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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.

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

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

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

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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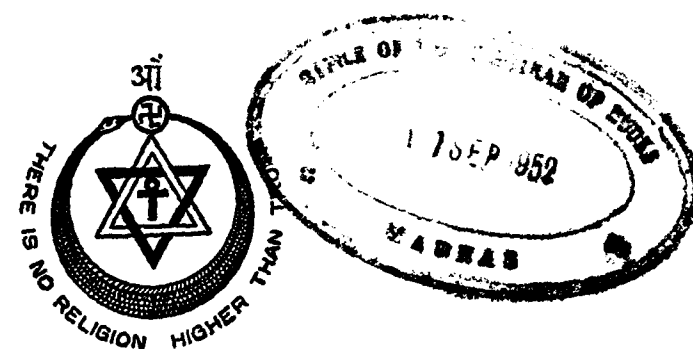
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THE THEOSOPHIST ON THE WATCH-TOWER

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

PERHAPS the greatest violincellist in Europe today is the Spanish artist, Pablo Casals. Incidentally, the violincello, shaped like an outsize violin, is in some ways the most soulful of the stringed instruments. The violin, as played in the West (but not as in India), is certainly in many ways the most spiritual in its effects; but the 'cello is emotionally the most moving, and all the love motives of Wagner in *The Ring of the Nibelungs* are written for the 'cello.

Casals has renounced his artistic career, as a protest against the dictatorial regime of General Franco in Spain. In an interview given to the London B.B.C., he admitted "I am an artist in isolation, but I do not see the importance of that." He added, "I have been silent as a musician since 1945." He admits that he has a wonderful gift to give through his music, but his protest is because there is in Spain a campaign to hush up the truth, and prevent the people from seeing things in their true light. Casals

insists that he is not a politician, but "I am not prepared to accept injustice. I protest in the name of conscience."

This wonderful act of renunciation for the sake of the great principle of Liberty is probably known to very few, but all the same it goes on record that a great man is willing to sacrifice his career, like many a soldier on the battlefield, for the sake of the Liberty of his people.

* * * *

In the days of the Olympic Games in Greece, it was always the custom that the games should be officially inaugurated with a choral procession in honour of the Gods. Everything in Greece had this conception of honouring their Gods, and when an athlete had won the crown of olives for the Pentathlon, that is, "victorious in five events", and returned home, he was welcomed at the city gate by a great procession. Then he went to the temple of Apollo and laid the crown on the altar. Afterwards, in recognition of the great distinction given to it, the city made the victor a State pensioner. There certainly were no choral processions at the Olympic Games at Helsinki just over, though as the various units passed, the national anthems were played as they passed the reviewing stand.

It has long been customary, in the English House of Commons and in the American Senate and House of Representatives, to start each day's proceedings with a prayer. In the Commons the chaplain repeats certain set prayers which are not varied, but in Washington the prayers are extemporaneous. I recall one occasion when President Theodore Roosevelt was away hunting bears in the mountains of the West, the chaplain sent up a prayer to God to protect the President against the bears. If only the bears had a chaplain to send up prayers for their welfare! A ludicrous incident took place during Abraham Lincoln's

Prayers before
Scientific Con-
gresses

first term of office, when the chaplain of the Senate, who had already been rebuked for what he said about Senators in his prayers, on one occasion prayed as his heart dictated: O Lord, give us that Thou wilt in Thine infinite wisdom, be a safe to our rulers and legislators in this Congress assembled more brains—more brains, Lord."

In the thirty-ninth session of the Indian Science Congress, held in Calcutta in January of this year in a spectacular pandal (decorated tent), the session was opened by the chanting of Vedic hymns, followed, of course, by one national anthem, *Vandé Mātaram*. When Vedic hymns are chanted in India, naturally it must always be done by Brahmin priests. Probably ninety-nine per cent of these priests do not know what they are chanting. Possibly some of the Indian scientists would be able to follow a word or two here and there if they had studied Sanskrit.

If as a part of the chanting there is the Purusha Sūkta (the Hymn of the Divine Man), anyone who had studied Sanskrit would be able to follow, as this hymn appears in the last book of the Veda, with its more modern Sanskrit prevalent at the time the hymn was composed. But the hymns which appear in the nine earlier books of the Veda are in an extremely archaic Sanskrit (as I happen to know, as I had to study them).

When in 1914 I visited Conjeeveram (now called by the ancient name Kānchipuram), I was taken to a religious Foundation that had been endowed several centuries before. This Foundation supported young Brahmins who were going to be *purohīts* (priests qualified to perform various rituals), and gave each scholar two dhoties (cloths) a year, free meals, and a part of the regime was castor oil once a month. They chanted before me hymns from the *Samā Veda*. It was done most beautifully, according to the ancient rhythms. As a few years before at Cambridge I had

studied Sanskrit, including the Veda, I asked one of my friends, "Do they know what they are chanting?" The answer was, "Not a word." The function of the *purohit* was merely to chant, according to the ancient form, at the various ceremonies in connection with birth, the thread ceremonies, marriages, and shrāddha (funerary) commemorations.

So, when at the Science Congress the Vedic hymns were chanted, no doubt all would be standing, and possibly in response the Devas would do what they could to send some form of blessing, though to influence a Scientific Congress steeped in materialism towards religion would be, to use an Americanism, "a tough proposition".

A great reform in the matter of the prayers of Christianity was made by the movement known as the Reformation in Europe. Instead of the Latin language, which probably only a few Catholic priests fully understood, all the liturgical prayers were translated into the language of the people. Of course, the most important prayers were in connection with the ceremony known as the Holy Eucharist where, according to the Catholic tradition, the incidents of the Last Supper, instituted by Christ, are re-enacted. There the words of "transubstantiation" are repeated in Latin—"Hoc est enim Corpus Meum", "For this is My Body", and similarly later, "Hic est enim Calix Sanguinis Mei", "For this is the Chalice of My Blood." Then a mystical event is said to take place, which is not visible to the eyes. This transubstantiation links the earthly substances of bread and wine with the nature of the Christ.

At the time of the Reformation, in England (where in the beginning there was no separation from the Church of Rome) the words used were, "This is My Body", "This is My Blood". When the Catholic Church has been asked why the words must be said only in Latin throughout the world,

the explanation is not that Latin is the only language which will be listened to by the Lord Christ, (and anyway the language He spoke was Aramaic), but that it is necessary to have uniformity throughout the world in all Catholic churches. But then, the congregation is never expected to understand. They are given special prayers in the vernacular to repeat and a bell is rung when they are to kneel.

But if one is to rely upon the investigations of Bishop Leadbeater, as narrated in his work *The Science of the Sacraments*, the same mystical transubstantiation takes place when the words are said by the priest who has the "apostolic succession" (said to follow in direct succession from the Christ Himself), whatever the language used—Latin, English, Spanish, Italian, or any other.

* * * *

A form of Hindu congregational daily worship was initiated by Mr. J. Krishnamurti on December 21, 1925; helped by his friends who knew Sanskrit, certain ancient verses of Hindu ritual were selected for the purpose. The chanting was according to the ancient rhythms, and he himself acted, after he had created the ritual, as the first *purohit* or priest at the newly erected temple of the Bhārata Samāj in the Theosophical Headquarters Estate at Adyar. Bishop Leadbeater was present and watched the thought-form created by the very striking ritual, and wrote a brief treatise on the work, illustrating the thought-form.

In the course of the Pūja, which lasts only about thirty-five minutes, the whole congregation takes part in the worship—an innovation completely new to Hinduism. The most sacred prayer of Hinduism is the Gāyatrī, an invocation to the Sun, which translated into English is,

Bhārata Samāj
Pūja

"We meditate upon the divine glory of Savitri our God; may He inspire our meditations." This most sacred prayer, a verse in one of the Vedic hymns, is to be repeated only by the three "twice-born" castes—Brahmin, Kshatriya, and Vaishya—usually as they face the sun and repeat almost in a whisper. It is chanted aloud five times by the congregation during the worship.

But the striking point, according to Bishop Leadbeater, is that when this prayer is said, as it was by me in English (of course I knew Sanskrit and so as I said the prayer my thought was concentrated on the ancient meaning, though I repeated the words in English), the same occult effect took place. This effect was carefully described by him, and with the somewhat startling information that it does not matter at what time the prayer is said. If the sun is on the other side of the earth and it is night where the prayer is repeated, the same influences from the "God in the Sun"—Savitri—pour through the earth to the reciter.

An unexpected fact was that in the course of the Pūja at a certain time a Deva, whose aura is blue (evidently belonging to the First Ray of God Shiva), appears seated in the air above the altar in the shrine. At a later time, a further unexpected result was found. When Rukmini Devi as a Brahmin woman performed the ritual, the same thought-form was created and the Deva appeared. In old Vedic days Brahmin women occasionally performed the daily ritual, when the husband was absent. But when the pūja was done by a non-Brahmin, who did not have what we might call the "apostolic succession" as have the Brahmins, the Deva did not appear, though with the devotion of the celebrant many beautiful blue thought-forms were made, through which of course there came in response the power from on high.

Naturally, when Mr. Krishnamurti started the ritual, he intended it to be performed by all Hindus, of whatever caste, and he did not know of the limitations affecting the appearance and action of the Devas.

Now, it is known in the rituals of ancient Hinduism that it is possible to "Brahmanize" those who are not of the Brahmin caste. This has been done, as is evidenced by various historical incidents. As I hoped for much for the helping of India, following the original plan of Mr. Krishnamurti of having centres throughout India where one or more of his groups would take charge, and each centre would have a school, playground, Bhārata Samāj temple, dispensary, hospital, etc., I was eager that arrangements might be made so that non-Brahmins, for the purpose of this particular ritual only, might be, as it were, "put through the chair", to use a Masonic phrase. But the members of the Bhārata Samāj, when I suggested that this action might be tried and the effect noted by Bishop Leadbeater, held back completely. They were afraid of public opinion, though I knew (and they, too, could know), that any group of Brahmins meeting as a *Parishad* (a synod) is completely independent, and no other group of Brahmins can challenge their action. They might be denounced, but nothing they did could be invalidated.

It is a very great pity that orthodoxy in India even among devoted Theosophists prevented the initiation of a great reform, for had there been a thousand centres with Bhārata Samāj Pūja—and there were plenty of Theosophists, including non-Brahmins, willing to undertake the work—there would have been throughout India a strong permeation of the influence of the Devas, and, who knows, we might have been able to prevent the horrors that took place in 1947, when India became independent.

* * * *

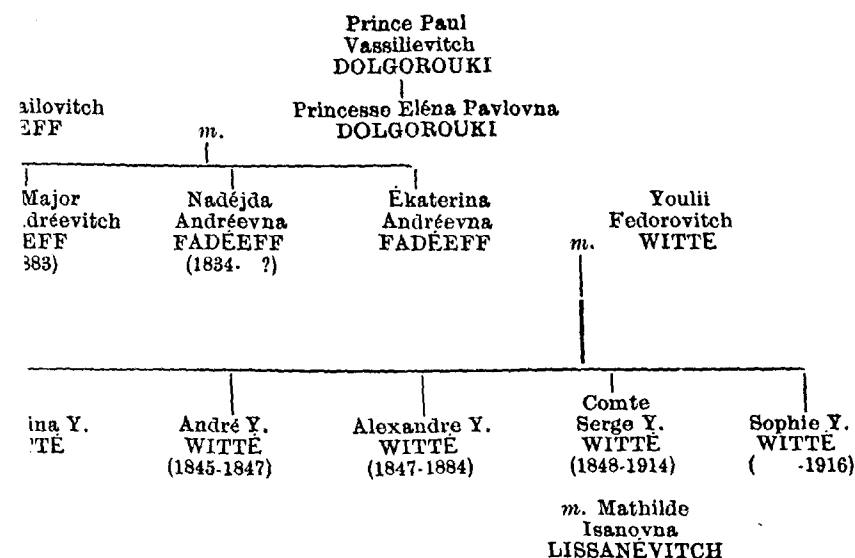
Brother Jamshed Nusserwanjee (Jamshed was his personal name, Nusserwanjee that of his father, and Mehta was the family name, which he dropped after some years) was one of the most active Theosophists of India, and the Indian Section has suffered a severe loss in his death on August first. He was a Parsi, that is, Zoroastrian by religion. But though he was a Parsi, he always wore a Hindu cap and never would change.

When the city of Karachi was incorporated he was its first Mayor. The recognition of the splendid work that he did for the city is shown by the fact that he was elected Mayor ten times in succession, and this from a corporation composed of Hindus, Muslims and British business men. During his period of office he instituted a reform in the city which has yet to be imitated by other cities in India. He grouped the outlying suburbs, particularly where the poor lived, into different units. Each unit had a school, a maternity home, a hospital, and children's playground, and was administered as a unit by the corporation.

When his leader, Dr. Besant, took up the movement for Indian Liberation, he was one of her staunch supporters. Particularly when it was evident that there would have to be the division between India and Pakistan, he tried to smooth matters over and was sent by Pakistan as an emissary to Mahatma Gandhi. He told Gandhiji a very significant truth, when he said: "Gandhiji, your campaign for Non-Violence is a success, not because your followers are non-violent; but because of the police."

C. JINARAJADASA

BLAVATSKY



H.P.B.'S GENEALOGICAL TREE

BY C. JINARĀJADĀSA

WHEN I was in Paris in 1934 I received from a Russian friend a genealogical tree of Madame H. P. Blavatsky, beginning with her maternal great-grandfather and showing relations with cousins, etc. The lady who presented it to me was a Russian married to a Frenchman, her name being Vicomtesse d'Hotman de Villiers, and her address at that time was 27 Rue de Marignan, Paris.

The tree is inscribed on a sheet, about 24" x 19", in French, arranged so that the names of the grandparents appear at the bottom of the chart, instead of at the top. The accompanying diagram¹ shows the genealogical tree in the more usual form, with additions of names and dates where these are known. The original tree, which is preserved at Adyar, bears in the left-hand bottom corner the artist's signature: "Solomko pinx". It is set out in a coloured flowery fashion, for example, while the male descendants have a square border to the name and the female members a circle, the name of Princess Dolgorouki has a heart-shaped enclosure, and for Madame Blavatsky there is a yellow panel on a blue lotus flower bearing the

¹ The preparation of the diagram and the translation from the French are the work of Miss Katherine A. Beechey.

seal and motto of the Theosophical Society at the top; under it in French are the words:

Eléna Petrovna Blavatsky
(née de Hahn)
Born 13 August 1881
at Ekaterinoslav
Died 8 May 1891, (14 hours)
in London (White Lotus Day)
Cremated in London
11 May 1891
Ashes preserved in
New York, Adyar,
London
Foundation of the T.S.
1875, 17 November

Surrounding the actual tree in the original are various panels containing information (*the correctness of which is not guaranteed*). This has been translated into English and appears below. The two side columns are each headed "H.P.B." The one on the left contains a list of dates and events in H.P.B.'s life, and that on the right a list of her works. At the bottom of the chart are four panels. That on the extreme left contains one sentence concerning her "Paternal Ancestors" and that on the right particulars of her "Maternal Ancestors". The columns in between furnish details regarding various persons named in the chart.

Under a resolution of the General Council of the Theosophical Society a pension of £50 per annum was granted to the nieces of H.P.B., Mlle. Eléna Gélitchovsky and Mme. Nadéjda Broussiloff (née Gélitchovsky), who were living in Prague. When Mme. Broussiloff died before the second world war the pension was continued to her sister. From the beginning the remittance was under

the direction of Mr. A. Digby Besant. Great difficulty was found after the beginning of the war in sending money out of India. Members of the Society in Switzerland helped considerably, and also, up to the invasion of Holland by Germany, the European Federation of the Theosophical Society. This help was continued afterwards until permission was granted to Adyar by the Reserve Bank of India to send money. This was done until Mlle. Gélitchovsky's death in 1949. The other Theosophical Societies, besides the Parent Society at Adyar, were asked to contribute to the support of the nieces of H.P.B., but none of them sent any money at all for that purpose.

H.P.B. as a girl lived in the home of her grandmother, Princess Dolgorouki, of whom she speaks several times with great affection.

Her cousin, Comte Serge Witté, was a brilliant statesman, who was sent by Russia to the United States in connection with the Peace Treaty with Japan over which President Theodore Roosevelt presided. In a book of *Memoirs* which he wrote Comte Witté mentions H.P.B.

H.P.B.'s marriage with Mr. M. C. Betanelly was dissolved in 1875. This was no real marriage at all. H.P.B. was an aristocrat to her finger-tips, and in Russia had moved in the circles of Prince Voronzoff and Prince Dondoukoff-Korsakoff. (See *H.P.B. Speaks*, Vol. II.) She made a supreme sacrifice when she married Mr. Betanelly. At the time she was utterly stranded, without a single cent, and there was no possibility of getting any money with which to support herself. Mr. Betanelly had been deeply impressed by Spiritualism, and after meeting H.P.B. expressed profound devotion to her and offered her marriage, but only to make a home for her, on the strict understanding by H.P.B. that she continue her own name. He disclaimed any marital rights. It was when he became troublesome in this

latter respect that H.P.B. left him. H.P.B. had been given by her Master the task of initiating some movement to offset the tide of materialism, and failure faced her if she could have no home and no money. So as the only possible solution, in order to save the work, she married a man *whom she hated*, as it is expressed by the Egyptian Adept Serapis in a *Letter* to Colonel Olcott explaining the situation. This *Letter* has been published as Letter 9 in the book *Letters from the Masters of the Wisdom*, Second Series, and the Adept says:

"Devoted to the Great Cause of Truth, she sacrificed to it her very heart's blood; believing she might better help it, if she took a husband whose love for her would open his hand and make him give freely, she hesitated not but tied herself to him she hated."

Regarding the ashes of H.P.B., nothing is known of the whereabouts of that portion which was taken by Mr. William Q. Judge to New York. The portion that was designated for London was later brought over to Adyar by Colonel Olcott and after being mingled with those brought to Adyar, which were in an urn of special oriental design (see illustration and note on page 688 of the H.P.B. Centenary Number of *THE THEOSOPHIST*, August 1931), were finally deposited under the platform in the Headquarters Hall which now holds the statues of the two Founders, on the evening of April 17, 1899. This was done privately by Colonel Olcott, with only his servant as a witness, because of the prejudices of Hindus against any burial of ashes.

It was in 1854 or 1855 that H.P.B. attempted to cross the frontier into Sikkim en route to Tibet, but was stopped by the British officer on guard, Major-General (then Captain) C. Murray, as described in a memorandum countersigned by him in Colonel Olcott's Diary of 1893. (See *THE THEOSOPHIST*, December 1949.)

(Translation from the French)

H. P. B.'s

LITERARY AND SCIENTIFIC WORKS

"From the Caves and Jungles of Hindustan"
 "The Mysterious Tribes of the Blue Mountains"
 (1878)

Signed: RADDA-BAI

Articles appearing in the "Messager de Tiflis" during the Russo-Turkish war (1877) for the benefit of the Red Cross and wounded Russians.

Signed: VOIX PAR DE LÀ L'OCEAN
 (Voice from over the Ocean)

In
 Russian

"Isis Unveiled" (1877)
 "The Secret Doctrine" (1888)
 "The Key to Theosophy" (1889)
 "The Voice of the Silence" (1889)
 "Gems from the Orient" (1889)
 "A Theosophical Glossary" (1889)
 Founded "The Theosophist" (1879)
 Founded "Lucifer" (1887)

In
 English

Numerous articles in various languages in
 a number of newspapers and reviews
 (Europe, America, India).

H. P. B.

1842—Orphaned by death of her mother, taken to Odessa and brought up by her grandparents Fadéeff at Saratoff.

Upbringing Russian.

Formal education slight.

Orthodox religion.

- 1845—Leaves Saratoff for Tiflis.
 1848—Marries Nicéphore Blavatsky, Vice-Governor of Erivan (Caucasus), who later became Councillor of State.
 1848—Abandons her husband, returns to her family, and leaves Russia for ten years.
 Travels in Europe, China, Japan, America and India, *without* penetrating into Tibet.
 Stays for a while in Egypt where she begins her *Occult Studies*.
 1851—Meets for the first time her Master, in London.
 1858—Returns to Russia, a powerful but unconscious medium.
 Has conversations with the Metropolitan Isidor, who recognizes her psychic powers and gives her his blessing on two occasions.
 Remains for five years under the government of Pskow, in the Caucasus, at Odessa. Devotes herself to trade in wood and artificial flowers.
 1868—Leaves Russia for Egypt, Persia, Central Asia and India.
 1864—After three abortive attempts, penetrates into Tibet.
 1866—Visits Italy and returns to India.
 1869—Second stay in Tibet.
 1870—Letter from the Master K.H. giving news of H.P.B. to her aunt, Mlle. Nadéjda Fadéeff, at Odessa.¹
 1872—Visits Egypt and Greece.
 1873—Resides in New York.

¹ *Letters from the Masters of the Wisdom*, Second Series, Letter 1. This was delivered by a messenger who personally gave it to her and disappeared before her eyes. The messenger was the Master M. (See *The Mahatma Letters*, p. 254.)

- 1874—Is shipwrecked and finds shelter with the Coulombs at Cairo.¹
 1874—Meets Colonel Olcott at the Eddy Homestead at Vermont.
 1878—Becomes an American citizen.²
 1878—Resides in Bombay.
 1880—Visits Ceylon.
 1881—Visits Simla.
 1882—Resides at the Headquarters at Madras.
 1882—(Autumn). Receives occult healing in Sikkim.³
 1884—Arrives at Marseilles. Visits Nice, Paris, London.
 1884—Plot⁴ by the Coulombs and the missionaries.
 1884—Returns to India through Egypt.
 Triumphal reception in Ceylon and Madras.
 Stay at Adyar; receives another occult healing.⁵
 1885—Final return to Europe. Stay at Nice, Torre del Greco (Italy), Paris, Wurzburg (Germany).
 1886—Stay at Elberfeld, and at Ostende.
 1887—(March 17). Illness, healed by Dr. W. Ashton Ellis at Ostend.
 1887—Settles in London.
 1888—Formation of Blavatsky Lodge.⁶
 1889—Short visit to Brighton.
 1890—Formation of the British Section.
 1890—(July 3). Inauguration of Headquarters, 19 Avenue Road, London,⁷ last residence of H.P.B.

¹ H.P.B. was apparently shipwrecked twice, once in 1865 or 1869 and the other time near the Island of Spezzia, Greece, on July 6, 1871, the steamer being S.S. Eunomia; this seems to be the occasion referred to above. ² H.P.B. became an American citizen on July 8, 1878.

³ See *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 88, and *H.P.B. Speaks*, Vol. II, p. 95.

⁴ This was at Madras. ⁵ When she was at the point of death.

⁶ Blavatsky Lodge was formed 19-5-1887.

⁷ This was the home of Mrs. Annie Besant.

General of Cavalry, Alex Broussiloff, 1854.

Commander of Army Corps, 1914.

Victor of Haliy, September 1914.

Commander-in-Chief of the South-West Front, 1915-16.

Hero of the offensives in Galicia and Bukovina, 1916.

Commander-in-Chief under the provisional government, 1917.

Wounded by a bomb, at the time of the Bolshevik revolution in Moscow, 1917.

Arrested and imprisoned by the Bolsheviks in September 1918.

Vera Petrovna de Hahn, brought up by her grandparents Fadéeff. Eminent woman of letters (works translated into several languages).

First marriage, 1858, to Yachontoff, landowner, brother of the celebrated Russian poet.

Second marriage to Vladimir Gélichovsky, Principal of a Lyceum, Under-Secretary of Education (Caucasian Division).

Vera Gélichovsky, Writer and Lecturer.

Married in 1888, under the auspices of H.P.B., Charles Johnston, brilliant Sanskritist in the Bengal Civil Service (a Theosophist).

Nadéjda Gélichovsky, Writer. Founder of "Fraternal-Aid" (1904). Founder of "Russian Godmothers" (1915). Married General Broussiloff (1910).

Eléna Gélichovsky, Goddaughter of H.P.B. Founder of "Fraternal-Aid" (1904). Unmarried.

Serge Witté, Minister of Bridges and Highways, 1890. Minister of Finance, 1891-1901.

President of the Council of Russia, 1905.

Author of *Devolution and Conversion of Loans*.

Russian Plenipotentiary at the Russo-Japanese Peace Conference, 1905.

Titles: Privy Councillor,
Secretary of State to the Emperor,
Created Count by Emperor Nicolas II.

Ekaterina Fadéeff,

Married in 1844 to Youlii Witté.

State Official at Saratoff and at Tiflis.

Eléna Fadéeff, Woman of letters under the pseudonym of Zinaïde R. Compared to George Sand by the great Russian critic Belinsky.

Married in 1830 to Pierre de Hahn.

Rostislav Fadéeff, Major-General of the Imperial Staff.

Joint-Secretary to the Minister of the Interior.

Distinguished writer on military subjects. (Works appeared in various Russian scientific reviews).

Nadéjda Fadéeff (unmarried).

Aunt and best friend of H.P.B.

Not to be confused with her mother Madame Fadéeff, née Princess Dolgorouki.

PATERNAL ANCESTORS

The family de Hahn de Rottenstein de Hahn, descendants of reigning Princes of Mecklenburg in Germany, naturalized Russians for three centuries, under the reign of the Czar Alexis Michailovitch Romanoff.

MATERNAL ANCESTORS

Bandre of Plessis (French nobility).

Princes Romodanovsky (Polish nobility).

Princes Dolgorouki (Russian nobility).

The first Prince Dolgorouki (of the dynasty of Rurik) reigned at Kieff; he was the youngest son of the great Vladimir Monomach (XIth Century).

