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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 endeavor 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 THEOSOPHIST ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
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INAUGURATING recently the All-India P.E.N. (Poets, Editors, Novelists') Conference at Chidambaram (South India), Dr. S. Radhakrishnan, the Vice-President of the Indian Republic, said that in modern civilization we seem to have "the *knowledge* to create, but not the *wisdom* to control". He was referring to the H-bomb and its effects on the various departments of human life, especially economic, social and political. In just this one sentence, Dr. Radhakrishnan has summed up the entire problem of our age. We are living in an age of tremendous speed, where the output of man's life is evaluated by quantitative measurements. When speed becomes the *motif* of individual and collective life, quantity undoubtedly becomes the standard of judgment. Thus it is that, in our age, while the standard of life has gone up, the quality of living has deteriorated.

To bring quality into one's living and creation requires a certain amount of leisure and relaxation, a pause in the midst of one's ceaseless activities. It is during this pause

that one can check up one's direction so that the achievements of speed may not result in meaningless movement. Speed without direction has no significance, nay, it is positively harmful. It is the understanding of the direction in which one is moving that constitutes man's wisdom; while the introduction of greater and greater speed in one's movement is the result of man's knowledge—the acquirement of technique. Direction is concerned with the problem of values even as speed is the province of technology. To discover the fundamental values of life is to show to technology the direction in which its movement should flow. The technological achievements in recent times have been so overwhelming that man has forgotten to ask himself the questions, Where am I going? Whither is the increasing speed directed? In the forgetting of these questions man seems to have lost the very significance of his life.

Unless man regains his significance through discovery of values he will not have the "wisdom to control" that which human "knowledge has created".

* * * *

One of the most distressing signs of our present-day civilization is the increasing gulf between education and culture. By education is meant the acquiring of academic degrees and the gaining of technical and specialized knowledge. This widening gulf has produced psychological immaturity among men and women of the present generation. Now, culture needs the climate of maturity. A civilization that is in a hurry will bring into existence, not culture, but *pseudo-culture* in which *patterns* of behavior assume greater importance than the *source* from which such patterns emerge. Real culture has its source deep down in human experience so that the pattern of behavior that arises is natural and spontaneous. Such a pattern has not to be

Education
and
Culture

maintained by any artificial stimulus or compulsion. Thus the problem of culture has to be investigated with reference to the *source* and not merely with reference to the *pattern* of behavior.

It is here that we seem to have missed the mark so far as our civilization is concerned. In all our educational and social efforts we are concerned with the establishment of new patterns of behavior rather than with the source from which such patterns emanate.

Where the source is superficial, the pattern is weak needing artificial props to maintain itself. The depth of the source obviously depends upon the maturity of the human individual. In order to understand this problem of maturity it is necessary for us to examine the very basis of our civilization. Our present-day civilization is based on the concept of activity—ceaseless activity. In our age, a man is respected for the amount of activity he displays. Ours is a civilization of work aiming at producing efficient, hard-working functionaries. A successful individual today is one who is an efficient functionary—a doctor, a teacher, an engineer, a writer, an organizer, and so forth. Goethe remarked that "perpetual activity ends in bankruptcy"; ours is truly an age of perpetual activity. This has caused mental and emotional strain, nervous tension producing psychological abnormalities which we see all around us. With continuous tension comes a hardening of the heart.

If our civilization is to be saved from psychological disaster—even more than economic or social—we must move away from the concept of man as a mere functionary.

The fundamental need of our age seems to be that man must begin his "quest for significance". But it is not in activity, not in his role as a functionary, that this search for significance can be carried on. It is only in leisure that man can discover his own Being, for work is indeed

the process of Becoming; and Becoming has no significance save in the background and understanding of one's Being.

Now, leisure is not the opposite of work—it belongs to a new dimension of living. But we have regarded leisure as something secondary—inferior to work—a necessary condition for doing one's work better. Our leisure-moments are therefore surrounded by work-mentality, thus preventing us from comprehending *something* which is beyond our normal experience-range.

Our civilization lacks the quality of leisure, due to which we see moral and psychological breakdown everywhere. Leisure is a state of effortless Being—a condition of mind in which man looks at life as *it is*. It is only in leisure that one can have a *direct* touch with Life, away from all the processes of the conscious mind to change or alter its current. Leisure is man's moment of renewal for it enables him to contact *something* which transcends his normal consciousness. Leisure is a pause, a silence, in the midst of activity. It is not the length of leisure that matters—it may be just for a moment. Its capacity to transform a human individual depends not upon duration, but upon the condition of his mind.

Leisure is that state where the chatterings of the conscious mind have ceased and there is a deep silence pervading the normal consciousness. It is in this silence that one can discover one's true Being. And the knowledge of *what one is*, is indeed Right Memory—the real source for one's action. Whatever arises from this source will be natural, spontaneous, and will bear the true mark of maturity. It is to this that Arjuna refers in the *Bhagavad Gītā* when he says: "Destroyed is my delusion, I have gained *memory* through Thy Grace, O Immutable One. I am firm, my doubts have fled away."

ROHIT MEHTA

CHELAS

By H. P. BLAVATSKY

[This article appeared originally in THE THEOSOPHIST, Vol. VI, October 1884, p. 1. It embodies ideas which are as important today as they were at the time they were written.

The text of this article will appear in the forthcoming Volume VI of H. P. Blavatsky's *Collected Writings*. This volume will contain her entire literary output for the years 1884 and 1885, and will be published shortly by the Blavatsky Writings Publication Fund, Offices of *Theosophia*, 615 So. Oxford Ave., Los Angeles 5, California.—B. DE ZIRKOFF]

NOTWITHSTANDING the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem still to prevail.

What are Chelas, and what are their powers? Have they faults, and in what particular are they different from people who are not Chelas? Is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views for a time about Chelas, and when it was found that those views should be changed, the reaction has been in several cases quite violent.

The word "Chela" simply means *a disciple*; but it has become crystallized in the literature of Theosophy, and has, in different minds, as many different definitions as the word "God" itself. Some persons have gone so far as to say that when a man is a Chela he is at once put on a plane when each word that he may unfortunately utter is

taken down as *ex cathedra*, and he is not allowed the poor privilege of talking like an ordinary person. If it be found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are MAHATMAS and MAHATMAS. There are MAHATMAS in fact who are themselves the Chelas of those who are higher yet. But no one, for an instant, would confound a Chela who has just begun his troublous journey with that greater Chela who is a MAHATMA.

In fact the Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path".

Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers which would appal many an aspirant, were they depicted in natural colors, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of Occultism under his master's constant and friendly guidance, he really forces his way into a guarded enclosure, and has from that moment to fight and conquer—or die. Instead of accepting, he has to be worthy of acceptance. Nor must he offer himself. One of the Mahatmas has, within the year, written—"Never thrust yourself upon us for Chelaship; wait until it descends upon you."

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of the Chela's Magnetism an actual written letter, that the lookers-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master's voice. The cases in fact are rare in which the masters speak through a Chela.

The powers of Chelas vary with their progress; and every one should know that if a Chela has any "powers," he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality, then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is he waiting for the master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his actions and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

H. P. BLAVATSKY

COLONEL H. S. OLCOTT AS EDUCATOR

By KATHERINE A. BEECHEY

THE fact that the Olcott Memorial School,¹ started by Colonel H.S. Olcott in June 1894, just outside the Adyar Theosophical estate, is this year celebrating its Diamond Jubilee, brings to mind the intense interest which the Colonel took, not only in education generally, but particularly in the education and uplift of the Harijan community of India, in those days known as Pariahs or Panchamas. Although the Colonel's first organizing efforts in the direction of education had been made in the early eighteen-eighties in connection with the Buddhist education movement in Ceylon and the revival of religious education among the higher-caste Hindus, the work which stands out most prominently, particularly in South India, was his urgent attempt to reform Hinduism in the matter of "untouchability". He has described how he was moved to begin this work:

"The disabilities and miseries of the poor Pariahs had long been tugging at my heart-strings, and on the 10th of May of the year in question [1894], I inspected a piece of ground in the village of Urur, quite near our Headquarters, where I had definitely determined to open a school for them at my own expense. . . . I would not consent to attempting to carry the pupils beyond the elementary stage of

¹ Originally, The Olcott Free School ; renamed as above in 1937.



THE OLCOTT FREE SCHOOL, ABOUT 1902

Front row : Dr. English, Colonel Olcott, Miss Palmer, Mrs. Courtwright, and six Indian teachers.

education, my desire being to give them such better chance of getting on in life as even a partially educated man has over the illiterate. . . . I promised to start the school as soon as possible."¹

The Colonel was obliged to leave Adyar for Europe before the end of the month, but on his return to India in September 1894 he found the school in full working order.

He realized, as he himself says, that it was impossible "to undertake the colossal task of trying to uplift the six millions or so of the outcaste races in Madras Presidency: that must be left to Government. . . . My modest scheme was to take in hand a few hundred children in and near the city of Madras and show what could be done for their mental and moral improvement without asking or expecting them to give up their religion. . . . For anything more ambitious I have neither the money nor the time to spare from my official duties as President of the non-sectarian Theosophical Society."²

On the other hand, it was found that in mental capacity these Pariah children compare favorably with children of other classes, East and West:

"Notwithstanding their heredity of centuries of ignorance they are surprisingly eager to learn. The truth seems evident that these children are ready to take a step forward, and are only waiting for the helping hands that will enable them to reach a higher stage in evolution."³

"Education, education is the evident panacea for all this social disorder. Teach the Pariah that he is a man with human rights like any other man; that he must win them himself by raising himself; show him how to go to work,

¹ *Old Diary Leaves*, Fifth Series, pp. 167-68.

² *The Poor Pariah*, by H. S. Olcott, p. 28.

³ *Ibid.*, p. 20.

and then leave results to him and to time. That is the way the Pariah problem forced itself on my attention, and what I have done has been along those lines. I had no interested object of converting them to any religion, no money to pay their debts, no business openings to offer them, no wish for their help or even gratitude, no self-seeking motive of any sort. There were all about me a great multitude of down-trodden, wretched human beings crying out for help, and I just set to work to give it them in the only form in which I believed it would do them permanent good. I opened a school for their children, free of all charges of any kind, in which the pupils should be taught up to the Fourth Standard in spelling, reading, writing, arithmetic, in Tamil, their vernacular tongue, and English so far as they were ready to take it. And as the domestic servants of Europeans and Americans in Southern India . . . are of the Pariah class, I thought I should teach the boys how to cook, to mend clothes, to set a table and to manage household accounts, so as to ensure their getting and keeping the best paid kind of employment open to them. That was the simple plan on which was begun the Panchama Education scheme under my supervision. . . . The movement was started in 1894 with the opening of a school very near our Society's premises . . . It was not very grand, and cost me only a few dollars, but it answered its purpose. The idea was good and it 'caught on'."

The Colonel managed to enlist the sympathy of the Government and also financial and other support for his scheme both among the public of India and abroad.

The school started with 45 pupils, but the numbers grew, teacher after teacher was added, so that in 1898 a second school was started, and later three others. A

¹ *The Poor Pariah*, by H. S. Olcott, pp. 16-17.

distinguished graduate of Minnesota University, Miss S. E. Palmer, came to take up the position of general superintendent of the schools, devoting to them her whole attention, and when she was obliged to retire, others took up the work. However, in 1925, owing to financial difficulties, it was found impossible to carry on all the five schools, and three of them, in the then Municipal area, were transferred as gifts to the Corporation of Madras, leaving under the management of the Olcott Panchama Free Schools Committee only the original school in Urur, now known as "The Olcott Memorial School," and a small elementary school in Olcott-zupam.¹ Altogether at the present time there are some 700 pupils in the combined schools, about 650 of whom are in the Olcott Memorial School. "In recent years it has become the practice to admit non-Harijan children up to about 40 per cent of the total. There is no doubt that the mixing of the social standards is advantageous to all classes, but particularly to the Harijans."² Considerable pride is felt by the villagers of Urur in the work of the Olcott Memorial School and the fact that the original scholars of Colonel Olcott's day were the first Hindu Harijans in Southern India to be able to read and write.

Nevertheless, it was not only to the education of the Harijans that the Colonel devoted his great organizing talents. In the years from 1882 onwards, wherever he went on his Theosophical lecturing tours up and down India, he formed a boys' club or society in every large town he visited. In 1894 a Boys' Association was formed uniting all these clubs and societies.

On this subject Dr. Annie Besant says: "To Hindus the Colonel talked as a Hindu, and it was he who began the

¹ A fishermen's village.

² From *The Olcott Memorial School, Adyar*, an illustrated Diamond Jubilee souvenir booklet.

religious education of Hindu boys. He could not found Hindu schools, so he formed Hindu Boys' Associations in every great town he visited, and when he had formed them he coaxed and scolded the leading wealthy men of the place into buying books for the boys who could not afford to get them for themselves . . . He was the pioneer of the revival of religious education amongst the Hindus."¹ She attributed to these associations the paving of the way for her own great educational movement later on.

Colonel Olcott was also keenly interested in the setting up of Sanskrit colleges, and he and Madame Blavatsky, during an early tour in South India, founded one in Nellore which is still flourishing.

As has already been mentioned, Colonel Olcott's first educational work had been started soon after his arrival in the East. He and Madame Blavatsky visited Ceylon in May 1880, and the Colonel was shocked to find how Buddhism was waning on the Island due to the apathy of the Buddhists in allowing their children to be educated in missionary schools, where naturally constant propaganda was being made against Buddhism.² He therefore immediately set to work to organize an educational movement, directed by the Buddhists themselves, though of course with the usual Government grants such as were given to all schools under whatsoever denominational management. The movement developed by leaps and bounds, and it is due to the work of Colonel Olcott, and to that of Mr. C. W. Leadbeater who went to Ceylon to assist him, that by 1909 three Buddhist colleges and 200 schools, giving education to some 26,000 children, had been founded.

¹ *Colonel Henry Steel Olcott, His Life and Its Lessons*, by Annie Besant.

² Olcott Centenary Number of THE THEOSOPHIST, p. 552.

Colonel Olcott inspired the *first* exhibition of Indian products, urging on Indians the use of their own goods in preference to those of foreign manufacture. Thus, at the first Convention of the Theosophical Society in India, Swadeshism was first proclaimed, as at a later Convention the Indian National Congress was begotten. "The Colonel was always a great friend to education," as summed up by C. W. Leadbeater.¹

In all his educational work Colonel Olcott was insistent on the value of religion, and that it must be the pupil's own religion that was taught; he considered the sense of one's religion "is inherent in the present stage of human evolution". Therefore he made no attempt to convert the Pariahs to anything but their own religion; he recommended that Hindu youth should be educated in a proper knowledge of the Hindu religion and of the history of their forefathers; and for the Buddhists he wrote his famous *Buddhist Catechism*.

Colonel Olcott was convinced always that the potentialities in the young men of India are as great now as they ever were in any generation in the past.

"It now depends on the education that the youth receives as to what those potentialities may develop into. . . . If we are to get the best results we should make education not merely the education of intellect or morals, or any other speciality, but an all-round education; so that all parts of the nature might develop simultaneously in all that it finds in that sphere, and take up all possible activity."²

¹ *Reminiscences of Colonel H. S. Olcott*, by various writers, compiled by H. Agarwal, pp. 18, 80.

² *The Peril of Indian Youth*, by H. S. Olcott.

PROBATION

COMPILED BY MARY K. NEFF¹

I BELIEVE I better tell you once more what I would have you remember always. . . . My friend, in the Masonic Lodges of old times the neophyte was subjected to a series of frightful tests of his constancy, courage and presence of mind. By psychological impressions supplemented by machinery and chemicals, he was made to believe himself falling down precipices, crushed by rocks, walking spider-web bridges in mid-air, passing through fire, drowned in water and attacked by wild beasts. This was a reminiscence of and a programme borrowed from the Egyptian Mysteries. The West having lost the secrets of the East, had . . . to resort to artifice. But in these days the vulgarization of science has rendered such trifling tests obsolete.

The aspirant is now assailed entirely on the psychological side of his nature. His course of testing—in Europe and India—is that of Raj-yog, and its result is . . . to develop every germ good and bad in him in his temperament. The rule is inflexible, and not one escapes whether he but writes to us a letter, or in the privacy of his own heart's thought formulates a strong desire for occult communication and knowledge.

As the shower cannot fructify the rock, so the occult teaching has no effect upon the unreceptive mind; and as the water develops the heat of caustic lime so does the

teaching bring into fierce action every unsuspected potentiality latent in him. Few Europeans have stood *this test*.¹

The mass of human sin and frailty is distributed throughout the life of man who is content to remain an average mortal. It is gathered in and centred, so to say, within one period of the life of a chela—the period of probation. That, which is generally accumulating to find its legitimate issue only in the next rebirth of an ordinary man, is quickened and fanned into existence in the chela. . . .²

PROBATION; something every chela who does not want to remain simply ornamental, has *volens volens* to undergo for a more or less prolonged period; something that—for this very reason that it is undoubtedly based upon what you Westerns would ever view as a system of *humbug* or deception—that I, who knew European ideas better than Morya, have always refused to accept or even to regard any of you two³ as—*chelas*. . . .

A chela under probation is allowed to think and do whatever he likes. He is warned and told beforehand: you will be tempted and deceived by appearances; two paths will be open before you, both leading to the goal you are trying to attain; one easy, and that will lead you more rapidly to the fulfilment of orders you may receive; the other—more arduous, more long; a path full of stones and thorns that will make you stumble more than once on your way; and, at the end of which you may, perhaps, find failure after all and be unable to carry out the orders given for some particular small work,—but, whereas the latter will cause the hardships you have undergone on it to be all carried to the side of your credit in the long run, the former, the easy path, can offer you but a momentary gratification, an easy fulfilment of the task.⁴

¹ Statements by Master K. H. in *The Mahatma Letters to A. P. Sinnett*, 2nd Edition.

² *The Mahatma Letters*, pp. 365-66.

³ *Ibid.*, pp. 359-60.

⁴ A. P. Sinnett and A. O. Hume,

⁴ *Ibid.*, pp. 280-81.

We . . . allow our chelas *to be temporarily deceived*, to afford them means never to be deceived hereafter, and to see the whole evil of falsity and untruth, not alone in this but in many of their after lives . . . with the sole object of drawing out the whole *inner* nature of the chela, most of the nooks and corners of which would remain dark and concealed for ever, were not an opportunity afforded to test each of these corners in turn. Whether the chela wins or loses the prize—depends solely on himself.¹

The option of receiving him or not as a regular chela—remains with the Chohan. M. [the Master] has simply to have him tested, tempted and examined by all and every means, so as to have his real nature drawn out. This is a rule with us as inexorable as it is disgusting in your Western sight, and I could not prevent it even if I would. It is not enough to know thoroughly what the chela is capable of doing or not doing at the time and under the circumstances during the period of probation. We have to know of what he *may* become capable under different and every kind of opportunities.²

You laugh at *probations*—the word seems ridiculous as applied to you? You forget that he who approaches our precincts even in thought, is drawn into the vortex of probation.³

If you would learn and acquire Occult Knowledge, you have, my friend, to remember that such tuition opens in the stream of chelaship many an unforeseen channel to whose current even a “lay” chela must perforce yield, or else strand upon the shoals.⁴

MARY K. NEFF

¹ *Ibid.*, pp. 231-32.

² *Ibid.*, pp. 367.

³ *Ibid.*, pp. 236.

⁴ *Ibid.*, pp. 361.

CREATIVE EDUCATION¹

By ROHIT MEHTA

J. KRISHNAMURTI is one of the most remarkable thinkers of our age. His contribution to world-thought is indeed unique, for he has indicated to the modern world an entirely new approach to life. In a civilization which is dominated by the mind all approaches to life are fundamentally mental in their nature. Now, Krishnamurti has shown, with relentless logic, how mind moves in a circle and, therefore, cannot get out of its field of continuity. Thus, the mind cannot lead us to a radical transformation of anything; and yet, what the modern civilization needs is a fundamental, radical transformation of its whole structure. It is, therefore, obvious that for such a radical transformation what is of essential value is to discover an approach which is not of the mind. Does it mean a regression into emotionalism? It may mean so, as is indicated by them, to numerous cults, religious and semi-religious, that have sprung up in recent times. But such emotional regress will not solve our problems; on the contrary, it will introduce further complications into the already complicated situation in the world at the individual as well as the collective level. Krishnamurti's approach is not along emotional regress, but along perceiving that which is beyond the mind, or discovering that which lies outside the

¹ A review of *Education and the Significance of Life*, by J. Krishnamurti, published by Harper and Brothers, New York.

self-enclosing wall of continuity which the mind puts up in an unceasing manner. Thus, his approach has fundamentally two aspects: (a) a recognition of the limitations of the mind; and (b) a perception of that which is beyond the mind. In reality it is not a twofold process, for in the very awareness of the mind's limitations with reference to any situation the circle of continuity is broken, and, therefore, there is a perception of *something* which is beyond the range of the mind. It is in this perception that a new way can be discovered, the way of new relationships with things, persons and ideas.

It is in the general background of this approach that Krishnamurti's recently published book *Education and the Significance of Life* can be truly evaluated. It is a book on Education in which specific problems of education are discussed fundamentally along the line indicated by his general approach to life. In other words, here is a view of education in which the inadequacy of the mental approach is thoroughly examined and in which we are given a glimpse of what education can be when freed from the conditioning factors of the mind. Needless to say, the book is extremely thought-provoking and most refreshing. Every page of the book is a challenge to our well-established beliefs and landmarks of education, not merely the orthodox education, but the so-called progressive education also.

The whole theme of the book may be summed up in three phrases: (a) education without fear; (b) education without authority; and (c) education without discipline. Although these phrases have not been given in the book as stated here, they form the undercurrent of the subject-matter discussed in this book. On their face-value these statements would be readily accepted by all progressive educationists, but it is only when Krishnamurti goes into the full implications of these statements that we realize,

perhaps for the first time, that we need to completely revise all our concepts and theories about education. It is the process of de-humanization which is going on in all our educational systems and institutions, and Krishnamurti calls our attention to this fundamental trend, which, if not checked, will reduce human beings to mere automatons. To reduce the human individual to a state of psychological automaton is indeed the tendency which our mind-dominated civilization is following in all the various spheres of man's activity. The adoption of this tendency in education has proved greatly disastrous to human life. As Krishnamurti says, we are turning out from colleges and universities, "as if through a mould," a type of human being that seeks conformity, that runs after success, that is interested in security. Krishnamurti states that "conformity leads to mediocrity". Where mediocrity exists, there creativity cannot be, and so in order that our education may be creative we shall have to discard all those factors that lead to conformity and security from our educational processes and systems. In creative education intelligence takes the place of mediocrity. Conformity and security breed "dullness of mind and heart". Krishnamurti says:

It is only when we face experience as it comes and do not avoid disturbance that we keep intelligence highly awakened; and intelligence highly awakened is intuition, which is the only true guide in life.

Thus, the awakening of intelligence constitutes the real purpose of education. Enlarging upon this subject, Krishnamurti says:

We may be highly educated, but if we are without deep integration of thought and feeling, our lives are incomplete, contradictory and torn with many fears; and as long as education does not cultivate an integrated outlook on life, it has very little significance.

This integrated outlook on life is possible only when there is an awakened intelligence by which man is able to comprehend himself as a total process. It should, however, be noted that when there is conformity on the part of an individual to any pattern of thought or action, there is a complete lack of this total comprehension. Our education, conventional or progressive, is overlaid with technique, with the development of capacities rather than with this totality of comprehension. As Krishnamurti says: "Training makes for efficiency, but it does not bring about completeness." This completeness is the integration of man without which life "becomes a series of conflicts and sorrows". He does not say that knowledge and efficiency are unnecessary. In fact, he regards them as necessary, but "to lay chief emphasis on them only leads to conflict and confusion".

Here he makes a distinction between efficiency that is induced by ambition and efficiency that is inspired by love. Efficiency which is rooted in ambition breeds ruthlessness. Our present-day education with its emphasis on success tends to produce ruthlessness among human beings. This is evident from our cut-throat competitions and the race for mutual destruction. Efficiency which results from the mastery of technique induces man to become lop-sided, in which a part becomes so important that the "whole" is completely lost sight of. Krishnamurti says: "Education is not merely acquiring knowledge, gathering and correlating facts; it is to see the significance of life as a whole." It is only through intelligence that life can be perceived as a whole. Krishnamurti's analysis of our present-day education as stated in the following words deserves to be deeply considered by educationists all the world over:

The function of education is to create human beings who are integrated and therefore intelligent. We may take degrees

and be mechanically efficient without being intelligent. Intelligence is not mere information; it is not derived from books, nor does it consist of clever self-defensive responses and aggressive assertions. One who has not studied may be more intelligent than the learned. We have made examinations and degrees the criterion of intelligence and have developed cunning minds that avoid vital human issues. Intelligence is the capacity to perceive the essential, the *what is*; and to awaken this capacity, in oneself and in others, is education.

