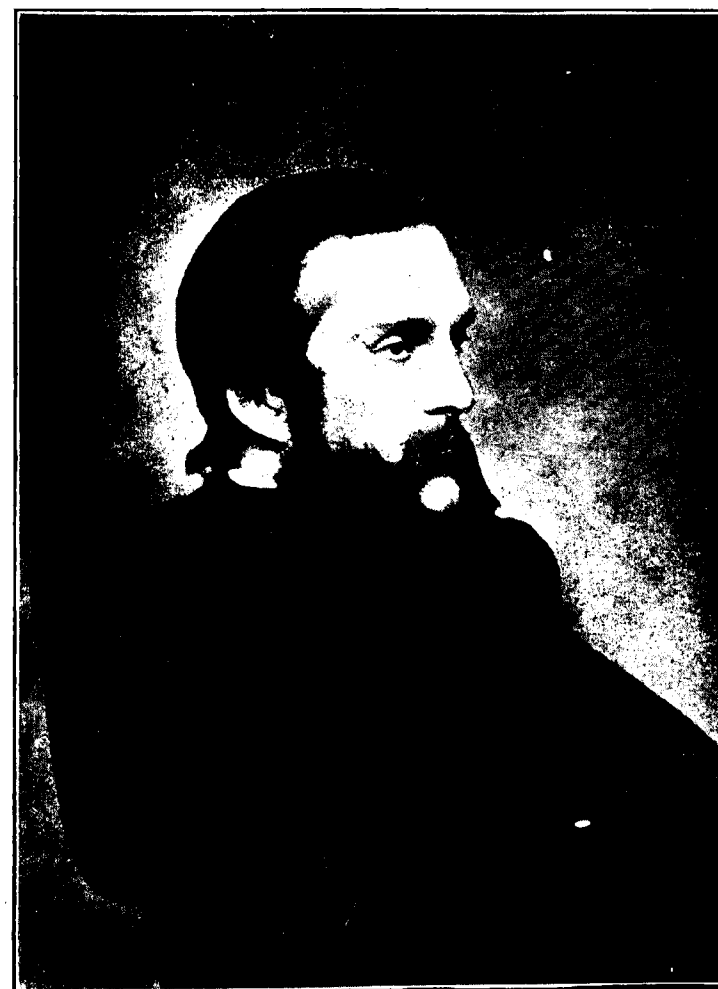
It is strange to note that while Dr. Montessori often expressed her cordial thanks to Dr. Arundale, she never said a word about what the Theosophical Society had done to help her work, especially in India. We must presume that this was because she was a Roman Catholic, and to have mentioned the words "The Theosophical Society" would have drawn down upon her the wrath of the Catholic hierarchy.

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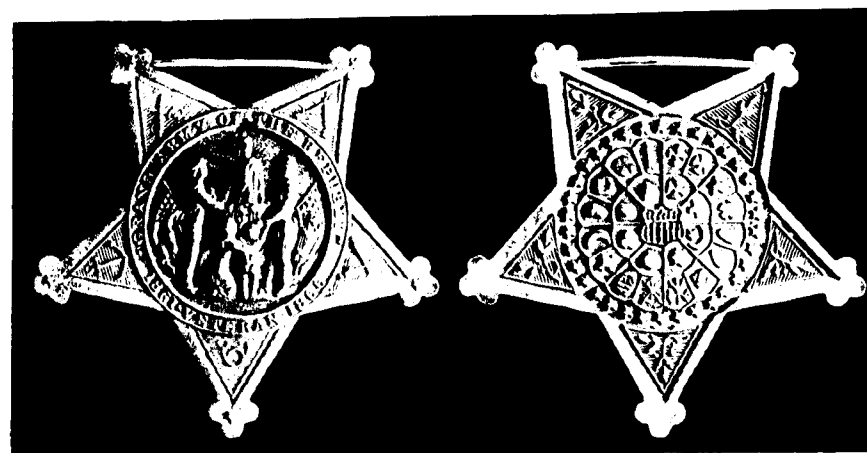
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H. S. OLCOTT AS AN OFFICER
in the American Civil War in the North Carolina Campaign



H. S. OLCOTT'S MEDAL AS A VETERAN OF THE CIVIL WAR,
U.S.A., 1861—1865



MAJOR ABNER DOUBLEDAY
later Major-General

We know that Colonel H.S. Olcott was a soldier of the Union Army during the American Civil War, and the photograph published of him shows him as an officer. But there is little known concerning his period of service, except that he served in North Carolina, suffered from fever, and was invalided. Afterwards, since he was a lawyer, the War Department called upon him to investigate the corruption rife during the period of the war in connection with contracts. Later the Navy Department used him for a similar investigation.

When Colonel Olcott and H. P. Blavatsky left New York to come to India, he left the Society's work in New York in charge of General Abner Doubleday. We find that General Doubleday, a Major in 1861, was in Fort Sumter, which was bombarded by the Confederate States and was the first act of the War. In the great biography of Abraham Lincoln by Carl Sandburg, we find the following :

"On March 10 [1861] it was widely published that the Administration intended to withdraw the garrison from Fort Sumter. 'About this time,' wrote Major Abner Doubleday of the Fort Sumter garrison, 'my wife, who was in Washington, was very much surprised at receiving a call from the President. He came quietly to request her to show him my letters from Fort Sumter, so that he might form a better opinion as to the condition of affairs there, more particularly in regard to our resources.'"

The Civil War between the Northern and Southern States was probably the ghastliest civil war on record, because of the tens of thousands who were killed and wounded. The sacrifices of the soldiers of the North and of the South in the name of patriotism were not only great, but were equal in their nobility and perfect giving on both sides. Looking back today on all that ghastly tragedy, I, at least, can see that it was absolutely inevitable. Today the most powerful and dominant country in world affairs is

the United States, and this power and primacy would never have been possible had there been two nations in that one territory—the Union of the United States, and the Confederate States. I can certainly say “It was in the Plan,” for the future of the country, that the Union should never be divided.

A strange, fascinating, and lovable character was Abraham Lincoln, though utterly misunderstood, particularly by the upper classes of England. Long ago in reading about him, I could not help feeling that he was a reincarnation of one of the Hebrew prophets, for he had a certain prophetic quality about him and an unswerving devotion to what he considered to be a divine mission. Reading the four volumes of “The War Years” of Sandburg’s biography of Lincoln, it has been interesting to me to note that here and there a few of those, who listened to Lincoln in his private conversations and in his Congressional addresses, noted that there was something of the prophet in him. Alexander Stephens, an old-time friend of Lincoln, who later became Vice-President of the Confederate States, wrote about Lincoln: “Mr. Lincoln was kind-hearted (no man I ever knew was more so) but the same was true of Julius Caesar. . . . The Union, with him, in sentiment rose to the sublimity of a religious mysticism.”

In the drama of Reincarnation, Those who direct the evolution of the world have lists of “drafted” Souls, long before they are born, for the roles they have to play. It is obvious that Abraham Lincoln was drafted for a particular work, as were also Queen Victoria and various other Egos. Could one but get a glimpse of the Great Plan, what a completely different history of the world one might write, from the standpoint of the Adepts who “watch, like God, with larger other eyes than ours”.

C. JINARAJADASA

A VISIT TO VIET-NAM

By RUKMINI DEVI

I HAD a very interesting and happy visit to Viet-Nam. After many difficulties, delays, etc., owing to money exchanges and other reasons, I left for Saigon via Calcutta on the 4th of April. In Calcutta I missed the Air France plane as I received intimation from Saigon regarding vouchers for tickets too late. So I could start from Calcutta only on the 6th night, arriving in Saigon on the 7th morning. Saturday and Sunday being holidays, the inauguration of the new Theosophical Headquarters was fixed on Sunday the 6th. Unfortunately I did not arrive in time for this, nor could our members postpone the function as it was all so definitely and well arranged, invitations to officials and others having been sent long before. I heard that it was a splendid function in which a very large audience participated.

When I arrived on the 7th, accompanied by Mr. Peter Hoffman, who helps me with travelling and secretarial work, I was received by a very large number of members with their children and friends. I recognized only four friends among them. One was Madame Nguyễn Thi-Hai; then, Mr. and Mrs. Luong; and Professor Marcault who went recently to Indochina. Mr. Pham-Ngoc-Da, Director of the College at Chaudoc, a member who joined the Society in 1925 and who is the Presidential Agent for Viet-Nam, was also present. They were all most enthusiastic and loving. Within an hour of my arrival, we went from the Hotel Majestic where I stayed, to the new Headquarters. This building is a little distance from the centre

of town, in a quiet locality. The first thing I noticed was the enormous Theosophical Seal which covers all the wall space above the porch; and above that the figures of Col. Olcott and H.P.B., evidently copied from the ones in the Headquarters Hall at Adyar. The entire entrance was lined with members and friends and I was taken to the hall where I reinaugurated it and dedicated it. The building itself is composed of a hall, and enclosed verandah connecting it with three small rooms, one on the ground floor and two on the floor above.

The meeting was conducted with great devotion. I gave the first talk. It was translated first into French by Prof. Marcault and then into the Vietnamese language. It was a slow process, but our members were so full of devotion and happiness that time did not seem to matter. There were two Vietnamese speeches after mine. It was the first time I heard the language and was most interested in its variety of sounds and notes.

The next day also there was a meeting of members, where again there was this laborious round of translations. How I wished I knew French.

Saigon is called the Paris of the East, and no wonder, for it is just like a western city. In many ways the people are westernized though their outlook and temperament remain eastern. The men all wear western clothes; but the women, long robes with occasional bright colours. All along the streets the poor people wear almost entirely black.

My first Indochinese meal was after the first meeting in one of the workrooms of Mr. Luong, who is a chemist and has many little houses round the main building. He prepares Chinese and all types of wonderful herbal medicines. He, Madame Hai, her husband and many members are responsible for giving this building as a gift to the Society's work, while the idea came from Madame Hai after

her visit to India. Vegetarianism is difficult in Viet-Nam which is a meat-eating country, but most of our members are vegetarians and almost every meal I ate was arranged by a different member. They use such healthful things in cooking as bean sprouts, soya, etc., and their vegetables are boiled sparingly. They take hardly any milk or milk products such as cheese, curds, or even butter. Their meals are certainly easy to eat and digest but it was a new art to use chopsticks!

I went to a theatre to see their Art. It was just like dramas in India, full of painted curtains, and so-called western styles of heavy make-up, etc. The members organized two performances of variety programmes in order to collect money for a T. S. public library and free dispensary for the poor. There was tremendous response and they collected at least Rs. 10,000. The Art that I went to see was what they call renovated Art—jazz and swing music to Vietnamese words, modern dancing in semi-Vietnamese costumes. So I never saw real Vietnamese Art, which I am told exists in the North.

However, I felt deeply rewarded by my visit to Pnom-Pen, a centre of Cambodia. Here the atmosphere is quite different. It looks and feels like South India and the palace of the King and the pagodas are most beautiful to see. The palace architecture is very much influenced by the ancient Hindu ideas and it was all most beautiful. Western influence is hardly to be noticed here. In the palace courtyard was a most lovely pagoda to the Lord Buddha where I saw a beautiful figure of the Lord Buddha in jade, and another huge one set with diamonds and made of gold, yet looking quiet and beautiful. In the big Durbar Hall of the palace there were statues of ancient Kings wearing dhoties with kachcham. I saw some men standing there also with hair tufts and coloured dhotis. I was told they were Brahmins!

The Cambodian language is quite different from anything in India, but many speak Pāli while names are often of Sanskrit origin. In another pagoda we were received by the Head Bhikkhu, who is the Guru of the King. He greeted me in Sanskrit and spoke a few words of French and English as well. The pagoda where I felt the greatest influence was the Pnom-pen, from which the name of the city is derived. It is on a hill and the atmosphere is highly spiritual.

A great good fortune I had was the fact that the father of the King was kind enough to arrange for me to see Cambodian dancing. At first it seemed as if I could see nothing as their New Year's Day was only three days away—the 13th of April like the Tamil New Year's Day—and all the court dancers were away. But the King got hold of a few of the Royal Cambodian dancers and arranged a special performance. I was struck by the beauty of it all. The musical background was composed of nine types of wind instruments like the flute, the oboe and the clarinet, and drums of bamboo, and gongs. Occasionally there was singing. It was obvious that there was not one touch of foreign influence either in the music or the dancing. The dancers were very charming looking young girls most exquisitely dressed and made up. All their dresses and ornaments looked ancient Indian and the colour-scheme was perfect. The dancing had a complete absence of sensuality or vulgarity, and if any dance could be called perfect from the point of view of delicacy, it is Cambodian dancing. The movements were tremendously slow and graceful. I was indeed grateful for the honour accorded by the King in arranging this special programme. In Cambodia we stayed with two most loving and hospitable friends. All our members were invited to the dance at the palace.

The saddest thing of all was the fact that I could not visit Angkor-Wat. I had heard so much of it and

particularly from Bishop Leadbeater and now from Mr. Jinarājādāsa. I could not go except by plane from Saigon and since there is a service only once a week, I could not spare a third week-end. I had already extended my visit to the 14th owing to my having missed the first week-end. To go from Cambodia by car was the only other way, but all friends considered this dangerous. So my visit to Angkor remains to be accomplished later.¹

On returning to Saigon there were many programmes to fulfil. One was a lecture in Tamil on Theosophy at the Hindu Temple. There are many Tamilians in Indochina and they were most friendly and hospitable. They joined the members in many activities and many of them want to join the Theosophical Society. They presented a beautiful clock to the Headquarters Building as a mark of this occasion. There was great response to my talk on Theosophy. Then there was a public lecture on Brotherhood which was read paragraph by paragraph and which was translated by Prof. Marcault in his most beautiful French.

The members hope to form a seventh Lodge in Viet-Nam so that they can create a Section, and I hope this will be possible.

One of my most interesting experiences was my visit with a large party of friends to a place called Kao-dai. This seems to be a centre composed of a body of people who want to unite Buddhism, Taoism and Confucianism. They believe in Brotherhood as their main object. I was received with tremendous pomp and ceremony and taken to a temple the like of which I have never seen or dreamt of before. The main altar contains an enormous globe with an all-seeing eye. The members of the group have hundreds of

¹ Mr. Jinarājādāsa gave his lantern lecture on Angkor on May 5, especially for Rukmini Devi. The Governor of Madras, Mr. Sri Prakāsa, was also present by special invitation.

social and educational activities and they have built buildings, temples, etc., from nothing. They have more than 100,000 members in immediate area. Then I was received by their Pope who talked to me at length and all he said was Theosophical. This is an interesting movement, for though their principles are along our lines, their origin is in Spiritualism. Even now they take their directions from mediums¹ and conduct Spiritualist ceremonies. They try to make a sort of Government, where they have portfolios, including a War Ministry! They also have military training and are taught to fight.

All along the road to Kao-dai and back there were huge fires burning only about ten miles away, which had been started by Communists who set fire to trees, etc. There were huge military vehicles and a strong police force all along the road. After I returned to Saigon I was told it was a most dangerous road!

The visit ended with a final luncheon and meeting at the Headquarters where they spoke from the depths of their hearts, saying most loving words to me and sending all their devotion and love to Mr. Jinarājadāsa. I realized by this visit that the East of India is often a closed door to us. The West is continuously before us, Theosophists, and India is before the westerners, but to complete the unity that will produce universality one must know the East—China, Japan, Java, Viet-Nam, Cambodia, Siam, Indochina and Burma.

There is greatness there from which the rest of the world can benefit.

RUKMINI DEVI

¹ Only a few selected mediums are used at a séance under the supervision of the managing committee. The communications are written on the surface of a table by means of a stick hanging from a basket—which is suspended in the air. Members of Kao-Dai are strictly prohibited from conducting private séances.—C. J.

INDIAN ANTIQUITIES IN ANGKOR

By C. JINARĀJADĀSA

THERE is a significant chapter in the history of India which has yet to be written adequately. About the second or third century before Christ, Indian merchants travelled eastwards to Sumatra, Java and Bali, the countries known today as Indonesia. There they established colonies, and they seem to have intermarried with the local population. We do not know in what manner these merchants transformed themselves into ruling dynasties. But they built remarkable monuments, the most famous being Borobudur, Prambānan, and Mendūt in Java. There are some monuments also in Sumatra, but no special Hindu monuments in the little island of Bali. But the impress of Hinduism is so strong that in Bali even today the people consider themselves as belonging to the same castes as in India: Brahmin, Kshatriya, and the Shudra, which in Bali includes also the Vaishyas.

How the Indian colonists, starting from India or Java, went around the point of the Singapore Peninsula and up the mouths of the river Mekong is unknown. But they did go up the river and make settlements, and they built Indian kingdoms which lasted at least a thousand years. The following chart gives the names of the rulers, copied from inscriptions in the many monuments, and they are grouped under the heading ANGKOR PERIOD.

LEGENDARY PERIOD

A.D. 100 KINGDOM OF FOUNAN: FOUNDED BY KAUNDINYA.
MARRIES SOMĀ

A.D. 400 KINGDOM OF KAMBUJAS: FOUNDED BY KAMBU
SVĀYAMBHUVĀ. MARRIES APSARA MERĀ

PRE-ANGKOR PERIOD

RUDRA-VARMAN

550 SHRESHTHA-VARMAN	620 ĪSHĀNA-VARMAN
590 BHAVA-VARMAN	639 BHAVA-VARMAN II.
MAHENDRA-VARMAN	650 JAYA-VARMAN

ANGKOR PERIOD

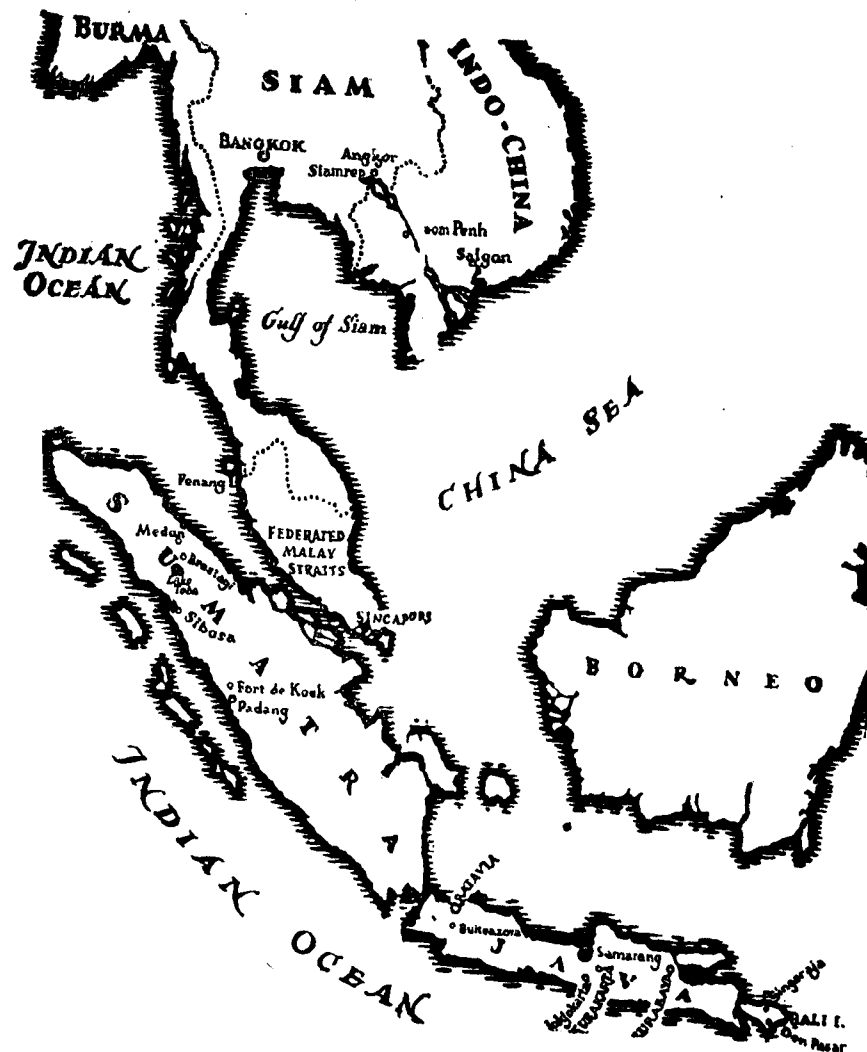
802 JAYA-VARMAN II.	<i>Parameshvara</i>
869 JAYA-VARMAN III.	<i>Vishnuloka</i>
877 INDRA-VARMAN	<i>Ishvaraloka</i>
889 YASHO-VARMAN	<i>Paramashivaloka</i>
910 HARSHA-VARMAN	<i>Rudraloka</i>
— ĪSHĀNA-VARMAN II.	<i>Paramarudraloka</i>
928 JAYA-VARMAN IV.	<i>Paramashivapada</i>
942 HARSHA-VARMAN II.	<i>Brahmaloka</i>
944 RĀJENDRA-VARMAN	<i>Shivaloka</i>
968 JAYA-VARMAN V.	<i>Paramaviraloka</i>
1002 SŪRYA-VARMAN I.	<i>Parama-nirvanapada</i>
1050 UDĀDITYA-VARMAN II.	
1065 HARSHA-VARMAN III.	<i>Sadashivapada</i>
1090 JAYA-VARMAN VI.	<i>Paramakalvalyapada</i>
1109 DHARANĪNDRA-VARMAN	<i>Paramanishkalapada</i>
1112 SŪRYA-VARMAN II.	<i>Paramavishnuloka (Built Angkor-Wat)</i>
1152 DHARANĪNDRA-VARMAN II.	<i>War with Champa</i>

- 1182 JAYA-VARMAN VII. *Paramasangata. Last great King of Cambodia*
- 1400 ANGKOR-THOM ABANDONED TO SIAMESE CONQUERORS, RISE OF AN-NAM.
- 1642 CAMBODIA EXPELS IBRAHIM. BECOMES VASSAL OF AN-NAM.
- 1774 PIGNEAU DE BÉHANE, BISHOP OF ADRAN, SAVES KING OF AN-NAM. ENTRY OF FRANCE.
- 1907 CESSION OF ANGKOR TO CAMBODIA.
- 1909 KING SISOWATH (SHRĪ SVASTI) GREETES ANCESTORS AT ANGKOR.

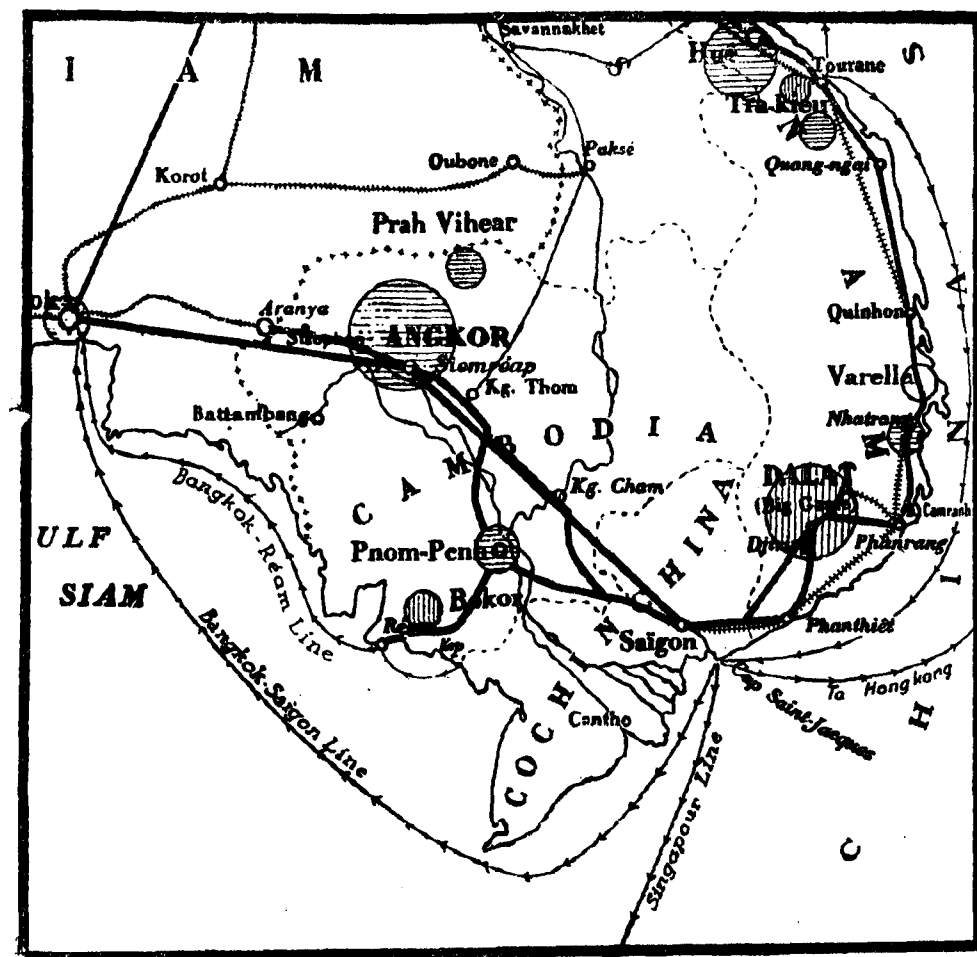
The dates given are only approximate. I take them from the Guide-Book of J. Commaillé. There is another work by the Curator of the Angkor Monuments, H. Marchal, *Guide Archéologique aux Temples d'Angkor*.

From A.D. 802, with the reign of Jaya-Varman II, when a ruler died he was given a special name. I have printed these in dark italic type following each ruler's name. Most of the names end with "loka" or "pada". We do not now know why.

The first of the accompanying maps gives a general idea of the Malaya Peninsula, Sumatra, Java, Bali, and a part of Siam and Cochin-China. The second map illustrates an important point. Before 1907, the Indian antiquities of Angkor were a part of Siam, as will be seen in the first map; but when peace was made after the war between France and Siam, the Asiatic, Geographic, and other learned Societies of Paris brought pressure to bear upon the French Foreign Office, so that Angkor and its monuments might be ceded to Cambodia by Siam, Cambodia being a protectorate of France. This was a most excellent proceeding for the preservation of the monuments, which had all become covered over by jungle. Siam would have done nothing to



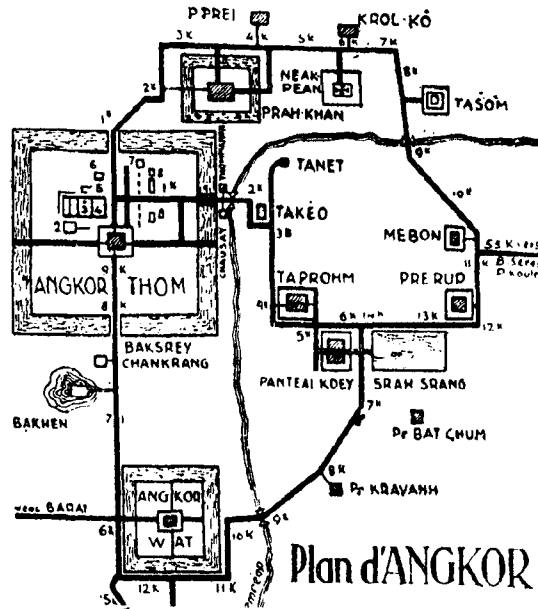
I.



II. COCHIN-CHINA, CAMBODIA AND ANGKOR

restore them, firstly not having the money, and secondly, having no special interest in doing so. But French travellers had already visited Angkor and written about its wonders, and hence helped to influence the peaceful cession to Cambodia of that part of Siam which included Angkor. Cambodia is the Englished Camboge, which is the French rendering of Kambhu-ja, "descendants of Kambhu".

The third map gives the general plan of the monuments in the area. The central part is the city of Angkor-Thom,



III. CITY OF ANGKOR-THOM AND TEMPLE OF ANGKOR

which is now in ruins. Two miles from it is the great Temple, Angkor-Wat. The word "Angkor" is only a variant of the Sanskrit "Nagara"—the word meaning a city; Wat is "temple." Thom and Wat are the words in the language of the Khmers, the original inhabitants of the country, with whom the Hindu colonists intermarried.

The temple of Angkor-Wat was conceived by a Hindu Brahmin architect called Divākara. He was possessed of a magnificent imagination. He enclosed the whole of the temple precincts by a moat which extends two and three-quarter miles about the four sides of the temple. Within this moat he built the great temple which rose in tier after tier to the central tower, which was three hundred and ten

feet high, only two feet less than the height of Notre Dame in Paris, built about the same time.

Within the area shown by the map, there are many smaller temples. The traveller needs a whole morning to see Angkor-Wat and an afternoon to visit the ruins of the city of Angkor-Thom. Then he has to make a separate expedition the next day to see all the other temple ruins, and this means a circuitous journey of twenty miles.

There are over six hundred Sanskrit inscriptions in the various temples, a little more than half of which have been deciphered by French scholars. But they are of course in French, and all are in various learned tomes in Paris. There is one inscription of three hundred and forty lines, with one hundred and thirty verses in Sanskrit in Kāvya style, by the high priest Sadāshiva.

Chinese travellers had visited Angkor-Thom and reported interesting customs they found there. Among the customs they noted: "The houses are all turned towards the east. They welcome the guests with areca, camphor and perfumes, but they do not drink publicly but only with their own wives at home avoiding the presence of parents." Another interesting fact noted is that the people cleaned the teeth with twigs, exactly as many do in India today.

As was customary of the period, there was perfect friendliness between the various cults of Hinduism, of Shiva and Vishnu, and by turns in the temple of Angkor-Wat and in the city of Angkor-Thom the cult seems to have been of Shiva or Vishnu. Equally, there are indications that Buddhism was also popular for a time. Matriarchy was the rule, and inheritance to property was through the mother.

The additional information which follows is scattered throughout the guide-book, and may be of interest.

The city of Angkor-Thom: Its original name was Yashodharapura, City of Yashoda. It is laid out in the form

of a square, and is surrounded by a moat one hundred and ten yards wide and extending eight and a half miles around the four sides of the city. There are four great entrance gates, one on each of the four sides of the city, and in addition, a fifth gate on the east, said to be intended to be taken by funeral processions. Each gateway is thirty feet high surmounted by four enormous sculptured heads which face in the four directions.

The city's principal avenues are thirty-three yards wide, and there are two of special note. One has impressive sculptures along either side for some distance, those on one side depicting conical-hatted Devas holding up a huge snake with a multiple head, and opposite them, Asuras holding up a similar snake. The other avenue has along one side, and continuing for four hundred yards, massive figures of elephants, made from blocks of stone.

Angkor-Thom is artificially built up in a series of three tiers of terraces, the central and highest being one hundred feet above the ground level. There are fifty-one towers variously placed on these tiers, each tower being surmounted by four sculptured heads of Shiva, and named in India as follows: Vāmadeva, on the North; Tat-purusha, on the East; Aghora, on the South; and Sadyojāta on the West. A fifth face often appears on the top of the four. It faces East, as do the images in Nepal, and is named Īshāna. It is interesting to note that in connection with the worship of Shiva, there is here no sign of the Linga. Usually four faces are found only in images of Brahmā; but in two cities of India—Nasik and Cuddapah—there is a Linga, having four faces at its base.

The Temple, Angkor-Wat: It has long galleries (open on one side) extending all round its base, those from North to South measuring one hundred and nine yards in length, and those from East to West, one hundred and sixty-five

yards. The sides of these galleries are completely lined with carvings in relief, very well-preserved and with infinite detail, depicting scenes from the *Mahābhārata* and the *Rāmāyana*. Stone for the construction of the temple is of Limonite, and was brought from the hills thirty kilometres from the site, floated down a river for about twenty kilometres, and hauled for the rest of the distance on rollers.

An interesting element in all the inscriptions is the occurrence of Sanskrit names. Thus we find Senāpati, which is, of course, the word for "General". One general's name is Shankara. In addition, we have the following examples: Rāja-Sabhā-Pati, "Lord President of Council"; Mahā-Ashva-Pati, "Master of the Horse"; Mahā-Nau-Vāhaka, "Admiral"; Sahasra-Varga-Adhipati, "General of One Thousand"; Dhruvapura; Shresthapura, "The Super-excellent City". Phiméanakas, the name of a small temple, is a Khmer mutilation of the Sanskrit, Vimāna-Akāsha, "Chariot of Ether, the Ether-Pavilion". (An excellent Sanskrit name for an aeroplane would be Akāsha-Vimāna.)

The French bishop, Pigneau de Béhane, saved Cambodia from being absorbed by Siam, by getting Cambodia made into a French Protectorate. After his death he was created Duke of An-nam and a monument was erected to him.

Ever since my visit to Angkor in March 1936, and after reading the six hundred Sanskrit inscriptions—more than exist in all of India—I have felt profoundly keen that the Government of India should send some scholar, indeed a team of scholars, to examine and record the inscriptions, and more particularly the reliefs along the long galleries of the Temple, with their legends of ancient India. Such a scholar must also know French, the language of the educated people of Viet-Nam. A knowledge of French is necessary also for practical purposes, as guides, hotel-keepers, and

others would scarcely speak English. Needless to say, a photographer should also accompany the scholar.

As I indicated at the beginning of this article, the history of India is not complete without a chapter dealing with these migrations of now almost-forgotten Indian merchants, and particularly the role they played in developing Hindu culture along a direction about which we in India know little today. There probably is nowhere another architect who had such a magnificent conception as did Pundit Divākara, who imagined the splendid Temple of Angkor, and with thousands of workmen directed its construction. Angkor is unquestionably one of the marvels of the world, though so little known in India, from whence came its chief inspiration.

C. JINARĀJADĀSA

Unity always gives strength: and since Occultism in our days resembles a "Forlorn Hope," union and co-operation are indispensable. Union does indeed imply a concentration of vital and magnetic force against the hostile currents of prejudice and fanaticism.

K. H.

THOUGHTS ON KARMA

By SIDNEY A. COOK

Vice-President of the Theosophical Society

A RECENT discussion on Karma at an Adyar week-end conference brought out certain points that were a little off the beaten track. Some of these are perhaps worth recording.

First it was noted that Karma is the operation of a law of nature, working *within the cyclic law*. This is an important point, for the teaching of Karma in the East has often had the effect of producing a merely accepting lethargy. To say of one in misfortune that it is *his* karma, or to state that community conditions are the karma of the people concerned, is to state but a partial truth.

A recent article by a student of Eastern Philosophy in a widely read American journal points out that the religions of the East produce a concept which is totally foreign to the western mind. The cyclic sequence goes on unceasingly and all observable phenomena and conditions sooner or later disappear and new ones take their place. The eastern mind for thousands of years has therefore considered these passing scenes unimportant. Many centuries have been spent, dwelling upon the inner realities that are permanent; for many centuries the impermanent has been permitted to pass by untouched, knowing that however modified it cannot be made permanent, but must pass and cyclically be

renewed. Whatever is done about immediate human conditions, cyclic time will bring them back and it is better to devote one's mind to the eternal and unchanging Brahman, the true self, to the philosophy of the formless and timeless. So in substantial degree reasons the philosophic mind of the East and such an idea permeates the life of the whole people.

This idea, however, is indeed but a partial truth. Two other factors of natural law operate within this cyclic law. The first is evolution by which the cyclic return is always on a higher level. The cycle is a spiral and so far as physical conditions are concerned a three-dimensional law is at work, not one operating merely on a two-dimensional flat plane. The second is that the steepness of the spiral, the degree of climb upwards, depends very greatly upon human effort or human co-operation with the karmic-cyclic law. Improvement of human conditions, whether in the home, in the village, or on a national or a world scale, is therefore a matter for human concern, for the cyclic law retains what is contributed by human effort to the elevation of the spiral and so brings the karmic reward of better conditions in the future. There is thus a vast difference between the karma of co-operation and the karma of submission.

A question arose as to the beginning of Karma. Karma basically is the working of the law of cause and effect and must be effective wherever there is a cause. From this broad viewpoint Karma must be intimately associated with manifestation, with action, and even the creation of the universe must be the effect of some cause and therefore karmic. (This gives rise to questions about the nature of the Creator that cannot be resolved but which are dealt with later herein.) Confining our consideration to human karma, we draw the conclusion that this arises with human manifestation, that is, with individualization into the human kingdom.

Is there then no animal karma? It appears that the animals being devoid of judgment and of *knowledge* probably do not create karma. They have no intent or motive other than to obey the law of their nature. It is only when animals come into close association with human life and learn response to rules outside their natural animal nature that Karma enters in. So animals learn obedience, fear, hatred, love, service, loyalty and through acquirement of something of these human qualities assume a measure of karma of the human variety.

This gives rise to the unanswerable question as to why individualization by a wrong method (through fear, hatred, etc.) ever found a place in an ordered universe under a beneficent Deity. We cannot answer the question "why manifestation?" though with our human limitations we cannot conceive of *being* without consciousness, or life without living action. Movement on some plane, however high, is essential to our concept of being alive. Perhaps even the Deity finds movement necessary and manifestation is the result. Some of the details are in human hands and in his training in the direction of becoming God, the human is permitted to learn by experience and to make errors that lead him into difficulty. We can speculate as to whether this experience through human error is perhaps essential in a Deity-controlled world and suggest that if humanity is needed by Him then human experience of every nature in some way contributes to His completeness. May it not be true that the very failure to foresee and avert is evidence of the need for the experience and would this not make utterly true the statement that He suffers in our suffering? If such be the case, then to endure patiently is to aid a far greater evolution than our own. But we must strive to do this by remedial action as well as by the exercise of patience.