Prince Serge Gregoriévitch Dolgorouki,

Was executed by Biron, Duke of Courlande, favourite of the Empress Anna Ioanhnayna—who confiscated the patrimony of the Dolgorouki princes (XVIIth Century). His son **Prince Basile Sergéevitch Dolgorouki** was apprenticed to a blacksmith by Biron. He was recalled at the age of twelve to the Imperial Court by the Czarina Elisavéta Petrovna (XVIIth Century).

Prince Paul Vassiliévitch Dolgorouki (father of Mme. Fadéeff).**Princess Eléna Pavlovna Dolgorouki,**

Last descendant of the eldest branch of the Dolgoroukis.

A woman eminent for her goodness of heart and her intelligence, well known for her works on natural history, archaeology and numismatics. Twenty volumes of her works are preserved in the University of Petrograd. She corresponded with Humboldt and other learned men.

Married **André Fadéeff**, Privy Councillor, Administrator of the nomadic tribes of Kalmouk and Kirghiz at Astrakan, Governor of Saratoff, Joint Administrator of the State of Caucasus with the Viceroy of Caucasus, Prince Voronzoff-Pashvoff.

C. JINARĀJADĀSA

THE SEVEN VEILS OVER CONSCIOUSNESS

By C. JINARĀJADĀSA

(Continued from page 233)

WHILE what I have stated concerning the pronounced materialism of Christianity, identifying the physical body so closely with the Soul and holding that at the death of the body the Soul lies in the grave in some form of temporary extinction, is true, there is, however, another phase of Christianity which expresses itself in many hymns. In such hymns the devotional nature of offering to God or Jesus Christ is so great that many a Christian lives in the thought of an eternal communion in Heaven with Him. The theme, in various forms, is "Forever with the Lord". Many a saintly man or woman, when dying, is so utterly conscious of this being "Forever with the Lord" that there is very little thought of lying in a grave under the earth. The intense rapture of devotion lifts the consciousness away from the veil of the physical body and even that of the astral body, to live in a higher state of consciousness.

It is still the tradition in England in the remote parts of the Midland counties, to say of one who has died that "he has gone home". I saw those very words "who has gone home" on a tombstone in the north of

London, waiting to be placed at the grave. A noble conception regarding death is the following that I copied from a tombstone in a suburb of London: "whom God took home with a mind as pure as the tablet under which her mortal remains are deposited."

The most striking instance of this higher state of consciousness is an incident narrated in the small book by Richard Hilary, with the title *The Last Enemy*. This phrase comes from the Bible: "The last enemy that shall be destroyed is death." Hilary had to his credit a great record as an airman, having brought down many enemy planes. One night he was himself hit and his plane came down in flames in the English Channel. He was rescued, with his face badly burned, and he spent a year in hospital, where the surgeons made almost a new face for him. Except for his eyes, there was a very great change in his appearance. After he was discharged from hospital he returned to the air service. He went on with his flights, but finally crashed again and was killed.

In the book *The Last Enemy* Hilary mentions the incident of an airman comrade of his who had crashed and was killed. This other pilot was engaged to be married when he lost his life. His fiancée was working in war service. Naturally the death of her beloved was a profound shock to her, but what was remarkable was her attitude to her beloved after his death. Her realization that he was still living and close to her was so intense and it was such a living faith that Hilary, who knew her well, rather mocked her about her delusion. But this is her response:

"I know that everything is not over for Peter and me. I know it with all the faith that you are so contemptuous of. We shall be together again. We are together now. I feel him constantly close to me; and that is my answer to your cheap talk about the senses. Peter lives within me.

He neither comes nor goes, he is ever-present. Even while he was alive there was never quite the tenderness and closeness between us that now is there.

"I believe that in this life we live as in a room with the blinds down and the lights on. Once or twice, perhaps, it is granted us to switch off the lights and raise the blinds. Then for a moment the darkness outside becomes brightness, and we have a glimpse of what lies beyond this life. I believe not only in life after death, but in life before death. This life is to me an intermission lived in spiritual darkness. In this life we are in a state not of being, but of becoming.

"Peter and I are eternally bound up together; our destinies are the same."

These words by this intensely spiritual lady show that even while covered with the veil of the physical plane she was able to penetrate through that veil and feel the intense living presence in the astral world of her beloved. This is the only instance that I know of this wonderful penetration of the veils.

Usually however the attitude towards death is very much reflected in the habit in English homes of "drawing down the blinds" of all the windows. There is a beautiful poem by Wilfrid Owen, a young poet who was killed in the First World War, when he was twenty-five years old. In his "Anthem for Doomed Youth" the first two lines are:

"What passing-bells for those who die as cattle?

Only the monstrous anger of the guns."

He concludes the sonnet with three lines describing what happens when the news comes of the death of a soldier:

"The pallor of girls' brows shall be their pall;
Their flowers the tenderness of patient minds,
And each slow dusk a drawing-down of blinds."

¹ This quotation is given with the permission of the publishers, Messrs. Macmillan and Company.

It is scarcely possible for us today to realize the ghastliness of the atmosphere that surrounded an English home visited by death some sixty or seventy years ago. The body was kept in the house for about a week, while all the funeral arrangements were being made. Everything in the house was stilled and all who moved did so with little noise, and all voices were lowered, and a general atmosphere of gloom pervaded the house the whole time. This terrible atmosphere, as one can imagine, made a profoundly depressing influence on the children. At the end of the period, there was a gathering of the mourners in a room. All were dressed in black, black gloves were distributed by the funeral undertaker, the body was borne downstairs to be placed in the hearse. The hearse itself was black, and in those days had at the four corners and in the middle an erection of large ostrich feathers, dyed black. Then there was the slow procession of carriages after the hearse.

Altogether, while the atmosphere was solemn, it was inevitably one of gloom, for the thought all the time was "Father, in Thy gracious keeping, leave we now Thy servant sleeping." The ritual was profoundly solemn, with the priest meeting the body at the lych-gate, and moving towards the grave, repeating the solemn words, "I am the Resurrection and the Life, saith the Lord; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." There was then the solemn casting of earth on the coffin six feet below the surface, with the words, "Earth to earth, ashes to ashes, dust to dust". After this part of the ceremony the relations and friends returned home, where they partook of a light meal.

Something of this gloom has been lessened, as in these days with many Christians (except Roman Catholics) within

three days the body is taken in its coffin to the crematorium, where there is a brief and solemn service. With the words "Earth to earth", the coffin slips out of sight into another chamber where it is taken immediately to be consumed in the flames or by electricity.

The problem of the Immortality of the Soul is not solved by the proofs which Spiritualism can give as to the existence of the individual after death. Even though unchallengeable proof can be given that the entity who communicates through a medium is indeed the one who has "died", no real proof is given that the life beyond the grave is eternal, that is, endless in Time. Who knows if after a century or a few centuries the Soul may not cease to be? Therefore, the problem of Immortality is something quite different.

This difference is illustrated in the case of Socrates. We have a full description of his last month in prison, and actually a description of the final scene. Socrates knew, when he went to face the charges against him of blasphemy against the Gods and of misleading youth, that he would be condemned to death by the hostile jury. Now, it was a strange element in the life of Socrates that there entered into his life an indescribable factor which he termed an "inner voice" and which later writers have called his "daemon". This inner voice never instructed Socrates what he was *to do*; but whenever he was about to do something that he *should not do*, this inner voice held him back from the action.

Socrates narrates several instances of his "inner voice" interceding. In his address to the jury after his condemnation to death, he narrated that his coming to be condemned was right, as his death was something good, and not an evil. He mentioned how when he started out to the law court, his "daemon"—which prevented him

from doing anything that should not be done—did not on this occasion speak. Therefore, when he started towards his condemnation he knew that he was doing something that was essentially good. After his condemnation, he could not immediately, for certain reasons, be given the deadly drink of hemlock; a month had to elapse before that fatal day.

Early on that morning his friends gathered, as usual, at the prison gate and entered his chamber. For more than a month they had done that, during which period Socrates continued as usual discoursing on many topics dealing with the nature of the Archetypes and of the Soul's relation to them. When the day came, he was still talking to a group of friends as the jailer entered with the cup of hemlock. The jailer remarked that all others who had been condemned to drink the hemlock were furious with him and used to curse him, during the period of incarceration and on the fatal morning especially, but how different it all was with Socrates, who all the time had no grievance against him, and indeed was friendly. Socrates took the cup as if it might be a cup of wine. He asked the jailer what would be the symptoms after he drank, and was informed that he was to keep walking in his chamber, until his legs felt heavy, then he was to lie down. This happened, and Socrates lay down and composed himself for the end. The jailer by feeling them, found his limbs had become insensitive from the feet up, and informed Socrates that when the insensitiveness reached the region of his bowels, the end would be swift. Socrates had wrapped up his face, but suddenly he threw off the covering and turned to a friend and said, "Crito, I owe a cock to Aesculapius. Will you remember to pay the debt?" Crito promised. Socrates then covered up his face again, and soon afterwards the jailer threw off the covering

d announced that Socrates was dead. Naturally, his ends were full of intense grief.

Before death, these friends had suggested to Socrates various schemes whereby he might escape death, such as voluntarily going into exile, or accepting a nominal one. Socrates consented to nothing that would mean escaping death. For he knew death was the beginning of Immortality.

The attitude of Socrates towards death is due to the fact that he was conscious of Immortality many years before the end, through his philosophic speculations, which were mainly intellectual and with no spiritual experiences except occasionally that of his "daemon". Socrates had steeped himself in the realization of the Ultimate Reality, the Good, the True and the Beautiful, as the very essence of all life visible and invisible, that he lived, as it were, the life of Immortality all the time. When therefore death came, though he had no detailed information as to what would follow other than the general idea of the Greeks that he would be living with the "happy dead" in the Elysian Fields, he knew, felt and lived the fact that he would be going to "the Gods", and would partake of Immortality, or deathlessness in Time.

C. JINARAJADASA

(To be continued)

TO THE OLYMPIC FIRE

By BISHOP E. G. GULIN

of the Finnish Lutheran Church

HAIL, Sacred Fire of the Olympic grove. Come, on the path of past history, to tie our Games to your inheritance of thousands of years.

Tell the story of your laurel grove. Tell us, how Olympus was ruled by Zeus, the Over-Lord, the most Supreme that mankind of that time was conscious of. Tell us, how the Games from the very beginning were devoted to his glory.

Impress upon our minds the highest virtue of ancients—sophrosyne—the equilibrium of mind, holy obedience.

Extinguish in our bosoms the spirit of self-satisfaction and a false national pride. Pray, let us have a humble but sincere love for our country. Engrave with letters of fire in our hearts the zeal not to disgrace your festival by mean behaviour in words or deeds.

Tell us, how in the ancients your fire burned to ashes all petty quarrels, uniting the people of Hellas to feel as one. Pray, destroy also in our hearts every feeling of grudge and hate. Unite all nations to take part in free and noble rivalry. Let your torch lead the way to an era when all the nations under the canopy of heaven will be one great family.

Unite also our people to stand as one man. Tell us, how the people of Hellas played a noble game in the light of your fire, overshadowed by the spirit of the Supreme. Grant us this same gift of chivalry.

Eventually, carry the message of modern Hellas to us. Tell us, what inspires the minds of the guardians of the altar fire of today. Tell us, how the civilization of the ancients in combination with the Gospel of Christ, has created the European culture that it behoves us to protect.

Trans. by M. ASPELIN

THE SUBJECTIVE WAY OF LIFE

FUNDAMENTAL HUMAN TEMPERAMENTS

By JOSÉ B. ACUÑA

JUNGIAN Psychology admits the existence of two fundamental types of temperaments—the extravert and the introvert. The difference between the two is a question of emotional attitude towards the so-called Reality. To the extravert, Reality is that which is placed outside man and which he perceives through his senses. To the introvert, Reality is that which is within himself and forms the material of his conceptions and beliefs. The extravert looks at the world and says, "Thou art Reality"; whilst the introvert looks within himself and says, "I am Reality". These two types have a historical significance because, in the process of human culture, sometimes one and sometimes the other predominates. For instance, the early Greek philosophers, who constituted the Ionic School of Philosophy, were extraverts because they looked for Reality in Nature. In opposition to this School, the Eleatics denied the Reality of Nature and demonstrated the unreliability of the senses. Later in the development of Greek thought, Plato came to represent a further development of the introvert attitude, whilst his disciple Aristotle became the exponent of the extravert.

In modern times, we have the same contrast between the scientist and the idealist, between the occultist and the mystic.

But these two temperaments, which are symbolical of the pairs of opposites in Nature, positive and negative, masculine and feminine, do not completely exhaust the list of human types. There is a third temperament which has also made its appearance in the history of thought. This temperament is one which places Reality not in the world outside, nor in the world within, but in something which transcends both Nature and Man. It asserts that the ultimate Reality can only be reached when the mind is quiescent and devoid of the impressions caused by the senses or the cogitations created by the mind and the emotions. Man is comparable to a force, infinite, eternal, formless, without any personal or individual objective but only as that which can be expressed in a cosmic sense. Reality cannot be reached through the individual, through the self, through the mind or through feelings connected with the "I". All these are perturbations or modifications of the thinking principle in man, of his *manas* or mind.

Those modifications must cease. No memories of the past or imaginations of the future, either personal or collective, no desires sent to definite channels of attainment, or mental forms encasing Reality, but the freedom of all these limitations is what makes man, who is a cosmic force, capable of reaching the source of his cosmic nature. Otherwise man is a mere individuality, a self, and whatever he thinks of the world are only images, words, or as they are called by Krishnamurti, verbalizations. Even the highest conceptions of beauty, life, truth, God, are from this point of view limitations of Reality, imposed by the mind in its search for security, for something to hold on to, for an idol either of the mind or of the physical world, around

which can be clustered our personal desires, aspirations, hopes and escapes from the sufferings or unpleasantnesses of life. These idols of the mind, of which also Francis Bacon spoke and which he defined so clearly, are hindrances to the realization of life in its fullness, or shall I say, life cosmically.

This type of temperament has existed in the past and exists today. We can find it in the Orient, expressing itself in the teachings of Lord Buddha and in the doctrines of the Vedanta. We can find it in the Kabbalists and in that glorious period of ancient civilization which is known as the Alexandrian Age, when in the second and third centuries flourished the Neo-Platonists, the Gnostics and the Mystic Fathers of the Church. Today we feel a recurrence slowly creeping into our culture for the need of that temperament and the vision which it brings to the problems of the world.

Our civilization has exhausted the extravert attitude in the development of Science, and the introvert attitude in the development of the Schools of Idealism, which more or less revived the conceptions of the Platonic Academy. We find that actually man is not satisfied; he finds no happiness in the possession of the world, in the subjection of Nature, in the knowledge gained by the senses concerning the nature of matter, or of force. Modern man has cracked the nut of material reality and found that inside it is bitter, that it does not give him any consolation, far less understanding of what life is for and what man is ultimately, or how to reach that point of inner achievement in which the Soul for ever is set free.

On the other hand, the banner of idealism has been soiled by all kinds of political ideologies, each of which claims to have the real remedy for the ills of mankind, each of which through persuasion or through compulsion tries to enslave man to the particular system which each

one precognizes as the one and only solution of man's poverty and suffering. The Established Churches have also stained that banner of idealism with the blood of mankind, because in the name of their own Gods they have sent people to fight and have assured them of a reward in Heaven for such an act of sacrifice. And even if they are not actually sending men to their death, they are poisoning their minds with the idea that it is only through them that men can reach salvation and that there is no other gate leading to Heaven but that gate of the Church.

Therefore, those who really long to solve the problem of moral suffering can no longer seek for help in Science and the material comforts that Science brings to man, nor can they turn to the Churches. Moreover, the solution of this problem of man's ultimate destiny and how to achieve it, is not only a question of choosing between the achievements of our material civilization or the attractive slogans of the idealist, but also of choosing within ourself between what is the transient and what is the eternal meaning of ourself. Is this body, are these senses which give us a picture of the world, are these emotions which we focus on the images created by the mind, our true nature? Are the ideas, conceptions, and all kinds of intellectual revelries, the goal of human life? Is there something beyond? The affirmation that there is something beyond is what characterizes the basic attitude of this third type of temperament which today is so necessary as a part of our civilization, as it was necessary in the Alexandrian Age. It is curious that in that period thinking man went from the introverted Plato to the extraverted Aristotle, and finally ended in the ultimate Plotinus, as today it seems that from science and philosophy some men are going towards some sort of transcendental realization of life.

Characteristics of the Third Temperament

For the sake of giving a name to it, we will call this third type of temperament Neo-Platonic. We can characterize it by the following traits, which, however, do not exhaust the list.

1. The Neo-Platonist does not assert in intellectual terms the reality of that life which he touches whenever he is able to go beyond his mind. He usually employs negative terms to signify it, such as Darkness, the One which is beyond all understanding, the Formless, the Timeless, the Unmanifested; or he uses terms which have no material connotation, such as the Absolute, the Eternal, the One. As it is said in the *Bhagavad Gītā* (12. 5): "The difficulty of those whose minds are set on the unmanifested is greater; for the path of the unmanifested is hard for the embodied to reach."

2. He makes a clear distinction between stasis and ecstasy. For instance, Clement of Alexandria defined stasis as the fixing of the mind on some particular object. Opposite to this fixing or placing of the mind is the ecstasy which dislodges the mind from any object and sets free man's consciousness from the limitations of time, space and mental images. The Neo-Platonist reaches Reality through ecstasy or ex-stasis.

3. The Neo-Platonist steps beyond the mind and the creations of the mind. By creations of the mind we mean not only personal or concrete images of the world but also the archetypes. Jung has found that the archetypes form part of human nature and are either rationalized, just as Plato did in his system of philosophy, or presented as objects of worship, such as the religions are doing. For instance, the archetype of the feminine aspect of Nature has been presented by Religion in the form of the

Great Mother, the Mother of the Saviour, or the World Mother. In Plato and the Gnostics it was presented as Wisdom or Love. The Gnostics called it Sophia. Plato called it Eros or Divine Love. The Neo-Platonist goes beyond the archetypes, he even goes beyond the idea of the One. The conception of Unity represented by God as the Supreme and only Reality in Nature, or by the Spirit as the Supreme and only Reality in man, is the result of our innate desire for integration, which ultimately leads to the conception of the One or the Self. Yet the Neo-Platonist goes beyond the One and the Self which he considers as forms or limitations and plunges into what, for lack of better words, we might call the Supreme and Utter Nothingness. Therefore, in Neo-Platonic language we find the idea that man must cease to look or search for something, that it is a vicious circle of the mind to seek the Eternal in whatever the mind conceives as ideas of the Eternal. The Eternal is beyond the mind and *for the mind* is nothing. I underline "for the mind" and not use the phrase "for man's consciousness", because the mind is only an aspect of man's make-up. Yet the mind does not exhaust man as such; there is something beyond the mind, beyond the Self, which is, however, the fullness of Reality and which can be apprehended by pure consciousness.

4. It would seem that the Neo-Platonist is an anti-intellectualist but this is not completely the case. Mind or intellect is the creator of forms. It is a subtle but somewhat dense material out of which man moulds his ideas as a potter moulds the clay. The condition of ecstasy is utter silence, something which cannot be expressed, or as St. Teresa of Jesus says, it is ineffable. The only means that a Neo-Platonist has, to convey to others something of his divine achievement, is by metaphors

furnished by the mind, and we read that this stage can only be compared by analogy to certain physical happenings like the drop that falls into the sea or the flame that blends itself with another flame. The proper language, however, of the Neo-Platonist is Silence.

5. The Neo-Platonist speaks of this stage as a flight or rapture, and emphasizes the fact that the stage cannot be provoked at will. Illumination comes but man cannot walk towards it; it cannot be obtained because it is not an object of search. It comes when the mind is quiescent, but the quiescence of the mind does not provoke it. It comes when there is inner silence in the Soul but the inner silence is not the cause of it. It simply comes, and when it comes it releases completely the force concealed in man. It breaks the bonds of desire, and the great power of desire becomes free so that it is no more bound to this or to that object nor is it detached from this or that purpose. It is simply released. The force of desire is the great creative force in Nature, the cosmic power which, once set free from bondage, expresses itself as cosmic power, in the ecstasy, in the rapture of the Neo-Platonist. The cosmic power of desire becomes what it has always been—the power of God in man, and frees itself from the fetters of personal objectives, whether they are selfish or unselfish. It becomes free of self. Man is in his eternal centre.

JOSÉ B. ACUÑA

REVOLUTION OR EVOLUTION?

By GIUSEPPE GASCO

FOR many years the word REVOLUTION, to those who proclaim it and repeat it with readiness, presumably has implied increased progress and a quicker advance towards the future; but in reality "revolution" means something quite different. It is derived from the word *revolve*, and philologically its significance is to revolve from the base upwards. Therefore, the true meaning of this word "revolution" is the lifting up on high of that which was low, rather than to progress. Thus "revolution" can mean a halt in the forward movement or even retrogression.

History teaches that revolutions often confine themselves to changing the ruling class. This is the most obvious result; but on examination of European revolutions of the past two centuries, one notes certain social aspects of great importance which contribute to the destruction of privileged laymen, castes or classes, but which open up the way to democratic rule and to a recognition of the rights of the common people—which constitutes the problem of problems of our century.

Thus the English Revolution of 1689 reduced the privileges of the Peers and the Crown, thereby establishing constitutional and liberal rule more than a century and a half before other European nations. The French Revolution of 1789, in proclaiming the principles of Liberty, Equality and Fraternity, abolished the privileges of the nobility and of the clergy, but paved the way to the right of ownership for those classes who had previously been denied this right. The Russian Revolution abolished all

private ownership and suppressed the former governing classes and destroyed all those intellectuals who did not submit themselves to the new hierarchy; the result being a veritable flattening out process, as by a steam roller. This has supplied the model for "totalitarian states", which subject all their citizens to an iron discipline and reduce them to mere ciphers within the collective state. But the administration of these states, which provide the pattern of "the most perfect mental, moral and civil prison" ever known in the history of human civilization, is nevertheless, being constantly modified, because no earthly rule is rigid enough or strong enough to resist indefinitely the forces of the Evolutionary Law.

In Physics, it often happens that the result of the forces at work does not fulfil the expectations of the experimenters; and so also, in revolutionary movements, where the play of passions and the conflict of thoughts, anchored to the interests of party or individuals, represent the forces at work in the psycho-emotional world of men, it is only with the greatest difficulty that the eventual issue of revolutions can be foreseen and controlled. Thus history records the complete or partial failure of revolutions, due to the fact that the world in which these are promoted is the world of beings with latent and unexplored powers, the development of which follows the Law of Evolution and not the will of earthly tyrants. So, to insist on the word "revolution" and to present it as the remedy for all social ills, is a grave mistake which distracts the attention of the masses from the great Evolutionary Law.

What is the Law of Evolution? It is the Law which directs the progressive appearance of all beings on our earth and throughout the Universe. By virtue of this Law, all species and races of living beings tend to modify themselves progressively, according to a Plan (the Plan of

Evolution, established by the Great Architect of the Universe), so that all men and all living things may eventually attain perfection. The time needed for the fulfilment of this Law is measured in millennia. Following this Plan, human races and nations are born and disappear, civilizations arise, flourish and decline, so as to give way to others.

Thus, in very ancient times, usually termed prehistoric, there were two great human races which flourished and developed their own civilizations, and which both eventually disappeared with the continents on which they lived, due to the fact that they deviated from the great Plan of Evolution, just as the race to which we now belong is now threatening to deviate. The first of these two great races was the Lemurian or Black Race, whose representatives today are the negro races. The second was the Atlantean or Red Race, whose most authentic types are represented by the American Redskins. It is true to say that all of us have lived in those bodies and undergone the experiences of those two civilizations. But how many of us have adequately learnt the lessons of those highly dramatic events so as to be able to adjust ourselves more and more to the Law of Evolution? It may be only a few Theosophists; in which case our responsibility is all the greater and our message is all the more urgent in a world which does not remember the past and which is so completely absorbed in material interests that it seems to tread again "the path of progress to absolute evil".

The Law of Evolution was certainly taught by Pythagoras to his most intimate pupils, who were being prepared by him for initiation. Under the cloak of "Metempsychosis", which was the exoteric or common doctrine, were hidden the most profound truths of evolution, which had a high moral value and which later philosophers have never sufficiently appreciated or understood. The

theory that evil men might reincarnate in animal bodies was the moral force which lent educative and coercive motives to the common man who was not ready for the higher and hidden truths; it had the same moral value as the Roman Catholic teachings on the pain of Hell for sinners.

That the Law of Evolution was known to the wise men of old may be inferred from the following inscription which is carved in Greek on the temple of Delphi:

"Know thyself and thou wilt know the Universe and the Gods from whom the following truths are handed down:

"Evolution is the Law of Life;

"Number (and particularly the septenary) is the Law of the Universe;

"Unity is the Law of God."

In the western world the Law of Evolution was introduced and made common knowledge by Charles Robert Darwin, about eighty years ago. As a biologist, Darwin limited his subject-matter to the material world of animals and vegetables; and he defined the laws followed by animal and vegetable life, including the whole human world, which, according to him, had descended from a few original archetypal forms, through constant reproduction and multiplication. The struggle for existence and the consequent survival of the fittest, sexual differentiation, hereditary and atavistic tendencies, plus the influence of environment, constitute, according to Darwin, the natural biological laws of Evolution and explain the formation of genera and species and the changes which supervene to indicate the beginnings of new species.