The intelligence about which Krishnamurti speaks is obviously that capacity whereby an individual meets life as it comes, from moment to moment. This naturally pre-supposes an infinite pliability of the mind, and the mind can be pliable only when it is completely free, not identified with any pattern of thought. It is only such a mind that can "discover the true values which come with unbiassed investigation and self-awareness". It is only a pliable mind that can meet life as it comes. A mind that is caught in a pattern of thought seeking conformity is naturally immersed in defence-mechanism and is, therefore, dominated by fear. Our present-day education gives to men and women a training in constructing defence-mechanisms at various levels so that they may achieve success in life. Today, society honors a successful man, which means a man who can efficiently manipulate his defence-mechanism. Now a person who seeks psychologically to defend himself against the impacts of life is naturally dominated by fear. Therefore, fear is the under-current of our present-day education.

Now, the greatest fear that a man has is of himself. He seeks to go further and further away from himself and it is this which education teaches the modern man. Self-knowledge is a rare commodity in our educational set-up. Yet education "in the true sense is the understanding of oneself". This understanding has to be at all the various

levels of our existence; in other words, understanding is the "awareness of one's total psychological process". Krishnamurti says that it is this understanding which will create its own technique. Thus, he does not rule out technique. He indicates to us that technique cannot create understanding, for technique is indeed the mode of expressing one's understanding. In our educational process today it is technique that precedes understanding and so there is no understanding at all. We are producing through our educational processes technicians and specialists who have no doubt clever modes of expression, but they have nothing to express. Krishnamurti says:

It is because we have acquired technical knowledge without understanding the total process of life that technology has become a means of destroying ourselves.

Not only does technique without understanding lead to ruthlessness, it gives us a sense of security so that a man who is technically efficient meets life only from his own psychological zones of safety. When one meets life from a fixed psychological point one naturally cannot understand the totality of life. On the other hand, when one understands the totality of life one can fashion whatever instruments are needed to meet the challenge of life. Krishnamurti says:

If one really has something to say, the very saying of it creates its own style; but learning a style without inward experiencing can only lead to superficiality.

ROHIT MEHTA

(To be concluded)

EVOLUTION OF THE COMMONWEALTH IDEAL

By L. FURZE MORRISH

IT is almost impossible to obtain a clear understanding of the historical evolution of society without a background of the four social types of Aryan man.

Manu defined the "four castes" which have been perpetuated in India in one form or another to the present day. This was no whimsical determination, but a statement of the four essential politico-social types necessary to any community possessing logical mind. These types approximately coincide with the four main divisions of the human body—sensory organs, typified by the eyes; brain and its association-areas; lymphatic and digestive systems; and the muscular system. In the body politic these are represented by seers and sages, or lawgivers; kings, executives and law-makers; merchant-distributors; and so-called "workers," or "routineers," as Heard calls them.

We see these four types not only dominating successive civilizations, but also existing within historical culture-patterns. For instance, India was and has always been dominated by seers and sages; Egypt was a kingly imperial pattern; Persia, a merchant civilization; and Greece was eventually destroyed by its mobs of slaves.

Christian Europe followed the same sequence; first the Fathers of the Church; then the feudal lords, producing in

the Middle Ages the historical conflict between Popes and Holy Roman Emperors; then the merchant-guilds and the monetary order from the Tudor period; and today various forms of social democracy, run by or at least meddled in by the "workers".

Behind all this social rhythm there lies a potential "Commonwealth". It must have been something like that which the Sage Manu foresaw with his long vision and which led him to postulate a smooth working of the four castes for the common good. Plato clearly had the same idea when he commented in *The Republic* that in any community desiring harmony either the philosophers must be kings or the kings philosophers.

In the primitive infancy of the human race the first two types began to emerge as controllers. Among semi-psychic groups of early humans there were those who claimed to deal with the unknown terrors which dominated the murky background of growing consciousness; they became priests and witch-doctors. There were those others—with a greater development of the cerebral cortex no doubt—who could deal with the objective terrors, wild animals, human enemies and other material objects. They became kings. The rest were a semi-choate mass ruled by taboos.

In historical times we have considered the background of growing social patterns. Running through all these cultural patterns there lies a potential "Commonwealth," or State of Common Welfare. Commonwealth does not mean state ownership of property and resources, as the communist makes out. It means common welfare, and that depends, as the human body depends, on the harmonious functioning of all parts.

Plato's ideal Republic, the Roman *Respublica*, is seen also in the Hebraic "Chosen People," the Theocratic State. It is inherent in Christianity and its ideal of the "Kingdom

of Heaven on Earth". It is probably the theme underlying Augustine of Hippo's "City of God," which was then merely an amorphous and mystical conception—not an affair of practical politics. The Pax Romana served some such end in an unconscious way, because with the collapse of the Roman Empire in A.D. 476 there was a period of chaos, lawlessness and what is called the "Dark Ages". During that period strong men drew to their banners all those who felt the need for protection; and thus the feudal system developed.

The Dark Ages ended about the time when Charlemagne, King of the Franks, was crowned Holy Roman Emperor by the Pope. This Holy Roman Empire acted as the agreed system for a new Pax Romana Christiana, in which the Church and Papacy represented Divinity on earth (Christ's Vice-Regent), and the Emperor stood for the divinely approved secular authority. The fact that it soon became a brawl between Emperor and Pope did not alter its initial purpose, which was to provide some kind of central government under which men could live at peace.

In the Middle Ages, particularly in England, this idea of a system of common welfare developed quite strongly from about the thirteenth century. Magna Charta was an attempt to define the legal standing of King, Lords and Commons. The feudal system was a representative type of social order depending on assent to government by a Divine Authority and its representatives, Church, King and Lords. The fact that the Commons—villeins, cottars and laboring folk—continued to work very long and toilsome hours on the Lord's land showed that this system received the general assent, as today paper-money receives a general public assent.

The Normans, particularly William the Conqueror himself, seem to have looked on England not merely as a land to

be looted, but governed; accordingly, the system of land-tenure from King to Lord and from the Lords to their tenants was partly a social one, partly a political one, and partly a system of police-control. Each Lord of a County was responsible to the King for law and order in his region. He had to serve the King in war and supply soldiery. His feudal retainers supported him in battle because they accepted the system of local protection which feudalism provided. England was covered with forest in those days, and any communication between place and place had usually to run the gauntlet of bandits and robbers who lurked in the forests and took toll of all who passed. A strong feudal Lord kept the roads clear, even though he demanded sole right to hunt in the forest.

One of the causes of the break-down of feudalism in the latter mediaeval period was the break-down of this law system. The Lords began to use their powers against the King and to the enslavement of the Commons. At that time we see the four-caste system clearly functioning in Clergy, Lords, Merchants, Commons. Merchant-guilds grew up soon after the Crusades, which, though a costly religious and military failure, opened up trade with the East and introduced some of the Aristotelean philosophy which had been preserved by the Moslems during the Dark Ages of Europe. Guild-towns grew wealthy, and military feudalism gave way to monetary feudalism, under which the tenant, instead of providing soldiery and fighting for the King in person, paid a sum of money called "scutage" or "shield-money"—so much per armed man. This money provided mercenary soldiers, who sold their fighting ability to anyone who paid them.

With the arrival of the fifteenth century the mediaeval system was falling into disrepute. The Lords were enlisting their own private armies, enclosing much of the common-lands, which by custom from earliest times had belonged to

the villeins and land-workers, for their own flocks and herds; and respect for a degenerate Church had begun to wane seriously. Men like Wycliffe, educated in the new colleges at Oxford, had begun to open the public mind to a better system in which a "Commonwealth" might be brought into existence, in which the representatives of God would live pure lives; the Kings would dispense justice; the merchants would deal fairly; and the laborers would work well. The difference between this ideal and the actual state of affairs became so obvious that a growing discontent began to undermine the power of the nobility. The Wars of the Roses, in which the Houses of York and Lancaster fought for the Crown, not to dispense justice, but to command powers of loot, not only killed off numbers of the nobility, but destroyed popular faith in feudalism. When, in addition, a new wave of education began to spread over Europe, and universities grew up to revive the old Greek learning and criticize religion, feudalism became an anachronism. By the time Henry VII had won the Crown at Bosworth Field, people in England were sighing for national peace and a strong central government to keep the feudal Lords in order.

Henry Tudor heard the voices and acted with resolution. Establishing the Star Chamber, he made it known that all men in his realm might approach the Monarch or his appointed officials in the Court with any petition for justice that might be necessary. A common man could petition the King against a lord or anyone else, and in many cases with success, as history proves.

This made the Tudor monarchy popular and enabled subsequent Tudors to establish themselves very strongly as national monarchs. After Henry VIII had passed the Act of Supremacy, making himself legal head of the English Church, a wave of nationalism began to sweep over England,

although in the north and south-west the old feudalism and Roman Catholicism survived for some time. Soon Protestant clergy began to clamor for a better system of justice with the King as its fountain-head. In this way the Commonwealth ideal again began to appear under the Protestant Church in England. Hugh Latimer, Bishop of Worcester, preached fiery sermons against injustice, even to the extent of telling Edward VI how he should and should not act. A knight by the name of Sir John Hales wrote a *Discourse on the Common Welth of This Realme of England*, in which he outlined the abuses taking place, the duty of loyalty to the Throne as Religious and Political Head of the State, the duty of the Monarch and the privileges of Parliament as advisory body to the Throne. Sir Thomas More wrote his famous *Utopia* in which he outlined the requirements of an ideal community; this latter during the reign of Henry VIII.

By this time the merchant class had begun to take over the privileges of the feudal nobility. Money had begun to count more than armor or birth. Manufacture of cloth called for larger and larger quantities of wool, and as English wool was among the best in Europe, the temptation to enclose arable land for grazing was irresistible. This led to the destruction of villages based on tillage, the unemployment of a small army of villeins, who became vagabonds and thieves, or sold themselves as servants to rich merchants and the old noble houses. The third type of social class was taking over, and with that came a growth in the power of Parliament to give or withhold taxation from the Crown.

After the death of Elizabeth I this grew into a conflict between King and Parliament, and within half a century England was in a state of civil war. With the victory of Parliament and Puritanism a new phase in the evolution

of a Commonwealth took shape. Cromwell, the Protector, called his system the "Commonwealth," but this soon led to abuses, which were resented; and with that the people welcomed back a Stuart King, son of Charles I, whom they had beheaded. The fact that a King of England could be tried and executed proved how far the public mind had evolved towards a form of constitutional liberty, the basis of a true Commonwealth. But at the same time the crowning of Charles II proved that the original Divine System had not been forgotten, and showed a popular instinct for some representative of Divinity, to give effect to the people's assent to be governed by proper authority and not by a usurper.

From that time to the present the Constitutional Monarchy had developed in prestige with the gradual clipping of its executive powers, until today we have on the British Throne a descendant of British Kings, who carries all the mystical rights and spiritual authority of the Ancient and Royal Estate, crowned and dedicated by the Church to the service of Her people, not only in the British Isles but all through the British Commonwealth of Free Nations, which has at last appeared as a political structure with all its rights, privileges and duties. Elizabeth II is Head of the whole Commonwealth and stands as a pattern of the sort of living which all British people respect, admire and aim at in their own lives. In that way she may become a pattern for a World Commonwealth. It now remains for all the four classes in the Commonwealth to take their proper places—the eyes to see and locate, the brains to co-ordinate, the digestive system to nourish, and the muscular system to implement.

L. FURZE MORRISH

BEAUTY:

IS IT A "FOURTH ASPECT" OF GOD AND MAN?

By SOPHIA

EVER since humanity reached the stage of abstract thinking, philosophers, aesthetes, metaphysicians and many ordinary human beings have felt themselves confronted with the question relating to a common experience of all humanity: the experience of the beautiful. Book after book has been written about it, and recently psychological laboratories also have taken up the matter. It proves to be a subject that slips away from you when you try to grasp it, and lures you further and further into the highest realms of metaphysics as well as into the deepest recesses of man's psycho-physical nature.

Imagine yourself standing in the midst of a mountain landscape. Before you stretches a small green valley, a meadow with lush green grass, strewn with flowers. A few cows are quietly grazing. Here and there some trees are standing in the meadow; fair birches mostly, but at the farther end of the valley a group of firs stands out dark against the sky. Behind them shines an early afternoon sun. The hills around you are covered with woods. Add in your imagination a dark blue sky; and someone, a friend whom you love, standing at your side. And beholding the simple landscape you exclaim or whisper, according to your temperament, "How beautiful!"

When, retrospectively, you analyse the matter (it would be a pity to do it on the spot) you may ask yourself: what was there which made the scene look beautiful? None of its component parts was there especially for the purpose. The cows were grazing, for it was their business. The sun shone, as it always does. The sky, scientists would tell us, was not blue at all, only appeared to be so for such and such reasons. The lovely, many-colored petals of the flowers in the meadow served, we are told, the purpose of propagating their species. The leaves of the trees were green because they contained chlorophyl (in the autumn certain chemical changes would take place in them and they would become all shades of yellow, red and brown—and this again we would find gorgeously beautiful!). Everything was doing its appointed task, was going its appointed way. And there was man, not thinking about reasons and tasks, but experiencing something which was nearest to a sensation, yet was much more than that, uplifting, soothing, overwhelming, filling him with reverence, making him happy and sad at the same time—stirring up something in the profoundest depths of his soul. And that which emerged from these depths made him call the simple scenery beautiful.

There might be, however, some who would not have called it beautiful. It is proverbial that tastes are different. We all know Dr. Besant's classical example in *Popular Lectures on Theosophy* about the sunset, the peasant and the artist: the artist was thrown into ecstasies by the beauties of the sunset, the peasant merely saw in it the indication of next day's weather.

This fact, and the consideration that things we call beautiful simply fulfil their purpose, without any apparent intention of being beautiful (let us exclude works of art from our consideration) led to the theory that things in

themselves are neither beautiful nor otherwise, and it is the soul of the spectator that makes them one or the other. Psychological research has confirmed the theory by stating experimentally the laws under which our sense-organs work, the complicated chemical and other changes taking place in them under the impact of outer stimuli: light, sound, smell, and their composites. It was established that our liking or rejecting these stimuli depended upon the chain of reactions they caused in our sense-organs.

It was thus found that our appreciation of beauty depends to no small extent on our biological make-up, on the quality of our sense-organs, and on the development of the respective centres of our brain.

But it was also found that it equally depended to a large extent on our consciousness, on all that it contained at the moment as well as all that had preceded it. In a state of grief or dejection, for example, we do not sense beauty as readily as in a state of harmony and elation. Also, we perceive beauty more easily when our attention has been drawn to it, when we are taught to seek and find it, when in some way or other our minds have been opened to it beforehand. Then, our appreciation varies with age: at a more advanced age we may reject things which in our younger years we found beautiful, and appreciate others which we rejected in our youth.

Taking all this into consideration, there was formulated a definition of beauty which seems to me the most inclusive and the least disputable: *A thing is found beautiful when it finds its place harmoniously and without effort among the contents, physical, emotional, mental, of a person's consciousness.*

Beauty, then, is born when some objective quality of a thing enters into an individual consciousness. Previously, it was an objective quality; united with a consciousness

it received a special "value," it became beautiful. The process is a physico-astro-mental one; no beauty seems to be confined to any of the bodies separately.

Could not therefore the sense of beauty be a kind of "fourth aspect" in man? Or is it perhaps, like the number four, a summing up of the three aspects, which nevertheless produces something entirely new and distinct from the other three?

The sense of beauty seems to belong exclusively to the human stage. Animals appreciate comfort. Plants appreciate sun, air, water, all vital to their survival. None seems to have the experience of appreciating things because they are beautiful.

The sense of beauty in the human kingdom is largely determined by the evolutionary standing of the spectator. Copper-age man rejoiced in the simple designs of his earthen pots. It is perhaps not unreasonable to suppose that the remains of the great cultures reflect their respective sense of beauty; surely these ancient artists created in a manner which conformed to the public taste.

One day perhaps we shall be able to correlate the artistic principles of the root-races and sub-races with what we shall have discovered to be their specific features and places in the evolutionary scheme. But artistic creation is secondary. It arose from the primary experience of beauty, the contemplation of natural, God-made objects, and from the desire of multiplying the occasion of the pleasant experience. Of God-made beauty, however, we have observed that it always seems to serve some practical purpose, whether we discover the purpose or not. Does the beauty, i.e., the appeal to us, lie in its conformity to the laws of symmetry, to geometrical designs, or simply in its efficiency and purposefulness? Does this mean, then, that the Creator, when creating, does not have in mind the

bringing forth of things beautiful, only things purposeful and efficient?

We cannot say what is in the mind of the Creator. But "as above, so below". There can be nothing in man that does not exist in God. And since man *has* the sense of beauty, this "fourth aspect" of his nature, which seems to be just as much subject to development as are his other aspects of will, emotion and thought, God must also have it. And having it, He may desire to exercise it. Thus He may create, like human artists, beautiful things for His own enjoyment. The gorgeously colored fish of the deep seas, the wondrous flowers of the deep jungle, He has perhaps made for His own pleasure or His own delight in their making and decoration.

His, however, may be an "absolute" sense of beauty, and to Him everything He has created may appear beautiful. He is perhaps not like so many human artisans and manufacturers who create objects which serve their purposes all right but lack beauty; He can unite purposefulness with beauty. And He is ever willing to share His pleasure with man, and man takes his share in beauty, this precious heritage from his Father, to the measure of the development of his own sense of beauty, just as his enjoyment of the other values of life here and hereafter depends on his own receptivity.

To man there are definitely some things *not* beautiful, and the rest he finds more or less beautiful. From the human point of view beauty is undoubtedly relative. It depends, as we have seen, on the psycho-physical make-up of each individual, *i.e.*, upon the past behind him.

The development of the sense of beauty must have taken place along lines similar to that of the intellect or the moral nature: slowly and gradually, as a rule, but there may have been lives which were dedicated wholly to that,

when we were artists, Maecenases, or at least some small but fervent admirers of beauty in one or more of its many forms. In other lives this sense did not get lost, but receded from the foreground to leave room for the development of one's emotional or intellectual nature.

According to the definition of beauty given above, each experience of beauty is a creative act: the soul transforms objective qualities into beauty, in and for himself. But not necessarily *only* for himself. There is beauty-transference, just as there is thought- and emotion-transference. Our own intense experience of beauty may flow into another human being and "open his eyes," awaken in him some of his potential sense of beauty. Thus the perception of beauty can and should be trained, developed, even as the thinking capacity can be and is trained. Physical, emotional and mental means may be used in the training; but it should be borne in mind that the experience of beauty is, if not something entirely different, at least a synthesis of physical, emotional and mental elements, and if one of these predominated the experience would be distorted.

We have said that from the human viewpoint beauty is relative: an object does not arouse the same experience of beauty in all, and this, according to our theory, because of the differences in minds and bodies. The apparatus for the perception of beauty, then, is relative, and its relativity we call taste. According to philosophy, the absolute of relative things exists in God; and in His sense of beauty, which we consider to be all-embracing, we may find the absolute of the relative and varying human tastes.

To end our speculations, we would present a possible solution to the problem of "absolute beauty" for the use of those who do not accept this theory of beauty but declare that beauty lies in the things themselves. The absolutes of relative beauties down here, which must exist in God, are

perhaps such as would satisfy *any* spectator, at *any* stage of evolution, and under *any* circumstances: they would be found equally beautiful by the lowest savage and by the Adept or Deva of the highest standing. May not these beauties be the very archetypes of things, these archetypes including possibilities of numberless variations?

To sum up, the sense of beauty—whether beauty lies in the things themselves or in the mind of the onlooker, or in the union of the two—is a power of the human mind which is definitely distinct from the three recognized aspects of will, emotion and thought; it is different at different stages of evolution; and its development can be helped and speeded up. May we therefore not take it for a “fourth aspect” of God and man, in addition to the already established three aspects? Would it not be worth while to study its progress through the ages, in various races, from child to adult, and from primitive man to at least the stage of the highly civilized?

SOPHIA

Often waking to myself from the body, and going out from the world into myself, and beholding a wondrous Beauty, and feeling most sure that I am partaker of the Better Lot, and that I live the Highest Life, and that I am become one with God, and that, established in Him, I have attained unto that Function of His, and have established myself above all else that is intelligible; and then, after thus dwelling in the Godhead, coming down from Contemplation to Discourse, I am at a loss how to explain the manner of my coming down and of my soul's having entered into my body.

PLOTINUS

“THAT WORK AM I”

By E. MARION LAVENDER

SUCH an assertion as the title, of the nature of the Self, is unusual to the eyes and in the ears of the writer. A leading worker lays stress upon it. It is surely fundamental to manifestation, the creative urge of Life itself. The worlds are God's work, and equally true is it reversed; God's work is the worlds, worlds within worlds, the universe expressing Him, outpushed from Him, whether it be action and heroism, emotion and devotion, or principles and concepts. This work of God is time within eternity, the finite in the infinite. It is thus the Plan, absolute; and at the same time it is evolution, the process. It includes so many opposites, probably all opposites. A known paradox, that real work can be as play, is illustrated in the eastern idea that divine works are also God's *lila*, His play, as it is also shown in the Greek version of the well-known toys of the God Bacchus, that are said to be the Platonic solids. And with those as play-tools the universe of forms is upbuilt.

Since the aphorism is true of God, so is it true of man the microcosm. The novelist Agatha Christie summarizes it:

For there is all history, fable, allegory, vision, ethics, religion in man's play-building, which is always a reflex, a miniature of the drama in whose unfolding scenes and acts humanity is playing its part, the mystic drama of human evolution, conceived and written by the Divine Dramatist.

As she states it, so do mystics, occultists, Theosophists find it in themselves. Our work is the innermost aspect of

ourselves. It is the core of undividedness, our individuality. In our power to work do we find ourselves. There is a work, a ray, a way, for each. Better perhaps to phrase it, there is a *way of work* for each. For more and more do we find that it is not always the work we are doing that expresses us but the way we are doing it. There is a vast diversity of temperaments to be found in any one type of job. A stock-keeper may work as a ceremonialist, a lover of his orderly ritual; or he may work as a mathematician. A house-wife can work as artist, as ritualist, as economist, as teacher, within the sphere of her house-work; or she may work as all at once, a Jack-of-all-trades. It is not the work done but how it is done, what is the approach. But when work can be carried on that is the manifestation of the true ray-type, then work and approach are one and show themselves in richness. "The Self is Bliss; that Self am I!" is also true, and never more true than when Work and Bliss are one. A miracle takes place, the thought of self is lost, there is then no thought of success or failure, of whether the worker is happy, or not. The self and the work are one. The work must be done, it is a making again, being, "ex-is-tence," creation and recreation. It is self-assertion, the declaration of the Self. The ordered organizing will is there, the serene wisdom of explanation, the calm understanding of why and wherefore, outpoured in what is true artistry. It may be that it becomes a passionate embodiment of beauty. It is achieved in a spirit of impulsion (not compulsion) and with a joyous pain, the pangs of birth.

When the principle of work as "being" is appreciated workers no longer work as those work who are ambitious, but they work in the same spirit as they play, with joy, in fulfilment. Play is just a different work, of relaxation, or of sports, and exercise of muscles.

How far do these principles apply in present times, and to work done to earn one's livelihood that is mechanical and repetitive? It is possible to understand and find the psychological release of change of work and the economic occurrence of leisure as part of this same plan of life, making it effective. This world is in a fourth stage, one of bridge-building and transition, and because of that there is an apparent lack of the ideals of craftsmanship, joy, creativity, in the sphere of labor for livelihood. The faults visible in such a fourth stage are those of inadaptation, turbulence, maladjustment. But the advantages are even now seen emerging. The machine age has taken the place of the age of the master-craftsman to a degree. It brings with it possibilities of extension of leisure and of a lessened need to *fight* for mere existence; there is coming about a different standard of living and a growing knowledge of the cultures within the nations, with appreciation of them to be widespread in the lives of individuals the world over. This bridge has already been built with many for this fourth stage, and they have become masters of the new style of conscious awareness and can wield the abstract mind, or social sense. The same mastery is seen approaching fulfilment *in posse*, in a great mass of individuals, who may earn their living at clerical or mechanical repetitive work, but who have learned with the abstract mind to understand and use so many of the principles employed in this light or ponderous machinery that they display in their hobbies, or in their comprehensive grasp of abstruse mechanical marvels, their new faculty. Even while the body and the sub-conscious mind are being used in daily labors, these have found the economies of hidden awareness and alertness, and the higher mind is contemplating the principles and mathematical truths being used, and later, in times of leisure, this meditation in practical living

bears its fruit in understanding use of them, and men concern themselves with the making of gadgets, working radio, making new experimental sets, and even in inventing additional devices to improve the machines that cause their employment. The very means of labor awakens that new consciousness, for these mechanical means themselves were born from that faculty. The story of the evolutionary process is again being repeated, where, as Madame Montessori pointed out in her talks on world-history, one stage of the world economy prepares the way for the next, just as the roaming hordes of horses and cattle shepherded by nomadic tribes cleared the grounds for the next stage of pastoral peoples, while their cattle cropping the turf and chewing the cud made the earth fit for arable cultivation and for a more settled culture to accompany it. So now the keen brains of men have made intelligible machines—that seem themselves intelligent, as the “brains” machine—and the use of intelligible machines in turn arouses in users awareness of the abstract thoughts behind.