A possible parallel conclusion springs from the idea that animals have no karma until they acquire some human qualities in a degree however humble. May it not be correspondingly true that the human race gathers very little karma until it is evolved to the point of knowledge and judgment? In other words, as the animals acquire karma only in association with the human, man acquires little until he is capable of understanding. This suggests that the squalid conditions in which millions of the masses live is not a matter of their karma but of their evolution. They have simply not yet risen out of these conditions. Retributive law is not responsible. There is no accumulation of bitter karma but only a need for upliftment to which, by the very fact of a relative freedom from karma, they may prove quickly responsive. The karma of the situation is rather that of those who have reached a state of knowledge and capability but who neglect the obvious duty. Karma must some time fall heavily on those individuals and nations who fail to give heed to the human cry for betterment, who act more slowly than they might, who place other programmes before those of human brotherhood and who deny to the present backward races opportunity to reach toward human equality.

If, as is suggested, human karma commences only with human causes, then it follows that it continues only from human causes. That is an important observation though a simple one, for it means that human karma is within human control and there is no way out of our human problems except to work at them ourselves. If there is collective human chaos in the world then co-operative human effort is the only answer.

An interesting reference was made to the point that individual karma is never greater than can be borne; that the Lords of Karma permit the incidence of only as much

karma as can profitably be carried, withholding the bulk of the load until a later incarnation and a greater capacity to bear it. There is no reference to Lords of Karma in *The Secret Doctrine* but only to Agents of Karma. But it is not necessary to assume the existence of any "beings" as operators of the law to understand that all karma does not descend at once. The point was illustrated by reference to insurance practice. Where large risks are involved insurance companies not infrequently enter into arrangements by which when the risk in any particular case exceeds a certain amount the excess is automatically prevented from falling upon the primary carrier and causing its extinction. It is surely possible, and indeed likely, that the karmic law working harmoniously with evolutionary cyclic law is not less intelligent in its operation.

Karma is also defined as the operation of the law of equilibrium. There is an inherent quality in the universe that keeps it stable and in control, preventing serious upset or disturbance of the plan of universal operation sometimes called the Plan of the Logos. What this means on the human level is that when men disturb the harmony and balance, nature (the law of Karma) in time restores it. It is important to note that whatever causes such disturbance is itself out of harmony with nature or the Plan. The karmic law equalizes the disturbance and brings about adjustment *at the source of disturbance*, the human cause. This perhaps accounts for the repetition of the blows of karma. The source of karma, the human creator of disturbance, cannot escape the law's reaction.

Reference has here been made to several laws, the cyclic law, the law of correspondences, the karmic law. It is well to remember that all laws of nature work together in harmony. What we observe are many different manifestations of one supreme law which is sometimes referred to

as the One Will. It is when there is recognition of this law, when there is a sense of good, of truth, of beauty and of virtue, when the inner nature is capable of response to these, that karma comes in weighty measure and human progress is made or delayed. When the supreme law is known it is possible to work co-operatively with or unco-operatively or neglectfully against it. Such co-operation or the lack of it brings karma upon us. The ideal relationship to which the thoughtful surely must aspire is one of attunement to, of becoming a part of, the law.

SIDNEY A. COOK

I come in the little things,
 Saith the Lord :
 Yea ! on the glancing wings
 Of eager birds, the softly pattering feet
 Of furred and gentle beasts, I come to meet
 Your hard and wayward heart. In brown bright eyes
 That peep from out the break, I stand confest. . . .
 On every nest
 Where feathery Patience is content to brood
 And leave her pleasure for the high emprise
 Of motherhood—
 There doth My Godhead rest.

EVELYN UNDERHILL

CEREMONIAL AS A FINE ART

By JOSÉ B. ACUÑA

1. RELIGION AND THE MYSTERIES

IT is a fact, very well known to all students of Theosophy, that Religion has been and is the main source of culture and civilization, because Religion is the channel through which the great Teachers of the world have sent Their messages for the upliftment of humanity. On the other hand, present-day ethnologists and anthropologists acknowledge also the fact that Religion is not only the main source of all culture but it is the unique manifestation of culture in primitive peoples.

In the past, each Religion, according to our Theosophical knowledge, was started by the World Teacher during one of His several incarnations. Either Himself or His followers embodied His teachings in a set of doctrines or sacred texts, and at the same time they laid the foundations of the special type of worship connected with that particular Religion. The forms of doctrine and worship were so constructed as to provide instruction for the great mass of the people (exoteric religion), but also they provided enlightenment for the advanced students who could develop the vision of the inner worlds and have direct knowledge of spiritual verities even to the vision of God Himself (esoteric religion).

These presentations of Truth constituted in some parts of the world the Mysteries, especially in India, Persia, Egypt, the Near East, Greece, Rome and the Keltic Druids.

But in this essay we are concerned only with these Ancient Mysteries from which our western culture has derived knowledge of Religion, Philosophy and Science, as it has derived the fundamental features of rites, pageantries, and even civilian etiquette.

The most important Mysteries of Ancient Europe, from the point of view of their influence upon our western civilization, are those of Greece and Rome, on the one hand, and of Egypt and Persia, on the other. In Greece the most famous were the so-called Eleusinian Mysteries, because they were celebrated in the City of Eleusis. But the most ancient and honourable were those of Samothrace and the Orphic Mysteries, the latter originally established by Orpheus and later reproduced by Pythagoras in his School of Krotona.

The Egyptian Mysteries are known to us through the writings of the Neo-Platonic philosophers of Alexandria, especially Iamblichus, better known to Theosophists as the Master Hilarion, and through Proclus, a past incarnation of the Master the Prince.

The Mysteries of Persia, called the Mithraic Mysteries, spread throughout the Roman Empire but finally died out and were replaced by the growing churches of Christendom. It is very likely that in Christianity there also were Mysteries because we still have rituals in which phrases and symbols belonging to some of the other Ancient Mysteries are still preserved.

The esoteric purpose of the Ancient Mysteries was to unfold in the candidates who were mature for such growth, the vision of the superphysical worlds, the capacity for using the spiritual forces, and finally the ecstatic vision of the One.

They were naturally divided into three stages, which have been preserved in Europe in the threefold division

of the Schools connected with learning, either with higher forms of knowledge or with arts and handicrafts. For example, our Universities still give three titles—the degrees of Bachelor, Master and Doctor. In the latter part of the Middle Ages, the Guilds of craftsmen and workers were divided into Apprentices, Fellowcraftsmen and Masters of the trade or profession. The real or esoteric basis for such divisions is that they represent the stages of growth of the candidates in the Mysteries.

2. STAGES IN THE MYSTERIES

The first stage, Akoustikos, Hearers or Learners, corresponded to that degree of growth in man in which he is only capable of understanding and grasping mentally the facts connected with the inner life, such as post-mortem states of consciousness, planes and sub-planes of nature, schemes of evolution, the general outline of the Universe, and the spiritual downfall of man (the Monad) into matter and his regeneration or return to the source whence he came. The students of this grade were taught orally and they had to learn almost by heart the knowledge received; a similar custom is preserved even today in India, where the student learns by rote-memory the teachings of his Guru. But in order to make it more clear, certain aids were used such as representations or pictures. The representations were in the nature of what today is known as a drama.

The second stage in the Mysteries was that of the Epoptai, meaning a Visioner or Seer, who has developed his psychic powers in such a way that he can see or perceive the truth of that which he had previously learnt in a dramatic or purely memoristic way. A description of what he saw is given by Plato in his *Phaedro*, where he describes what the Soul of man beholds in the inner worlds before he

comes into incarnation. The Egyptian Mysteries added to this vision what they called Theurgy or the Invocation of the Gods, by means of which the Initiate not only saw the habitats in the inner worlds but the inhabitants of them ranging from the Souls waiting in Devachan, the elementals and the devas, to the vision of the Masters. Iamblichus explains in full the power of those ancient invocations, the rationale of them, and the effects produced in the apparitions of the invisible beings known by the Greek name of Epiphanes (Manifestation or Apparition).

Finally, the third stage was that of Unity with the Divine. After having transcended all the phantasmagoria of the material and invisible worlds, whose glory was great but still illusory, the union with God made the candidate a God himself. He was illumined and identified with the Light that is in every man and which at the same time is the Light from above.

3. DECAY OF THE MYSTERIES

Madame Blavatsky, especially in Vol. 5 (Adyar ed.) of *The Secret Doctrine*, relates how the Ancient Mysteries around the Mediterranean basin slowly died out, and she states that when Julius Caesar destroyed the City of the Bibractis in ancient Gaul, the last of the Mysteries in Europe disappeared. But it seems that, for a long time before that, the teachings imparted in the Mysteries had become more and more materialized, due possibly to the lack of Initiates who had direct knowledge of the inner worlds. The process of materialization showed itself in the use of purely mechanical means of teaching, such as drama or similar kinds of representation, or in mere verbal expositions somewhat akin to our modern ways of lecturing. The neophyte was no more in touch, through his higher vision,

with the inner worlds. By degrees the Mysteries became purely political or social institutions in which the leaders of the nation were trained for the purposes of State administration. The real knowledge had vanished from the inner sanctuaries, yet the exoteric teachings (and by this I mean knowledge that can be gained by the mind and upon which our reasoning faculties can be exercised) were imparted by different means, not to the Initiates of the Mysteries but to the world at large.

4. GREEK TRAGEDY

The first stage of the Mysteries, that in which verbal instruction was imparted to the Hearers or Akoustikos, gave rise to the popular representations known as religious ceremonies and dramas. Among the most important religious ceremonies, from which a dramatic art sprang up in Greece under the name of tragedy, were the rites connected with the cult of Dionysus or Bacchus. This God was popularly known as the divinity of Wine and Harvest, and was represented in the figure of a goat (tragus, or goat, from which the word "tragedy" is derived). I will not elaborate in any detail the origin of Greek tragedy because it is very well known to all students, but in those representations, first of the life of Dionysus (who was also the God representing the Second Aspect of the Divinity whose death and resurrection is commemorated in all religions) and afterwards of other Gods as well, teachings belonging to the Mysteries were revealed to the general public who attended the tragedies at the Theatre.

H. P. Blavatsky describes how Aeschylus gives in his *Prometheus Bound* an account of our Fifth Root Race, the hero being not a saviour of humanity but a personification of our race, endowed with mind. Let us remember that

Aeschylus was accused of divulging the teachings of the Mysteries. We can say that religious ceremonies were the beginning and antecedent of a form of art, which in capable hands reached a great height of development and became what is known as Dramatic Art. The Drama is an offspring of the Mysteries. But not only was drama evolved from these ancient ceremonies; it is known that many of the Degrees in Masonry came from the Ancient Mysteries and are direct remnants of the past.

5. CEREMONIAL AS ART

H. P. Blavatsky said that the Theosophical Society is a modern revival of the Ancient Wisdom as taught in the Mysteries secretly, but openly in certain Schools of Philosophy, such as the Neo-Platonic or Alexandrian School, in which for the first time the word "Theosophy" was used, a word which we have borrowed from them. Theosophy of today is a revival of the Ancient Wisdom. It is the proper channel through which the light of the spiritual life can be restored, as well as the vision of the superphysical worlds and the union with God.

The ceremonies which today survive from the Ancient Mysteries can be re-enacted by every one of us, in the Church, in Masonry, and in other forms of ritual, for the same purposes as they had originally. In other words, ceremonies can be performed as a form of religious art. One of its purposes clearly stated by Aristotle is that the tragedy¹ served as a means of purifying the soul. This purification he called Catharsis. It was his idea—taken from the Mysteries, in which the stage of Akoustikos was

¹ Tragedy was with the Greeks a religious ceremony, which they were compelled to attend much in the same manner that the Catholics are compelled to attend Mass every Sunday.

linked with purification of the mind, the emotions and the physical body—that the seeing of the Drama, accompanied by an emotional participation in its happenings, produced in the mind and the emotions of the spectator an effect which was felt at the end of the process as a sort of purging of the soul from vice and fear. A tragedy was therefore like a bath, in which after many changes of temperature and massaging of the body, it was finally cleansed of all its impurities. The idea of Aristotle is accepted today by modern psychologists, who not only use the word "catharsis" in the Aristotelean sense, but who have also discovered a mechanism of the mind by means of which a person, identifying himself with a hero, feels a sort of release from his limitations, fears and worries. This mechanism is clearly seen in the great success that books of adventure, detective stories, cowboy pictures and such, obtain with the general public.

The Theosophist of today can make real that purpose of ancient ceremonial, by *living* the ceremonies in such a way that he will become one with them, and use them as a channel for the outflow or sublimation of his desires and repressed emotions, the force of which causes anxiety in the ordinary paths of life, but which once released from the fetters of selfishness can be thrown out into the pure stream of divine power.

Another ideal which the Theosophists can bring back into ceremonial is that of using it as a means of carrying down (there is no sense of direction in the spiritual life except metaphorically) the power that is within us. When we release that power we are at the same time releasing the power of the Universe because the individual self is only a fiction created by our mind. Artists, mystics and so-called magicians (in ancient times known as Theurgists of the Divine) are in one accord in stating that when

they reach the highest expansion of consciousness they are no more separate selves, that the ocean of cosmic power pours through them. In other words, we can bring back into ceremonial work the ideal of the second stage of the Mysteries, in which vision of the inner worlds was opened in order to enable the Soul to go from one world of reality to another until it reached the summit. The summit was Union with the Divine, which made man a Theopator (one with God).

The stage of Union is thus described by Iamblichus: "After the Theurgic discipline has conjoined the Soul individually with the several departments of the universe and with all the divine Powers that pervade it, then it leads the Soul to the Creator of the world, places it in His charge, and frees it of everything pertaining to the realm of matter, uniting it with the sole Eternal Reason (Logos). What I am saying is this; That it unites the Soul individually to the One, the Father of Himself, Self-Moving. He who sustains the universe, spiritual, who arranges all things in order, who leads it to the Supreme Truth, to the Absolute, the Efficient Cause and other creative powers of God: Thus establishing the Theurgic Soul in the energies, the conceptions and creative qualities of those powers. Then it inserts the Soul in the entire Demiurgic God. This with the Egyptian Sages is the end of the Return, as taught in the Sacred Records."

JosÉ B. ACUÑA

To the soul, in her pure action, all the virtues are natural and not painfully acquired. Speak to his heart, and the man becomes suddenly virtuous.

EMERSON

HELP COMES . . .

By MADELEINE POWELL

"Teach us, sprite or bird,

What sweet thoughts are thine."

SHELLEY, "To a Skylark"

I SPENT last July in France, in a town which is the home of many migratory birds such as swallows and swifts. The easy evolutions of the latter can be admired all day long. Hundreds and hundreds of them are ever cutting through the air in quick strides, gliding, hovering high above the busy streets of the town, and suddenly diving to ground-level in quest of some insect or in pursuit of each other. Some others are whirling and whirling ceaselessly around the cathedral towers, ever to the accompaniment of an excited "*cuee, cuee*". Heaven, indeed, must be their home: for the swifts are on the wing for hours at a time.

One evening, at the end of a hot day and not long before sunset, as I was reading by an open window of the ground-floor of the house I was staying at, I came to notice that passers-by, all without exception, were looking in the direction of that window and staring at something I could not see. All had an expression of astonishment upon their faces. After a while I could not resist the urge to lean out and see what was the matter. It was then that I discovered a swift clinging to the base of the shutter, only a few inches from the ground and from where I was seated. It was the wrong place for a bird, a cat could so easily catch him there! I had what might be described as a retrospective feeling of

sorrow that all the passers-by who had already seen him had just walked on and not warned me. The graceful creature could not have moved even as little as an inch since he had fallen, otherwise I would have heard. I picked him up carefully, assuming that he was young, though I had no means of knowing for certain. He was quite unhurt, with feathers as glossy as could be, eyes shining as carbuncles—though with a much frightened look in their depths. As I held him in my hand, wondering what I should do, I could not help noticing how wonderfully built he was for flight, with a short, stout neck, and strong, mighty wings. Yet, he had not been able to rise from his fall; and was not trying to escape from my grasp. Suddenly, memory of words spoken by my father, years ago, came back to me, words uttered upon occasions similar to this one, when little swifts used to fall often enough and, strange to say, always in the twilight hour, in the garden of our home, under the southern skies of the “*douce France, si chère à voir, plus chère à revoir*”.¹ My father’s words were: “Remember that not one of these birds will ever live in captivity, even for one day; and that, when fallen, he will not rise again. The one thing to do is to throw him up in the air with all one’s might, as one might throw a ball. Then, instinct teaches him how to recover the use of his wings and regain his freedom with the life that depends upon it.”

To give my visitor from the sky his freedom was exactly what I was most anxious to do. But the very thought of having to throw him up like a ball frightened me. In my clumsiness I might cause him to hit the wall of a house and get killed. And if I did not throw him high enough he might fall again where I could not recover him,

¹ Mary Stuart, in her *Farewell to France*.

and get lost. But a thought occurred to me, I would go and ask the help of a friend, an artist who lived but a few yards away. His studio, right at the top of his house, received light through a large window in the roof—skylight fashion—and maybe this would provide a solution. It did. I bade an affectionate farewell to the little one and placed him on the edge of the roof. It was not long before some of his friends spotted him, for soon enough loud “*cuee cuee*” messages, announcing to friends and others the news that the missing one had been discovered, travelled across the warm evening air imbued with the vivid rose and orange colours of the summer sunset. Crowds of swifts flocked to the spot and came as near to the lone bird on the edge of the roof as they could come without alighting. They spoke to him; probably repeating the counsels and lessons he had been given when he learnt to leave the nest for the first time. Before night closed in they succeeded in causing him to open his wings and take his flight—no doubt all the richer for his dangerous experience.

It is nearly six months since the little swift fell from heaven; it is today that I have understood the things which, it now seems to me, he had come to tell me at the risk of his life! These things are most comforting for the aspirant to spiritual knowledge, the seeker of the Path, the pilgrim also, when he feels helpless before difficulties apparently unconquerable.

From a general point of view, birds, because of their being adapted for flight, can be meant to symbolize the Soul that does not belong to this dense physical world. It journeys through it to gather experience, and swiftly returns to heaven when the lesson is learnt. The symbol is more appropriate still if we think of birds like swallows and swifts which die soon in captivity. Poets’ glances

sometimes longingly follow their flight. It has meaning for their intuitive perception and it inspires verses such as the following, addressed "To a Swallow":

"Comme toi, mon âme s'élève,
Et tout à coup rase le sol,
Et suit avec l'aile du rêve,
Les beaux méandres de ton vol.
"S'il lui faut aussi des voyages,
Il lui faut son nid chaque jour;
Elle a tes deux besoins sauvages:
Libre vie, immuable amour."¹

But it would seem as if the message which the little swift brought down to earth was of a very special character, being specially significant to the student of Occultism who is planning to tread the Path: while it gives warning to the would-be disciple of the great danger upon that Path, it tells him also where his source of strength lies.

The greatest danger upon the Path is that of a fall. No one may feel free from such a possibility. It may be the young aspirant who, at the beginning, expects too much from his own strength. Then, in one of those dreadful moments when the sun, which is his own Soul, is in hiding, and so the spiritual vision is obscured, a fall may occur. Or it may be an older pilgrim who, nearing the end of a day's journey, sees the stage he had hoped to reach before

¹ From *La vie intérieure*, in *Stances*, by Sully Prudhomme:

Like thee, my soul ascends to heaven,
And then, suddenly, skirts the ground;
And follows, as in a dream,
The beautiful curves of thy flight.

While it must have its journeying,
It must come to nest at the end of each day;
Holding to the two needs of thy untamed nature:
Life in freedom, immutable love.

(Translation by M. P.)

nightfall retreating farther than ever. Tired, weary and foot-sore, he halts by the wayside—to find that when the moment comes to rise and take to the road again he has no longer the strength and ability to go on. Whoever he may be, and whether young or old, that unfortunate one may expect no help from the ordinary world. For the ordinary passer-by, whose Soul is still ignorant of the goal, seldom has time or pity for the fallen of this sort. But if another pilgrim, or a fellow-seeker, comes on the scene, then it is different. For Soul will speak to Soul, and Soul will understand, and the stronger pilgrim will be only too willing to give help because the fallen one is in danger—the shadows hide enemies who are ever ready to spring upon him if they see him. Fortunately, there are friends, too, among the unseen—vigilant brothers, ever on the watch. (In the joy and excitement of the birds at finding the lost swift upon the edge of the roof, is the proof that the fall had been noticed and that the whole family of swifts had felt concerned.) Like the swift, the pupil, the aspirant, the pilgrim—by whatever name he is known—is under the care of winged Brothers—advanced Pupils, Angels, Teachers, Masters—to whom his fall is as sorrow. If, in his weakness and despondency he has heart enough left to turn to Them, They will pour into him the wisdom he needs and the courage he must gather for another effort and a fresh step forwards. Slowly, though wearily still, the weak one will rise—grown more confident and the richer for an experience which will put him on his guard against the frailty of human nature, and show him how to trust to the power which, as a Soul, he can find in himself in order to unfurl his own wings. The lingering rose-and-orange glow of the sunset hour, which usually marks the time of the fall, is a writing upon the sky that Love and understanding are ever enfolding the fallen one, even when his own sun is

in hiding. For every humble creature is a member of the Universal Brotherhood and a citizen of the vast universe.

Messages are sometimes followed by a post-scriptum. My little swift added his own. It was this: that artist friend who opened for me a window upon the sky suggests that in the worshipper and the worshipping of Beauty there is a Path of Return to Life.

A little later on, alone in the stillness of the evening and pondering over the incident, I thought that there must be Bounty in Mother Nature who takes care of all her children and sends help when needed; who also provides stage and actors for real dramas to be enacted everywhere, anywhere and at any moment—dramas hiding profound and profitable lessons for the wary to understand, for the ear that listens to the Voice of the Silence. I thought also that when the Lord Jesus Christ said in Palestine that “two sparrows are sold for a farthing, and one of them shall not fall on the ground without your Father,”¹ He must have meant a little swift too.

MADELEINE POWELL

“O HIDDEN LIFE” . . . in Sanskrit

हे निगूढ प्राणमय स्फुरन्मणुं प्रति ।

हे निगूढ ज्योतिरात्मन् दीव्यन् देहिषु कृत्स्नशः ।

हे निगूढ प्रेममय व्यापुवन् विश्वमैक्यतः ।

ऐक्यानुभूतिमाधत्ते यो यः स्वस्य सहस्रया ।

जानात्वैक्यं ततः स्वात्मन्यन्येनान्येन स स्वयम् ।

(Translated by the late Pandit S. Subramania Sastri)

¹ Matthew, 10.29.

WAS NEWTON A MYSTIC ?

By BASIL P. HOWELL

DURING 1950 there was published in London a biography of Newton by Professor E. N. da C. Andrade, F.R.S., entitled *Isaac Newton: a Personal Portrait* (Max Parrish), containing some observations on the more mystical elements in Newton's life.

Professor Andrade prefaces his remarks with the famous saying of Newton a little before his death:

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

He then refers to Newton's alchemical studies, which occupied some of the best years of his life. From the records left by his secretary, Professor Andrade finds that even when he was writing the *Principia*, he was busily employed on such experiments. “What his aim might be,” writes Newton's secretary, “I was not able to penetrate into, but his pains, his diligence at these set times made me think he aimed at something beyond the reach of human art and industry.” On this, Professor Andrade remarks:

“Newton's library was plentifully stocked with alchemical books and those of them which I have seen are copiously annotated by him. Among the papers which he left are long extracts copied from the writings of the

alchemists of all ages. It must be remembered that there was a strange mystical strain running through the work of these alchemists. They were not simply trying to make new compounds, or to make useful things, or to make gold; their work had for them a spiritual meaning.

And, in this atomic age, the following observation by Professor Andrade has special significance:

"I will quote but one extraordinary passage from Newton's private writings on the transmutation of metals: 'Because the way by which mercury may be so impregnated, has been thought fit to be concealed by others that have known it, and therefore may possibly be an inlet to something more noble, not to be communicated without immense danger to the world, if there should be any verity in the Hermetic writers.' Many may find it hard to suppose that Newton had some inkling of the tremendous energy released by atomic transmutations, and of its possibilities for evil, but I find it harder still to find any other meaning for the words quoted, especially if they are taken in conjunction with other passages. Had Newton some more direct inspiration and touch with the unknown than is given to most great men?"

To this "inspiration and touch" H. P. Blavatsky refers in *The Secret Doctrine*. Professor Andrade prefers to say that Newton had the "power of intuition" to an extreme degree; but that he was a mystic he has no doubt. This is established by, among other things, "his reading—extensive extracts, copied in his own hand, from Jacob Boehme's works, and the works of other mystics, were found among his papers, and he was interested in the Rosicrucians". There are some strange passages in Newton's letters. One is quoted in this biography: "But it is plain to me by the fountain that I drew it from, though I will not undertake to prove it to others."

Strangest of all witnesses called by Professor Andrade in support of his contention of Newton's mysticism is a famous economist of our own generation, Lord Keynes (John Maynard Keynes) of Cambridge University. Andrade writes:

"In case I may be accused of too great an inclination to the marvellous or an undue tendency to credulity, I will adduce a witness who was a great economist, a great civil servant, and a man who made, by his shrewdness and knowledge, a fortune—claims to be regarded as sane and sober-minded which I cannot put forward on my own behalf. Lord Keynes, who owned a great collection of Newton's manuscript notes which he had carefully studied, has not scrupled to call Newton a magician, saying that his deepest instincts were 'occult, esoteric, semantic'. He tells us that a large section of Newton's unpublished notes concerned transmutation, the philosopher's stone, and the elixir of life. He says that Newton looked on the whole universe and all that is in it as a riddle, as a secret which could be read by applying pure thought to certain evidence, certain mystic clues which God had laid about the world to allow a sort of philosopher's treasure hunt to the esoteric brotherhood. Whether the reader is prepared to follow Lord Keynes all the way or not, surely it is sufficiently remarkable, sufficiently indicative that there was something very strange about Newton, that opinions of this kind can be upheld by a balanced and deeply learned scholar, who was also a man of the world."

These further proofs of Newton's indebtedness to Jacob Boehme, "the nursling of the genii (Nirmānakāyas) who watched over and guided him" (S. D. II 217, Adyar ed.), cannot but be of profound interest to students of Theosophy. We have here one more vindication of arcane knowledge.

BASIL P. HOWELL

GROWING RICE IN MADRAS CITY

PHENOMENAL YIELD

By SIDNEY A. COOK

IT is not ordinarily expected that agricultural experiments will be carried on or that high-yield farm crops will be grown amid the City's streets. Yet such is the case in the estate of the Theosophical Society at Adyar.

In the summer of 1950 one bag (48 Mm)¹ of nucleus seed of a paddy strain known as CO 13 was purchased from the Government Agricultural Department and seeded to 2½ acres. The short-term summer crop when harvested three months later produced 89-90 bags, equivalent to 40 bags or 4,800 pounds per acre. When it is remembered that 20 bags or 2,400 pounds is considered a very good crop, the phenomenal nature of this yield becomes apparent. The country-wide average is 1,900 pounds and the Provincial average 2,000, with 2,500 to 3,000 as extremes in the deltaic areas.

While this crop was growing 9 acres of a strain known as CO 5 was maturing, bringing a yield of 35 bags (4,200 pounds) per acre. This five months' crop is equally outstanding when it is borne in mind that this grain is not of a quality equal to that of CO 13.

Of this yield 19 Mm were exchanged with the Agricultural Department for 13 Mm of seed of another variety known as GEB 24. Of the CO 13 fourteen bags were sold back to the Department for seed.

The 13 Mm (32½ pounds) of GEB 24 were seeded to one acre and yielded a crop of 1,532 measures or 3,830 pounds. This was a five months' crop. The grain is

¹ Mm = Madras measure = 2½ pounds.

recognized as a superior quality table rice and the yield is obviously spectacular when compared with country and provincial averages.

Now what will be of interest is the fact that these results were obtained by quite ordinary methods and without the use of any chemical fertilizers and with but light natural manuring. The soil however is extremely well worked by ordinary ploughing with bullocks. But the factor contributing most to the very satisfactory yield is the careful selection of seed.

The Government raises its nucleus seeds on a small scale for propagation of the varieties and the production of additional seed on "Primary" seed farms. The Theosophical Society's paddy field areas qualify in this category for they are isolated from areas where other strains are cultivated and the strains can therefore be kept pure, distinct and uncontaminated. Contamination arises from indiscriminate cross fertilization and from admixtures in godowns,¹ bags, threshing floors, etc. All of these and other sources of deterioration of seed quality have to be carefully watched and avoided.

From the "Primary" farms, seed becomes available for "Secondary" seed farms for seed production on a larger scale, and thence for extensive farming operations. It seems to be the experience that under conditions prevailing noticeable deterioration of quality commences after about three years. The Theosophical Society, growing and planting its own seed from original nucleus seed from the Agricultural Department, is now experimenting with continued generations from the same seed stock to see if purity and yield can be maintained.

Another practice that contributed to the heavy yield was the thin sowing in the nursery beds. It is the custom

¹ Warehouses.

to throw in much seed. This is often due to the expectation of a low germination percentage and cramped, feeble seedlings often result. With good seed much greater coverage in nursery beds can be obtained and strong seedlings are produced which can be transplanted in twos only instead of groups. Much rice (food) is wasted through unnecessarily heavy nursery seeding. In the Theosophical Society's fields the experiment of planting larger than normal acreage through fewer but stronger seedlings in a group is also proving successful and is reflected in the above results.

In the choice of varieties consideration has to be given to climatic suitability. An experiment with a variety known as ADT in 1951 proved quite unsuccessful although very satisfactory yields have been obtained in the Tanjore and other deltaic districts. The soil conditions must be or must be made suitable to the seed stock. Some varieties have to be grown not only for rice yield but for fodder production and in this latter respect CO 5 on the estate of the Theosophical Society has proved very satisfactory and GEB 24 very poor.

It should be re-emphasized that no artificial or forcing processes have been used to produce the exceptional yields herein reported. No chemicals whatsoever, very light animal manuring but a reasonable working in of green leaf manure is all that has been added to well worked land. Pests have been practically non-existent. Under special conditions of unlimited chemical and manure supply very much larger yields than on the Theosophical Society estate have been obtained, but this experiment has been confined to ordinary type operations in which almost any farmer could normally engage, for the purpose of encouraging the improved yield which the country needs and which care and effort can produce.

SIDNEY A. COOK

WHY ARE WE HERE?

BY ALICE BANKS

WHY are we here? What is it all for? Many of us ask these questions and doubtless arrive at different answers. As I see it, we must first of all consider the basis of every thing, the One Life, for our answer is here, and let us not think that the One Life is something far away. It is here and now. In fact, there is nothing else.

The little I, or maybe the big I, that we think we are, is merely a self-conscious speck in that One Life. We matter not at all except to fulfil the purpose (if we can call it that) of the Life. What can we know about it? I think we can know nothing except that it is fulfilling itself in an apparently endless succession of forms.

The whole of the Theosophical teaching is to say *how* it finds this fulfilment—in us, in the world, in our Chain of Globes, in the Earth Scheme, in the Solar System, in the Universe, in the Cosmos. The purpose of Science is to find out how it works, chiefly in a much more limited area, though Science is now extending its researches to the Cosmos. In working to find out these things *we* are fulfilling the purpose of the One Life, for by so doing we are developing our mental powers, our brain power, we are building more efficient instruments through which greater powers of the Life can find expression. We are developing matter and form, aiding in the process of evolution. In doing this we increase our power of self-consciousness, we become more truly aware.

We do these things because we *must*. Life is doing them through us. Does this seem a hard thing to say? It may be to the personality, the little I we think we are, but not in reality. It is a great and glorious thing to realize in greater and greater consciousness our Oneness in the All—the limitations of the little self gone in an increasing awareness in the One Life.

Who would be shut up in a cage, when the whole limitless heaven is ours? Do we not all feel frustrated, limited? Do we not all seek for happiness, first in this and then in that? Do we ever find it? For a little time, perhaps, but not for long! Why? Because we seek in the wrong direction. A limited self cannot embrace the Whole. How could it? But we can become in conscious awareness the whole that we really are.

Apparently, the One Life needed self-conscious beings for its expression, hence our little limited lives. Limitation is necessary. How otherwise could we develop self-consciousness, how else fulfil the purpose of the One Life? But do not let us take our limitations too seriously. The time has come when some of us have to return from separation to Unity—a path of joy if we do not cling too much to our limitation, the little personal self that we have built in the course of our unfolding.

Let us awake, for the day is here, the day of our returning home in conscious awareness, for we return home the minute we make that conscious contact and say with the prodigal son: "I will arise and go to my Father." From this minute on, our life can be lived in the light of that Union, for it is the Path as well as the Goal.

If we lived from this point of view, most of our troubles would fall away, for they are all connected with our little self, the little self we think we are; they have nothing to do

with our greater self, except, perhaps, that they pin-point self-consciousness, and so make it more definite.

Having built this self-consciousness, we now have to offer it to Life itself, for by it the One Life has attained further expression, but do not let us identify ourselves only with the self-consciousness we have built, for we are also Life the Builder. This is our way of release. How to do it is our problem. Along this road lies our happiness—to become one with our gaol, and to live life in its light. This is to become *free*.

Mystics and poets of all ages have struggled to tell us of the way. Great Teachers have told us more definitely. The Christ said "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." We lay down the limitations of the small self, and so find the greater Self, or perhaps it is better to say, in the greater Self the limitations of the small self fall away.

Is this sacrifice? Yes, in the sense of the word that sacrifice is really joy—joy in the finding of the greater life, joy in the return home. In this the sacrifice of the smaller self that we thought we were has no meaning. It is an experience finished, and this is always a relief, a happiness, for the essence of the smaller has become part of the greater.

Why do we not become in fuller awareness that which we are? We could if we would, but we are afraid to let the little self go in case we do not attain the greater thing. We are small when we could be great, we are cowards when we could be brave, but let us at least realize to some extent what is just round the corner, and one day, we shall let the little self go, and attain our complete fulfilment in Life itself.

Then, and then only, shall we be able to fully answer the question, "Why are we here?"

ALICE BANKS

THE PURPOSE OF THE THEOSOPHICAL SOCIETY

By D. G. KALE

THE purpose of the Theosophical Society, in terms of negation, is *not* to found one more religion, *not* to impose new dogmas, *not* to give a new moral code. Its purpose is to make thoughtful men and women of the world realize, first, reasonably and logically, that Life as expressed in man and the universe has a vaster and deeper meaning than they are as yet able to recognize with the help of present-day religious thought or materialistic presentations of modern science.

This recognition is possible for each and every seeker, not by any so-called miracle, not by an external and unexpected aid, but because of the inherent capacity in each human being to grow into such understanding through his own search. This instinct "to understand" is ever active in man, in all stages of his growth, and is as deeply implanted in him as the instinct "to live," or "to propagate," or "to play".

The second purpose of the Theosophical Society is to shed the light of wisdom to help men to see :

(1) That cosmos and not chaos, order and not chance, plan and not fortuitous circumstance, is at the back of the principle of Evolution ;

(2) That the evolution of *form*, from microbe to man, as discovered in Nature by the Scientist, is only a prelude to the great discovery that it is for the evolution of Life, of consciousness, from Amoeba to Man—and in man from

savage to saint and sage—that Nature evolves forms for the better and better expression of Life and Consciousness ;

(3) That the weaknesses in an individual are but the possibilities of the strength to be achieved and out of which divine powers are to be developed in course of evolution.

The third purpose of the Theosophical Society is:

(1) To help the sense-dominated to understand and realize that their destiny is to rise out of the pain and pleasure of the senses, through discrimination, to the Love of humanity ;

(2) To help the proud and the insolent to understand and realize that their destiny is to rise out of the limits of pride and prejudice, through control and culture of thought and action, to the Divine Wisdom that mightily and sweetly orders all things ;

(3) To help the miser and the greedy to understand and realize that their destiny is to rise out of their possessiveness through purification by Fire—desirelessness—and to become custodians of divine gifts fulfilling the Law of Sacrifice, which is the law of human growth.

To those who have grasped these principles intellectually and are eager to act upon them in their daily life, there opens a vista of grandeur and greatness and the possibility to realize that *Life is One*.

Prāna and Pradhāna of the Sāṅkhya ; Force and Matter of the scientist ; Purusha and Prakriti of the Vedāntist ; Consciousness and Body of the psychologist, are but the two faces of one and the same coin, the causeless cause, Brahman ; and Man, as intrinsically divine, forms a link in the golden chain of the Universal Brotherhood of all that exists. As this understanding is made the rule of life there dawns upon one—through a higher possibility of consciousness residing in all, namely, Buddhi—the sense of the

Unity of All. To many a saint and sage this sense of Unity is not a mere flight of the imagination, or the result of close reasoning, but a perennial experience of his existence. It is the purpose of the Theosophical Society to lead the earnest seekers after Truth to this realization, to help them to grow in unity with their fellow-men, in spite of the wide differences of individual uniqueness.

Men of indomitable will, when they come to this realization of Unity, naturally recognize and strengthen or rouse the noble will in each individual they come in contact with. Men with a special capacity to love, when they come to this realization, attain to Wisdom that can give spontaneous guidance to all in every trouble or difficulty. It is easy to see how with such a sense of Unity, the statesman would be able to meet every man on his own ground and help him efficiently; the lover of Nature, to bring beauty and harmony in all his surroundings; the scientist, to grasp all the details of the Plan of the Universe; the devotee, to merge in the Life of the Whole; the ceremonialist, to see in everything "a Temple of my God".

In the distance, on the upper rungs of the ladder of evolving Life, appear, to such integrated persons, those who have risen to perfection, Superhuman Beings, who have nothing to gain, nothing to learn from this terrestrial evolution, but who are seen to be eternally busy carrying out the Grand Scheme of Evolution for the love of humanity and to the Glory of the Great Architect of this Universe. In their service and company, deeper and deeper secrets of Life and Work reveal themselves to those who are aspiring to unite with all Life.