The influence of this doctrine of Evolution had a profound effect upon culture, sociology and politics, upon philosophy and religion, and at times seemed to justify wars and class struggles as well as to warrant the hopeless pessimism to which so many sensitive beings succumbed

when they were rudely torn from their comfortable religious traditions and taught to think of themselves as a "mortal link" of "immortal mankind". Darwin, as a scientist and biologist, did not penetrate into the sphere of metaphysical philosophy, and having been accused of atheism by the orthodox followers of religion, he justified himself by means of a second work entitled *Man, and the Origin of Species* in which he asserted that, as a searcher after truth, he could not be limited by the biological teachings of *Genesis*, and that, in any case, his researches did not prevent him from believing in and acknowledging the existence of a Supreme Cosmic Energy which operated from "within" upon the molecules, cells and atoms of matter for the fulfilment of that great Law, of which he had caught a glimpse. Darwin had the great misfortune to be the pioneer and public herald of a doctrine which from ancient times had been reserved for those very few who were intellectually and spiritually worthy to know it. Therefore the reaction of the conventional scientists and of the orthodox clergy was openly harsh in opposition, nor has this attitude entirely disappeared, even today.

Nevertheless, from the time of Darwin till today, the doctrine of Evolution has made unquestionable progress and influenced almost all branches of science, from Astronomy to Physics, from Chemistry to Philosophy, and has even penetrated into the realms of religion.

No system of thought can be properly estimated apart from its relation to the evolution it has undergone in the course of time and in its relation to other systems of thought which may have influenced it. For Theosophists this Darwinian theory of evolution is only a "partial vision" of the great Laws which govern and regulate the manifestation of life on the physical and superphysical planes. But

it is interesting to note that during these latter years both Science and Religion have, under the influence of the evolutionary conception, drawn much closer to the Theosophical concept, which teaches that the Divine Energy, which ensouls all forms successively, is the unrestrainable impulse of progress. According to this idea, death is not the end of everything, but is the phenomenon by means of which LIFE evolves and perfects itself through a series of successive forms. The evolution of organic forms is not an end in itself, but is a means through which the Divine Energy, which lives in these forms and through which It works and reveals Itself, can manifest Itself ever more and more perfectly. The end and purpose of true progress thus clearly defined are seen to be in harmony with the Law of Evolution.

All this was recognized intuitively by that great Italian, Giuseppe Mazzini, who gave expression to it in his Laws of Life or Moral Law. According to Mazzini "the Spirit of God is the Author of all humanity", and this Spirit shows Itself ever more and more purely and more active from epoch to epoch, working at times through an individual and at other times through whole peoples. By passing from one occupation to another and from one belief to another, humanity gradually acquires a clearer conception of its true life and mission and of God and His Laws. Humanity thus forms a progressive body of people evolving according to the Eternal Laws which spring from the Will of the Creator.

Therefore man cannot depart from the dictates which are inherent in his spiritual nature, without provoking such disasters as wars and revolutions and the destruction of civilizations and continents, which constitute tragical interruptions in the onward course of evolution. At this point it becomes necessary to examine the human attributes

which most obviously show forth the progressive expression of the Law of Evolution.

Will—Intellect—Feeling. These three main attributes characterize the human being, reflecting, in our sphere of existence, the three attributes of Divinity. These attributes exist in all individuals, but in varying degree. Only in those beings who most nearly approach to perfection can we recognize the combination of all three highly and harmoniously developed. It often happens in lesser individuals that Will is strongly developed while Feeling is deficient, or again that the Intellect is well developed and Will hardly exists. (It is the variety of characters and the infinite aspects of human life that with their differences and paradoxes make the comedy of human drama.) These three attributes grow and develop according to the Law of Evolution, and it is obvious that human progress is mostly the expression of these three attributes in relation to the kind of individual, family and social life that is lived and followed. One of the chief causes of failure in the present evolutionary phase is to be found in faulty "Feeling", through which moral conscience is felt and expressed. There are far too many "morally mutilated" people who seek to express the inner voice of conscience through cold intellect; these people unconsciously influence others with whom they come in contact and rob them of their faith and enthusiasm, of their benevolence and kindness, and lead them inevitably towards a hard and cruel egotism. These people, too, are the most serious obstacles in the path of true social progress—which is based on moral conscience—and, in the spiritual sphere they can be compared to those fiendish elements who try to lead astray the human Soul by appealing to the basest, separative instincts in them. The human Mind, which is the most highly developed attribute of our race in its present

state of evolution, also contains the "separative principle" of the individual, and with this is connected the desire for personal possessions and private ownership. It is interesting to study the *Relation of Mental Progress to the Instinct for Personal Property*.

Far too little is known about private ownership among the prehistoric races of Lemuria and Atlantis. But we do, nevertheless, know that the later Atlanteans in Peru and Mexico, before their conquest by the Spaniards, were ruled by a collectivist system. The land was assigned to groups of agriculturists and its products were divided among the various members of the State (the civil and military functionaries, the clergy and city workers, etc.) and among the actual workers on the land also. These latter, too, were assured of all the manufactured goods they needed, which were produced by the city workers, by means of exchange. This state of affairs seems to have been the accepted order of things for many centuries even among the Aryans, who had a long period of prosperity, a period which tradition records as the Era of Saturn or the Golden Age.

But in proportion to the development of the mental faculty in man through evolution, the concept of individuality grew and strengthened in him, and thus was born the desire for personal ownership.

All the great civilizations of history that we know—Egyptian, Assyrio-Babylonian, Greek, Roman and Celtic—are individualistic in nature. The Communist exceptions of Crete and Sparta, which were strictly totalitarian in their internal direction, though essentially monarchical in their political form, and which were austere and almost savage in their administration, have not left their mark upon history, nor did they produce men who might have contributed to the advancement of human thought. What a difference we find when we compare this with the democratic

civilization of Athens, whose thought and way of life still influence the modern world of today! Up to the time of the French Revolution of 1789, private ownership was not a common right, but was the privilege of a hereditary class. The outstanding revolutionary act, the proclamation of "The Rights of Man", decreed that "ownership is the natural and inalienable right of all the citizens". This declaration is the bold affirmation of human individuality, which naturally desires to control the fruits of its own labour and to dispose of these in full freedom. This is also the subconscious aspiration of all salaried workers, who, not having the power, or else finding the acquisition of property too laborious, accept the principle of public ownership as the only alternative. But while accepting collective ownership of the establishment in which they work as a community, each man desires the ownership of his own home, to satisfy his inmost aspirations and thus effectively to complement his sense of individuality, in relation to his family and social life.

A few men, more highly evolved than the rest, have risen above this evolutionary stage and are inspired by the principles of higher wisdom: they are the Saints and the Benefactors of mankind who have effectively transcended the limitations of their own individualities.

The Roman Catholic Church has furnished many significant examples of communal living during its millenary existence; but these are of individuals who *spontaneously* renounced all those rights and privileges which the ordinary man who lives in the world cannot and does not wish to forego, (that is, the renunciation of family, personal possessions and worldly goods), and who accepted voluntarily the discipline of the Order into which they entered, and which becomes for them a veritable "oasis", separated from the rest of the world. The survival of these religious

communities over the course of centuries is due solely to the voluntary act of individuals.

But the Socialist communities which were formed towards the end of the last century, in America, disappeared after a few years, due to the disruption created among them by the unbridled passions and jealousies of men and women who were brought in from the lay community. The same thing happened half a century ago to the communistic organization created by the philanthropist millionaire Robert Owen, and for the same reasons; individual and family egoisms bred discord and fostered the forces of disunity that are inherent in human nature.

Ought one to infer from this that collectivization of the profit-making energies is contrary to human nature?

It most certainly seems that general collectivization, especially when carried out by force, and including the expropriation of private property, whether indemnified or not, and reducing the individual to a mere number in the group, is contrary to human nature, anti-evolutionary, and contrary to the Law of Karma. The general formula of Communism is the following: "The ownership of everything productive, whether land, capital, furniture, tools, etc., is to be concentrated in the hands of the State and the State assigns to each according to his needs."

If such a state of affairs were possible, observed Giuseppe Mazzini, it would be the life of a community of beavers and not of men. "All freedom and dignity and individual conscience would disappear in such an order of productive machines. The physical life could perhaps be satisfied, but its moral and intellectual aspects would disappear, and with these would also go all free choice of work and free association, all incentive to produce, the joys of private ownership and all those things which contribute to progress. The human family, under

Communist rule, is but a herd whose only need is to be led to adequate pastures."

In other words, under Communist rule, it is a case of submitting oneself to a hierarchy of supreme masters who control the common wealth under the aegis of the State; they are masters of the Soul through selective education, and masters of the body through the imposition of labour according to capacity and needs. Is this anything more than a return to ancient slavery? asks Mazzini. And would not the leaders of the Communist State be tempted to betray the "interests" they represent, as a result of the tremendous power concentrated in their hands?

What has happened in Russia, and in all the countries which have fallen under her influence since the advent of Communism, furnishes tragic evidence of what Mazzini foresaw and set forth almost a century ago. Most students of history have entirely forgotten it, and the majority of men and many Theosophists ignore it; all are stupefied by the monstrous spectacle of the political and police-ridden organization of muscovite Communism, with its international organization of espionage and international revolt planned and operated as the organization of the forces of evil themselves. One cannot be blind to the fact that the chief cause of the revolutionary unrest which activates the working classes today, is due to exploitation, by the Communist elements among them, of their social insecurity, associated with their humiliating dependence on capitalists.

This is a problem not only economic, but psychological as well, which the reformers, regardless of human dignity and of spiritual freedom, must face and resolve. We can place too much faith in systems, said Disraeli, and pay too little attention to man himself. And history teaches that only through the reformation of human nature itself, can we construct social orders that will endure.

The present social experiment in Caux (Switzerland), and the running of industry by the work-people which is being tried out with so much success in France and the United States of America, point the way to new social organizations. Trusts and Industrial Cartels must gradually be converted into co-operative undertakings or into common partnerships controlled by the State, and so, by degrees the Aryan civilization will recognize the social function of productive activity and will eliminate the commercialism which characterizes the middle classes. But the right to personal possessions, the fruits of labour and intellect as the reward of hard work, will have to endure for a good long time to come; and there must remain also the freedom of initiative which is inherent in the mental and moral nature of man.

In a far distant future, when Wisdom and Love have become the guiding forces of human conduct, when the spirit of renunciation has become a common virtue, when all men feel themselves to be members of a true Brotherhood, then will "Christian" beings understand the spiritual truth which is hidden in the opening lines of "Our Father", then the true aim and purpose of life will live in the mind and heart of the masses and every one will realize that happiness is only perfect when shared by all. Only *then* will humanity be ready for communal life, free from coercion and without political oppression. But even then, no one will be able to insist that the regime followed, however perfect it may be, is the "ultimate system", because man's progress is infinite, and the principle of LIFE which dwells in him is not an adjunct of his mortal and changing nature, but is the true man himself, the man of many lives, the man who was, who is, and for whom the "end" will never arrive.

GIUSEPPE GASCO

THE PRESENT ATOMIC AGE

WHAT DOES IT MEAN TO US?

By D. D. KANGA

WE are at present living in an atomic age. What does this age mean to us? A characteristic feature of the present mind-dominated technological civilization is that in spite of so much of intellectual development, talent and genius in the world, in spite of so many scientific discoveries and inventions, despite so great a control over the forces of nature which science has given to man, there is so much frustration of hopes for a better and happier world, so much of unrest and lack of equilibrium in the world, so much of lack of poise and balance in the individual, and consequently, so much of pain, suffering and misery among the people. How is that to be accounted for? It seems to those who have given a little thought to this question that man has come to the end of his tether, and therefore he is in need of a new technique to tackle the many problems facing him and which he is not able to solve. The present atomic age indicates to us what that new technique is.

From hand and muscle power, from bullock-cart and horse-driven carriage, to steam and electric power, is a different order altogether, indicating a new technique. We did not come to the latter by an elaboration of the former. From the inter-atomic energy (use of coal, oil) and hydro-electric power to intra-atomic energy, is again a different

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order altogether and indicates a new technique. The sources of the former are limited while those of the latter are unlimited. From the concept of the solid billiard-ball atom to that of a hollow, dynamic, disintegrating atom, is a new and grand concept altogether. From the macrocosm to the microcosm, from the without to the within, from the centrifugal to the centripetal, is the new technique. Man has come to the end of his intellectual resources and so is not able to resolve the many deadlocks with which he is confronted.

This holds good also in scientific research into astronomical and sub-atomic worlds, where the scientific method of inquiry is not found to be sufficient in the case of the former and has failed completely in the case of the latter (Jeans). A new method of inquiry and instruments of a new type altogether are needed for this purpose which would respond to the subtler vibrations of the super-physical worlds. That instrument is man himself, not the outer man so much as the inner. So far, man has gone out and tried to solve the difficult problems but he finds them practically insoluble. The time has now arrived when he has to tap new sources of energy, to discover new faculties and new powers hidden within himself, like the tapping of a new type of energy from within the atom. The first pre-requisite for that is *purification* of thought, emotion and action, then *harmonization* of these three, and finally, their *working* under the direction of the Inner Ruler Immortal. That way lies safety, for then there would be no possibility of misuse of one's powers. The problem is, after all, a problem of character. Science, knowledge, brains, mental power, pure intellectualism *alone* are not enough to solve our problems. A *spiritual* background is necessary. "The individual problem is the world problem." "Go within"; it will open out a new world of immense

power and possibilities. This does not mean self-centredness. If this new technique is followed—the Raja Yoga discipline adapted to the present age, a safe discipline to follow—it will save our civilization from disaster. Institutions alone will not help us. A vital living philosophy and a new type of training and discipline like those given by Theosophy are the crying needs of the day.

Lecomte de Noüy also speaks of the Evolution of Morality in his excellent book *Human Destiny*, and recommends the same technique. Go from without to within—like tapping the energy from within the atom. From the third dimension to a fourth dimension is equivalent to going from the outer world to an inner world. This is done by going within and pulling the inside out, that is, by eliminating our normal outlook, by switching off our personality from the dominant to the subordinate position. In other words, by overhauling all our rigid ideas and personal prejudices, and our present systems of education, government, economics, commerce, industry, etc. One has, in short, to keep one's ideas fluidic.¹

This means that just as there is an outer world so is there an inner world, as important or perhaps more important than the outer. The outer world is, by no means, to be ignored. That there are faculties within man beyond the mind is now scientifically established.² There is a great need to explore the inner world³ and this must be done *side by side* with the exploration of the atom from within. If that is not done the results will be disastrous.

D. D. KANGA

¹ *Where Theosophy and Science Meet*: "A Study in the Fourth Dimension".

² Rhine, *Extra-sensory Perception*, and later works.

³ See "Modern Science and the Higher Self", "Yoga", "The Thrill of Self-Exploration", "Medical Psychology", "The Joy of Self-Unfoldment", in *Where Theosophy and Science Meet*.

RELIGIOUS UNITY

By CHEE CHIN CHEANG, *Young Theosophist*

THE purpose of religion (*re* and *legere*) essentially is to bind together anew the hearts of all to each other and back again to God from whom the temptations of the earth caused those hearts to stray away.

In each religion there are essentially three parts or sections. They are, in order of superiority of teaching:

1. Esoteric and Philosophical section, which presents the fundamental principles of a sage, a seer or a prophet.
2. Mythological section, which makes use of past incidents or events, legends or myths, of a great man or sage to help the common people to grasp some idea of the deep philosophy and Truth.
3. Ritualistic section, which includes all forms of rites and ceremonies.

When we study the various religions from the Philosophical angle or standpoint, then we find the essential unity or sameness in all the great religio-philosophies. As we proceed from the Philosophical standpoint to the Mythological standpoint, differences widen, for the myths and legends of different countries or nations are different. In order to see the unity we have then to study with an unbiased mind the myths and legends of the country where the religion sprang up, and grasp the idea of the

philosophy and truth *behind* those incidents or events of the sages and seers quoted in that scripture. Then, of course, when we proceed from the Mythological to the Ritualistic standpoint the enormous differences need not be stressed—all people are well aware of them.

The Esoteric and Philosophical section, in all religions, forms the essentials of a religion, while the Mythological and Ritualistic sections form the non-essentials of a religion; the latter two sections are only important in so far as they act as a means whereby man may grasp the higher Philosophical truths, but once a man has grasped and really understood them then they are no longer very necessary, that is why I classify them as the non-essentials of a religion. Of course, the most essential of all is to live up to, or try the best one possibly can to live up to, that Philosophical ideal, for the sake of the self and world harmony and at-one-ment (the true meaning of atonement) with God. Let us, one and all, practise the best ideal that we can picture at the present stage of our spiritual evolution, whether it be the philosophy of Socrates or Christ, Confucius or Buddha—rather than preach but not practise it.

For centuries, men have been emphasizing, criticizing and even ridiculing the non-essential parts of one another's religion, usually reaching a state of affairs when they cannot see "eye to eye", and finally the sad climax comes, usually in "blows", at times big "blows", *i.e.*, religious wars. The right and wise way to study others' religions is first to really understand the essential Philosophy of one's own religion, and then always to look for the essentials and the best in the other person's religion rather than for the non-essentials and the worst possible. By such unprejudiced comparative study of the various religio-philosophies, we shall obtain proofs that the origin

and essence of all religions are the same, and that fundamentally all religions are one, teaching the same truths and inculcating the same ideals of conduct and life.

The apparent differences between various religions are due to the national and racial characteristics and the varying stages of intellectual growth of the people concerned, as well as to the rites and ceremonies, and the serious misrepresentations, distortions and wrong interpretations of the basic truths taught by the Founders of the religions.

The Founders, *i.e.*, the Reproclaimers in new forms of the One Universal Religion, are members of a Great White Brotherhood, or Spiritual Hierarchy, who guide mankind and are in charge of a body of teachings called variously the Ancient or Divine Wisdom, Brahma Vidya, Eternal Truth, or Theosophy (modern equivalent for Theosophia). When a portion of mankind is ready for some new teaching, one of the Brotherhood is born amongst them to found a new religion; He ever brings with Him the same Truths, the same teachings, but to suit the conditions of the time, such as the intellectual stage of the people to whom He comes, their types, their needs, their capacities, and He lays greater or lesser stress or emphasis now on this, now on that aspect of the One Religion or Divine Wisdom.

It has been said that Lord Buddha stresses more the Wisdom aspect while Lord Jesus the Love aspect; which of course does not imply that Lord Buddha lacks Love, for in truth He is known by the Buddhists of the world as the Lord of Love and Compassion, neither does it imply that Lord Jesus lacks Wisdom, for He is well known for His wise sayings and teachings.

You may ask on what grounds do I say that all great religions are essentially the same and that the Founders of religions do not originate a unique and different Truth, but only reproclaim the one and only one Universal

Religion called the Eternal Truth, Ancient or Divine Wisdom, Theosophy or Brahma Vidya, or whatever name man would like to label on it. My reply is that the assurance is given in all great religions of the world, and here are some such passages:

"Cows are of many different colours, but the milk of all is of one colour, white; so the proclaimers who proclaim the Truth use many varying forms to put it in, but yet the Truth enclosed in all is One" (*Upanishads*).

In the *Bhagavad Gita*, Lord Krishna says not once but twice:

"To but One Goal are marching everywhere, all human beings, though they may seem to walk on paths divergent, and that Goal is I, the Universal Self, Self-consciousness."

"Mankind comes to Me along many roads, and on whatever road a man approaches Me, on that road do I welcome him, for all roads are Mine."

Lord Zoroaster teaches:

"And we worship the former religions of the world devoted to righteousness." (*Zend Avesta, Yasna 16. 8.*)

The great Chinese philosopher, Confucius, says:

"I only hand on; I cannot create new things."

We read in the Bible (*Ecclesiastes*, 1. 10 and 9):

"Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us. . . . There is no new thing under the sun."

Lord Jesus says (*Matthew*, 5. 17):

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

Lord Gautama Buddha speaks of past and future Buddhas (i.e., the Enlightened Ones) who reveal the same fundamental truths again and again, for the benefit of humanity, only revivifying, confirming, enforcing them by the fire and fervour of their lives.

Lord Krishna says that the teaching He is giving to Arjuna was given by Vivasvan to Manu, by Manu to Ikshvaku, and then by many Rishis, age after age. All is always present in the memory of God, the Omniscient, Omnipotent, Omnipresent, Universal Self, the one principle of all life and consciousness.

"This ancient inner teaching has come down age after age, from royal sage to sage; this same have I declared to thee today."

Lord Mohammed says in the Koran very plainly:

"This that I am now uttering unto you, the Holy Koran—it is to be found within the ancient seers' writing too; for teachers have been sent to every race of human beings, no community is left without a warner and a guide, and aught of difference we do not make—for disagreement there is none 'twixt them—between these prophets. All that have been sent, have been so sent but one truth to proclaim—I, verily the I al(l)-one, am God, there is no other God than I [the Self, the universal all-pervading Self], and I alone should be adored by all."

The Koran further asserts:

"Teachers are sent to each race that they may teach it in its own tongue, so there may be no doubt as to the meaning of its mind. An Arabic Koran is thus revealed, that Mecca and the cities may learn with ease the Truth put in the words they know. For had we made them in a foreign tongue they surely would have made objection thus, 'Why have not these revelations been made clear?'"

The obvious significance of these remarkable texts is that the essentials are common to all religions, that Truth is universal and not the monopoly of any race or teacher; that non-essentials vary with time, place and circumstance; that the same fundamental truths have been revealed by God in different scriptures, in different languages, through different persons born in different nations.

And the Prophet adds this positive counsel:

"Let all of us ascend towards and meet together on the common ground of those high truths and principles which we all hold."

Differences between religions are differences only of words, names, languages, or of non-essential superficial forms; never of Essential Ideas. For an illustration: Allah means God, Akbar means greatest; Eshvara or Deva means God, Parama or Mahā means greatest, Allah Akbar literally means Param-Eshwara or Mahā Deva. The Zoroastrian Ahura-Mazda also means the "wisest" and "greatest" God; similar is the Almighty God of the Christians, and so on.

"Picture before your mind a glass of water. Now, what does it matter whether the English call it water, the Romans *aqua*, the Indians *pāni*, the Malays *ayer*, the Chinese *soei*, so long as it can quench our thirst. In the same way, what does it matter if the Christians call God, God; the Moslems, Allah; the Hindu, Brahma; the Zoroastrian, Ahura-Mazda; or others simply Truth, Love, Power, so long as it can quench our spiritual thirst."

I had the good fortune to learn this sublime teaching from a Swamiji (saintly man) back home in Penang. My main object in writing this article is to promote in a humble way understanding between people of different denominations; if I am able just to help a few to better understanding, then I shall feel greatly rewarded.

Here are some of my humble suggestions to spiritual aspirants and pioneers of world peace and harmony:

1. Study deeply the religion that you are brought up in and understand well the essentials: the philosophical teachings of that religion. Because unless you understand the essentials of your own religion well it will be hard or impossible for you to appreciate and understand the essentials of the great religio-philosophies of other countries.

2. Always look for the essentials of any religion, bearing in mind that the non-essentials are only means whereby the essentials or philosophical truths are grasped and understood.

3. By means of a small boat a man rows across a river and once he has crossed the river, it would be foolish to burden himself by carrying the boat on land. So, if a spiritual aspirant by means of the non-essentials has grasped and understood the essentials he should try to live up to his ideals, rather than to burden himself with the extra load of non-essentials, which will only retard his progress to his "spiritual home". The boat, though not useful to that man who has crossed the river is, nevertheless, useful to his fellow-brothers who have not crossed it. So though the non-essentials are no more useful to the spiritual aspirant who has truly grasped the essential Esoteric Philosophy, yet he should not condemn the non-essentials for they are still useful to his fellow-brother, whose light of understanding either has not yet dawned or is still on the way towards full brightness.

I will conclude with the following quotations:

"Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great religion."
—*The Secret Doctrine*, 1. 45.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works."—*The Bible, II Timothy*, 3. 16, 17.

"We believe in what hath been revealed to us and revealed to you. Our God and your God are one, and to Him are we self-surrendered."—*The Koran*, 29. 45.

Aum! Amen! Amin!

CHEE CHIN CHEANG

SOPHIA

By WILLIAM MURRAY

IT is our purpose to supersede the mind-race in which we have been born. Our sophism is not that of the mind but of that for which the mind is an instrument. Desiring it is, and acting too in "grave experimentation", as well as conceiving. Being greater than the mind, it cannot be bound by any name; yet names it shall have that discourse be possible: Sophia, Harmonia, Wisdom.

In the sophistry of the mind-race, knowledge is built up laboriously by accretion, and reaction to environment, taking the forms of analysis and synthesis. As analysis, it follows the contour of parts; as synthesis it groups into unities. Yet neither of these, of itself, rises above the sophistication of mind conceivings. Of many excellent sophists it is well said—as G. B. Shaw said wittily of himself—that their education was interrupted by their schooling. Some are said to have "paid too much for their schooling", whilst others "fail to see the wood for the trees". From the scientific field we hear that "science is largely the history of its own mistakes". It was a senior wrangler of Cambridge, Edward Carpenter, who wrote that "science proceeds by the method of ignorance; that is, by the systematic ignoring of what is not convenient". But these last two comments mark an effort to define the bounds of mind-race activity.

Sophia, Wisdom, is a mystery of wholeness. The mind-race sees "mystery" only as an obscurity, an obscurantism; the Wisdom-tradition knows it as an intrinsic principle of reality. Human life oscillates between the poles of mystery and history. Mystery peeps into scholasticism under the guise of "indeterminateness"; and in the voice of a former Russian ambassador, Litvinov, declares that "Peace is indivisible". Whence did he get his "indivisible"? Not from his history!

There is a light, a luminousness, which does not pass through the machinery of explanation. Explanation is, for the mind-race, a type of worship, almost a fetish. All experience must offer itself to the formality of explanation before it attains recognition in the kingdom of mind. Explanation is the putting-out on a plane in order that the mind may have an object. The luminousness of wisdom does not permit of this procedure. Eleusis is a kingdom whose authority lies in conscious Being. How precious has been the knowledge which respected the fact that Luna is a reflected light.