So history too brings about the realization that all work is one and that whatever is done has its own dignity. Closer draw the days, when any and all work done within the State is to be known as a part of the whole and is regarded as dignified; it will not be permissible to say “even that of the scavenger,” for sanitation and cleanliness will be recognized as basic. The plasticity of life will shine forth in the elasticity of the powers being used, while the spirit that informs work will be that of Sir Francis Drake’s high prayer:

O Lord God! when Thou givest to Thy servants to endeavor any great matter grant us also to know that it is not the Beginning but the Continuing of the same until it be Thoroughly Finished which yieldeth the True Glory.

E. MARION LAVENDER

THE NEED FOR NON-ATTACHMENT

By S. GOLDING

A VERY common fault with members of the Theosophical Society is their lack of non-attachment. In the *Bhagavad-Gītā* we are clearly shown the advantages of non-attachment; e.g., we read:

He who on every side is without attachments, whatever hap of fair and foul, who neither likes nor dislikes, of such a one the understanding is well-poised.¹

He who seeth inaction in action, and action in inaction, he is wise among men, he is harmonious, even while performing all action. Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, him the wise have called a Sage.

Having abandoned attachment to the fruit of action, always content, nowhere seeking refuge, he is not doing anything although doing actions.²

The *Gītā* sums it up succinctly in Discourse 3, verse 19:

Therefore, without attachment, constantly perform action which is duty, for, by performing action without attachment, man verily reacheth the Supreme.

The *Gītā* is not alone in giving us this good advice. *Light on the Path* gives us the same idea in different words:

Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is

¹ Annie Besant’s translation, Discourse 2, verse 57.

² *Ibid.*, 4. 18-20.

out of the Eternal, can aid you. . . For within you is the light of the world, the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere.

It is possible, after years of experiment, of stress and struggle, trial and error, to prove these words to be true, for ourselves. But how and when did attachment arise? Surely it has some value? Let us try to answer these questions.

Attachment arose in the early days of our existence; it arose with our involution in matter, then attachment was absolutely necessary for our development and experience. The Ego had to attach itself, though very loosely and for a long time even unconsciously, to form, and later to a body which we often call our "personality," though that term in itself is a mis-nomer, a part of illusion (*Māyā*), for it hides and conceals the real Self or Ego.

Attachment implies possessiveness, and possessiveness implies selfishness. Those, again, are necessary factors in our early evolution and involution, but must be got rid of on the path of return, as some of us well know, otherwise our path of return is lengthened indefinitely. (It is in our own hands, did we but know it). This sense of separateness or selfishness must be abolished, after lives of successive effort, on our path of return.

How frequently we hear the expressions, *my wife, my children, etc.* Such expressions seem to me to inflate or enlarge the egoistic sense.

Here we can try to answer our second question, "What is the value of attachment?" It has its value in the development of the personality, but it begins to lose its value when we begin to see that possessions are impediments. But in many cases it is indispensable and appropriate, and is indeed part of the Dharma of the individual, for it shows a sense of responsibility towards his "possessions"

—*his wife, his children, dog, cattle, etc.* And through the sense of possession comes love for those "possessions"; this is good for the "possessions" too, of course. But the "owner" still has to learn the fact that only the bodies (*never* the Souls) of his possessions "belong" to him, and even the bodies as *trusts* to the trustee.

The Christian teaching also gives us the need for non-attachment, though in different words.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.¹

But here it should be made clear that this and similar teaching is intended for disciples only, not for the masses of the people, for whom it is obviously unsuited. We get this same teaching of non-attachment again, though in a different and deeper form, in the words:

Whosoever will seek to save his life shall lose it, and whosoever will lose his life for My sake shall find it unto Life Eternal.

Here we must differentiate between the two kinds of life mentioned here. One refers to the personal or physical-plane life, and the other to the Higher or One Life, which we share with the rest of creation. St. Paul knew of that One Life when he wrote those cogent and moving words in the *Epistle to the Romans*, 8. 19-23; Jesus, in speaking these words, knew that it might be necessary, sometimes, to lose our physical life in order to gain the Higher Life. Martyrs have done that, in all ages and climes.

Thus attachment to possessions loses its value when we see and know their transitoriness and comparative value or rather valuelessness, in the light of the higher self, and

¹ *St. Matthew, 5. 40-42.*

we learn to cease to acquire them purposely; even if we inherit "many possessions" it is possible, sometimes, to surrender them gladly without a sense of loss, and without pain to the "possessed".

Well, we all suffer, even though some of us may be unwilling to admit the fact, from this sense of attachment, and do not yet see the need for non-attachment. Many of our students and members place too much reliance upon the teaching of Annie Besant, C. W. Leadbeater, etc., because of this sense of attachment.

A prominent Theosophist recently gave some advice to students: "Do not go back to Dr. Besant or back to H.P.B. Go forward with Dr. Besant and H.P.B." It would have been better advice had it been said: "Go forward *without* Dr. Besant and *without* H.P.B." We tend to overlook those vital words in *Light on the Path*, which I have already quoted.

Let us often remind ourselves of the words of the Lord Buddha when He told His followers that we must not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity; nor rumors, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a Deva; nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine or saying is corroborated by our own reason and consciousness. "For this," says He in concluding, "I taught you not to believe merely because you have heard, but when you believed of your own consciousness, then to act accordingly and abundantly".¹

S. GOLDING

¹ *The Secret Doctrine*, V 886 (Adyar ed.).

THE PILGRIMAGE OF THE SOUL

By PHYLLIS S. LEAN

In an *Epistle to the Romans*,¹ St. Paul said:

I plead with you therefore, brethren, by the compassions of God, to present all your faculties to Him as a living and holy sacrifice acceptable to Him. This with you will be an act of reasonable worship. And do not follow the customs of the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God's will is—that will which is good and beautiful and perfect.

There are two ideas in that famous passage which are especially worthy of consideration. First, "Be transformed by the entire renewal of your minds." For those who are strangers to Theosophy that means that you must be willing to encompass a vast field of new ideas which you will find presented here. For those who have studied Theosophy, perhaps for many years, this means that you must be willing to step out of your comfortable ruts and certainty to entertain ideas from the world without, to find time to consider the thoughts and discoveries of our day.

Second, "that you may learn *by experience* what God's will is". It is *experience* which teaches us the will of God, not books or lectures; the constant, devoted attempt to put theory into practice. Again and again, as we consider the idea of pilgrimage, we shall come to this concept of *constancy*. "Let him in constancy follow the Master," as we sing in a hymn.

¹ XII 1-2. (Weymouth).

A pilgrim is one who strives but does not grasp, or grab or snatch; he follows a straight course to an appointed goal, knowing his goal, determined to reach it.

The New Testament offers us the eternal pilgrim story in the account of the Prodigal Son; he who was filled with the husks that the swine did eat but who one day awoke and said, "I will arise and go to my Father". To each of us will come that awakening, that realization that we have entered the path of return to the Father's home.

In the Scriptures of the world, and in the legends and fairy stories by which unlettered man is brought to a knowledge of reality, the pilgrim story is told, time and again. These many legends and parables describe the long journey of the Soul. In spite of the many definitions by theologians and Theosophists, it is still by no means easy to understand precisely the nature of that eternal principle in man which undertakes the long journey on the pilgrim road. The Soul of man is his true being, that quality in the Self which is oneness rather than otherness, that part of the Self which perceives spiritual reality. When we think in terms of our difference from other people, of our separateness, we are not using the consciousness of the Soul; when we come to realize our unity with all life then are we truly awake, aware.

Man is the most interesting being in God's whole creation, for in him is combined highest spirit and densest matter. The bridge between the spiritual and physical worlds is the intellect, a vehicle of consciousness, provided that we may learn, and therefore not to be neglected or despised. For the end of the pilgrim way is union, union with God; to accomplish it involves a harmonizing of the physical and spiritual worlds, a matter of skill and experience, not readily accomplished in one life.

So we must "renew our minds" with what may be for some of us a strange idea—the concept of reincarnation. It is difficult to see how man can fulfil the commandment, "Be ye therefore perfect," unless the opportunity of rebirth is available to him. Reincarnation puts physical death firmly in its place as an incident in eternity, and reveals life as a continuing process. "The renewal of the mind," this embracing of new ideas, reveals the eternal life, (for which many people long as a reward to be given after death), as an ever-present reality. Eternal life is now, not then.

Reincarnation is the satisfactory answer to the haunting question, "Do we survive death?": reincarnation is a vital force in the casting out of fear. This is not the place to argue evidence for reincarnation, nor to quote the many poets and philosophers who have perceived this truth. Fundamentally, reincarnation is best understood as a continued and sustained opportunity for experiments in living. It has been said that charity impoverishes, but opportunity enriches. God does not give us the charity of a Heaven which demands no effort beyond perhaps some skill upon the harp, but He does offer us the enriching opportunity of rebirth.

The Lord let the house of a brute
to the soul of a man.
And the man said, "Am I your debtor?"
And the Lord, "Not yet—but make it
as clean as you can,
And then I will let you a better."¹

He who has set his feet upon the pilgrim way realizes the inevitability of spiritual development.

The destiny of the individual is inseparably linked with the destiny of the human race, with the great Plan so clearly described in Theosophy. As the Plan unfolds, it is

¹ Tennyson.

seen that the objective is the gradual conquest of matter by Spirit, and to this end it is essential that God and man should descend into matter. The two great laws by which the Plan is accomplished are reincarnation and karma. Man, who is divine in origin, whose feet (whether he knows it or not) are firmly planted on an unbroken ladder of development, must, when he understands his divine destiny, go forward in supreme confidence, with poise and certainty in the midst of confusion. Endurance and courage are his because he has no fear of the future.

The inner conviction of every thinking man, that he is indeed a pilgrim engaged in a long journey from darkness to light, is reinforced and made intelligible by this teaching of rebirth, with its continual renewal of opportunity until lessons are learned and the mastery of circumstance is won.

Yet though the pilgrim way is a lonely way which each of us must tread, we yet cannot ignore, in our pilgrimage, the value and significance of personal relationships. The pilgrim marches alone, leaning not upon his stronger brothers, depending not upon them for help, nor blaming his weaker brothers for the temptations which assail him or for the faults which are his.

The study of the spiritual life is beset with paradox! Alone is the pilgrim and yet until he has harmonized his personal relationships he cannot advance upon his chosen path.

To understand the problems implicit in our relationships with our fellow-men we must understand the law of karma. Karma is the fundamental educational force in the Universe. It is not an instrument of punishment. It is action and the result of action, and its effects are often immediate. The karmic lessons of today are likely to be the fruits of last week's sowing. Do not fall into the lazy man's trap of blaming all on to the last life!

In every life we create links and relationships with people, and hence in any given incarnation we tend to come together in families, groups and societies. The nation into which we are born is part of our karma. Understanding, like charity, begins at home. Hence, the willing pilgrim must first accept his family. God gives us our family, but thank the Lord we can choose our friends. But God gave us our family that we may learn the lessons that it can teach us. So we must be grateful for the opportunity and responsibility thus given us.

In establishing harmony in our personal relationships we are at once confronted with the problems of the personality. The personality, sometimes despised by the spiritually inclined as being only the real man's mask, is nevertheless our chief means of contact with our fellow-men. It is surely important to see that it is made as wide and generous as possible.

The development of rich and satisfying personal relationships is one of the most important aspects of the art of living. The purpose of our incarnation is surely lost if we fail to extract from it its spiritual essence, and there is no need to wait until death has opened wider doors before we begin this business of extraction and understanding.

We have earlier indicated that the pilgrim soul perceives the unity of life; it should not be forgotten that this same perception enormously enriches and develops the personality.

Perhaps the biggest problem confronting the man in the street today, bigger even than his anxiety that wars shall cease, that he shall be able to keep his family in something approaching comfort, is his sense of conflict. This conflict in his personal relationships arises directly from his sense of injustice and from the fact that he is not aware of his destiny or of the possibility of attaining it. He is

told, but does not know, that perfect justice rules the world. He is told, but does not understand why, that he is a son of God and underneath are the Everlasting Arms. He who truly knows the Ancient Wisdom perceives the justice and majesty of the Plan, and being no longer afraid, becomes that most valuable asset in the world today, a non-conductor of fear.

In considering the question of the lone pilgrim in relation to his family and his group we may find that he is given precisely those circumstances which are not only his deserts, but also his opportunity to evolve in himself certain fragments of perfection. In South Africa today we are given our opportunity to evolve real kindness and a great capacity for love and service. In the problems dividing black from white, in the dissensions between the two white races, there is a wide field indeed, for the cultivation of understanding.

Birth into any country under democratic rule is important and valuable, for democracy itself evolves a belief in the fact of every man's individual Divinity.

The pilgrim, travelling his lonely way, seeking neither props nor those to blame for his own weakness, comes to realize that in a very special way mankind is the true savior of man. We save each other, preserve that which is divine in our brother-man not by precept but by example, by our growing sensitivity to the worth of others. It is human contact, human interchange, which brings release, which reveals to human eyes the divine qualities veiled in flesh.

Madame Blavatsky once said that man cannot be redeemed by a power external to himself. Man is the redeemer of man, life itself the opportunity, and experience the great teacher. But it is important to remind ourselves that experience alone is not enough; unless the lessons of

experience are learned, the events will repeat themselves. Huxley expressed this in the pregnant sentence:

Experience is not what happens to a man, it is what a man does with what happens to him.

Mankind has for centuries experienced the anguish and futility of war and has come to ask in a bitter and despairing voice, why must wars continue? Thomas à Kempis pondered the same question many centuries ago, and in *The Imitation of Christ* wrote:

All men desire peace but very few desire those things which make for peace.

The things which make for peace are intensely individual, placing upon each one of us a great personal responsibility. If in your personal relationships you permit bluffing and swindling, stealing and bullying, then you are sowing the seeds of war. If you would build peace, ask yourself, Am I gentle in all my dealings, direct and fearless in my approach to life, spontaneous and joyous as a child?

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

The great key to the harmonious adjustment of the pilgrim self to the group is that he should recognize the Divinity in all who surround him and never for one moment forget, however intently his gaze is focussed on his far-off spiritual goal, his own humanity, his feet of clay.

In Britain during her years of endurance there was a great slogan "Go to it". That is a slogan every bit as valuable for the spiritual life as it proved to be in the physical life of a nation hard-pressed by war. Life itself is ours that we should go to it—not away from it, and truly holiness rests not in asceticism and denial but in the wholeness of our response to life. The pilgrim carries his faith, by whatever name he calls it, as a banner and as light in

the dark places of the earth, not as an excuse beneath which to cower.

I am sometimes tempted to despair of those people, good workers in good causes, who seek to build a brotherhood of man, but have no skill in friendship. Brotherhood cannot come about except by the labors of those practised in friendliness. To build friendship you must first understand yourself and acquire a certain quiet pride and dignity completely untarnished by aggression. Those inferiority complexes must give place to a humble sureness, a certainty of the Divine. Friendships grow out of our ability to take challenge and criticism, and friends are attracted to one who inwardly is secure and firm.

The pilgrim soul, "he who would valiant be," must acquire the technique of the spiritual life. He puts upon himself the garment of awareness and carries in his hand the undying lamp of enthusiasm. His shield is sincerity, and his feet are shod with the shoes of harmony leading him to walk the road of co-operation rather than the stony path of dissension. His helmet is competence, mastery of the tasks he is called upon to perform; and his eyes are alight with the only faith which endures—fidelity to the reality of experience.

So alone the pilgrim soul sets forth and offers us this last paradox. He cannot progress along his lonely road unless, in his upward climb, he brings his brothers with him: man does not rise upon the trampled souls of men, nor while the piteous cries of animals ring in his ears.

PHYLLIS S. LEAN

THOUGHT MAGNETISM

By M. R. WALKER

IN considering thought-power, we have first to remember the psychological effect of our thought-atmosphere on others. Anyone coming into touch with us is either calmed or disturbed, according to whether our mental attitude is harmonious or aggressive, our thoughts are steady and concentrated or weak and scattered.

There is a chemistry of mood. When two people in different moods meet, they produce something like a chemical combustion. When an angry person, for example, comes into contact with a nervous and timorous one, an explosion is produced. The nervous person feels wronged, not knowing that his fear has produced the field in which anger flourishes.

Again, if we approach another in a critical mood, we soon find our critical thoughts flung back at us—possibly more abusively than we like. Yet, we, the critical ones, are actually the aggressors, though we may have said no word. We have created the wrong atmosphere, in which the finer vibrations of harmony could not be maintained.

Some people are troubled by what may be termed a "vicious circle" of thought. Starting with the beginning of a worry, like the prisoner on the steps of a circular treadmill, they go right round it and soon come to the first step again. On and on goes the worry, round and round goes the wheel of thought. If we turn away from this worried

state of mind for a few moments, back again we must come to our painful treadmill, giving our minds hard labor and our nerves undue friction. The more we worry, the more quarrels and nervous complaints we are likely to have, and the more nervous we are the more we worry.

It is the impulsiveness of our thoughts and their mischievous nature which create a magnetic field sufficiently disturbed for worries to flourish. Only by restraining this tendency, and raising our thoughts to a higher rate of vibration by thinking of optimism and courage, which are as thought-sunshine, can we drive away this state of mind. Some people are such ingrained worriers that they will not even agree that this mental illness can be cured. Most of us are convinced of the value of thought-control, concentration, and meditation on cheerful or uplifting ideas, yet during the intervals between these efforts our thoughts may still run on lines which create a barrier for the expression of our better self.

It is well to choose an uplifting idea, the verse of a hymn or poem, and turn our thoughts to it often during the day. This will influence the mind to a different swing, a new wave-length, and if persevered in will be of immense benefit to the character. Even those virtues in which we are lacking may be created in our character by meditating every morning for five minutes on the desired virtue and turning our thoughts to it frequently during the day.

Whilst our thought-force is naturally important first of all to ourselves, who exist in the midst of it, it is also a wholesome or unwholesome element in the community thought-life. Our magnetic aura, or the personal atmosphere we all carry around with us and to which other people react on meeting us, is modified by every thought we produce. Fear drives away from us the very thing we desire; it is like a leak, a wastage of power. Courage vivifies the

aura; love and calmness beautify it. Admiration and aspiration lead us to higher planes of consciousness in the mind-world.

Let us never fall into the mistake of thinking that the thought of an ordinary person is negligible, for it is the united thought of the world which makes wars, revolutions and riots. The negative thoughts are the tinder into which the incendiary spark of ideas from the specialized trouble-makers falls. Before we have a perfectly governed world, we shall have to influence the majority of its individuals to have perfectly governed minds. We all have our own responsibility in the matter.

We can tune our thought-vehicle to whatever type of thought we like—to rhythms of vulgarity or idealism. But we must strive to maintain our own thought-rhythm, undisturbed by jarring influences which come only too frequently. For this we must try to tune ourselves temperamentally to vibrate to the inner music, which is in us all, which will establish for us a rhythm of harmony and joy. This power to rise spiritually will open the door of understanding to us, and permit us to enter the realm of happiness, and in the light of that happiness to find love and compassion for all the living manifestations of life around us, and to become aware of the beauty and mystery at the heart of things.

M. R. WALKER

From a New Year Greeting card for 1890 which H. P. B. sent to her sister Mme. Jelichovsky:

The sense of Duty cometh first;
Then followeth Steadfastness;
And zealous Work the jewel is
That crowneth all!

WRITING FOR THEOSOPHY

By FRED MORGAN

HERE are a few hints about writing—a few hints for Theosophists who would like to write about Theosophy. First, if your efforts never see the light of print it does not matter; you will increase your knowledge of the subject and be a more useful member of the Society.

Write something about which you are thoroughly familiar, something which is a part of your experience. Original and creative ideas strike home.

If you have a blank page in your typewriter and nothing in your head, do not get tense and frustrated. Pretend that a stranger has just arrived and you want to tell him something about Theosophy—something very simple and familiar to you—and start writing. You have opened the channel and ideas should flow.

Your mood or temperament will be reflected in your writing. Create a tranquil state of mind and an attitude of affection and humility. Give no thought to success or failure.

Your interpretation of any phase of life should be unique. Any subject that you choose may have been written upon ten thousand times before, but no one has ever seen it through *your* eyes or felt it in *your* heart. Let your work be the measure of yourself—do not be an echo.

Beauty lies in simplicity. Use living, simple words and short sentences. Avoid words and phrases that have

no real meaning or have no vital bearing upon your subject. Sketch an outline of your composition as an artist starts a picture. Spare no pains to be accurate; discover your own mistakes. If a sentence does not ring true strike it out. Success depends mostly upon what is discarded.

Read and study good literature constantly. It is said that Ruskin's style came from constant study of the Bible. But do not try to develop a style. Your object is to put ideas on paper that are easy to read and understand. Ideas must be clear and precise in your mind first, and then clear and precise on paper.

If you are the inspirational type, have great respect for inspirational moments. Let nothing disturb your interview with the higher self. If a fire breaks out in your study move into another room, or into the garden, but capture those rare and illusive moments while you may. You are like the naturalist hunting rare orchids in the jungle—he plucks first his orchid and then turns to defend himself against the jungle beasts. Do not wait for time and place to write, or peace and quiet. Put down your thoughts upon a scrap of paper wherever you may be, scratch them with a nail on the wall. Do not deprive posterity of your immortal lines for lack of proper setting.

In gathering material for writing be always alert to original slants on Theosophy. New-comers bring different points of view—they have not had time to develop a Theosophical pattern of thought. They may like to challenge Theosophical concepts, they may like to find out how little you really know. So do not be afraid to broach the subject of Theosophy at appropriate times; it increases your knowledge and sharpens your wits. Everything that happens can be interpreted from a Theosophical angle, but do not elaborate a simple obvious fact into a nightmare of tedious terms.

Be a good listener. Do not be anxious to show your knowledge. Avoid wasting time and energy on trivial issues and controversial points. Guide a conversation on Theosophy along basic and constructive paths. These attitudes and tactics will make Theosophy in your life a living and dynamic thing instead of an elaborate ornament. Unless it is living and dynamic, flexible and changing, your literary efforts will be dry and uninspiring.

New and creative ideas are needed. Ideas that probe and disturb. Tell of your experiences and observations, they can be unique and challenging. The tide is running high—we move rapidly in an era of discovery—old landmarks disappear and the restless searching spirit moves into unknown spheres that must be understood.

Do not be sure that your ideas are unimportant. They may fit somewhere into the picture of life and add to its beauty and significance. If only one disconsolate soul sees truth in your perception you have given impetus to life and helped to crack the hardening shells of ignorance, apathy and superstition.

Stories and articles with mystic and occult themes are moving into the popular literary field. What opportunities Theosophists have with such a background. Be pioneers in this—reject from it the sensational and frivolous appeal, and give it an impulse from the knowledge and purpose of the Ancient Wisdom.

FRED MORGAN

Ordinary intuition is merely recognition of a fact familiar in a past life, though met with for the first time in the present.

A. B.

REVIEWS

This I Believe, edited by Edward P. Morgan, with a foreword by Edward R. Murrow. Published by Hamish Hamilton, London, pp. 205, price 12s. 6d.

A unique attempt on the part of the editor, an experiment quite in keeping with the spirit of the times, has resulted in this book, *This I Believe*—which is a compilation of the contributions of fifty British and fifty American men and women in different walks of life, such as businessmen, lawyers, physicians, writers, educators, baseball-players and actors. It is stated that "the central idea of the book is a simple one. It is that men and women will lead happier and richer lives if they decide what they want from life—what they want in material things and the relative importance of moral and spiritual things. All can benefit from the experience of others in this respect." How far this has been achieved by the compilation is a moot point.

In the list of contributors to this volume stand out such eminent names as Arnold Toynbee, Norman Angell, Aldous Huxley, Pearl Buck, Helen Keller, Eleanor

Roosevelt, Charles P. Taft and others of equal note and fame.

Ward Wheelock writes under the title "Power of an Idea"; he tells us: "*This I Believe* was launched in 1949 at a business luncheon of four men over a discussion. The conversation began with the truism that among people generally material values were gaining and spiritual values declining. . . What could be done?" The group of four decided to start "*This I Believe*". It was first delivered as a series of talks on the air. But it became so popular that thousands of listeners demanded its publication in book form. The writer further states that the book "has no connection with any church". In his opinion, "beliefs are the corner-stone of daily living, the answer to the question, How can I help myself to a fuller, happier and more contented life?" Further he says: "This has been the hardest to write of any book I know. A hundred people of character have searched within themselves and tried to tell you honestly what they found. This is hard to do and many of the writers are themselves dissatisfied with their telling. So to

you, the reader, I say: Try always to see not just the words, but to see *through* them—to the meaning beyond. . . *This I Believe* sells nothing. It asks nothing. It seeks only to stimulate—and to help. . . It will fail of its purpose if it does not open your mind and suggest that you try charting your own belief. It will succeed if it does. Thousands have dug deep and found gold."

As regards the substance and matter of the book, it ranges over a vast field from crass Atheism to suppliant Theism, to take only one subject amongst many, namely, that of a Supreme Being. Life is for living, and to the question "Is life worth living?" various solutions are offered by the contributors. But running as a golden thread through most of them we find a strong instinctive belief in the integrity, dignity and sanity of the Individual Man. Otherwise, in the medley of the various concepts of life, one may find oneself meandering in a labyrinth and maze of uncertainty and doubts, which have no compass to direct and therefore offer no help to a person to arrive at an abode, a haven, a refuge of contentment and peace. Moreover, there is the evident danger that in this criss-cross current of conflicting opinions one may get one's perspective of the ultimate purpose of life

refracted and blurred. In a vast concourse of thinking human beings, it is difficult to find a community of common belief, but the ever-living hope of our coming to a unanimity and consensus of belief—which is at the root fundamental and universal—cannot be any other than that of the reality of the Brotherhood of Man and therefore of the Fatherhood of God.