So, in short, to help men first to *realize* and then to *live* Brotherhood is the purpose of the Theosophical Society.

D. G. KALE

TOWARDS THEOSOPHY

By HELEN R. REID

YOU want to know what led me to Theosophy? It is not easy to say. Will the following four "pictures" make it clear, I wonder?

In the first "picture" a young child is alone in her father's study, friendly books lining the walls. She stands before a tall cabinet of many small drawers. One of the lowest of these is her very own. In it she keeps her most secret treasures. Kneeling before the cabinet, carefully she pulls out *her* drawer. In a place of honour within the drawer is the latest and greatest of all the treasures. It is a lovely piece of rose quartz, found in a nearby quarry a few days ago. With a tender, loving hand the beautiful thing is placed by the little girl on her left palm, so that the light may fall on the exposed surfaces of the crystals within the stone. Light seems to glow at the heart of the crystals and to send out radiant beams of rosy light as the little, moving hands turn the stone in the sunlight which falls upon it from a nearby window. Are the crystals alive? The moment is both secret and sacred. The child has made intimate contact, in the mysterious way of childhood, with a fundamental truth which she is to read and recognize later in *The Secret Doctrine*. In the seventh Stanza of Dzryan it says: "The Spark hangs from the Flame. . . . It journeys through the Seven Worlds of Maya. It stops in

the First [Kingdom] and is a Metal and a Stone." Without understanding—as we adults interpret the word—the little girl merely *knew*, as a child knows, that just as she belonged to God so did the light in the stone. She and the stone, somehow, belonged to each other.

The second "picture" shows the child now twelve years old. The scene is an upland moor in the Highlands. From it there is a wide view of sea water, and guardian mountains stand behind. The picnic lunch is over, and "Father" has tilted his hat over his eyes and lies on his back half-asleep. The children may do what they like. So the young girl wanders away to look for flowers for her collection. Down by the peaty bog the green moss is soft to bare feet, and the velvety-brown water oozing between the toes as one jumps from tussock to tussock of reedy grass, is cool and smooth to the skin. On the edge of the bog stands alone a single white spike of the Bogbean, each, tiny, hair-like filament on the petals of the small flowerets clearly outlined, purely white in the sunshine, against the vivid green of sphagnum moss. As the young girl approaches the proud, solitary spike, her eyes widen. Everything suddenly becomes still. There is only herself and the flower, with its exquisite white purity, in all the world. Slowly she sinks to her knees before its pure loveliness, and knows the ecstasy of worship. Many years later she is to read further in the seventh Stanza of Dzian: "It [the Spark] passes into the Second [Kingdom], and behold—a Plant." Words that somehow seem to express a truth that is, in a strange way, also an experience.

I must pass over less vivid experiences—of movement rather than of light—gained in bird and other wild-life watching, also on the moors, and choose for the third "picture" one in which the young girl is now seventeen, and avidly reading books on Comparative Religion. Her

father, an "elder in the kirk," has yet resisted the old minister's genuine fear for the safety of her "immortal soul" should she be permitted to study any religion other than Christianity! She has seen him on his knees in their drawing-room praying with her parents for her spiritual safety. He has had, reluctantly, to accept her father's final decision: "If the Christianity her mother and I have tried to live has not taught her its reality, then the sooner she forgets what she has been taught about it the better." Now, she is walking along the bank of the broad and noisy river flowing from the loch beyond, down to the sea. There is a book in the pocket of her coat. Fascinated by the description of an ancient Egyptian ceremony, she intends to re-read it in a special nook at the bend of the river. For one startling moment, when reading the description, she had identified herself with the priest in the ceremony. Coming to the chosen spot, the young student stands still for a moment gazing at the ripples on the water, all golden and sparkling in bright sunshine. With open-eyed wonder she realizes suddenly that the gold is "alive". In stillness she watches the broken gold of the wavelets flow together and spread over narrow fields, over low hills beyond, to the mountains behind; on and on until the whole sky as well as earth is one blaze of golden light. "Everything is light. God is light," she registers. But never must anyone be told of what has been so wonderfully learnt. They wouldn't understand. Yet for her it is truth.

I come now to the fourth and last "picture". The student is now a young woman in her early twenties. She is visiting an aged crofter in his lonely Highland cottage, a tiny "but-and-ben"¹ on a bare hillside. They are in the "but" end of the cottage, for the young woman, though meeting the old man for the first time, is an honoured

¹ A two-room cottage.

guest. In his younger days the old crofter has been an active elder in the little kirk miles away over the hills. Now he has the aspect of an ancient prophet, with his clear blue eyes and long, white beard flowing over a broad chest. The visit over, the young woman rises to leave. "Let us pray together before you go," comes the old crofter's still resonant voice. Old man and young woman kneel down together, and God, who is Holiness, fills the ensuing stillness. The words "fragrance of a holy life" came to embody for the young woman, the inner essence of that moment of stillness, and to be a symbol of Goodness, the perfume of utter sincerity. And this sufficed until the day came when further teaching about the Path of Holiness became available through Theosophy.

It is through experiences such as these, as I travelled the road towards Theosophy, that I learned to *reverence* the secret, inner life of childhood and youth. Who can tell what a child or youth may experience of Wonder and Worship, of Truth and Goodness, in a single moment of solitude, silence or stillness in surroundings that are beautiful? May it not be too long before all the world's children, with healthy bodies, in environments of beautiful simplicity, have the opportunity, unimpeded by out-worn adult ideas, of learning that the fragrance of childhood's simplicity, and of youth's wonderment and vision, does ultimately merge into the fragrance of one's own individual Theosophy.

HELEN R. REID

No one comes in contact with us, no one shows a desire to know more of us, but has to submit being tested and put by us on probation.

K. H.

REVIEWS

Indian Music, Catalogue of Recorded Classical and Traditional Indian Music, by Alain Danielou (Shivā Sharan), in English and French. UNESCO, Paris (obtainable at all agencies of U. N.), pp. 285, \$2.50 or 15s.6d. or 750 fr.

This is the first work on Indian music which the reviewer has found to give him a clear idea of what that music is. For many years he has sought to understand Indian music; he is familiar with the scheme of Western music, but has always been puzzled by the nature of Indian music.

Alain Danielou is a French gentleman who has lived fifteen years in Banaras, and has devoted himself to understanding Indian culture. He has done something unusual in this work. The first section consists of photographs prepared by him of the principal Indian musical instruments. Of Indian music itself, he says: "The Indian system of music is based on properties of sound distinct from those used either in the Harmonic (Western) or the Cyclic (Chinese) systems of music. To appreciate Indian music, we must leave aside Western musical con-

ceptions and habits. If we try to judge one system of music from the standpoint of another we are unable to assess its worth. Indian music is modal, as was ancient Greek music, and as are the systems prevalent in Turkey, Persia and most of the countries of the Middle East. In this system, the meaning of each note depends on its relation to a permanent sound, the tonic, whether this tonic is played simultaneously or not. The habit of hearing each sound as related to a fixed basic one has to be acquired by people used to other systems. Since the meaning of each note depends on its position in the scale, memory plays an essential part in the understanding of modal music. In speech, we have to remember all the words of a sentence until the last word permits us to grasp the general meaning. Similarly, in modal music one has to remember the elements of the mode as they appear, one after another, until the modal picture is completed and the expression can be fully appreciated."

In Western music of course the composer of a piece of music will always have in his mind the tonic

dominant, but the musician who executes it, instrumentalist or singer, would not, because he must be busy in following the musical notation. It is quite different in Indian music, as the author points out, for each sound as heard has to be mentally related to a fixed basic note.

There is a description, with all the clarity of the French mind, of the Indian musical scales, the modes or *rāgas*, which is difficult to understand without the author's guidance. He lists also the modes which are allowable for morning and evening music. Just as Wagner had particular instruments for the themes of heroism, love, sadness, grandeur, so similarly there are these modes in Indian music. All the *rāgas* or modes are listed, and a brief description given of each. The nature of each instrument is also described. Mr. Danielou does not confine himself only to Hindu music, but takes also Hindustani music.

Another unique part of the work is the brief biographies given of all the principal Indian musicians known in India, living or who have lived. But more remarkable is his list of their compositions which have been recorded for the gramophone, and he gives the number of each gramophone record of Indian, Tibetan and Chinese music. With these gramophone numbers

listed, it is possible now for any lover of Indian music or one who wants to understand the nature of Indian music, to obtain the records and listen for himself, in a way not otherwise possible unless he comes to India and travels from place to place.

Little wonder that such an important contribution to the culture of the world should be published by the cultural department of the United Nations, the UNESCO. Mr. Danielou has spent several years on this very highly technical work. The reviewer, in praising the work, can only say that he has made a very remarkable contribution to the understanding of a type of music which is so difficult to ears attuned only to Western music. C. J.

An Approach to Reality, by N. Sri Ram, T. P. H., Adyar, price Rs. 8-12-0 and Rs. 5 (cloth).

In a short review it is not possible to do justice to this book which should, and will, become a classic for inspiration and meditation. Its gentle wisdom, like a fountain of sweet water, irrigates our dryness and causes the tender green plants of good thoughts, good words, good deeds to spring up in our lives.

Such an outstanding book cannot be summarized but we find that the chapters follow a chain of sequential thought. Mr. Sri Ram

deals with deep penetration with the nature of reality, the reality in ourselves and in our living, imagination and reality and the nature of Wisdom, and concludes with the path to spiritual reality. He begins by directing our attention to the way in which appearance holds sway in ordinary life, discusses the law of right relationship of time, place and circumstance and points out that Theosophy gives a comprehensive synthesis.

As in the past we have been given, through our leaders, the Theosophical plan of manifestation, the facts of nature and of the invisible worlds, the essence of beauty and art, so here we have what may be acclaimed as a new revelation of the philosophy of Theosophy. Mr. Sri Ram speaks for the occultist as well as for the mystic. "Life is action and manifestation is life. Without action there can be no realization." "Wisdom is knowledge of what the form contains . . . it implies a knowledge of the signification of things. . . . Wisdom is a matter of living, of action. . . . Wisdom lies in the use we make of knowledge. It arises from knowledge guided by love. . . . It is a blossoming of the quality of Life."

All is to be pondered over, for each sentence contributes a seed for meditation.

E. W. P.

The Upanishads, by Swami Nikhilananda. Phoenix House, London, pp. 819, price 16s. nett.

This work is an excellent translation of the four Upanishads, *Katha*, *Isa*, *Kena* and *Mundaka*, containing valuable notes, annotations and explanations based on the famous Commentary of the great South Indian philosopher and saint, Shri Shankaracharya, and a very useful survey of Indian philosophy including a lucid discussion on the lofty subject of God (*Brahman*) and Liberation (*Moksha*). Also included is a helpful glossary.

These four Upanishads deal with the higher Knowledge of *Brahman* and *Atman* (Self) and the Way to attain it. Significant is the statement of Swamiji: "This wisdom, the Knowledge of Brahman, is not the monopoly of any country, sect, or race. It was developed in a special manner on the banks of the Ganges and the Indus by the Indo-Aryan seers; nevertheless, like Brahman-Itself, Brahmanvidyā is universal. It belongs to all peoples and all times. It is the universal truth that is the common essence of all religions and faiths."

M. S.

The Seven Human Temperaments, by Geoffrey Hodson, T.P.H., Adyar, pp. 78, price Rs. 2-12-0 and Rs. 4 (cloth).

The author has attempted to summarize and present in proper

sequence information drawn from various sources in Theosophical literature, and resulting from his own study, regarding the sevenfold classification of human temperaments, known in Theosophical terminology as the Seven Rays. These Seven Rays are said to be the key by which it is claimed the complexities of human nature may be understood and the infinite variety of human beings and the vast potentiality of man may be comprehended and reduced to order.

In this exposition each Ray is dealt with in a separate chapter. The qualities and weaknesses of the different types and the correspondence of each with an Aspect of the Blessed Trinity, a religion, a principle in man, a colour, a jewel and a symbol are suggested. There are also indicated other correspondences and affinities and examples of world figures who typify the various temperaments.

There is not a great deal of information available on the subject of the Seven Rays and this book gives therefore only a bare outline. But this book gives a simple and sequential presentation and is a useful addition to our Theosophical literature.

H. Z.

A Prophet of the People, by T. L. Vaswani, Gita Publishing House, Poona. pp. 74, price Rs. 2-8-0 or 4s.

Though not in any sense the story of Guru Nānak's life, this book, in the form of a series of rapturous sketches, presents a sincere and moving picture of the atmosphere of the Saint, setting forth various aspects of his life and the teachings which he gave out chiefly in the form of ecstatic songs and which have been collected into five books, the best known being *Jappi*. Guru Nānak himself belonged to no sect; he was God-possessed, love-possessed, and saw all people as his brethren in the One Beloved. He travelled extensively over a period of 25 years, his "four rounds" or pilgrimages covering India, Tibet, Ceylon and the countries of Islam. On his return he started a farm at Kartarpur, with a common free kitchen, to which crowds came as his disciples, to live a simple life of worship to God and service to humanity amidst the triple silence of God, the Eternal Word, of Nature, and of the fellowship of the Sangat, the community of believers. Guru Nānak taught that one who would tread the Path must come "with his head in the palm of his hand," not entangling himself in any form, "for this world is but a bridge and we should not linger on the bridge but move on to the Shrine," in each daily act thinking of the One God.

K. A. B.

SUPPLEMENT TO THE THEOSOPHIST

JUNE 1952

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

White Lotus Day was celebrated at the Headquarters Hall on the morning of May 8. After the usual Prayers of Religions, the President, Mr. C. Jinarajadasa, who presided, wished good fortune to Srimati Rukmini Devi who leaves Adyar on May 11 for Delhi and Europe. She is planning a long tour and will not be back until November.

The President then drew attention to a special issue of the *Adyar Library Bulletin* which is published on May 8 and to Vol. 9 of a Descriptive Catalogue of Sanskrit Manuscripts. This is a fine contribution by the Adyar Library to the greatness of the Theosophical Society.

Srimati Rukmini Devi then read from *The Light of Asia* and

Dr. (Mrs.) Jocelyn T.-N. Cook from *The Bhagavad Gītā*.

The President in his address dealt with the character, life and work of Mme. H. P. Blavatsky. He compared her to a magnet always vitalized by an electric current from the Masters. She induced a similar magnetic quality in all those who came near her and awakened their spiritual nature by her living touch. In her exposition of the teachings of Theosophy she showed that all forms of knowledge were linked in one great scheme and she gave practical ethical ideals in *The Voice of the Silence*. She was intensely tender-hearted and full of love for humanity. To illustrate this side of her nature the President circulated a leaflet containing a facsimile of the beautiful New Year card sent by H. P. Blavatsky to

George S. Arundale at the age of five, a quotation from *The Voice of the Silence*, and *The Golden Stairs*, which was repeated in unison by all present.

At the close of an inspiring meeting those present offered flowers before the statues of the Founders. The decorations included a large bowl of exquisitely beautiful pink lotuses and white water-lilies.

School of the Wisdom

1951-52 Session

The Principal, Mr. C. Jinarāja-dāsa, opened the session on October 1, 1951, and during the whole six-month period has addressed the students every Friday. The Syllabus was prepared and the work throughout the session was under the direction of Professor José B. Acuña, Director of Studies.

The Vice-Principal, Mr. Sidney A. Cook, has taken an active part in the work throughout the session and conducted a discussion group on world problems. Dr. (Mrs.) Jocelyn T.-N. Cook was appointed leader of discussion during the second three months.

Mr. N. Sri Ram, the Rector, delivered six talks on "The Path" and contributed regularly to the discussions.

Seventeen students were registered and three observers. Not

all the students were able to come at the beginning and not all of them remained till the closing. Only seven were present from the beginning to the end. An analysis shows that the predominant nationality this year was British and that westerners predominated over Indian members. The occupations of the students were varied and included housewives, teachers, business executives and Government officials.

During the six months Miss Florence Pulsford acted as Secretary of the School and Mrs. Elsie Pearson as Librarian.

The subjects studied covered a wide range of culture: Theosophy, History, Philosophy, Science, Education and Psychology; each with a special syllabus worked out in full detail. The time-table covered both the mornings and afternoons but sufficient time was left free for the students to consult the Library. The work for each day was begun by an original paper contributed by a student followed by general discussion. The President gave several addresses on Plato.

During the period the students visited all the departments of the Adyar estate and heard talks from the Heads of the Departments.

Weekly afternoon lectures, open to visitors, were held in the downstairs hall of the School to which

contributions were made by Dr. K. P. Mukerji, Prof. J. E. Marcault, Dr. J. H. Cousins, and others. Mr. E. Norman Pearson gave a series of talks illustrated by lantern slides on various Theosophical subjects dealing with the evolution of the Universe and Man. He also conducted a Workers' Training Course to prepare students for Theosophical work in Lodges and on the platform.

At the final meeting on March 28 the Principal distributed Certificates of Attendance and gave a closing address to the members of the School.

Cuba

The National Convention of this Section was held on January 27 in the Theosophical Centre *Leadbeater* under the auspices of Leadbeater Lodge at Sancti-Spiritus. Delegates were present from the Lodges in the cities Camaguey, Morón, Ciego de Avila, Cabaiguán, Cienfuegos, Santa Clara and Sancti-Spiritus.

The Secretary's report says that most of the Lodges maintain their activities and special mention is made of the new Lodge *Luz de Cabaiguán* because of its regularity and efficiency.

The Section magazine, *Revista Teosofica Cubana*, continues to be issued but needs more support. It is hoped that every Lodge will

appoint a representative to promote the circulation and subscriptions.

The Theosophical Centre *Leadbeater* at Sancti-Spiritus has for its aims the conducting of study classes and study courses by post, the acquisition of Theosophical literature and opportunity for the work of subsidiary activities.

Argentina

The 88rd Annual Congress of the Theosophical Society in Argentina was held with great success in the city of Rio Cuarto (Córdoba) from April 10 to 18. The Congress approved the acquisition of a property in Buenos Aires, a building with two storeys in the very centre of the Capital. This purchase was possible owing to the generosity of Dr. Boris Fikh and his wife Señora Victoria G. de Fikh. The Congress also approved another purchase made in San Marcos Sierras, Province of Córdoba, of a land of 2½ hectares with a building, olive plantation and wood, for a nominal sum with the help of Brother Don Marcos P. Delprato, the Treasurer of the Theosophical Lodge in this district. This property will be used as a holiday home for Theosophists and their families.

A message of greeting was sent to the International President in the name of the members present at the Congress.

During the last year 6 new Lodges were founded and the Section now has 1,279 members.

Greece

This Section held its General Convention on February 17 during which the following proposition was unanimously voted:

"The Council proposes to address in the Convention a hearty greeting to the Headquarters at Adyar and to the President Jinarājādāsa, as also to the Theosophical Society in Europe."

Monsieur Kimón Prinariis was re-elected General Secretary with Monsieur Cost. Melissaropoulos as Joint General Secretary.

Australia

The Annual Convention of this Section was held in Adelaide at Easter. The Convention was most harmonious and constructive. Important changes were made in the Articles of Association of the Trust Company. Mr. J. L. Davidge was re-elected General Secretary for a further term of office.

At the same time a Shadow Convention of West Australian Lodges was held in Perth where Mr. and Mrs. E. Norman Pearson were the Guests of Honour.

Germany

A report has been received of the work for spreading Theosophy

in Berlin during the past year. The President of the largest Lodge of Germany, Frau Beatrice Fleming, has been very active in arranging public lectures with the most highly cultivated speakers available and with her own addresses. These meetings are held each fortnight with a hundred to two hundred people attending. The public discussion evenings have been of much help in giving Theosophical explanations to many problems. The lecture audience constantly increases and those who are seriously interested attend the introductory courses and later become members of the Society.

Switzerland

We offer our congratulations to Madame Rachel Tripet who has recently been elected General Secretary of Switzerland for a period of three years.

Southern Africa

The April-June issue of the Section magazine, *The Link*, contains some very interesting descriptions of lecture-tours made by members. Not only has Southern Africa had visits from Mr. N. Sri Ram and Mrs. O. Stevenson-Howell but Mr. and Mrs. Stakesby-Lewis made an extensive tour. Mrs. Stakesby-Lewis gives a delightful

account of their journey. They first visited all the Cape Lodges, accompanied by Miss Clara Codd. Then they went to Port Elizabeth, East London and Queens-town, where a new Lodge was formed. They passed through George and visited Mrs. B. Ensor's lovely apple-farm and also met Dr. and Mrs. St Leger, who conduct Lodge meetings in their beautiful home.

During the tour they enrolled some two dozen new members, many of whom are eager and promising young people.

In many places they found that the members are taking an active and prominent part in social activities.

In all, Mr. and Mrs. Stakesby-Lewis motored 4,500 miles in this work, met good old workers and made friends with many new people, old and young.

United States of America

Since returning last June from Adyar, after attending the School of the Wisdom during its 1950-51 session, Miss Ann Kerr has been travelling among the Lodges presenting to the public and members her experiences in India. Her talks are illustrated with colour films and slides as well as samples of Indian handicrafts. Miss Kerr's work in bringing to the members

a closer contact with India and with the International Headquarters at Adyar has been greatly appreciated throughout the section. Mr. Seymour Ballard and Mrs. Nedra Ruder have carried out a full schedule of work for the Section throughout the year, Mr. Ballard visiting Lodges and Federations in each area, and Mrs. Ruder leading study classes and presenting lectures in connection with the Lodge Expansion programme.

The Annual Convention and Summer Sessions are announced for the period July 12-80. Mrs. Rukmini Arundale will be the Guest Speaker, and afterwards will continue her tour of the Section until the first week of November.

The National President, Mr. James S. Perkins, and Mrs. Perkins have been making brief tours in this Section and visiting a number of the Lodges and Federations. In January they were present at the celebration of the 81st Anniversary of Besant-Cleveland Lodge. They also visited Pittsburgh and Columbus, and during March and April addressed both the Michigan and the Florida Federations.

In Seattle, Theosophical programmes are being broadcast every Sunday morning.

The Theosophical Order of Service has continued its collections and donations, both monetary and

clothing, for Korean relief. This work has been much appreciated.

The National Library at Olcott is being re-organized to facilitate locating the growing collection of books on the shelves and to make the Library more useful for research.

New Lodges have recently been formed in Contra Costa County and in Beaumont, Texas.

India

Mr. N. Sri Ram presided over the annual Session of the Andhra Circars Theosophical Federation held at Masulipatam on February 16 and 17.

On March 28, Vimadlal-Bilia Lodge at Dadar (Bombay) celebrated its Silver Jubilee. In pursuance of the Second Object of the Theosophical Society, Easter was celebrated by a public meeting in Blavatsky Lodge, Bombay, in co-operation with the Y.M.C.A. and Y.W.C.A.

The Madras District Theosophical Group have been holding a series of Training Camps for Lodge work. The 4th of these took place at Adyar on Sunday, March 30.

The Bihar Theosophical Federation held its Annual Conference at Arrah from April 11 to 18 which was inaugurated by the Hon'ble Mr. Justice Sarjoo Prasad.

The annual Session of the Bengal Federation met at Cuttack

(Orissa) on April 11 and 12 under the chairmanship of the General Secretary of the Theosophical Society in India, Mr. Rohit Mehta. Mr. Rohit Mehta and Mrs. Shridevi Mehta gave talks and lectures in Calcutta.

The 29th South Indian Theosophical Conference was held at Adyar, April 11-18. The Conference was opened by the International President, Mr. C. Jinarajadasa, who in his address emphasized the necessity for universal morality which can only be gained through an understanding of Brotherhood and the fundamental truth of the Divinity in each man. He stated that Theosophists are like emitting stations sending out waves of thought that will influence the Idealists in various fields and it was for this purpose the Society was founded. The programme included a demonstration of *Presenting the Discussion Method*; the subject being *A New Impulse in Theosophy*. In addition a Symposium was held at which many members took part. The Question Forum arranged by the Young Theosophists was most stimulating and interesting and indicated a new way in which Lodge programmes might be conducted. The oldest member present, Mr. Rangaswami Iyer of Madura, was invited to speak for a few minutes at the closing.

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	Sgt. Rohit Mehta	Theosophical Society, Banaras City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	<i>Theosophisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovì-Breco, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Robbuchenstieg 40, (24a) Hamburg 38	...
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti-Spiritus	<i>Revista Teosofica Cubana; Teosofia.</i>
1907	Hungary	...	...	...
1907	Finland	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastreinici 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 869, Johannesburg	<i>The Link.</i>
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1910	Switzerland	Mme. Rachel Tripet	26 rue de Vermont, Geneva	<i>Bulletin Theosophique</i>
1911	Belgium	Mlle. Serge Brisy	87 Rue Jean-Baptiste Meunier, Bruxelles	...
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	<i>La Vie Theosophique.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Sig. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11, I. Oslo	<i>Adyar.</i>
1918	Egypt	...	...	<i>Norsk Teosofisk Tidskrift.</i>
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>

* Presidential Agency.

1919	Eire	Mrs. Alice Law	14 South Frederick St., Dublin, Eire	... Theosophy in Ireland.
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	... Boletín Mexicano; Dharmma.
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	... The Canadian Theosophist.
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	... Revista Teosófica; Evolución.
1920	Chile	Sra. Teresa de Rizzo,	Casilla 604, Valparaíso	... Fraternalidad.
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo...	... O Teosofista.
1920	Bulgaria	...	...	...
1921	Iceland	Greitar Fells	Ingólfsstr. 22, Reykjavík	... Gangleri.
1921	Spain	Mme. J. S. Lefèvre	Rua Passos Manuel, No. 20-cave, Lisbon.	... Ostria.
1923	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	... Theosophical News and Notes.
1923	Poland	...	...	...
1925	Uruguay	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1333, Montevideo	... Revista Teosófica Uruguayana.
1925	Puerto Rico	Señora Esperanza C. Hopgood	Box 8774 Fernandez Juncos, Santurce	... Heraldo Teosofico.
1925	Rumania	...	...	...
1925	Yugoslavia	...	...	...
1926	Ceylon*	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	...
1928	Greece	Monsieur Kimón Frinakis	3D September Str., No. 56B III Floor, Athens	... Theosophikon Delition.
1929	Central America	Señora Amalia de Sotela	P. O. Box 797, San José, Costa Rica	... Teosofia.
1929	Paraguay	...	...	...
1929	Peru	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	... The Lotus.
1933	Philippines	Mr. Olimpio A. Cabellon	728 Lepanto, Manila	... Revista Teosófica; Boletín.
1937	Colombia	Señor Ramón Martínez	Apartado No. 539, Bogotá	...
1947	British E. Africa.	Mr. Dwardadas Morarji Shah	P. O. Box 142, Zanzibar	... Saurabh
1948	Pakistan*	Jamshed Nusservanji, Esq.	P. O. Box 271, Karachi	...
1948	Malaya and Singapore*	Mr. V. Rajagopal	P. O. Box 752, Singapore	... Theosophical News.
1949	Northern Ireland*	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	...
1950	Indochina*	Mr. Pham-Ngoc-Da	Directeur du College, 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	...

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Dirk Bontelaan 18, 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".*

IN my Watch-Tower notes on Dr. Maria Montessori in the June issue, I spoke of her educational work and particularly mentioned how in spite of all the assistance given to that work in India by the Adyar Headquarters of the Society, she made no reference to the Society.

Since then the Recording Secretary's office has found that Dr. Montessori joined the Theosophical Society on May 23, 1899. We have her original application. At that time there was no Italian Section, that having been formed only in 1902, so she was admitted a member of the European Section by the General Secretary, Mr. Otway Cuffe. I wonder whether in later years she remembered that she had joined the Society. The first General Secretary of the Italian Section was Captain (later Colonel) Oliviero Boggiani. I knew him well, but do not recall that he ever mentioned that Dr. Montessori was a member of the Society. She was little known then.

H.P.B. has stated that to join the Society even for a day means a very fruitful karmic reward in a future life.

When Dr. Montessori begins her work once more, with a larger vision after her life in the Heaven World, this karmic reward of having joined the Society will come to her aid in her future mission.

* * * *

In the Watch-Tower notes of February 1952, I mentioned how suddenly the concept of the Aether of Space, which had been held dead and buried for over thirty years, had been resurrected by Professor P. A. M. Dirac, F.R.S., in a communication, with mathematical formulae, which he sent to *Nature* of November 24, 1951. In the course of time, Dirac's article in *Nature* arrived in Poland and Professor L. Infeld of the Institute of Theoretical Physics, University of Warsaw, sent a letter to *Nature* which publishes it in its April 26th issue. Professor Infeld has submitted several mathematical formulae, and comes finally to the conclusion that it "seems to remove the necessity of reviving the aether concept". Professor Dirac has sent to *Nature* a brief reply:

"The existence of an aether has not been proved, of course, because my new electro-dynamics has not yet justified itself. It will probably have to be modified by the introduction of spin variables before a satisfactory quantum theory of electrons can be obtained from it, and only after this has been accomplished will one be able to give a definite answer to the aether question."

So, the position is the military command "as you were". It will require probably much new material in the way of observations in order to decide finally whether or not there is an Aether.

* * * *

A nineteen-year-old 'youth, son of a Jain multimillionaire of Bombay, recently decided to become a Sannyāsi. The formal ceremony took place before a large audience of 15,000 people, among whom his

Millionaire's son
becomes Sannyāsi

mother and two sisters stood by his side, weeping. It is a fairly common occurrence among Christian denominations for the ordination of a priest to take place, when the candidate, after training, becomes a priest by the imposition of the hands of a bishop. Similarly, young women of Roman Catholicism who decide to become nuns, after a year's preliminary prayers and observation, have the head shaved, go through a formal ceremony in church, and naturally all the relations are present at the taking of the vows for life as a nun.

The only element that was unusual in the ceremony which took place in Bombay is that:

Business in the city's stock and bullion markets was suspended for the day, and transactions in the oil-seeds market was closed for two hours in honour of the youth entering the holy life. Large crowds outside the shrine clamoured for the young Bhikshu's darshan [greeting], but he went into meditation for six hours, soon after the ceremony.

It is already understood, under the scheme outlined by the Manu, that there are the four āshramas, or stages, to be passed in regular order—those of the student, the householder, the forest-dweller or hermit in retirement from the family, and finally the sannyāsi, who is a wanderer and mendicant, free from all dogmas, creeds and ceremonies, going out alone "to find God".

One of my most vivid memories was that of visiting the late Sir S. Subramania Aiyar, once Vice-President of the Theosophical Society and a Justice of the High Court of Madras, who had retired and become a sannyāsi, though he did not leave his home and become a wanderer, owing to little strength. The "old Judge," as we called him affectionately, was a firm friend of Colonel Olcott and it was he who advised him regarding the drafting of our present Theosophical Constitution. He was greatly attached also to Dr. Besant whom he looked upon as his leader. After

his retirement from active life, he put on the saffron-coloured robes of the sannyāsi, and wore round his neck the beads of a holy man. When I saw him a year before his passing, he was lying in bed, owing to weakness. He told me that all the time his mind was focussed on the Āshrama or holy dwelling-place of his Guru, who was the Mahātma Morya.

A second Justice of the High Court of Madras, Sir T. Sadāsiva Iyer, a devoted member of the Society, on retirement from office devoted himself to Theosophical propaganda. He took the new name of Krishna Das, and travelled to various Theosophical Lodges, expounding Theosophy in various aspects. When I saw him a few days before he passed away, he was lying on a mat on the floor, conscious but disinclined to speak. While so lying there was a reading from the *Bhagavad Gītā* as he had requested.

A most exquisite description of this phase of life appears in Kipling's *Second Jungle Book*, under the title "The Miracle of Purun Bhagat". This ancient land of India is still full of the ancient ideals, and many a millionaire, at the back of his mind, keeps a dream of the days he can spend in retirement, even if he does not formally put on the saffron-coloured robes of a sannyāsi. As Kipling graphically puts it, "the Red Mist of Doing has thinned to a cloud"—for the sannyāsi, who can then look at life directly, face to face, in ways that were not possible when his life was full of many duties and distractions.

* * * *

Lately the Church of England has drawn attention to the fact that God seems to be becoming vague in the minds of its adherents.

June 8.—The Bishop Bradford, Dr. A. W. F. Blunt, said the "giant sin" of the human race today was that God had been "by-passed."

"We have renounced the idea of Hell, and we have lost belief in Heaven, except as a desirable but probably fictitious residential neighbourhood," the Bishop told the Bradford Diocesan Conference.

The present generation was indifferent to the reality of spiritual forces either for good or for evil, he said.

"In consequence, we have lost all feeling of crisis in this life, and as for a future life, if we neither believe in Hell nor in Heaven what is there left of interest in the whole ideas."

"Endless existence by itself is a very colourless prospect," he declared. "We are becoming a humanity without God or devil. We could not care less. This seems to me to be uncommonly like a fitting motto for the worst kind of Hell—and we are on the way towards it."

We have here an instance of the operation of the Law of Karma, that as is the sowing, so is the reaping. The present-day Anglican clergyman probably is not aware of the past history of his Church, of how worldly many an Anglican priest had become.

In the novels of a hundred and fifty years ago descriptions are often given of *hunting* parsons, and I recall a while ago seeing an old advertisement for a curate, stating that one who can hunt will be preferred.

To a person interested in historical studies, one of the interesting facts with regard to the Church of England is the way in which the Church of England priest has very often been the subject of wit among the laity. In the first of the Gilbert and Sullivan operas, we have one of the characters, a clergyman named Dr. Daly, saying:

"A saintly youth, with worldly thought untainted,
None better-loved than I in all the land!
Time was, when maidens of the noblest station,
Forsaking even military men,
Would gaze upon me, rapt in adoration—
Ah me, I was a fair young curate then!

"Had I a headache? sighed the maids assembled;
 Had I a cold? welled forth the silent tear;
 Did I look pale? then half a parish trembled;
 And when I coughed all thought the end was near!
 I had no care—no jealous doubts hung o'er me—
 For I was loved beyond all other men.
 Fled gilded dukes and belted earls before me—
 Ah me, I was a pale young curate then!"

Somewhat earlier in "The Bab Ballads" of W. S. Gilbert, well known for all the "Savoy Operas," we find these two verses in one of the ballads about a curate:

"He lived on curds and whey,
 And daily sang their praises,
 And then he'd go and play
 With buttercups and daisies.

"His helmet was a glance
 That spoke of holy gladness;
 A saintly smile his lance;
 His shield a tear of sadness."

In the cartoons of Du Maurier in *Punch*, not infrequently there were some at the expense of curates and bishops. One of the wittiest shows a bishop in his gaiters and apron, catechizing his page-boy, "Who is it before whom even I am but a miserable worm?" The boy promptly replies, "The Missus, my lord."

One knows from reading and by observation what a devoted body of men are the priests of the Church of England, how they devote themselves to continual visiting and trying to do the best they can to relieve suffering. One element of tragedy enters in the case of curates and vicars and rectors who have married. As the Church of England is a part of the State, all that formerly was called tithes is now regulated and the income fixed for each incumbent. But many times during the past few

years the Convocation of the Church of England has had to consider the matter of the small salaries of the clergymen and increasing costs. As the clergymen are mostly married, when several children appear the problem becomes acute, one element being that it would be considered against the "caste" rules to send these children to the ordinary State schools. One knows, too, how much the wife of the curate or rector devotes herself to the care of the people of the parish.

I would not like to give anyone the impression that I have an innate hostility to Christianity or to the Church of England. But there are far severer critics than myself of that Church. For ninety-four years there has been published annually in England a directory known as *Crockford's*, which contains the names, with all academic details and the benefices held by all curates, vicars, rectors and bishops. Each new edition carries an anonymous preface. In the new *Crockford's*, the following are the criticisms, as recorded by *Time*:

"The Church," lamented *Crockford's* anonymous preface writer, "is unable to attract people to listen to the gospel. . . . [Its preaching] is like a safety match, effective only on specially prepared surfaces. . . . The multiplication of bishops (fewer clergy and smaller congregations apparently needing more oversight, on the queer principle that smaller armies need more generals) . . . contributes precisely nothing to a remedy. . . . Some bishops are still happily learned men, though their learning is seldom relevant to present pressing need. . . . Far too many of them bring no intellectual gifts or accomplishments to adorn their episcopal office. . . ."

"There is one respect," *Crockford's* conceded, "in which none could suggest that bishops nowadays fail to adorn their office. We refer to robes and external decorations. . . . Long-traditional practice and restraint have been largely displaced by sartorial idiosyncrasy. Of copes and mitres we speak no

evil, but we think parading in a scarlet robe . . . is ridiculous, if not worse. . . ."

Crockford's critic noted the tendency of Anglican bishops to add a cross in front of their signature—"another imitation of Rome. When added by hand, it generally takes the form of a plus sign. . . . It is now common to hear bishops referred to in the style of 'plus Aubrey' or 'plus Brian,' which invites the comment that, in many cases, 'minus' would be more appropriate."

On reading *Crockford's* last week, Geoffrey Francis Fisher, Archbishop of Canterbury, said: "Most unfair and unseemly." Speculated a high churchman: "Whoever the author is, he belongs to the militant low church. [Moreover], no high dignitary, whatever his views . . . would express himself in so petulant a manner or make petty references to shades of purple. . . . These definitely rule out anyone of importance." Said the *Church of England Newspaper* (low church): "Whoever the writer may be, he is a man distinguished by incisiveness of thought and accuracy in the use of language."

The situation today in England is that the social and economic conditions are such that there will be difficulty for the Church of England to restore God to the place which the Church intends for Him in laymen's affairs.