There is a light, a luminousness, in life which is present as a feeling of wholeness, an acting from wholeness, an integral comprehension. There is a knowing which is being; a being which is wise. This light is a self-illuminated Process: it is not another who is lit. The mind would make "other" of it in the glamour of explanation.

In wholeness (*theos*) all paradoxes are at home. They do not seek naturalization but live on virgin soil. Centre and periphery, freedom-bondage, good-evil, divine-satanic, to affirm and to deny: all the oppositions, which declare mind to be actively present, live in the instant harmony of Self-itself.

Perception of spiritual law is a self-revealing beyond all explanation. It is an Order immanent in the movement

of life. Wisdom is the comprehension of Order. But the mind does not comprehend Order save as sequences of time and so apprehends it in a fragmentary fashion.

Wholeness (*theos*) and its immanent Order (*sophia*) are the basis of the Theosophic life. They are two when the mind slays the wholeness of the real by the production of relations.

Of the opposites of wisdom and knowledge within the mystery of wholeness, *The Bhagavad Gītā*, in Arnold's beautiful translation, *The Song Celestial*, speaks thus :

"There is 'true' knowledge. Learn thou it is this :
To see one changeless Life in all the Lives,
And in the Separate, One Inseparable.
There is imperfect knowledge : that which sees
The separate existences apart,
And, being separated, holds them real.
There is false knowledge : that which blindly clings
To one as if t'were all, seeking no cause,
Deprived of light, narrow, and dull, and 'dark'."

WILLIAM MURRAY

THE ADYAR LIBRARY does not possess a complete set of eleven volumes of G. R. S. Mead's valuable treatises entitled "*Echoes from the Gnosis*". We lack Vol. VI: *A Mithraic Ritual*.

Also we have only one set of the other ten volumes which means these are available only for reference.

If anyone can spare *A Mithraic Ritual* in particular or any or all of the other volumes so as to make two complete sets in the Library the gifts will be deeply appreciated.

G. SRINIVASA MURTI,
Hon. Director, The Adyar Library.

A NEW OUTLOOK

By ERNEST G. PYE

HUMAN concepts of behaviour patterns are subject to Time. Like famous jokes they become dated, and consequently old and obsolete. They have had their day.

Conventional thoughts attach themselves to words in common use which in consequence are apt to lose some of their deeper significance. "Faith", "Love", "Forgiveness", "Sin", are a few such.

Do we, then, in our search for Reality need a new set of words ; or should we use existing words with greater precision ? Surely, both are needed. New ideas, revealing new thought and new substance, need, for expression, new sets of words.

But more important than this, more important than the old behaviour patterns, useful as these have been, are new ideas, new approaches to Life itself !

Dealing here especially with the phrase, "a conviction of sin", which implies, in so many cases, a subconscious knowledge of the Inner Light, the Christos Principle, or the Higher Self, one has to realize that the phrase is dealing with the negative aspect of this experience. That is to say, any Soul having a sincere assurance of this inward state of being is giving his attention to, say, his disposition or behaviour, which now he feels is unworthy. The attention is turned outward. Here, he is observing the negative aspect of behaviour—don't steal, don't be angry, and the rest of the "Thou shalt not's".

Something is achieved by this attitude, especially when the gross and ugly habits of life cease to entangle the Soul and better ones are substituted. But may not this conviction of sin in many cases itself be based upon a subconscious recognition of the Inner Light? This recognition of the Inner Light when lifted to a plane of conscious realization, being a more vital recognition, its effects both immediate and future would be of vastly greater value.

A wrong attitude to life, the prostitution of the will, or the ever-increasing clamour for sensation, with the steady decline of health which immediately follows on an overdrawn account, places the Soul in the realms of darkness, of despondency. Even here, the slippery banks of the slope have to be climbed, every difficulty has to be overcome, and full attention to the nature of every obstruction must be given.

But it is just at this point that the deep conviction of the Inner Light plays its marvellous part. The aspirant now faces the old difficulties with no impediment removed, with no effort made easier, but with a new song in his heart. *He labours on with a courage ever renewed from within! Victory is assured! He follows the Light!*

It may be good to have a conviction of sin; but it is, mayhap, a thousand times better to have a conviction of the beauty of the Hidden Christ Within.

The change from the negative to the positive outlook means immediate transmutation of Soul qualities.

ERNEST G. PYE

REVIEWS

Beyond the Windy Place, by Maud Oakes, Gollancz, London, pp. 888, 18s. 6d. net. *Quest for the Lost City*, by Dana and Ginger Lamb, Gollancz, London, pp. 840, 16s. net.

Beyond the Windy Place. More than twenty-five years ago several organizations created by American millionaires, like the Rockefeller Foundation, have been devoting part of their resources to explorations of the ancient cities of Mexico and Central America. Much work has been done, especially in Mexico, in restoring the ancient pyramids and other monuments. There are certain archaeologists permanently at work, and the results of their work are published in various learned transactions.

Regarding Mexico, where we have some knowledge concerning the Aztecs when the Spaniards came, we find that the religion involved human sacrifice. While there are many crude carvings in the various monuments throughout Mexico, it is still a puzzle what those carvings signify, because the ancient language has been completely lost. It was characteristic of the Catholic priests that there were very few among them who

had a historical mind and were interested in recording the ancient ideas of the people. The religious cult revolved round certain pyramids with flat tops. These pyramids were not like those of Egypt, because on one side of the Mexican pyramids there were very steep steps, so that evidently the priests climbed up them and the worship took place at the top. Lately explorers have found on one pyramid a slab, which when removed revealed a narrow stairway going down into the heart of the pyramid. In descending, they found a small chamber where were discovered skeletons, evidently of young men. It is presumed that these were skeletons of human sacrifices, because it is known that the Aztec cult sacrificed to their gods many captives taken in war.

The ancient empire of Mexico extended south to Guatemala. It was in the mountains of Guatemala that Miss Maud Oakes spent a year, having been sent on the mission by the Bollingen Foundation. She was however a trained anthropologist, as previously she had lived among the Navajo Indians in south-west United States. Her aim was to try to understand the

original cult of such of the pure Indians as still remained in the Guatemala mountains. She established herself at the town of Huehuetenango, which was eight thousand feet above sea level. The reviewer has visited the larger city, Quetzaltenango, to deliver Theosophical lectures. This latter city was the district headquarters, to which the former town was attached. The reviewer noted how artistic were the embroidered blouses of the women who were attending the weekly market at Huehuetenango. They would go to church and perform their usual prayers, but this did not prevent them from continuing their primitive types of worship.

Miss Oakes, in order to do her work, purchased a small house among the Indians. It was dirty and she had to reconstruct it by putting a wooden floor, making an opening for a window in a wall, constructing a chimney in the kitchen, and had the whole place cleaned and disinfected. She had much medical knowledge and was equipped with various medicines so that she could give aid to many.

She found that among the Indians there were two groups, first, the larger, called *Ladino*, who had some white blood and so were *mestizos*, many of whom spoke Spanish. But she was much more interested in the second group of

pure Indians, called "Naturals"—aborigines. It is characteristic of the *Ladinos* that, having a slight admixture of white blood, they looked down upon the original Indians and called them the "Naturals". Miss Oakes could speak Spanish but not the language of the primitive Indians.

The original Indians and the *Ladinos* had been baptized, but were not fully Catholic. They would go to church and perform their usual prayers, but this did not prevent them from continuing their primitive types of worship. In the small town where Miss Oakes lived there was a small church, but the Catholic priest came only three or four times a year, and naturally, therefore, the primitive superstitions were still prevalent. Miss Oakes had to go very cautiously in her investigations, but she had some help from the *alcalde* or mayor of the town. Among the "Naturals", the chief, *El Rey*, or the King, was called in their language Mamohiman Nam, that is, "the priest or prayer-maker of the people".

These "Naturals" had a "Royal Chest", something not dissimilar to the Ark of the Covenant of the Jews. This was the centre of their worship and it was placed on a table with lighted candles round it. She was unable to see what was inside the Chest, though

she was told it held the implements of worship. After much difficulty and climbing to a secret place of worship, she was present on a special day of the cult. All that she found can be summarized by saying that the chief priest, heavily under the influence of drink, became obsessed by the "Spirit of the Mountain", evidently some kind of a nature-spirit, but certainly not a discarnate entity. This Spirit often gave certain answers in reply to questions. Miss Oakes and all the others were asked to leave the chamber where there was the Royal Chest, but she was able from the doorway to look in and see what was the worship, which consisted of prayers in Mam. But she gained very little information about what was the original worship of the Indians, because all that remained was this cult of the Spirit of the Mountain. Now and then cocks and turkeys were sacrificed in the cult.

What was terrible was the pronounced drunkenness among the people, both men and women. The *aguardiente*—"boiling water"—was a strong alcoholic drink made from the juice of the sugar-cane. Both men and women seemed to be constantly under the influence of drink, a sign of under-nourishment and the dull lives they were forced to live.

None of the people could understand why Miss Oakes was not married, and several offered to sleep with her, because it seemed to them quite unusual for a woman to do without a man.

Miss Oakes's year of work was one of very great devotion to the cause of knowledge, and involved many hardships, both of under-nourishment and sometimes of various ailments. When one Spanish-speaking *Ladino* asked her why she came to the people, she replied: "There is now a theory held by some people that the soul of man, his anima, as you call it, undergoes the same kind of development [i.e., evolution]. This soul can best be observed and understood by studying the soul of all mankind." Then the questioner asked, "How do you study the soul of mankind?" and Miss Oakes replied: "By studying the religions. Unfortunately, pure religious forms are fast disappearing. There exist at present few areas in the world untouched by our present civilization. I hope to find here in this remote village religious customs that still exist from the Mayans, the ancestors of these Indians. You know that the Mayan was one of the greatest civilizations of the past, and there were no better astronomers or mathematicians."

Quest for the Lost City. This is more a work of adventure. The

authors were aiming to find a lost city in Mexico. They started in a car and later used a small airplane to survey the country for the Lost City. One part of their adventure involved entering a tunnel which led to a cave. With candles and food they explored the tunnel, penetrating further inside for days, and finally arrived in a place which had never been visited by any white man or woman, and where the primitive Indians did not speak Spanish. These two, husband and wife, were not trained anthropologists, and so the result of their work is superficial, but their general story of adventure is interesting to read. Of the two works under review, it is that of Miss Oakes which is a real contribution to anthropology.

C. J.

Six pamphlets by Rukmini Devi. Pub. by the T.P.H., Adyar. Price Six Annas each.

My Theosophy, pp. 18. Here is a new presentation of Theosophy, discussing what is Truth and what is Love essentially, and how there is no power greater than Love.

Art and Education, pp. 18. Art is at the heart of life. The process of education may be and should be made scintillating and character-building with the help of art. Suggestions are given for the practical interblending of art

with every subject of the curriculum.

Dance and Music, pp. 16. What is the high purpose of the dance? What is the deep secret of music? Rukmini Devi sees them clearly and enables the reader to see them with her.

The Creative Spirit, pp. 21. Here, again, the theme is presented from an original viewpoint, by discussing what is the difference between brilliance and genius.

Woman as Artist, pp. 18. A jungle of thought and feeling generally surrounds these two—woman and artist. Lifted out of the jungle, one may see woman's true nature and mission as an artist in life. Her gift is Emotion, purifying and uplifting. And so "for every normal woman her child is, in a very real sense, the Christ Child".

Yoga: Art or Science, pp. 17. This sums up Rukmini Devi's Theosophy: her unique understanding of the Arts and the Emotions, their use and misuse, their place and vital value in life.

For criticism it may be said that Rukmini Devi in these pamphlets shows a bias for India and ancient India specially; which may appeal very much to some, and which may irritate some others, but which can be overlooked by the unbiased. For these six pamphlets of Rukmini Devi are like six fragrant flowers of Theosophy. D. R. D.

SUPPLEMENT TO THE THEOSOPHIST

SEPTEMBER 1952

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President, Mr. C. Jinarājadasa, is expected to leave Adyar on September 8 for Bombay where he will embark by the Triestino steamer "Oceania" for Italy to attend the European Congress and to take part in the Golden Jubilee Celebrations of the Italian Section, which also coincides with his own Golden Jubilee as an International Lecturer for the Society. Mr. Jinarājadasa is expected to return to Adyar at the end of November.

During the absence of the President, the Vice-President, Mr. Sidney A. Cook, will be in charge.

The Treasurer of the Society, Mr. C. D. Shores, returned to Adyar on August 14 after an absence of more than six months during which time he visited New Zealand, Australia, Indonesia,

Singapore, Malaya and Rangoon. In each place he has given members' talks and public lectures.

Presidential Election

The term of the President, seven years, draws to a close on February 16, 1953, and in accordance with the Rules of the Society the election of the new President commences six months before. The Recording Secretary accordingly on August 17 cabled to members of the General Council throughout the world calling for nominations. The actual name or names to be voted upon will be announced on October 27 when voting will commence in the various National Societies. The name of the successful candidate will be announced on the morning of February 17, 1953.

Mr. C. Jinarājadāsa, the President, has announced that he will not be a candidate for re-election for a further term of office.

*The Theosophical Society
in Europe*

The draft programme for the European Congress to be held in Montecatini, Italy, October 8-10, has been issued by the General Secretary, Mr. J. E. van Dissel. The keynote is *Release of the Hidden God in Man* and a number of addresses will be given under this general title. At the opening there will be the Presidential Address by Mr. C. Jinarājadāsa, and during the period speakers from various National Societies and Mr. N. Sri Ram will also contribute. The Italian Golden Jubilee will be celebrated in the course of the week.

The General Secretary has been touring many Sections during the past few months. He presided over the French-speaking Regional Committee meeting in Paris in April and went to England in May. In July he was at Gammel Praestegaard in Denmark when the Northern Regional Group was in conference and after that he attended the jubilee meetings of the German Section at Rendsburg Summer School.

At the meeting of the French-speaking Regional Committee, work for the United Nations

was considered and it was agreed to set up a committee under the auspices of the Theosophical Society in Europe with a centre for information in Geneva. Mr. Albert Sassi, ex-General Secretary of the Theosophical Society in Switzerland, will be in charge of this centre.

The Summer School at Gammel Praestegaard was held at the beginning of July for one week. Mr. N. Sri Ram attended as well as Mrs. Josephine Ransom and Mr. J. E. van Dissel. Also the General Secretaries from Norway, Sweden, Finland, Holland and Denmark were present. About sixty members attended, mainly from Finland, Sweden and Norway.

Philippines

Professor José B. Acuña arrived in this Section from Adyar at the end of July and immediately commenced a series of lectures, both public and for members. His lectures will be given not only in Manila but in nearby provinces as well and he expects to remain in the country for several weeks.

Canadian Federation

The Federation Quarterly gives news of a return visit to Canada from Miss Ann Kerr, who has been lecturing for the American Section. Her visit was a great success and much appreciated.

Germany

This Section celebrated its Golden Jubilee during the Summer School held at Rendsburg during July 12-19. Mr. Sri Ram was present for the occasion and about a hundred people attended. The School was held in a high school building outside the city and was very successful. The President sent a special cable of greetings to the Section on the occasion and reciprocal greetings were received from the members assembled.

Denmark

The General Secretary, Herr J. H. Möller, has written in appreciation of the help given to Scandinavian Sections by Mr. and Mrs. Ransom. Plans have been made to establish a fund for the purpose of creating a centre in Copenhagen where members all over the country can meet together. The fund is called *The Birthday Present* and it is suggested that Theosophists on their birthday give a present to the fund.

The annual Convention of this Section was held on May 9 and 10 at Odense, the central town of the isle of Funen. Herr J. H. Möller was re-elected as General Secretary for a further period.

At Aarhus regular public lectures are held and also at Aalborg and

Copenhagen public lectures are given.

The number of members in this Section stands at 814.

Ceylon

Prof. R. Srinivasan, a member from Madras, paid a visit to Colombo at the end of July and addressed meetings for members and friends. At his first address on July 31 about 60 people attended.

United States of America

In Ojai, California, there is a project entitled "Radio Theosophy" which is reaching people through the medium of radio programmes. Theosophy has now been on the air in Southern California every Sunday for over two years.

Hearing of the success of this project the Northwest Federation asked for material and the members of Radio Theosophy thereupon set about recording 52 talks which are rented for a nominal fee. Also they have from the beginning offered "Copies of today's talk" to any listener who sent in 10 cents and they have mailed out hundreds. Eventually they had the talks which were recorded also printed in booklet form; 89 talks and 6 booklets are now in distribution.

The Northwest Federation put on a programme for six months in

Bellingham, Wash., and Bellingham Lodge enthusiastically proceeded to put on the second six months themselves. In appreciation of this work the Canadian Section has contributed money for a month's broadcasts, and Hermes Lodge, Vancouver, B.C., has done the same. Victoria, Vancouver and other Canadian cities have regular listeners to the Bellingham programme and these Lodges now put notices about the broadcasts in their papers. Seattle Lodge put on three months broadcasts and are continuing. It is interesting to note that in Seattle the station decided to eliminate religious programmes and notified the President of the Lodge that the existing contract for Theosophical broadcasts would not be renewed when the series was completed. Due to an unprecedented mail response the station decided to reverse the announced policy.

The Illinois-Wisconsin Federation also requested the material available to put on a programme for 18 weeks and other centres are now in correspondence about starting programmes in the near future.

The planning of radio talks is completely impersonal and no authorship is claimed in the booklets or on the recordings. Radio Theosophy has a Board of 5 mem-

bers and also a Committee. New of this work has been sent by Mrs Ava Boman.

Another project concerns the Committee for Integration of Theosophy and Modern Thought in New York which has recently issued details of its programme. This is divided into two aspects. One is entirely the responsibility of the Committee working with the New York Theosophical Society. In the Committee the members are studying the basic Theosophical literature to find how the basic principles are related to the new, most modern learning of the century. Their plan is to produce by study and research under the guidance of Mr. Fritz Kunz a body of material which can be made available to students and workers throughout the Section.

The second aspect of the programme is concerned with the educational work with which Mr. Fritz Kunz is connected. Through this work the members in New York are kept especially closely in touch with what they say is a truly historical change now proceeding in American education. Members are invited to take part in the study-and-sharing programme now proposed and a list of authors and available papers has been drawn up for the information of those interested.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinavarajadasa, 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 I	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bigh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	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	Rothbuchenstieg 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	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzioka	Praha VIII-Zastrelinci 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link.</i>
1910	Scotland	Edward Gall, Esq.	29 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	...
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	<i>Adyar.</i>
1913	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>Boletín Mexicano; Dharma.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>The Canadian Theosophist.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>Revista Teosófica; Evolution.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Fraternidad.</i>
1920	Chile	...	Sra. Teresa de Risco	...	Casilla 604, Valparaíso	...	<i>O Teosofista.</i>
1920	Brazil	...	Teniente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	...	<i>Gangleri.</i>
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Gretar Fells	...	Ingolfsstr. 22, Reykjavik	...	...
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Mme. J. S. Lefèvre	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Oiris.</i>
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Enrique Molina	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	Box 8774, Fernandez Juncos, Santurce	...	<i>Heraldo Teosófico.</i>
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	...	...	...	...	...
1926	Ceylon*	...	N. K. Choksy, Esq., Q. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1928	Greece	...	Monsieur Kinón Prinaris	...	3D 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>Teosofia.</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*	...	...	...	...	...	...
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	Viet-Nam*	...	Mr. Pham-Ngoc-Da	...	Directeur du College, Chaudoc, South Viet-Nam	...	...
1950	State of Israel*	...	Dr. I. S. Cohen	...	P. O. Box 2868, 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 Bontselaan 18, Eindhoven, Netherlands. *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
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TO the real student of Theosophy the world scene at any time is likely to present a much less fearful and depressing appearance than is seen by other observers. For the Theosophist by his studies sees an immense unfolding and undisruptible plan. The contemporary scene is viewed in a perspective that gives current episodes their due place and weight. Major developments in human history contribute to the evidence that man's progressive unfoldment is in accord with ordered law.

While war must some time cease to be employed as a factor in human relations and that as soon as possible, the Theosophist is likely to look upon war, if it could not be avoided, as the means of saving the real values of civilization rather than as the possible cause of civilization's destruction. For civilization can be destroyed no less by the failure to protect her than by her enemies who do not yet know the real values of which she has been constructed, chief of which is the freedom of the human Spirit in self-control. This in fact is the very heart of human progress.

It is divine in principle. It cannot be destroyed. But a very great deal of damage can be done before all men come to understand this.

It is therefore exceedingly worth while when possibilities which seem very remote and difficult are set forth in a form of fulfilment to see how desirable ends may be worked out and what the resulting good might be. This sometimes makes an extremely attractive picture and the desired end becomes much more practicable.

This happened several years ago as the result of a study by a prominent group of scholars in the United States who worked over a period of many months to produce a World Constitution. It was not proposed that it be adopted. It was prepared only to show that it was not an absurd thing to contemplate or an impossible thing to do.

Now comes a report of another order, but similarly telling of human trends and foreshadowing possibilities. This is the five-volume study of a committee appointed by President Truman. Its purpose was to report on the resources and needs of the United States which in the course of a decade has become a user of raw materials beyond its power to produce them. The report states that the United States since 1914 has used more of the raw materials of the earth than all mankind used prior to that time.

This statement in itself is not out of accord with certain conclusions drawn from occult study. Theosophical students are well aware of the fact that it is at this time in the Fourth Round that the mineral monads have reached perfection on the physical level and that the physical materials of the earth have therefore attained maximum usefulness and adaptability at the hands of man. Coincidentally man himself has emerged with his body in the physical, his consciousness centred on the mental plane,

but with power to range higher. Thus he is at the height of his power to deal with mineral matter, to employ his mind to its moulding and his imagination to its comprehension and use.

Seen thus it is no wonder that this is the age of the chemical industries. Man is creating new materials in immense variety, useful but very complex compounds that are not found in the natural state as the product of the Creator or of Nature (the term is unimportant here) but are the product of man's continuing work as a creative hierarchy collaborating with Nature as her mineral laws are more and more comprehended by his mind; and we are but at the beginning. Science we are told can make the earth productive of every material need sufficient for the whole human race.

To return to the report of President Truman's Committee. Within its authority the Committee made several proposals including greater imports from other nations. It rejects the concept of "self-sufficiency" as "nothing more than a self-imposed blockade", and adds, "The fact that nature distributed resources very unevenly over the face of the earth, in relation to human population and consumption, alone argues in favour of increasing integration of the various national economies of the free world."

Here we have a document of tremendous import, indicating in another field a trend of practical thought toward One World. This is an economic not a political report. The fact that without two world wars there would not yet be the international political co-operation of the United Nations or the urge to consider the economic interdependence of peoples is only one additional evidence that much of good can emerge even from the evils of war. Let us remember that the U.N. Security Council possesses supreme legal competence to make ordinances governing the world,

an emergence from the second world war and an advance far beyond that of the Council of the League which resulted from the first world war. The fact that the Council is at present handicapped by the requirement of unanimity among the great powers does not detract from the greatness and importance of this step.

Most significant of all in this U.S. report are perhaps the references made by the Committee to the possibilities that have opened before it in its studies but which were beyond its scope to suggest as a basis of policy. It refers to a single great integrated market for the whole free world, "a possible new era of world advancement dazzling in its promises". It is towards this One World that the report points.

* * * *

This report on resources leads me to present here some ideas on the subject of resources that I first set forth a number of years ago. For again it is worth while to show what might be done and how difficulties can be met. It is generally supposed that nations and individuals have such a huge investment in the extraction of natural resources that there is no possible way of putting them on a world basis. But in fact this can be done and the world at the same time be relieved of debt without either confiscation or repudiation.

First it is necessary to realize that the planet belongs to the people of the world. National boundaries are not God-ordained; nor is the distribution of resources. It is purely fortuitous for example that the U.S.-Canadian boundary was drawn with an immensely rich iron range just on the U.S. side. No one knew of the range or of its value at the time. Now, recognizing the disordered distribution and that the resources of the planet ought to be available to all, let us proceed. Let us also recognize

Long-View
Economics

that most of the national debts of the world, either external to other nations or internal to nationals, have arisen from an attempt to possess, to develop, or to defend these resources from supposed danger from other nations, or for the protection of other values. Basically we can correctly assume that access to resources has lain as a motive on one side or the other of most modern wars. With the national debt arising from internal improvement, roads, bridges, water power, etc., we are not here concerned. These are not international causes of debt.

Now we form two World Boards. A World Resources Board takes over all known natural resources both nationally and privately owned. A World Finance Board pays for all these resources at the amount invested in them with an issue of World Bonds payable serially over 50 or 100 years. Now the whole world owns and has to pay for the whole known resources of the planet. Only a fraction of the resources are known, but all resources belong to the World Resources Board. Those not yet discovered do not have to be paid for because no nation or individual has any investment in them. Now comes the impressive fact that the total resources, world owned, are overwhelmingly immense as compared with the world's debts. So the World Finance Board takes over not only the national and private investment in resources but the total war-caused (resource-caused) debt of all the nations and peoples of the world. Now the resources are in world control and the debts are a world obligation of the World Bonds. The debts are insignificant compared with the resources.

The resources under World Board control continue to be worked, developed and extracted as before by the nations and their corporate representatives, but as trustees of world property. There is the same employment (with new development there will in fact be much more) but there is a new

motive, for there being no private or national investment there will be no profit. Resources of every nature will be made available by the World Resources Board to every nation at the same price, the simple cost of extraction or procurement, *plus a royalty*. This royalty becomes income to the World Finance Board to redeem the world debt and to rebuild the wanton denudation of the earth. In a few decades there ceases to be a world scramble for essential resource needs and there is a debt-free world. Imagine the relief that comes over every phase of civilized life, the lowered costs, the higher standards.