C. S. TRILOKEKAR

The Wisdom of Insecurity, A Message for an Age of Anxiety, by Alan W. Watts, published by Rider and Co., London, pp. 136, price 10s. 6d.

Alan Watts has enriched modern metaphysical thought with books like his *The Supreme Identity*. The book under review is another outstanding exposition, and deals with what has come to be known as the "negative approach," "backwards law," or the "law of reversed effort". It is a welcome addition to the few messages for this "age of anxiety". Whosoever would save his soul shall lose it, is an ancient saying. "To know God, man must give up himself" is the wisdom of insecurity, according to the author. True wisdom is born in child-like innocence or simplicity. "Unlearn and be wise" is the theme of the book.

We are living in a time of unusual insecurity, which is the result

of trying to be secure. Through chapters with intriguing titles such as "The Great Stream," "On Being Aware," "The Marvellous Moment," "Creative Morality," the author points out the insecurity in modern securities and the various solutions of religion, science, art and philosophy; he shows that the notion of security is based upon the feeling that "I" am separate from my experience. To heal this split between "I" and "me" we need to be aware, with our whole being, of life, of experience as it is at the moment, without any judgment or ideas about it. The art of living consists in being completely sensitive to each moment, in regarding it as utterly new and unique, in having the mind open and wholly receptive. So long as the mind is split, there is perpetual conflict, tension, frustration and disillusion. With the undivided mind, each moment is lived completely, and there is thus a sense of fulfilment and completeness. Then there is creative action, according to the circumstances of the moment, and the "well" that we wish to others is not security, but liberty. Steadily we approach the point where what is unknown is not a mere blank space in a web of words but a window in the mind, a window whose name is not ignorance but wonder (wisdom). The mind becomes aware that to be

at this moment is pure miracle. (This summary is composed of phrases and sentences from the book itself.)

It is evident that the author has been influenced by the "teachings" of J. Krishnamurti, and in the foot-note on page 70 he notes that "awareness" is used in the Krishnamurti sense. It is also interesting to observe that the book is comparable with the recent books of Rohit Mehta, *The Intuitive Philosophy* and *The Play of the Infinite*, both of which were written under the inspiration of J. Krishnamurti and his "teachings". Alan Watts remarks in his preface that this book of his sounds something like *Alice through the Looking-Glass*, of which it is "a sort of philosophical equivalent".

M. SUBRAMANIAM

Pandit Iqbal Narain Gurtu: Abhinandan Grantha, (Commemorative Volume) edited and published by Lakshman Sahay, B.A., LL.B., and Ramapati Shukla, M.A., B.T., pp. 110 (Hindi) + 190 (English).

In the regeneration of India many stalwarts have worked during the last hundred years. A proper history of a period can only be written by following up the leader and his colleagues of that time. Hence proper biographies are valuable as source-books for the writing of history. Such a

source-book is this volume, issued to honor Pandit Gurtu on his 75th birthday, in appreciation of his work. There are 38 contributions in Hindi and 75 in English. The contributors are old students and colleagues of the Pandit and include Dr. S. Radhakrishnan and Mr. N. Sri Ram.

Annie Besant as leader of the cultural revival of India gathered round her a band of Theosophists, young and old, who were dependable under all circumstances. But Pandit Gurtu was not a Theosophist when he offered his services to her and was accepted. Babu Bhagavan Das, George Arundale, Iqbal Narain Gurtu, P. K. Telang were among the great men who assisted Annie Besant to build up the Central Hindu College at Banaras. Each was unique in temperament and so in his contribution to that noble edifice. Pandit Gurtu had some ancestral property which enabled him to abandon a lucrative practice at the bar and go to Banaras to take up any work under the Chief (Annie Besant). He became joint secretary of the Managing Committee, later Headmaster. He was a strict disciplinarian, respected by teachers and loved as well as obeyed by the students. He joined the Theosophical Society, and by 1907 was a zealous worker for Theosophy. Later he became the General Secretary of the Indian

Section of the Society. In 1914 he joined the Home Rule campaign under Dr. Annie Besant and toured and lectured widely. With the introduction of the Reforms, he entered the Legislative Council, U. P., in 1921. In 1931 he became the chairman of the Banaras Municipal Board. Then he took up for some years the Vice-Chancellorship of the Allahabad University. All his savings, amounting to a lakh of rupees, he gave to schools and colleges.

This volume enables one to see a long procession of events, sponsored by our pioneers in India, leading to the present: the beginning of Indian scouting in a Cadet Corps, introducing the national spirit in Education, the training of leaders for future work, the foundation of a National University, and so forth.

It is to be noted that his wife was a great help to Pandit Gurtu in all his varied activities, which included a penetrating study of Homeopathy and its practice in the service of the poor—he has been able to cure difficult and serious diseases. The volume is illustrated with photographs and groups of historical value. This well-bound and neatly printed book should find a place in all national libraries, as it is a fine record of a creative period in the history of India.

M. V. GOPALAKRISHNAN

SUPPLEMENT TO THE THEOSOPHIST

JULY 1954

OFFICIAL NOTICE

CONVENTION 1954

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has decided that the 79th Annual Convention shall be held at the Indian Section Headquarters at Banaras, from 26th to 31st December 1954.

EMMA HUNT,
Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

June 18th being the first anniversary of Brother C. Jinarājādāsa's passing, a commemorative meeting was held at 8 o'clock in the morning in the Headquarters Hall. The short programme opened with the Prayers of the Religions, a practice which Brother Jinarājādāsa himself instituted in 1925.

The Assistant Recording Secretary, Miss Ann Kerr, then gave the greetings of the President, Mr. N. Sri Ram, on tour in the United States, and of Miss Emma Hunt, Recording Secretary, who was also away from Adyar. Miss Kerr stated that the meeting was in no sense to mourn our loss as all present knew Brother Jinarājādāsa longed for his release from the physical plane. The meeting would serve as an

opportunity for all to think together of the work and the life of our brother who had given inspiration and guidance to many people during his 60 years of membership of the Society.

Readings from Brother Jinarājadāsa's writings were presented by Mr. H. B. F. Moorhead, Hon. Treasurer, and Miss Jamni Thadhani. The meeting was concluded with the playing of a recording of Wagner's *Siegfried Idyll*, which had special significance for Brother Jinarājadāsa; as the music was played, all in the Hall turned their thoughts of love and gratitude to him.

The School of the Wisdom

The next session of the School will be from October 4, 1954 to March 19, 1955, with Mr. Geoffrey Hodson continuing as Director of Studies. The curriculum will include daily group meditation (optional), three study periods each day from Monday to Thursday, and group discussion on Friday mornings. There will be no classes on Friday afternoons, Saturdays or Sundays. The Director desires punctual and regular attendance at classes.

The programme of studies will consist of the following subjects:

(a) *Man*: The Human Monad, the Ego, Man's Bodies, Man's life after physical death, Reincarnation

and Karma, the threefold and sevenfold Divine and Human manifestations, Man in Health and Disease, Man's Supersensory and Cosmic Powers, Planetary and Solar Evolution, the Pathway of Hastened Attainment, Perfected Humanity, the Hierarchy, the Feminine Aspect of Deity.

(b) *World Religions and Philosophies*: The Sacred Language of Allegory and Symbol, the religion of ancient Egypt, Hinduism, Buddhism, Zoroastrianism, the religion of Ancient Greece, Hebraism, Neoplatonism, Christianity, Islam.

(c) *Cosmogenesis*: Cosmogonies of the various scriptures.

(d) *The Theosophical Society*: its origin, history and organization; the International Headquarters at Adyar, lives of the Founders and other great leaders.

Ireland

Some months ago the Theosophical Society in Ireland moved into new and more spacious permanent quarters, easy of access yet outside the commercial centre of Dublin. There the members welcomed the President, Mr. N. Sri Ram, who visited the Section on March 15th and 16th. During an afternoon and evening devoted to the members he dedicated the new Headquarters of the Section "to the Great Work and to the Service of All That Lives," presented diplomas

to new members, and had a question-and-answer meeting. He gave one public lecture entitled "Spiritual Living—What Is It?"

Other lecturers who have visited the Section recently are: Mr. J. Coats, Capt. Muirson Blake and Mr. C. R. Groves.

The General Secretary, Mrs. Evelyn O. Hornidge, reports very good attendances at all public lectures.

Germany

For the first time after the re-establishing of the German Section, the General Secretary, Mr. Martin Boyken, was able to visit the Berlin Lodges early this year. The difficulties of the peculiar situation in Berlin are felt by the Lodges, but despite these the activities are carried on by the members with enthusiasm. The General Secretary made an extensive tour visiting several Lodges in West Germany and reports that the work is going forward satisfactorily.

The Young Theosophists had their usual Camp at Hanover at the Whitsuntide week-end.

The dates of the 1954 Summer School at Rendsburg have been changed to September 15-22 so that the President, Mr. N. Sri Ram, may be present. Mrs. Bhagirathi Sri Ram and the President's secretary, Miss Elithe Nisewanger, and Mr. J. E. van Dissel, General

Secretary of the Theosophical Society in Europe, have also accepted the invitation to attend the Summer School.

Puerto Rico

Señora Esperanza Hopgood, the General Secretary, reports a most successful Convention held on April 8th. It was a representative gathering including members from Brazil, Argentina, Costa Rica, Mexico and the United States of America. The former Señorita Luz Maria Durand, now Señora Roberto Baraya, has, with her husband, been helping the work in this Section for some months.

Translations of radio talks from the Theosophical Society in America have been made and are being broadcast weekly. It is also planned to publish them in pamphlet form for the Spanish-speaking countries.

This Section publishes an excellent mimeographed journal *Heraldo*, which translates articles from other Theosophical magazines into English and is sent free of charge all over South and Central America and Mexico.

United States of America

Officers of the Theosophical Society in America are elected every three years. The National President, Mr. James S. Perkins, was re-elected in March for a further term.

In the National President's report of the Section's work for the year ending September 30, 1953, the membership of the Section is stated as 4,075, with a total of 149 Lodges.

Mr. N. Sri Ram is now touring the Section for the third time, and he and Mrs. Bhagirathi Sri Ram will be guests at the Annual Summer Sessions from July 24th to August 12th. Mr. Sidney A. Cook, the Vice-President, and Mrs. Cook are also in the United States and will participate in the Summer Sessions programmes. The President's secretary, Miss Elithe Nisewanger, a member of the American Section, is travelling with him and will also be present.

The Department of Education, created in 1952 to meet the growing need for a department that could develop as well as circulate material of educational value to members and the public, has been steadily progressing with its task. The Department Head, Dr. Dorothy Rood, and the Advisory Committee are developing the work along the lines of the four objectives decided upon: To help Lodges to develop better programmes; to prepare interested members to assist in research; to prepare them to teach; and finally to present the results of research to the members. A Workshop in Theosophical Education under the

direction of this department, was held at the National Headquarters, Olcott, this year from March 22nd to April 1st, attended by 10 enthusiastic students. The first half of the period was devoted to the discussion of questions such as "What is Theosophical Education?"; "What kind of a person should a teacher be and how does one get to be like that?" The second half of the period each student presented a lesson to the group who played the role the teacher asked of them—beginners, inquirers, or themselves. Then all went into a discussion of the presentation and offered helpful suggestions for improvement.

Department of Information.—In this department at the National Headquarters all the correspondence from inquirers is dealt with. Publicity literature is distributed, and correspondence courses are sent to all National members (members-at-large) and the answers to questions regarding the study are handled in the department also. In the last nine months 662 new inquirers have received assistance from this department. Last year 52 new members joined the Society through contact with the department, and 86 new borrowers joined the National Library.

The department is also the repository of used Theosophical books which thoughtful members

send to Headquarters as gifts, or bequests, and books received at Headquarters upon dissolution of a Lodge or study centre. From such book gifts are culled any volumes needed in the National Library. The remainder are placed in the Department of Information and from that supply every newly organized Lodge receives about 20 basic Theosophical books as a nucleus for the new Lodge library.

A large correspondence is carried on by the Department Head, Mrs. Rutheda Osborn, with various prison inmates. Books are placed in prisons by the Theosophical Book Gift Institute and many prisoners write to the Society after reading the books. Some of the prisoners are studying the correspondence courses in Theosophy.

Inquirers living near Lodges are referred to the nearest Lodge and the Lodge secretary is also notified so that the inquirer can receive personal attention and be invited to the public activities of the Lodge.

Within the Theosophical Order of Service, there are a number of members belonging to the "To-Those-Who-Mourn" Club. They mail the leaflet *To Those Who Mourn*, written by C. W. Leadbeater, to the bereaved, anonymously. The return address given is not that of the member, but of the National Headquarters of the Society. Therefore, the interested recipients write to

the Headquarters for further information, and these inquiries are handled by the Department of Information. Many people write to the effect that the leaflet has given them a comfort and understanding about death that has made life bearable in their loss.

The key-note of the department is sympathy and friendliness.

Bronze Statue Gift to International Headquarters.—In 1937 Dr. Arundale outlined a plan to collect at Adyar a work of art from each of the National Sections. Each such work of art was to be representative of the spirit of art in that nation, and the spirit of the nation itself presented symbolically. A Committee to find such a work of art in the U.S.A. was formed in 1937 by Mr. Sidney A. Cook, the then National President. Nothing suitable was found and Mr. James S. Perkins, Chairman of the Committee, created a drawing for a statue to be rendered in bronze. In 1938 Dr. Arundale approved the original conception, which was later executed by Mr. Richmond Barthé of New York, a famous Negro sculptor. The statue was completed during World War II and therefore could not be shipped at once to Adyar. It remained at Olcott in the National Library until the fall of 1953. In due time it had a safe arrival at Adyar,

where it now has a prominent place in the Adyar Museum.

In acknowledging receipt of this gift from the American Section, the President, Mr. N. Sri Ram, wrote:

"We are all glad to have it as a beginning in the materialization of Dr. Arundale's dream of an assemblage at Adyar of significant specimens or objects that will remind us of the variegated greatness of our humanity as known to us in comparatively recent or even historically ancient times."

Theosophical Book Association for the Blind.—During the last year the work of this Association has been improved through modernization of equipment. A new project begun is the recording of Theosophical books on the Sound-scriber machine. At the last report 53 books and 6 lectures had been transcribed on Sound-scriber discs. Many blind people read the literature in Braille, but some have changed over entirely to records.

The Association publishes a Theosophical Quarterly in Braille, a magazine of 80 pages, and a Members' Supplement (mailed monthly to all the blind people who have become members of the Theosophical Society in America). Last Christmas, a gift was sent to the blind members—*Meditation for Beginners*, by J. I. Wedgwood, transcribed into Braille.

Northern Ireland

Dr. Hugh Shearman, Organizing Secretary of the Theosophical Society in Northern Ireland, the first Federation to be formed under Rule 85(b) of the Rules and Regulations of the Theosophical Society, reported to the annual Convention held in Belfast, May 22nd and 23rd, a slight but steady increase in membership since the Northern Ireland Lodges became a separate entity five years ago.

During the year of report, the Federation had assistance from a number of visitors, among them Captain H. W. Muirson Blake, Mr. U. G. Krishnamurti, Mr. Dudley Gower, Mrs. Lavender Berry, Mr. John Coats, Miss Blanch and Mrs. Yates.

Mr. C. R. Groves, General Secretary of the Theosophical Society in England, was guest-speaker at the 1954 Convention. He addressed the members and also gave a public lecture entitled, "Does Science Contradict Religion?"

A full programme of activities is carried on in Belfast Lodge. Public meetings are held every Sunday evening, and a public study class every Thursday evening. Members' activities include a meditation period each Wednesday evening followed by a study class. On the second and fourth Friday members meet to study *The Secret Doctrine*.

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram. Vice-President: Sidney A. Cook. Treasurer: H. B. F. Moorhead. Recording Secretary: Miss Emma Hunt

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	Mr. C. R. Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes</i> .
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras I	<i>The Theosophical Review</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Herr Ellis Wikström	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift</i> .
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>Theosophia</i> .
1898	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì-Breo, Prov. Cuneo	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Adyar</i> .
1905	Cuba	Señor Juan Alfonso Sanchez.	P. O. Box 365, Habana	<i>Revista Teosofica Cubana</i> ;
				<i>Teosofia</i> .
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1908	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	Mr. I. G. Mitford-Barberton...	P. O. Box 2284, Cape Town	<i>The Link</i> .
1910	Scotland	Mr. Edward Gall	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Switzerland	Mme. Rachel Tripet	26 Rue de Vermont, Geneva	<i>Clarté</i> .
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>Clarté</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	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	<i>Norsk Teosofisk Tidsskrift</i> .
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia</i> .

* Presidential Agency.

THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

1919 Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	Theosophy in Ireland.
1919 Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	Boletín Mexicana; Dharma.
1919 Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	The Canadian Theosophist.
1920 Argentina	Señor Mariano Calvo (Acting).	Sarmiento 2478, Buenos Aires	Revista Teosófica; Evolución.
1920 Chile	Señor Luis Tapia Alarcon	Casilla 604, Valparaiso	Fraternidad.
1920 Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo	O Teosofista.
1920 Bulgaria	Greter Fells	Ingolfstr. 22, Reykjavik	Gangleri.
1921 Iceland	Mr. Felix Bernudes	Rua Passos Manuel, No. 20-cave, Lisbon.	Osiris.
1921 Spain	Miss E. Claudia Owen	10 Park Place, Cardiff	Theosophical News and Notes.
1922 Wales	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1333, Montevideo	Revista Teosófica Uruguayana.
1923 Poland	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	Heraldo Teosofico.
1925 Uruguay	Mr. N. K. Choksy, Q. C.	Roshanara, 54 Turret Road, Colombo	...
1925 Puerto Rico	Monsieur Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filothei,	...
1925 Rumania	Señor Miguel Monge Echandi	P. O. Box 797, San José, Costa Rica	Theosophikon Deltion.
1925 Yugoslavija	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	Serenidad.
1926 Ceylon *	Dr. Benito F. Reyes	P. Florentino corner Iba Streets, Quezon City	The Lotus.
1928 Greece	Señorita Corina Martínez Sanders	Apartado Postal 539, Bogotá	Revista Teosófica; Boletín.
1929 Central America	Mr. Vallabhdas H. Kapadia.	P. O. Box 354, Zanzibar	Saurabh.
1929 Paraguay	Mrs. Gool Minwalla	Noonan Road, Karachi 3	...
1929 Peru	Mr. V. Rajagopal	P. O. Box 752, Singapore	Theosophical News.
1933 Philippines	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	...
1937 Colombia	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	...
1947 British E. Africa.	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc	...
1948 Pakistan *	Señor Pablo Bonilla T.	Apartado 2907, Caracas	Dao Hoc.
1948 Malaya and Singapore *	...	...	...
1949 Northern Ireland †	...	...	...
1950 State of Israel *	...	...	...
1951 Japan *	...	...	...
1952 Viet-Nam	...	...	...
1953 Venezuela	...	...	...
Presidential Agency.	...	...	...

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Dirk Boutalaan 18, Eindhoven, Netherlands. *Theosophy in Action; Clarté; Adyar.*

Canadian Federation (attached to Headquarters): ... Miss Joan S. Morris ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. Its three declared Objects are :

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

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

A N extraordinary discovery just reported, topping other scientific discoveries and accomplishments of recent times which have been tumbling over one another with revolutionary effect, is that of a particle with the unimaginable energy of about ten million billion volts encountered at an altitude of twenty-five miles over Texas in the United States of America. What happened there was found recorded in a photographic film floated up by means of an unmanned balloon last winter. The *New York Times* of July 11th gives the following details :

A Mysterious Flash

Last winter an unmanned balloon floated up from Texas. It carried a package of photographic film. At an altitude of about twenty-five miles, which is about as high as such balloons can rise before bursting, a particle from outer space tore through the package. When the film was developed, Dr. Marcel Schein of the University of Chicago, saw straight tracks that startled him. He told the American Physical Society at Seattle that apparently the particle from outer space had gone through the package, collided with a proton and converted it into particles

of light. Whereupon the light (protons) turned into energy or electrons. All this conforms with Einstein's theory.

What this discovery means to scientific conceptions is not known as yet, although it is surmised by Dr. Marcel Schein, who reported the find to a meeting of the American Physical Society, that it might be an "anti-proton," the counterpart or opposite number of a proton. He thinks it might be that, judging from the behavior of the particle and the circumstance of its discovery. Apparently, according to his readings, the anti-proton struck a proton and both were annihilated. The resulting units of light were reconverted again into matter as pairs of electrons.

If this is what happened, the new discovery is obviously of enormous significance, and as the *New York Times* surmises, may lead the scientist to "think of the cosmos in new terms". The paper ends its observations with the following comment:

Out of Dr. Schein's remarkable discovery may come a conception of a universe that is for ever destroying and re-creating itself. Cosmic rays, the rainbow hues of the spectrum, the universality of hydrogen in the form of protons, electrons that flash in lightning, nebulae of outer space receding at inconceivable speeds, and now this new high-energy particle—all are trying to tell us something about the universe in which we live. What is it?

Whatever it may be, who can say how many more turns await the theories of cosmology now in the field, even though it must have been perfectly obvious to anyone willing to think beyond the limitations of scientific thought, that they did not possess sufficient coherence to be stabilized in their present form. The fundamental question of how there could be so much energy generated and operating, as it were, at the very base of physical matter, is one that remains a mystery, and every fresh fact disclosed has been

such as to strike the enquiring mind with increasing wonder.

Yet all our knowledge gained at the observable levels can at best comprise only what is capable of being impressed on those levels; and there is obviously room for speculation as to whether there might not be phenomena of no less validity in themselves, but entirely outside our purview, as was this particle until it was reached at a point beyond which no balloon can go without bursting.

May it not be that we shall have some day to remove the barriers set up by our materialistic leanings between the phenomena of matter, including the forces traceable in purely physical matter, and the universe of consciousness plus energy, in other words, life, adumbrated by the occultist?

* * * *

There is welcome news of a new trend in the psychiatric field, initiated by Dr. Viktor Frankl of Vienna, which

is said to be spreading in many countries.

*Amidst Murk
Some Gleam*

This school of thought is not satisfied with the theories of Freud and Adler, which

seek to trace all human urges to the instincts of pleasure and self-assertion (or ambition), respectively. According to a report published in an American journal, Dr. Frankl holds that only "people who lead meaningful lives, are fully alive, creative and at peace," and "the real pathology of our age" is the repression of the spiritual instinct which calls for self-forgetfulness.

Dr. Frankl was a prisoner, during World War II, in three concentration camps, including the notorious Auschwitz and Dachau; yet he is able to affirm that "even in a concentration camp life can be worth living". He says with a mixture of sarcasm and truth: "The inmates there did not keep sane by dwelling on the ideas with which psychoanalysis has flooded the world. Instead, many of them

sought a spiritual meaning in their predicament, and learned, through suffering, to draw closer to their God."

His criticism of the psychiatry, which makes patients review their life-histories for hours, weeks and months, is that these methods train neurotics, who are always too self-centred, to concentrate even more intently upon themselves, with the ultimate effect that they are made worse than ever; whereas "a person who becomes interested in discovering what he can give to life has his destructive self-centredness crowded out by this larger interest".

If Dr. Frankl's school is a sign of the times, even though only one of diverse signs that clash with one another, it is a vindication, based on his experiences both as an individual and as an eminent medical psycho-therapist, of the old truth that man is not his body, nor even the "self" that he identifies with it and its cravings. There is in him the possibility of a freedom that transcends both heredity and environment. The human mind having, by all indications, hit the rock-bottom of matter, finds there that it has come up against a limitation which it cannot pass. If so, are we witnessing the initial stages of a recovery if not a recoil from the unhappy state in which we have landed ourselves?

* * * *

Dr. James B. Conant, U.S.A. High Commissioner in Germany and formerly chemist and President of the Harvard University, has been speaking to various scientific and industrial groups in Germany on what we may expect in the next 50 years. A report from Bonn extracts the following interesting statements from these speeches:

I see worried humanity endeavoring by one political device after another to find a way out of the atomic age. The next 50 years will prove that human nature is tough and

unyielding to a high degree. Neither the forces of good nor evil will prevail to the extent that has been prophesied by some writers in the past few years.

The world's food problem will be well in hand by 2000, conquered by new farming techniques.

The chemist will make discoveries that will revamp many of the world's present industrial arrangements. Early in the second half of the twentieth century liquid fuels will be synthesized from carbon monoxide and hydrogen, for instance.

The earth will burn up its last ton of coal—and not worry about it. Solar energy and the synthetic fuels will more than make up the difference. Solar power will also make the production of fresh water from the sea a reality. This could come as early as 1985, and it would make more than one desert near a sea-coast a garden spot.