There was once a phase of Christianity which paid little attention to doctrinal forms, but developed a deep devotion to Christ. I have on the shelves of Bishop Leadbeater's library about thirty hymn-books of all the Christian denominations. I constantly read in them, because I find there a type of Christianity which appeals to me, and which I do not find as I observe Christian worship as it exists today. It is the outpouring of the heart in these hymns that shows the real strength of Christianity. But how far is that strength persisting today?

C. JINARĀJADĀSA

THE SEVEN VEILS OVER CONSCIOUSNESS

By C. JINARĀJADĀSA

(Continued from page 95)

IF the thesis which I have so far tried to elucidate is correct—that the Soul of man who functions in a physical body, functions through three veils, first, the veil of the mind body; added over it, the veil of the astral body; and then over both, the veil of the physical body—it logically follows that the whole subject of death, as usually conceived, must undergo a fundamental change. For, death is nothing more than the casting aside of the lowest veil, the physical body. The individual then remains with the veils of the astral body and the mind body. According to the Theosophical hypothesis, the astral veil is also eliminated, whether in a brief time or in a period of twenty years or more. The Soul then remains to function in the mind body and, with the veil of the mind body over his consciousness, he lives in the Heaven World in his Devachan, for a period which may be a few centuries or fifteen or twenty centuries, according to the quality and the quantity of aspirations which he had developed while functioning through the veil of the physical body, and also through the veil of the astral body after death.

Among the religions of the world there are some which have what I would call a sensible attitude toward death. The most sensible is that of Zoroastrianism. This

religion emphasizes all the time the great doctrine of Purity, and that practical conduct must be guided solely by the three virtues of Pure Thoughts, Pure Words, and Pure Deeds. The conception of the individual as a Soul living in a body is so profound that when the final signs of death begin to appear, it is recognized that these signs of death are the indications of the beginning of impurity. Therefore, all who have been attending on the dying individual leave him, handing over to the care of a special caste of Zoroastrians the tending of the body at the final stage of death. It is utterly inconceivable that there should be any kissing of the face or touching of the hand of the body which is dying and in which impurity has already appeared. While of course there would be grief, as is natural, there is no idea that the individual has in any way become less because he has passed through the gates of death.

Indeed, there is the tradition that the Soul of the individual remains for three days near his body, and after that period begins a journey across a bridge over the Chinvad Pool. At the middle point of the bridge he meets one of two characters. He may meet a wonderful maiden who is so lovely that he asks her, "Who art thou?" She replies, "I was thy Good Thoughts, Good Words, Good Deeds." Then he passes with her across the bridge, to live in a state of beatitude. But it may be that the individual whom he meets on the bridge is a hideous old hag, and when he asks the same question of her, the reply is, "I was thy evil thoughts, evil words, evil deeds." Then he is cast from the bridge into the hell below, and ceases as a Soul. Needless to say, Zoroastrians never imagine that any one of the faithful, however lax in ritual observance, is so wicked as not to pass over the bridge.

In China, even today, there is a clear recognition that every one who has died, particularly the head of the

household, is still with the family, watching over its interests. In the chief room of a Chinese house there is an altar where there are the "Tablets" of the ancestors, the names of the ancestors, and prominently that of the last. In these days there are photographs as well. Every day incense sticks are burned on the altar. More than this, so strong is the idea of the ancestors being still in touch with the family that, on occasions of great distress, when no human solution appears, it is customary, using a certain ritual, to invoke the aid of the ancestors to throw some light on the situation. This is not through any form of modern Spiritualism. Further, years before he dies it is customary for an individual to order his coffin, and have it placed upright in his room. It is also customary, towards the last years, for the daughters and granddaughters of the household to stitch the silk robe in which the dead body shall be wrapped after death. Everything is taken as a "matter of fact," and while of course death is considered an event of loss, yet there is nothing of the grief and desolation which characterize some of the faiths, particularly Christianity.

It is perhaps in the ancient religion of Egypt that we find the most extraordinary ideas—extraordinary to Christians—concerning death. Every Egyptian was so convinced of his life beyond the grave that long years before he could expect death, he had his tomb prepared, and if he had the means, a record of the principal events of his life was carved on the walls of the tomb. The more educated Egyptians would have been initiated into certain ceremonies where they would have been given ideas about the conditions beyond the grave. It would appear that some mystical teachings, akin to those of a particular degree in Freemasonry, were transcribed in what is known as *The Book of the Dead*. With every Egyptian mummy of man or of woman there

are found certain chapters of *The Book of the Dead*. A very long papyrus of this *Book of the Dead*, with many sections and many scenes, exists with the mummy of Ani in the British Museum. In this papyrus we have represented the scenes to be enacted after death, where the individual is led by the god Anubis before the judgment-seat of the God Osiris, before whom is placed a balance, and nearby stands the god Thoth, with a tablet upon which he is to write the judgment of Osiris. On one of the scales of the balance is put a small jar symbolizing the heart of the individual; on the other, a feather symbolizing the feather of Truth. If the top bar of the balance remains horizontal, the individual is adjudged fit to live among the blessed dead. He then adds to his name that of the God Osiris, so that the individual Ani is called after judgment Osiris-Ani. Before the judgment, he has narrated what is known as the "negative confession," wherein he repeats, "I have not . . . I have not . . ." naming the things which he has not done, such as defrauding the widow and her children, removing landmarks, and a long list of other acts considered unrighteous by the Egyptians. But if at the time of judgment the feather of Truth goes up and the heart of the individual goes down in the balance, he is condemned and he is cast into the mouth of a monster, depicted in the scene, so that he perishes completely and is annihilated.

In Hinduism the supreme conception concerning the Soul is that it is the absolute Infinite Brahman, or in some way related to Brahman. Since Hinduism states the process of Reincarnation as the mechanism of the Soul's liberation to absolute happiness, naturally there is not the conception that the death of the physical body in any way affects the consciousness of the individual, as a Soul. The body is cremated, with certain religious rites, and the ashes thrown into the sea or into a sacred river. Then,

since the individual is still living but may be handicapped in certain ways, ceremonies called *shrāddha* are performed to give the individual a peaceful passage to the higher life. While there is naturally grief over the death of a member of the family, there is not the sense of desperation which we shall note in connection with the ideas of death in Christianity.

Like in Hinduism are the ideas of death in Buddhism, which too teaches Reincarnation. That religion mentions certain invisible regions, called Devalokas, or worlds of the Gods. There are narrated any number of instances of one who has died as living in these Devalokas. Every Bodhisattva before incarnating to be a Buddha lives waiting in the Tāvātimsa Devaloka, the heaven of the Thirty-Three Gods. One famous incident is in connection with the boy, Chatta Mānavaka, who at the age of twelve or thirteen received from the Lord Buddha certain verses commemorating the Three Gems and the Five Precepts. It was a part of the boy's karma that, as he was returning after the holidays with a bag of gold to give to his teacher, who lived some distance away, he should be set upon by robbers and killed. The story then narrates that when the parents and relations were notified of the boy's death, they all gathered at the place of the tragedy and expressed their grief at the catastrophe. Then the Lord Buddha appeared on the scene and called Chatta back from the Heaven World. As he was being killed, he had been so full of joy concerning the Three Gems and the Five Precepts given to him, that he was unconscious of death, and was immediately born into the Devaloka, the Heaven World. At the call of the Lord Buddha Chatta appeared, with a wonderful aura, and was visible to all. He was questioned by the Lord concerning what had happened, and the boy then narrated in verses the incident of his death and then his life in the Heaven

World. All this gave an opportunity to the Lord to preach a sermon to the parents and relations, after which Chatta was given permission to return to his heavenly abode. We see, therefore, that both in Hinduism and Buddhism there is an attitude towards death which is in sharp contrast to that found in Christianity.

For, in Christianity the ideas concerning what comes beyond the grave are not only vague, but intensely materialistic. After death something mysterious is supposed to happen to the consciousness of the individual, so that every faculty of his disappears for the time, goes into obscurity, to reappear at the Day of Resurrection. In the meantime, the individual is regarded as the *body* in the grave, unconscious. We have in a famous hymn, often sung as a funeral hymn, the two lines :

"Father, in Thy gracious keeping,
Leave we now thy servant sleeping."

It is this idea of "sleeping," and under the earth, that is so prominent throughout Christianity, and again and again where poets dwell on the theme, it is always with the idea of "sleeping". Thus, from the poetess, Edna St. Vincent Millay, we have :

"For rain it hath a friendly sound
To one who's six feet underground ;
And scarce the friendly voice or face :
A grave is such a quiet place."

Equally graphic is Walter Savage Landor :

"Twenty years hence, though it may hap
That I be call'd to take a nap
In a cool cell where thunder-clap
was never heard,

"There breathe but o'er my arch of grass
A not too sadly sigh'd "Alas !"
And I shall catch, ere you can pass,
That winged word."

Perhaps the most ghastly revelation of these crude ideas comes in five verses of a hymn which once were sung *by children* in Sunday School :

"Within the churchyard, side by side,
Are many long low graves ;
And some have stones set over them,
On some the green grass waves.

"Full many a little Christian child,
Woman, and man, lies there ;
And we pass near them every time
When we go in to prayer.

"They cannot hear our footsteps come,
They do not see us pass ;
They cannot feel the warm bright sun
That shines upon the grass.

"They do not hear when the great bell
Is ringing overhead ;
They cannot rise and come to Church
With us, for they are dead.

"So when the friends we love the best
Lie in their churchyard bed,
We must not cry too bitterly
Over the happy dead."

What a ghastly idea to present to the minds of the children, this of the grave and the graveyard, with their comrades who "cannot hear our footsteps come, they do not see us pass ; they cannot feel the warm bright sun that shines upon the grass".

One Saturday evening after Good Friday, as I was listening to a London BBC programme during the War, I heard a poem read concerning the Crucifixion, with the startling line, "Now sleeps the Lord in His stony bed."

This seemed to me, and still seems, to be an utterly inconceivable conception. Jesus Christ was the Son of God, and according to the Athanasian Creed, co-equal with the Father. Yet He took the form of Jesus and in due time began His ministry. He was aware of His link with God, for He says, "I and my Father are one," and also, "My Father worketh hitherto, and I work."

To imagine that after the Crucifixion all the great faculties had gone into some kind of an obscurity for some thirty-six hours and that He was lying unconscious "in His stony bed" is, to me, to speak frankly, a blasphemy.

It is here interesting to note that Muhammadanism has always given great reverence to Jesus Christ, who is called "Issa, the son of Miriam" (Mary), but never the Son of God. He was fully recognized as a Prophet of God, in the same line of prophets as Abraham, Moses and David, and after Him, the Prophet of God was Muhammad. It is utterly inconceivable to the Muslim mind that the Universal Godhead, Allah, who created the entire universe, could ever have a son. Furthermore, there is the constant legend in Islam that it was not the Prophet Issa who was crucified. It is inconceivable for the Muslim to imagine that a Prophet of God should ever undergo the indignities ending in the Crucifixion, as narrated in the Biblical story. Muslim legend says that it was only a *simulacrum*, an appearance, that was crucified, but never the Prophet of God, Issa, son of Miriam. Every pious Muhammadan whenever he mentions the Prophet Issa adds, according to tradition, "on whom be peace".

All these ideas come into Christianity from Judaism, for the Hebrews had no clear idea of any survival after death. During the three years' mission of Jesus Christ, He did not dwell upon this topic, for what was more

urgent in His mission was to denounce the rigid formality of Judaism, where the sanctimonious leaders "buy tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith".

So, when in Christian lands a person dies, there is the ghastly conception that the beloved cannot know of our continuing love for him. We may go on grieving for his departure, but if we send him love, there is the idea that he cannot know of our love, since he is "asleep". To have a firm belief that our beloved has gone into some kind of temporary extinction, and that all that remains of him is in the grave, is a cause of untold grief, and it is all so unnecessary. And further, if only Christians could realize the grief of the "departed" when he meets the iron curtain of conviction that he is "asleep," so that as he tries to pour out his consolation and reaffirm his undying love, he is baffled and can but suffer in pain.

— Today there is so much proof available to anyone who investigates modern Spiritualism, that one can be convinced that death does not end the consciousness of a person. It is quite true that there are certain disadvantages in Spiritualism, for there is no utter certainty that the communicating entity is indeed the person he claims to be, though he gives many proofs of events before he died. Nevertheless, the idea that at death the individual "sleeps" can very quickly be discarded, and a more wholesome idea take its place.

C. JINARAJADASA

(To be concluded)

NOT TO RECONCILE

By SIDNEY A. COOK

TWO recent articles of mine touching upon the subject of Krishnamurti and the Theosophical Society have brought requests for something further and especially for a statement that will reconcile or explain certain pronouncements of years ago in relation to events that have transpired in the interval. Through the lack of any further statement it is claimed that a vacuum exists.

This request gives rise to several observations and questions.

First it is necessary, through an unequivocal recognition of the distinction between the Society and any of its officers, speakers or writers, to clear the Theosophical Society of any involvement. The pronouncements regarding Krishnamurti were made by persons of important standing in the Society but in their individual capacities. That many members of the Society were influenced by the statements and the public confused because its platform was used does not change the fact that the Society made no statement. Who then should make a new or modifying statement?

Then too it is to be noted that the desire for a new and supposedly clarifying statement arises largely with those who think they see error in pronouncements made in the past. Would these people, or any others, be more content with a new one, supporting, amending or denying, if someone—not the Society—could assume the responsibility of making it? Would that not also sooner or later?

have similarly to be explained or reconciled to satisfy still others? Can pronouncement or authority ever satisfy? Must it not always be a challenge to an inner understanding and therefore subject to outer misunderstanding? Can understanding in such matters be conveyed or imparted and can reconciliation be made at any particular stage in what must be an unfolding process?

Krishnamurti has *apparently* made it quite clear that in some details errors were made. That should not be surprising. In the context of an attempt to make a statement on something so profound and so significant the main theme is not invalidated by error in details. Nor would it be substantiated if there were no such errors. The pronouncements were generally accompanied by expressions of uncertainty about particulars. But while Krishnamurti's actions so far indicate some details to be erroneous, surely he is proving some essentials of the statements to be true. No one can deny that he is a very remarkable personage, fully vindicating the announcement at a very early age that he was already just such a personage with most unusual capacities. More and more is this being proven. Krishnamurti and his teaching are having a profound effect upon some people both in and out of the Theosophical Society. His is a new, still unfolding, and very courageous approach to life and its problems.

Someone once coined the magnificent phrase "What is past is prelude". It is magnificent because it is so true and therefore so encouraging. What has been is only a beginning; the great scenes of the mighty drama of creation and evolution, the grand climax of achievement, are yet to come and we cannot conceive how, through many future scenes, the great Author-Producer will unroll His tremendous theme. If we attempt a judgment on what has so far been shown, the complexities and involvements of the

plot tell us plainly that it can never be unravelled and the production will end in chaotic failure. But despite appearances we also have reason to believe the contrary to be true for we have seen some order, as well as some perplexities, in the development of the piece.

Is this not true of Krishnamurti? Is there not too much haste to resolve apparent conflict, to come to final decision and to pronounce judgment? Leaving aside apparent errors of detail (some of which could yet prove not to be error) should we not be looking at this whole episode in a less immediate context? If there were any truth in the major theme of the pronouncements is it likely that a quarter or a half or even a whole century would see its fulfilment? Is the world so ready to accept a new philosophy? Has it ever been ready? The new makes its way with difficulty against the entrenchments of the old. It grows slowly; its fruits cannot yet be known.

Let us not pretend that what Krishnamurti suggests to us is not new or is easy. Those who have seen him expounding to an audience recognize how difficult it is for him to make clear what he wishes to convey and how difficult for the audience to understand. He says: "Oh, sirs, it is so simple". But that very simplicity is a difficulty, for men's minds are a many multiplied complexity of habit and tradition which prevent new thinking, a new way of looking at problems to see them as they really are. The conditioned reflexes of the mind give no opportunity for a new way to enter as light into a dark room. Not easily or quickly can this work be done on a scale large enough to affect the currents of the world. Men's minds must be reached and then must respond. Evolution is slow.

Another point arises here regarding reconciliation. Krishnamurti does not attack truths but he wages war on

any way of looking at them, on any evaluation of them, that dulls or closes the mind. Often it seems, the attempts to reconcile involve not only a truth but diverse ways of seeing it, none of which are themselves true. What is then attempted is impossible, the reconciliation of a truth with untruth about it. A great amount of what passes for religion (or what one makes into a religion) consists of untrue thinking about things that are really true. This perversion of the truth is far worse than simple ignorance or lack of knowledge, for the barrier of superstition it creates grows ever higher until the individual by self-examination of blindly accepted beliefs, clears the mind and discovers the latent truth behind. When seeing comes through clearing of the mind of habit and preconception then truth stands out needing no reconciliation. It is not possible to compare truth with a way of looking at it any more than it is possible to compare the mathematical concept of half a dozen with six beans or six cows.

That Krishnamurti has passed through a tremendous experience cannot be questioned. He no longer refers to it, at least in public. It is likely that in private to the few with opening minds he speaks of many things differently from the way he approaches the crowd. It would be strange if it were not so. In 1927 he said:

"When once you understand the Truth of this Liberation and of this Happiness it will set you free from yourselves, from all your vanities, pleasures, afflictions and sorrows. As I have attained Liberation, I want to give of it. . . ."

There is no reason to doubt this statement, take it in whatever way we will. In what sense to apply it each must judge for himself. Krishnamurti is certainly trying ardently to get men and women to liberate their minds of traditional ways of thinking about what they think they

know. He does not so much say that this, that and the other things are untrue, as he invites looking at all things freshly with a mind alert to what may be the truth, even in the old, and to what may be untrue. In that way by discarding *and also by retaining* room is made for Truth to enter.

Now to return to the matter of a new pronouncement. Krishnamurti makes no secret of the fact that previous announcements have been detrimental to his work. Should that not be hint sufficient that another should not be made? Any attempt at this time to modify or explain what has been said or to reconcile it with a later development can lead only to deeper confusion. Krishnamurti would not welcome it for it would inevitably involve a further attempt to explain him. And again the question arises as to whether, at this stage, it would be any more possible to be obviously and completely right than before.

Time surely is of the essence in all of this. The times and the teaching of Krishnamurti invite examination of our thinking, using the mind for this purpose. That in itself would be almost revolutionary for the grooves are very deep, but as Krishnamurti says, the mind is the only instrument we have for examining what it contains. If we attempted that examination truly it would keep us very busy and we would discover much truth. It would be much more profitable than attempting to reconcile something from someone else's mind, Krishnamurti's or any other. And it would be very much akin to what I believe he is urging all men to do for themselves. When the mind ceases to be the traditional slayer of the real but becomes the instrument of its discernment, sifting the true from the false, then comes a measure of liberation, the first and essential step to Liberation.

SIDNEY A. COOK

INTEGRITY AND VALUES

By HUGH SHEARMAN

HERBERT SPENCER, the English Victorian philosopher, perceived three stages in the attainment of enlightenment. These three stages were, first the unanimity of the unwise, then the lack of unanimity of those who are seeking wisdom, then thirdly the unanimity of the wise.

We can see these three stages in many experiences and many cycles of action. We can think of the unanimity of the unwise as representing the mass mind and the uniformity of primitive people. We can explain some of our difficulties in the Theosophical Society by saying that they arise from the lack of unanimity of those who are seeking wisdom. And we can see in the unanimity of the wise something which we sometimes speak of as the Great Brotherhood.

Lack of unanimity expresses itself in differences of opinion. It is impossible to give utterance to an opinion without implying a set of values. If I say, "It is good to perform ceremonies," I am speaking the truth within a system of values according to which it is good to perform ceremonies. If I say, "It is harmful to perform ceremonies," I am speaking the truth within a system of values according to which it is harmful to perform ceremonies. All opinions are true with respect to the values which their expression implies. All opinions are false with respect to values contrary to those which their expression implies. Opinion thus ends in paradox and absurdity.

Those who have sought to help humanity to move on into the unanimity of the wise have therefore refrained from concerning themselves mainly with opinions. Living in a world in which opinions are tangible things which fly about, they cannot, of course, ignore opinions. But they have given their main attention to helping people to discover for themselves the source of values.

We see the whole world in terms of values which we ourselves project onto it. These values imply the separation of objects into classifications of likeable and unlikeable. These values are withdrawn or dissipated, and reality is seen, when we become able to know that objects are not separable nor are they likeable or unlikeable. They are.

This is not to say that values do not exist. Values and opinions are as natural to present human existence as leaves are natural to the trees. We do not outgrow them by mentally asserting their unreality.

Of those who have outgrown and dissipated their systems of values, so as to know the real, it is said in the *Bhagavad-Gītā* (Mrs. Besant's translation), "Sages look equally on a Brahmana adorned with learning and humility, a cow, an elephant and even a dog and an outcaste." And, to such a one, "a lump of earth, a stone and gold are the same". But this does not mean that, when values have been dissipated, all things are the same, so that it is then as good to do murder as to engage in meditation. It does not mean that one liberated from values and pairs of opposites will become completely anti-social and enter a lunatic world of antinomian nihilism.

On the contrary it is when the sage has let go his system of self-centred values, his prudential morality, his mentally conceived rights and wrongs, that he becomes completely responsible, orderly and socially constructive. For it seems that in the reality of things there is no value

but a perfect harmony. The sage who is at one with that harmony, which is the very nature, the indwelling life, of the whole of things, knows what he has to do; and what he does is harmonious.

In the world in which the liberated sage lives, there are still values and opinions, the values and opinions of other people. These are real and living factors, an expression of life proper to those who create them. The sage does not have to despise or attack these systems of values and opinions. He can move among them, knowing that some have more relevance and use in a given situation than others. He can cope with them and use them without being bound by them, not offering premature and demoralizing disillusionments to those who are still attached to them and who are still requiring and using them. As it is said in the *Bhagavad-Gītā*, "Let no wise man unsettle the mind of ignorant people attached to action, but, acting in harmony with Me, let him render all action attractive."

A person who acts rightly is often said to have the quality of integrity. Integrity comes from the Latin word *integer* which means *whole*, and the word *integrity* has implications of completeness and wholeness not unlike the meaning of the word *health*.

We often think of integrity in action as meaning that the action is consistent with some respected system of values. But integrity in action could mean that the action is in harmony with the wholeness of things. When there is action consistent with respected values and standards, we can speak of "my integrity" or "his integrity"; but when there is action in harmony with the wholeness of things there cannot be "my integrity" or "his integrity". There is integrity.

The values of life and the harmony of life have become separated. In wild nature they are at one. In the unanimity

of the wise they are at one. Among us who live in the midway state of the lack of unanimity of those who are seeking wisdom, values and harmony are separate. When we know that there is harmony and that it establishes of itself all values that are necessary, then we can refrain from anxiously projecting values with our own separate minds.

The unanimity of the wise cannot be a unanimity of opinion. When somebody asked Disraeli what his religion really was, he replied: "All wise men have the same religion." And when asked what that was, he said: "Wise men don't tell."

It is impossible to tell; for we can speak to other people only in terms of the experiences which we have in common with them, perhaps appealing to that experience by metaphor and simile, perhaps portraying new ideas very skilfully by analogy, but still bound by the fundamental limits of the experience that we have in common with those to whom we speak. Language is shaped by experience, and our human speech is still that of a world of values and opinions. To tell, therefore, would be to express an opinion. This is not necessarily an improper thing to do, but it will not convey the nature of the unanimity of the wise and of life divested of projected values and opinions.

In the Theosophical Society we tell, and we surely do well to tell. But it is not in the words alone that we can find the subtle fragrance of the truly esoteric, of that which cannot be told yet about which all wise men are unanimous, even though they can have no opinions about it.

HUGH SHEARMAN

RUSSIA AND THE GREAT CHOICE

BY MRS. PHILIP SNOWDEN

[*Note by the Editor.* I re-publish an article which appeared thirty-two years ago, in THE THEOSOPHIST for October 1920. The writer, Mrs. Ethel Snowden, was the wife of Philip Snowden, a very prominent member of Parliament in the Labour Party. He had specialized as a financial expert of the Labour Party, and when that Party came into power in England, he became Chancellor of the Exchequer in 1924 and 1929. In 1931 he was created a Viscount. Mrs. Ethel Snowden, later Viscountess Snowden, went with a number of members of the Labour Party to Russia. On her return, at the request of Dr. Besant, she wrote the following article.

What is striking is that in the main the conditions in Russia do not seem to have changed in the thirty-two years since she wrote. Undoubtedly school clinics and welfare work of that kind have been far more developed. On the other hand, in a recent account of conditions in Moscow, as reported by Mrs. Lydia Kirk, wife of the U. S. Ambassador to Russia, there is still terrible overcrowding in the housing conditions.

I should like particularly to draw attention to the last paragraph of Mrs. Snowden's article, because what she then forecast is exactly what, from all accounts, is happening today. There is no better illustration of the well-known French adage: *Plus ça change, plus c'est la même chose*—"The more things change, the more they are the same."—C. JINARAJADASA.]

IT is quite impossible properly to estimate conditions of life in Russia under the Bolsheviki without taking into consideration several very important facts. The first, and probably the most important of these, is the difference

between this country and Russia. The impassioned fighters for and against Communism neglect to recognize that Russia is several generations behind Western Europe in all those things which have come to be regarded as the make-up of modern civilization. Many Russians themselves, never having crossed the frontiers of their own immense territories, do not know of the great difference between the outside western world and themselves; or if they imagine a difference, it is generally to the disadvantage of the rest of Europe. We, in such minds, are the backward peoples!

One of the most touching and at the same time amusing experiences one had was to be shown an unsatisfactory school-clinic, lacking most of the proper equipment, or an open-air school, inadequately staffed and furnished, and to be asked with pride: "Have you anything like this in England?" My invariable reply to innocent questioners of this sort was: "Yes, we have this sort of thing in England. And we hope to have more of these, and improve them as time goes on." Only coarse conceit would have disturbed these heroic people with the suggestion that they are only beginning to create the things which even in Capitalist countries have been in existence for many years.

Russia and England, to be precise, are different, and in a dozen different ways. England is a small country, with a geographical situation favourable for the development of that very large measure of freedom to which her people have gradually attained. Russia is an enormous country, extending over large tracts of Asiatic as well as European territory, bigger than the rest of Europe, where more than a hundred languages are spoken and where as many different peoples live. The highly-centralized Government, the extent of the territories, the passivity of the people, the conservatism of the Boyars, the want of education of everybody, the hatred of the foreigner—all these

things explain the tyranny of a thousand years; and explain, too, the comparative ease with which a system which would never be tolerated by the British people has been imposed with comparative ease upon the present generation of Russian people.

For the Bolshevist Government is a tyranny. To use the expression employed by one of the most devoted supporters of the Government, who spoke excellent English: "We are obliged to confess that it is in all essentials the old system with the signboards changed. The Czar is here, but he is a new Czar." Liberty of conscience, speech and Press there is none. Freedom of service has ceased to exist. Men and women must work where they are sent, at the work chosen for them, during the time allotted. Discipline is severe, the whole system having been militarized. All these things, and the hundred-and-one other manifestations of tyranny, they admit and justify. It is only the foolish supporters of Lenin on this side of the English Channel who, much to Lenin's disgust, seek to advance the cause of Communism, and actually damage it, by asserting of it things which are untrue, such as that, in Russia, Communism is to be seen in the flower of perfection.

The Russian Communists justify the Terror by pointing to the danger to be feared from foes without and counter-revolutionaries within. They point, with entire justification, to the extreme measures adopted by this country and during the war. There was no difference of opinion amongst the delegates of the Labour Delegation about the right and the duty of the Russian Government to protect its people from their foes, both external and internal. Whether the methods adopted were always justifiable and whether the discipline was excessive, is another question, about which reasonable differences of opinion might be, and actually were, held. But the fact is that the

whole of the people of this huge country are, either actively or passively, behind the Government in the present situation. Men like Gorky, Kropotkin, Toherkoff who have repeatedly expressed their disapproval of the new tyranny; men like Count von Benckendorff, son of the former Russian Ambassador to this country, who is not a Communist but is in the service of the Government; the Mensheviki, to whom the Bolshevik programme is distasteful; the Tolstoyans, of whom Birukoff is a notable leader; the Social Revolutionaries and Anarchists—all these, in a mood of deliberate and determined patriotism, are either working for the Government or refusing to embarrass its activities so long as the enemy is hammering at the gate.

This is one reason for bringing the war to an end at the earliest possible moment, instead of openly helping or tacitly approving it, as we have done in the case of Poland. The British Labour Movement has been from the beginning hostile to the policy of interference in Russia's internal affairs. Whether its members like Communism or not, all are agreed that it is intolerable that the men, money and munitions of this country, or of any country with which this country is in alliance, should be employed to wreck the Government and destroy the people of another land, simply because such Government does not favour the predatory schemes of the wealth-hunters and concessionaires of Western Europe and America. The members of the Delegation to Russia had their conviction of the wrongness of this policy so strengthened by the evidence of their eyes and ears that, within a week of their arriving in Petrograd, they sent a unanimous and strongly-worded telegram to the British Government, demanding the cessation of the Polish war and the effective abolition of the blockade. They prepared in Moscow an equally unanimous interim report on the same subject; and they readily acquiesced in

the early return of two of their number, that these men might seek to influence responsible parties in the direction of a new policy.

The situation has considerably altered during the last few days, and Poland, in imminent danger of destruction, has sent up a cry for help. There was no doubt in the minds of Russian military men whom we met that they would smash Poland, hip and thigh. Some even foreshadowed what they would do in Warsaw. The mass of the people in Russia yearned for peace. But many responsible Communists were entirely indifferent about it. *Some did not want it.* The moment for beginning a peace-move has now come. The British have presented a note to Poles and Russians, which, so far as the Russians are concerned, might be regarded as an "ultimatum," so rudely is it worded. But if the members of the Bolshevik Government can only bring themselves to laugh at this latest exhibition of British bad manners and want of tact, and, with proper safeguards for themselves, express their willingness to explore the possibilities of peace, they will win for themselves high international regard, and a fine place in history as the only Government of this and any generation which, under violent temptation to revenge, and with much to excuse such a policy, declined to follow this base path. It is the great testing-time. Those of us who have recently been in Russia know without any doubt that if the Russians choose to be great in this hour, it will not be due to weakness but to strength, material and moral.

The Bolsheviks aim at a world-revolution in which the old industrial and social order shall perish and a new and glorious system be raised in its place. It is impossible to conceive how any person with a head to think and a heart to feel can be happy and content in the thought of maintaining unaltered, conditions which, in every industrial

country in the world, are destroying the physical life and mental growth of millions of people. The old order must give place to the new. But how, and when? That is the question. The worst features of the system in Russia are due, not only, though very largely, to alien aggression, but to the attempt to impose ideas, and the carrying out of ideas, upon people to whom these are not acceptable, either through ignorance or through fear. It is the inevitable tyranny of the minority. There are 125 millions of people in Russia, and, at the most, 800,000 members of the Communist Party, not all of whom are convinced Communists. The attempt to carry out *at once* the whole or the greater part of their programme means, in these circumstances, terror and suffering.

The great point of difference between some of my colleagues and myself lies here. I would have the great ideal achieved gradually, though as quickly as devoted service could bring it, carrying with me the consent and approval of the people concerned in the change. Society is not a building to be pulled down, another being erected in its place. Society is a growth. Handle it violently and it dies; and the weed grows in its place! Disgust and revolt the people by violence and tyranny exercised to bring to birth the new social order, and reaction inevitably follows.

If, when peace comes, and the founts of internal and external criticism flow freely over Russia, the Government of Russia wisely modifies its programme and its methods, progress towards a healthier, happier life for all will be assured. If not, and it seeks to force on the inhabitants of Russia and the world the strong meat, somewhat tainted by time, of theoretic and dogmatic Marxianism, the coming generations are doomed to a reaction which might conceivably place a new monarch upon each and all of the empty thrones of Europe.

THEOSOPHY AND MODERN THOUGHT ¹

By ELIZABETH W. PRESTON

THE separative tendency in humanity is so strong that one would think that we were still on the "path of outgoing". However, the fact that we have passed the critical point and are on the "path of return to union" (from unity to union) is shown by the many attempts in various systems and organizations to unify, to integrate, to combine and to co-operate, even if these attempts are not fully successful.

The Theosophical Society reflects this situation. There is on the one hand a tendency for each individual, group or section to live his own life as an entity and, if he does research, to do it alone and to commence from the beginning each time. We need to be increasingly aware of what is being done by our members in other countries. As an attempt towards integration, (whatever that difficult word may imply), we can welcome this Committee in New York; but it may be suggested that they should build on foundations already well laid and sound structures well begun, climb on the shoulders of their predecessors, just as the modern scientist does. When a scientist begins a

¹ The Introductory Papers of the Committee for Integration of Theosophy and Modern Thought which have recently been received at Adyar give the aims, procedure and outline of studies proposed for this group, which is working in New York under the direction of Mr. Fritz Kunz.

research his practice is first to look up and tabulate all that has already been written on the subject and make it his own before he goes on to fresh work.

During the 75 years of the Theosophical Society a considerable amount of work has been done on the correlation of Theosophy and Modern Thought, *i.e.*, of the current thought *at the time*. As early as 1914 our President, Mr. C. Jinarājadāsa, wrote a book *Theosophy and Modern Thought*, much of which holds good today, especially on mendelism and heredity, but he himself would be the first to suggest that additions or amendments could be made to parts of it. Dr. Marques' *Scientific Corroborations of Theosophy*, published in 1908, has many suggestive ideas though the details are not, in all cases, in accord with present-day opinions. From 1934 the Research Centre of the Theosophical Society in London has carried out a programme, its objects being:

- (1) To ensure that the Theosophical Society shall receive the full benefit of every advance in science, medicine, art, education and other realms of knowledge.
- (2) To influence the world of thought by the application of Theosophical principles.

The first of these objects is clearly the integration of Theosophy and Modern Thought, and much work has been done and a number of books and transactions have been published, each of these being the result not only of individual study but of group work and criticism. It will be seen, therefore, that this Group is in accord with the aims of the New York Group in their feeling of responsibility in regard to the contemporary development of Theosophical thought. The titles of these books and transactions show that the writers have attempted to

apply Theosophical principles to the problems of our own day and to relate Theosophy to the new and ever-changing knowledge. These include such subjects as: *The Theosophical Approach to Science*; *Theosophy and the Changing Outlook in Science*; *Group Work*; *On Order and Purpose in Evolution*; *An Introduction to the Study of Analytical Psychology*; *Adam, the Prodigal Son*; *Man, Creator of Forms*; *Space-Time*; *Its Relation to Man*; *This Dynamic Universe*; *Cosmic Creation and Atomic Energy*; *Vital Magnetic Healing*; *Unrecognised Factors in Medicine*.

In addition we have *The Evolution of Man* (Marcault), *The Earth and Its Cycles* (Preston), *The Web of the Universe* (Gardner), *Occult Archaeology* (Drinkwater), and the book edited by Professor D. D. Kanga, *Where Theosophy and Science Meet*. This work first appeared in four volumes and was found to fill such a large gap in Theosophical studies that the first edition was exhausted in a few years' time. Last year a second and enlarged edition in two volumes appeared, published by the Adyar Library. Of the 39 contributors 33 are Theosophists. The new edition of *Occult Chemistry*, containing much additional material and an introduction by the Editor, Mr. C. Jinarājadāsa, has just been published.

All these books have been, or are, being revised as knowledge progresses. It will be seen that they cover the subjects which the New York Group proposes to study.

The above remarks are in no way intended to imply that a Research Centre in New York, and contributing Groups, are not vitally needed. It is, however, suggested that they should first study, make themselves fully acquainted with and thoroughly understand the material already in print. They will then be able to do valuable work and will not restrict themselves to the contributions

of any one individual or one group of individuals, however valuable these contributions may be.

The last word on "Theosophy and Modern Thought" cannot be said, since Modern Thought changes constantly and Theosophy itself is a progressive science. There is plenty of room for research and educative development.

In answer to those who ask the fundamental questions, of what use is this study; what is its bearing on and relation to life; does it help in the happiness and progress of humanity? We say it is easy to pick out some fact or sentence such as the date of the sinking of Atlantis, and ask of what use is this knowledge today in the face of the sufferings of many men? Equally it is possible to ask of what use is it to give a servant a rice-cake, if millions are suffering from hunger? To some extent at least the world problem is the individual problem and Brotherhood begins at home. But we are also told that "men shall not live by bread alone" and happiness and sorrow is not a matter of the physical life only. We know that the man or woman who is conscious that "there is a Plan," who has some mental security, can develop an integrated or balanced personality through which happiness can show itself. To many the concept that there is a plan for the individual, for his country and for humanity as a whole is one which has a very practical value, in helping them to maintain balance and cheerfulness in difficult circumstances.

The contribution of such Research Centres as we have been discussing has a two-fold purpose:

First, in the stimulation *through co-operative effort* of the intuition, of the vision, which comes when the truths of the Plan are glimpsed by the higher mind. To certain types this is part of the spiritual bread of life, and when it is experienced it actually adds to the physical well-being of the individual.

Secondly, through such group work, through an honest effort to integrate or correlate Theosophy and Modern Thought, a knowledge of the purpose of life and something of its working out can be passed on to the world, not only in print but on the thought levels. The more individuals and groups there are throughout the world engaged in this work, the nearer will be the world's understanding of life's purpose.

E. W. PRESTON

Melody, called "the life-blood of music," is comparable to the great Love-emotion principle which pervades life. Harmony is the science of the relationship of tones and musical ideas. The perceiver of the harmony of life is the Ego, who from his lofty standpoint can see experiences co-related, their meaning and true relation to the one large life of the Soul. Two principles are necessary to understand a musical composition—unity and variety. So in life, behind the many must we see the One, and also see the One in the many.