There are of course many incidental requirements—an incentive to discovery, freedom to the World Board to survey the planet everywhere; supervision to avoid waste, a Board of Aesthetic Control to prevent pollution and disfigurement of the planet, a factor now generally neglected.

Unbelievably immense are the benefits to mankind that our planet can produce from such a world-controlled resources-royalty scheme. Forests would grow again, deserts would disappear and irrigation would create fertility to the fulfilment of every need; resources would be available to all alike; no nation could withhold, no nation would need to war. The planet would belong to the human race and without taint of confiscation or repudiation. The benefits are too great for any nation long to remain aloof.

Imaginative? Perhaps, but no more so than a World Constitution. It is inevitable. The world is moving rapidly on. These things shall be.

* * * *

We often hear the words "Displaced Persons" or see the initials "D.P.'s", but generally these only remind us of a mass situation. But this mass problem is being dealt with and its solution gradually found, not alone by the action

Practical
Brotherhood

of governments and of the large agencies founded for the purpose. These have to be supplemented by a warm-hearted understanding of which these unfortunate refugees have been so deprived in their own countries. That warmth and goodwill toward them has to be furnished from an individual sympathetic heart. In the midst of misery it generates hope and new life.

The Theosophical Society among its world-wide membership is perhaps endowed with more than an ordinary allotment of human sympathy from the very fact of its declaration and adoption of the principle of human solidarity in accord with its first Object. It is natural, therefore, that Theosophists are found in every variety of humanitarian work. Now and then, however, there is a piece of personal work of especially individual and practical value. Such has been noted in connection with the members of the Society arriving as D.P.'s in the U.S.A.

The Theosophical Society in America, ever since the need arose, has maintained essential contacts with its counterparts in Europe and has extended a welcome and helping hand to Displaced Persons arriving from the war-torn and freedom-debasing countries. Much of this is accomplished through the warm-hearted and exceedingly capable work of Mrs. Elsie Sherwood of the well-known New England family of that name. Mrs. Sherwood lives on the Atlantic seaboard where these distressed people arrive; she took the trouble to thoroughly learn the procedures and as she herself says, she has the inclination to be of service in this way. What this means is that she has a deep sympathy and understanding of these people newly released from terror and sometimes scarcely able to comprehend a freedom so vast as that in which they have arrived. Mrs. Sherwood meets them on the pier at Boston where they arrive with many others and are to be found sorting out their nondescript

and meagre luggage, gathering their children, searching for interpreters and needing a friendly personal touch. This is what Elsie Sherwood provides, steering them through the maze of unaccustomed scenes and processes until eventually they reach the haven of a new home and employment in a new and fear-free environment.

She writes: "Anyone who has played chess, knows the thrill of moving little wooden chessmen into the proper square, but my privilege has been to move human beings, and best of all, Theosophists, out of their old-world doldrums into the free air of the New World."

The wife of a beheaded statesman now has employment and a daughter in college; a Russian woman is teaching music, her husband employed and a daughter in high school. Many have so started their new life and more are still coming. Of these later arrivals Mrs. Sherwood says, "I think the new ones who struggle to come now and finally make the grade should be especially mentioned. Many of them have escaped liquidation by a narrow margin and deserve much credit for courage."

Whatever their former state, their arrival in the New World is accompanied with an experience of practical human brotherhood.

SIDNEY A. COOK

We will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are . . . firmly built.

K. H.

THE SEVEN VEILS OVER CONSCIOUSNESS

By C. JINARĀJADĀSA

(Continued from page 385)

A FAMOUS incident in the life of Socrates is the teaching given to him when a young man by Diotima, the prophetess of Delphi, concerning the Stairway of Love. She explains to him that for the discovery of the finality of Being, which is Absolute Beauty, Truth and Goodness, it is essential that one should love. She instructs Socrates that the individual must first love one person and one only, and with a sense of perfect offering. One characteristic of this loving must be that the lover creates beautiful objects of thought, word and deed, as the result of the capacity to love, which he has developed. Then Diotima continues that, though love begins with the love of the outward beauty of the beloved, the time may come when the lover will love a beloved whose outward form may have no quality of beauty at all. But he will still continue in his great love and create beautiful gifts to give to the world.

Then, rising as in a stairway, Diotima explains that the next discovery is that, if the lover sees what is lovable in his beloved, he will note that same quality of lovability in others as well, and so will thus begin to love them also. Next, says Diotima, rising on the Stairway of Love, the lover will begin to love the beauty

of Sciences and Laws, and finally at the end of the Stairway he will come face to face with Absolute Beauty, which has been the guiding principle in all his long experience of love.

This Absolute Beauty cannot be described in any terms of human experience, nor by any simile to any being or thing found on earth. But the lover knows that it is this principle of Absolute Beauty that has all the time been guiding him up the Stairway of Love, to come at last to the consummation of the discovery of Absolute Beauty. It goes without saying that to see Absolute Beauty "face to face", as it were, is to be one with Immortality, and therefore all sense of death disappears from the life of the lover.

The word "love" has very many significations. When Christ said that the First Commandment is to love God, He added, "The second is like unto this, thou shalt love thy neighbour as thyself." It is obvious that we cannot "love" our neighbour with that same intensity of devotion and self-sacrifice with which a mother, for instance, loves her child, or a lover loves his beloved. The word "love" in the saying of Jesus Christ has far more the sense of perfect Charity, which will never commit any injustice towards a neighbour, and will share with him whatever of good that he has found.

There is a type of love which is indeed very rare, but nevertheless has happened in a few men or women. This is where the beloved is seen as a vision of the Divine, as a pathway to God. We have thus the exquisite story of the love of Dante for Beatrice. At the end of his *Vita Nuova* (The New Life), in one of the many sonnets he speaks of Mona Bice, who is the lady Beatrice. As Dante concludes *Vita Nuova*, he writes: "If my life continues some years more, I hope to say of her what has never been

said of any other woman." The last part of his *Divine Comedy, Paradiso*, is inseparable from the life in heaven of Beatrice.

In Dante's great creation, *The Divine Comedy*, two individuals guide him on his journey. Through *Purgatorio*, Purgatory, the poet Virgil comes to meet Dante, sent, he says, by a message from a lady in heaven, to guide him in his journey through the underworld. Virgil is a symbol of perfect human wisdom. But there comes a time in Dante's journey, as he passes from *Purgatorio* into *Paradiso*, Paradise, that a second person comes to guide him. This is Beatrice his beloved, who is a symbol of the Divine Wisdom. It is she who guides him from one sphere of heaven to another. Once he is so utterly absorbed in the wondrous beauty of Beatrice that he is in a rapture. It is then that, "overwhelming me with a smile", she addresses him in these exquisite words: "Turn and listen, for not in mine eyes alone is Paradise." Indeed, it is only as he is intent on the vision of Beatrice that he discovers that he has passed from one sphere of heaven to the next higher.

It is this same intensity of a human lover towards his beloved that we have in the Persian legend, where the woman Zuleykā says of her beloved Yusūf:

"I shall roll up the carpet of life when I see
Thy dear face again, and shall cease to be;
For self will be lost in that rapture, and all
The threads of my thought from my hand
will have fled;
Thou wilt be my soul in mine own soul's stead.
All thought of Self will be swept from my mind,
And Thee, only, Thee, in my place shall it find;
More precious than heaven, than earth more dear,
Myself were forgotten if Thou wert near."

Similarly phrased is the love that the nun Heloise bore to her husband Abelard the monk:

"Not with me was my heart but with thee. But now, more than ever, if it not be with thee, it is nowhere. For without thee it cannot anywhere exist. . . . I have forbidden myself all pleasures that I might obey thy will. I have reserved nothing for myself, save this, to be now entirely thine."

In the incident narrated of the English lady in the book of Richard Hilary, she had transcended the boundaries of death, for her beloved was with her all the time. She was living for the time with a sense of deathlessness. But since our human nature is constructed as it is, and memories do slowly fade, it may well be that in her case the intensity of her realization of unity with her beloved might slowly become less. But that does not mean that it completely disappears out of her life. It undergoes a transformation, such as is described by Ruskin. From the time he was a child, Ruskin always noted the beauty, colour and shape of clouds. This sense of their beauty increased as he grew to manhood and he wrote often about clouds in his works. Ruskin mentions, when writing as an old man, that his emotional response to the beauty of clouds had necessarily lessened with age. On the other hand, he says that, in the place of the emotional response, he had a keener *spiritual* sense of the beauty of clouds. In other words, while in the earlier part of his life he saw clouds past the veil of the physical world and through the veil of the astral, there came a time when he transcended even the veil of astral consciousness, and "saw" the clouds through the finer veil of the mind body.

In the matter of two Souls absolutely devoted to each other with love in a spirit of sacrifice, we have a very striking statement made in 1875 by an Adept of the Egyptian division of the Great Brotherhood who signed under the name "Serapis":

"Know, O Brother mine, that where a truly spiritual love seeks to consolidate itself doubly by a pure, permanent union of the two, in its earthly sense, it commits no sin, no crime in the eyes of the great Ain-Soph, for it is but the divine repetition of the Male and Female Principles—the microcosmal reflection of the first condition of Creation. On such a union angels may well smile! But they are rare, Brother mine, and can only be created under the wise and loving supervision of the Lodge, in order that the sons and daughters of clay might not be utterly degenerated, and the Divine Love of the Inhabitants of Higher Spheres (Angels) towards the daughters of Adam be repeated. But even such must suffer, before they are rewarded. Man's Atma may remain pure and as highly spiritual while it is united with its material body; why should not two souls in two bodies remain as pure and uncontaminated notwithstanding the earthly passing union of the latter two. . . ."¹

SERAPIS

It will be noted that the Adept is not speaking of two ordinary lovers, however devoted they may be to each other, but of two who are characterized by "a truly spiritual love". That is to say, who are both committed to the great work of the redemption of mankind, directed by the Great Hierarchy. In other words, the two are disciples of the Masters of the Wisdom, though not necessarily both of one Master, for they are likely to be on two different Rays.

When we have two such Souls, then a special act of the Great Hierarchy can take place which makes of these two Souls "one, not two". But this special action is solely for the purpose that the two may become a larger channel for the forces from on high. If each of them were to be denoted by the figure 1, then in the ordinary case the two devoted to each other might be given as $1+1=2$. But when the special action of the Adepts takes place, then it is no longer $1+1=2$, but the 2 is squared, that is, $2^2=4$. In

¹ Letter 19, *Letters from the Masters of the Wisdom*, Second Series.

other words, the channel for the outpouring of the forces from on high is not two channels each of the value of 1, but one large, united channel with the value of 4.

Furthermore, when these two Souls, dedicated to the Great Work, discover through increasing love for each other more and more of the Hidden Light, their quality as a united channel for that Work and for that Light increases each life in geometrical proportion. While they began with 4, next life they become as $2 \times 4 = 8$, the life after, $2 \times 2 \times 2 \times 2 = 16$, and so on, in ever-increasing splendour and usefulness.

But the Adept mentions that while this union "can only be created under the wise and loving supervision of the Lodge", "even such must suffer before they are rewarded". Why should suffering be an inevitable element of this process of high spiritual union? I can only suggest the answer by a simile. In these days of aeroplane flights over long distances, the pilot will be in uniform all the time, even during the few days when he is waiting at his destination before the return trip. He will have with him the minimum of baggage, possibly only underclothing. This discarding of the ordinary number of bags, trunks, etc., is necessary because of the conditions of the flight. In the same way, two Souls who have committed themselves to the Great Work must free themselves of many types of handicapping Karma which would hinder their efficiency in the Great Work. This "payment of debt to Karma" necessarily involves much acute suffering, probably extending over many years. But when this tragedy of "crucifixion" is over for each in that life, then the action of the Great Lodge can take place. From that moment the two Souls are "not two, but one".

It is an interesting fact that from the moment two Souls have been made "one, not two" by the action of the

Adepts, their Karmas interblend. It is as if the two Karmas were two tanks joined by a pipe. If the level in one rises, the level in the other rises also, till both are at the same level. If the level in one tank diminishes, a similar equalization takes place. The sufferings of one are shared by the other at the same time; so too the joy of one adds to the rejoicing by the other. And so throughout the Ages, the two travel side by side, step by step.

The Stairway of high and perfect Love is not the only Stairway up which Souls can climb to the Kingdom of Immortality. There are other means of response. One such is the response to the message which Nature has to give. Among all the poets of England, Wordsworth senses most acutely this message. It was necessary that he should be alone for the great experience, which he has described in the following words:

"that blessed mood,
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened; that serene and blessed mood,
In which the affections gently lead us on,
Until, the breath of this corporeal frame,
And even the motion of our human blood,
Almost suspended, we are laid asleep
In body, and become a living soul;
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things."

He gives a very clear description of that experience—"we are laid asleep in body, and become a living soul". Because he became "a living soul", for the moment he knew what is Immortality, though he hardly realized it in the sense in which I now use "Immortality".

There are other ways, too, of realization. Each Soul has its own road to the Highest. Some respond to the message of Nature when that message comes from a great mountain range; for others, when the message comes from the sea; for others still from the hills and dales or lakes; others find it from a flower, exquisite as the lotus or a rose; but equally, if there is the right mood of response, the message of Immortality is found in the tiniest wild flower of the fields.

Similarly is it for some with music. There come certain high moments of response when indeed the listener is "laid asleep in body and becomes a living soul". It is impossible to experience this in the modern concert halls, where immediately after the music there is uproarious applause which completely breaks up the mood. But I have listened in London to great music in my own room, given by the orchestra of the London B.B.C. Of course immediately the music is over, I have had to get up and shut off the radio, in order not to be interrupted in my mood by the horrible clapping. But I have felt, towards the close of some violin sonata, as the violinist ends on a certain note which dies away, that I have contacted Immortality.

Something of the same sense of Immortality is possible for all as they listen to the overture to *Lohengrin* by Wagner. This describes the Holy Grail as it rests in Heaven surrounded by worshipping angels, who slowly bring it down to earth, and then take it back. In this overture describing the Grail in Heaven, the violins are playing softly on a very high note and continue for several dozen bars. Slowly the violins are joined by other instruments, all very delicately, and revealing in music the slow descent of the Holy Grail. Then comes the moment when the Grail has reached the earth, borne by

the angels, and the whole orchestra joins in triumphantly in a magnificent volume of sound which continues for some time. This great volume of music slowly diminishes, as the angels return with the Holy Grail to Heaven, and finally the music is, as in the beginning, from the violins on a high note which slowly fades away.

It is strange that sometimes in music the final realization of the great message conveyed by music may be experienced from only one single tap on a kettle-drum. There is one instance in Wagner's *Nibelungen Ring* where, as the music slowly ends, it is that one final soft tap on the drum which is like the key that opens the door of the mystery.

It is a fact of our experience that the moments of realization are intermittent. It is as when we climb to the top of a mountain and from there look outwards and see a great vision. But then afterwards we descend to the valleys. Carlyle once described the effect of music: "Music is a kind of inarticulate unfathomable speech, which leads us to the edge of the infinite, and lets us for moments gaze into that." Similarly, each according to his own temperament, has these flashes of glimpses of what lies beyond transient life in Immortality.

The problem is, is it possible to have the realization of Immortality, of life in Timelessness, all the time, without a break? This needs a new and high type of Yoga. I can only describe it by a simile. First, we are mistaken in thinking that the past is past. There is a wonderful truth in the phrase "The Eternal Now". The past can be made to live as the present, if only we know the technique. The first element is to remember what we experienced when we were on the mountain-top, and then *re-live* the intensity of our experience, even if something of that intensity has faded out of the consciousness. Then, all the moments of intensity—

not alone on the Stairway of Love but along the other Stairways as well—must be *re-lived* by us. We have, as it were, to make each experience of the past like a series of pearls threaded on a silver strand (or one hundred and eight *tulsi* beads, as in India), and make of the chaplet a rosary.

The devotional person holds a rosary in his hands, and touching each pearl or bead, repeats a short prayer. This is done hour after hour, except for the times of the longer and more formal prayers. Similarly, we must make of the moments of exaltation of the past a rosary, so that as we live those moments once again, the whole past becomes for us a living Now. Each moment of the past, when we were on the mountain-top, and looked beyond and saw a vision, meant in reality living for the time in communion with Immortality. When, therefore, we train ourselves with our rosary, then Time ceases with its element of death, because we are living always in Timelessness, one with Immortality.

C. JINARĀJADĀSA

(*To be continued*)

Meditate as much while on this journey as if you were shut up in a hermitage or in your cell, for wherever we are, wherever we go, we carry our cell with us; Brother body is our cell, and the soul is the hermit who dwells in it, there to pray to the Lord and to meditate,

ST. FRANCIS OF ASSISI

THE MESSAGE OF THEOSOPHY TO ART

By SYDNEY T. BUTLER, L.R.A.M.

SOME readers may perhaps wonder what possible message a system they have thought of as a religious or philosophical one, can have for anything which they have thought of as Art. Theosophy, as one statement puts it, "forms the basis of all religions, and cannot be claimed as the exclusive possession of any". It is not, therefore, a religion, but is that Divine Wisdom which has been in the world ever since it was formed, and all the religions ever known have sprung from it.

So much for the origins of Theosophy. And now what of Art? Here we come to a subject on which much paper and ink have been used in the attempt to find a satisfactory definition of what constitutes Art. I could quote many definitions, most of which seem to me to miss the essential point. But there are two definitions, both by French writers, which appear to me to come very near to the truth. Delsarte says: "Art is an Emotion, passed through thought and fixed in form." Another writer, Veron, says: "Art is the manifestation of an emotion, outwardly translated either by a combination of lines, forms or colours, or by a series of gestures, sounds or words, subjected to certain rhythms." In both these definitions the word "emotion" is the vital one. Both are somewhat abstract; and to bring them down to a concrete level, they might be expressed in

this way: "A work of art is any piece of human work, in whatever medium, which expresses, and appeals to, human emotion." Putting it in a negative way, a piece of work which does not express, or appeal to, human emotion, may be a clever piece of mechanism, but according to the definition it cannot be a work of art. But since there are many levels of human emotion to appeal to, and many grades of art, the definition evidently needs a corollary, which will help us to distinguish between different grades—good, bad and indifferent. This will perhaps meet the need: "A work of art is great in proportion to its power of stirring the highest emotions of the greatest number of thoughtful people, for the longest period of time." There is no need to go further into this matter. If one has any knowledge of the history of art, one knows of great works of art which have lasted for hundreds and even thousands of years—a Greek statue, maybe, of which, perhaps, we possess only a torso; a head with a chipped nose; a Venus of Milo, with both arms missing—pitiful fragments, on which *greatest* is stamped in every line and curve. Then we have pleasing, if commonplace art, neither very good nor very bad—the product of mediocrity in one generation after another. Then finally we have that debased form of art which appeals only to the baser side of human nature. There are works in the Louvre, by artists of great reputation, of so sadistic a nature that one could imagine the perpetrators of them getting their inspiration from some concentration camp. There are many grades, and one or other will appeal to us according to our temperament and to our degree of development. If we are "young souls"—well, our conception of art will probably be of a rather primitive nature.

We have many lectures at our public meetings on the contribution of Theosophy to the various world problems—economics, science, education and the rest; but not so many

on this particular subject of Art. But if Theosophy is as we claim, Divine Wisdom, it should surely throw light on the problem of Art also. I think it has a very definite message to Art. In the new age which is dawning—the birth-throes of which are the cause of the present world-tumult—Art will play a more important role than it has played in the world for centuries. In the generations that have recently passed, it was looked upon as one of those things which may be all very well for certain people of a peculiar temperament, but something quite unnecessary—one of the frills of life, a luxury which the practical man could afford to dispense with. But this point of view is rapidly changing. We are realizing more and more that "man does not live by bread alone". There are encouraging signs that Art will presently take on its function of the Liberator, as it has been aptly called. There is a crying need for some means of liberating the real self from the limitations imposed upon it by material concerns. Many years ago the present writer heard the Rev. R. J. Campbell, in the City Temple, London, tell of a man in the East End, who on being remonstrated with for being so often drunk, said: "It's the quickest way out of Whitechapel." That was *his* idea of liberation. When one thinks of the conditions which used to prevail in the Whitechapels of the world, and which are not entirely extinct even now, one is bound to sympathize. When the ancient Greeks felt depressed (if we can imagine that joyous race entertaining such a feeling), they had scores of beautiful statues and buildings to look at. They did not have to go into an art-gallery, handing their umbrellas to the attendant as they went in. The statues were in the streets, for the people to see in their daily walks. They had access to a degree of liberation which is still far away from our modern life.

About the time that the English king, Edward I, was hammering the Scots and the Welsh, a famous Italian painter named Cimabue was walking in the fields near Florence, when he saw a boy tending some sheep, and drawing pictures of them on a stone with a piece of chalk. He took the boy into his care, and the boy became the great painter Giotto. He founded the early naturalistic school in Europe, the generation of painters whom we know as Primitives. Naïve and crude as their work seems to us now, it was such an advance on the stiff Byzantine art that it liberated the artistic soul of the Middle Ages. Alongside this revival in the art of painting, we have the wonderful Gothic architecture, with its vaulted roofs of marvellous tracery, its aspiring pinnacles, even its grotesque gargoyles—the spontaneous breaking out in joyous exuberance of the stone-mason's delight in his craft. Think of such quaint figures, for example, as we see in Wells Cathedral—carved as decorations of the capitals of the pillars; the work, we must remember, of the ordinary stone-mason. We see an old man suffering from tooth-ache, with his finger in his mouth; an old woman extracting a thorn from her foot; thieves who have been stealing apples, and are being rapped on the head by the constable's truncheon. In this way the soul of the thirteenth century stone-mason was purged and liberated, and in the process he was creating works of art which were to be a delight for centuries to come.

When we come to apply the teachings of Theosophy to the subject of Art, (using the widest application of the word), we obtain greater illumination than any teachings have yet thrown upon it. Those readers who are new to our philosophy are yet probably aware that the great religions of the world have generally expressed their idea of a Deity in a threefold aspect. In Christianity we have

Father, Son and Holy Spirit; in Hinduism, Shiva, Vishnu and Brahmā; in ancient Egypt, Osiris, Isis and the child Horus; and so on through most of the religions past and present. In Theosophy we speak of the Three Logoi, or the First, Second and Third Outpourings. For our present purpose we may conveniently take the three aspects of Power, Wisdom and Creative Mind, which are reflected in humanity—made “in the image of God”—as Will, Intuition and Intelligence. Both in the race and in the individual, the intelligence develops first, with the other qualities in the germ. What we call our mental powers are only a pale shadow of what they will eventually become, and many ages must pass before mankind develops Intelligence, Intuition and Will in perfection. But we have all three here and now in embryo. In the new age we shall reveal more and more of our intuitional nature. Here is the importance of Art. The realm of the intuition is the true home of Art, and as our capacity for one or more branches of Art grows, so will the intuitional side of our nature expand. Conversely, as we cultivate true brotherhood and sympathy—that is, as we become more intuitive—so will grow our love of Art. It is not customary to connect Art in this direct and intimate way with human brotherhood; and we have here a hint as to why, at the beginning of the intuitional age, we are urged to lay more and more stress on the First Object of the Theosophical Society.

In order to realize more clearly what an important place Art holds in human life, let us trace briefly the steps which we follow in our human development. Our first notions of the world about us are obtained by means of the senses. We learn to distinguish differences between the objects presented to our notice; that is, we analyse them. Then a further stage is reached when we can classify them according to similarities; this is the stage of synthesis.

Following up these two stages of analysis and synthesis, we come to certain general conclusions, and these lead finally to broad generalizations.

In the course of ages, civilized man has arrived at various great concepts, such as truth, justice, mercy and others. Now this is where great Art can assist us. By its help we can experience life's problems, as it were, vicariously instead of having to beat them out ourselves on the anvil of experience. In our everyday life, as we sometimes say we have to deal with cold, hard facts; but Art, in the words of Carlyle, "is the disimprisoned soul of fact". It is here that we have the great distinction between the scientific and the artistic attitude. The scientist has to deal impersonally with facts—that is what constitutes the value of his work. This careful, painstaking marshalling of his facts enables him to arrive at his general law. The artist's work, on the other hand, is intensely personal, and his vivid imagination casts a halo round the bare facts, which transfigures them. A business acquaintance in New Zealand once told me that he considered poetry a very useless thing—it chose such a roundabout way of saying something which might be said in half a dozen words. There we have the matter-of-fact point of view. For a man of this temperament the fact of the appearance of the stars at night could be stated in a few words, and there should be an end of it. He would consider these lines of Longfellow a sad waste of words:

"Silently, one by one, in the infinite meadows of heaven,
Blossomed the lovely stars, the forget-me-nots of the
angels."

Again, it is a well-known fact that countries in the temperate zone have a much longer twilight than those nearer the equator. In the latter case, twilight is practically non-existent—night seems to shut down on day like the

drawing of a dark curtain. Now observe how vividly Coleridge, in *The Ancient Mariner*, expresses this fact in nature by means of three metaphors:

"The sun's rim dips; the stars rush out,
At one stride comes the dark."