In view of these anticipations it might be re-called that as long ago as 1913, in the book *Man: Whence, How and Whither*, Bishop C. W. Leadbeater, describing his vision of the future, mentioned the production of fresh water from the sea in large quantities as amongst the achievements he noted. He refers to other changes also, which are in tune with present prospects in the field of science and technology. It may be admitted that human nature may not change much in the course of a century or two; yet the average man is so much a creature of his environment that the difference between the present moral and social climate and a possibly better one in the future may mean a change in his ideas and ways, which might well look like a decided change in his nature. The "way out of the atomic age"—that is, the safe way through it—must consist partly in a control on a global scale of the forces with which he is now able to destroy himself and partly in the cultivation of a will to peace and brotherly co-operative relations with his fellow human beings.

* * * *

In the passing of Miss Helen Veale at Kotagiri, on July 5th, after a brief illness, the Theosophical Society loses a stalwart who has given several decades of devoted unwavering service to its cause. **Helen Veale** She came out to India in 1916 to work for Indian education at the invitation of Dr. Annie Besant whose inspiration and example she cherished to the end with single-minded fidelity. She served 24 years in the educational field, of which 13 were spent in Banaras where she taught English, Mathematics and History in the Women's College and Girls' High School. She later became Principal of the National Girls' High School in Mylapore, a suburb of Madras, situated a few miles from our Adyar Estate, where she was resident for nine years. Miss Veale has given good service in other capacities; she helped Dr. Besant in the political field in the years 1917-1919, and in the Theosophical field was a able lecturer and writer. She was also a deep student of astrology and of the life and work of Sir Francis Bacon. Besides articles on these subjects, there is a book by her, entitled *Son of England*.

Miss Veale had been living for a number of years in Kotagiri in the Nilgiris, where her home was a centre of Theosophical influence and of hospitality to any Theosophical worker who might come from Adyar. Both she and her sister, Miss Kathleen Veale, who passed away in 1949, had become so well adapted to India, that they decided on retirement from their educational activities to live in Kotagiri because of its climate and its proximity to Adyar. Miss Veale will be missed by her very many friends, abroad and in India, and one of them, Shri Sri Prakasa, Governor of Madras, sent a telegram of sympathy, containing a tribute to her work, which was read out at the service following her passing, at which her memory was honored.

N. SRI RAM

AN EDITORIAL FOOTNOTE

TO "KAMA-LOKA AND THE BEARINGS OF THE ESOTERIC
DOCTRINE ON SPIRITUALISM"

By H. P. BLAVATSKY

[This Editorial Note by H. P. Blavatsky appeared originally in THE THEOSOPHIST, Vol. VI, February 1885, p. 110. It was appended to the text of a paper read by A. P. Sinnett before the London Lodge of the Theosophical Society, wherein occurred the following sentence: "A struggle. . . takes place in the sphere or state of existence immediately adjacent to our physical state—in Kama-loka—. . . ending in the rupture of the fifth principle or human Ego. . ."]

This illuminating explanatory note from the pen of H.P.B. is taken from the MSS. of the forthcoming Volume VI of her *Collected Writings*, now in process of production. It will contain H.P.B.'s literary output for the years 1884 and 1885, and will be published shortly by the Blavatsky Writings Publication Fund, Offices of *Theosophia*, 615 So. Oxford Ave., Los Angeles 5, California, U.S.A.—B. DE ZIRKOFF]

THE word "rupture" seems an unhappy expression, as it suggests the idea of a separate entity, whereas only a principle is under discussion. The "higher attributes" of the 5th principle are evolved in it, during the life time of the Personality, by its more or less close assimilation with the *sixth*, by the development, or rather the spiritualization by the *Buddhi* of the intellectual capacities which have their seat in the *Manas* (the fifth). During the struggle spoken of and when the spiritual

monad striving to enter the Devachanic state is being subjected to the process of purification, what happens is this: personal consciousness, which alone constitutes the personal Ego, has to rid itself of every earthly speck of grossly material taint before it becomes capable of living "in spirit" and as a spirit. Therefore, while the upper consciousness with all its noblest higher feelings—such as undying love, goodness, and all the attributes of divinity in man, even in their latent state—is drawn by affinity towards, follows and merges into the monad, thus endowing it—which is part and parcel of universal consciousness and has therefore no consciousness of its own—with a personal self-consciousness, the dross of our earthly thoughts and cares, "the material tastes, emotions and proclivities" are left to lurk behind in the shell. It is, so to say, the pure incense, the spirit of the flame, disengaging itself from the ashes and cinders of the burnt-up fire. The word "rupture," therefore, is a misleading one.

The "Soul when laden with unsatisfied desires" will remain "earth-bound" and suffer. If the desire is on a purely earthly plane, the separation may take place notwithstanding, and the shell alone be left wandering; if it were some act of justice and beneficence, such as the redress of a wrong, it can be accomplished only through visions and dreams, the spirit of the impressed person being drawn within the spirit of the Devachanee, and by assimilation with it, first instructed and then led by Karma to redress the wrong. But in *no* case is it a good or meritorious action for "living friends" to encourage the simulacra, whether shells or entities, to communicate. For, instead of "smoothing the path of its spiritual progress," they impede it. In days of old, it was the *initiated* hierophant under whose guidance the mediums of the *adyta*, the sybils, the oracles and the seers acted. In our days there

are no initiated priests or adepts at hand to guide the blind instincts of the mediums, themselves the slaves of yet blinder influences. The ancients knew more about those matters than we do. There must be some good reason why every old religion prohibits intercourse with the dead as a crime. Let the Hindus always bear in mind what the *Atharva Veda* says to that effect, and the Christians the prohibition of Moses. Subjective, purely spiritual "Mediumship" is the only harmless kind, and is often an elevating gift that might be cultivated by every one.

H. P. BLAVATSKY

WHAT SHALL WE READ?

The book of Nature alone is sufficient to him who knows how to read it. Books can only assist us to arrive at a theory, and for that purpose the selection of books must be made according to the capacity of the understanding of the reader. The great secret is to know how to discriminate properly, and he who knows that secret can learn something even from the most insignificant book. To obtain a correct comprehension of the nature of Man and his powers we would recommend . . . in fact any great scientific, philosophic, historic, romantic or poetic work; but to *realise* the truth, reading alone is not sufficient, it requires deep study and intuitive contemplation.

H. P. B.

DEAN INGE, 1860-1954

By LESLIE P. HARDY

WITH the passing of Dean Inge at the advanced age of 93, Liberal Christianity has lost its finest exponent and the Anglican Church its greatest theologian of the present century. He was certainly an outstanding personage in the Protestant world of Christendom and ranked as one of the keenest minds of English contemporary life. A personal friend of the great dramatist with whom he was co-eval, Inge has been described as "the Bernard Shaw of the Church of England". Only the tolerant and liberal attitude of that Church could keep within its fold so individual a personality with such strong non-conforming tendencies. With the Deanery of St. Paul's as his ecclesiastical office from 1911 to 1934, Dr. Inge had a pulpit from which he was able to wield a powerful influence on the national life and religious thought of his time. It is not so much for the spoken word that he will be remembered however. His writings reached a far larger congregation not of his own faith. No man of modern times has tried to uphold the standards of intellectual honesty with more obvious sincerity than the famous Dean.

The Very Rev. W. R. Inge was born in Yorkshire and educated at Eton and King's College, Cambridge. Until 1905 he was first an assistant master at Eton, for which he wrote a Latin grammar, and then a tutor at one of the Oxford colleges. His apprenticeship to the Church was of

✧ short duration: Vicar 1905-07, then Lady Margaret Professor of Divinity at Cambridge before he was appointed Dean of St. Paul's in 1911. His splendid classical scholarship has stood him in good stead. It has given his writing a clarity of expression that adds to the pungency and clear-sightedness of his views on all sorts of problems which beset the thoughtful mind. He is the author of at least twenty-six published books on religious subjects, but his lasting claim for a place in the pantheon of religious and philosophical giants is based upon his classical works on Mysticism. *Christian Mysticism* appeared in 1899 but probably the greatest work on these lines is his standard *Life of Plotinus*. Inge did not claim great mystical experiences for himself, but he has placed on record these thoughts:

✧ What can be described and handed on is not the vision itself but the inadequate symbols in which the seer tries to preserve it in his memory... But such experiences, which rather possess a man than are possessed by him, are in their nature as transient as the glories of a sunset... language, which was not made for such purposes, fails lamentably to reproduce even their pale reflection.¹

His work as a classical tutor in his younger days gave him an almost intuitive understanding of that philosophy of Mysticism which has always been closely associated with the school of Plato. In 1917 and 1918 he delivered the Gifford Lectures on Plotinus, "the greatest name on the roll of philosopher-mystics". Inge's own judgment is that "these two volumes, the result of many years' labour, embody the best that I have been able to offer as a contribution to the philosophy of religion".²

¹ Quoted by Rom Landau in *God Is My Adventure*.

² Preface to *Christian Ethics and Modern Problems*.

When he was 90, the Dean wrote a remarkable article entitled "Liberal Christianity" which was published in the January 1951 issue of the *Hibbert Journal*. In this he sums up all that is best in the Christian faith when it is fired with the inspiration of mystical experience. He claims that mystics speak a universal language, that seekers after truth cannot be divided by barriers of religion. We often cannot tell from what religious source or what period in history an extract from a mystical writer may come. They speak the same language because they describe the same experience. Despite the man-made barriers of national sovereignties, in spite of religious and racial hatreds, "there never has been a time when all those who love justice and mercy and walk humbly with their God had a better chance of understanding each other than now". There can be no barriers for the Perennial Philosophy.

These last thoughts of a great thinker judged by the highest standards of the intellect give the lie direct to the popular notion of "the gloomy Dean". Inge has suffered much from publicity of this nature; the inner message has been missed by the many, but as he himself says, "there will never be a crowd outside the narrow gate".

LESLIE P. HARDY

When Winter touches me, and I
Am standing all alone,
Within the heart-beats of my heart
I hear a deeper tone;
And somehow I am lifted up
Beyond my little self
To where dwells a richer I
Enthroned in Summer's wealth.

NORMA DEBRECENY

CREATIVE EDUCATION¹

By ROHIT MEHTA

(Concluded from page 286)

OUR modern education has all the elements of superficiality in spite of greater and greater specialization that it has introduced. In fact superficiality is fundamentally due to specialization! A superficial life is naturally a life of imitation, not of initiative. Our education makes us imitative so that we are able to show great mechanical efficiency in reproducing the style which we have memorized. We are afraid to act on our own because there is no experiencing within us. As we are dried up within, we cling more and more to outer instruments, to styles, to modes of expression. Our educational problem needs to be tackled here and not at the level of technique. But curiously enough we are concerned, in the various stages of education, only with placing before the student a particular pattern of thought or action and we want him to imitate that pattern. Such an education obviously strikes at the very root of self-initiative.

A pattern may be in terms of a hero or in terms of ideology. Our so-called religious education seeks to place before the student an ethical or an ideological pattern to be followed by him. This pattern becomes an authority to be

¹ A review of *Education and the Significance of Life*, by J. Krishnamurti, published by Harper & Brothers, New York.

obeyed by the child. Such a pattern creates in him a fixed psychological point from which to meet life. Thus, life is examined only in terms of that pattern. A mind that is wedded to a pattern, however beautiful, cannot see life as a whole. Krishnamurti says :

The idealist, like the specialist, is not concerned with the whole, but only with a part. There can be no integration as long as one is pursuing an ideal pattern of action ; and most teachers who are idealists have put away love, they have dry minds and hard hearts. To study a child, one has to be alert, watchful, self-aware, and this demands far greater intelligence and affection than to encourage him to follow an ideal.

In this statement is indicated very clearly the responsibility which devolves upon a teacher. The teacher has to be extraordinarily alert lest he create consciously or unconsciously an authority for the child, either through his own person or through his own ideological background. An idealistic approach to education, whether of the right or of the left, implies a pattern of thought and action. It is this pattern which takes the form of discipline ; in other words, discipline is the product of a system of thought or action. In all schools, orthodox or progressive, there is a constant effort made to make the child fit into this system or pattern. Sometimes the efforts are brutal, sometimes they are soft and persuasive. Whatever may be the nature of these efforts, there is implied in all systems and patterns an endeavor to make the child fit into their framework. In such efforts there is naturally a desire to make the child something else than what he is. But as Krishnamurti points out : "The right kind of education consists in understanding the child as he is without imposing upon him an ideal of what we think he should be." To understand the child as he is, is indeed the beginning of education. But understanding is possible only if there is no

effort on the part of the educator to put the child into a framework of idealism or system. To see the child through the distorting medium of a pattern, an ideal or a system is to misunderstand the child. Krishnamurti says :

If the teacher is of the right kind, he will not depend on a method, but will study each individual pupil. In our relationship with children and young people, we are not dealing with mechanical devices that can be quickly repaired, but with living beings who are impressionable, volatile, sensitive, afraid, affectionate ; and to deal with them, we have to have great understanding, the strength of patience and love.

How is one to proceed with this real understanding of the child which should be the basis of right education ? Once again we have to realize that right education depends upon the right teacher. In right education, as indicated by Krishnamurti in his book, there must be for the child a complete freedom from all conditioning factors. But the child who comes to the school is already conditioned by the influences of home and society. At present the teacher transmits his own background to the child and thereby there is a perpetuation of both his and the child's own conditioning. The task of education is, therefore, the de-conditioning of the child. This task can be fulfilled only when the teacher begins to understand his own conditioning first. This will result in the teacher abstaining from transmitting his own background to the child. Such a teacher will naturally become truly sensitive and it is only in that sensitivity that the child can be understood. Under the guidance of a right educator who is aware of his own conditioning factors, the student will begin "to observe and understand his own self-projected values and impositions". It is only thus that he will discover the "enduring values of life, without conditioning".

It may be stated that freedom from all conditioning would result in indiscipline, in moral chaos, in social disintegration. Freedom from all conditioning influences is a state in which there is no reaction. Both discipline and indiscipline are obviously reactions from certain fixed positions which the mind has taken. Such fixed positions are the result of psychological conditioning. And so freedom whose characteristic is indiscipline is no freedom at all, for it is a state not free from conditioning. It is the psychological de-conditioning which produces sensitivity of mind and heart. Now sensitivity cannot be awakened through compulsion, which means through conformity to a pattern of thought and action. A sensitive person can never be undisciplined, nor can he be inconsiderate. Krishnamurti says: "It is intelligence that brings order, not discipline."

True educational transformation must, therefore, begin with the re-education of the teacher and the parent. In other words, the teacher and the parent must first become aware of their own conditioning factors. It is in this background that the child can be understood. It is the teacher who understands the student, who can help him along the path of self-knowledge. Education that does not lead a student to self-knowledge is utterly meaningless, and self-knowledge is the knowledge of oneself as *one is*. It is our psychological conditioning which prevents us from knowing *what is*. There cannot be true initiative save from the point of this knowledge of oneself. De-conditioning of both the teacher and the student is thus most essential for right education.

All forms of discipline constitute conditioning factors in man's life, for discipline implies an effort to become that which the pattern of thought or action indicates. Authority is at the root of discipline, this authority may be that of an

individual or it may be of an ideal. Authority gives the pattern, and discipline is the way of translating that pattern in terms of one's environment. Discipline is an imitative process; it can produce efficiency, but only of a mechanical nature. There cannot be creativity in discipline, and a life that is not creative lacks the element of joy. Thus, education to be truly creative must move away from all factors that produce imitation or tend towards imitation, conscious or unconscious. Krishnamurti observes:

This imitation of what we should be, breeds fear; and fear kills creative thinking. Fear dulls the mind and heart so that we are not alert to the whole significance of life; we become insensitive to our own sorrows, to the movement of the birds, to the smiles and miseries of others.

It should be noted that behind the assertion and acceptance of authority, as also behind the formulation and following of discipline, there is the dominant factor of fear. Through fear we create authority and cling to it, and through authority we destroy initiative and bring into existence the element of imitation both in thought as well as in action. Right education has, therefore, to be completely without fear, conscious or unconscious. It is only where all elements of fear have disappeared that there can come into existence a true relationship of love between the teacher and the student. And in the relationship of love there will be no disorder, no indiscipline, no inconsiderateness. The learning of technique and the gathering of knowledge will then be a quick affair, for every detail of life will assume a new significance in the atmosphere of love.

How to cast away fear from our educational processes? It is true that the teacher and the parent are the instruments of generating fear. It is out of this fear that the child begins to worship authority and to follow the patterns laid down by that authority. Thus it is the teacher and

the parent who have to be active agents in the weeding out of fear. This means that they have to examine thoroughly the motives of their thoughts and actions. In other words, teacher and parent must become intelligent in the true sense before they can awaken intelligence in the students. Krishnamurti says :

The teacher himself must first begin to see. He must be constantly alert, intensely aware of his own thoughts and feelings, aware of the ways in which he is conditioned, aware of his activities and his responses ; for out of this watchfulness comes intelligence, and with it a radical transformation in his relationship to people and to things.

Thus, the transformation of the teacher is the crux of the educational problem. It is the intelligent teacher who will help the student to break down the centres of psychological security which he may have established through fear and therefore the following of authority.

Krishnamurti's approach to education is through the transformed teacher. We have so far sought the solution of educational problems through systems, methods, improved textbooks, variation of subjects, religious instruction, regimentation of thought and action, but have not given a serious thought to the question of the fundamental transformation of the teacher himself. It is true that we have regarded the teacher as the central point of education and have, therefore, demanded from him an adherence to noble idealism. But a transformed teacher in terms of Krishnamurti's approach is not an idealistic teacher. Krishnamurti gives in his book an indication, though negative, of what is meant by a transformed teacher :

A teacher who consciously or unconsciously encourages dependence can never be of great help to his students. He may overwhelm them with his knowledge, dazzle them with his personality, but he is not the right kind of educator because his knowledge and experiences are his addiction, his security,

his prison ; and until he himself is free of them, he cannot help his students to be integrated human beings.

The transformed teacher obviously is one who has an extraordinarily pliable mind so that he does not act from the accumulated experiences of the past, but from the immediate perception of the present, from the comprehension of *what is*. Krishnamurti very beautifully states that "for the true teacher, teaching is not a technique, it is his way of life". In this approach the methods of teaching are naturally subordinate to the way of life which the teacher has discovered. The way of life indicated by Krishnamurti is that of the sensitivity of thought and feeling, of the unconditioned mind. He says :

To be the right kind of educator, a teacher must constantly be freeing himself from books and laboratories ; he must ever be watchful to see that the students do not make of him an example, an ideal, an authority. When the teacher desires to fulfil himself in his students, when their success is his, then his teaching is a form of self-continuation, which is detrimental to self-knowledge and freedom. The right kind of educator must be aware of all these hindrances in order to help his students to be free, not only from his authority, but from their own self-enclosing pursuits.

Thus, the right kind of educator educates himself while he teaches his students. Education is a mutual process, and therefore demands an atmosphere of perfect equality between the teacher and the student. Unless the teacher forgets that he is superior, there cannot be real freedom in an educational institution.

This book on education is not to be just read and put aside. It has to be deeply pondered over. Education that emerges as a result of the understanding of this approach, which Krishnamurti has indicated, will be truly revolutionary. His main thesis is : systems, methods, techniques can never make our education creative. Inward richness alone

can bring creativity to education. Krishnamurti says: "Creativeness comes into being when there is constant awareness of the ways of the mind, and the hindrances it has built for itself." To be aware of the ways of the mind is indeed to be truly intelligent, and it is only in the state of intelligence that creativity is possible. If the educator is sensitive and fully aware of the ways of his mind, and therefore of the conditioning factors operating upon him, he will naturally help his student to be intelligent, and that is all that matters so far as education is concerned. The question as to *how* the student can be helped to become intelligent does not arise at all. The "intelligent" teacher will evolve his "how" in terms of the situation as it arises. There cannot be a settled "how" for dealing with situations, for such a settled "how" would once again mean a conditioning of the mind. In other words, there cannot be a settled, well-defined and prescribed method or system of education, for every situation will need an appropriate method to deal with it. If we decide in advance about the method, the real significance of the situation will never be understood. To be sensitively open to all situations is the only way of true initiative. All else is mere imitation. It is this sensitivity which is true Love. If the teacher is filled with Love he will be able to fashion necessary technique from moment to moment to deal with situations as they arise. It is the man who has no Love, who demands systems, methods and techniques in advance. Thus, creative education is indeed Education that is inspired by Love.

This book by Krishnamurti should find a place in every school and college and should serve as a basis for discussion in meetings of teachers and parents all the world over. Let us have Education inspired by Love in place of Education dominated by fear, authority and discipline.

ROHIT MEHTA

FREEWILL AND LIBERATION¹

By THE RT. REV. L. W. BURT

THE word liberation is an eastern expression which alludes to the goal of human endeavor. This expression is also freely used in some systems of philosophy in western thought. It refers to that stage of human evolution when the personal will becomes united with the Divine Will. The soul of man is then above the necessity of further lives upon earth, hence he is liberated from the wheel of destiny. Christians speak of "salvation," but the Christ used the word "perfect". He said: "Be ye therefore perfect even as your Father which is in heaven is perfect." That perfection or liberation is symbolized in the Gospel drama by the Resurrection and Ascension of the Christ-man.

Of the path leading to that glorious perfection one system of Christian teaching tells of three stages, namely, Purification, Illumination, and finally Union with the Divine. That beautifully expresses the order of progression from the human to the Divine Consciousness which every son of man must inevitably reach.

Now the Divine Spirit in man is a trinity which manifests in the perfected man as impersonal will, impersonal love, and intelligence. This triune nature when reflected into evolving man manifests as our personal will, our desire or emotional nature, and our intellect. Perfection, the goal of life, is attained as we purify our personal nature and enable the Divine Self to shine through our every thought, our every desire, and our daily deeds. It naturally follows

¹ A sermon broadcast over 2GB, Sydney, Australia.

that man's freewill helps him to attain this Christ-like splendour of perfection as it increasingly becomes one with the Divine Will. To discriminate in that effort it is well to remember that the personal will in us is separative, and leads to isolation, whereas the Divine Will leads us to union with the heart of all creation. Let us consider the problem of freewill.

Consciously or unconsciously every normal individual is daily confronted with the problem of freewill—the liberty of the individual to determine either to do, or not to do something. The subject of freewill is usually considered from the standpoint of the freedom, or the lack of freedom, to choose one's own course of action. The crux of the problem really lies in how far the individual is exempt from compulsion or restraint in his willing and choice—what ability the rational mind has to choose and to decide in conformity with reason or motive.

In considering the problem of man's freewill, the first point to be emphasized is that this universe is a universe of law. The universe and all beings within it are subject not only to natural law, but are themselves an expression of the law of Being, the product and manifestation of law. Furthermore, a law of Nature is not a command, it is a statement of conditions. Nature does not demand anything; she simply says: "Here are certain conditions, observe these conditions and certain results will invariably follow."

Science discovers the conditions—the laws—of Nature, and studies how to utilize them. Every mechanical device, every invention, is the outcome of applied knowledge of the conditions of natural law. "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance," reads *The Voice of the Silence*. The investigator may require sublime patience to discover the

conditions of natural law; but working within the law is the way, and the only way, by which man may rise from weakness to power, from restriction to freedom, from the wheel of birth and death to attain liberation.

The laws of Nature do not exist to imprison mankind. On the contrary they guarantee man's ultimate freedom. It is on the inviolability of natural law that man's security rests. In a lawless universe there could be no security—no freedom. All would be in the grip of unknown forces, strange and terrible. Apply this conception to any law of Nature and the truth becomes apparent.

The law of gravity eternally exists. It draws all objects towards the earth, man included. By developing certain muscles man is able to counter-balance the law of gravity and walk upstairs or climb hills. For untold generations man watched and envied the flight of the birds, observed their fleetness of wing, and the ease with which they soar beyond ordinary sight. In the course of his evolution man developed the necessary intelligence to analyse and understand the conditions of the law of gravity.

Through chemistry scientists discovered the lightness of certain gases. By confining them within the balloon man was able to rise above the surface of the earth and thus he first entered the realm of the birds. In this he did not disregard the law of gravitation, or defeat it, he merely utilized his knowledge of it. In fact he was entirely dependent on gravity for his safety while aloft in the air. In order that he might descend from the heights without disaster he invented the parachute, which again is governed by the law of gravity.

In the course of time man gained a knowledge of mechanics, and applied his knowledge of them to the law of gravitation. Thereby he gradually developed the aeroplane. But the aviator well knows that he has not dispensed with,

nor transcended, the law of gravity, but has merely adapted himself to his knowledge of the conditions of it, still remaining utterly dependent on gravitation for his safety while aloft in the air. Should he ignore any condition of that law by using a defective machine, or by the reckless handling of the plane, a crash would be the inevitable result. The point I wish to emphasize is the fact that it is within Nature's law that man's safety and freedom lie, not beyond the law.

In a similar manner must we conquer the realms of our higher nature and develop the powers of the soul. We need to discover the laws of our emotional nature, the laws of the mind, the laws governing the existence and growth of the soul. One by one must we discover the bars that imprison the soul, bending our human will to the Divine Will—the inviolable law of the spirit—for only so shall we liberate the soul from its prison, the personality.