M. M. F.

TRANSCENDING OBJECTIVE THOUGHT

By L. FURZE MORRISH

THERE are some who say that critical thought must be "transcended" in order to reach spiritual vision. There seems to be much confusion about this important matter, or process—particularly on the part of those who do not like objective or "straight" thinking, because it lacks emotional thrills.

The fact is that no one can benefit from a university training until he has matriculated. He may occupy a bench in a university, but things are likely to be over his head. In the same way no one can deal with "high" spiritual problems until he has learned to deal with the simple mundane ones and learned to discriminate. It is in the sphere of mundane living that we acquire those faculties which are built into the "Self".

Let us use some of this controversial, discriminative thinking to try and clarify the subject itself.

What are the grounds for that statement about transcending objective thought? What is the real truth behind it, and what the wrong and crooked thinking which confuses it? The answer seems to be as follows:

(a) In order to attain "Samādhi"—the high consciousness of spiritual origins—it is necessary to "still the fluctuations of the objective mind," but that does not mean

abandoning logic. Two and two still make four, and charlatans are still charlatans.

(b) Very exalted Beings who are conscious on the "finest" levels may possibly have transcended the mundane sphere and be unable to deal with objective facts, so that they require agents, disciples, etc., to step down Their consciousness to the human level.

(c) Persons who are drawn to the Deva Kingdom may contact Entities which do not use objective Manas as a vehicle, and those persons, owing to their inclinations, shun objective thought and tell other people that "it is so wonderful in the Deva Kingdom that you should throw away objective thought to get there".

Now, the above are quite understandable reasons why some people under-estimate objective thought. However, let us remember that the function of mankind is different from that of the Devas; also that we are not yet exalted Beings who have finished with human evolution; nor have most of us attained Samādhi, except in short flashes.

Let us now consider the impulses which cause some well-meaning students of Theosophy to deceive themselves about this.

Psychology by experiment has proved that there are all sorts of personal motivations in the *Ucs* (Unconscious), which the individual who responds to them does not know about. Personal motives of prestige, self-interest, influence in some group, childhood and other pleasurable associations, etc., have built little fortresses of belief in the *Ucs*, which determine our behaviour and censor any criticism which upsets them. To be an "Exalted Being" would give many people a thrill, but many folk have not developed their objective minds to the point of discrimination between the True and the False—between Reality and these personal

delusions of various kinds. How easy it is to denounce what we have not developed and pass in imagination into the exalted spheres we dream about. It is easy to denounce logic, when it interferes with our dreaming, and say that "the Spirit moves us and we do not need it"—but what sort of Spirit, good or bad? Unless we have keen minds we cannot tell the difference. Once you abolish logic, it is easy to believe anything you want to believe. An answer can always be found to all criticism, namely, "I have transcended logic: you are still an earth-worm!"—when actually many of those who believe that, have not matriculated but want to enter the university so that they can wear a cap and gown.

History shows that practically every religion and philosophy which has come out of the Ancient Wisdom, has soon attracted undeveloped humans who provide a rich, credulous field for political adventurers. These latter with sickening repetition establish themselves as High Priests—Infallible Mouthpieces. They have to silence criticism to keep their positions, and they tell their followers that no one must think for himself.

"Only believe," cries the High Priest, "and I will see God gives you a seat in the kingdom of heaven!"

As it is easier to believe and drift than to think and strike out for oneself, the followers mostly drift, and expel any critics. The High Priest tells them that the critic is "in the clutches of the Dark Powers". This is too easy. It is what the Americans used to call "taking candy from a kid". That is why history is full of Infallible High Priests, because it is very profitable while it lasts.

What must we do to be realistic and yet live spiritually? We must first of all, before anything else, learn Discrimination (*viveka*), so that we cannot be deceived. We must not abandon logical thought, but on the contrary

sharpen it until it is so keen that it can cut through deceit, confused thinking, and the bundle of egotism which surrounds the best of us.

Here is an analogy which may open up quite a lot of suggestive thought—if you sharpen your knife-blade (in theory of course) to an infinite sharpness, the knife-blade ceases to exist on its edge: it "tapers off into nothing," so to speak, though it still has its broad strong base. So with objective thought—we cannot reach spirituality by "throwing away the knife," but by sharpening it so finely that it tapers off into the spiritual sphere. Then we can always come back "into the thick part of the blade" and we do not get lost in a confused world of unreality and self-delusion. The metaphors are mixed but they may suggest what is meant. Would-be disciples should therefore hold on to their objective minds and learn to "fine them down" until they "rest in the eternal".

When we have developed our discrimination, then, and not till then, can we go on to the more abstract levels. To try and side-step this important development of our human nature because it lacks thrills, is not to become a great entity, not to develop Buddhi or Intuition, but to sink back into the underworld of instinct, which so often passes for Intuition.

Finally, what is Buddhi? Buddhi is the product of a combination of sublimated thought and purified emotion, as salt is the product of an acid and a metal in combination in the ionized state. How can this third factor be produced if we abolish one of its two ingredients?

L. FURZE MORRISH

THE NOBLE EIGHTFOLD PATH

By S. MORYADAS, *Young Theosophist*

VERY often, we talk of certain things; "Perfection," for instance. Sometimes, we think of it a little wistfully, as if of some far-away thing, and immediately after, we wonder how to set about it, how to attain "Perfection". The road is doubtless hazardous and arduous, and I suppose we can imagine that from the difficult Path, many easier by-paths branch off. There will be many who are bound to get tired and pained, and would seek the earliest opportunity to transgress from the main road and wander off into one or other of the by-lanes. While these by-lanes are easier to walk on, they do not lead to any place in particular. One may wander and drift in the by-lanes for ages without going to some place worth reaching. Now, the difficult path is the straight and through road; besides, it is the only road leading to an appreciable destination. But this road is perpetually in need of repair (very few walk along this road, and so no one pays attention to its condition), with stones, holes, thorns, and other impediments. This is a very good thing, because it effectively ensures that no "slackers" can reach the end. Those persons who do get to the end would have proved themselves, on the way, that they are tough, have enough perseverance, and that they have withstood the temptation of turning away from the straight road.

The road to "Perfection" is described in the Noble Eightfold Path. Eight characteristics are given there, and we may think of each as an obstacle, which once conquered,

will help us with the next obstacle, and generally be beneficial to Travelling. We shall look at these characteristics.

Right Belief. We are living in the latter half of the twentieth century, in which the importance of Right Belief is seldom realized. If realized it is conveniently obscured. But, since Belief is the progenitor of Thought, Speech and Action, it is surely necessary that our Belief shall be right. Then our Foundation will be deep and unshakable. So the question arises, What are we to Believe? From among the number of Good, True and Beautiful things, in which to Believe, I think the most important and basic are these two—Karma and Brotherhood. Karma is the Law of Action, the Law of Cause and Effect. The Lord Buddha demonstrated this by pointing to the Wheel, and showing that the wheel takes the same course as the beast that pulls it. A number of inferences are drawn immediately from a knowledge of the Law of Karma, notably (a) that no one can save us from the consequences of our actions; (b) that we are our own lawgivers, the masters of our future; (c) that the harvest follows from the seed in terms of both quality and quantity; and (d) that it is incumbent upon us and compulsory that each one of us experience the results of previously done acts, ourself—there will be no sharing. The Lord Buddha said that the way to Karmalessness is by "overcoming anger with love, hatred with kindness, greed with liberality, and falsehoods with truth". We may term this the "Law of Opposites". Whereas this is obviously difficult for us mediocre people, as may very soon be found out when we try, for instance, to "overcome anger by love," to those few who have the Will—mark the capital W—this Law of Opposites is a practical solution to many problems. Simplified, it is a question of patience and forbearance. The second Fundamental Belief, that is almost axiomatic and yet can be proved, is Brotherhood.

To us Theosophists, this can never be over-emphasized. By believing in Brotherhood only, we find that the World is a Cosmos and not a Chaos; that there is Unity behind the ever and everywhere apparent Diversity. In short we are able to see the World in its only true perspective, as one Rational Whole.

The next is *Right Thought*, which is a logical step from Right Belief. Right Thought is largely beneficial to ourselves. From Thought follows Speech and Action. If my Thought is pure, correct and good, so will be my actions and speech; is it not so? As I think today, so will I act on the morrow. But we may go further and stress the need to Think, let alone Right Thinking; today there are very few people who exercise their minds on anything at all, least of all on that which is Lofty. Consequently, people's minds become cheap and one-track. This must be avoided by constant Thinking, and Right Thinking (Right Thinking includes observation, and the drawing of logical conclusions from such observations.)

Right Speech. Of course, Right Speech is true speech. We may take that for granted. Everyday trivial falsehoods and meaningless exaggerations may be condemned. They "love" chocolates, and they are "frightfully" happy. There is a number of such meaningless phrases in common usage. The other day, two people were cycling along the road; one cyclist complained to the other, that "he was feeling like a stiff,"—as if he had been dead and knew about the state of rigor mortis! To be alway precise, accurate, kind and polite in our speech should be our constant endeavour. Swearing should be avoided. Meaning one thing and saying another is not Right Speech. Right Speech is very difficult to practise. This is partly because to "make speech," or conversation, it takes two people, or more. Under such conditions, it is often difficult (for the average person) to keep one's speech

under control. On further contemplation, one feels that the "best Right Speech" is the Voice of the Silence. By observing the rule that "Silence is Golden," we not only automatically abstain from non-right speech, but give greater time to Thought and Action, which are antecedent and consequent to Speech, respectively. These three, Right Belief, Right Thought, Right Speech, are Primary. The sequels are Secondary.

Right Action will inevitably result, once our beliefs are true and well-founded, our thoughts are correct, and our tongue under control. The code for Right Action is given in the Five Precepts of the Buddha, as also in the Ten Commandments of the Christ. More striking than these is the clue to Right Action given to us by the Greatest Blessings, a fair sample of which would be like this: "Not to serve the foolish, to have self-control, to support the parents, to be sociable, to have religious talks and the hearing of the Law at due seasons, and a one-pointed mind." "They who do acts like these," it has been stated for our benefit, "walk in safety."

Right Means of Livelihood is of great importance everywhere in the world. It is to further this Ideal, in India, that our President started the Asoka Chakra movement. We often see Adharma running riot. Corruption, black-marketing, nepotism, graft, robbery, etc., are unpleasant evils that flourish today. All manner of people take to bribe—we see and hear of men, rich men, with large bank balances. This leaves a trail of untold misery and sorrow. That is a wrong way of becoming affluent, basing one man's bounty on many people's suffering and privation. This we see every day. Black-marketing is the exploitation of man by man, which lives and thrives in a particular atmosphere where articles are made artificially scarce. It is a means of livelihood of many misguided people today.

It is unworthy of the man who realizes that all mankind is One, and that cheating a customer of his rightful earning is tantamount to cheating one's brother or sister. We may characterize Right Action and Right Means of Livelihood as Secondary, following from Right Belief and Right Thought, and to a lesser extent from Right Speech.

The third group, which we may call Tertiary, consists of Right Energy, Right Contemplation and Right Realization. Right Energy naturally follows from Right Belief and Right Thought. It may be noted that the well-meaning stupid person is more harmful to society in a positive way than he who keeps aloof. Right Energy is the efficient channelizing of Right Action. The wise man will direct his energy, which is limited and fixed, along those ways that are ultimately beneficial to his kindred. On the other hand, the foolish will fritter away their energy on useless pursuits. The next two steps are more difficult to realize by ordinary mortals. Right Contemplation in its very simplified aspect means meditation on good things. Sending out Thought Forms (if one's thinking is sufficiently powerful) to the needy. Other forms of activity that bring Ātma and Buddhi into "play" may also be considered as Right Contemplation. In its extra-simple context, however, it is the remembering of previous births, as exemplified in the Lord Buddha Himself. Right Realization in its highest form and meaning is the attaining of Nirvāna, again as shown by the Lord Buddha. Unless one has followed the previous Steps conscientiously, "even the conception of an idea of Right Realization is impossible".

To us so small and insignificant mortals, since we know we are Gods in the Becoming, the Noble Eightfold Path gives a glimpse, the first welcome glimpse, of the glimmer of Light, which is the hopeful Future that beckons to you and me.

S. MORYADAS

LOVE—THE HEALER

By CLARA M. CODD

THIS article is inspired by an account, in the April number of the *Reader's Digest*, of medical research entitled "Science Discovers Real Love". It bears out exactly two private accounts given to me by famous doctors, one in America, the other in Australia. I will quote some initial passages from the article named.

"Psychiatrists have concluded that the great majority of mental ills are caused by lovelessness. Child psychologists, wrangling over scheduled versus demand feeding, spanking versus non-spanking, have found that none of it makes much difference so long as the child is loved. The sociologists have found love the answer to delinquency, the criminologists have found it the answer to crime. Doctors have also found that sexual promiscuity occurs mostly in those who have been emotionally crippled by lack of love."

This last finding reminds me of sayings by both Carl Jung, the great psychologist, and J. Krishnamurti, both of whom have said that there is no sexual problem which cannot be solved by love. Chicago doctors have also found that the high percentage of mortality in orphanages decreases when the children are placed with affectionate foster-mothers. In fact, "mother-love" constitutes the feathers which line the human nest, and a child who is not loved is crippled for the rest of life, and often even stunted in his physical growth. This is such an important finding that one is

forced to question: What is love? What is real love? The article continues:

"This is not the love so commonly depicted in movies and stories. It is the love which Jesus knew by insight; the simplest, yet most complex attribute of man. Also, the most misunderstood. Says Dr. Abraham Stone of New York: Love is the greatest medicine, but most people, even many who think themselves happily married, do not know what love is."

Suppose we begin our search with deciding what love is not.

1. *Love is not possessiveness.* It is not making another person over into our own image. I remember a woman telling me that she had given up a friendship because the other person did not come up to her ideals. "My dear lady," I replied, "why ever should anyone come up to your ideals? It is sufficient if they try to come up to their own." Sometimes a woman marries a weak man to "reform" him. Never was there a greater mistake. I remember a man telling me of his great disappointment. He had married a woman twenty years younger than himself, thinking he could "form her character," and of course found that her character was inalienably formed long ago. This kind of loving is really a kind of self-love and conceit. It is not true loving. Dr. Overstreet says: "The love of a person does not imply the possession of that person. It means granting him, gladly, the full right of unique manhood." How much trouble and unhappiness is caused by possessive mothers, husbands, wives, friends! It is a common malady, and the root of it lies, not in love, but in self-love. Large numbers of people think they love another when all they have done is to project themselves upon another person. The selfish parents who keep a daughter waiting upon them until she grows old and unloved, consider they love her, but in reality they

love no one but themselves and the comfort her attendance renders them. The jealous husband or wife who cannot bear that the object of their affections should be loved or admired by anyone else, is not loving their partner, but suffering from a bad attack of self-love. That is just what jealousy is. It is not a proof of love, as popularly supposed. It is complete evidence of self-love.

2. *Love is not dependency.* There is a true and an untrue hero-worship. True love does not cling and twine itself round the loved object. It does not rely upon the loved one for the fulfilment of their own happiness and desires. It does not look upon the loved one as one who should take off their shoulders the burden of making decisions and who should shelter them from all the hard contacts of life. With little children this is a necessity, but woe to the man who remains a child and never grows up.

3. *Neither is love self-sacrifice,* though love at times may require sacrifice. Over-fond mothers who sacrifice their time and strength to please and pamper their children are not loving them. Sometimes it is unconsciously done to save themselves trouble. But these mothers are creating psychological cripples for the future. How often is it to be seen that "unselfish" mothers beget selfish children.

4. *Neither is admiration love.* Writes one doctor: "A man may think he loves his wife because she is beautiful, talented, competent. This is not love. It is approval." It may well arise from a feeling of self-satisfaction at the possession of such an attractive belonging. Admiration, popularity, flattery, are not love. Popularity is often the result of self-love on the part of the admirers, who subconsciously hope to get something from the adored one. Popular approval can so easily run to popular hate. A

worshipped hero who has been found to have after all "feet of clay" can be as easily destroyed as adored. And the measure of the "hate" is often the measure of the "love" which has preceded it. It may flatter our self-esteem, but it will never feed our Souls.

5. *Love does not depend upon the attributes of the loved object*, but upon the individual's ability to love. It does not depend upon the loved one's qualities. Of course not! How otherwise does a worthless rascal evoke faithful love, and how sad for him were he denied love because of his own weakness. I have sometimes asked people: "Why do you love so-and-so?" They will generally hum and haw and try to start finding all sorts of valid reasons, but there are none. It is a bond of the Soul forged in past lives. Sometimes this bond, if very strong, is recognized at once on meeting again here. This constitutes the rare phenomenon of "falling in love at first sight". The loveliest account of this happening is to be found in the story of David and Jonathan. As soon as the prince saw the shepherd boy—and we must consider the great social gulf between them—"the soul of Jonathan was knit to the soul of David, and he loved him as his own soul". Indeed, so well did he love him that he was willing to forego his own royal rights and to see his friend preferred before him, the love St. Paul describes as "in honour preferring one another".

6. *Love is not sexuality*, although love can glorify and exalt sex. How many a young man and woman get married upon a surface sex impulse, only to find soon that they are tied to a stranger. The "marriages made in heaven" are the union of two Souls who have known and loved each other in lives which lie behind. But they are rare. The other is far more common. What shall we do in that case? The noblest thing to do is to seek to know the

stranger and to convert him or her into a friend. No marriage can endure that is not welded by friendship, not sex alone. Unless the two become a triangle, with the apex in God or in a child, there is little hope for them. H. P. Blavatsky calls it "égoïsme à deux". This is what Krishnamurti says:

"Where there is love, sex is not a problem. It is the lack of love that makes it into a problem. When you love someone really deeply you share with him or her everything you have... To love is to be chaste. Only the man who loves is chaste, pure, incorruptible. It is only for the very few who love that the married relationship has significance, and it is unbreakable. Love is not sensation or thought. When love comes into being you will know how to love the whole. Because we do not know how to love one, our love for humanity is fictitious. When you love, there is neither one nor many, there is only love. It is only when there is love that all our problems can be solved, and then we shall know its bliss and happiness."

7. *"Mother-love" is not necessarily love.* H.P.B. says that ordinary mother-love is not on a high plane. Dr. William Menniger says:

"The best thing parents can do is to teach their children how to love. But the only way to teach love is by example. Children must receive love in order, later, to give it. We do not love our children simply because we protect and provide for them. The animal does that for its young. The test is: To what extent do we affirm our children as people? How much do we respect their individuality? How much do we help them to grow independently—instead of smothering and possessing them?"

I have seen more "smothered" children in the United States than in any other country. Sometimes they are so smothered, so arranged for, cared for and left without any initiative or self-motivation, that some of them just refuse

to live and become problem children of a very sad kind. This happens more often to the children of rich parents than to the children of the poor, who have other problems, but at least are early brought into contact with life. I have stayed in many homes in my wandering life, and I pity the children of wealthy parents. Surrounded by a plethora of toys which in the end bores them because they are denied all personal search and creation, they take to violent quarrelling. I once made one little rich boy happy for an afternoon by suggesting that he help the footman clean the windows. Children need to do something *real*, to early take their share in the battle of life. To sell papers is better than to vegetate in a pampered nursery.

Love must be learnt. Doctors and psychologists all agree that love must be *learnt*. It does not "come naturally" as every one supposes. Krishnamurti says: "You cannot *think* about love. It is a state of being." Perhaps in all the long pilgrimage of the soul there is only one lesson to be learnt, how to love. And it may well be that loss and estrangement so often come to teach us that lesson. As *Light on the Path* tells us: "Like death and estrangement it shows the man at last that to work for self is to work for disappointment." What is the agony of losing a loved one? Could we say without cruelty that it is largely the agony of losing their beloved, comforting presence, and that we are not thinking so much of their rest and gain? Dr. Annie Besant once said to the writer: "When you can be just as happy when the one you love best is not here, you have learnt how to love."

CLARA M. CODD

(To be concluded)

THE NATURE AND FUNCTION OF INTUITION

BY PROF. R. SRINIVASAN, M.A.

TO understand the real function of intuition (विज्ञान) we must know the constitution of man. Man has his purely physical nature and with it the vitality principle. Then he has his desires and the concrete mind. Beyond these there is the abstract mind or, as it is called, the formless Manas. Beyond this again there are the Buddhi and the Spirit of man, and so on. Intuition really begins where the sphere of operation of the concrete mind ceases. In this age when the lower mind dominates all our activities it is quite natural that the function of intuition is not properly recognized.

The function of intuition is so much at variance with that of the concrete mind that it is almost difficult for an ordinary intellectual man to value intuition at its proper worth. Intuition is something like a sudden illumination, it floods all the aspects of man and gives a perception remarkable in its width and depth. To illustrate the difference between the function of the mind and that of the intuition, let us consider how the mind works. The process employed by the mind is essentially analytical while intuition is fundamentally synthetic. The mind perceives through various senses the outer phenomena, collects them,

tabulates them, arranges them, and from all these data, draws inferences, and these inferences are stated as scientific laws. Obviously, no scientific law can be absolute Truth. A law may hold good for a long time, but if a new phenomenon turns up which disobeys the law, the law has to be so altered as to explain the new phenomenon also. That has been the way of all scientific advancement. But intuition works in a different way. In some mysterious way in which imagination plays an important part, it gets at the truth in a flash without having to go through all the intermediary stages incidental to analysis. Suppose I am led into a dark room and asked to prepare a list of all the articles in that room. Being in the dark I cannot see anything in that room, but I shall grope my way about, contact with my senses the various objects, and laboriously make out a catalogue of all the articles in that room. Still there is a possibility of my catalogue being defective or even erroneous. But suppose that I have an electric torch in my hand, and I switch it on. Then the whole room is visible to my gaze and I have only to perceive what all there is in the room without moving or groping about. This more or less illustrates the essential difference between mind and intuition. Intuition is something like the electric torch. If one is able to use it one knows things by a sudden illumination rather than by laborious mental processes.

Intuition may be said to be of two kinds. Now, I was speaking of the abstract mind beyond the concrete mind. The peculiar feature of the abstract mind is that it does not deal so much with forms as the concepts which are clothed in various forms. While there may be thousands of chairs in the world, the idea of the chair, i.e., the abstract chair, is only one. You may draw millions of triangles but the quality of the triangle or that which

makes a triangle what it is, the idea behind all these various triangles, is only one. In other words, the abstract mind deals in types out of which numberless forms are built in the concrete mind. It follows from this that the abstract mind is in one sense a synthesizing agent getting at the one idea behind various forms which clothe the idea. Intuition, at times, comes from the region of this abstract mind. While we are struggling here with various forms without being able to get at the common type behind, intuition may flash down and give us the idea. It is the play of such an intuition that enabled great men of the world to formulate laws or possible hypotheses which would cover a multitude of phenomena. The law of gravitation as enunciated by Newton was an act of such intuition. And again it is the play of this intuition that led to the enunciation of the famous principle of Archimedes.

Then there is a higher intuition which originates from even a higher level, the level of Buddhi, that is, the principle in man which unites the various apparently disorganized and disunited elements down here. The essence of this Buddhi is union. A person dominated by the play of Buddhi is one who always seeks unity and similarity even behind apparently irreconcilable elements. Now this faculty, when it functions, goes to the very root of things automatically, and views everything from that supreme standpoint of unity. Intuition playing from this region enables a man to put himself *en rapport* with every one and everything in this universe. Thus he gets at the root of things and perceives everything in its true relationship, and so he is able to see things as they actually *are* and not as they *seem*. A person who is dominated by the activity of this Buddhi aspect is naturally a highly evolved soul. He lives and rules his personality from a centre which is not reached by ordinary mortals. To him everything seems to be like an

open page. Apparently discordant things reveal a harmony to his eyes. Apparently insoluble problems seem quite easy of solution.

Though at present the faculty of intuition is not so normal as the faculty of mind, a time will come when the average man will have this intuition at work in him more frequently. Man is always evolving. From a piece of granite to a tree is a far cry. From a tree to an animal is a further cry. From animal to man is a still further cry. But the human Soul has evolved through all these stages in course of time, taking perhaps millions and millions of years to pass from one step to another. Now we have reached almost the culmination of our mental development. The next step, as even the most advanced scientists say at present, is to develop a new faculty which will interpret the phenomena of this world in a new way, and that faculty is intuition. Already in cultured men and women this faculty is dawning. One may almost say that one of the essentials of a cultured human being is this faculty of intuition functioning in him at least to some extent.

When this faculty of intuition functions, its force seems to be almost irresistible. You dare not disobey its mandate. You feel so sure about it. You do not feel inclined to stop and question. But there is one danger in this matter. Very many people are merely dominated by impulse and may mistake this impulse for intuition. Some impulsive people do not stop to think. They feel so sure of their position. They go headlong into what their impulse dictates them to do. Bishop Leadbeater has suggested one or two methods by which we can distinguish impulse from intuition. In the case of impulse you will generally find something in the nature of a personal gratification involved, while intuition is essentially impersonal. Then in the case of impulse, if you fail to heed it

there is generally a reaction of resentment. In the case of intuition it is not so. A third remarkable difference is that in the case of impulse, if you keep quiet for some time, it loses strength and gradually wears away. But intuition is insistent and does not lose strength by lapse of time.

One may ask how to develop the intuition. Of course, it will come in due course to every one. But if we want to quicken its growth we may do it in one or two ways. First, by getting into the habit of thinking more abstractly, more universally, and more in terms of types, we may develop this faculty. In fact, in all meditation, part of our thought is directed towards this habit of abstracting our attention from the concrete world of forms into the abstract world of ideas.

Another method of rousing this faculty of intuition is through Art. Great artists are highly intuitive. In great works of art one always finds this faculty of intuition standing out. A work of real art sums up varieties of human experiences and generalizes them for us. Whether it is a portrait or a piece of sculpture or a line of poetry this quality of generalization will be evident. When a great artist paints the portrait of a person he not only paints that particular person but in some mysterious way he gets at the type to which that person belongs and represents that type also in his portrait. That is where a good portrait differs from a photographic reproduction. While the latter gives us the physical appearance of a person at a particular time, the portrait of the same person drawn by a great artist represents the real man that he is, not only what he is at a particular moment but what he has been and he is and perhaps will be in the future. The greatest dramas of the world are attempts at portraying human experiences in a generalized impersonal way. Through art

one will be able to achieve in a very short time, in a sort of vicarious way, what ordinarily will take years and years to achieve in the ordinary course. Therefore those who work along the line of art will inevitably develop this faculty of sensing the type behind the forms, getting at the root of things, and generalizing particular human experiences into universal experiences. To them persons and things will appear to be much fuller and much more significant than to the ordinary individual.

Then another and perhaps a surer method is to develop the habit of perceiving similarity and unity in apparently contradictory and diverse things. This is best achieved through Love and its various phases, such as friendship, sympathy and so on. When a person is habitually of a loving nature he will naturally work more towards unity than towards diversity. Love enables one to transcend barriers, to seek contacts in all possible ways, and to put oneself *en rapport* with other people. Through this process Buddhi is developed and therefore the higher intuition. If we develop our Buddhi and make the mind a willing and efficient tool in its hands it will be found that the quality of intuition is rapidly developed in us.

R. SRINIVASAN

Believe me, there comes a moment in the life of an adept, when the hardships he has passed through are a thousandfold rewarded. In order to acquire further knowledge, he has no more to go through a minute and slow process of investigation and comparison of various objects, but is accorded an instantaneous, implicit insight into every first truth.

K. H.

PAIN

By ERNEST G. PYE

PAIN may be four-dimensional. It seems to be an effort of the eternal principle within every individual to restore balance and health—to restore to normality first the heart of the psyche, and then the physical heart, that its pulsation shall be neither abnormal nor subnormal, but normal.

The Monadic heart, it seems, whose beat is eternally regular, has its own governing rhythm; it is allied to, and is one with, the Heart of the Universe. As the powerful dominance of, say, Handel's "Hallelujah Chorus," when it is rendered, drives from the mind of the listener, for the time being, all other known music, so does the rhythm of the Monadic heart constantly seek to subdue all that is in discord with itself, and fling out disruptive disharmony with some violence.

When this action takes place within your Soul and mine we say we are in pain. Whether pain is physical, emotional or mental, it is functionally cleansing, it is a purging of the individual. In like manner the dominating rhythm of the Monad seeks continually and automatically to adjust all vibrations of the individual which are not in harmony with itself, to its own more powerful rhythm.

We in our ignorance and immaturity constantly upset the balance of spiritual health. Hence we make necessary this adjustment through pain. It is possible that pain and

spiritual restoration are equivalent terms. So, hard as it seems, pain is at once the cost and the privilege of every Soul.

When we learn to endure, to use our stock of courage, we are well on the way to becoming soldiers of the Lord of Courage. The candidate who would graduate in the school of Reality must know the notes of the upper register of the octave, which are health; and he must know the lower notes of the octave, which are pain. He must realize in terms of experience the whole octave of being. Then whilst enduring pain, we have to remind ourselves that

"Heaviness may endure for a night,
But joy cometh in the morning."

The collective heart of humanity probably finds its place in, and is overshadowed by, the Heart of the Lord of our World. The force pouring through this wondrous vital centre brooks no resistance—it is irresistible. Opposing forces can only be broken.

This, to those who rely upon the efficacy of these lesser forces, means intense distress until the lesson is acknowledged; until the motive behind action is adjusted to the larger, the eternal, dominant motive.

In His Compassion He grants to us the privilege of readjustment; He grants us pain. The pulsation of humanity's heart finds rhythm and peace when it is absorbed into the Divine Heart.

ERNEST G. PYE

"To dare, to will, to act and remain silent" is our motto
as that of every Kabbalist and Occultist.

K. H.

REVIEWS

Sufism, an Account of the Mystics of Islam, by A. J. Arberry, G. Allen and Unwin Ltd., London, pp. 141, 8s. 6d. net.

The teachings given by the Prophet Muhammad, dictated to Him by the Archangel Gabriel and written down from the Prophet's dictation by various persons, form the book called *The Koran*. The Prophet's fundamental work was to put an end to the superstitious practices of the Arabs, who worshipped various gods whose symbols were sacred stones. Throughout the Prophet's ministry, the fundamental teaching is that there is only One God, Allah, who created all things and "in whom we live and move and have our being". No image or even a symbol was to be made of Allah, and so strong was the hostility against any kind of pictorial representation that it extended to all statues or pictures even of men. When the Arabs invaded India, they made a point of mutilating all the images and statues they found in the country.

The fundamental concept of Islam is that the supremacy of Allah is so great that man has one and only one duty, which is submission

to the Will of Allah, accepting with complete resignation—which is the significance of the word "Islam"—everything of good or evil that Allah might send. It would, therefore, be utterly presumptuous on the part of man to imagine that there was anything of the nature of Allah in him.

Yet nevertheless, soon after the passing of the Prophet, there arose an extraordinary and beautiful phase, held by many, particularly the division known as the *Sunnis*, regarded as absolutely heretical. This new variant of Islam is known as *Sufism*, a word later referring to the ascetics and mystics who wore a garment of *suf*, or wool. There is clearly enunciated in *Sufism* a Trinity that had never been visualized by the Prophet of Mecca, a trinity of the Beloved, the Lover, and Love. How did this unusual teaching, so contradictory of the teachings of the *Koran*, arise from within the bosom of the *Koran* itself?

The beginning of *Sufism* was due to one phrase of the revelation, which appears in the fifth section, the fifty-ninth verse of the *Koran*. The brief sentence is, "He loveth

them, and they love Him." There is also a second saying, "And those who believe do love God the stronger." (*Koran*, 2. 160.) It could be taken for granted that Allah did love mankind in all His dealings with them. But the statements that men "love Him" and "do love God" indicate also that there is a phase of Islam which was not merely Resignation, but includes also the Love of Allah. It is from these simple words that those who had not only the temperament of resignation, but also the profound temperament of an emotional reaction towards Allah, developed the conception of the love of Allah. It was only a step from this to the realization that if the Soul loved God it was only because something of the nature of God is in the Soul. It is along this line of development that we have the great teachings of the Sufi mystics.

In the brief work of Professor Arberry we have what might be called a small encyclopaedia of Sufism. The development of the Sufi doctrines is hastily sketched stage by stage, with illustrative quotations from the mystics, with short biographies of them.

There was one unusual phase of Islam developed by the Sufis. The teachings of the Prophet never visualized or implied any kind of asceticism. The Muhammadan lived the ordinary life of the house-

holder, though he was obliged to pray five times in the day, and if possible make the pilgrimage to Mecca once in his lifetime. Nevertheless, the Sufis, with their intense feeling of the love of God, felt a great need to separate themselves from the world, in order to dedicate themselves to the love of God. Inevitably such a separation from the world brought with it a certain asceticism.

Their behaviour and their expressions of rapture toward God caused a great scandal, as when Abū Yazīd (A.D. 875) ejaculated, "Glory to Me! How great is My Majesty!" Similarly with the repeated assertion of another Sufi, "I am the Truth," (ana'l haqq), in other words, "I am God." It was this assertion, considered blasphemous, which aroused the populace against al-Hallāj, and they killed him.

Again and again Professor Arberry uses the word "theosophy" (with a small t), to describe the teachings of Sufism, which indicate that there exists something of the nature of God in man. This indeed is the way that the word "theosophy" has been used for several centuries, with the same meaning. It is only we, since the founding of the Theosophical Society, who have particularized our philosophy by using "Theosophy" with a capital T.

This small work is one of a series, *Ethical and Religious Classics of the East and West*, issued by a group of Oxford scholars. No praise can be too high for this excellent work of Professor Arberry, and it should be in every Theosophical library, so that students of comparative religion may have a clear and authentic statement of what is Sufism.

C. J.

The English Mystics, by Gerald Bullett, Michael Joseph, London, pp. 289, price 12s. 6d.

In Christianity and other professions of faith there have been mystics, but their sayings are coloured by their beliefs. Generally speaking, poets are out of the common and their mystic utterances are valuable as they are unbiassed. There have been poets in Britain from of old up to the present time who have shown definite leanings towards Mysticism. The author of this book points out there is something common to all such poets which shows their at-one-ment with reality.

Theirs is rather a perception, as by a sixth sense, of something beyond nature as we ordinarily know it. The root of Mysticism is an experience, in greater or lesser degree, an ecstatic one—a spiritual sensation, the author says, as real and concrete as hunger and thirst,

and one in which a man's whole being is engaged. We need not be concerned with the method but the reasonableness of the discovery. For the mystics, its validity is absolute.

The anonymous author of the *Cloud of Unthinking* says: "Of God himself can no man think . . . by love he may be gotten and holden—by thought, never."

By one-pointed meditation the habitual activity of the mind is stilled, says the author, and there ensues what seems a luminous and timeless moment.

Tennyson, when alive, used to have revelations, quite from boyhood, through what he calls "a waking trance". This often came through repeating his own name. He says, "My individuality itself seemed to fade away into boundless being and this not a confused state but the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life."

Carpenter, Whitman, Jefferies, Blake, and several others have had similar experiences. Whitman saw "in every blade of grass, a miracle".

Wordsworth says:

"To every natural form, rock, fruit or flower,

Even the loose stones that cover the highway,

I gave a moral life."

William Law, a divine, exclaims: "God is love--nothing but love can come from Him."

Caught in the cramping influence of Orthodox Christianity, poets like Cowper and Wordsworth began to lose faith in themselves and their later utterances are lacking in insight. Wordsworth exclaims: "Happy those early days when I shined in my angel-imagery." Yet in spite of the lament for what is gone he thinks of his happy days of childhood with Dorothy, his sister, with keen pleasure and says: "The thought of our past years in me doth breed Perpetual Benediction."

The book is full of interest for those who are inclined to the study of Mysticism.

N. R. S.

A Westerner Looks East, by Prynce Hopkins, M.A., Ph.D., Warren P. Lewis, Los Angeles, pp. 326, price \$5.00.

Dr. Prynce Hopkins, son of an American millionaire, psychologist and educationist by profession, traveller by inclination, has written an unusual and stimulating account of his three journeys in Europe and Asia.

He explains in the preface that the object of his travels was not

relaxation or sight-seeing, though he much appreciates scenic beauty, but "to see world movements on the spot and to talk with those who could give him insight into the local point of view". His book is therefore not a consecutive travelogue or a record of entertainment but is divided according to subjects of observation. The first section concentrates attention on public health in the various countries visited, the second discusses freedom from want, the third the growth of population and its control, while in the last he suggests methods of bringing about world peace.

On all of these matters Dr. Hopkins has something of value to say. Some of his facts and conclusions, made in 1947-49, are already out of date but the main portion of the book, especially when dealing with food and population, is well expressed and sound in principle.

Dr. Hopkins visited the Theosophical Headquarters "where the Adyar River runs into the ocean," a "truly wonderful site".

Summing up his own reflections he concludes that the chief elements in the recipe for the happiness of man are non-self-centredness, social welfare and enlightenment.

M. W. P.

SUPPLEMENT TO THE THEOSOPHIST

JULY 1952

CONVENTION NOTICE

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has decided that the 77th Annual Convention shall be held at the International Headquarters at Adyar, from 25th to 31st December 1952.

HELEN ZAHARA,
Recording Secretary.