It will perhaps be useful for us to obtain a clear idea of the relationship between the various branches of the one Art, spelt with a capital "A". Those branches whose action is in the Time category—such as narrative prose, drama and great literature generally—we will place on one side; and those of the space category—painting, sculpture and architecture—on the other:

<i>Time</i>	<i>Space</i>
Drama and Great Prose ("word-painting")	Painting
Poetry	Sculpture ("dumb poetry")
Music	Architecture ("frozen music")

Another interesting analogy is worked out by an American writer on Art, Professor Raymond, of Princeton University. He represents the contents of the mind, the ideas upon which the various arts would work their influence, by the floating ice in a bay or inlet; and the individual arts by the waves of the ocean. At the nearest point to the open sea, the force of the waves is such that the broken ice forms an insignificant part of the effect. A little further inland, the water is covered with the floating ice, it is quite distinctly moving, and its movement answers that of the water below. Coming nearer still to the shore, the blocks of ice begin to offer distinct resistance to the waves. It is no longer possible to confuse ice and water,

because sometimes the weight of the ice crushes down the surf, and sometimes the surf breaks through the ice. Finally, coming close to the shore the force of the waves seems completely exhausted; yet the great blocks of ice resting against the shore indicate what the power of the waves has been.

Out at the entrance to the bay, where the influence of the ocean waves is greatest, and that of the ice negligible, the position is represented by music. Further in the bay, where the ice offers very little resistance, we have an analogy to poetry. Still further inland, where the resistance begins to be manifest, the arts of painting and sculpture are indicated. Lastly, we have the stage where the influence of the water seems almost to have spent its force, and yet we have the immovable mass of ice as a visible token of what that force has been. This is the stage represented by architecture.

In this analogy, it would appear that Professor Raymond wishes to illustrate the fact that in music there is the greatest influence exerted from outside the mind by the vibrations translated to the consciousness as music, with the least resistance from the contents of the mind, as he expresses it (though the Theosophist would prefer to speak of the mental, emotional and spiritual content of the Self). As we pass in succession through the arts of poetry, painting, sculpture and architecture, the relationship gradually changes until, in the case of architecture, the outside influence appears at its feeblest.

SYDNEY T. BUTLER

(To be concluded)

WORLD-GOVERNMENT¹

By DR. K. P. MUKERJI, *University of Bombay*

WE live in the atomic age. The greatest task before this generation of men and women is to divert the atomic energy from destructive to constructive channels and thereby ensure world-peace. This is the imperative obligation or *dharma* of this age and its non-fulfilment will, no doubt, result in world-destruction.

Any thoughtful person will readily see that at this juncture of our evolution no further development of human society is possible on any basis which is narrower than the global. A glance at the indispensable services rendered by world-organizations like the International Labour Organization, the World Health Organization, the International Monetary Fund, etc., will convince anyone about the absurdity of separate existence on the sovereign-nation-state basis. World-Government is no longer a Utopia: it is an essential necessity. On the other hand, national sovereignty is a deadly mirage. To some this is a desirable and likeable development, to others it is an undesirable and unlikeable one. In either case it is an unavoidable situation. Whether we like it or not, we have either to perish or live under one World-Government, because imperceptibly but inevitably we have become co-sharers of the world's goods and evils.

Our misfortune is that our spiritual progress has not been commensurate with our scientific and technical achievements. Our heads have developed at the expense of

¹ This is the gist of a talk given to the Adyar Lodge on April 16, 1952.

our hearts. That is why we find ourselves in the tragic position of having become beneficiaries of a world-economy without the mental preparation for world-citizenship. This, in its turn, involves our "sovereign" nation-states in contradictory policies, for instance, India wants American wheat and technicians and also an independent foreign policy; Ceylon wants Indian labourers to work on her plantations but does not like to grant them the franchise; Pakistan wants a separate State as a part of the right of a minority but not the right of a Hindu minority to exist within her borders. Australia wants military and commercial co-operation of South-east Asia but no Asian immigrants; South Africa wants the membership of the Commonwealth but not a common citizenship. These and similar attitudes exemplify the utter absurdity and unworkability of sovereign nation-states in the present world-context. We persist in this contradictory position because our political attitudes are coloured and formed under the influence of fear and ignorance.

We are, for instance, ignorant of the fact that the sovereign nation-states are accidental by-products of European history and not a hall-mark of progressive societal development. A more rational development of human society would have given us much larger units of government than the nation-states and these in their turn would have facilitated the emergence of a World-State without having to learn about its utility and efficacy through the tragic experiences of two world-wars.

If you permit me to speculate for a while on the "might have beens of history", I suggest that you ponder over the possibilities of an understanding between Alexander of Macedon and Chandragupta of Pataliputra regarding the governance of the world. I believe it would have resulted in the emergence of a World-State about a

hundred years before Christ. Again think of what might have been possible if Christendom had not been reduced to so many national bits by schisms in the Church: we would have got a European State several centuries before our time. These and similar developments certainly would have been more progressive than the development of European politics on nation-state basis.

Suffice it to say that the worship of the nation-state as the only index of progressive societal development is a myth which western and westernized minds would do well to give up. Then only will people cease to feel a sort of *national humiliation* at the idea of giving up the sovereign conceit of nation-governments. It is chastening and edifying to remember that a questionable and precarious national sovereignty is worth sacrificing a hundred times for the sake of a sovereign humanity.

I have described the position of the nation-states as precarious. How precarious it is would be clear to those who happen to know how diplomacy in international relations is conducted in the perspective of sovereign rights of a warring host of rival nation-states. What feverish lies are not told, what colossal hoaxes are not perpetuated, what criminal expenses are not incurred by the diplomatic services for retaining the balance of power in one's own favour or reversing it against one's adversaries. Indeed diplomacy has come to be defined as a period of lying between two periods of war. The duty of an ambassador is said to consist in lying with dignity in a foreign court for the advantage of his government. No wonder, a team of polished liars grow easily suspicious of each other and advise their governments to maximize military preparations. Suspicion begets fear, fear begets war.

Indeed war is inevitable under a system of rival sovereign-states. From this it also follows that our national

budgets should register the heaviest expenditures on *diplomacy* and *armament*; or in other words a substantial part of our national resources have to be utilized for the perpetuation of *falsehood* and *cruelty*. As a result education, health and other constructive and humanitarian works suffer. No wonder we build bombers and battleships when we should be building more houses and hospitals.

So far I have tried to show the utilitarian need of a World-Government. It is, however and moreover, a moral necessity.

A few decades ago the idea of Universal Brotherhood was treated by clever people as a peculiarly Theosophical disease. Today, thanks to the achievements of science and the horrors of global wars, peoples of different parts of the world have been brought so close together that they have been obliged to take interest in (if not also to show sympathy with) the wants and sufferings on a global level. The moral conscience of the conscientious section of humanity is feeling disturbed over the iniquity of a *de luxe* standard of living in one part of the world and of the meagre subsistence standard in some other part. Sensitive people, all over the world, are beginning to feel the utter injustice of enjoying the good things of the world (even when earned with the sweat of one's own brow) when there is lack of essential necessities all around them. Indeed they have, I believe, started to *theosophize*, even if unconsciously. It seems the infection of brotherhood is spreading throughout the world and the Theosophical Society may justly feel proud of the part it has played in bringing about this change in the modern world.

This is good so far as it goes, but it does not go far enough, because to feel merely the utilitarian and moral necessity of a certain thing is a luxury of the passive or inert mind. It bears in its core all the dangers of a

negative attitude towards life. The danger in this case lies in this:

Because a World-Government has become a necessity, whether we like it or not, a World-Government of some sort is bound to come, but the *quality* of the World-Government will depend upon the *manner* of bringing it into being, and the manner of its arrival will differ according to the *interest* that we shall take and the *efforts* that we shall make in its inauguration (as well as its working). It may be noted that a World-Government may come into being in four different ways: (1) as a voluntary and democratic plan of peace-loving nations, or (2) as an inevitable aftermath of another world-war, or (3) as a dictation of Sovietist totalitarianism, or (4) through the combination of some of the above-mentioned ways. It would be obvious to any thoughtful person that the emergence of a World-Government either as an aftermath of world-war or as a result of totalitarian dictation would be an instrument of questionable benefit, for, in either case it would release the forces of jealousy, hatred, slavery and oppression which would mean an insult to the human spirit. It would, no doubt, result in some sort of uniformity in the administrative set-up of the peoples of the world, but uniformity at all costs cannot be a desirable human ideal. Therefore, the only desirable way of bringing into being the World-Government is through *democratic* and *peaceful* means. That is why the passive attitude towards the emergence of the World-Government is dangerous. We have to make active and deliberate efforts to create a *world-opinion* for the World-Government; then only the World-Government will emerge in a desirable or democratic way.

Our efforts to secure any fruitful purpose will have to be led in two directions simultaneously: (a) preparing the *rich* for an effort to sacrifice a luxurious standard of living,

and (b) preparing the *poor* to be deserving of a higher standard of living—the object behind both these efforts being the attainment of a desirable ratio between the world's *food supply*, world-population, world-health and world-efficiency.

We have to bear in mind that people try to stick to narrow nationalistic ideals because thereby they hope either to retain a high standard of living (as in the U.S.A. or Australia) or to gain a higher standard of living (as in Ceylon). This, obviously, is an immoral attitude, because any extra high standard of living for any group of people is possible only at the cost of some others who are still below the minimum human standard. We have to convince people that under the present world-conditions, this is neither possible nor desirable. Any attempt to prolong these inequitable conditions will result in war or dictatorship or both, which would mean loss of freedom and of all human values.

It follows therefore that the world's *food* and *military strength* must be brought under one control. This is our first task. Movement of *money* and *population* likewise must be brought under the sole control of a world-agency. This means (a) abolition of national armies, (b) abolition of national currency systems, and replacement of them by a world-army and a world-currency, (c) a global immigration policy, and (d) a global food policy. These are the four prerequisites for the emergence of a democratic World-State. If these conditions are satisfied, it would not be difficult to frame a suitable constitution for the World-State.

Indeed a plausible attempt has been made by a number of American social scientists headed by the Chancellor of the University of Chicago (R. M. Hutchins). They published their views on the subject in 1948 under the caption *Preliminary Draft of a World Constitution*. The Draft

provides for the following main organs of the Federal World Republic. (1) A World Convention (a sort of a world-constituent assembly), (2) a World Council (*i.e.*, a world-legislature), (3) a President (*i.e.*, a world-magistrate), (4) a Grand Tribunal with a Supreme Court (*i.e.*, a world-judiciary), and (5) a Chamber of Guardians (or a World Defence Force).

The world-convention (which is to meet every third year for a 30 days' session) is to be constituted of one delegate for every million of the world-population. The convention is to subdivide itself into *nine* electoral colleges representing nine world-societies demarcated on the basis of cultural affinities. These electoral colleges nominate candidates for the election of the President and Councillors (of whom 81 are to be elected and 12 nominated by world-wide organizations). The President and the elected Councillors are finally elected by the world-convention.

The world-judiciary or the Grand Tribunal is to consist of 60 Justices appointed by the President (subject to the veto of a two-thirds majority of the Council) with the President as the (*ex-officio*) Chief Justice. These 60 Justices are to constitute 5 Benches (of 12 each). There is also to be a Supreme Court consisting of 5 Judges (one being elected from each Bench of the Grand Tribunal) and the President and the Chairman of the Council. The function of the Supreme Court would be to distribute cases among the Benches and to hear appeals from their decisions.

The amendment of the world-constitution would require a two-thirds majority of the Council and the Grand Tribunal approved by a two-thirds majority of the world-convention specially convened for that purpose.

It will be seen that corresponding organs and agencies are to be found in the Constitution of the United Nations also, but a very important and fundamental difference must

be noted between the draft-constitution and the U. N. Constitution. The U. N. organs are constituted of representatives of nation-states whose separate sovereign existence is the recognized basis of the U. N. Organization. These representatives are there first and foremost to safeguard the interests of their respective governments and not to regard the world-organization as their own government. In the *Draft*, nation-states are no longer recognized and the constituent members of the organs of the World-State are drawn through a primary world-convention constituted on the basis of one delegate for every million of the world-population (no doubt, keeping an eye on proper regional representation). This makes the draft-constitution *federal* which the U. N. Constitution is not.

Other noteworthy features of the draft-constitution are these: (a) a fully centralized world-executive and the non-re-eligibility of the President, (b) separation of legislative and constituent functions (divided between the Council and the convention), (c) separation of legislative and executive functions (since members of the President's Cabinet are not permitted to be members of the Council), (d) separation of legislative and judicial functions (as no Councillor, except the Chairman of the Council, is permitted to be a member of the Grand Tribunal).

I know critics will be able to find many defects in this, because no Constitution can be flawless. But these defects are not likely to make it unworkable if there be willingness on our part to work it out. I need hardly remind you, in this connection, that the success of a Constitution does not depend upon how well it is drafted but how sincerely the people concerned are willing to work it out.

I am also not unmindful of difficulties—they are innumerable. The greatest difficulty, however, is that of rising above pride, prejudice and parochialism; in other words,

the *difficulty of conquering our lower selves*. This, however, has got to be done for the sake of saving humanity. It is perhaps chastening to remember, in this connection, that no sacrifice or suffering that we may be called upon to undergo for bringing into being the World-State can be greater than those which we would be obliged to undergo in the event of another world-war which is inevitable if we fail to evolve a global government. Today the choice before us is not between nationalism and internationalism, but between *forced* and *voluntary universalism*, and if we want to avoid the former we must actively work for the latter.

K. P. MUKERJI

PRAYER AT DUSK

Let those who wish at prayer-time ache
To revel in perpetual bliss
By sundering bonds of give-and-take.
In deepening dusk our prayer is this:
To see a star's exalted place
A point past which our thoughts aspire,
And feel the magnitude of space
Too narrow for our hearts' desire.

JAMES H. COUSINE

LOVE IN THE NEW AGE

SECOND SERIES

By EVELYN BENHAM BULL

1. *Love in Joy*

WHEN we turn to the principles of righteousness which guide our living, be they what they may, our attitude reveals their significance to us. How can we achieve virility in our spiritual life if our basis for it is not a thing of radiance, and hence of infinite propulsion!

So should we turn to seek the meaning latent in those principles for us. Perhaps they no longer have meaning, perhaps they are discarded already by us, inwardly, and thus can endure no renewing, having naught further to give us. It may then be that we have found deeper radiations which, if recognized, would lift us to the heights at every moment in our eagerness to express them.

Words do not count, nor do actions, unless they are grounded in basic realities. This is what is meant by joy: the living Truth within us, constantly shining forth our manifestation as a person, man among men.

This is what is meant by Love in Joy: that overwhelming and irresistible instigation within us to give of this Joy so constantly, so fully, that no man can gaze thereon, the mere presence, without knowing, wordlessly, that this man has found the Truth. So may we give.

2. *Love in Silence*

We do not see clearly when at the circumference of living. Few of us are satisfied with the focus achieved in former years and under former circumstances. Yet that past is a living thing as is the future yet unrevealed to our customary consciousness.

How can we expect to attain that awareness which is the lodestar of the aspirant if we do not recognize that nothing can be clearly perceived which is in motion? We attempt to understand the past which yet moves within us in its germinal fulfilment in character tendencies. We cannot project a future backwards to our yet untrained vision. In any case, the play of forces upon that future is still in process, so long as we have not deposited the functioning of both past and future in the Silence.

The concept of motion is of course relative. To each comes an apprehension of Silence which in its qualities of Peace, of the Eternal, of whatsoever each may term it, presents an absence of motion and a cessation of manifested energy. Yet we must at no time fail to realize that this concept is variable. Certainly the Silence of the Infinite Spirit, His removal from motion, must be quite unrevealed to us, since Silence to us at its deepest is removal to the core of His Motion, as each so sees it.

Could we then partake of the Love of the Infinite, as well as make this attempt at cosmic understanding, we would then approach Silence without effort. For Love flows unceasingly along the stream of Light, lifting unerringly to His Feet, and returning us, still within His Heart of Silence, to our brothers in need. Comprehending this, Love in Silence, we would then live our Silence and never need to seek it. And here is Peace.

3. *Love in Peace*

When Love comes, the pattern of our days and hours is released into a song. And because that song is released, deep peace comes unto us because we have learned to let go of ourselves in the flow of a larger life.

When Love comes, we learn that apprehension is not wisdom, nor more than the chalking down of our days and hours is timelessness. And so with Love, deep peace comes unto us because we see the open door into the greater Light than that of day.

When Love comes, we seek no more; we are. And in that letting go of struggle and of searching we make clear unto our restless minds that search is vain for that which is. Only, we learn as well the price is paid in selflessness. And so with Love we live and find our peace and seek no more.

When Love comes, we are at one with the Eternal. And as we live that life, new glimpses of His Life flow into ours unceasingly, until we know that nevermore will we know peace until we share that Love, that Light, that Life Immeasurable with all that is.

And so with Love, deep Peace: comes.

4. *Love in Humility*

These words imply receptivity. If we can imagine a condition of selflessness such as is evidenced in the up-reaching of tree growth and plant life, in the opening of petals, in the curving flight of a bird's wings, if we can imagine such a condition within ourselves, we will attain to some understanding of humility.

For humility, as with all of the major virtues, is not a condition to be analysed or explained or even verified. It

is an act of Oneness and as such it precludes all reasoning about itself.

True humility can only be reached by a submergence of the personal self deep in the life of the Divine. It is not a death; it is a resurrection. To such a one, the horizon becomes a limitless vista where he may see the Infinite yet does not gaze thereon for the gazing; where he may feel the tremendous strength of the One Life sustaining him at every step, yet not need to seek that strength.

Such a one will find that all needs are anticipated and hence there is no need for seeking. Love in humility proclaims no virtue other than itself and so reveals that quality of Love that all may see. Nothing withdrawn, so all is shared in true simplicity. So is the humble man as a green pool under the twilight sky.

5. *Love in Seeking*

Seeking involves the principle of separation. We see clearly a need and its fulfilment. But if we saw more clearly the nature of that fulfilment, and its permanent place in the scheme of things, we would realize that the expression of need is in itself an illusion.

What is most important, therefore, in the spiritual development of man, is the attainment of that state of consciousness which will enable him to realize this. To express a need is to accentuate a gap in consciousness. This we must face as a lack to be remedied. The seeking then is not for the fulfilment of needs, but for the rejuvenation and re-illumination of ourselves, as part of the One Life.

If we indeed believe this, all that is necessary is to make it a working principle, the principle of Oneness or non-separateness, as contrasted with the principle of separation. Progress in this line is achieved by the establishment

of focus and the maintenance of that focus. There is no need for elaborate treatises on the spiritual life. There is great need for the living of Truth as expressed in them.

Bring to others, then, what you have found yourself. Love in seeking is the embodiment of the Christ-principle in man. This is the ultimate fulfilment for us all. This found, we live for others only. Their needs are ours and in fulfilling them we fulfil the life of the Christ in all of its radiance, its joy, and its immediacy.

6. *Love in Will*

Such is Will in its unfolding that many will realize it in only one phase and not even be conscious of its meaning and usefulness in some other phase or condition. We mean to indicate that the same difficulty of interpretation occurs in the use of abstract terms and their application as in other ways of living.

Will in the present study represents the power in our natures which gives to Love a focus and a driving force. This makes apparent the beauty and wonder of the Love-principle, because a way is deliberately prepared for its revelation. It is power used with clear intention, in this case, the pouring forth of His Love.

This act of intention brings to another the beauty resident in Love, the compassion, and the understanding. Without such preparation, the reception would be diffuse and incomplete and in no way would it be possible to remedy the service.

For service incompletely rendered is a stumbling-block for the giver as well as the recipient. This need can be met by the cultivation of clarity in thought and by the pursuit of that wisdom which makes of knowledge a tool and the use of it a privilege. To do otherwise is to deny the heritage of man.

Brought now to this focus, the use of Will will then be constructive, and its force will be a challenge and a Light, a portent of that day when Will and Wisdom, Love, and all Activity will be as One in His Kingdom upon earth.

7. *Love in Wisdom*

The unified heart and mind present a perfect pattern for the downflow of wisdom for service. Where the mind is distracted by problems of a personal nature, where the heart is turbulent with fears and anxiety, with anticipations, there can be no such unity.

Within the heart there is the open channel to the Divine Life but this can only be used when we are ready to receive that Life expressed in terms of Love. If we would receive freely, we must prepare ourselves for it. This is well known but for many that thought is supposed to be sufficient. That is not so. We must by intelligent thought-action so merge the capacities of the heart and mind that they will form a fitting instrument. This takes skill and planning, as in the building of any structure. For it is literally that. No builder would proceed without a plan checked, without an accurate knowledge of his materials, and, most of all, of the place where he would build.

What do you know of your thoughts and of your feelings? How many are hidden from your daily gaze? To know without probing and twisting—quietly, dispassionately, and thoroughly—these are first steps along the highway to Wisdom. But they take time.

The act of dedication is instantaneous. In that act we have inwardly found our way at once to the Most High. But to complete the process in terms of our humanity, we must then build. Love is the builder. By the power of Love, our minds are clarified and our perceptions illumined.

When we become at one with Love, unity exists of mind and heart. This then is Love in Wisdom. We are One.

8. *Love in Blessing*

To pour forth Love indiscriminately is as useless as to gather armsful of flowers with no respect for type or colour or the receptacle for holding them. There will be no restraint put upon Love if the way is prepared delicately and with discrimination. To give a blessing is an art in life which betokens a high development of perception and of understanding. To underrate this fact is to intimate that any act can proceed without purpose.

If we recognize Divine Order as the basis for all activity we will learn to live within that orbit of intention and not break our way against it. What happens then in giving a blessing, whether in silence or in speech, in thought or in action—and some of the most holy blessings occur most humbly in the latter—is that there is no refraction. The pure colour emanates, suited to the need.

We must also recognize that receiving a blessing is in the same pattern and be ready to fulfil its mission. By such ways of apparent mystery we learn the meaning of Oneness. For there is no such thing as theory and action, as principle and result. One can only be found and interpreted by the other; to do otherwise is to maintain a vacuum, and this cannot be.

Fulfil the law by the maintenance of a quality in your living which presupposes that unity of thought and endeavour. By so doing, living itself will be a blessing, every moment, every hour, and in that hush of awareness which comes when least expected, we shall realize that there is no distinction between the human and the Divine. All is one and we are one in it, each with the other, and with all at Peace.

EVELYN BENHAM BULL

THEOSOPHICAL IDEAS IN EUROPEAN PHILOSOPHY—III¹

By F. H. DASTUR

WHAT do they know of philosophy who only European philosophy know? What do they not know of philosophy who only Theosophy know? This statement is not extravagant, for what is the source of Theosophy? Like the mighty Ganges, Theosophy trickled down in dribblets from the Holy Himāvat, and during the course of three-quarters of a century has flooded most countries of the world. Unlike philosophy, which is the work of individual and independent thinkers, each weaving a web out of his own imagination, Theosophy is like the Banyan tree a living organism ever expanding from generation to generation. Really speaking there is neither East nor West, since all who live therein are likely to be shifted from East to West, and West to East, life after life. Thus a western Pythagoras of yesterday becomes an eastern Rishi of today, and we recognize ancient Advaitis or Vedantists on the German soil in the persons of Kant and Hegel. In genuine philosophy the balance of advantage is still on the side of the hoary East, just as Nature to redress this inequality has given the priority in science to the virile West.

Hume denies the existence of the Self. He says, "When I enter most intimately into what I call myself,

¹ Part II appeared in April.

I always stumble on some particular perception or other, of heat and cold, light or shade, pain or pleasure." From this he argues that a man is nothing but a bundle or collection of different perceptions, which succeed each other with inconceivable rapidity, and are in perpetual flux and movement. Dr. Besant in her book, *Memory and Its Nature*, maintains that Hume's argument is self-contradictory. He says, "When *I* enter . . . *I* stumble upon"; but what is the *I* that stumbles upon a perception? Hume cannot escape from the consciousness that he is other than his perceptions. This perceiver of perceptions is not different from the Self, or the permanent Ego.

But the permanent Ego is not permanent, and a time comes, howsoever long, when he is dissolved in Buddhi, and becomes a gateway of the Monad. Hence the statement of Hume tallies, in a manner, with that of the Lord Buddha, though Hume cannot differentiate between Ego and Monad. Hume also denies the existence of God. The Lord Buddha never mentions God, for if anyone asked Him about the nature of the Self or God, He would reply, "Measure not with words the Immeasurable; nor sink the string of thought into the Fathomless. Who asks doth err, who answers, errs. Say nought!"¹ Cardinal Newman poses a host of unanswerable questions in his essay on "What Is Assent?" Why are we created without our consent? If God is omnipotent why does He permit suffering? If He permits suffering how is He all-loving? If He is all-loving, how can He be just? But, he says such questions, after the best use of reason, must be deliberately put aside as beyond reason. They should not be permitted to divert us from the direct course of religious inquiry reaching its destination.

¹ *The Light of Asia.*

Huxley constructs a neat triangle with Karma and Reincarnation at the base and the Buddhist doctrine of "non-self" at the apex. In his *Evolution and Ethics* he says Gautama proceeded to eliminate substance altogether, and to reduce the Cosmos to a mere flow of sensations, emotions, volitions and thoughts, devoid of any substratum. There is nothing permanent. Personality is a metaphysical fancy. All things are such stuff as dreams are made of. If so, what becomes of Karma? Karma remains untouched. Just as magnetism may be transmitted from a piece of steel to a piece of nickel, so Karma might be transmitted from one phenomenal association to another by a sort of induction, doing away with the idea of Ego. His system knows no God, and denies a Soul to man. It bids men to look to nothing but their own efforts for salvation.

Berkeley denies the existence of matter. He maintains that material objects only exist through being-perceived. If you ask him, Does a tree cease to exist, if no one is looking at it? he replies that God is ever perceiving everything. If there were no God material objects would leap into being only when we looked at them, but owing to God's unceasing perception they have a continuous existence. C. W. Leadbeater says that the Solar Logos does not rest even for a moment. If He did so, even for a second, we should all cease to be. As Tennyson puts it,

"Atoms or systems into ruin hurled,
Now a bubble bursts, and now a world."