In considering the freewill of man it is not only necessary to understand the external laws of Nature and their effect upon the individual, but one must also consider the laws operating in man's being. Often we hear it said as evidence of man's freewill: "I am my own master, I am free to choose whether I shall go to business today or not"; "I am free to choose whether I shall walk or remain seated"; and so on. One may have the physical strength to do one of the two things, but that does not necessarily mean that the individual has the freewill of *choice* for action. There is a greater power in the life of man, and that is the *motive* which causes him to choose, or decide, between two or more courses of action.

For instance, the great majority of people do not take up their daily employment because they choose to do so, but because of their responsibility to some business organization, or of their family obligations—the necessity to

win food, clothing and shelter for their dependants—or the desire to earn money to preserve their respectability in the eyes of society. Employment for most people is a duty, not a choice. A person may be able to choose to walk at any time, but that is rarely the reason for walking. The man who acts without purpose, without motive, is irresponsible; that is the action of the insane. The will of reasoning man is determined by motive, by duty to others. This consideration of others is the basis of all organized society. It is the basis of human law and the punishments relating to breaches of the legal code, as well as of individual responsibility.

Ordinary education aims at fitting the individual into this greater will, organized society, with its civil and social laws, its standards of customs and modes of conduct. Those individuals who are incapable of adapting themselves to the established civil and social laws, are the outlaws, the criminals, the irresponsibles, in the measure of recognized standards. They are segregated into gaols, reformatories and institutions for the safety of the established order and for the protection of law-abiding citizens. Hence the individual attains that measure of freewill in civilized life in keeping with his or her ability to fit into the recognized social order and morality. As the individual fits into the social and moral pattern and rises beyond the infringement of any existing man-made law, his measure of freedom increases. In other words, only as he obeys the laws of the greater will—society—is the individual free to choose and act within that larger collective will of the community.

Now apply that principle to the ethical and spiritual life of man, and you have a fair illustration of the extent of man's freewill in his larger life. Natural law is not confined to this material world of sense-perception. It prevails in every realm of existence. Law is the very framework of

all Being, of all existence. It is the skeleton on which the universe, both the seen and the unseen, is built and sustained. Natural law is the Will of God made manifest, for "all Nature is to God a glorious garment rare," as George Herbert expressed it, a manifestation of the One All-pervading Life in all things. "In Him we live and move and have our being."

The will of man attains true freedom as he attunes himself to the Divine Will, as he evolves the capacity to discern and to obey the behests of that still small voice of Divinity within the heart of each. Herein lies the conflict in the spiritual life of man, the "war within his members". Human nature is dual. The spiritual or real Self and the personality are two, not one. The spiritual Self grows and increases as it realizes more deeply the unity of all life, the Divinity in all, whereas the personal self ever strives to assert itself and accentuate its separateness. Immersed in this material life with all its diversity, man's redemption lies in subjecting his personal will to the Divine Will—to the Voice of God—his spiritual heritage. "Ye are Gods; and all of you are children of the most High" (*Psalms* 82.6).

St. Paul voiced this problem when he wrote: "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (*Romans* 8, 21). And again: "Where the Spirit of the Lord is, there is liberty" (*II Cor.* 3. 17). When emphasizing man's high calling the Apostle Paul urged his followers in the words: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." The need for this he explains: "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself" (*Galatians* 5. 13-14).

Now the Will of God for man is *perfection through evolution*—the unfolding of man's latent Divinity. Man

enjoys freewill to move forward with that mighty stream of progress to his final goal, perfection. Man may delay his progress by asserting his personal will, but that personal will is inevitably checkmated in all activities that are contrary to Life's all-embracing purpose—the Will of God, evolution. Sickness and suffering, sorrow and despair, poverty and hardship, are the inevitable fruit of actions committed which were contrary to the Divine Will of eternal progress, for "Whatsoever a man soweth, that shall he also reap" (*Galatians* 6.7). Man must seek to understand and attain to that sublime union of complete submission to the Divine Will, typified by Christ when, in the face of overwhelming sorrow and searching trial, He cried: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (*Luke* 22.42). That is the final victory of the spiritual Self over the personal will.

Only when that complete union is reached between the lower and the higher, between the personal self and the Divine Self, will the One Will be done on earth as it is done in Heaven by those who realize that "perfect freedom is found only in perfect service". The apparent separateness we see all around us is an illusion of the senses, for all life is One, and the part can be free only as it serves the whole. Therein lies the path which leads to perfection and Liberation. This thought is beautifully expressed in a Gnostic fragment which reads:

Align thy will to the Divine Will
And thou shalt become as God,
For if thy will is the Divine Will
Thou art God.
This is the great secret.
It is the mystery of redemption.

L. W. BURT

THE DHARMA OF THE STATESMAN

BY ALBERT SASSI

There is a spiritual factor in life, which is to bring God into all the things of life, into the home, into our play, into our politics and business. God is waiting to associate His wisdom, His strength and His beauty with all our occupations, at all times and in all places. . .

Therefore a nation is not a mere aggregation of people coming together to protect themselves against aggression, and to survive as long as they can in a struggle for existence, but rather a body of potential workers grouped together in order that through them the nature of God may reveal itself. . .

This is national life, where each individual recognizes that he must become the centre of divine radiance, so that God's will is mirrored in all the activities of men, in the city, in the nation.¹

HOW can God reveal Himself in the duty of the Statesman? According to Socrates, this Dharma, this function, stands supreme among the other arts and therefore he calls it the Royal Art. This art of the Ruler does not utilize for its expression simple materials like stone as in the case of the sculptor, or precious metals of the goldsmith, but the Ruler utilizes *human nature itself*. It is therefore very clear that unlike the permanent qualities and properties of the specific matter employed in the technique of all the

minor arts, the Ruler must have his own technique to work upon an ever-changing material, namely, *human society*.

How is it possible for a leader, for a statesman, for a Ruler, for a King, to make of the human beings under his rule a *work of art*? How is it possible for such a Ruler to mould, to inspire, to further, to guide this extraordinary moving, transforming and changing human substance in order to make of it a living expression of beauty, an image of goodness and truth?

Let us remember an eastern idea that a true work of art is a visible sign of an inner grace. This enables us to enter immediately into the heart of the problem.

The Ruler has to see that the nation-family—of which he is the first servant—reveals its inner soul. This means a constant readjustment between the inner life of the nation (its soul) and the body corporate which constitutes the various departments of the state's social organization. The Ruler's task consists not only in balancing the various powers of these departments—equilibrating the demands of the various classes, moderating here and stimulating there—in order to reach a certain harmony on the horizontal plane; but what is more difficult, he has also to secure a permanent outlet of the inner life through the outer activities of the social body, so as to maintain a balance on the vertical plane, that is, between soul and body of the nation, or the state.

Equilibrium must also be achieved with regard to the past and the future. It means that the pace of a nation as a whole must keep time with the rhythm of the general scheme of evolution; the nation must not be a laggard keeping back the other members of the human family, and on the other hand it cannot pursue in a selfish way its own unfoldment. In other words, the Dharma of a nation is inextricably interwoven with other nations' Dharmas,

¹ *The Spiritual Factor in National Life*, by C. Jinarājādāsa, 1924.

and it must be understood that the backward nation is a factor of disintegration for the whole of humanity just as the nation which is at the vanguard of real progress is a driving factor for the whole of humanity.

Therefore, the Ruler of each nation has to help those needy nations which are backward in the scheme of evolution, and he is entitled to take advantage of the elder among the nations for furthering the progress of his own nation.

The main duty of the Ruler evidently is to rule, but what does this mean? To me, it means to establish an Order, and this introduces us to the so-called "division of labor". The Ruler has to see that the hierarchy of social values is duly observed.

At the basis of the pyramid is the great family of the servers (or shudras), the mass of unskilled workers who must have their own management. Here we see that by division of labor is also meant due sharing of responsibilities. The Ruler has to see that in each department of life, his own representative is duly appointed.

Next on the ladder of values, which is also a ladder of Dharmas (Varna-Dharma), are the producers of wealth, the great businessmen, the captains of industries, the geniuses of economics. They must have their own representative in the Minister of Finance and Public Economy.

The Ruler has to see that the various interests of the big corporations do not clash with the general interest and welfare of the nation-family, that there is no exploitation of the weaker sections of national economy by the stronger. This would put an end to the so-called "middle classes" wherein the seeds of classic crafts are preserved.

Next come the Administrators of the nation (the Kshatriyas of old), all of them belonging to what Montesquieu has called the Executive. The Ruler of the nation has to see that in his staff of administrators each is duly invested

with a part of his own responsibility, at each level of his hierarchy.

In this respect, the humblest of the officers acting in this body has to realize that wherever he is, wherever he acts, he really shares a small part of the kingly prerogatives. He must feel the link, the special link he has with the King or the Ruler. He is an outpost, a projection, wherever he is, of the consciousness of the King, of the Ruler, and *his superior has to cover him* always, in all circumstances.

There must be perfect solidarity in the great family of the Kshatriyas, the Executive, in order that real Government may be exercised, and so felt by the whole body corporate of the nation.

In a way, the Ruler himself is at the top of the pyramid. But, it does not mean that there are none above him.

To understand this, let us visualize an extension of the connecting lines, at the apex of our pyramid. Now another pyramid appears, reversed, and touching the apex of our social and human pyramid; in this superimposed pyramid will be found the greater family, the Fourth Varna, of sages and counsellors, whose wisdom is necessary to the Ruler as bread and wine are necessary to the Shudras.

Here is to be noted the admonishment of the *Bhagavad Gītā*, "*The Dharma of another is full of danger.*"

If the Ruler thinks that because he is at the top of the social pyramid, he can do without the council of Wisdom, such a Ruler builds on the sand. Sooner or later, his social edifice will crumble, because instead of confining himself to his own role of a Kshatriya, he has interfered with the Dharma of the Brahmana, with the duties of the sages who must watch as from above and from outside the social body of the nation.

On the other hand, it may happen that pseudo-Brahmanas, or pseudo-sages, interfere with the duty of a Ruler,

because they think that possessing wisdom they have to rule. This shows that they have *retained some worldly ambitions* and that, in fact, *they are not real sages*.

There is an Inner Government of the world, but because it is an Inner Government, it does not interfere with the outer governments. It simply offers opportunities to serve. It gives to each nation its national Dharma as an opportunity to serve, but it does not enforce this Dharma on the members of the nation.

The nation is free to perform its Dharma or reject it. If a nation performs its Dharma, this nation has fulfilled its own part in the execution of the Plan as designed by the Supreme Ruler of the race.

If a nation rejects or neglects its Dharma *this same opportunity will be offered* to another nation who may or may not in its turn seize it and thus fulfil the Will of God.

In one case, there will be great joy among the children of the Highest, the sons of Light. In the other, there will be, in the heart of the rebellious nation, a feeling of sadness, a feeling of having lost its soul. Such a nation is like a man who has lost his most precious possession. This makes us realize what is the major responsibility of the Ruler. The highest duty, the supreme Dharma of the Ruler, consists in guiding his nation to recognize a magnificent opportunity offered in the shape of its national Dharma.

Thus the greatest tragedy which can be experienced by an earnest Ruler, a real crucifixion, is when, fully conscious of some great opportunity offered to his nation, he rightfully commits his nation, but the nation rejects his vision. This happened to President Woodrow Wilson when he took the initiative in laying the foundations of the League of Nations. In this he saw and acted according to the national Dharma of the U.S.A., but his action was not approved by the leaders of the Senate, the nation rejected the Ruler's

action. Nevertheless, one or two members of this nation had seen the truth, the magnificent opportunity offered. It is said that if one or two are ready to give up everything in order to fulfil what in their eyes is the Mission of their nation, it will be noted by the Supreme Ruler at the Head of the Inner Government of the world, and he may keep in reserve for that nation the opportunity offered, accepting as it were to postpone in time the fulfilling of the Plan.

The Inner Government of the world is endowed with Divine Patience. Therefore, the U.S.A. was able, later on, but paying for it a higher price, to seize the lost opportunity and take the lead magnificently in the work of the United Nations, a veritable reincarnation of the League of Nations.

We see thus how the Dharma of the Ruler is by no means an easy one and is really, in the fullest sense of the word, the art supreme of which Socrates spoke.

Dr. Annie Besant, in her *Lectures on Political Science*, says that there is first the theory which is the science of government, and then the practice which is the art of government. This leads us to a new conception emphasized by C. Jinarajadāsa in 1925.¹ He reminds us of the prophecy uttered by Joachim de Flore, announcing the dawning of an era marked by the activity of the Third Aspect of the Logos, called Brāhmā in the Hindu religion and the Holy Ghost in Christianity. It seems that for the children of the new race, action comes before wisdom, that is to say, wisdom comes afterwards as a result of experience, whereas in the past the right thing has been first acquisition of the wisdom and then, but only then, enlightened action. Therefore, taking due notice of this radical change of attitude, the Ruler of today has to see that the

¹ Introduction to *The Fire of Creation*, by J. J. van der Leeuw.

fullest opportunity is given to the younger generation for experiences in the social domain by offering definite responsibility in various fields.

This important change gives rise to a new policy for the Ruler. Here we begin to move on the fresh green lawns of the New Age, which is inspired and vivified by the Divine Fire announced by Joachim de Flore. By this new dispensation of the Divine Creative Spirit we are able to take full advantage of a new science springing from social empirism, namely, Sociology. This new science is only a hundred years old and its researches result in the stressing of the human factor in all departments of life everywhere.

I will conclude these notes on the Duty of the Statesman with the story of King Ushinara, as told by Annie Besant:

The chief duty of a King is to protect all in his kingdom. Two of the Gods, Indra and Agni, wished to test Ushinara, in his discharge of this duty. Indra took the form of a hawk, Agni of a pigeon, and the pigeon, chased by the hawk, took refuge in the King's lap. The hawk demanded the pigeon as his lawful prey, but the King refused, on the ground that the pigeon had sought his protection. Then the hawk argued that, deprived of food, he would perish, and that in protecting one life the King failed to protect many. The King, refusing to give up the pigeon, offered other food, but all was refused, until at last the hawk offered to give up his claim if the King would give of his own flesh as much as equalled the weight of the pigeon. The King gladly consented, and placed a piece of his own flesh in the balance against the weight of the pigeon; but the scale rose. So he cut off piece after piece, and still the pigeon was the heavier, until at last he placed his own mangled figure on the scale. Then the Gods revealed themselves, and blessed the King who saved a suppliant at the cost of his own flesh.

ALBERT SASSI

ASPECTS OF MODERN THOUGHT

By BASIL P. HOWELL

DISCUSSING the inability of learned astronomers to admit that sidereal motions are inseparably blended with the destinies of men and nations, while at the same time noting the behavior of meteors and comets and their physical influence, H. P. Blavatsky said of them that "their spiritual vision is still unopened, and the atmospheric dust of terrestrial origin seals their sight and chains it to the limit of physical systems". Something of the same phenomenon may be seen in the case of those philosophers who, in the thirties of this century, believed that they had found release from most of the problems associated with philosophic thought by way of the maxim that the meaning of an empirical statement consisted in its mode of verification. So chained were the logical positivists to the limitations of physical language that their verbal contortions developed into a weird semantic jargon. One specimen will suffice. We were told that "The rose is a thing" could be translated into "The word 'rose' is a thing-word," and that this again could be given the following meaning:

Among the rules governing the use of sets of similar signs we can find a sub-class which we may call thing-rules, and the rules governing the use of signs similar to the sign "rose" belong to the sub-class of thing-rules. (From an article in *Analysis*.)

It would be cruel to comment on this in the light of the assertion of this school of thinkers that they had

discovered a valid criterion of meaning. They fondly hoped that they had thrown metaphysics out of the window. But it came back into the house by the back door! As Dr. C. E. M. Joad points out in his *Critique of Logical Positivism* (1950), the principle of verifiability, on their own assumption, is itself a metaphysical principle!

A propensity of modern thought is to be impressed by the seeming novelty of its mental processes and conclusions. It is all part of the infantile disorder of our times. So has it been with logical positivism, which is really a philological embroidery on the philosophical doctrine that accepts as real only those images of consciousness which rest ultimately on sensation. Its origin can be traced perhaps to David Hume (1711-76), who argued in his *Treatise of Human Nature* that experience consists only of a succession of sensations and images, and it becomes a statement (however tortuously veiled) of the function of philosophy on the supposition that Hume was right. How far (if at all) is Hume's analysis of experience adequate? It was H. P. Blavatsky who pointed out that Hume's researches "culminated in a nihilistic idealism" (ancestor, it may be added, of much of the ideology of the present day) and that since his day psychology had "gradually shifted its position to one of crass materialism". If we may enlist the services of logical thought on the side of esotericism, we may argue that materialism or monism, as explaining the relations of mind to matter, is dependent upon the assumption of the homogeneity of matter and the immutability of natural laws. These form also a fundamental principle of occult philosophy, which goes further, and, by weight of evidence, insists that this unity rests upon the inseparability of Spirit and Matter. For, if these two were divorced, "the whole Kosmos would fall back into chaos and non-being". Logical positivism, like modern science

in most of its manifestations, is powerless to satisfy the aspirations of mankind. This, too, is one of Dr. Joad's main contentions:

Nature abhors a vacuum no less in the intellectual than in the physical sphere, and it is not easy for a young mind which is vigorous, able, and inquiring, to remain indefinitely in this state of suspended belief. Sooner or later it will demand nourishment in the shape of causes to uphold, creeds to believe, objects to revere, and ends to pursue. Hence the popularity in our own time of such objects of reverence and belief as the divine State, the Party, the Race, the *Volk*, and the Fatherland.

Naturally, Dr. Joad's book has been welcomed as a stimulus to more positive and more venturesome philosophical thinking. If only some modern writers on philosophy would overcome their inveterate timidity, they might meet the protests of the ordinary man against the absurdity of the emotive theory of ethics (implicit in logical positivism) by pointing to the twin doctrines of Karma and Reincarnation, based on knowledge due to the independent researches of long generations of adepts and philosophers, and constituting a scientific and self-compelling basis for morality. After all, the crying need is not for verbal pyrotechnics in any sphere. Men want to know why they should do right and eschew evil.

Turning from these mainly philosophical considerations to the special field of psychology, are we in any better case for the solution of our many perplexities? No one has dealt more ably with the neuroses of modern society than Dr. C. G. Jung, or a leading exponent of his school in England, the late Dr. H. G. Baynes, author of *Analytical Psychology and the English Mind* (London, 1950). In one long section of this book, consisting of the first three chapters of an unfinished work intended to introduce the layman to Jung's theories, Dr. Baynes singled out as the tenet distinguishing

analytical psychology from its rivals the general notion of the individual self as a current of spiritual life or activity which is continuous both with its own ancestral past and with the selves of others. This continuity is said to be unconscious, but it renders the self, as Jung conceives it, quite impersonal. This Jungian "impersonal self" is the repository of continuity and tradition, and around it gather "all the ideas, feelings, impressions, memory, etc., which go to form the 'ego-complex'". Further, it is purposive; but, if the ego-complex breaks away from it, the sense of continuity and purpose is lost. The mask which the "ego" wears before society is given the name of *persona*, and it is not difficult to find amusing results following upon an *ego-persona* identification. Dr. Baynes mentions, for instance, the sublime consciousness of ineffable superiority that sometimes afflicts an English "gentleman," and is associated with the average English incuriousness with regard to ideas.

Jung's conception of the collective unconscious combined with his theory of the individual self in relation to an ego-complex savors of mysticism, and probably explains why Freud and Adler, who promise concrete results, are more in favor in extravert countries. But what a pity, where so much is granted as in the case of analytical psychology, that western thinkers do not avail themselves of the light that could be thrown on these problems of the human *psyche* by ancient wisdom! Even the confusion arising from an immature terminology could easily be avoided if the meanings used in Theosophical literature were adopted by practising psychologists, *e.g.*, Monad, Reincarnating Ego, Personality. Above all, an acquaintance with the teaching as to the dual nature of the mental principle in man would solve many riddles in the fields of continuity and the collective unconscious. It is not enough

to define the personality (as Dr. Baynes does) as "the resultant of this creative centre (the individual self in Jung's theory) acting upon and reacting against the basic conditions of one's fate". We have to ask in what sense the "individual self" is to be thought of as creative, and what constitutes the basic conditions of our fate. Two suggestive hints from the esoteric philosophy may be given in evidence:

That which propels towards, and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (a) the Monad or that which acts in it unconsciously through a Force inherent in itself; and (b) the lower astral body or the *Personal Self*.¹

From the remotest antiquity *mankind* as a whole have always been convinced of the existence of a personal spiritual entity within the personal physical man. This inner entity was more or less divine, according to its proximity to the *crown—Chrestos*. The closer the union the more serene man's destiny, the less dangerous the external conditions.²

In the last analysis, man weaves his own destiny under immutable laws of a spiritual nature.

In view of the philosophical and psychological content of warring ideologies, it may be useful to conclude these notes with a brief reference to a treatise published recently in Turin (Italy). It is written by the Jesuit Father who holds the chair of Russian philosophy at the Pontifical Oriental Institute. The book is remarkable for the circumstances of its publication. Not only does it carry an ecclesiastical *imprimatur*, but it is published by a firm which (according to a review in the *Times Literary Supplement*, London, May 19, 1950) is responsible for most of the higher communist cultural publications

¹ *The Secret Doctrine*, III 118 (Adyar ed.).

² *Isis Unveiled*, II 598.

in Italy since the war. One interest of the work for the Theosophical student lies in the fact that Father Wetter, after dealing with the philosophical development of Marx and Engels, and suggesting that the relation of the "objective dialectic" (the way in which matter behaves) to the "subjective dialectic" (its reflection in consciousness) was never thought out by Marx, goes on to trace another derivative of Soviet philosophy. He finds this in the influence of the ideas of paradox and mystery which, in Russian religious thought through the ages, "have derived perhaps from Neoplatonism, from Plotinus, and more especially from Proclus, who so greatly colored the writings of the pseudo-Dionysus the Areopagite". Turning to the explicit Russian derivations of the Marx-Engels school, Father Wetter again interests us by showing the factors which "pre-determined the shape of the conflicts between Soviet philosophical schools, and which for the twenty years after the foundation of the U.S.S.R. were to provide the ideological aspect of successive deviations, denunciations, recantations, and liquidations". Chief of these amongst Russian Marxists during the early conflicts were: "First, the respective roles in history of spontaneous, unconscious evolution, and of deliberate conscious initiative; and secondly, in another chapter of philosophy, the relation of sense-data to knowledge."

The crude association of Neoplatonic thought with the gross superstitions of materialism, so subtly suggested by this Jesuit Father, lends a specious justification to the Vatican denunciation of all Theosophical thought, but will not deceive any earnest student of the antecedents of modern Theosophy. More in keeping, however, with the intransigentism of Vatican thought, is a reference to Lenin, whose *Notes on Hegel's logic* compel Father Wetter's admiration. In these, Lenin came very near to equating

materialism with realism, thus resolving the earlier contradictory doctrines by a dialectical materialism which the Jesuit Father finds little difficulty in assuming was really the use of a periphrasis for the Vatican God!

The history of the years since *The Secret Doctrine* was published in 1888 has proved the truth of the assertion that "Causes and effects are esoteric, exoteric and *endexoteric*, so to say,"¹ and that the malignant fever of scepticism, with unbelief as a hereditary disease, have had their issue in veiling the divine intellect in man and allowing his animal brain alone to philosophize, as H.P.B. remarked so acutely in *Isis Unveiled* (I, 247). The consequences in human suffering and misery (as, indeed, in the agony of all that lives—and what is there that has not life of its own kind?) have been and are incalculable. And now, in the case of this work of Father Wetter, we discover a mid-century psychical phenomenon associated with materialistic thought. As the reviewer of the book points out (*ibid.*):

This book has the exceptional character of a dispassionate examination of one professedly "total" philosophy by an exponent of another. When considering the authoritarian and dogmatic tone of Soviet philosophy, Father Wetter cannot but recollect the part of authority and dogma in his own Church, "but," (he says) "this is the unique case of thought following the guiding star of the Truth itself".

Roman Catholic dogma and Soviet philosophy meet thus, and, however they may quarrel in the quest for power, honest men everywhere will do well to remember the fact.

BASIL P. HOWELL

¹ *The Secret Doctrine*, III 84 (Adyar ed.).

THE MYSTICAL AND REAL TEACHINGS OF JESUS

By G. E. PRITCHARD

DEAN INGE, one of the most broad-minded and progressive of Christian writers and thinkers, says that a religion cannot be far in advance of the cultural and intellectual level of its adherents. This is seen very clearly in the history of the Christian Church through the ages. In the Middle Ages in Europe the plane of life and thought was on a very low level, and as a result Church teaching of necessity was presented and practised in a form to suit the mental and ethical condition of the people of those times. So the religion came to be based on Old Testament doctrine and took on a form that was primitive and materialistic. Since those dark ages the standard of culture and knowledge in Europe has been raised to a much higher level, but the Church in its teaching and dogma has not kept pace with this advance. Due to conservatism and ecclesiastical rigidity of thought in matters of belief and doctrine it has more or less stagnated. This is the reason why we find the Church losing its hold on the modern man's mind and thought.