FINANCIAL STATEMENT

The following receipts from 1st January 1952 to 31st March 1952 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs.	A.	P.
The. T.S. in Northern Ireland	1951	£ 3-6-8	...	48	11	8
" " " New Zealand	"	£ 56-17-9	...	748	0	0
" " " Mexico	"	\$ 55.25	...	261	14	0
" " " Portugal	1950-51	£ 12-11-0	...	165	6	8
" " " England	1951-52	£ 12-1-10	...	159	18	1
" " " Norway	1948-51	£ 10-18-2	...	141	7	11
" " " Indonesia	...	...	...	592	0	0
Olcott-Blavatsky Lodge, T.S., Athens		£ 5-0-0	...	66	7	0
H.P.B. Lodge, T.S., Toronto	1952	\$ 15.00	...	65	15	0
Libertad Lodge, T.S., Montevideo		...	...	14	10	0
				2,254	4	11

DONATIONS (ADYAR DAY)

Mr. Gopalji Odhavji, Bhavnagar	...	...	100	0	0
Sivasankar Lodge, T.S., Motihari	...	...	25	0	0
D. R. D., Adyar	...	...	25	0	0
Besant Lodge, T.S., Tanjore	...	...	8	0	0
Anonymous, Adyar	...	...	5	0	0
Besant Lodge, T.S., Patna	...	...	19	8	0
Bangalore City Lodge, T.S.	...	...	75	0	0
Mysore Lodge, T.S.	...	...	15	0	0

			Rs.	A.	P.
Shanti Dayak Lodge, T.S., Moradabad	...	...	15	0	0
Anand Lodge, T.S., Juhu	...	...	74	8	0
Miss I.M. Prest, Australia	...	...	80	0	0
Noshir Lodge, T.S., Naysari	...	...	15	0	0
Jyoti Lodge, T.S., Navsari	...	...	15	0	0
Rohit Lodge, T.S., Ahmedabad	...	...	40	0	0
Arrah Lodge, T.S., Arrah	...	...	84	0	0
Kashi Tatwa Sabha Lodge, Banaras	...	...	44	0	0
Ananda Lodge, T.S., Ahmedabad	...	...	15	0	0
Bangarapet T.S. Lodge, Bangarapet	...	...	8	0	0
Mahila Dharma Lodge, T.S., Allahabad	...	...	2	0	0
Miss Julia E. Johnsen, U.S.A.	\$ 10.00	...	47	11	4
Mrs. Regina H. Kidder, U.S.A.	\$ 2.00	...	9	8	8
Mrs. Lotta H. Prehn, U.S.A.	\$ 10.00	...	47	11	4
Mr. Parsuram G. Dingomal, Johannesburg	£ 1-0-0	...	13	2	0
Coimbatore Lodge, T.S.	...	...	6	0	0
Señora Julia A. de La Gamma, Montevideo	£ 7-16-0	...	108	10	0
Central Lodge, T.S., Calcutta	...	...	18	0	0
Salem Lodge, T.S., Salem	...	...	50	0	0
Ariyanayagipuram Lodge, T.S., Petai, Tirunelveli	...	...	10	12	0
Ajmer Lodge, T.S.	...	...	24	0	0
Beawar Lodge, T.S., Ajmer	...	...	6	0	0
The T.S. in Burma through Mr. H. M. Shroff	...	...	101	0	0
			997	7	4

DONATIONS (GENERAL)

Mr. Jamnadas Dwarkadas, Bombay	...	...	50	0	0
Miss Muriel A. Payne	...	...	6	0	0
Mr. B. L. Sethia	...	...	20	0	0
Penang Lodge, T.S.	...	...	100	0	0
Proceeds from the Estate of Catherine Mary Menzies, Canada.	\$ 1,600.00	...	7,579	14	0
			7,755	14	0

PRESIDENT'S TRAVELLING FUND

The T.S. in England	£ 50-0-0	...	660	14	10
D.R.D., Adyar	...	...	25	0	0
Mr. S. H. Vaswani, Adyar	...	...	1	0	0
			686	14	10

ADYAR BESANT COMMEMORATIVE FUND

			Rs.	A.	P.
Mr. M.S. Ganesa Iyer, Karur	...	...	10	0	0
Mr. Hermeregildo Muñoz, Puerto Rico	...	...	182	0	0
The T.S. in Northern Ireland	£ 6-8-0	...	81	2	6
Dr. Alice C. Johnstone, India	...	...	100	0	0
Mrs. Meherbai Darasha S. Oliaji, Bombay	...	...	21	0	0
Mrs. Gool Minwalla, Karachi	...	...	50	0	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	75	0	0
Mr. K. N. Ramanathan, London	...	...	5	14	0
Mr. A. Vasudevayya, Mysore	...	...	10	0	0
The T.S. in England	£ 7-9-0	...	98	7	9
D.R.D., Adyar	...	...	25	0	0
Mr. and Mrs. D. D. Kanga, Adyar	...	...	101	0	0
Miss Lilian Whitehead, England	£ 2-0-0	...	26	4	0
Mrs. Jessie E. Muhlig, U.S.A.	\$ 10.00	...	47	5	7
Mr. G. H. Hall, Ojai, U.S.A.	...	...	100	0	0
Mr. Balkrishna M. Dhruv, Ahmedabad	...	...	100	0	0
Mrs. Olive Stevenson-Howell, London	£ 10-0-0	...	131	15	4
Mr. Zephir Chrisner, Haiti	\$ 25.00	...	118	6	0
Dastur Khurshed S. Dabu, Bombay	...	...	251	0	0
The T.S. in U.S.A.	\$ 2572.50	...	12,278	6	1
Mr. Reuben E. Ani, Bombay	...	...	2,000	0	0
The T.S. in Mexico	\$ 144.83	...	685	8	0
Anonymous, England	£ 200-0-0	...	2,657	5	0
Mrs. Mary Elmore, England	£ 20-0-0	...	265	0	0
Logia Teosofica "Koot Hoomi," Guatemala	...	...	192	6	0
Dr. and Mrs. J. H. Cousins, Adyar	...	...	100	0	0
Mr. A. B. Predestin, Cuba	\$ 25.00	...	115	12	0
			19,823	12	8

THE T.S. DISPENSARY

D.R.D., Adyar	...	...	25	0	0
Prof. D. D. Kanga, Adyar	...	...	21	0	0
			46	0	0

For The Theosophical Society,
C. D. SHORES,
Hony. Treasurer.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

International Travellers

Srimati Rukmini Devi spent some days in Barcelona in May. A reception was held for Friends of Adyar and during her stay Srimati Rukmini Devi gave lectures on the "Significance of the Sacred Dance of India" and "The Creative Spirit". She also attended a meeting organized by Radio Barcelona in connection with a festival. Srimati Rukmini Devi also spent a few days in Holland at the Theosophical Centre in Huizen, of which she is Head, and paid a brief visit to England where she spoke at the Convention in London.

Mr. N. Sri Ram arrived in England on May 1 and spoke at the White Lotus Day meeting on May 8. He was also the Guest of Honour at the English, Welsh and Scottish Conventions.

In June he visited Northern Ireland and flew to Norway on June 9 on his way to the Finnish Summer School, after which he will attend the Swedish Summer School, and in July go on to Gammel Praestegaard in Denmark.

Annual General Report

The Annual Report for 1951 published by the Recording Secretary

has recently been completed and forwarded to each General Secretary. The report contains the address delivered by the President to the 76th Theosophical Convention held in Banaras in December 1951, the Treasurer's report with full details of all the accounts, and the annual reports of National Societies, Presidential Agencies and chief Federations in various parts of the world. There are also the reports of the Adyar Library and the School of the Wisdom and minutes of the meetings of the General Council held in Banaras in December 1951.

The report shows continued progress among many National Societies, although certain countries encountered difficulties which hampered their work.

The summary of statistics shows that membership on September 30, 1951 was 32,180 with 1,264 Lodges. There are 88 National Societies now active and 8 Presidential Agencies. During the past year three new Presidential Agencies were formed: Indochina, State of Israel, and Japan.

The Theosophical Society in Europe

The General Secretary, Mr. J. E. van Dissel, has issued information

with regard to arrangements which are proceeding for the European Congress to be held at Montecatini, Italy, October 8—10. After all the preparations for holding the Congress in Florence had been fully completed, the final permission was refused at the last moment by the Italian authorities, under Catholic influence. Arrangements were immediately made to find another suitable place for the Congress and finally permission was obtained for holding it at Montecatini, a well-known watering place in the neighbourhood of Florence, world-famous for its health-giving springs.

Expense for delegates will be minimized as the delegates will be housed in hotels within walking distance of the central hall where meetings will take place. A very attractive programme is in process of being arranged. In addition to the lectures by the President, Mr. C. Jinarajadasa, who will preside over the Congress, Mr. N. Sri Ram will also be present and there will be speakers from various European Sections. The film of Adyar taken during the 75th Anniversary Convention will be shown. There will also be meetings of the Order of the Round Table and of the Young Theosophists and arrangements made for translations of lectures. Excursions are being arranged for delegates, to Siena and Florence.

It is hoped that a very large number of members will attend in order to make the Congress a great success.

Mr. Aeisso Raven, General Secretary of the Young Theosophists in Europe, has been appointed Treasurer of the European Federation in succession to the late Mr. D. J. van Hinloopen Labberton. His address is Trompstraat 886, The Hague, Holland.

England

The Annual Report of the General Secretary, Mr. C. R. Groves, for 1951 states that the year has been one of steady work rather than of spectacular advance.

Judging by the number of study courses purchased by Lodges and individual members, a large amount of quiet and regular study has been done throughout the country. Most members also were engaged in some branches of humanitarian or social activity.

In the Publicity Department 841 enquiries were received, 67 of which were from abroad. 22 enquirers are known to have joined the Society.

Advertising continued as usual with 50 posters at London underground stations and notices in 12 papers and magazines circulating all over the country. Standard Theosophical books have been sent to a number of public libraries and

18 libraries continue to receive free copies of THE THEOSOPHIST.

Headquarters arranged forty lecture tours during the year, seven more than the previous year.

This Section is responsible for the work in the Gold Coast, Nigeria and the West Indies, and there was steady work in these areas. Occasional contact is made with visiting members from Accra and Lagos. There is also evidence of interest in Theosophy in Jamaica but so far no Centre has been formed.

The various Federations of the Section have held Conferences from time to time.

The membership in this Section at the end of December was 3,163.

In the March-April issue of *Theosophical News and Notes* there is an article giving information with regard to the Headquarters Library Services. The Library at Headquarters in London contains nearly 12,000 volumes and is unique of its type in the British Isles. The Library has frequently been able to supply information to officials of London Public Libraries not available elsewhere. There is a special Library Service for public lecturers who are able to have up to 4 books for two months with no charge for extras. There is also a Library Service for Lodge and Centre Study Groups. A Lodge or Centre may borrow up to

12 books and distribute them to members of study groups and to members for general reading. Books are lent for periods of 2 months. The only charge made for this service is for postage.

The Junior Library Section is being re-organized so as to include it also in the general postage scheme. A catalogue of books has been made available for parents to consult.

On Saturday, May 8, the new premises of Manchester City Lodge were dedicated by Mr. Sidney Ransom. Many members and friends from the North-Western Federation were present.

Dr. Anna Kamensky

Miss Anna Kamensky, Ph. D., once General Secretary of the Theosophical Society in Russia, and afterwards (following the Revolution) of the "Russian Theosophical Society outside Russia," has passed on. Though she was living in Switzerland, she was utterly devoted to her Russian compatriots scattered throughout the many nations of the world, and kept in touch with them, sending them Russian translations of our literature. For several years she published a journal, *Vestnik*. To the end, she always hoped that there would be a return of her beloved country to the old ideals of religion and spirituality.

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> .
1886	England	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Banaras City	<i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Herr Curt Berg	Östernallmsgatan 12, Stockholm	<i>Theosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	<i>Theosophia</i> .
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovì-Breo, Prov. Cuneo	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Revista Teosofica Cubana</i> ;
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti-Spiritus	<i>Teosofia</i> .
1907	Hungary	Miss Signe Rosvall	Vironkaku 7 C, Helsinki	<i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastréinici 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Switzerland	Mme. Rachel Tripot	26 rue de Vernmont, Geneva	<i>Bulletin Theosophique</i>
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<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	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 13, Vienna X	<i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	<i>Norsk Teosofisk Tidskrift</i> .
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia</i> .

* Presidential Agency.

1919	Eire	Mrs. Evelyn O. Hornidge	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 Risco	Casilla 604, Valparaíso	<i>Fraternidad.</i>
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...
1921	Iceland	Gretar Fells	Ingolfstr. 22, Reykjavik	<i>Gangleri.</i>
1921	Spain	Mme. J. S. Lefèvre	Rua Passos Manuel, No. 20-cave, Lisbon.	<i>Ostria.</i>
1921	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	<i>Theosophical News and Notes.</i>
1922	Wales	...	...	...
1923	Poland	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1333, Montevideo	<i>Revista Teosófica Uruguayana.</i>
1923	Uruguay	Señora Esperanza C. Hopgood	Box 8774 Fernandez Juncos, Santurce	<i>Heraldo Teosófico.</i>
1925	Puerto Rico	...	...	...
1925	Rumania	...	...	...
1925	Yugoslavia	...	...	...
1926	Ceylon	N. K. Choksy, Esq., Q. C.	Roshanara, 54 Turret Road, Colombo	...
1928	Greece	Monsieur Kimón Primaris	80 September Str., No. 56B III Floor, Athens	<i>Theosophikon Delition.</i>
1929	Central America	Señora Amalia de Sotela	P. O. Box 797, San José, Costa Rica	...
1929	Paraguay	...	...	...
1929	Peru	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	<i>Teosofía.</i>
1933	Philippines	Mr. Olimpio A. Cabellon	728 Lepanto, Manila	<i>The Lotus.</i>
1937	Colombia	Señor Ramón Martínez	Apartado No. 539, Bogotá	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	Mr. Dwarakadas 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 Shearman	18 Brookhill Ave., Belfast	...
1950	Indochina	Mr. Pham-Ngoc-Da	Directeur du College, 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, Minra Gun, Kanagawa Ken	...

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Dirk Bontelaan 18, 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".*

AS all members know, the Third Object of the Society is "To investigate unexplained laws of Nature and the powers latent in man". The Object was carefully worded, so that our Object pledges us only to *investigate*, and not attempt to develop these powers. Any attempt at development would mean that we should have to make the Society's Headquarters and Lodges schools of Yoga; we would then be responsible for all the mental breakdowns which certainly would result among the people who attempt Yoga in western lands, unless they give up eating meat, using tobacco and alcohol.

But here and there are interesting indications of the development of these latent powers. One inexplicable power is the faculty that some children and young people possess of finding the various roots of numbers or results by multiplication and division of complicated numbers. The U.S.A. magazine *Time* has recently reported that a young Indian

lady, Shakuntalā Devi, has this remarkable gift. I quote from *Time*:

"Last week sari-clad Shakuntalā, now 20, gave a demonstration in Washington before a party of reporters and mathematics professors. She had become a master of the arm-long number. Without error or hesitation she extracted fourth, fifth and sixth roots of numbers up to ten digits. (Her record to date: extracting the 20th root of a 42-digit number and multiplying figures that yielded a 89-digit result.) Without hesitation, she worked out 'magic squares' (horizontal, vertical and diagonal sums are identical), starting with random numbers suggested by the audience.

"Like most number prodigies, Shakuntalā does not know how she does it. She thinks about the problem and the numbers come—in three or four seconds. Often she gives the answer as soon as her questioner has written down the last digit. In the case of the root problems, the answer must be a whole number. Her mysterious talent does not yield uneven answers. She has studied logarithms, but they confused her and she does not use them."

But Shakuntalā Devi is not alone. In the *Proceedings* of the London Psychical Research Society in 1892, Vol. VIII, the following cases were reported: When Benjamin Hall Blythe was six years of age and was walking with his father before breakfast, he asked: "Papa, at what hour was I born?" He was given the date, July 6, 1819 at 4.00 a.m. Then the boy asked, "What o'clock is it at present?" The answer was "7.50 a.m." Then the report goes on to say:

"The child walked on a few hundred yards, then turned to his father and stated the number of seconds he had lived. The father noted down the figures, made a calculation when he got home, and told Ben he was 172,800 seconds wrong, to which he got the ready reply: 'Oh, papa, you have left out two days for the leap years—1820 and 1824,' which was the case."

The next instance was of Vito Mangiamele, who was ten years and four months old when he presented himself before the mathematician Arago in Paris. He was the son of a shepherd in Sicily, who was not able to give the son any instruction. But when in the presence of the Academy Arago proposed questions, we have the following reported in the *Proceedings of the Society for Psychical Research*:

"In response to the question: 'What is the cubic root of 3,796,416?', in the space of about half a minute the child responded 156, which is correct. 'What satisfies the condition that its cube plus five times its square is equal to 42 times itself increased by 40?' Everybody understands that this is a demand for the root of the equation $x^3 + 5x^2 - 42x - 40 = 0$. In less than a minute Vito responded that 5 satisfied the condition; which is correct. The third question related to the solution of the equation $x^5 - 4x - 16779 = 0$. This time the child remained four to five minutes without answering; finally he demanded with some hesitation if 8 would not be the solution desired. The secretary having informed him that he was wrong, Vito, a few minutes afterwards, gave the number 7 as the true solution. Having finally been requested to extract the 10th root of 282,475,249 Vito found in a short time that the root is 7."

We have a slight indication of the way that swift mathematical calculations may be made by the higher consciousness in the invention a few years ago of the "mechanical brain". This is a very complex apparatus of several units linked together by electric wires. When certain necessary formulae have been worked out, then further calculations can be handed over to the mechanical brain by feeding a certain part of the apparatus with figures.

It has been customary for over a century for the Admiralties of England and the United States to supply to all ships the *Nautical Almanac*, which gives for two years ahead the positions not only of all the planets, sun and

moon, but also of the principal stars at night for every day in the year. All these are essential for ships' officers to calculate the latitudes of the ship, particularly when, owing to clouds, no observation can be taken of the sun's position. But now the intricate calculations in connection with this *Almanac* and similar productions are handed over to be worked out by the mechanical brain, in as many minutes as before the work required hours.

If then an apparatus constructed by man can perform these marvels, we can well imagine that the higher consciousness can do something equal and better.

* * * *

There used to be, and there may occasionally still be, in various parts of India certain individuals who performed unusual "tricks", though actually they are not tricks at all. I myself witnessed one when I was about twelve in Colombo, Ceylon. This man used to travel with two large bellying baskets slung on a pole which he carried across his shoulder. He came to the back garden of the house, where he began to do various tricks. It should be carefully noted that what he did was not on any kind of a stage, but in the open air. A few neighbours gathered and I was present. In the course of various minor juggleries, he took the lids off two of the baskets. The lids were made of intertwined bamboo strips (such as we still find today) and when held up we could easily see the light through the interstices. These two basket-tops fitted down over the baskets and were about four inches deep and eighteen inches in diameter. He held them up and turned them front and back so that we could all see there was nothing there. Then he placed the two lids on the ground, about six feet apart. Next he fished out of his bag an empty jam tin, turned it upside down and showed that it contained nothing. Then he gathered in

Glamour

his hand some dust from the ground. Among the dust were small particles of stone. He put a handful of this dust and stone in the tin, covering the tin with his hand. Almost at once he removed his hand and showed us what was inside, first, yellow roasted gram or peas, such as we buy from hawkers for food, and also, there were bright shiny copper cent pieces. This was perfectly clear to us all. The next moment he placed his hand over the tin again, and then poured out onto the ground the original dust and stone.

Presently with a stick he threw aside the two basket-tops. Under that on his right was a cobra, and under the one on his left a mongoose, tied to a small stake. I clearly remember that the mongoose had "a call of nature", and the excreta were on the ground. Then the man picked up both the snake and the mongoose and put them in his basket.

This kind of performance was not uncommon at the time. There is of course the famous "rope trick", wherein the audience sees a rope thrown into the air, extending straight up and finally disappearing into a cloud. A boy then climbs up the rope and disappears and soon afterwards one of the assistants of the juggler climbs up and throws down various dismembered limbs of the boy. The rope is then gathered up, as also the limbs of the boy and all put in a basket. Then the boy is discovered to be somewhere among the crowd, completely whole.

Of course in reality the whole thing never happened, though every one present would take an oath that they saw the rope, the boy climbing up, and then the limbs being subsequently dropped. The explanation is that these jugglers, with the assistance of their "deotā" or godling (devatā)—a nature-spirit—use the power of glamour. By long succession from guru to guru, a man obtains the privilege of performing these acts, which really are a form

of glamour exercised by the *deotā*. In return the man is supposed to make certain offerings periodically, largely of flowers and incense, or occasionally it may be a cock.

But what is glamour? What happens is that the invisible nature-spirit creates a microscopic image of the scene to be enacted, something like a micro-film of these days. This image is then projected by him onto the mind-bodies of the audience. Each one in the audience then "sees", as actually happening, what the magician is doing. But the whole thing is purely a subjective phenomenon. It has been suggested that if somebody with a camera were to take pictures of such a scene, since the camera could not come under the glamour, nothing would show on the film.

While all these strange things are fascinating, every educated person in India knows that they are like mere experiments in a laboratory to amuse the children, and have nothing whatever to do with spiritual unfoldment. Nevertheless, there is a big field for investigation, and during the last few years Professor J. B. Rhine, Professor of Psychology at Duke University in the United States, has put on record some experiments which have been carefully controlled. They are mainly along the line of telepathy, where two individuals in two separate rooms try to communicate. The sender makes a design on paper, while the other, the sensitive person, draws the design which comes into the mind. Professor Rhine has stated that in about seventy-five per cent of the cases there are such remarkable successes that they cannot be considered as merely guess-work or coincidence. There is also the record of some of these striking cases by Dr. L. J. Bendit in his thesis prepared for the Degree of Doctor of Medicine at the University of Cambridge, under the title *Paranormal Cognition*.

I have at the moment an enquiry from Nicaragua concerning a young man who came to India and was trained

under some yogi to stop his heart beating for five minutes. This action of the heart was noted by physicians on the spot. Some years ago Professor J. E. Marcault came to India and went to various places to find out how long it was possible for yogis to stop the beating of the heart. He found some could do it for three minutes.

But as I have stated above, all these examples of the "hidden powers latent in man", while interesting as giving a glimpse into an unknown world, have *no relation whatsoever* to the real problem before men, which is the unfoldment of the Divine Nature within themselves.

* * * *

One of the greatest boons given to the blind came through Louis Braille, when he invented the present system known as Braille writing. When he was three years old and playing with one of the tools in the workshop of his father, a harness-maker, he injured both eyes and became totally blind. As he grew up, Braille was also consumptive. At the time, the only raised writing was with the usual letters of the alphabet. After long pondering and experiment, Braille succeeded in creating the present Braille code, which has been adopted everywhere. The blind pass their fingers over these dots, and become so expert in sensing them that sometimes they can read a text in Braille as fast as people with normal sight.

This year celebrates the centenary of the death of Louis Braille. His invention was not recognized during his lifetime, but he had a feeling that it would be accepted later on. To give honour to a great benefactor of mankind, his body was exhumed at the small town of Coupvray. In agreeing that the remains should be transferred to Paris, the town kept a small relic for themselves. In Paris there took place a solemn ceremony, and headed by the President

of the Republic, the remains were placed in the national repository of France, called "The Pantheon", where are the remains of the great dead of France. It is there in the Pantheon, as one looks down from the gallery to the floor, that one sees the marble sarcophagus of Napoleon. Napoleon died in St. Helena and the body was brought in 1840 to Paris, and in a ceremony with the roll of drums and much solemnity was brought to the Pantheon. As the body entered the central rotunda where it was to be deposited, the Court chamberlain announced dramatically in a clear and resonant voice, "The Emperor!"—and this in the presence of the then King of the French! As if it were the living Napoleon.

There was no such dramatic announcement for Louis Braille. Nevertheless the remains of this wonderful benefactor of humanity are in Paris, in what corresponds to Westminster Abbey in England, where repose the great dead of the nation.

There are two groups of Theosophists who are transcribing Theosophical literature into Braille. The larger group is The Theosophical Book Association for the Blind, at Krotona, Ojai, California, U.S.A. This group has constructed its own small building and has a printing-press. The Association also publishes periodically a Braille magazine for the blind, with subscribers in a number of countries. It has various helpers throughout the United States, both "sighted" and blind, who have trained themselves to transcribe into Braille the books allocated to them. Similarly, in the English Section the Braille Lodge is devoting itself to transcribing Theosophical literature into Braille.

C. JINARAJADASA

A MESSAGE TO MEMBERS OF THE AMERICAN SECTION

AT THEIR 1952 CONVENTION

By C. JINARAJADASA, *President*

THERE are two aspects of life which confront us who are students of Theosophy. These are: Individual Salvation and Collective Salvation. But these two problems can never be separated one from the other, any more than one can separate the obverse from the reverse of a medallion.

In religion, the problem of individual salvation is briefly summed up in the Christian phrase, "Get right with God." But the problem is far more profound and fascinating than that, and for us Theosophists it has been briefly stated thus: "The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit." It is this vast and glorious future which we must never forget. Tennyson in his *Higher Pantheism* has stated it as:

"Glory about thee, without thee; and thou fulfillest
thy doom
Making Him broken gleams, and a stifled splendour
and gloom."

We are fundamentally Gods, though at the moment we may be Gods-in-chains. It is the breaking off of our

chains bit by bit that is the purpose of Reincarnation; that purpose is fundamentally to release the Godhead within us. The instrument of it is Karma, and the problem of Karma has been succinctly stated in the words: "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."

Not only are we ourselves Gods-in-chains, but so is the worst sinner conceivable. As Theosophists we have to acquire a new attitude to the worst of mankind, for the truth is that the worst of men is nevertheless a God-in-chains, though at the moment we see only the rust on his chains and not the light on his face.

Perhaps among all religious and philosophical groups, we Theosophists make the only group who realize that our individual salvation is inseparable from collective salvation. It is this fact which underlies our idea of Universal Brotherhood. The highest of mankind is inseparably linked to the lowest, and no man can attain to his highest level unless he also brings to a higher level the worst of mankind. Mankind is a *unity*, and it is this eternal truth that provides us with wonderful insight into the Divine Wisdom.

We understand the problem of life by using our keenest intellect to grasp the complexities of the Plan of God, which is Evolution. But we must never forget the fact that we really understand not with our heads alone. The heart also is needed in the problem of understanding. We may have a high mathematical genius working out in formulae the basis of the universe, and yet failing to understand his own child or his wife. That is because he is pure intellect, disassociated from emotion.

We who want to understand the universe in its entirety must bring to the problem not only our highest intellect, but also our most purified emotions. That is why H.P.B.

in *The Voice of the Silence* has said: "Let thy Soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun."

The American Section is composed of idealists, but only about four thousand odd. Yet nevertheless, this small group, among 156 millions, is like a radio and television station, continually sending out new ideas and new visions. Be assured that your work, which may appear insignificant to others, has a profound significance for the destiny of your great people. It was well said by one of your leaders, "One man with God is a majority." So similarly, the few thousands of Theosophists in your country who are "with God" have invisibly a great power.

I know well what are the tremendous forces that are at work in your country, bringing about a blend of both idealism and confusion and tragedy. Nevertheless, if you will go on steadily with the work placed before you when the Unseen Powers of the Society founded the Theosophical Society in New York in 1875, in the future, generations yet to be born will bless you for the service that you have rendered to your country.

In a few months I will go to Italy to celebrate two jubilees—the first, the Golden Jubilee of the Italian Section, which was organized in 1902 by C. W. Leadbeater; the second, the Golden Jubilee of my work as an International Theosophical Lecturer, which began in Rome in 1902. It was two years later that I first came to your country—imported for that purpose—to give my aid to your Section.

Since that time your country is a part of my great memories. It was in Chicago that I created the diagrams that make the work *First Principles of Theosophy*. It was in Rochester, New York—and I remember it well—at the home of Mr. and Mrs. Goddard, that I drew from sketches sent to me the diagrams of Radium that appear in *Occult*

Chemistry. It is your country that has given me certain persons—not mere friends—whom I want to be with me in Eternity; not very many, but parts of myself, who have enriched my life.

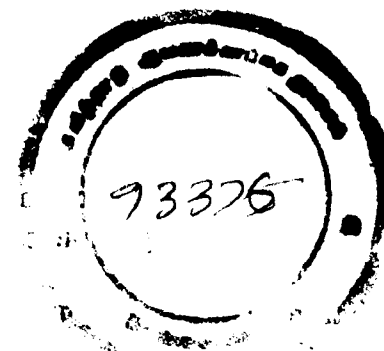
If in 1954 I have not "checked out", possibly I may be able to come to your Convention, though it may be with a crutch, or even two crutches! I would like to remember my old faithful comrades in the Work, look at some of you now working, and especially see some of the young ones who are entering our ranks.

In the meantime, the theme of all your work must be always, "*Man is God*". This is our particular contribution, needed for the salvation of Mankind.

C. JINARAJADASA

God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of truth
Into the selfish rule of one sole race.
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, reverence,
Enfolds some germs of goodness and of right;
Else never had the eager soul, which loathes
The slothful down of pampered ignorance,
Found in it even a moment's fitful rest.

J. R. LOWELL



THE SPIRIT OF THE NEW AGE

By NOEL G. McMAHON

OF all the influences to which human evolution is subject that of *ideas* is perhaps the most important, and of these none is more significant than the ideal or key-note best described as the Spirit of an Age. In the evolutionary unfoldment of this Age Spirit there are two distinct factors, namely, the radiation of thought in the interior worlds, which is experienced by humans as an upwelling intuitive conviction, and the outer development of language-symbols suitable for the conveyance of new ideas. Understanding or realization results when these two influences are sufficiently powerful to unite in the mind, that is, when a symbol of language draws out its corresponding awareness from within the individual, and vice versa.

In order to express itself in this outer world of form the unmanifested Spirit of an Age, or sub-race, is dependent upon the prior support of a Trinity of Celestial Beings, each of whom sustains a new impulse of thought given to the worlds of Law, Philosophy and Art. The work of this Trinity is further modified by the Archangels or folk-souls of whom Seven are prominent, thus reflecting the Cosmic pattern. For several hundred years there is a gradual involutionary development of these three separate streams of ideas until the new Age Spirit is able to begin its work of synthesis. Henceforth the three aspects are woven

together until their final reunion and the ultimate withdrawal of the Age Spirit.

Of these three streams of ideas each has a distinct character of its own. The legal one is derived from common experience and demonstrable *evidence*. It is an accumulation of facts, laws and covenants, whereas the philosophical stream is the slowly expanding acceptance of a new *intellectual attitude* to life. The third one, however, can be understood only by the mystic, the poet and the artist, for it is the *revelation* of a spiritual truth and a new unveiling of the Divine Nature.

The three aspects of the Spirit of our present age, the fifth sub-race, have already re-united, and the nature of this union is best conveyed by the word *Democracy* in its modern context. This one word sums up the evolutionary achievements of our present age and an understanding of how this has taken place throws much light on the nature of future developments. Modern Democracy, the achievement of the north European or fifth Aryan sub-race, draws upon three sources established during the fourth; it derives its mystical inspiration from the Christian tradition and the folk-soul of the now-dispersed Druidic Celts; its philosophical basis comes from Greece and is sustained by what was once the folk-soul of the Greek nation; and finally, its legal foundation is found in the Common Law of every land and in the great legal and administrative achievements of the old Roman folk-soul. Democracy has thus resulted from the action and reaction of these three streams of ideas, and from their final union in one word or concept exemplifying the principle of "the Three in One".

The evolutionary achievement marked by the modern use of the word *democracy* is, of course, the change-over from a social order based on slavery to one based on "The Charter of Human Rights". Much still remains to be done,

but vast forces are working towards its ultimate fulfilment. Critics, however, may assert that equally vast forces in Communist regimes are quite prepared to revert to a policy comparable to slavery if it should further their own ends, and this, up to a point, is quite true. But there is one great difference. The forces that would now enslave mankind are working in a new layer of human nature. Man, as a purely physical, working, social unit has virtually achieved his independence, at least in countries predominantly Aryan. The word *democracy* marks this achievement, for men no longer fear the physical slavery necessary to uphold the leisure of a privileged class. They do, however, still fear slavery, but now it is the slavery that results from a policy of subduing man's mind and of denying his liberty as a free-thinking, free-choosing Soul.

From our Theosophical point of view it becomes evident that the age-long battle for man's emancipation has now moved its main assault from the purely physical realms unto a new stage. There is ample evidence for this in the world. For example, propaganda has become the modern instrument of slavery, while high-pressure advertisement, in its aggressive interference with free human minds, is swiftly making modern commerce a social menace. Man's physical freedom is not directly threatened by these forces, though ultimately it is almost inevitable that slavery of the mind should be augmented by physical force. The main assault, however, is now being made on what we would call man's *kāma-manasic* principle, his desire-mind or psychological nature. In this watery region the challenge has been thrown down and the result will be man's freedom or slavery as a psychological unit.

As Theosophists, our responsibility in this "battle" is very great. If we do not have the vision, foresight and courage to achieve the moral victory that must precede

any outer relief of world conditions, then who else? As in the past our work is threefold, for the Spirit of the New Age, or sixth sub-race, is even now incarnating in modern thought; and three great new streams of ideas are straining to spread their purifying influence throughout the world. Some day in the future they too will unite and mankind will have taken another step on the Path.

The first great stream is now emerging from the worlds of Law and Science where recent biological advances are beginning to establish a scientific basis for the study of man as a psychological unit. It is increasingly being realized that there is a certain analogy between the overall picture of biological evolution and the history of man's cultural development.¹ This arises from the fact that the Laws of Biology, which result from a study of animal evolution, may themselves throw considerable light on the laws governing the expression of man's own animal nature, not in new types of physical bodies, but in new cultural and social relationships.

Ultimately, of course, these scientific advances are bound to further influence the Law Courts where, even now, the psychiatrist and the psychologist have firmly established themselves. The study of the criminal's mental condition and psychological background, especially of juveniles, and the resultant modification of sentences, will slowly but surely revolutionize the basis of legal responsibility. Through an expansion of the idea of criminal neglect parents could be held answerable for the psychological environment with which they provide their children and, in this way, man's psychological freedom effectively guaranteed. Developments such as this may take place very

¹ Dr. Julian Huxley, "The Process of Evolution", *The Listener*, Nov. 22nd, 1951, p. 880.

slowly, but every little achievement will mount up to the ultimate goal of perfect legal freedom in man's psychological environment.

The negative aspect of developing social responsibility is this codifying of new laws, but the more important side is the weight of public opinion and the emergence of a fuller conception of *authority*. Today, man has found his freedom from the authority of the chains and whips that controlled his physical actions. Now he must burst asunder the chains of dogma and creed, and move into a world free from restrictive thought and feeling. This social liberation can be achieved peacefully only by those who are symbols of authority, parents, teachers and leaders in all walks of life. Those under their charge will enter into the Spirit of the New Age only to the extent to which they are given the opportunity for true individual understanding and self-expression.

The second stream is the great new impulse that has been given to Philosophy. Unfortunately, our modern conception of philosophy is dominated by the materialistic thought that masquerades as such in the universities; but this is mere intellectual speculation and seldom justifies anything more than inaction. It is the inverted image or shadow cast by the true philosophy which is *certain* of its utter devotion to the Good, the True and the Beautiful. The real philosopher pursues his quest with all the devotion of the Lover seeking his Beloved; and in this sense modern philosophy is dead.

But it has been born again, though now it has slightly changed its basis. The lower mind, with its analytical powers, was the main instrument used in philosophical studies and Socrates was, of course, the great exponent of this, though one must not forget Pythagoras, Plato and many others. The lower mind, however, has now itself

become a major subject of scientific speculation, and since it cannot objectively study itself it has thus become essential that man should establish a new basis from which to pursue his investigations.

This new basis is the higher mind with its powers of direct intuitive perception, and we turn to Krishnamurti as the great modern exponent of this. His philosophy is the true philosophy. It is not "the love of wisdom", but "the wisdom of love". It asserts the existence of mind beyond the faculties of memory and logic, and establishes the true basis from which to pursue an intelligent study of man's psychological nature. Philosophy is speculative only when degenerate, but in Krishnamurti's attitude there is no doubt, and no uncertainty, but only the right relationship of purified love, of unassuming directness and of freedom from the barriers of outworn authority and convention.

Finally, the third great stream of ideas must be understood in its relationship with the other two, for in the incarnation of this Age Spirit the impulses given to Law, Philosophy and Art are reflections of the three aspects of the Logos, Father, Son and Holy Ghost in the Christian terminology, but more specifically, Father, Virgin-Mother and Child. In certain eras¹ or dispensations one aspect is more influential than the other two and, as a result, that era tends to become associated with the dominant aspect, though the three are always present. Our own era is dominated by the influence of the Son, for in it intelligence has risen and challenged experience and man found his equal in woman. It achieved its purest expressions in the wondrous visions of the Madonna and Her Child, but was

¹ In the Christian Bible the era of the Father, or the second and third sub-races, is reflected in the *Old Testament*, and the era of the Son, or fourth and fifth sub-races, in the *New Testament*. In the coming era the third and final testament shall be written and it shall be called the *Testament of the Holy Ghost*.

often distorted into the extreme negations of monk and nun. This questioning era of philosophy is however passing and let us not look again for signs and wonders, and turn *back* to the authority of law, whether scientific or religious, for the era of the Father has long since passed. Authority alone will lead us to hell, destruction and the ultimate of positivism, while speculation leads only to a false heaven, annihilation and the ultimate of negation. Nor is it sufficient that these two alone should exist side by side, for law and philosophy, authority and speculation, man and woman, do but give us irresolvable conflict. The mystic *Child* of inspiration and vision, who is neither law nor philosophy and is yet sustained by both, can alone guide us into the new era of the Holy Ghost.