In *The Bhagavad Gītā* the Lord says, "There is nothing in the three worlds that should be done by Me, nor anything unattained that might be attained. . . . If I mingled not ever in action . . . these worlds would fall into ruin." The existence of matter is denied also by the modern atomic scientists. In the ultimate analysis all matter can be resolved into various forces or rays. Theosophy said this long, long ago.

John Stuart Mill clips the first of the two wings of Theosophy, namely, Reincarnation and Karma. He wants Karma to do perfect justice here and now. Every human life should be the playing out of a drama constructed like a perfect moral tale. If another life after death is necessary for redressing the balance, it amounts to an admission that the order of things in the life is often an example of injustice, not justice. He also supports the idea of individual and collective Karma. He says that every single crime committed by an individual mainly depends on his moral qualities. The crimes committed by the entire population of the country must depend in an equal degree on their collective moral qualities.

According to Theosophy the Logos creates a ring-pass-not within which He carries out all His activities of manifestation and evolution. Fichte states, "Everything is the ego, God. But the ego creates a limit to itself, so that it may contend against this limit and grow to perfection." The world of non-ego is an arena in which the ego (God or man) might struggle and become conscious of itself.

I conclude on a different note. Radhakrishnan in his *Hibbert Lectures* calls Theosophy a crude and amazing cult. Evidently he has not studied Theosophy with the attention it deserves. At another place he remarks that Dr. Besant states the Spanish inquisitors would be reborn deformed. "Where exactly she learnt that, one cannot tell." Evidently the A B C of occultism is a sealed book to him. The best opinion on his book *Indian Philosophy* was given by THE THEOSOPHIST, and this he permits to be quoted as an advertisement on the jacket of his book. This is a good example of how Theosophy scatters gifts and goes on.

F. H. DASTUR

THE SILENCE OF THE MYSTERIES—I

By BASIL P. HOWELL

"We are bound to choose between the triumph of Truth, the Reign of Error and—Terror."—AN EASTERN TEACHER

BEFORE the reproclamation of Theosophy in the last quarter of the nineteenth century, little was known of the Mystery religions of antiquity beyond the fact that they were secret "cults", practised by initiates in classical Greece and Rome, supposedly in honour of the gods. It was recognized that the most important were the Eleusinian Mysteries, held at Eleusis in honour of Demeter and Dionysus; that these took place in September; and that one of the features of the celebration was the procession along the Sacred Road from Athens to Eleusis. We were told nothing, even hypothetically, of the knowledge communicated to the *mystae*. There was theurgy, of course, part of the vocabulary of the Mysteries, and having reference to a "divine work"; but the nature and object of this effort were shrouded in darkness. For this reason, classical scholars assured us that the Mysteries themselves consisted less in formulated teachings than in solemn rites of purification. What else could they say in face of the silence of the initiates? With the repromulgation of Theosophy in 1875, the veil was lifted somewhat, though it was soon seen that while the objects of the Divine Science

(one throughout the ages) were "to inculcate certain great moral truths upon its disciples", and "to reconcile all religions, sects, and nations under a common system of ethics, based on eternal verities", the teachings had an esoteric aspect, with which was associated a philosophy based, in its turn, "on the oldest philosophy in the world, called the Wisdom-Religion or the Archaic Doctrine".¹

The impenetrable nature of the real Mystery teachings has not prevented speculation about their origin. "Primitive" man and "primitive" thought are the inevitable concomitants of such conjectures:

"The Mystery-Religions were lowly and simple enough in their origin. They arose from the observation of the patent facts of recurring death and subsequent rebirth in nature, and from the attempt to see in these alternations of winter and spring, decay and generation, sunset and sunrise, a symbol of the life and hope of man and a replica of the divine life, which in primitive thought was conceived merely as the all-vitalizing energy resident in nature."²

The fact that all universal scriptures have one thing in common, namely, their esotericism, and that the ethics which are the soul of the Wisdom-Religion were once the common property of the initiates of all nations, goes for nothing with the conventional scholarship of the modern age. Without discriminating between the various cults that went under the name of the Mysteries, the myths of a primitive naturalism were introduced to explain alleged deficiencies. More vituperative than Dr. S. Angus is a French critic:

"All go back to a distant era of barbarism and have inherited from this savage past a multitude of myths, the

¹ NOTE: *The Secret Doctrine* references are to the 4th (Adyar) edition.

² *The Mystery-Religions and Christianity*, by S. Angus, London, 1925, p. 48.

offensiveness of which might be dissimulated, but not suppressed."¹

Much of this ill-informed interpretation of origins arises from obsession by physical theories of evolution applied to cultural development. Presumably, there has to be a progressive line of descent from "a distant era of barbarism", else we are left with the theological crudities of "special creation". Hence we are bidden to accept, with all the authority of science in this inventive era, "that most extravagant theory of the ages—the derivation of man from a ferocious and brutal ape". Somewhere between man and ape stands the *fons et origo* of subsequent development, "primitive man". Rooted as this doctrine has become, we can at least but try to show, in this special field of the sacred rites and teaching, that the Mysteries have their ancestry elsewhere than in the imaginings of early man.

It is certain that no scholiast has shown us the links of the cultural chain that binds a philosophical symbolism or discipline to the debilitating credulity of a savage past. With all the admitted secrecy of the initiates, what does scholarship suppose to have been taught in the Mysteries? Dr. S. Angus summarizes what are considered to be their general features:

"Turning now to the prominent features of a Mystery-Religion, we may say that a Mystery-Religion was (1) a religion of symbolism; (2) a religion of Redemption which professed to remove estrangement between man and God, to procure forgiveness of sins, to furnish mediation; (3) the Mystery-Religions were systems of *Gnosis* akin, and forming a stage, to those movements to which the name of Gnosticism became attached; (4) a Mystery-Religion was a Sacramental Drama which appealed primarily to the emotions, and aimed at producing psychic and mystic effects by which the neophyte might experience the

¹ *Religions orientales dans le paganisme romain*, by F. Cumont; Eng. trans., Chicago, 1911.

exaltation of a new life; (5) the Mysteries were eschatological religions having to do with the interests and issues of life and death; (6) was a personal religion to which membership was open not by the accident of birth but by a religious rebirth; (7) that it took on the character of a cosmic religion—"Every initiation aims at uniting us with the World and with the Deity" (Sallustius).¹

Here is a comprehensive catalogue from the work of a Christian theologian that in itself gives the lie to the relegation by historians of the Mystery teachings to primitive superstition. Dr. Angus is driven by the logic of his enumeration to find some other ground for his belief that the classical Mystery religions were displaced purely because of their innate deficiencies. He finds it in his opinion that they represented an extreme type of religious thought which did not hold the social and the religious instincts of man in equipoise. He is influenced in this judgment by the views of Aristotle, who suggested that it was not necessary for initiates to learn anything, but that they should receive impressions and be brought into a suitable frame of mind. As one who had never himself been initiated, Aristotle could not possibly speak from knowledge of the subject. But his authority with exoterists is such that the contemporary mind is bound to express the respectable opinion that the Mystery teachings were vague and excessively emotional, and accompanied by a cramping traditionalism. Without much modification, the same criticisms, with equally little validity, are levelled today at the revival of ancient Theosophy, notwithstanding the particularity of its approach to Reality.

The silence of the initiates has fallen upon the amplitude of the origin and inner teachings of the Mysteries, as upon the detailed history of their decline. But enough

¹ *Op. cit.*, paraphrased, pp. 45 *et. seq.*

has been divulged of the "preliminary knowledge" of the secret schools to dispose once for all of theories of savage origins and their subsequent development into a refined or gross naturalism, according to the whim of the historian. Because there existed in the closing years of the nineteenth century "a fair minority of earnest students", H. P. Blavatsky explained, "a few fundamental truths from the Secret Doctrine of the Archaic ages" were allowed to be published, "after long millenniums of the most profound silence and secrecy" (*S. D.*, Introductory, I, 45). It was felt by the Teachers responsible for the development that the Esoteric philosophy alone was "calculated to withstand in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred in his inner spiritual life". What was the philosophy taught by Buddha to his Arhats but the *Gupta Vidya* of the ancient Brahmins, the *Gnosis* of Pythagoras, the Greater Mysteries of Eleusinia in Greece, and the Mystery of the Kingdom of Heaven of the Christian Gospels? In essence, this Secret Doctrine establishes certain fundamental propositions:

"(a) That there is One Absolute Reality which antecedes all manifested, conditioned Being; (b) a 'bridge' [*Fohat*, Tibetan equivalent for the Sanskrit *Daiviprakriti*] by which the Ideas existing in the Divine Thought are impressed on Cosmic Substance as the 'Laws of Nature'; (c) the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature; and (d) the fundamental identity of all Souls with the Universal Over-Soul . . . and the obligatory pilgrimage for every Soul . . . through the Cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term."¹

¹ See *S. D.*, I, 79-82.

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Upon these affirmations rest the cosmogony and anthropology of the teachings that were reserved for the inner sanctuaries of the Mysteries in East and West. These constitute the "pseudo-science, pseudo-religion, and magic", so zealously attributed to the Mystery teachings by Christian and other apologists as rendering them unequal in the contest with what later became the official Christian faith! The real gravamen of these censures is the insistent effort in subsequent years to uphold an unique status for the new revelation.

The origin of the Mysteries antedates the old gods of antiquity, and even the hidden truths taught by Gautama Buddha to his immediate disciples. Rejecting the chronology of *The Secret Doctrine*, scholars are unable to accept even the tens of thousands of years that must have elapsed between the *Rig-Veda* hymns (compiled by the early Aryan initiates) and Hesiod's *Theogony* (c. 859-824 B.C.). When it is suggested that the esotericism of the Mysteries really belongs to the Third (Lemurian) and Fourth (Atlantean) Root Races, whose descendants we find in the seed of the Fifth, the earliest Aryans, the whole argument for this honourable descent is dismissed as beneath contempt. No examination is made of the evidence for the antiquity of the doctrine, "scattered throughout thousands of volumes embodying the Scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil" (*S.D.*, Preface). And yet, ample proof exists and is recorded to show that every ancient religious or philosophical cult contained at its heart the Wisdom Religion which has typified the esoteric tradition in all ages:

"An impenetrable veil of secrecy was thrown over the Occult and Religious Mysteries, after the submersion of the last remnant of the Atlantean Race, some 12,000 years ago,

lest they should be shared by the unworthy, and so desecrated. Of these Sciences several have now become exoteric—such as Astronomy, for instance, in its purely mathematical and physical aspects. . . . Under cover of this secrecy the Fifth Race were led to the establishment, or rather the re-establishment, of the Religious Mysteries, in which ancient truths might be taught to the coming generations under the veil of allegory and symbolism" (*S.D.*, III, 192-33).

To trace the Mystery teachings to their source would be to unravel the symbology of Prometheus. The Holy Flame has never been extinguished, and its Custodians still exercise their watchful care in the service of mankind.

BASIL P. HOWELL

(To be concluded)

The true esoteric doctrine . . . identical in substance though differing in terms: all aiming at the same grand object, but no two agreeing *seemingly* in the details of procedure. It is an everyday occurrence to find students belonging to different schools of occult thought sitting side by side at the feet of the same Guru.

K. H.

THE FIRST OF OCTOBER 1952

AN APPRECIATION BY H. S. OLCOTT

DURING a visit to Europe in 1889, Colonel H. S. Olcott forged a link with Dr. Annie Besant which lasted till the 17th of February 1907. She had already informed him that she would come to India in 1891-92 but this did not happen. Of their first meeting the Colonel writes in *Old Diary Leaves*:¹

"Mrs. Besant I find to be a natural Theosophist; her adhesion to us was inevitable, from the attractions of her nature towards the mystical. She is the most important gain to us since Sinnet."

"Strange that she should have been a Materialist. . . . One thinks she must have been but masquerading then in borrowed robes, while always in her heart a spiritualist."

After ten years, he says: "She is not the same woman—she feels her soul. Blessings on her!"

After a formal intimation from Dr. Besant that she was coming to India the longed-for moment of her arrival was anxiously awaited and the Colonel proceeded to Colombo to welcome her. A spell of charms was woven round about him when he listened in Ceylon to her expositions on Theosophy, and further still it became tighter and more fascinating when he accompanied her on her triumphant tour in India of that year. After her landing on the shores of India for the first time, at Tuticorin on the 16th November 1893, he writes: "The aspects of the heavens,

¹ *Old Diary Leaves*, 2nd edition, Fourth Series, pp. 184, 185.

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however their [astrologers'] calculations may come out, must have been very auspicious, for success followed her throughout her whole journey in India."¹

Intimations from on high had come to H. S. O. on the 10th of February 1892—as he states, "I received clair-audiently a very important message from my Guru . . . that a messenger from him would be coming and I must hold myself in readiness to go and meet him." After a full year of waiting in expectancy, the same voice told him in Trichinopoly when accompanying Annie Besant in 1893, "This is the messenger whom I told you to be ready to go and meet: now do your duty."²

The Colonel fulfilled that duty to the very end of his life and no better testimony of it can be found than in the summing up of his estimate of her character and work at the end of her first lecturing tour in India in 1893-94:³

"Over all, through all, and lingering with me like the strain of a sweet symphony dying in the distance, the recollection of the most splendid series of discourses I ever listened to in my life, and of intimate companionship during these sunny months with one of the purest, most high-minded, most intellectual and spiritually elevated women of our generation, or of any previous age, of whom I have read in history.

"Unlike as H.P.B. and I were in many respects, we were akin more ways than Annabai and myself can ever be. My praise of her is not tinged with blind partiality. She is religious fervour and devotion personified, the ideal female devotee who in time evolves into the saint and martyr. . . . Her Hinduism is the lofty spiritual concept of the *Bhagavad-Gītā*; a splendid, perhaps unattainable, ideal. This may

¹ *Old Diary Leaves*, 2nd edition, Fifth Series, page 56.

² *Ibid.*, pp. 98, 94.

³ *Ibid.*, pp. 156-57.

seem incredible to her old Secularist friends, yet one needs but read her Autobiography to see how true it must be. She passed out of Christianity with bleeding heart and agony of regret; she stayed Secularist because that was the normal reaction to be expected in a mind so great as hers. Yet all those years she was but in a state, one might say, of spiritual suspended animation, existing as a flower may under the stone which presses it into the ground. Like the flower burgeoning out when the pressure is removed and sunlight can be drunk in, so she burst out of the iron cage of Materialistic Atheism the moment her Karma brought her within the sphere of the Eastern Wisdom and of its transcriber, H.P.B. As the lark sings in soaring, so Annabai's heart is filled with the overwhelming joy of finding in the *Secret Doctrine* of Aryan philosophy all her intellect had ever craved, and in the Aryan religion even a greater field for devotion than she ever yearned for in the days of her youth. H.P.B. and I had none of this love of worship in our constitutions, though, I believe that, as regards the actual sentiment of religion, we were not more deficient than others. Of two paths which Shri Krishna says must be followed in the seeking after *Mukti*, that of knowledge and that of devotion, H.P.B. and I, in this incarnation at least, have trodden the former; Annabai has trodden the one, but is now by preference treading the other; and, but for her controlling impulse of self-effacement and her sense of the duty she owes to the sin-burdened and ignorant masses, she would, I think, retire to some quiet spot where she might commune with the Self and more speedily gain liberation. A more consistently religious woman I never met, nor one whose life is a more joyful self-sacrifice. My blessings attend her wherever she goes!"

Compiled by C. S. TRILOKEKAR

ILLUSION AND REALITY

By ALICE BANKS

A DAFFODIL expresses the daffodilness of Reality. Do we then see Reality when we see the daffodil? No, because our powers of perception are limited. We do not see the daffodil as it really is, for we only see that to which we can respond. Each one of us has an individual response according to the range and quality of the powers of our five senses, and of our emotional and mental make-up. We know that to which we can respond, but we cannot respond to the whole. Hence, the daffodil we see is the daffodil as we contact it, and not the daffodil as it is in Reality. The same with all the forms of the manifested Universe. Does this make the daffodil, the world, and the Universe less real? I think not, provided we realize and remember that now we see and know only in part, and that much beauty remains hidden, awaiting our future unfolding.

Illusion lies not in the external world, but in ourselves in that we think we see and know the world as it really is, and not, as is the case, according to the range of vibrations to which our instruments—physical, emotional and mental—can respond. If our power of response to Reality is only 5, 10, or 15 per cent, then it is quite obvious that we build our own world, and it is this world that is an "illusion" in that we think it is the real world.

Thus, the world and all that is in it is so much greater than we know, and this applies to human beings as well.

We see and know each other only in part, hence the need for loving-kindness and goodwill in our dealings with one another.

Our world is that cross-section of Reality to which we are able to respond, therefore it is said to be illusion, *māyā*. And so it is, for it has no existence apart from ourselves. This does not, however, mean that there is no such thing as Reality. The Reality must be there or we could not see a cross-section of it, but how much greater, grander, and more glorious is the whole than the part, and one day, as we *become* it, we shall know it as it really is.

ALICE BANKS

We are evidently in the midst of a process, and the slowness of God's processes in the material world prepares us, or ought to prepare us, for something analogous in the moral world; so that at least we may be allowed to trust that He who has taken untold ages for the formation of a bit of old red sandstone may not be limited to threescore years and ten for the perfecting of a human spirit.

THOMAS ERSKINE OF LINLATHEN

THE SCHOOL OF THE WISDOM

FOR the students of the School, which opens formally on October 6, 1952, there will be several innovations.

The Director of Studies will be replaced by a Faculty of considerable strength, for besides the Principal, Mr. C. Jinarājadāsa, and Vice-Principal, Mr. Sidney A. Cook, it will include:

Mr. N. Sri Ram, B.A., *Rector*

Miss Elizabeth W. Preston, M.Sc., *Secretary*

Dr. Jocelyn Cook

Miss Clara Codd

Mr. Duncan Greenlees, M.A.

and probably others.

The Faculty, of whom not less than five are expected to be nearly always available, will not only take leading parts in aiding the efforts of students but will constitute itself a Faculty Council, meeting each week to plan the details of the programme which will be studied three weeks later. The general outline of the whole 22 weeks' programme, divided into two 11-week periods, has been drawn up and the first few weeks settled in detail. After that the Faculty Council will take hold. This arrangement is intended to provide flexibility in the programme to meet the students' needs to the fullest possible extent while still giving advance information as to the detailed studies.

Miss Preston as Secretary, besides leading the discussion in certain subjects, will keep in touch with all

aspects of the work and see that planning results in smooth operation. She will also arrange supplemental activities.

A period of forty-five minutes is set apart each morning for private study at the School, during which the leader of the week and probably several other Faculty members will be available to the students.

Meditational study and some meditational practice based upon *The Voice of the Silence* and similar works will be provided in one hour each week and will be under the direction of Miss Clara Codd.

A substantial number of additional non-Theosophical works has been obtained in the United States and in England for the School Library and for use in connection with some parts of the curriculum.

S. A. C.

How I fell in love with India is a very old, and a very long story. We have all read of young knights who in a dream had a vision of a beautiful princess, and who did not rest until they had found her, delivered her, and after many hard fights with giants and monsters, carried her home in triumph. I had such a vision of India when I was not yet ten years old. It may seem passing strange that a little boy in a small town of Germany should as far back as 1888 have dreamt of India. . . . I well remember, when I was at school, one of my copybooks had a large picture of Benares on the outside. It was a very rough picture, but I can still see the men, women and children as they stepped down the ghats to bathe in the waters of the Ganges. That picture caught my fancy and set me dreaming.

F. MAX MULLER

REVIEWS

Modern Theosophy, by Hugh Shearman, T.P.H., Adyar, Madras, India, pp. 264, price Rs. 9 (cloth).

To the vast growing literature on Theosophy this is an outstanding contribution by Dr. Shearman, the Presidential Agent of the Theosophical Society in Northern Ireland.

Although the ideas constituting and emanating from Theosophy have influenced modern peoples and movements, yet the number of people who are acquainted firsthand with the literature of Theosophy and the Theosophical Society is relatively small, not to mention the existence of misunderstanding and misuse of Theosophy. A book like *Modern Theosophy* is a worthy attempt to make Theosophy available in a single volume of less than 300 pages.

The title *Modern Theosophy* is used to denote the fact that though "theosophy" (throughout the book small "t" is used, to signify that Theosophy is non-dogmatic) had a recognized meaning and currency long before it was adopted in 1875 by the Theosophical Society, inevitably the word has become conditioned by its association with this active modern movement,

the Theosophical Society. According to Dr. Shearman, Theosophy has come to have two principal meanings: 1. the ultimate Wisdom which Life holds; 2. the body of teachings about man and the universe as given forth by members of the Society, which is knowledge rather than wisdom.

The book begins with a short survey of the history of the Theosophical Society, and ends with a discussion of the incidence of Theosophy on modern trends of religious (especially Christian), scientific and philosophic thought; the relationship of Theosophy to some of the modern movements like Spiritualism, Psychical Research; the influence of Theosophy on modern developments of Education, Psychology, Social Order. The last chapter consists of a note on the significance of the Theosophical Society in modern times; and is followed by a very useful appendix wherein are collected and set out the various statements of objects, policy and teachings of the Society, issued officially and non-officially from time to time; as well as a classified bibliography of Theosophical literature very useful for different types of students.

The intermediate chapters deal with some of the teachings of Theosophy, on topics like Man and His Universe, the Constitution of Man, the Evolution of Man, Man beyond Death, the Path to Adulthood. Two very striking and significant chapters in the book are "The Purpose of Evil" and "Supermen", both written fascinatingly and convincingly. Each topic in the book has been expounded with an intimate knowledge and experience of Theosophy, using language and phraseology most suited to this mid-century.

M. S.

It may be added that this book supplies the much-heard demand for a *new presentation* of Theosophy acceptable to the modern mind.

Dr. Shearman gives a correct and balanced story of the Theosophical Society and its elder leaders, an excellent outline of the teachings of Theosophy, and a deeply intelligent appreciation of Theosophy and the Society as regards their pioneering and progress in the world of thought.

The book has a widely appealing quality. It will be found refreshing by the whole-hearted as well as the half-hearted in Theosophy. It may be confidently recommended to the non-Theosophist and to the near-Theosophist as a very readable book.

D. R. D.

New Light on the Gāthās of Holy Zarathushtra, by Ardeshir Framji Khabardar. Crown Quarto, pp. xlv+777, price Rs. 25/-.

This monumental work is not a mere translation into English of *Ahunavaiti Gāthā* from one of the many existing texts of the Gāthās, but an illuminating piece of research in its metre and antiquity and other allied subjects. The author and publisher of this unique volume is a poet, a scholar, an astrologer, a deep student of the religions and philosophies of the East and the West, has a good acquaintance of Sanskrit, Vedic, Avestan, English and other languages, and has made a deep study of phonology, philology, metre and prosody. Being so well equipped, the author was pre-eminently fitted to carry out the work of investigation under review.

The Gāthās and the Vedic mantras were sung in ancient times but the correct mode of singing and pronunciation of each word has been forgotten for thousands of years. The author has been able to reconstruct the original music of the Gāthās and the Vedas as a result of his researches. He considers his research in this direction a pioneer work and invites both Parsi and Hindu scholars, pandits and priests, to examine his work with the help of the keys given by him, and, on being satisfied that it

is correct and sound, to recite the prayers as they are given in his revised text. This work has opened out a vast field of research to philologists and students of religions all over the world.

The Gāthās are regarded as the sacred teachings in verse of the Holy Prophet Zarathushtra. They are very old, going back according to the investigations of the author to pre-Vedic times (pp. 668-724). At present there are 85-40 different texts of the Gāthās. There is no uniformity among them. It is natural that many changes have taken place in the original text through the intervening period of thousands of years. There is an astrological foundation to the philosophy of the Gāthās. There are many references to astrology and to the Prophet's knowledge of this science in the Scriptures. Having a sound knowledge of astrology and being well equipped with the knowledge of the accents, metre and rules of versification of the Gāthās (see pp. 517-578), the author was able to decipher the words which were not hitherto understood, and detect and correct as many as 201 errors in the text of the Gāthā which had crept in there through ages as a result of interpolation, dropped out words, words with wrong ligatures, words with wrong symbols and accents and corrupted words (pp. 467-514).

The author has examined each and every word and the metre of each and every line in the 100 strophes of the *Ahunavaiti Gāthā* examined by him, given copious notes on all of them, quoting a vast number of authorities, and finally given the translation of each strophe, covering pages 154-468. As a result of the immense labour taken over this herculean task, the author has been able to re-create the text and the music of the Gāthās as near the original as they were in the Vedic and pre-Vedic times. Another important piece of research is the close relationship the author has found between the Gāthic and the Vedic languages. He further points out that these Aryan languages are not two different sister languages but two different impressions on the two sides of only one coin (p. 572).

This unique production has been a remarkable achievement for which the learned author deserves the highest praise and thanks of scholars and students of religious literature all over the world. The book has also earned an honoured place in the religious and philosophical sections of the libraries of the world. It contains a treasure which is worth preservation and study.

D. D. K.

The Story of Man according to The Secret Doctrine, by E. W.

Preston, T.P.H., Adyar, price Re. 1. To draw out from the enormous mass of material in *The Secret Doctrine* a brief epitome of Madame Blavatsky's statements on racial history and prehistoric geography is not an easy undertaking. This the compiler has attempted to do by presenting the reader with a consecutive account containing what is considered to be all the essential material given by Madame Blavatsky in Vol. 3 (Adyar edition) on this particular aspect of evolution, leaving out all the other subjects dealt with in the same work and avoiding repetition.