There is not only the mass rejection of Christian teaching evidenced by the spread of Marxist philosophy, but also a widespread indifference to religion and religious matters

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in general. This state of affairs has naturally caused consternation and anxiety among Church leaders, and all kinds of efforts and expedients are being tried to check this tendency. Not only are ecclesiastical authorities disturbed by this state of affairs, but the ordinary man also sees its danger because he recognizes the fact that genuine and firm religious belief has a big influence on the political and economic state of the world, as well as the spiritual state of the individual. But all the efforts of Church leaders seem to be proving futile and ineffective and quite unable to check the drift away from religion.

Theosophy, with its special qualifications and its accumulated knowledge acquired as the result of its study of comparative religion, may be a help in this time of crisis. We must recognize that Christianity, with its age-old and widespread acceptance, must have something to contribute to man's evolution and progress even in modern times. Cannot we Theosophists, with the knowledge and enlightenment that has been vouchsafed to us, help in restoring Christianity in these later days to its place as an instrument in God's hands for the advance and progress of mankind? Can we find any hitherto unrecognized truth and philosophy that would make the religion more acceptable and attractive to modern minds and times?

First of all, by Origen's dictum, that Scriptures read literally are "food for babes," we are prompted to look for a hidden and occult meaning in the Christian Gospels. The teaching of Jesus had to do with mystical and metaphysical things, and with this in mind we should study His words and preaching and the account of His life.

What was the real basis of the teaching that Jesus gave to the Jews? Apart from some noble ethical and moral principles, the great theme of His preaching and teaching to the people of Palestine was the Kingdom of God, or the

Kingdom of Heaven (the two terms are found to be interchangeable). There can be no doubt about this. He says it so definitely and emphatically Himself.

I must preach the kingdom of God to other cities also : for therefore am I sent (*Luke 4. 43*).

And this gospel of the kingdom shall be preached in all the world. . . (*Matt. 24. 14*).

Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom. (*Matt. 9. 35*).

He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God (*Luke 8. 1*).

The Encyclopaedia Britannica, than which there is no greater authority, says quite definitely that "the Kingdom of Heaven was the great theme of the teaching of Jesus". And His great concern was that His disciples should continue the work that He had begun. Many quotations could be given to show this : "Let the dead bury their dead : but go thou and preach the kingdom of God" (*Luke 9. 60*). "And as ye go, preach, saying, The kingdom of heaven is at hand" (*Matt. 10. 7*). His last injunction to His disciples was : "Go ye into all the world, and preach the gospel to every creature" (*Mark 16. 15*). There is much evidence to show that they did so. His disciples and followers carried out this request in the early days of the religion, when the influence and desires of their Lord were fresh and vivid in their minds. St. Paul, the new religion's greatest protagonist, speaks of all "among whom I have gone preaching the kingdom of God" (*Acts 20. 25*), and in Rome he "expounded and testified the kingdom of God" (*Acts 28. 23*). There is not the least doubt of the importance that was attached to this teaching in the early days of the Church, and, from the New Testament records, it was the basis on which the whole edifice of the religion was founded.

What, then, we naturally ask, did this teaching of the Kingdom of God really mean? It is the obvious and primary question that all true and thoughtful Christians should ask. And yet, all through the ages it has found no satisfactory answer. It still remains more or less of a mystery to all Christian thinkers. Orthodoxy still either side-steps the problem, or else attaches to it interpretations that are obviously wrong. For instance, some minor sects of Christians look on it as a time when Jesus will return and personally reign on earth for 1,000 years, and only those who believe this and act on this belief will be received into that kingdom. This idea is of course quite erroneous, because Jesus definitely said : "My kingdom is not of this world"; and He asserted more than once that the Kingdom of Heaven was already with men. "The kingdom of heaven is at hand," He says (*Matt. 10. 7*). But the highest ecclesiastical authorities are no more certain of the real meaning of the phrase. Such a high authority on Christian doctrine as the *Roman Catholic Encyclopaedia* gives various and conflicting meanings as it quotes the words of the Gospel statements that seem to vary and disagree so much when read literally.

So the position is that, on this vital and basic principle of Gospel teachings, there is no generally accepted interpretation. This state of affairs is astonishing, but true, and cries aloud for study, thought and elucidation. Jesus could say to His followers today, as He said to His hearers in Palestine :

Neither shall they say, Lo here ! or, lo there ! for, behold, the kingdom of God is within you (*Luke 17. 21*).

In so many of His parables, Jesus tells us what the Kingdom of Heaven is. He also, as an aid to our understanding, tells us what the Kingdom is not :

My kingdom is not of this world (*John 18. 36*).

He also said that it was not the orthodox religion of His time:

Except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven (*Matt. 5. 20*).

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven (*Matt. 7. 21*).

St. Paul said it was not materialistic, not of this world:

The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost (*Romans 14. 17*).

Jesus also spoke of the difficulty in understanding this teaching of the Kingdom of God. He said of His disciples that they knew of the "mysteries" of the Kingdom. He said:

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit (*John 3. 8*).

The kingdom of God cometh not with observation (*Luke 17. 20*).

But to those with eyes to see and ears to hear Jesus really did give a very definite lead in efforts to understand this teaching. It is contained in the words quoted above: "They say, Lo here! or, lo there... the kingdom of God is within you." This assertion, coupled with our Theosophical knowledge, enables us to understand this otherwise obscure and difficult metaphysical philosophy. Perhaps we, like the disciples of old, know something of the "mysteries" (not the Kingdom). Really, if we Theosophists approach the subject with an open mind, ignoring preconceived ideas and orthodox interpretations, the meaning is after all plain and almost obvious. The phrase means just what it says: The rule and Kingdom of God—not in the world, as is usually thought, but in our hearts; not the rule so much of an

external God, but of the God within; the rule of the God immanent in our lives; a rule which results, from the religious point of view, in love of God with all our minds and hearts and souls and strength, and of our neighbor as ourselves, and all that these words connote, in spiritual growth and divine love of all beings. From the scientific and secular point of view, it develops the power of the intuition and all man's higher potentialities, of genius, and of divine will, wisdom and understanding.

This interpretation of the term "Kingdom of Heaven" is in accord with so many of the parables of Jesus if the underlying meaning in them is discovered. We must remember that Jesus Himself said that He gave all His deepest and most profound teaching in His parables. Many parables could be quoted as supporting and elaborating this interpretation, and what is of course of equal importance in a study of this nature is that none of the parables disagree with or contradict it, whereas almost all other meanings attached to the phrase are in conflict with one or more of His parables or statements.

This interpretation should not be strange or unacceptable to Theosophists who know of the existence of man's higher bodies, and understand something of their potentialities and the possibilities of their development in life. Mrs. Besant has dealt with the subject in her books. She tells us how the powers of man's higher bodies show themselves unconsciously and haphazardly in premonitions, intuitions, the visions of saints and mystics, in dreams, in genius, and in loftier states of human consciousness. All these, she says, are "vibrations received in loftier regions by loftier bodies gradually being organized for conscious life and work. They are the struggles of the eternal spirit within. They are the voice of the Higher Self." And—what is so important in our present study—she says, "they are the promise of the future".

This interpretation, to the ordinary Gospel reader, may seem revolutionary. But it is not revolutionary so much as evolutionary. It is scientific as well as religious. It has to do with the next step in man's long evolutionary path. Man has become able, as the result of his long, slow period of growth and progress, to consciously use and control first his desire body, then his mental body, and will in the future be able to use his intuitional and higher bodies in the same way. As C. Jinarājadāsa says, "slowly the more advanced of humanity are beginning to rely more and more on intuition rather than mind in the understanding of life. Slowly there is appearing a new humanity guided by intuition"; and he quotes the philosopher Bergson to show that man misses the real meaning of evolution if he uses his intellect alone. So science, along with religion and philosophy, points to the next great step forward for mankind as being the conscious and purposeful use of higher bodies in the ordinary affairs of life, and using these powers in solving life's many difficulties and problems, both nationally and individually. The greatest guide and stimulus for this advance may be found in the mystical interpretation and understanding of the parables of Jesus, as recorded in the Christian Gospels.

So instead of Christianity being termed "infantile" as some have said, it may be more appropriately termed "modern," and prove a religion for the future.

Jesus said: "I will utter things which have been kept secret from the foundation of the world" (*Matt.* 13. 35). Perhaps one of these is the mystical meaning of the Kingdom of Heaven. And Theosophical teaching and knowledge may be the instrument and means of its presentation to the world.

G. E. PRITCHARD

THE GOLDEN THREAD IN "THE PILGRIM'S PROGRESS"

By W. E. MARSH

JOHN BUNYAN tells us that he wrote the allegory of the Pilgrim's Progress "in the similitude of a dream"; it is therefore open to anyone to interpret it. I propose to do so from the Theosophical standpoint. The chief character therein is Christian, and the vicissitudes he meets travelling from the City of Destruction to the Celestial City is the theme of the story. Bunyan is not content to describe the journey only, he at times becomes one of the characters inasmuch as he draws near to one or other of the people with whom Christian meets and asks questions of them.

In addition to this book John Bunyan wrote 59 others — (thus writing 60 books in all during his 60 years of life). *The Holy War* and *Grace Abounding* are the only other two which in any way at all compare with *The Pilgrim's Progress*. As best sellers in the book world today the Bible comes an easy first. Bunyan's *Pilgrim's Progress* is a good second, with Shakespeare as third.

Thomas Bunyan married Margaret Bentley in May 1627, and their son John was born in November 1628, soon to be followed by a sister, Margaret. Just before John was 16 his mother and sister both died within a month of each other and his father married again within a year. This was a great shock to the boy and he left home, enlisted

and was part of the garrison at Newport Pagnell. Having been picked as one of the contingent to be sent to the relief of Leicester, he was prevented from going and another man sent in his place; this man was killed and Bunyan took this incident as a direct interposition on the part of Providence on his behalf. He was discharged after the battle of Naseby, returned home and learnt the trade of a tinker. He married in 1649 and there was a blind daughter born of the marriage. After the death of his first wife he married again and in all he had four children.

The family can be traced in Bedfordshire since 1199, and the name appears in some twenty or thirty different forms—of which Buigon, Buingnon, Buniun, Bonyon and Binyan are some. It was John himself who stabilized it in its present form.

After much spiritual suffering he became converted and started preaching, for which he was imprisoned in 1660, in Bedford. The jail, which was at the corner of High Street and Silver Street, is no longer in existence and is now represented by a tablet in the pavement. In 1672 on the Declaration of Indulgence he was liberated, only to be imprisoned again six months later on its cancellation and was shut up in a cell on the Bridge over the Ouse in Bedford. Here he wrote the first part of *The Pilgrim's Progress*. He had written many books and pamphlets prior to this work which had attracted very little notice, but this one sprang into immediate recognition, ran into several editions and in ten years had sold 100,000 copies. Now it has been translated into over 120 languages and the number of its editions are legion.

It is no part of my purpose to re-tell the full story but to follow the example of Duncan Greenlees, who in *THE THEOSOPHIST* of June 1928 gave a very brief survey of the inner meaning of Bunyan's masterpiece. His ideas and the

Editor's footnotes are incorporated in what follows. For many of the interpretations I am indebted to Gaskell's most helpful and delightful work, *The Dictionary of the Sacred Language of All Scriptures and Myths*, and Swedenborg's *Correspondences*. I would add that I am quite sure that Bunyan had no idea of these Theosophical truths he was writing, and would be loud in his protestations against them.

* * * *

The story opens with the description of a man, later on called Christian, clothed in rags, standing, book in hand wherein he reads, with a great burden on his back, crying out, "What shall I do?"

The "man" stands for humanity, not in the mass but in the individual aspect, singly; being "clothed in rags" is emblematical of the condition of our astral and mental bodies, as those illustrated near page 96 of *Man, Visible and Invisible*, disorderly, uncontrolled, unkempt and ragged.

The "great burden on his back" is the weight of past Karma; note that it is on his back not on his chest, that is, in or from the past not of the present or the future, and it hampers and constricts his freedom of action, as Karma always does—of this he complains further on in the story.

"Standing" indicates that he has arrived so far but is uncertain of the future; the "book" is a symbol of the laws governing evolution on the lower planes—those laws which when studied and obeyed prepare one for enlightenment. This has advanced him to his present state but by itself is unable to take him any further, hence the cry "What shall I do?" which is the cry being uttered by all of us, and which when it reaches a certain intensity must be answered by Those who have the guiding of humanity.

In this case it is answered by a man coming to him called "Evangelist," who is a messenger from the Elder

Brothers and who gives him his direction and explicit instructions. He is the Guide who sets our feet on the Path.

Christian is presented to us as having a wife, some children, relatives, friends and neighbors. "Woman" stands for the emotional nature and "man" for the mental aspect, and their alliance or union, that is, the interaction of mind and emotion, produces new forms (children) either as ideas, opinions and impressions or as aspects of mental qualities seeking expression in any of the various ways open to mankind today. "Relatives" are those higher and lower emotions and thoughts brought from the past, Karmic connections, from which there is no escape. "Friends (and of course foes)" are again higher and lower emotions and thoughts which have been made in this life and which we are able to change as time goes on. Karma also governs our friendships and enmities, but they are not so far removed from the possibility of being changed as are relations, hence the distinction here. "Neighbors" are those qualities of ours which have sufficient affinity with us and with each other, to be able to live together.

The Evangelist has shown Christian the Way and he starts out on it; this action brings the most strenuous opposition upon him from his wife, children, relatives and friends. Even so does every Disciple, however humble, find the greatest opposition to a new mode of life come from those nearest and dearest to him; that is to say, his innermost nature is his greatest enemy or difficulty.

Christian escapes from those who would detain him and joyfully goes on his way—only to fall into the Slough of Despond; he struggles and struggles and eventually reaches the other side, but is quite unable to get out until aided by another messenger who points out to him the stone steps which he should have taken through the mire. This "Slough of Despond" is the reaction which always follows

spiritual exaltation.¹ The "steps" are the spiritual laws which if followed carefully guard us from these reactions or black moods.

The messenger sets Christian on his way again, but he is enticed out of it by Mr. Worldly Wiseman who describes the Path upon which he has set forth in a perfectly true manner but in the blackest aspect. Christian falls, gets into trouble, and Evangelist comes to him and sets him right again. Then he reaches the wicket-gate, knocks, and is admitted. He is introduced to Mr. Interpreter who gives him much instruction by showing him the grievous plight of those who disobey. He sets him on his way "which is fenced on either side with a wall"; this way he follows till he reaches a place whereon stands a Cross, where his burden is loosed, falls off and rolls away to be seen no more.

The "wicket-gate" is the entrance to the Path, and the path being "fenced on either side with a wall" is indicative of the care with which the young candidate is guarded in the early stages. The young are always guarded and protected from the dangers of life without which very few if any would succeed in reaching adult stage. Even so is it with young probationers.

The love and devotion aroused by the presence of the Master, here symbolized by the Cross, bursts the bands which tie us to our past Karma, it rolls away and we are free. "In the light of His holy presence all desire dies but the desire to be like Him."² The binding effect of Karma has gone, but there is much left to work out, and this is exemplified by the troubles, difficulties and dangers which yet face Christian, but they are all now met in a new spirit.

¹ See *The Bhagavad-Gitā Interpreted*, by H. E. Sampson, Chap. I, page 6, re the Despondency of Arjuna.

² *At the Feet of the Master*.

While Christian is standing, glad and lightsome, having lost his burden, three Shining Ones come to him. They strip him of his rags and clothe him with a change of raiment, they set a mark on his forehead, and give him a Roll with a seal upon it which he is bidden to look on as he runs and give up at the Celestial Gate.

These Shining Ones are those around the Masters who are ever doing Their will. The change of raiment indicates that the neophyte has now succeeded in getting his astral and mental bodies into some order and control and they will look more like those illustrated near page 102 of *Man, Visible and Invisible*. By "clothed" we must understand "earned," for no one, not even the Master, can give us what we have not earned for ourselves. The "mark set upon his forehead" is the Star of Initiation which blazes out above the candidate upon his First Initiation. The "Roll" represents those instructions regarding the Path and its treading which are peculiar to the individual concerned and are not general or meant for all. This point is brought out very clearly inasmuch as Christian never shares his Roll with any of his companions, Faithful, Hopeful, etc. He mentions it to the two men who enter the Way by climbing over the wall, Hypocrisy and Formalist, but only to ascertain whether they had one too. It has to be surrendered upon reaching the final Initiation, here symbolized as the Celestial City, because having then become the Perfected Man he has himself become the Good Law in Action and needs no further guidance.

Christian travels on, meets and has conversations with various people till he comes to the foot of Hill Difficulty at the bottom of which is a spring; there are also two other easy paths to the right and left of the hill. Christian drinks of the stream and sets forth to ascend the hill. To "drink of the stream" means to refresh oneself by imbibing spiritual

truths, "thirst" being a symbol of the longing for the "waters above". The paths on the right and left are the temptations from the pairs of opposites. He reaches an arbor set for the refreshment of weary travellers, sits down, and starts to admire afresh his new coat or garment; thus pleasing himself he falls asleep and the Roll falls out of his hand. That is to say, he "pats himself on the back" mentally, and ceases to be spiritually centred as he should be, pride and self-satisfaction are allowed to slip in, he becomes off his guard, and so loses or forgets his instructions as to the Path.

After a time he wakes up and continues his journey and meets two people who tell him there are lions further along the path and urge him to turn back with them. He refuses, so they leave him, and he feels in his bosom for the Roll only to realize his loss. He turns back, finds it and goes on his way, and meets the lions. The path leads to House Beautiful and as he hesitates the Porter of the House spies him and calls out to him not to be afraid as the lions are chained and will not harm him if he will but keep in the middle of the path. So he goes on and meets the Porter who asks him of his past and Christian recounts all his adventures. The sun has now set.

The two men he meets are the pairs of opposites being used to discourage the aspirant on the Path. The two lions are also the pairs of opposites in another aspect. These extremes have to be avoided, and the razor path between them has to be taken.

The climbing of the hill represents a change in consciousness. The setting of the sun represents the same thing; in this case they tell us that Christian passed through the change called death. The Porter is the guardian of the heavenly world, and the recounting of the adventures is the Review we are said to go through at death.

To turn back, seek and find the lost Roll is to search in one's memory and recover the forgotten instructions.

The story appears to omit any reference to the various planes through which we pass after death, for Christian is taken straight to House Beautiful, which seems, from the entire absence of evil and the perfection of the inhabitants, to be the higher mental plane.

After a long talk he is shown to a large upper chamber whose window opens towards the sun-rising; the name of the chamber is Peace.

This is a symbol of the Blissful Union of the higher and lower selves and liberation from the clash between the desires on the lower planes. "Sun-rising" is the East, emblematic of the direction from which the Higher Self appears in the soul.

"So in the morning they all got up"; this is the starting of a new set of experiences. They show him over the House and exhibit the rareties; a careful reading of the list always reminds me of that very wonderful museum of which the Master K. H. is said to be the curator.¹

On the third day he bestirs himself to depart on his journey, but does not get off until the evening, there is so much to see and do. First he is taken to the "top of the House" and shown the Delectable Mountains from which, it is explained, when he reaches them he will be shown the Celestial City.

I need hardly draw attention to the three days, their symbolism being so very well known. Being taken to the "top of the House" means going up to the Buddhist Plane from which we are given a view or flash of the plan and goal of the next life. His goal, he is told, is the Delectable Mountains.

W. E. MARSH
(To be concluded)

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

GOOD AND EVIL¹

BY HERMANN RENNER

A PHILOSOPHY which has discovered the relativity of all consciousness and its content, must needs be a philosophy with the relative conception of Good and Evil. This signifies that just as every being or thing in all creation has its special dimension, so each has also a special standard of Good and Evil.

From the mineral to the sage there is an evolution from utter self-affirmation to utter self-sacrifice. Every step or rung of this ladder of evolution is good for those who stand on that step, however evil it may appear to those who stand on other steps or rungs. This means that only one moral standard is not enough but that a whole dimensional series of ethics needs to be proclaimed.

For a mineral it is right to assimilate another mineral. For a plant it is right to send its roots into the realm of another plant in order to starve it. For an animal it is right to devour another animal or a human being. For the savage it is extraordinarily righteous to torture his enemies and to hunt. For the man of more developed feelings, it is right to cause suffering to another in self-defence only. For the advanced thinker it is right to be convinced that all the injury he does to others is injury done to himself. And for the perfect sage or saint it is better to be killed than to

¹ A chapter from a forthcoming book on *The Seven Veils of the Dancing Goddess: Wonders of Dimension*.

kill an aggressor. If any of these dimensionally different beings acted otherwise it would be wrong and evil.

All this signifies that no form exists in all creation which is superfluous. All have been used to evolve life. If one worm or insect were missing man could not have appeared. In the same way the sage and the saint would not have developed if the ordinary man, with his feeling and thinking, had not gone through the stages of lust, hate, envy, passion, love and helpfulness. All these stages are necessary, all have a right to be, together with their moral standards, just as they are—and we have to understand them as such.

Every ethical standard is a limitation for a comparatively higher being, and an ideal for a comparatively lower being. The next moral standard which is higher than one's ideal, one is not able to perceive. Yet somehow it is hidden within one and shall appear one day as a better action in the outer world. This is sufficient to show that Good and Evil underlie the well-known dimensional oppositions.

It is to be noted that the words "higher" and "lower" as used here signify nothing like virtue and sin, moral and immoral, nothing that one should be ashamed or proud of. Each has its place in the scheme of things and does exactly that which best serves evolution. Every higher being has developed from a lower being, and every lower being will develop into a higher being. For a being of a lower dimension low things are right and help his growth. For a being of a higher dimension good things are right and help his growth. Every being has its own dimensional *niveau* and his own dimensional moral standard and cannot have anything else just as good. Any action can be good for a lower being, and evil for a higher being. For a tiger or a savage the act of killing may give

an experience of great expansion, but the same act is exceedingly limiting to a sage. What we call sin is good for the ignorant sinner but evil for him who stands higher. Also what is good for a sage is exceedingly evil for a savage, for it offers him no possibility of expansion. Thus we see the perfect relativity of Good and Evil.

This relativity finds its best expression in the old Sanskrit word "Dharma". By perfect comprehension of the significance of this word, men have become able to reach and maintain a high ethical standard, and yet not to demand this same standard from those who must needs have another. This is the birth of the greatest tolerance which is the mark of the sage and the saint.

HERMANN RENNER

If we appeal to the lowest sinner by motives which can stir only the highest saint, then instead of furthering, we check his evolution. Place your own ideal as high as you can set it. But do not impose your ideal upon your brother, the law of whose growth may be entirely different from yours. Learn the tolerance which helps each man to do in his place what it is good for him to do, and what his nature impels him to do. Leaving him in his place, help him. Learn that tolerance which is repelled by none, however sinful, which sees in every man a divinity working, and stands beside him to help him. Instead of preaching a doctrine of self-sacrifice which is utterly beyond his comprehension, in teaching his young soul, use his higher selfishness to destroy the lower.

ANNIE BESANT, *Dharma*, page 45

REVIEW

History of Philosophy, Eastern and Western, sponsored by the Ministry of Education, Government of India, and edited by an Editorial Board under the chairmanship of Dr. S. Radhakrishnan. Two volumes, George Allen and Unwin Ltd., London, 1952, price 65s. (Rs. 48-12-0) per set.