But who is this Child who would shape the world anew? It is the inspiration of the poet, the vision of the mystic, and the Spirit of man standing beyond the prison-house of worldly thoughts and fears. As young men and women, full of hope and yearning and the beauty of life, we knew the spirit of the Child; but the world mocked us and we grew up. At least, we tried to grow up, but too often we merely wrapped ourselves in layer upon layer of sophistication and cowardly indifference; and when educated memory and expediency lowered these heavy palls upon the pure imaginative dreams of early youth, we ourselves blocked the Path of Salvation.

But the Child in us still lives, and to its innocence we may add the lifelong experience of manhood and womanhood, and to its dreams the steady guide of intelligent thought. With perfect faith in this Divine Child let us unveil its tender hopes, its heart-felt trust and its gracious simplicity, for in so doing we shall give birth to this third and final great impulse of the New Age.

NOEL G. McMAHON

WHERE THE PEOPLE RULE

A VERY SPECIAL POINT OF VIEW

By A GROUP OF F.T.S.

"BROTHER mine, he who cares for the opinion of the multitude will never soar above the crowd"—wrote the Master Serapis to Colonel Olcott. To us whom karma has compelled to live under "People's rule" the above sentence was as welcome as is everything which we can bring to bear upon our own circumstances and in which we hope to find some guidance. We talked about that sentence and the problem gradually developed into two parts, first, why and how should we disregard the opinion of the multitude, and second, why and how should we keep in touch with it and yet avoid separativeness and contempt. The result was a stock-taking of our situation.

By "multitude" and "crowd" we mean the great mass of the less evolved or unevolved who—since the period between their incarnations is very short—seem always to form the bulk of humanity. Their relation with the more evolved has lately undergone a tremendous change. From ancient times up to the beginning of the New Age as well as in countries where feudalism (in its broadest sense) still prevails, they have fairly readily recognized the supremacy of the more evolved—as the ruling classes were and are meant to be—and revolutions against the order of things were easily suppressed. During the last hundred years, however,

these "Shudras", or the proletariat, began to ask for larger places under the sun. In the countries of Western Europe and in the U.S.A. they reached their aims gradually and by legislation; this means that there the classes including the more evolved Souls are approaching their "social sense" period. Where, however, their legitimate claims met with resistance, the masses resorted to revolutions on scales unprecedented in history and denied the more evolved the right of managing the affairs of the community. The classes corresponding to Vaishyas, Kshatriyas and Brahmanas were rejected, and with them all they represented in social, economic and spiritual orders. In certain countries Souls belonging to the above three classes now stand face to face with an overwhelming majority of class-conscious "people" and with the (physical, economic and spiritual) necessity of keeping their heads above water as best they can. That is why the idea behind the Master's sentence is so vital for us. It is largely the problem of "walking with crowds and keeping our virtue" and at the same time not "losing the common touch".

It is clear that the standard of behaviour and action of the more evolved cannot be of use whether it is approved or disapproved by the masses. The moral values and standards of the latter are naturally of a different order, most of them being still entirely concentrated on walking the "Path of Forthgoing" and ignorant of the "Path of Return". Behaviour and actions performed too conspicuously in the spirit of the latter path are met by them either with derision (considering the doer a fool, and one whose foolishness can be exploited) or with suspicion and contempt (doubting the sincerity of an act they cannot understand and imputing to it some of their own motives). Thus it is better for us to follow Kipling's advice again and "nor look too good nor talk too wise".

The best policy towards individual young Souls is kindness and helpfulness coupled with a certain amount of firmness, and the most successful with them is he in whom they discern these qualities. A useful preventive against any sense of superiority is provided by our own utter defencelessness; we may feel their elders in evolution, but this should only increase our goodwill towards them, since any arrogance may bring disproportionate harm to us.

Constant awareness is required to avoid giving up our standpoints, the truths we have gathered, the virtues we have gained with hard labour, under the pressure of this tremendous "public opinion" which, to a great extent, is artificially created, but ingeniously enough to find some response from the masses on whom it is imposed. The majority of these obtrusions is far below our own level and a part even below the level of the masses themselves; and we constantly note with regret that with the same expenditure of energy and persuasion quite an amount of higher qualities might be brought to the surface in them instead. As things are, we must try to bring down to them the higher influences, somewhat loftier points of view, and this can be done only in dealing with individuals, with the utmost care and caution, by personality, example, thought-power. We who live in people's democracies have plenty of opportunities of contacting individual young Souls. We should not shrink from these contacts, but consider them a service rendered to humanity. Those who are much higher evolved than ourselves cannot bear the impure and coarse magnetism of the "crowd"; to us, however, it does no harm as yet, we can bear it easily and thus we may—if we *can* by virtue of our own development—perhaps bring to them some elevating influences.

As to the second part of our problem, we know that life is one, and human potentialities are equal in measure; we

have learnt that the lower the evolution the more care should be lavished on the undeveloped, as they have less resources in themselves. Can we then ignore or deny the efforts made on their behalf, no matter what the motives behind these efforts, no matter how much they get "derailed" by the impure among these motives? Could it be that such tremendous changes, affecting the lives and the evolution of many millions, could pass unnoticed or be entirely disapproved by the forces guiding human evolution? We feel this cannot be so, and this conviction is our stronghold, our source of strength, our *raison d'être*. Worldly personal motives (wealth, comfort, security, rise in the social scale, physical and intellectual enjoyment) have, for us, passed into the realm of the unattainable. Those who stick to them are doomed to failure and despair. Only a few outside our ranks reach the haven of seeing things *sub specie aeternitatis* and from the point of view of the whole. We who are supposed to be capable of transcending our own personal interests should not turn away and reject and disapprove, however much we are rejected and disapproved ourselves. We are witnessing the breaking-up of old forms, but also the beginnings of something new.

Social justice is being done here on a large scale, and only to those ignorant of karma does it seem rank injustice and nothing else. The "people" are being given a consciousness of their importance in the nation's life, and they are put not only on equal footing with the intellectual classes, but high above them, (the pendulum is forced far beyond the other extreme). They see and hear themselves honoured, their children given the same preferential treatment in all educational and employment facilities as was formerly the privilege of the "higher" classes. Production, if any, conforms to their needs; the prevailing taste (in furniture, clothing, food, etc.) is their taste, and no room

is left for higher and individual variations. In culture and art, too, (with the exception of music perhaps) the needs of the former intellectual classes are not only neglected but deliberately suppressed. But libraries, cinemas, amateur theatres, choirs are established at remote villages which hitherto never could dream of anything like that, and players and dancers go to perform their arts before the working people of the large industrial plants. Health resorts, baths, watering-places are crowded with simple folk; and the big hotels, formerly haunts only of the few very rich, give some weeks' refreshment to worn-out miners, shock-workers and their kin. "Work" is the slogan, over-emphasized, of course, until it becomes a whip by which recreation, leisure, beauty, spirituality are flogged out of the lives of "people" and "non-people" alike, (the "people" feel it less keenly, but they feel it all the same). But if it be true that an age of the Third Logos is approaching, is not this emphasis on activity one of its heralds? Only matter is said to exist; but is matter not the domain of the Holy Ghost? And those who handle matter are held in the highest esteem. Women (do they not, in some mysterious way, belong to the Third Logos, too?) are given so-called "equal rights"—wrong ones, of course, but they drive them upward, make them self-conscious, bold and enterprising (surely, only for a while, but even this gives them a sense of a higher state of being).

The evolution of the masses is quickened, no doubt, in this enormous experiment. But there are, of course, other sides to these medals. Persons are given tasks for which they are entirely unripe; in consequence, everything goes wrong. The "people's" morality necessitates a system of control, supervision and super-supervision which relegates an enormous number of persons into the "unproductive" part of the population. All these, and many more things on which

we do not want to dwell here, react also upon the "people" themselves, and they pay a heavy price for the advantages of being the "ruling" class. In fact, perfect satisfaction is only derived by the lowest among them; the more thoughtful are in an apprehensive mood.

To many who concentrate their attention on these reverse sides, all this seems a terrible retrogression, a decay comparable to the invasions of the so-called barbarians in history, which swept away older civilizations. Those who think so, however, fail to see that out of the destruction something new was always born; who weeps over the fall of Rome today? And this is most remarkable: there is general agreement on the point that no indiscriminate return of the old order is desired. A third order is what we want. But such an order—in which the masses and the classes receive equal treatment, and which would stand other tests too—seems not yet to exist anywhere.

We who have been given the inestimable advantage of a small glimpse into the Plan, cannot fail to recognize the signs pointing to the New Age. In fact, we must look for such signs under the accretions and excrescences, sore and sordid as they are, and often stained with blood. They are that kernel of good in things evil which we are called upon to seek everywhere. They are the things it is our duty to strengthen and sometimes even guard, against the attacks of the bitterly hurt and the ignorant. If there must be hatred and resentment, it is surely not our job; there are plenty of others who find that part of the job congenial with their outlook on life.

It is in these times and under such circumstances that we realize how much more we know, and much farther we see than even those in authority who are responsible for these changes here, good and bad. This imposes upon us the inevitable obligation to soothe, to reveal reasons for

apparent injustice, to explain to people the things that happen, the age we are living in, and help them to adjust themselves to their fate, as best we can and in so far as they are capable of acceptance. We cannot do much; open resistance to evil is entirely out of the question; but we may grasp any opportunity to do good work along the above lines. If we could not do that, life would seem a complete frustration, a meaningless state of vegetating, as it seems to so many who have nothing to inspire them. We see some reasons, and a distant goal. We recognize in the unevolved the same spirit of God which is in the evolved, and whilst we carefully guard ourselves from dropping back to their level, we encourage and appreciate all efforts from which a raising of that level may be hoped.

In our life of these problems, and of possibilities of inner development, we find comfort and inspiration in a remarkable poem from the thirteenth century, by Enzo, King of Sardinia and son of Emperor Frederick II. Each line, for us, is charged with meaning. The poem translated by D. J. Rossetti (600 years later) is as follows:

"There is a time to mount; to humble thee
 A time; a time to talk, and hold thy peace;
 A time to labour, and a time to cease;
 A time to take thy measures patiently;
 A time to watch what Time's next step may be;
 A time to make light count of menaces,
 And to think over them a time there is;
 There is a time when to seem not to see.
 Wherefore I hold him well-advised and sage
 Who evermore keeps prudence facing him,
 And lets his life slide with occasion,
 And so comports himself through youth to age
 That never any man at any time
 Can say, Not thus, but thus thou shouldst have done."

A WORD TO THEOSOPHISTS

By J. J. VAN GINKEL

AFTER my wonderful experience of being privileged to work at Adyar for a few years, more good karma came my way so that I was present at the World Congress in Paris, attended the English Convention in London, and met workers of different nationalities in Huizen, Holland. My lecture-tour through Sweden, Norway, Denmark and Finland I also look back upon with many happy memories; it took me to Lodges right up north in the land of the midnight sun and the Aurora Borealis.

As an old Rotarian I was invited all over the world at Rotary luncheons to be the guest-speaker. This will serve as an example of the opportunities I had: in Mombasa the American Consul had already been invited to speak, but on being introduced to me and hearing that I came from South Africa, he refused to speak and told the chairman that this was a wonderful opportunity to get first-hand information about South Africa.

Visiting dozens and dozens of Lodges in India and in Europe, everywhere I had a good opportunity of seeing for myself that a revival would not do the Society any harm, for many members, I noticed, are transferring their interest to other movements, with the result that the Lodges are neglected. This state of affairs is particularly sad if we realize that the world stands today at the cross-roads, that it is in a chaotic condition and that the immediate future does not look bright. The situation, as it is so well pointed out in the Covenant Message, baffles the finest

brains, while some have hardly any hope of survival. We remember with horror what has taken place in the memory of most of us, the cost of the last war alone was colossal, and the utter stupidity of war amazes us in our saner moments. According to the *International Review of Diplomatic and Political Science*, Geneva, more than 21,000,000 men were killed in battle; about 18,000,000 women, children and old people killed in air-raids; 29,500,000 wounded, mutilated or incapacitated for work, (therefore useless to society); 21,245,000 lost their homes and belongings through air-raids; 30,000,000 homes reduced to ashes; 150,000,000 people were left without shelter, prey to famine and disease.

These figures are staggering and yet, mark this, in spite of the suffering of the last war, with all its horror and its colossal cost in human life, we are rapidly moving into a third war that threatens to eclipse all wars that ever have been. Well may the question be asked: is man sane? How truly Allan Walker, in *Christianity on the Offensive*, says:

"The greatest problem mankind has on its hands is man himself. It is man who fouls the most perfect of plans. It is man who presents Governments with their most stubborn difficulties. It is man who has made the world a wilderness. It is man who threatens our whole life with destruction."

That something of great importance to the future of humanity and the world is about to occur is realized by thinking men everywhere. Dr. Charles Clayton Morrison, Editor of the *Christian Century*, writes:

"The world now faces unimaginable danger."

Also others:

"To many ears come the sound of the tramp of doom. Time is short."—Dr. Raymond B. Fosdick, President of the Rockefeller Foundation

"The end cannot be far distant."—Dr. Nicholas Murray Butler, ex-President, Columbia University

"This world is at the end of its tether. The end of everything we call life is close at hand."—H. G. Wells

"Without a moral regeneration throughout the world there is no hope for us as we are going to disappear one day in the dust of an atomic explosion."—General Dwight Eisenhower

"We have had our last chance. Armageddon is at hand."—General Douglas MacArthur

"At least ninety per cent of all Americans now living may be killed by atom bombs within five years."—Ex-Governor Earle, of Pennsylvania

Mr. Winston Churchill said as recently as June 7, 1951:

"The first fifty years of the twentieth century have been among the most terrible that the human race has ever lived through—two frightful wars, immense disturbance and destruction of human life. On the other hand, they have contained the greatest promise for the future in the advance of science, in the broadening of the assembly of peoples in every way. All hangs in the balance now. No one can judge. Posterity alone can say whether this has been a great age or an age which preceded vast disaster."

Mankind is dangerously like the famous army mule "Maggie". Somewhere in France, dating from the first World War, is a stone with this inscription:

"In memory of Maggie, an army mule who, in her time, kicked two generals, five majors, eleven captains, twenty-six assorted lieutenants, fifty-eight sergeants, three hundred and eighty other ranks and—ONE MILLS BOMB!"

We have kicked against a rational Christian way of life for a long, long time. Are we to continue to kick until we kick for the last time?

Throughout the ages there have been given to us Danger Signs. Saint Paul's statement, as recorded in the *Acts of the Apostles*, runs: "For I have not shunned

to declare unto you all the counsel of God. . . Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (*Acts*, 20: 27 and 31).

The Danger Signs of Truth have been given "night and day with tears", but men have blundered on and on until—this generation faces a veritable hell on earth! May we see the Danger Sign before it is too late! It is time we all stopped imitating the army mule "Maggie" or we shall kick the proverbial Mills Bomb and it will then be too late.

Is it not time therefore that our Society made itself more strongly felt? I suggest a movement be started within the Theosophical Society which may be called "THEOSOPHISTS, AWAKE!" Was not the Divine Wisdom given out 76 years ago to humanity because our Elder Brethren saw the DANGER SIGN—the downward path mankind was taking? And They have never ceased to fight the forces of evil, who more and more were obtaining the upper hand, and to save Their younger brethren from destruction. The Adepts have told us that Theosophy presents the only solution to life's problems. If only all our members would awaken to the present danger, and to the great and helpful truth contained in our teaching, and therefore to our duty to pass it on to others.

It is an inspiring thought that the Masters, despite Their wonderful love for humanity and Their great powers to help, have to depend on our individual and combined co-operation in Their colossal task. Surely that fact alone should spur us on to greater efforts and make us loyal soldiers in Their glorious Army.

We are entering a most solemn time in world history, a time when only Divine Intervention and our humble efforts can save our world from disaster and facilitate the Second Advent of our Lord.

As a Theosophist, it seems to me that now and during the next fifteen or twenty years a splendid opportunity is offered to make rapid progress and do in one life what would otherwise take twenty lives to accomplish. But only through service and being prepared to make sacrifices, our elders have said, can that be done; especially doing all we possibly can to make our own Lodge a strong centre for the use of the Great Ones. Movements like the L.C.C., Co-Masonry, etc., are all doing their appointed tasks in the Great Work. As Dr. Besant has spoken so emphatically on this matter, we should receive from them strength and inspiration, but that strength and inspiration we receive must be used for making our Theosophical Lodge so strong that it becomes an instrument of power and a channel influencing the town in which it is situated. In other words, our Theosophical Lodge should always come first and foremost in our thoughts, otherwise we have not understood our Theosophy. Personality, jealousy, etc., I found in all the Lodges I visited, but these must be put aside, for they do such great harm to the work, which after all is the only thing that matters. The rank we occupy in the Masters' Army also is of no consequence.

Brother Leadbeater has told us that we may be given the opportunity of rapid rebirth to prepare us for further service. So may we deserve from our Master the greeting, "Thou good and faithful Servant!"

The clarion call for us, therefore, at the moment is: "THEOSOPHISTS, AWAKE!"

J. J. VAN GINKEL

PLAYERS AND THE PLAYWRIGHT

By FRED MORGAN

THE practical application of Theosophical knowledge is a challenge and we must respond to it every moment of our lives. This challenge is the greatest undertaking and adventure of the individual—the conscious search for Reality and Liberation.

What traits in character are most valuable in following a path of deliberate and sustained spiritual enlightenment? A few of them are: a proper perspective of life, complete honesty with ourselves, moral courage, flexibility of thought, humility, a sense of humour, and a tolerant and unselfish attitude towards all things. Every point of perfection that the human mind can conceive goes into the magnificent task of man seeking Godhood.

We should be constantly aware that every little thing that happens to us has a direct relationship with our purpose. A shifting grain of sand disturbs the balance of the whole, an idle word or thought registers its exact quality and weight, and since there are so many grains of sand and so many idle words and thoughts they cannot be taken lightly. On the little things in life we test our strength and progress.

A proper perspective of life gives us balance. Behind us are many incarnations and there are many ahead of us, so we should not feel discouraged if our progress seems to be slow. Let us remember that every thought and act which

enhances our virtues is a step forward, although virtue is but a means to an end. Realizing that human evolution covers vast stretches of time, let us forget about it and attend to the business at hand this present moment in which we live. There will be plenty to do for those who vigorously seek progress. The unpaid debts of an unwise past will be thrust before us and unfamiliar and ugly shapes will appear for us to work upon, to transmute into things of lasting beauty.

Complete honesty with ourselves is vitally important. Self-deception is an insidious and alert enemy and his disguises are many and varied. There should be no compromise with truth as we know it, at the same time avoiding puritanical and self-righteous attitudes. A kindly behaviour towards our neighbours is the best way of revealing to them the path we aspire to follow.

Moral courage is an indispensable part of our make-up—the courage to be unpopular if need be; the courage to protest against acts of cruelty; the courage to say No. The field of battle holds no courage comparable to this. It is unheralded and unsung but moves us forward with great strides.

With flexibility of thought we avoid mental ruts. We should always try to see the other fellow's point of view; stir things up with doubts about our own convictions. Perhaps they are unimportant. A mind free and receptive draws from the cosmic reservoir new strength and inspiration. The binding influence of comfortable and unquestioned habits of thought restricts the recognition of new enlightening ideas. Truth conforms to no old patterns, and placed within a mould it dies.

Humility subdues the harsh discordant tones of self and echoes the key-note of the Soul. It is "that low sweet root from which all heavenly virtues shoot".

A sense of humour leavens the whole of living. By all means let us not take ourselves too seriously. This is what Richard Monckton Milnes says: "The sense of humour is the just balance of all the faculties of man, the best security against the pride of knowledge and the conceits of the imagination, the strongest inducement to submit with a wise and pious patience to the vicissitudes of human existence."

Conscious of this challenge of the practical application of Theosophical knowledge and armed with these strengthening virtues, let us be alert each moment of our lives to the "run of the mill" happenings of every day. In our wise response to them we speak and act upon the greatest stage and the Playwright is not unaware.

FRED MORGAN

It was not a meaningless phrase of the Tathagata [the Lord Buddha] that "he who masters *Self* is greater than he who conquers thousands in battle": there is no such other difficult struggle. If it were not so, adeptship would be but a cheap acquirement.

K. H.

LOVE—THE HEALER

By CLARA M. CODD

(Concluded from p. 268)

What then is true love? Can we find it or describe it? Let us go to the great exemplars of love, especially the greatest lover of all men, the Christ. At those last meetings with His disciples He said: "A new commandment I give unto you, that ye love one another as *I have loved you*." St. Thérèse of Lisieux meditated long on these words that she might discern how to love her fellow-nuns as the Lord loved His disciples. And she writes: "Now I know that true charity consists in bearing all my neighbour's defects, in not being surprised at mistakes but in being edified at the smallest virtues."

"As I have loved you"—what kind of love that was, its tremendous strength, compassion and understanding, is instanced in the touching story of the Lord's cure of Peter's cowardice and his thrice repeated denial of his Lord, by the thrice repeated question: "Simon, son of Jonas, lovest thou Me?" And the answers: "Feed my sheep, feed my lambs." The one is the outcome of the other, for, as Dr. Overstreet says: "If what we call love in relation to one person or to a few people, creates in us no added capacity for goodwill towards the many, then we may doubt that we have actually experienced love."

St. Paul calls this true love Charity, but not the surface charity which consists in alms often of little cost

to the donor. It comes from the Latin *caro*, dear. Charity is the quality of one to whom all things are dear. And truly does St. Paul tell us that without that love all the gifts of the spirit, or personality, all the "Siddhis" which may be developed, are "nothing worth", but are as sounding brass and a tinkling cymbal. How well he defines true love!

Love suffereth long and is kind: the patience of true love. It can wait and watch and believe in for ever and ever. It can believe in a friend when that man has lost faith in himself, and so finally redeem him. Its faith and courage are derived from Eternal Love Himself.

Love envieth not. Here lies its essential kindness. If we envy the success or happiness of a friend, we do not really love him. There is too much self-love in us as yet. Sir Francis Bacon wrote: "A friend is one with whom our sorrows are halved and our joys doubled."

Love vaunteth not itself, is not puffed up. Love has no egotism. It has no pride. It is all generosity and humility. The man who seeks adulation and approval from others thereby shows his own weakness and poverty of Soul. We cannot blame him. It is true of us all for we are not yet spiritually mature, but are children in the world of the Spirit, seeking security.

Doth not behave itself unseemly. Unseemly behaviour is rooted in conscious or unconscious egotism. Devoid of egotism true love cannot be otherwise than courteous and restrained. It is the underlying stratum of being a gentleman of unfailing courtesy.

Seeketh not her own. How can love seek her own whose very essence is the desire for the good and happiness of others? Thus love is utterly stable and dependable. She is not fickle, she does not alter when she alteration finds. True love is unselfish.

Is not easily provoked. Because she is not out for her own advancement or honour, and is slow to think evil, quick to forgive.

Thinketh no evil, because she is guileless of mind and simple of heart.

Rejoiceth not in iniquity, but rejoiceth in the truth. Sincerity is the hall-mark of love. Love never has hidden motives, double meanings, lying appearances. It is completely honest and kind.

Beareth all things, believeth all things, hopeth all things, endureth all things. Could we put it this way? Beareth all things because convinced of the ultimate justice and love of God who is Life. Believeth in all things with a never failing courage and trust. Hopeth all things because inwardly conscious that good and joy must conquer in the end. Endureth all things, with a divine patience. "Endurance is the crowning quality, and patience all the passion of great hearts." As a Master of the Wisdom once wrote: "Endurance is the central sign of Spirit; the physical body has no such natural quality." It comes from the intuitive knowledge of our eternity, our own deathlessness.

One of the loveliest descriptions of true love comes from a Tibetan scripture. It is said there that there are seven forms of love, three which belong to men, and four which belong to the Gods. The first and lowest form is mere magnetic attraction, such as exists between even atoms and molecules, planets and suns. This exhausts itself on union, just as positive and negative electricity disappears on meeting. The second may be called psychio. It exists on a fifty-fifty basis. "I will love you if you will love me, and remember that you owe me something for loving you." This has already within it the seeds of its own death. The third is a little difficult for men. It approaches the ways of the Gods and has generally to be

learnt. It is so to love one's beloved that one desires only their highest good, and in their own terms.

Once a very devoted wife came to the Lord Buddha to ask Him what she should do to ensure that in future lives she would always find again and be with her beloved husband. The Lord told her that if she could be unfailingly faithful in loving and forgiving him everything, she would bind him to her Soul for ever and ever. Love is the great healing and creative force in the universe. Starr Dally, in his book *Release*, describes it well:

"There is a selfish emotion that hurts. It has often been called love. It is but a shadow of the miracle worker. . . . Just as science, art and invention do not desire to reform anybody, neither does love. By not wanting to reform others it transforms them. A friend is a lover. He does not preach, find fault, condemn. He frees; and the thing he frees, he binds. You cannot have the things you will not give away. You cannot be free of the things you hold. To hold on is to belong to the thing held, a *bond*. What you set free belongs to you. You do not belong to it, for you belong to love. All things below love encircle and squeeze. They press and inflict and hurt. Love is Reality, the Liberator, the Miracle-worker. By making others glad, you give them a foretaste of heaven on earth."

Now, in closing, let me describe what love did in the hands of two experienced psychiatrists I knew. The first one I met many years ago in Australia. He was the head of a big asylum for the insane. A girl patient whom he had cured took me to hear him speak in a Presbyterian church. He was a deeply religious man, and brought about his truly wonderful cures by love and prayer. He had the most astounding success with supposedly incurables, especially the schizophrenics. The root of the trouble with these, he told us, was that they had lost any real meaning

to life, and the cure consisted in restoring this. He did it by patient love and prayer.

The other doctor I heard of when I was staying in the home of a doctor in America. He and his doctor son had spent the morning at a doctors' conference, listening to a psychiatrist who had cured large numbers of supposed incurables. He asked for those who had been in the asylum from ten to twenty years, and cured nearly all of them. His method was very simple. Among his patients were those so lost to life that they would lie immovable and seemingly unconscious of anything for hours. For hours he lay silently beside them, pouring out all his affection and sympathy. After a time he began to discern a slight response. From then on, step by step, he led those lost souls back into light and happiness. The same effect was produced by the great Hahnemann, the discoverer of Homoeopathy. He completely cured a famous general who had gone mad.

It is said in the Indian scriptures that involuntary healing takes place in the presence of a God-conscious man. I have myself seen two instances of this in the person of Mr. Krishnamurti. One scripture says that every Initiate is an unconscious healer for he radiates all the time the life and the love of God. Intense human love can heal too; love, not will. I once knew a man whose adored wife lay at the point of death. The doctors said she could not last the night. All night through her husband knelt by her bedside. Between his prayers he called to her softly: "Come back, my darling, you cannot leave me, come back." By the morning a slight change was observable. She lived to gladden her husband's heart for years afterwards. I think we may say that a real doctor or nurse are such by virtue of their power to really love their patients. As a wise old doctor once put it to me: "Doctors and nurses

are born and not made. Heaven help those who are in the hands of those who are not born nurses!"

Love, divine, unselfish love, is the redeemer, the joy, the true meaning of life. Without it all other things are nothing worth. In the lovely words of *The Imitation of Christ*:

"Love watcheth, and sleeping slumbereth not;
When weary it is not tired;
When frightened it is not disturbed;
When straightened it is not constrained;

But like a vivid flame and a burning torch it mounteth
ever upwards, and securely passeth through all. Whosoever
loveth knoweth the cry of this voice."

CLARA M. CODD

Too eager I must not be to understand.
How should the work the Master goes about
Fit the vague sketch my compasses have planned?
I am His house—for Him to go in and out.
He builds me now—and if I cannot see
At any time what He is doing with me,
'Tis He that makes the house for me too grand.

The house is not for me, it is for Him;
His royal thoughts require many a stair,
Many a tower, many an outlook fair,
Of which I have no thought and need no care.
Where I am most perplexed, it may be there
Thou mak'st a secret chamber, holy-dim,
Where Thou wilt come to help my deepest prayer.

GEORGE McDONALD

MANIFESTATION

By D. JEFFREY WILLIAMS

THE word "manifestation", in the sense of the manifestation of the Universe, is rarely, if ever, used in *The Secret Doctrine*. It is, of course, very familiar to us in these days in that particular sense. We use such expressions as "a triplicity of manifestation in a solar system" or refer to a "triple manifestation" at the birth of a Universe.

Dealing with "Eastern and Western Occultism" in a section of Vol. 5 (Adyar edition) of *The Secret Doctrine*, Madame Blavatsky says that "the Secret Doctrine teaches us that the reconstruction of the Universe takes place in this wise: At the periods of new generation, perpetual Motion becomes Breath; from the Breath comes forth primordial Light, through whose radiance manifests the Eternal Thought concealed in darkness, and this becomes the Word (Mantra). It is *That* (the Mantra or Word) from which all *This* (the Universe) sprang into being."

In a footnote it is said that "in Esoteric phraseology Mantra is the Word made flesh, or rendered objective . . ."

The words "sprang into being" reminded one of another description of the coming into being of a Universe that is given in a Druidic fragment. Here it is:

"God, when there was nothing in existence save Himself, gave utterance to HIS NAME in Sound, not other than in Three Rays; and with the sounding of the Word all the worlds and

all living beings simultaneously sprang into existence, all resounding the Name of God in a soft echo. This Sound and Voice was the sweetest and most melodious ever heard in music . . . The Name was uttered in Three Voices or in Three Sounds in unison . . . From these came the first Three Rays or the first Three Letters or Symbols."

This Druidic fragment suggests an instantaneous creation. On the plane of the Divine Mind creation or manifestation is very probably a matter of instantaneous creation. C. W. Leadbeater, in *The Inner Life* (Vol. II), says that "before the solar system was brought into manifestation, the Logos formed the entire scheme of it in His mind, and by doing so brought it all into existence upon His mental plane. At what level that mental plane may be we cannot tell; it may be what we call the cosmic mental plane, or it may be higher still. To it Madame Blavatsky, so far as it concerns our solar system, has given the name of 'the archetypal world', and the Greeks seem to have called it 'the intelligible world'. All that we hear or read as to an instantaneous creation of the whole system out of nothing refers to this formation of cosmic thought-forms."

In some of the old Druidic traditions of Wales, Arthur seems to have been considered as a Solar Logos, who with His harp brings order out of chaos in the creation of the Universe. (The constellation Lyra was known as Arthur's Harp, by the way.) A modern bard has a short poem, one verse of which in translation runs:

"The Harp of Arthur, divine Creator, with its heavenly music, in dance called the worlds to be; all Nature, in pure joy, skips and leaps in harmony."

In *A Study in Consciousness* two sets of symbols are placed side by side, "as simultaneous happenings", namely, the symbol of a circle containing a triangle for the Life and a circle with a cross inside it to represent Form, and

Dr. Besant writes: "We have here, under Life, the primeval Point in the centre of the Circle, the Logos as One within the self-imposed encircling sphere of subtlest matter, in which He has enclosed Himself for the purpose of manifestation, of shining forth from the Darkness." The going forth in three directions to the circumference of the Circle suggests the manifestation of three different aspects and represents the "three fundamental expressions of Consciousness: or Will, Wisdom and Activity". They correspond to Shiva, Vishnu, Brahmā.

In a Druidic symbol the Triple Manifestation is also represented by three lines or rays going out from the Centre of the Circle towards the circumference, but if we call up the image of a 12-hour round-face watch, the lines will go from the centre towards II, III and IV on the face of the watch. The three rays thus made are the Three Sounds that make up the secret Name of God, and which, as a triple expression, called the worlds and all else into existence. The Unutterable Name was symbolized thus in speaking and writing. (Only a few knew its real pronunciation.) Names that have been given to the three Rays or Aspects are *Plennydd*, *Alawn*, and *Gwron*. "Some writers maintain," said the Rev. J. ap Ithel Williams, (1867) "that *Plennydd*, *Alawn* and *Gwron* are not proper names, but terms expressive of the principles which (in very early days) regulated Cynric poetry, i.e., Light, Harmony and Energy." "To this hypothesis we cannot subscribe," added the reverend gentleman. However, he refers to another writer who seemed to think that *Plennydd* was the Son of Hu, the Sun. It may be that these names may at one time have had associations with those "principles" or "aspects" we now think of as Will, Wisdom and Activity. (In the Druidic Circle in which celebrations were held on the physical plane, the line of light from the rising sun at

the cardinal points of the year came directly across II, III and IV of the watch-face we used as an illustration above. At the spring and autumn equinoxes the lines of the rising sun came over III, which is due East. Hence we have two rays coming directly from the East at these two points, and it may have some significance that the Welsh word for East is *dwyrain*, *two rays*.)

If I may be allowed to return to the Harp or Lyre of Arthur for a moment, I would like to add that the above-mentioned modern Welsh bard¹ is also of the view that "the sweet-sounding lyre of Orpheus" had great symbolic significance. According to the old legends, he said, the original Lyre or Harp, such as the one held by Mercury, had only three strings, but the one used by Orpheus had seven. Arthur is still at work in the world playing on His Harp, creating and preserving; He keeps all the atoms, the elements, and all living things in a state of joyful dance and happiness. Arthur seems to be regarded as the Deity, or the Third Aspect of the Trinity in manifestation. "Before the creative Music of the Word, the Supreme Godhead," thought the bard, "was alone and without a second in His 'World', and all opposites were resolved in His Being. With the Music came the opposites, positive and negative, spirit and matter." "Only a pair can manifest", as modern Theosophical teaching has it.

Writing in Welsh in this wise about 1868—the book from which I quote was actually published in 1875, the year when the Theosophical Society was founded—our Bardic author may be forgiven a flourish when he asks: "What nation on the face of the earth has such a sublime and philosophical conception of creation in all its simplicity and purity?" He is somewhat disdainful, as Madame

¹ Evan Davies in *The Antiquity of Bardism*, 1875.

Blavatsky was later, about the orthodox teaching of the Jews about creation, and truth obliged him to say that the orthodox Christians were no better. This is evident when Dr. Lightfoot in his commentary on the Bible story of creation seems to have given it as his firm view "that exactly at six o'clock, on a Sunday in September, in the year 4,004 B.C., God created heaven and earth"!

The "Point of Beginning" within the Circle is the Portal of Eternity, whence the Boundless issued forth into manifestation. "Throne of the Hidden Godhead ever-concealed, Throne worthiest of reverence and worship, the Circle sacred to the Three-Ray'd Word."

D. JEFFREY WILLIAMS

The moment in which we crave after recollection is that in which to practise it; turn your heart then and there to God, simply, familiarly and trustfully. The most interrupted seasons may be used thus; not merely when you are out driving, but when you are dressing, having your hair arranged—even when you are eating and when others are talking. Useless and tiresome details in conversation will afford you similar opportunities: instead of wearying you, or exciting your ridicule, they will give you time for recollection; and thus all things turn to good for those who love God.

FÉNELON

MAN'S LIFE IN THE WORLD

By M. SUBRAMANIAM

MAN'S life or work in the world is twofold: subjective and objective. The subjective phase consists in the evolution of the Monad, the Divine Unit, from a "static Logos enfolding all divine potentialities" to "a dynamic Logos unfolding all divine powers". (*A Study in Consciousness* by Dr. Annie Besant.) More particularly, so far as humanity of the Earth Chain is concerned, this phase of the work is to lead man to his Archetype, which is Perfection, Adeptship, Masterhood, Jivanmukti, to be achieved normally by the end of the Seventh Round, with the possibility of earlier achievement, by the middle of the Fifth Round, through sustained unselfish effort.

This unfoldment takes place in the vast and wide field of the seven planes of the Solar System, and is governed by a great Law, which may be termed the Law of the Logos, the One Will, which irresistibly, though slowly in the beginning and rapidly in the later stages, moves the Monad from the seed or spark stage to the Flower or Flame achievement.

This subjective unfoldment continues in eternity, is timeless, and has no limit. "The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit."

At any given stage, the measure of unfoldment is to be tested by the state of the other phase, *i.e.*, the objective, which consists in the refinement of the vehicles which are used or ensouled by the Monad in succession by "inmetal-liations, inherbations, zoonizations and incarnations" (*The Mahatma Letters to A. P. Sinnett*, No. XIV) through inconceivably long periods of time. The work of such refinement takes place in the three lower worlds, physical, astral and mental, through "struggle" and pain or suffering, and is governed by the law of the forces operating therein, *viz.*, the Law of Karma, action and reaction, physical, moral and mental. "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."

This work is apparently discontinuous as it is achieved in time, fragments of the Monad acting through different sets of vehicles or instruments. But with the irresistible and intarissable power, as C. W. Leadbeater says, of the subjective element of the Monad and with the beneficent aid of the Ministers of the Logos, gradually, slowly, little by little, the vehicles or the instruments are purified and refined, until the stage of the mastery over matter is reached, and the instruments are perfect.

In this age-long process, there comes a time when suddenly the Monad sees through his imperfect instruments, or man realizes, that he is a God, and from then on begins to work towards conscious knowledge. Soon, the Law of Karma gradually weakens its operations, as man begins to *act* (instead of as hitherto only reacting), creating karmalessness, yielding place first to the Law of Renunciation, and then to the Law of Sacrifice. (These three Laws may be considered as three successive sections of the one great Law of the Logos.) The Monad then grows with accelerated speed into a Perfect Actor, Perfect Renouncer and Perfect

Sacrificer, acting karmalessly, renouncing and giving of himself joyously and utterly, even as the Logos. The objective phase becomes a perfect mirror of the subjective. Man is "liberated".