In a brief sweep of the teachings embodied in the second set of the Stanzas of Dzyan, this booklet surveys man's evolution from his first appearance in the Fourth Round, after more than one attempt to create him had been made, to the Fifth Root Race which is now on its ascending arc, and the Sixth Root Race which is now preparing to be formed.

It is obvious that in such a brief survey only the barest outline can be given. Yet the author has managed to present a clear and simple picture which should lead the student of Anthropogenesis to delve for himself into the great store of material which Madame Blavatsky gave to the world in her magnum opus, *The Secret Doctrine*.

H. Z.

The Drama of the Soul, by Shabaz Britten Best, John M. Watkins, London, pp. 165, price 12s. 6d.

This book is described as "a mystical interpretation of the Gospels, describing the inner initiations of the Master Jesus".

The gospel story is analysed in considerable detail, and the esoteric meaning sought. A great deal of attention is given to the significance of numbers and Biblical names. The author displays a familiarity with many Theosophical ideas, such as the growth of the soul through evolution, reincarnation, and the existence of the Inner Government of the World.

Several rather original theories are put forward, one being that Jesus himself was the original author of the Gospels, and another that Jesus and John the Baptist were names used for one and the same person at different stages of development.

Whether or not the reader is able to accept all the ideas propounded, the book will be found stimulating and thought-provoking by those interested in gaining a deeper understanding of the Christian scriptures, though many will feel that the author assumes too readily the complete accuracy and reliability of the New Testament text.

F. N. P.

SUPPLEMENT TO THE THEOSOPHIST

OCTOBER 1952

OFFICIAL NOTICE

CONVENTION 1952

As announced in the July issue of *THE THEOSOPHIST*, the 77th International Convention of the Theosophical Society will be held at Adyar, Madras, from 25th to 31st December 1952. The official opening and Presidential Address will take place on 26th December.

Members of the Theosophical Society in good standing are welcome to attend as delegates. Relatives and friends of members may also attend with previous permission from the President. Requests for such permission should be addressed to the Recording Secretary before 30th November 1952, with the recommendation of an Officer of the local Lodge, or the Federation Secretary.

The Registration Fees for members, and relatives and friends of members, are as follows:

T. S. members	...	Rs. 4 each
Youth Lodge members	...	Rs. 2 ..
Relatives and friends of members	...	Rs. 6 ..
do. below 18 years	...	Rs. 8 ..

Accommodation: Delegates will be accommodated in pucca buildings, special huts and general huts. Only a limited number of rooms in pucca buildings and special huts are available and these will be allotted to old workers and members with families. *There are no single rooms or huts and no bathrooms for the exclusive use of single individuals.* It is requested that members in bad health and women with babies do not undertake the journey to Adyar during Convention. No special facilities or accommodation in such cases can be provided

and no kitchens are available. Only ordinary medical attention will be available for minor complaints but there will be no provision for serious or infectious illness. Any such cases will have to be removed from the compound either to hospital or as may be arranged by the family of the person concerned.

Accommodation will be available for delegates from 24th December to 1st January inclusive.

Accommodation Charges : (All sharing)

General huts	...	Rs. 5 per person
Special huts	...	Rs. 6 ..
Rooms in pucca building	...	Rs. 7 ..
Leadbeater Chambers including service and necessary furniture	...	Rs. 20 ..

Boarding Charges :

BHOJANASALA :

Single meal	...	As. 12
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LEADBEATER CHAMBERS :

Chhota Hazri	...	As. 12
Lunch	...	Rs. 2
Afternoon tea	...	As. 12
Supper	...	Re. 1-8

Furniture : The following pieces of furniture are available on hire at the rates shown below :

Cot or chowki	...	Rs. 5
Table	...	Rs. 2
Chair	...	Re. 1

Please note that in the event of cancellation of registration and accommodation after the 15th December 1952 the amount remitted for both will not be refunded. Rooms not occupied by the 25th December will be allotted to others. Those who do not register before the 10th December cannot be guaranteed accommodation.

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

HELEN ZAHARA,
Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President, Mr. C. Jinārāja-dāsa, left Adyar on September 8 for Bombay and sailed from there on September 12 by the S.S. "Oceania". He arrived in Italy on September 25.

Miss Clara M. Codd, well known as an international lecturer of the Society for many years, arrived in Adyar on September 15 to stay for a few months. During her visit she will take part in the activities of the School of the Wisdom.

Norway

The regular Lodge work has been steady and to a certain extent fruitful in the past year. Fresh inspiration and new impulses have come with visitors from abroad including Mrs. Josephine Ransom, Mrs. G. Stephenson and Dr. Laurence J. Bendit. Mrs. Stephenson has helped the re-starting of the Order of the Round Table for young people in Norway.

At the Annual Convention Mr. N. Sri Ram was present and this was considered as a special event in the history of the Section.

The membership in this Section stands at 152.

British East Africa

The Lodge in Mombasa had the advantage of a visit from Miss Clara Codd, who was on her way to Adyar, while her ship was in port from August 19th to 28th. She addressed the Lodge and also spoke at public lectures and held a Question-and-Answer meeting. Her addresses and talks while in Mombasa were greatly appreciated and her presence enjoyed by all.

Southern Africa

The July-September issue of the Section magazine, *The Link*, gives news of the Convention held at Easter time. The number of registrations was 122 and the Convention was opened by the National President, Mrs. Eleanor Stakesby-Lewis, who welcomed Mr. N. Sri Ram and Mrs. C. Stevenson-Howell, the Guests of Honour. Miss Clara Codd was also present. The theme chosen as the keynote was *Thou art Thyself the object of Thy Search*.

In her annual report for the year ending 31st December 1951 the

National President stated that the great achievement of the year had been the official inauguration of two new Lodge properties at Capetown and Johannesburg. Lecture programmes have been maintained on a high level and the bigger Lodges have all entertained weekly public lectures. The membership stood at 552.

The Correspondence Course is continually drawing new people to Theosophy. The Publicity Officer has been active in the distribution of pamphlets and has made stocks available to all the Lodges. The Section library has benefited by the addition of new books. The Institute for Theosophical Publicity continues its work in connection with the publishing and sale of books. In almost every field of welfare work in Southern Africa members of the Society take an active part and in a number of movements Theosophists fill prominent places.

A new Lodge has recently been formed at Mazoe in Southern Rhodesia. This is the fourth Lodge in Rhodesia and it is hoped to form another one in the future. Also two new Lodges have been founded in the Transvaal.

This Section has recently had a very successful visit from Mr. and Mrs. John Coats from England, who have been much liked in the Lodges.

England

At the Annual Convention of the Section held at Whitsuntide in May the Besant Hall was quite full for the main meetings and members from all the seven Federations were present. The Guest of Honour was Mr. N. Sri Ram, who endeared himself to all the members. Also Srimati Rukmini Devi Arundale paid a short visit to England en route to America and she was present on two of the Convention days. A number of instructive and interesting sessions and lectures were arranged.

Wales

The Annual Convention was held in Cardiff in May. Mr. N. Sri Ram was present and was appreciated by all. This was his third visit to the Section. His first lecture was well attended and the second was crowded. The keynote of the Convention was *Towards the Unity of Understanding*.

Belgium

The General Secretary, Mlle. Serge Brisy, reports a year of increased vitality in the work of this Section. The membership has increased by 17 and now stands at 317. All the 11 Lodges have done good work both in Brussels and in the provinces.

During the year Mr. John B. S. Coats from England made a lecture tour.

The Library and bookshop were very active. As there is no national magazine the General Secretary has written a monthly letter to all members giving news of the work.

Burma

The Treasurer, Mr. C. D. Shores, paid a visit to Rangoon in August. During his stay he gave a talk to members at Olcott Lodge and a public address, which was well attended and much appreciated.

Brazil

The Section has published a small booklet giving concise information regarding the principles of Theosophy and the Theosophical Society. This is for the benefit of members. The title is *Manual Informativo Do Membro Da Sociedade Teosofica*.

New Zealand

During Easter a gathering of members was held at Orewa, a beautiful seaside place. This was held under the auspices of H.P.B. Lodge, Auckland, and the private hotel there was entirely given over to the gathering.

The Treasurer from Adyar, Mr. C. D. Shores, was in Auckland for about three months. He also made a short tour and visited Dunedin, Christchurch and Wellington Lodges.

The National Lecturer of the Section, Mr. H. H. Banks, carried out a six months' tour during the first half of the year. Mr. Geoffrey Hodson after his long tour in Australia has returned to Auckland.

The Theosophical Women's Association continues to be active and issues a duplicated newsletter. It had representatives at the Pan-Pacific Women's Conference held in January in Christchurch.

In March the Lodge at Palmerston North celebrated its fortieth anniversary. This coincided with the 75th Year Jubilee celebrations of the City.

France

The National Convention was held in April. Various reports were submitted and the membership was stated as being 1,678.

M. Francis Brunel was re-elected as General Secretary for a further period of office.

Two new Lodges have been announced in the Section, at Lons-le-Saunier and Divion (Pas-de-Calais).

The Young Theosophists have raised money for the purpose of

printing Braille books and for assisting a children's fund.

Scotland

Mr. Edward Gall, the General Secretary of this Section, states in his annual report that the work as a whole has been steadily maintained. The membership in June 1952 stood at 298.

The Library continues its work on an extensive scale and is used not only by members but by the outside public.

At Kirkcaldy the General Secretary gave a series of seven study-talks on *The Fundamentals of The Secret Doctrine*.

The Annual Convention was held on May 17th and 18th with Mr. N. Sri Ram as Guest of Honour. There was a large and representative gathering and the Convention proved very happy and successful.

Australia

This Section has had the benefit of a number of lecturers in the field during the past few months.

Mr. Geoffrey Hodson completed his long tour on August 17. Public interest was well maintained at his lectures. In Melbourne tape recordings of 20 of his lectures were made under the auspices of the Lodge. These are being made available to other Lodges.

Mr. and Mrs. Norman Pearson from the United States of America are continuing their tour and their lantern-slide lectures are particularly popular.

Mrs. John Coats, who spent several months in this Section, left Australia in July. Everywhere in her talks she sounded a note of beauty and unity.

Atherton Lodge in Queensland has now a Chinese President and Chinese Secretary. In Hobart Dr Bean is circulating a monthly letter reporting meetings, visits of lecturers and Lodge activities for the information of country members. He is proposing the experiment of a Lodge correspondent for each "exiled" member or household. The Sunday night lectures are being given in study-form and are helping to train speakers for public work.

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
1888	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sit. Rohit Mehta	Theosophical Society, Banaras I	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bilgh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	<i>Theosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì-Breco.	...
1902	Germany	Direktor Martin Boyken	Prov. Cuneo	...
1905	Cuba	Dr. Lorgio Vargas G.	Rotfuchensstieg 40, (24a) Hamburg 39	<i>Alba Spirituale.</i>
1907	Hungary	...	Calle Marcos Garcia 3, Sancti-Spiritus	<i>Revista Teosofica Cubana;</i>
1907	Finland	Miss Signe Rosvall	...	<i>Teosofia.</i>
1908	Russia	...	Vironkatu 7 C, Helsinki	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	Pan Miloslav Lzicka	Praha VIII—Zastrebice 633	...
1910	Scotland	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link.</i>
1910	Switzerland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1911	Belgium	Mme. Rachel Tripet	26 Rue de Vermont, Geneva	<i>Bulletin Theosophique</i>
1911	Belgium	Mlle. Serge Brisy	37 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	Paracelsusgasse 4, T. 6, Vienna III/40	...
1913	Norway	Herr Ernst Nielsen	Oscarstgt. 11. I. Oslo	<i>Adyar.</i>
1918	Egypt	...	...	<i>Norsk Teosofisk Tidsskrift.</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	...
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	...
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	...
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	...
1920	Chile	Sra. Teresa de Risco	Casilla 604, Valparaiso	...
1920	Brazil	Teniente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo	...
1920	Bulgaria	...	...	...
1921	Iceland	Gretar Pells	Ingolfstr. 22, Reykjavik	...
1921	Spain	Mme. J. S. Lefevre	Rua Passos Manuel, No. 20-cave, Lisbon.	...
1922	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	...
1922	Wales	...	...	...
1923	Poland	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1333, Montevideo	...
1923	Uruguay	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	...
1925	Puerto Rico	...	...	...
1925	Rumania	N. K. Choksy, Esq., Q. C.	Roshanara, 54 Turret Road, Colombo	...
1925	Yugoslavia	Monsieur Kimon Primaris	3D September Str., No. 56B III Floor, Athens	...
1926	Ceylon	Señora Amalia de Sotela	P. O. Box 797, San José, Costa Rica	...
1928	Greece	Señor Jorge Torres Ugarriza	Apartado No. 2718, Lima	...
1929	Central America	Mr. Olimpio A. Cabellon	728 Lepanto, Manila	...
1929	Paraguay	Señor Ramón Martinecz	Apartado No. 539, Bogotá	...
1933	Philippines	Mr. Dwarkadas Morari Shab	P. O. Box 142, Zanzibar	...
1937	Colombia	...	...	...
1947	British E. Africa	Mr. V. Rajagopal	P. O. Box 752, Singapore	...
1948	Pakistan	Dr. Hngh Shearman	18 Brookhill Ave., Belfast	...
1948	Malaya and Singapore	Mr. Pham Ngoc Da	Directeur du College, Chaudoz, South Viet Nam	...
1949	Northern Ireland	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	...
1950	Viet Nam	Mr. Jack R. Brinkley	587 Zushi, Zushi Machi, Miura Gun, Kanagawa Ken	...
1950	State of Israel	...	...	...
1951	Japan	...	...	...

• Pressidential Agency.

• Presidential Agency.

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

THIS 77th anniversary of the founding of the Theosophical Society, by its very numerical designation, may by some be considered as significant. Be **Guiding Principles** that as it may, this time of recollection is surely an appropriate occasion for glancing back to beginning days to garner wisdom anew regarding the nature of the purpose then established.

From the first issue of THE THEOSOPHIST (October 1879) we excerpt the following from an article by H. P. Blavatsky entitled "What Are the Theosophists":

“ . . . if asked what it [the Society] believes in, the reply will be:—‘*as a body*—Nothing’. The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical equation,

in which, so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncracies of his people, or even with his own. Having no accepted creed, our Society is ever ready to give and take, to learn and teach by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems [Aryan and Greek], that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made.

"But when we come to consider ourselves individually, it is quite another thing. The Society's members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions. Some of them believe in one thing, others in another one."

"As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature, whether materialists—those who find in matter 'the promise and potency of all terrestrial life,' or spiritualists—that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the ever invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and)

NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are all near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth, with 'an inspiration of his own' to solve the universal problems."

"We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others."

Nothing could be clearer regarding the eclecticism to be preserved by the Society and the freedom of opinion granted to its members.

Years later Dr. Besant reiterated and amplified in superb language of her own these two great principles on which The Theosophical Society rests.

"Let us keep our Society free, worthy of free men and women as members. Let all truth be spoken out, and error also; for error perishes better in the sunlight than it does when hidden underground. Do not be afraid for the Truth. As Milton said: 'Whoever knew Truth put to the worst in a fair encounter?' And so let us show our love to Truth, our loyalty to Truth by believing in her Light, by holding her up that all may see. And above all, never identify loyalty to Truth with loyalty to a person; but remember that loyalty to a person is only right when that person embodies for you more of the Truth than elsewhere you can find; then it is really loyalty to Truth, Truth incarnate, and such loyalty will raise and help you, but

it will never make you narrow, bigoted, or harsh to those who do not as yet see the Truth as you see it."

Despite any tendency anywhere on the part of individuals or groups to accept blindly and for themselves create a doctrine or a creed based upon limited study of the Society's history and purpose, these principles remain the basis of its activity and the safeguard of its future.

The official statements, embodying these principles, and regularly appearing on the inside front cover of *THE THEOSOPHIST* and on its first fly-leaf, stand as a guide to officers, members and enquirers alike.

* * * *

Most people can conceive of Brotherhood among men as an ideal but few yet recognize that men are brothers spiritually and therefore will inevitably develop in actuality this quality that is now but potential and latent. Theosophists maintain that man's innate Divinity will in the end triumph over his lower nature.

Similarly there is general acceptance of the idea of evolution as a moving force in nature. But in the movement relatively few see a Plan working out. A college textbook on Biology (Gordon Alexander) states: "Various biologists and philosophers have suggested the presence of a directing or controlling force, external or internal, in evolution." This accurately states the position. The existence of a compelling power cannot be denied but that the whole of evolution works according to a design and a purpose is not generally accepted. Here again the Theosophist is in a minority.

Madame Blavatsky, writing in *Isis Unveiled* and more than once in *The Secret Doctrine* says: "All things had their origin in spirit. Evolution having originally begun

from above and proceeding downwards..." Here is the very basis of the idea of a "Plan".

The evidence of intelligence in or behind the universe is plain to see. The heavens present incontrovertible testimony. Though questions about the nature of the intelligence may be cause for controversy, its existence can scarcely be denied. Stupendous order and its maintenance do not arise from the haphazard and fortuitous. But not only the heavens in their magnificent distances, but the tides, the seasons, alternating day and night, the kingdoms of nature, its beauties, all provide examples closer to human experience. Even the forces of nature, often called *blind*, are more protective, nurturing and renewing than they are destructive, settling down relatively quickly to long-term peace after short-term rampage. This is so far taken for granted that only an earthquake, a flood or a storm receives publicity and attracts our attention. We take much less interest in nature's goodness to the human race. Yet the facts indicate not only controlling but beneficent intelligence.

Several reasons account for the general failure to see order and therefore intelligence in nature. There is the impossibility of humanly conceiving an intelligence so vast as to be capable of organizing the universe. No longer is the Deity thought of as a person and *impersonal* natural law therefore seems to be unassociated with an *intelligent* source. The laws seem somehow to be inherent in nature. They are mathematically related but there is little recognition of the mathematician, of an all-pervading intelligence which created the relationship. We do not easily think of mathematics and intelligence apart from a human mind and no mind such as we can even dimly conceive can encompass the universe. So we deny it a governing intelligence.

Even more does scepticism arise because of the apparent failures of the law. Stars (meteors) are seen to fall from their orbits. Storms, volcanic eruptions and other convulsions of nature wipe out human populations. Where is the order? is asked. Loss of children, bankruptcy after a life of hard work, prolonged suffering and crippling illness, constant frustration, present apparently conclusive evidence of lack of intelligence or plan. And suffering is greater for the apparent lack.

Here Theosophy offers the only explanation. It is not easy for those suffering from apparent injustice to accept, but there is no other. It requires the recognition that life is periodic and continuous in man as in all of nature; that no less certain than the seasons and the tides and the sunshine, is man's return through many incarnations. Accepting this, a man can see that what he is now is connected with what he has been and what he has done in the past; what he will be in the future is very largely in his own power to determine by the exercise of his own initiative and free will.

When the Supreme Intelligence involved Himself (the personal pronoun does not necessarily imply a person) in the universe and established its laws, He in due course pervaded man and made *him* in His own image; that is, made him with a quality, permitted nowhere else in His universe and which He alone until then possessed, that of free will. In all the universe His laws should govern; man alone should be free.

Therefore on man does He depend not only for the ordering of human affairs, but for new creations that constitute the fulfilment of His own need for growth. Let us not too quickly turn away from the idea of growth for Him. Everywhere below the Absolute is in a state of evolution. Such is the purpose of manifestation. In this area of the

universe (we do not know about any other) and in this stage, free will in man is the method. For man, being free, not only evolves in the nature of his God who is free, but offers to Him his own creative power newly acquired in freedom. Thus through the employment of the talent of free will man gives back to God more than he himself received. He adds his creation to Creation.

Man possessed of God-implanted free will, may and does in freedom neglect his God, but being also of His nature will find his way back to Him "bringing his sheaves" of creative power which could be acquired only in freedom. In that freedom he gives up his knowledge, his memory of God, and only in lives of struggle rediscovers Him. Then his will becomes the will of God, his love the love of God for all. Blending his own will and his own love, his own creative power, with those of the All Will and All Love and All Power, God gains, evolves, grows, becomes more thereby. Man in freedom is His creative instrument as free will is man's implement of progress. Life is movement, creative and expanding. God Himself participates.

This is the evolutionary Plan, the plan of God's own increase. By it is man fulfilled in God and God finds fulfilment in man. Man through participation in the nature of God plus possession of free will is both limited to final good and yet free infinitely to create. When man comprehends his nature, his purpose and the Plan within which he lives and moves and has his being, then he causes his every creation to be of the order that is "pleasing to God", that is, one through which God Himself acquires a new measure of growth. In the exercise of his free will man learns to create himself, and in the doing creates that which is God, for man and God are not separate.

"What is man that Thou art mindful of him?" The answer is clear. Man is God in the becoming because both

are of one nature. God could not create anything inherently contrary though nature's partial expression of Him varies with different degrees or stages of the becoming. But in man is implanted the potential fullness of becoming, including the freedom of will by which God gives the ultimate of His powers, that of creation. So He creates not only creative men but men who will become Gods. Part of Him, they are destined to evolve in His likeness but with new and added creative powers. So is the increase His. Men in infinite diversity through free will are on the way to becoming Gods in infinite variety. The whole cosmos derives new-type universes; from the One the many, never-ending.

In that part of the universe where men are the channel through which the God quality of free will is given creative play, men, though infinitely small and seemingly insignificant, are naturally an element of which He is mindful. In other spheres there are perhaps other processes by which the Gods evolve. The principle of infinite variety pervades the whole universe but here man is depended upon to become a collaborator, a conscious co-operator, aiding the Plan. The God in him moves him steadily and creatively on the planned evolutionary way. But there comes a point of awareness, a new state of being, when knowledge of his Sonship dawns. Then his creative powers take God-like directions and mankind moves rapidly in the ways of brotherhood, creators of unity, becoming Gods.

SIDNEY A. COOK

THE SEVEN VEILS OVER CONSCIOUSNESS

By C. JINARĀJADĀSA

(Continued from page 18)

IF, as is my thesis and that of Socrates, one can be conscious of Immortality all the days of one's life, and since all life is a prison, it may be asked, Why not step out of the prison by suicide?

The Romans considered they were the masters of their own lives, and when they saw nothing more in life for them, they committed suicide, considering they had a complete right in the matter. It was usually done by entering a hot bath and opening their veins, or as done by the famous younger Cato of Utica. Cato was defeated by Caesar but not killed in battle; he would not allow himself to be made a prisoner by Caesar, whom he considered would decree himself king and abolish the liberties of Rome. Cato then read Socrates' Dialogue *Phaedo* on Immortality, and he induced a slave to hold a sword, fixed at an angle upon the ground, and then he fell upon it.

In Japan when two lovers, possibly one of them married, found the fulfilment of their love denied by Fate, and ran away from place to place, but found the police were

philosophy and truth *behind* those incidents or events of the sages and seers quoted in that scripture. Then, of course, when we proceed from the Mythological to the Ritualistic standpoint the enormous differences need not be stressed—all people are well aware of them.

The Esoteric and Philosophical section, in all religions, forms the essentials of a religion, while the Mythological and Ritualistic sections form the non-essentials of a religion; the latter two sections are only important in so far as they act as a means whereby man may grasp the higher Philosophical truths, but once a man has grasped and really understood them then they are no longer very necessary, that is why I classify them as the non-essentials of a religion. Of course, the most essential of all is to live up to, or try the best one possibly can to live up to, that Philosophical ideal, for the sake of the self and world harmony and at-one-ment (the true meaning of atonement) with God. Let us, one and all, practise the best ideal that we can picture at the present stage of our spiritual evolution, whether it be the philosophy of Socrates or Christ, Confucius or Buddha—rather than preach but not practise it.

For centuries, men have been emphasizing, criticizing and even ridiculing the non-essential parts of one another's religion, usually reaching a state of affairs where they cannot see "eye to eye", and finally the sad climax comes, usually in "blows", at times big "blows", *i.e.*, religious wars. The right and wise way to study others' religions is first to really understand the essential Philosophy of one's own religion, and then always to look for the essentials and the best in the other person's religion rather than for the non-essentials and the worst possible. By such unprejudiced comparative study of the various religio-philosophies, we shall obtain proofs that the origin

and essence of all religions are the same, and that fundamentally all religions are one, teaching the same truths and inculcating the same ideals of conduct and life.

The apparent differences between various religions are due to the national and racial characteristics and the varying stages of intellectual growth of the people concerned, as well as to the rites and ceremonies, and the serious misrepresentations, distortions and wrong interpretations of the basic truths taught by the Founders of the religions.

The Founders, *i.e.*, the Reproclaimers in new forms of the One Universal Religion, are members of a Great White Brotherhood, or Spiritual Hierarchy, who guide mankind and are in charge of a body of teachings called variously the Ancient or Divine Wisdom, Brahma Vidya, Eternal Truth, or Theosophy (modern equivalent for Theosophia). When a portion of mankind is ready for some new teaching, one of the Brotherhood is born amongst them to found a new religion; He ever brings with Him the same Truths, the same teachings, but to suit the conditions of the time, such as the intellectual stage of the people to whom He comes, their types, their needs, their capacities, and He lays greater or lesser stress or emphasis now on this, now on that aspect of the One Religion or Divine Wisdom.

It has been said that Lord Buddha stresses more the Wisdom aspect while Lord Jesus the Love aspect; which of course does not imply that Lord Buddha lacks Love, for in truth He is known by the Buddhists of the world as the Lord of Love and Compassion, neither does it imply that Lord Jesus lacks Wisdom, for He is well known for His wise sayings and teachings.

You may ask on what grounds do I say that all great religions are essentially the same and that the Founders of religions do not originate a unique and different Truth, but only reproclaim the one and only one Universal