The Monad thus becomes a dynamic Logos or a God who has unfolded all his divine powers. No longer are there the two phases of work, subjective and objective, but only one phase, the Divine, in which the two phases have been harmonized and integrated, the objective having been merged into the subjective. No longer is there any binding karma to operate. There is only Divine Karma or Action, which, though Individual, is of the Whole. From now on, Man is a God, living timelessly, unaffected by the limitations of time, even though he may live in a universe of time.

Such is the splendid consummation waiting to be unreeled by man by his life or work in the world.

M. SUBRAMANIAM

Ere on my bed my limbs I lay,
 It hath not been my use to pray
 With moving lips or bended knees,
 But silently, by slow degrees,
 My spirit I to Love compose,
 In humble trust mine eyelids close
 In reverential resignation,
 No wish conceived, no thought exprest,
 Only a sense of supplication;
 A sense o'er all my soul imprest
 That I am weak, yet not unblest,
 Since in me, round me, everywhere,
 Eternal strength and wisdom are.

COLERIDGE

THE PROCESS OF HUMAN EVOLUTION

By R. J. ROBERTS

HUMAN evolution, although known to science by changes in the physical bodies of a race, may be shown to have a process which is primarily metaphysical rather than physical. All change in Nature leads to the fulfilling of some purpose, and any change in the physical form may be seen as the result, rather than the actual process, of evolution.

Man uses his body as an instrument, and this instrument is active only because the individual life makes use of it. The body can be changed only as the individual requires and acquires some new capacity, some extension to the perfecting of his ever-growing activity. He, as an individual, evolves through each lifetime, even as he does also through the series of lives required by the process of reincarnation. The evolving of his transient personality in any one life is neither continual nor is it always in any one direction, and quite logically it could be anticipated that his greater evolving, by reincarnation, would follow a similar pattern.

Without some absolute necessity for it, man would require no earthly or physical existence, *i.e.*, he would have no physical body or life. Either he himself, whatever *he* may be or have been, has demanded or attained to it, or it

has been given to him. Whichever is fact, and quite conceivably it could be either or even both, matters little. It still remains an indisputable fact. He *has* a physical life, he has accepted it, and retains it full willingly. It is the treasure he will least voluntarily surrender—yea, even if in it “misery is greater than happiness”. Within him there is an ever-present and all-powerful urge to life and attainment which carries him over and through the roughnesses of this earthly life.

Man experiences and knows earthly joy, the momentary satisfying of this urge. It is his only encouragement to continue and to persist in living in this vale of woe. Happiness is collective joy, and tells him that his general mode of living has correct and proper elements. Sorrow impresses him that his failings are more prominent than his attainings. His conscious physical existence may be seen as a continual rearranging, or correcting, of relationships; and it is in the attaining of some proper rearrangement of some set of relationships that he knows and experiences happiness. His inability to do so gives him sorrow.

Within himself he seeks ever to dominate and to correct the relationships of his thought and feeling. In the harmonious combining of these two he may achieve a conscious understanding; but, of that which assesses, justifies and approves this understanding, he is very definitely not conscious. He is aware only that he has gained understanding. To attain this understanding, and one too suited to his physical existence, he seeks to harmonize his physical relationships with that understanding. Thus, before he may correctly and happily change his physical relationships, he must dominate them and so be able to change them.

He must possess a capacity, equal to his understanding, before he can alter these relationships. The power to do so is ever present, once this capacity has been achieved.

Physical capacity is the product of combined understanding and training. Training has many aspects, of which the basis is the memory of experience. Its practice then abides in the harmonized relationship of memory and physically perceived action; and this is made possible through sense-perception. We may now see that, without adequate and active physical senses, conscious physical capacity will not correspond to, or equal, our understanding. Without adequate and active physical senses any correspondingly complete and happy physical existence is surely not possible.

Memory, in waking self-consciousness, is the inner reflection of physical things and relationships. These are recalled chiefly as percepts or pictures. Thought, when physically conscious, is the choosing and relating of these percepts from memory. We can think of, or recall from memory, so-called abstract things only because we have represented them by words which then exist as concepts in memory, chiefly as pictures or sounds. Thought, too, may contain percepts which, as yet, have had no physical relationships: otherwise no *new* idea could be born. New ideas commonly come to all thoughtful persons.

Training, through which physical capacity is gained, is a process of repeated action through which facility in the correcting of physical relationships is to be gained. All physical actions are supervised and controlled by the senses. To understand and correlate physical percepts with thought-feeling relationships, we should see the brain as the transformer of thought-images into sensory percepts, and, conversely, as the transformer of sensory percepts into thought-images. Thus training is the storing of easily recalled (well-remembered) sensory percepts in memory, where they reflect an understanding which is the harmonized relationship of thought and feeling. Trained physical

activity is thus the conscious change in combined thought-feeling-sense relationships. Man, as a physically self-conscious being who can act only as one unity, has a conscious life which is change in all these relationships.

All conscious physical action results in changes within the relationships of physical things. Man is aware of them only through his perceiving of them, and this he achieves through his senses. All this sense-activity is an extension to thought-feeling-activity and is then the consciousness of physical things. It now appears that man has achieved all this because the power to do so pre-existed all sense-capacity. Equally sense-capacity must have existed within his self-consciousness before the sense-organs were constructed. Nature, then, had finally to construct the sense-organs to the blue-print, as it were, of the sense-capacities.

Throughout the great past, man has evolved only as he increased in capacity, the capacity of the self-conscious physical individual. It might now appear only as proper that his powers for understanding should not outstrip his perception of physical things, and that these two should evolve equally and simultaneously. This, however, does not appear to be Nature's way. Man's capacity to understand, through his present-day use of many gadgets, seems to have outstripped the capacities of his physical senses. He learns many things, as it were, at second hand. Down the coming centuries, or millennia, may not Nature even up this seemingly lop-sided human development? Truly she may do so, and achieve it gradually through some beginning of a new sense-capacity, to be followed, as new races appear, by the evolving of new specialized organs which should perform perfectly those functions of perception which now are performed so rarely, and that only by particularly evolved individuals.

R. J. ROBERTS

A THEOSOPHICAL EDUCATIONIST OF THE 17TH CENTURY

By NELLIE K. TOREN

JOHN AMOS COMENIUS was born at the end of the sixteenth century. He was a Czech by birth, a teacher by profession, and a member of the small Hussein sect of the Moravian Brethren, known also as the Church of the Christian Unity; of this church he became a Bishop.

In the early and middle years of the seventeenth century there was a great stirring in the educational world of Europe in both Catholic and Protestant circles. It was felt that there was something wrong with the educational system of the day, that a great need was evident for a better and more elastic method of handling the many problems relating to the giving and receiving of knowledge. During this time Comenius had become widely known as the greatest man in the educational field of his day; he had written new textbooks, organized new schools, and given out new ideas for the intellectual life of the people.

Now the educational pot was boiling in England as well as on the Continent. In 1641 when the Long Parliament was in session, among the many and difficult problems with which it had to deal, in a country then on the verge of civil war, was discussed the problem of bringing sweeping reforms into the field of education. One of the plans proposed was

to build in London a great new institute of learning in which would be integrated all fields of study, and the relationship of the whole to all its parts be clearly shown.

Because of his great reputation in Europe, Parliament invited Comenius to come to London and put into operation this great institute for the integration of knowledge. When he arrived he found enthusiastic and powerful support; but unfortunately Parliament was too harassed by the ever increasing threat of civil war to give the necessary time for passing the relevant Bill. After waiting in London for nearly a year Comenius went back to the Continent, a disappointed man; he went to Sweden and there succeeded in establishing his method of teaching, but unfortunately not the content.

Some years later, John Locke brought about a change in the educational system in England; he also was a modern of his day, but with a most important difference in outlook. For whereas Comenius believed in the unity and solidarity of the human race—all men are brothers, equal in the sight of God—and took this as a starting-point in his educational philosophy, Locke's viewpoint was that man belonged to two distinct classes, patrician and plebeian, and to give to both the same education was, to him, unthinkable.

If Comenius had succeeded in bringing both the content and the method of his teaching into the schools and universities of the English-speaking world what a different world we might be in today. For the fundamental basis of Comenius' ideas on education was the unity of all mankind and the unity of all knowledge. Realizing the danger of overspecialization he aimed to bring all the studies together and show their common source; above all, he wanted to avoid the danger of "words", for he saw that the mind can be filled with the husks of words and the intellect remain untrained and unused—a danger which is increasingly with us

today. In his plan for the training of the child and the youth there were four successive schools; all, Comenius contended, dealing with the same subject-matter. First, there was the Mother's School; from birth to the age of six years the child learnt at the "mother's knee". From seven to thirteen years of age all children were to attend the Vernacular School, in which the lessons were learnt in the child's own language and in that of the neighbouring country. From thirteen to nineteen years of age the pupils who showed an aptitude for abstract study were to attend the Latin School (in those days Latin was the universal language of the scholar). From nineteen to twenty-four there was to be University training in which a special few would train for technical scholarships, and the best of the students train for the interpretation of knowledge as a whole.

The important part in Comenius' idea was his contention that from the bottom to the top of this ladder pupils are dealing with the same subject-matter. He said in the Mother's School (and family contact) the child is learning metaphysics, physics, optics, astronomy, geography, history, arithmetic, reasoning, grammar, poetry, music, economics, politics, ethics, religion and piety. At first glance one might say that a child certainly does not begin to learn such things as metaphysics and optics at the mother's knee and what time would a busy mother have for all this teaching? But let us think of it this way. What is Metaphysics? The dictionary defines it as the Science of Being. Now is not the child learning the rudiments of this science from the first day of his birth, vaguely, uncomprehendingly at first, but soon there comes the knowledge that he is an individual being, later the distinction between himself and other individual beings around him, many of them quite incomprehensible. At this stage the mother may be of great help to the child mind, or she and other close relatives

may be a great hindrance; modern psychology is finding this out and recognizing the tremendous importance of the home, the Mother's School.

To go on to some of the other subjects; how does a mother teach Optics, the science of Light? In its simple form, it is the play of light and shadow, and a child in the cradle begins to ponder the mystery of light; the child has to learn how to see, and this in its simplest form the mother teaches him, so that gradually the world ceases to be a "great big buzzing confusion" as James puts it. Presently perhaps the world will arrive at the stage when all people will be trained in the art of seeing to the best of their capacity. As for history and geography, is not the child learning something of history when he is told old family stories, and geography when he learns how to find his way about his own neighbourhood by certain landmarks? Then economics—do we not all remember the rudiments of that when we found we could not have some treasured desire because it would cost too much, and crying would not help?

The big words we learn and use with all the sciences in later days does not alter the fact that we are using and trying to understand them from the day of our birth. All have their beginnings in the home, and the later progress in education is not a change of subject but a change in the level of understanding; the nature of our surroundings and of ourselves being the constant topic.

To Comenius this unity of knowledge called for the unity of the whole scheme of study; though lavish provision was to be made for difference of taste and capacity for vocational trends. Under his scheme education was to be free for all and compulsory up to the age of fourteen; after that age it was the ability of the pupil which counted, not the social position or wealth of the parents. Boys and girls were to receive the same education, the

children of the families of wealth and high position were to attend the same schools as those of the working man—and thus with children of all classes working together in their common studies which all shared up to the age of fourteen, the beginning of a real democracy might have been started. Again, when it was time to choose pupils for the Latin School from the "matriculates" of the Vernacular Schools, it was not the wealth or rank of the pupil and his parents which counted but the ability of the scholars. These schools as also the universities were to be entirely supported by the State, and the clever but penniless student would have received a living allowance. By this method Comenius hoped to find and train the best and highest minds in the country, who might see for themselves the unity of all life and all knowledge. Had he succeeded the integration of religion and science might have been accomplished at the beginning of the scientific age, and the world of men and the world of God been seen and lived in as One World. Here are a few extracts from his book *The Great Didactic*:

"In all the operations of Nature development is from within."

"Nature knits everything together in continuous combination."

"Men must as far as possible become wise by studying the heavens, the earth, oaks and beeches; but not by studying books; that is to say, they must learn to know and to investigate the things themselves and *not the observations that other people have made about the things.*"

"No language should be learned from a grammar but from a suitable author."

"There is as great a difference in the minds of men as exists between the various kinds of plants, of trees, of animals; one must be treated in one way, one in another; the same methods cannot be applied to all alike."

After three hundred years our schools are really beginning to apply this principle, though much still remains to be done.

"In schools therefore let the children learn to write by writing, to talk by talking, to sing by singing, to reason by reasoning. In this way schools will become workshops humming with work, and students whose efforts prove successful will experience the truth of the proverb, 'we give form to ourselves and to our material at the same time'."

Again, now at last the "workshop" idea is being used in many of our schools and colleges.

This in brief was the method by which Comenius would have had teachers train their pupils, but we must have not only his method but the content of his teaching. Content is almost more important than method, and the content of Comenius' thought was based on his firm belief in the unity of Man, the underlying unity of all knowledge, and the Divinity within all. To him the brutalities which were an integral part of the educational system of his day were appalling; the merciless floggings which were supposed to brighten the memory of the child till he could repeat without mistake the "husks" of words which he must know. In this connection we may remind ourselves that until this century all knowledge was treated as obscurely and wordily as possible; indeed a learned man who could express himself clearly and simply was suspect. Comenius did not believe in either compulsion or punishment as a means to education; all his plans provided that learning should be done as easily, quickly and happily as was possible for the pupil. If the pupils were not as attentive as they should be the fault lay with the teacher, and the teacher should be examined, not the pupil.

And so, centuries ago, Comenius tried most valiantly to bring into being our most modern ideas of education. It

was a good time to make the effort, for "a parting of the ways" was approaching with the hope for the dawn of a new and better day—that Day of vast changes in the economic and political life of the people which is dying now. What a different Day it might have been had Comenius succeeded in bringing his ideas of kindness, understanding and gaiety into the method of teaching together with some understanding of the wholeness of life which would hold pupil and teacher together in a common search for knowledge.

Some will say that the people were not ready at that time to recognize the ideas of Comenius; that the time was not ripe. But we certainly cannot be sure that there is a definite time-schedule in years and centuries when such-and-such a development is ordained to take place; we are not automations. A few centuries may be of no great moment in the life of the Ego; but from the human world a slowness to change to a wiser and more brotherly way of thinking may mean a great deal of unnecessary suffering emotionally, mentally and physically.

Well, again we are at the parting of the ways, again we are at a crisis in education, and the world is in turmoil. We know how fatally easy it is to influence people both old and young; we see the machine for the propagation of thought and ideas working in the radio, television, papers, magazines. It is the age of the huckster of words.

But there are words speaking of harmony as well as of dissonance; there is still hope that we may weather the storm. Comenius failed in his attempt to establish the "great new Institute for the integration of all knowledge" in London; but in Sweden he succeeded in establishing his method, though not the content of his teaching. Now it is well known that the Scandinavian countries were way ahead of all other countries in the establishment of social welfare and justice; and that did not happen by chance.

Very many educators of today are concerned with putting into practice the idea of integrated education. In our Society we have the work of Mr. Fritz Kunz, who after much labour has succeeded in forming, with the help of some of the best and most progressive minds in the U. S., The Foundation for Integrated Education. His work is at the university level and it will gradually work down from above, because in most States a B.A. degree is necessary even for an elementary school teacher.

Much is being done in the primary schools, but much remains to be done for that most difficult of all ages to teach, the pupils from eleven to sixteen years of age, the age when they are waking up to the world of man and nature. For them we need a course of integrated studies which will teach the child to see for himself that all knowledge is bound together in an indissoluble bond by the very nature of the universe and of the world in which we live; that the ideal of One World is not an idealist's dream but a fact in Nature which we ignore and break to our own great peril.

We know so much more today about the structure of the universe that it should not be so very difficult to bring our Theosophical conception of the coming into being of the atoms of our world which are used to build the infinite variety of forms of plants, animals and men and link it with scientific knowledge, stepping it down in such a way that the child approaching adolescence could grasp the fact of the unity of living beings and see for himself that he is part of a whole. Then he would know that ideals are not something unreal, dreamy, sentimental, but are based on "solid" facts. Then all studies would "come alive", and coming alive himself he would open the door to his own creative ability.

NELLIE K. TOREN

REVIEWS

Prāṇayāma, Part One, by Swami Kuvalayananda, Kaivalyadhama, Lonavla, India, 160 pages, price Rs. 5-8-0.

This book gives full details of the Hatha Yoga practices—Āsanās (postures) and Prāṇayāma (control of breath), etc. It is illustrated by 40 photographs of the appearance of a fairly thin individual performing all the Yoga practices—closing the right and left nostril, tilting up the head and looking at the tip of the nose, and so on. There is also a description of a particular exercise which closes the glottis, and many other strange matters which have always fascinated Indian Yogis.

But the question always is, where does this all lead? It is well known that the Lord Buddha denounced all ascetic practices as leading practically nowhere. It is a Buddhist tradition that it is possible by these practices to develop certain lower forms of psychism, but a clear distinction is made of faculties developed, (1) *Laukika* (of this world), and (2) *Loka-uttara* (other world). It is recognized that the Yoga practices "of this world" are only for this incarnation, and are not carried on into another,

whereas whatever practices are *Loka-uttara*, "for another world", will be transmitted from incarnation to incarnation. All ascetic practices are useful only "for this world", though they do of course strengthen will-power. But they have no connection whatsoever with the real unfoldment of the spiritual nature of man.

In dealing with this work, the author says: "The spiritual value of Prāṇayāma is equally great. People fail to understand how a physical process could lead to spiritual development. Today we have not got sufficient *laboratory* evidence to convince those that are prejudiced against Yoga." But, frankly, he then dodges the issue and says no more about what spiritual connection there is between these postures and the unfoldment of the Soul. The only thing that he can suggest is that these various practices have an effect on the endocrine glands, but he gives no proof whatsoever of this.

Strangely, in one place where he gives directions in the matter of diet, while saying each man should find out what food suits him in order to maintain average health, he permits alcoholic drinks, but

says they are "to be cautiously avoided". Similarly, he considers a moderate amount of smoking does not interfere with success in these practices.

In the old tradition of India, all indulging in any Yoga practices were strict vegetarians, and neither alcoholic drinks, tobacco, or opium were allowed. But the author of this work is more accommodating to modern tastes! Of course in India no high-caste Hindu will eat meat—except Bengalis—or take alcohol or smoke cigarettes.

The value of this book is merely in the pictures, as showing what extraordinary things can be done in these postures. More valuable was the book published some years ago by the Chief of Aundh, wherein he gave clear pictures of various posture exercises. But he did not say they had anything to do with breath-control, etc., but were purely for purposes of health, like the well-known Müller exercises for men and women.

From this point of view, the book under review is interesting, but there is no realization whatsoever that the growth of character lies not merely in physical exercises, since character-development requires also a reaction to the influences of Nature, through walks, reacting to trees, flowers, and so on. The reviewer can only note that the book is a curiosity,

but has no value whatsoever for anyone who is trying to come nearer to the recognition of the fundamental spiritual nature of himself or of the Universal Spirit.

C. J.

Rammohan to Ramakrishna, by F. Max Müller. Susil Gupta (India) Ltd., Calcutta, pp. 165, price Rs. 8.

This is an abridged one-volume edition of several essays on Indian thought and biographies of Indian personalities by the well-known Orientalist and great friend of India. By some unaccountable coincidences, as he says, he was able to establish contact with Ancient Indian life and thought and was deeply struck with the beauties of its literature, the bold flights of its native philosophy and fervid devotion of its ancient religions. With a view to showing to the West the fact that Indian philosophy and religion were still a living force he took pains to offer pen-pictures of living Indian saints and philosophers.

To mention a few, Dwarkanath Tagore, Maharshi Debendranath, Raja Rammohan Roy, Keshab Chandra Sen, Raja Radhakanta Deva, Mazumdar, and above all Ramakrishna Paramahansa had a great influence on his views through their letters and writings or personal contact. Max Müller had a profound belief that if only

the Christian West had grasped the hand of friendship held out by Indian reformers like Rammohan Roy and Keshab Sen, the modern religious history of India would have been different, for though these men were Vedantic in mind they were Christian in heart. He thought with Keshab Sen that it was Christ who ruled India and not the so-called British Rulers.

Max Müller's India was not on the surface, but lay many centuries beneath it. The ideal of Vairāgya, to his mind, stood supreme. True immortality, he says, is the immortality of the work done by man, and so long as he is known by a good work so long does he dwell in heaven. Though he regarded the Veda as a record of the childhood of the race its attraction, he maintains, is still strong as it has retained its vitality through more than 4,000 years and its language and thought are Aryan.

Yet for a man of his judgment, Max Müller displays an unaccountable prejudice against Theosophy and its protagonists, especially H. P. Blavatsky. It may probably be due to his strong Christian bias and the unhappy reports of her phenomena which he characterizes as silly miracles. All the same he comes to the same conclusions as Theosophy inasmuch as he definitely avers that the

vital principle, the original source of religions, is the same everywhere, and it is our duty to approach every religion with respect.

The book on the whole is well presented and interesting.

N. R. S.

Second Sight in Daily Life, by W. H. W. Sabine, Allen and Unwin, price 12s. 6d.

Here is a book on one of those powers latent in man, the study of which is included in the *Third Object* of the Theosophical Society. The author is sincerely convinced of the existence of the invisible worlds and of the possibility of the development of the faculties in man to contact them.

Mr. Sabine has made a valuable contribution to the literature of his subject. He has collected numerous examples of pre-cognition and has the courage to use many from his own experience. Even if some of these seem trivial they may bear important interpretations. "Are all dreams pre-cognitive?" he asks.

From the reviewer's point of view his argument is weakened by the inclusion of too large a percentage of cases which took place long ago; cases which cannot now be checked and which are susceptible of many explanations.

Mr. Sabine believes that the real nature of foreknowledge is different

from the traditional conceptions of it. He puts forward his own theories which include the idea of a "basic" experience which is not inconsistent with the doctrine of Karma. He quotes Steiner and Bendit but ignores the outstanding book on *Clairvoyance* by C. W. Leadbeater.

For the Theosophist this book is important, for it helps us to realize where the present-day investigators stand in regard to this type of psychic phenomena. There is a useful bibliography, a glossary of terms and an index.

E. W. P.

The Eternal Truths of Life, by Arthur Robson, T.P.H., Adyar, pp. 296, Rs. 7-14-0.

In this book Mr. Robson deals with the principles of Karma, Reincarnation, the Constitution of Man, Life after Death, the Path to Nirvana, and Man as a Triunity.

The author has put in a great deal of thought and no little ingenuity in coming to an understanding of the eternal springs of human nature and in showing how everything we have within us can be controlled and directed if we so will. The book is full of homely illustrations, tiny parables as it were, to show from common everyday happenings how everything in our natures has its part to play in the evolution of the perfect

man. There is much useful advice offered to the reader.

Mr. Robson has built up a picture of the after-death life from hints given in *The Mahatma Letters* and from the foretastes we get of it in our lives from time to time. He gives one rather an impression of an unreality in the Devachanic life—a bliss that is entirely subjective where the forms of our loved ones are mere illusions. It would be helpful to compare this section of the book with, say, *The Other Side of Death*, by C. W. Leadbeater.

The latter part of the book is an analysis of evolving character, showing three sides of human nature corresponding to the three persons of the Hindu Trinity, of which the author gives an unusual interpretation. He also shows how, by recognizing these three aspects of Divinity within oneself and directing their growth, one may advance along the Path to Liberation and Nirvana; yet he does not rise above a subtle sense of ego-centric conception to true spirituality.

Mr. Robson interprets Karma as "your state of being", "forces of your own nature", "that within you that makes you act as you do"; and in spite of calling it one of the eternal truths of life, he ascribes some happenings in life to pure chance.

G. W. T.

SUPPLEMENT TO THE THEOSOPHIST

AUGUST 1952

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The School of the Wisdom

Commenting on the School of the Wisdom and its purpose, the Vice-President, Mr. Sidney A. Cook, has recently written as follows:

"First it is important to note that the purpose of the School is not to add just another Theosophical study class. One need not come to Adyar for that. A former student caught the idea when she wrote on returning home: 'The fact that the School and the experience of Adyar are inseparable has been extremely important to me.'

"While the School has to deal with many subjects, including Theosophy itself, at the intellectual level, it is not specifically for that purpose that students attend. Nor is the School the place to seek specialist information on the many subjects over which its studies range. There are other places for

full courses on technical subjects. The School touches on them but its purpose is to broaden the student's field of interest 'kindling sparks of new interest to which to return' and which will themselves throw light on Theosophy and into the development of which Theosophy will throw its light. A student wrote: 'By its avoidance of authoritative teaching or conclusions in discussion, it left me bursting with ideas and exciting question-marks and half-seen glimpses of thought-provoking relationships, to keep me busy for years.'

"This season it is proposed to take some part of each day or each week for a type of study removed from the merely intellectual level and based upon a meditative approach to (but not necessarily a meditation on) such books as *The Voice of the Silence*, *Light on the Path*, *An Approach to Reality*, etc.

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"The first week or two of the School will probably be devoted to certain preliminaries in which students can come to understand: The object and purpose of the School; Methods of Study; What is Theosophy; History of the Movement, etc.

"These will be integrative weeks and as the coming together of the students in this way is of utmost importance, it is urgent that all attend from the very beginning.

"It has been determined by experience that in the process of becoming conscious of Adyar there is value in the students' contacts with the actual working of the various departments of Adyar's life, and this aspect will be developed with the co-operation of the Department Heads to become not only visits to but understanding of the work of the departments in the whole context of a world-wide Theosophical purpose.

"Those who register for attendance will be supplied with a list of non-Theosophical textbooks with which it will be desirable that they equip themselves. Students are also now required to have a sound knowledge of *First Principles of Theosophy*, *The Ancient Wisdom*, *A Study in Consciousness* and a working acquaintance with the texts of H.P.B., before coming to the School."

Only two months remain before the October 1st opening.

Indonesia

The Congress of the Indonesian Section was held at Easter at Sourabaya and was a great success being attended by 250 members from all parts of the country. All sixteen Lodges now forming the Section were represented and the meetings were held in the beautifully decorated Sourabaya Lodge. The General Secretary, Mr. Soemardjo, presided.

Proposals were considered for the translation of Theosophical books into Indonesian and to create a legal body for the maintenance and care of Theosophical buildings and other properties.

This Section had a welcome visit from the Treasurer of the Society, Mr. C. D. Shores, during July, on his return journey to Adyar from New Zealand and Australia.

Ireland

Mrs. Evelyn O. Hornidge has been elected as the new General Secretary in this Section in place of Mrs. Alice Law, who has held that office for nearly nine years. Since her election Mrs. Hornidge has gone to the United States of America for a brief visit and Mrs. Law is carrying on as Acting General Secretary until Mrs. Hornidge returns to Dublin in September.

The magazine of the Section, *Theosophy in Ireland*, has appeared in a new format and is now printed instead of being duplicated.

The usual members' meetings and study groups have been held regularly. Early in the year there was a visit to Dublin by Dr. Hugh Shearman, Presidential Agent for Northern Ireland.

Central America

In Costa Rica certain alterations have been made in the two storeyed building of the Society there so as to give members easy access to the first floor where activities are carried on. Virya Lodge has entered into a renewed phase of activity and the Young Theosophists group is enlarging its membership.

Canada

Toronto where the Headquarters of the Canadian Section are situated recently had a visit from the General Secretary of the Theosophical Society in the United States of America, Mr. James S. Perkins, and Mrs. Perkins. During their visit Mr. Perkins gave two lectures.

Toronto Lodge continues to make available a Travelling Library for the benefit of isolated students and those unable to have access to Theosophical literature.

In Montreal Mr. Henry Lorimer has been directing a weekly class for 18 consecutive years.

Northern Ireland

The new Whitehouse Centre at Merville Garden Village has had continued success since its foundation. It meets twice a month and has drawn together a friendly little group for study and discussion.

Coleraine Lodge has been meeting in members' houses and Bangor Lodge meets regularly at the home of its Secretary. In Belfast the usual meetings are being held.

Uruguay

Lodge Ariel in Montevideo continues to issue a quarterly journal entitled *Devenir*.

Puerto Rico

The 27th Annual Convention of the Section was held in San Juan with the Presidents of six Lodges attending together with a number of other members. The General Secretary, Señora Esperanza C. Hopgood, was re-elected to that office for a further period of three years.

This Section enjoyed a visit from Señorita Luz Maria Durand from May 26 till June 19. Señorita Durand, who was at Adyar for the 1950-51 sessions of the School of the Wisdom, has been touring and lecturing in Spanish-speaking

countries ever since. In Puerto Rico she gave 12 lectures at the Headquarters, two in other Lodges on the Island, and 4 for other movements, besides 8 radio talks. Her work was very successful and two or three new Lodges have been founded to replace some others which have become dormant. Her visit to Puerto Rico was very much appreciated.

Finland

Mr. N. Sri Ram paid a very successful visit to this Section in June. In Helsinki he gave talks to members and to the public. At the members' meetings about 200 people were present and at the public meetings 250. Mr. Sri Ram also paid a visit to Tampere where he gave a public lecture in the Town Hall which attracted about 250 people. It is the first time that an overseas member has lectured in this town. The General Secretary, Miss Signe Rosvall, states that Mr. Sri Ram has really given great help to the work and the effect of his staying in Finland will be felt for a long time.

Wales

At the Annual Business meeting of the National Council held on March 21 the General Secretary, Miss E. Claudia Owen, and the National Treasurer, Miss G. Craven were declared elected for a further period of three years.

The Cardiff and Colwyn Bay Lodge syllabuses both included visits from lecturers during the early part of this year. Among these were Mr. John Coats, Mr. Edward Gall, General Secretary for Scotland, and Dr. Hugh Shearman, Presidential Agent for Northern Ireland.

Pakistan

In Karachi members have welcomed the recommencement of weekly talks by the Presidential Agent in Pakistan, Mr. Jamshed Nusserwanjee, which were stopped owing to his absence in 1950 and 1951 in America and Europe.

Karachi Lodge has organized a Juvenile Club for children between 5 and 14 years. The opening ceremony was held on June 19 and 25 children joined. Membership in the beginning will be open for children of F. T. S. and to members of the Order of the Round Table. The club will meet twice a month and the programme will include games, recorded music, arts and hobbies, outings and short talks. The Children's Library will be open to these members and later a social service programme will be introduced. Subscriptions will be according to capacity only.

June, being the month of Ramzān, brought a certain lull in the activities but study groups continued to meet although with

decreased strength. At the end of Ramzān the members reverted to their fully active programme.

News of activities in Karachi is drawn from a monthly News Sheet issued by Karachi Lodge.

Mrs. Gool Minwalla, the very active Secretary of Karachi Lodge, Pakistan, has been selected by the United Nations to participate in their Interne programme during July and August in New York. She will later fly to Geneva to attend the 7th Plenary Assembly of the World Federation of United Nations Association from September 1 to 8, and the Conference of the International Alliance of Women at Naples from September 14 to 18. Afterwards she plans to attend the European Congress at Montecatini in October, before returning to Karachi.

Australia

Efforts are being made to improve methods of book sales as a means of propaganda in book depots and at public meetings.

The tours of Mr. Geoffrey Hodson, Mrs. Betsan Coats, and Mr. and Mrs. E. Norman Pearson have continued in this Section. Judging from reports, all these overseas visitors are doing splendid work and helping considerably in this Section's activities.

The Young Theosophists in Australia continue to issue their own journal, *Fraternity*. The Perth

Young Theosophists at Christmas time arranged a very happy Christmas party. They obtained names of five families from the Child Welfare Department and entertained 15 children, who otherwise perhaps could not have celebrated Christmas in the traditional way. The mothers of the children were given afternoon tea.

The Treasurer of the Society, Mr. C. D. Shores, was in Sydney for a week in June.

Mexico

The March-April issue of the Bulletin of the Section gives news of a new Lodge in the city of Juarez which was founded on February 12 with 12 members. The name of the Lodge is *El Sendero*.

Two Lodges in Veracruz, *Alcione* and *Apolonio de Tyana*, celebrated their foundation anniversaries in February, and for the occasion Dr. Manuel Olmedo Serrano paid a visit and gave several lectures and talks.

India

Under the Five Year Plan of the Indian Section the first Theosophical Camp was held at the Theosophical Colony at Juhu, Bombay, May 8th to 18th. There were 82 registered delegates from various Lodges in India as well as from Burma and East Africa. The camp was a very great success and those responsible for conducting it were the General Secretary

of the Section, Sri Rohit Mehta, Mrs. Shridevi Mehta, and Mr. M. Subramaniam of Adyar.

The Uttar Pradesh Federation organized a camp at Dehra Doon-Mussoorie from June 10th to 80th. Sri Rohit Mehta and Mrs. Mehta were present for this occasion also.

The Annual Session of the Karnataka Federation was held at Bangalore in May and also the Annual Session of the Gujarati Federation was held at Surat in the same month. There were about 125 delegates present at the latter session.

Mr. Henry van de Poll from Banaras visited the Indian Punjab during April and May and was successful in stimulating interest in the work in some important places.

Cuba

This Section has had a visit from Señorita Luz Maria Durand, a member of the Mexican Section, who has been touring Spanish-speaking countries. Sta. Durand was scheduled to give public lectures in Habana and to visit some Lodges in the country.

The Oriental Federation consisting of a group of Lodges in the Section has changed its name and is now known as Asociación Oriental pro-Enseñanzas de Krishnamurti. These members are devoting themselves to the study of the teachings of Krishnamurti.

United States of America

Srimati Rukmini Devi arrived in New York on June 7 to commence her tour of the Section. After visiting New York, Boston, Pittsburgh, Cleveland, Detroit and St. Louis, she arrived at the National Headquarters early in July to be Guest of Honour at the Olcott Summer Sessions.

Summer seasons have opened at the two camps available to members in this Section. Camp Indralaya conducted by the Orcas Island Foundation at East Sound, Washington, was scheduled to hold its annual session from July 12 to August 10. The 1952 Season at Pumpkin Hollow Farm, Craryville, New York, is extending from May 80th until well into September.

The various Federations report activities and meetings. In the Middle-Atlantic Federation Mr. Henry Hotchenor, Director from the Southwest District, visited all the Lodges and spoke to members as well as to the public. The Northeast Federation held its annual Spring meeting at the end of March. The Ohio Federation held a meeting in Springfield in May and a Convention of the Southern California Federation was held at Krotone, Ojai, in the same month when over 200 members gathered for the occasion. Members of the Illinois-Wisconsin Federation met at Olcott in June.

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	Sri. Rohit Mehta	Theosophical Society, Banaras City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1896	Sweden	Herr Curt Berg	Östermalmstgatan 12, Stockholm	<i>Theosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì-Breo, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rotbuchensstieg 40, (24a) Hamburg 39	...
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti-Spiritus	<i>Revista Teosófica Cubana; Teosofía.</i>
1907	Hungary	...	...	...
1907	Finland	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII-Zastrelinci 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link.</i>
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1910	Switzerland	Mme. Rachel Tripet	26 Rue de Vermont, Geneva	<i>Bulletin Théosophique</i>
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>La Vie Théosophique.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	...
1913	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1913	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Sig. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscarstgt. 11. I. Oslo	<i>Adyar.</i>
1918	Egypt	...	...	<i>Norsk Teosofisk Tidskrift.</i>
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>

* Presidential Agency.

1919	Eire	Mrs. Evelyn O. Hornidge	14 South Frederick St., Dublin	... <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 Risco	Cadilla 604, Valparaíso	... <i>Fraternidad.</i>
1920	Brazil	Teniente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo	... <i>O Teosofista.</i>
1920	Bulgaria	Gretar Fells	Ingolfstr. 22, Reykjavik	... <i>Gangleri.</i>
1921	Iceland	Mme. J. S. Lefèvre	Rua Passos Manuel, No. 20-cave, Lisbon.	... <i>Ostir.</i>
1921	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	... <i>Theosophical News and Notes.</i>
1922	France	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1333, Montevideo	... <i>Revista Teosófica Uruguayana.</i>
1925	Uruguay	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	... <i>Heraldo Teosofico.</i>
1925	Porto Rico	N. K. Chokey, Esq., Q. C.	Roshanara, 54 Turret Road, Colombo	... <i>...</i>
1925	Stranania	Monsieur Kimón Priouris	30 September Str., No. 56B III Floor, Athens	... <i>...</i>
1925	Yugoslavia	Señora Amalia de Sotela	P. O. Box 797, San José, Costa Rica	... <i>Theosophikon Deltion.</i>
1928	Greece	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	... <i>Teosofia.</i>
1929	Central America	Mr. Olimpio A. Cabellon	728 Lepanto, Manila	... <i>The Lotus.</i>
1929	Paraguay	Señor Ramón Martínez	Apartado No. 539, Bogotá	... <i>Revista Teosófica; Boletín.</i>
1933	Peru	Mr. Dwarkadas Morarji Shah	P. O. Box 142, Zanzibar	... <i>Saurabh.</i>
1937	Philippines	Jamshed Nusserwanji, Esq.	P. O. Box 271, Karachi	... <i>...</i>
1937	Colombia	Mr. V. Rajagopal	P. O. Box 752, Singapore	... <i>Theosophical News.</i>
1947	British E. Africa	Dr. Hugh Shearnan	18 Brookhill Ave., Belfast	... <i>...</i>
1948	Malaya and Singapore	Mr. Pham Ngoc-Da	Directeur du College, Chaudoc, South Viet-Nam	... <i>...</i>
1949	Northern Ireland	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	... <i>...</i>
1950	Indochina	Mr. Jack R. Brinkley	537 Zushi, Zushi Machi, Miura Gun, Kanagawa Ken	... <i>...</i>
1950	State of Israel			
1951	Japan			

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Dirk Boutsman 18, 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.*

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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 Rau, at the Vasanta Press,
The Theosophical Society, Adyar, Madras 20, India.

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