It was a great idea to prepare, under the auspices of the Government of India, "a history of philosophy which would be truly representative of the growth of human thought in the different civilizations and cultures of the world". It was first mooted by the Hon'ble Maulana Abul Kalam Azad, Minister of Education, Government of India. He elaborated the idea during the course of the budget discussions for 1948-1949 and said: "Honorable members are aware that Indian Philosophy is one of the proudest possessions of human civilization. In our college histories of philosophy, Indian Philosophy is, however, relegated to an obscure corner. In order to get a true perspective of philosophy, it is necessary that a student should know

of the great contributions of India, along with the developments which took place in Greece and modern Europe. I propose to appoint a Committee of eminent philosophers, with Dr. Radhakrishnan as Chairman, to write a history of philosophy in which due and proper emphasis will be given to these facts." In pursuance of this statement a committee was appointed consisting of the chairman and Professors A. R. Wadia, D. M. Datta and Humayun Kabir. This committee served as the Editorial Board for the production of a book which would include in its scope the development of philosophy in all parts of the world, with special emphasis on the development of philosophy in India. "We were fortunate," say the Editors, "in obtaining the ready and willing co-operation of about sixty scholars who have written on subjects of their special study. While many of them are Indian, we did not hesitate to call upon Chinese, Japanese and European scholars... The Editors selected the writers and prescribed the topics, but the

contributors had full freedom in the treatment of the topics. Co-operative ventures of this kind suffer from serious limitations of which the Editors are aware." Naturally the Editors do not specify the particulars of the limitations of which they say they are aware. But it is the reviewer's function and duty to appreciate as well as point out the limitations. And this reviewer submits his opinion as follows:

"All head and no heart," may be put down as one of the limitations of many of the contributions. As an example one may mention the contribution on the Epics (Vol. I, Part 1, Chapter IV) like the *Rāmāyana* and the *Mahābhārata* (including the *Bhagavad Gītā*). In the Introduction, (Vol. I, p. 18), Maulana Abul Kalam Azad says: "A Persian poet has compared the Universe to an old manuscript of which the first and the last pages have been lost... Ever since man attained consciousness, he has been trying to discover these lost pages. Philosophy is the name of this quest and its results. A philosopher writes volumes to describe philosophy and its nature, but the poet has done so in a single couplet." How appropriate and wonderful it would have been if the contributors selected for the Epics and other similar subjects had something of

the vision and understanding which made Abul Kalam Azad see in a single couplet of a Persian poet all that is contained in the many volumes taken by a philosopher to describe philosophy and its nature. We would then have had contributions, speaking to us of many a single verse of the *Rāmāyana* which touches the deepest springs of our heart and releases our finest thoughts and emotions, uplifting our hearts and minds from this sordid earth to heavenly heights. The moving incidents and other noble events in the life-story of Rāma and Sita—the highest ideal of perfect manhood and womanhood—have inspired and continue to inspire the feeling and conduct of millions and millions of people ever since the immortal Valmiki gave this wondrous epic long ages ago. Of all this, there is no intimation whatsoever in the contribution under review. It is as cold and uninspiring as the original is soul-stirring and uplifting. Even the names Rāma and Sita, which names bring a thousand precious memories to our minds, occur only casually and in inconspicuous context. Why call a contribution that leaves out the inspiring incidents in the story of Rāma and Sita, a contribution on the *Rāmāyana*? It is like enacting the drama of Hamlet leaving out the prince of Denmark. Great works

like the *Rāmāyana* and others of artistic and spiritual excellence are attempts by which the sages, seers and saints of all lands, the poets, philosophers and mystics of all ages, have sought to present to the vision of ordinary mortals some glimpses of their own transcendental vision of the immortal Spirit Divine, the one perennial fountain from which flow all that is supernally great, good, true and beautiful. The writings and words themselves are of course symbolical. When we feel thrilled, uplifted and transported to realms of rapture and ecstasy as we read a classic, it is not of course the mere words, or the mere writing consisting of some black signs on white paper, that can, by themselves, produce the exalted result. The words and writings are but symbols suggestive of something far beyond themselves and capable of evoking in receptive minds something of the nature of the great thoughts and ecstatic experiences of the original authors—poets, philosophers, mystics and great creators of things of wisdom, love and beauty. To what extent we can reproduce in our own minds and hearts the great thoughts and experiences of the original authors, and interpret them so as to produce similar moods in the hearts and minds of others, depends entirely on ourselves—on the extent

to which we are Sahrdayas and can make our minds and hearts receptive and tuned in to the immortal intimations of the minds and hearts of the great masters and original authors of the great works like our epics and other perfect classics. Those who are not thus in tune with the infinite and the transcendental in these great works can only give us cold interpretations that are at best all head and no heart. Such are the contributions on the Epics and like topics included in the work under review.

In the Preface, the Editors speak of the present trend as one "when philosophy is becoming restricted in scope and limited to logical and linguistic analysis"—a matter again of all head and no heart. In contrast to this limitation is the viewpoint of the Hindus as well as ancient Greeks and Romans. To them all, philosophy, in addition to its theoretical value had a practical interest relating to the regulation of life. From the standpoint of the Hindu, no subject of inquiry was worthy of study unless it was designed to inculcate in the student a practical discipline to so regulate his life as to lead him to attain the state of perfection called Moksha (liberation from bondage of *Samsāra*). The modern western conception of philosophy as a pure

speculative, theoretical study, dissociated, as it were, from the actual problems of life, had no place in his scheme of studies. His justification of philosophy was not merely its excellence as a theory or speculation but, far more, its practical value in regulating one's daily life in definite methods of intellectual, ethical and spiritual discipline. To him, the great value of philosophy was that it served as the basis of certain ethical rules, moral conduct and physical practices broadly included in the term "religion," though modern western thinkers label some portion of it as "ethics" and others as "science". Take, for example, the system of philosophy known as the Yoga of Patanjali. It has—or rather is—a philosophy based on that of Sāmkhya, but with the addition of the conception of Ishwara; it is also a religious discipline teaching the aspirant to achieve self-realization through the eight-limbed method of Yoga which includes the due observance of certain ethical rules, moral conduct and physical practices. Then, again, it is also a science, pre-eminently the science of psychology, because its religious discipline is largely concerned with the control of the modifications of the mind. The end of it all is perfect liberation. The great exemplars are Shiva described as

Mahā Yogi (the great Yogi) and Krishna described as Yogeswara (the Lord of Yoga). Every system of Hindu philosophy is not merely a philosophy to be intellectually appreciated, not merely a science for explaining the facts of experience, but it is also a religion to be lived and not merely believed—so direct and immediate is its bearing on the life that is to be lived and the discipline that is to be practised. This practical aspect of philosophy is not stressed, as it should be, in the contributions on philosophy included in these volumes, presumably because of the modern tendency to deal with philosophy, science and religion in water-tight compartments and not as a co-ordinated and integrated unity that they really form.

Volume I deals mainly with eastern thought while Volume II is mainly concerned with western thought. Both volumes deal with Islamic philosophy and Sufism, presumably because the Islamic empire flourished both in the West and the East. Of the contributions by the sixty contributors, 25 chapters extending over 606 pages are in Volume I, while Volume II contains 28 chapters extending over 449 pages. Contributions in each volume are arranged in four parts.

A number of contributors have alluded to the striking similarity

in thought shown between Indian and other eastern thinkers on the one hand and the Greek and western thinkers on the other, even though the promulgators of the thoughts have lived in countries separated by long distances and at times separated by long epochs. In a reference to the Philosophy of Pythagoras, Maulana Abul Kalam Azad states as follows in his Introduction: "If we describe his philosophy without mentioning his name, a student of Indian philosophy could easily mistake it to be the account of an Indian philosopher. How and why this was so remains one of the unsolved problems of the history of philosophy." He also points out the fallacy of arguing from the similarities between two schools of thought that flourished at different epochs, that one was anterior to and influenced the other. He writes: "Those scholars who insist that the Sāmkhya and the Yoga Schools developed before the time of the Buddha on the ground that Buddhism and these systems have certain similarities forget that the same evidence can lead to an opposite

conclusion. The fact of similarity between them can be equally well used to infer that Buddhism was earlier than the Sāmkhya and the Yoga Schools and had influenced them." The reviewer submits that there is also a third possibility and it is this. The power of the high thoughts of great thinkers (philosophers, gnānis and mystics) would create thought-forms in subtle regions of the common atmosphere of Ākāsha so as to form a perpetual store of Ākāshic records, which can be read, as it were, by the minds of all thinkers appropriately gifted to be *en rapport* with the perpetual storehouse rich in high thought-forms. It would then be a case of *independent* thinking on similar lines of great thinkers of diverse lands and different ages; and there would then be no question of deciding about the priority of one or the other, no question of one borrowing from or influencing the other. It would be a question of each thinker drawing, in his own measure, from the common fountain perennially filled with the waters of high thinking.

G. SRINIVASA MURTI

Inheritor! all things proceed from Thee,
And re-committed to Thy hands shall be.

EDWIN ARNOLD

SUPPLEMENT TO THE THEOSOPHIST

AUGUST 1954

FINANCIAL STATEMENT

The following receipts from 1st March 1954 to 30th June 1954 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

				Rs.	A.	P.
The T.S. in England	1953-54	£181-8-4	...	1,742	1	6
" Norway	1952-53	£7-18-6	...	108	15	0
" Chile		\$2.00	...	9	0	0
" Yugoslavia		\$25.00	...	117	9	0
" Portugal	...	...	...	183	11	8
" Wales	1953	£12-14-8	...	169	8	0
Libertad Lodge, T.S., Argentina		£5-5-0	...	69	12	0
Madame Suzanne Bock		£1-0-0	...	18	5	0
Mr. Mohamed Aboul Seoud		£0-5-0	...	2	9	4
				2,411	2	1

DONATIONS (GENERAL)

Mr. Gopalji Odhavji Thakkar, Bhavnagar	...	...	152	0	0
Mr. P. Leslie Pielou, Ireland	£3-7-10	...	48	11	0
Lodge Pratibha, Nicaragua	\$20.00	...	92	0	0
Mr. H. A. Kern, Chicago	\$1,000.00	...	4,702	8	0
From "A Fellow Member"	...	...	132	8	0
The T.S. in Portugal	...	...	104	14	6
The T.S. in Netherlands	£925-10-2	...	4,824	7	8
Mr. E. A. Bryce, Adelaide	...	...	50	0	0
Mr. G. M. Kolhatkar, Bombay	...	...	10	0	0
			9,611	11	9

DONATIONS (ADYAR DAY)

			Rs.	A.	P.
Noshir Lodge, T.S., Navsari	...	...	18	0	0
Bangalore City Lodge, Bangalore	...	...	56	0	0
Ananda Lodge, T.S., Juhu, Bombay	...	...	60	0	0
The T.S. Lodge, Sitapur	...	...	10	0	0
Mr. M. K. Krishnaswamy, Coimbatore	...	...	1	0	0
Mr. T.S. Krishna Iyer, Coimbatore	...	...	0	8	0
Srimati R. Kamsalambal, Coimbatore	...	...	2	0	0
The T.S. in Venezuela	\$62.50	...	291	2	6
Gupta Vidya Lodge, T.S., Eluru	...	...	7	0	0
Darbhanga T.S. Lodge, Leharisara	...	...	6	0	0
Sanatana Lodge, T.S., Surat	...	...	24	4	0
The T.S. in Mexico	\$11.00	...	51	15	0
The T.S. Lodge, Poona	...	...	7	0	0
Bhavnagar Lodge, T.S., Bhavnagar	...	...	9	0	0
Ananda Lodge, T.S., Allahabad	...	...	5	0	0
Rohit Lodge, T.S., Ahmedabad	...	...	10	0	0
The T.S. in England	£17-9-8	...	230	9	9
The T.S. in Scotland	£7-5-0	...	96	0	0
Nairobi Lodge, T.S., Nairobi	...	...	100	0	0
Bombay T.S. Federation	...	...	101	0	0
Olcott Lodge, T.S., Rangoon	...	...	80	0	0
The T.S. in U.S.A.	\$5438.25	...	25,548	4	9
Mr. Hirabhai S. Patel, Mombasa	...	...	1,000	0	0
Ahmedabad T.S.	...	...	40	0	0
The T.S. in Wales	£2-10-0	...	88	8	6
K. T. S. Lodge, Banaras	...	...	47	0	0
			27,894	15	6

FAITHFUL SERVICE FUND

The T.S. in England	£88-15-0	...	514	6	6
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PRESIDENT'S TRAVELLING FUND

The T.S. in Scotland	£1-0-0	...	18	4	0
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ADYAR BESANT COMMEMORATIVE FUND

The T.S. in Mexico	\$38-70	...	155	11	6
The T.S. in England	£12-19-0	...	170	12	0
Mr. V. W. Samudra, Yeotmal	...	...	10	0	0

			Rs.	A.	P.
Sophia Lodge, T.S., Cuba	\$50.00	...	234	12	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	150	0	0
Mr. Hermeregildo Munoz, San Juan, Puerto Rico	...	...	222	1	0
Dastur Khurshed S. Dabu, Bombay	...	...	251	0	0
Bromley Lodge, T.S., London	£1-10-0	...	19	18	0
The T.S. in U.S.A.	\$128.00	...	601	14	9
Mr. Philip Brocklesby, Conisbrough	£2-3-0	...	28	9	0
Bai Soonabai D. Moos, Hyderabad	...	...	100	0	0
"A Fellow Member"...	...	...	66	1	6
The Centenary Lodge, Bandra	...	...	60	0	0
Mr. Peshotan Beheramji Sanjana, Bombay	...	...	51	0	0
Mr. Keki Khurshedj Merwanji Hakim, Bombay	...	...	21	0	0
Rotorua Lodge, New Zealand, through Mr. C. D. Shores.	£1-4-0	...	15	18	8
Mr. Chester Green, Boston, through T.P.H.	...	...	98	9	0
Mr. Naval Nusserwanjee Santoke, Bombay	...	...	50	0	0
The T.S. in Wales	£6-18-0	...	91	10	9
			2,398	11	9

RAJA COMMEMORATIVE FUND

Mr. Jeremy Greef Beattie, Cape Town	£2-12-6	...	84	8	0
The T.S. in England	£1-11-6	...	20	12	6
The T.S. in New Zealand	£110-0-0	...	1,461	9	0
The T.S. in Scotland	£1-0-0	...	18	4	0
Srimati Radha Devi of Etawah Lodge, T.S.	...	...	100	0	0
Mr. & Mrs. Charles R. Hattabaugh, Calif.	\$675.00	...	8,174	8	0
The T.S. in U.S.A.	\$18.00	...	84	10	9
Miss Lillian Whitehead, Torquay	£2-10-0	...	38	4	0
Mr. C. M. Sitaram Mudaliyar	...	...	101	0	0
Bai Soonabai D. Moos, Hyderabad	...	...	100	0	0
"A Fellow Member".	...	...	66	1	6
Mr. H. N. Agarwal, Rampur	...	...	7	0	0
The T.S. in Wales	£45-18-0	...	605	10	8
			5,801	10	0

For the Theosophical Society,

H. B. F. MOORHEAD,

Hon. Treasurer

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar Study Class

During the summer months, with Lodge meetings and many other regular activities temporarily discontinued, an evening study class has been meeting in the Garden of Meditation twice a week under the leadership of Mr. M. Subramaniam. The subject for study is "An Approach to Reality," the chief source material being drawn from the book of that title by the President, Mr. N. Sri Ram. The class has been so popular that it is planned to continue it as a weekly Headquarters feature even after the full activities of the various groups are resumed.

Olcott Free Schools Diamond Jubilee

On 16th July the Olcott Schools celebrated the 60th anniversary of the founding by Colonel H. S. Olcott of the first, in South India, of a series of schools for Harijans.

The Celebration meeting took place in the Olcott Memorial School grounds which are adjacent to the Theosophical Society estate at Adyar. There were 1,500 spectators of which 700 were the children. The programme started with the

chanting of a Hindu prayer in Tamil by six girls and was followed by two small boys singing the Christian "Lord's Prayer".

A cable of greetings and good wishes from Mr. N. Sri Ram, Chairman of the Board of Managers, was read. Srimati Rukmini Devi welcomed the assemblage and paid tribute to the courage and great-heartedness of Colonel Olcott.

The Hon'ble Minister for Harijan Uplift, Sri B. Parameswaram, who presided, said he was very happy to see that the institution begun 60 years ago, in one humble palm-leaf cottage on this site, had now attained so much greatness and usefulness. The credit was due to all those who took interest in its promotion, particularly in the days when it was a grave disadvantage for a man to acknowledge himself of "Harijan" or other "backward" community.

The Hon'ble Minister for Finance and Education, Sri C. Subramaniam, inaugurating the celebration, said that only when differences between the communities and castes were removed, and there was a feeling that all people belonged to the same community and were members

of the same family, could India achieve greatness. He was glad to notice that in the Olcott Schools, children of all castes were admitted. He paid tribute to the good work done by members of the Theosophical Society towards promoting the welfare of the depressed classes; he praised also the work of the School, which he said deserved the encouragement of the public, and he hoped that people would contribute liberally towards it.

The speeches concluded, 12 boys and girls sang India's national anthem, and a display of dancing by girls and of acrobatics by boys was given.

England

The 64th Annual Convention of the Theosophical Society in England was held at the headquarters in London, June 4-7, with Mr. Geoffrey Hodson as the guest of honor. An innovation was a personal greeting from the President, Mr. N. Sri Ram, recorded on tape in the United States and sent to be heard at the Convention. It was very effective and brought his presence and influence in a very real way.

The Convention programme included an "At Home" to meet Mr. Hodson and the General Secretary, Mr. C. R. Groves; a symposium on "Creative Living" in which six members spoke, the

symposium being continued over two morning sessions; the Blavatsky Lecture, "The Yoga of the Serpent Fire," by Mr. Edward Gall, General Secretary of the Theosophical Society in Scotland; and lectures by Mr. Hodson, Mr. Groves, Mrs. Doris Groves and Dr. L. J. Bendit.

The President, Mr. N. Sri Ram, and Mrs. Bhagirathi Sri Ram paid a short visit to London early in March during which time they both gave addresses. They will return in August for a longer period to attend the British Isles Regional Summer School.

Mr. Hodson toured the country for ten weeks and his lectures everywhere were very well attended and the whole tour was most successful. It is interesting to note that two of his public lecture titles, selected throughout the tour—"The Life Which Begins after Death" and "Reincarnation: Fact or Fallacy?"—brought out capacity audiences and a quantity and variety of questions which indicate that these two Theosophical fundamentals fill a present-day need of the public. As follow-up of Mr. Hodson's visit, a number of tours by the Section's lecturers has been arranged.

The General Secretary's report for the year includes membership statistics as follows: Total members 8,015, Lodges 116, Centres 28.

France

The Annual Convention of the Theosophical Society in France took place on the 24th and 25th of April at the national headquarters in Paris. Presidents of many Lodges in various parts of France brought fraternal greetings from their members. A map of the world was displayed in the vestibule of Headquarters showing how Theosophy was spread over the world, with Adyar in tangible form as the very heart of the Theosophical movement. The programme consisted as usual of meetings, meditations, a public lecture by Monsieur Blanc of Bordeaux on the Philosophy of History, a social reunion, and finally a showing by Monsieur Francis Brunel, the General Secretary, of films taken during his recent visit to India. The usual business meetings were held, at which the annual reports of the General Secretary and of the Treasurer were presented, and members were elected to the Executive Council for the ensuing period.

Monsieur Brunel, in giving his annual report, expressed his thanks to all workers for Theosophy in the Section, whether those in official positions or those who were unknown, and stressed the importance of carrying Theosophy to a

world which stands in such need of it. He said that the programme outlined a year ago was being put into execution in several directions and would be continued in a systematic and progressive manner. During the period since May 1953, 150 new members had joined the Society, nearly half of this number being young people. The General Secretary expressed special appreciation for the efforts of one of the members who had succeeded in getting Theosophical books into the Library of the City University, with its 4,000 students, and notices of Theosophical lectures displayed on its notice-boards. The President of the Theosophical Society, Mr. N. Sri Ram, had spent a few days in Paris in March, had met and addressed the members, and lectured to the public.

The report of the year's work presented by the President of the Young Theosophists in France, Monsieur Phan Chon Ton, gives evidence of much activity in various directions, not only in France but also in Algiers, notably the raising of money for flood victims in Holland, and for the children's home "Rayon de Soleil," the production of the journal *Enthousiasme* (which now has an Italian edition), and participation in youth camps both national and international.

THE THEOSOPHICAL SOCIETY

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

President : N. Sri Ram. Vice-President : Sidney A. Cook. Treasurer : H. B. F. Moorhead. Recording Secretary : Miss Emma Hunt

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	Mr. C. R. Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	<i>The Theosophical Review.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Elis Wikström	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì-Breco, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rothenburgstr. 40, (24a) Hamburg 39	<i>Adyar</i>
1905	Cuba	Señor Juan Alfonso Sanchez.	P. O. Box 865, Habana	<i>Revista Teosófica Cubana: Teosofia.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosofi.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	Mr. I. G. Mitford-Barberton	P. O. Box 2284, Cape Town	<i>The Link.</i>
1910	Scotland	Mr. Edward Gall	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1910	Switzerland	Mme. Rachel Tripet	26 Rue de Vermont, Geneva	<i>Charté.</i>
1911	Belgium	Mlle. Serge Brisy	87 Rue Jean-Baptiste Meunier, Bruxelles	<i>Charté.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	<i>P. T. T. I.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar.</i>
1913	Norway	Herr Erling Havrevold	Bjornstetv. 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>

* Presidential Agency.

SEPTEMBER 1954

VOL. 75, No. 12

THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

1919 Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919 Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	<i>Boletín Mexicana; Dharmā.</i>
1919 Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>
1920 Argentina	Señor Mariano Calvo (Acting).	Sarmiento 2478, Buenos Aires	<i>Revista Teosófica; Evolución.</i>
1920 Chile	Señor Luis Tapia Alarcon	Casilla 604, Valparaiso	<i>Fraternidad.</i>
1920 Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo...	<i>O Teosofista.</i>
1920 Bulgaria	...	...	...
1921 Iceland	Gretar Fells	Ingolfsstr. 22, Reykjavik	<i>Gangleri.</i>
1921 Spain	Mr. Felix Bermudes	Rua Passos Manuel, No. 20-cave, Lisbon.	<i>Osiria.</i>
1921 Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	<i>Theosophical News and Notes.</i>
1922 Wales	...	...	...
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 Teosofico.</i>
1925 Rumania	...	...	...
1925 Yugoslavia	...	...	...
1926 Ceylon*	Mr. N. K. Choksy, Q. C.	Roshanara, 54 Turret Road, Colombo	...
1928 Greece	Monsieur Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filotheli, Athens	<i>Theosophikon Deltion.</i>
1929 Central America	Señor Miguel Monge Echandi	P. O. Box 797, San José, Costa Rica	...
1929 Paraguay	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	<i>Serenidad.</i>
1929 Peru	Dr. Benito F. Reyes	P. Florentino corner Iba Streets, Quezon City	<i>The Lotus.</i>
1933 Philippines	...	...	...
1937 Colombia	Señorita Corina Martínez Sanders	Apartado Postal 539, Bogotá	<i>Revista Teosófica; Boletín.</i>
1947 British E. Africa.	Mr. Vallabhdas H. Kapadia...	P. O. Box 354, Zanzibar	<i>Saurabh.</i>
1948 Pakistan*	Mrs. Gool Minwalla	Noonan Road, Karachi 3	...
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 State of Israel*	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	...
1951 Japan	...	...	...
1952 Viet-Nam	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc	...
1953 Venezuela	Señor Pablo Bonilla T.	Apartado 2907, Caracas	<i>Dao Hoc.</i>
• Presidential Agency.	† Federation.	...	...

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Dirk Boutslaan 18, Eindhoven, Netherlands. *Theosophy in Action; Clarté; Adyar.*
Canadian Federation (a. Federation): Miss Joan S. Morris ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. Its three declared Objects are :

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

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

"FROM London to Australia in four days, to New York overnight" (Advertisement). That the world is be-

The Wider View coming smaller and smaller and that in addition it is in a state of violent transition, are commonplace remarks nowadays. But the facts are of immense importance to our Theosophic work. Well-known and popular writers now say freely that the need is for a larger view of old fields of thought to meet the new world situation. Just as in farming practice the small plot is giving way to larger units of cultivation, as tractor-machines supplant the fork and scythe, so in the fields of thought the old boundaries are too small for modern ways of life. Broader minded men and women of today are uninterested in sectarian controversy, in theories of class dominance, or in one-class societies. They look askance on any one nation's claim to lead the world—and there is a shrug and a laugh for ideas of masculine superiority or a mere feminist approach to social problems. Dogmas in any field no longer stand for implicit truth.

Julian Huxley, in his now famous article "UNESCO: Its Purpose and Philosophy" says:

... we must eschew dogma, whether it be theological dogma or Marxist dogma or philosophical or any other form of dogma. East and West will not agree on a basis for the future if they merely hurl at each other the fixed ideas of the past. For that is what dogmas are—the crystallizations of some dominant system of thought of a particular epoch. A dogma may of course crystallize tried and valid experience but, if it be dogma, it does so in a way that is rigid, uncompromising and intolerant. What, for want of a better term, I have called doctrine, may also embody valid experience: but it may be flexible, may be capable of growth, development and adjustment. Some dogmas may represent a more recent past than others, but that does not render them any less rigid and accordingly any the less incapable of reconciliation with opposing systems. If we are to achieve progress we must learn to uncrystallize our dogmas.

From the Theosophical point of view this change is very much to be expected at the point in Fifth Root-Race history at which we have arrived—with the emergence of the Sixth well under way. The ardent individualism of the "fifth-fifths," and the separateness and dogmatic nature of the mind that their intense mental activity encouraged, must surely now give way to the "higher-mental" type of thought, to wider syntheses in which agreements, amid cordial tolerance, are of greater significance and worth than divergencies. The larger pattern is not only of more interest but of greater social value than narrow exclusiveness. Moreover public interest is being trained to a wider view than that of one's own parochial or even national affairs; we are becoming accustomed to dealing with news from a multitude of correspondents the world over.

In religious circles the tendency towards the wider view is evident in the richer values now being given to myth and symbol compared with the long-held emphasis on historical events, and the

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need to believe certain doctrines to enable one to reach "salvation". The prominence of allegory and legend in the religions and even in the philosophies of the East is influencing western minds increasingly. For example, Dr. W. H. Matthews, Dean of St. Paul's, London, wrote recently in *The Daily Telegraph*, London:

The language of religion is symbolical. This must be so because when we speak of God we are concerned with One whose nature is so far beyond our comprehension that none of the ideas that we have formed or may form could begin to be adequate to the mystery of His being. . . .

Two common sights. We see an engine pushing some railway carriages and then leaving them to run alone; for a time they move along the track but soon come to rest. In the other we see an electric train which continues in motion so long as it is in contact with the "live" rail. . . . If Christianity were the inspiration derived from contemplating the Person of the historical Jesus and nothing more, it would have died out long ago. In fact it has not died out because it promises the continued power and presence of the Holy Spirit to show the things of Christ to us and enable us to be loyal to them.

The function of the spiritually founded "myth" is, similarly, to awaken a response in the human heart by virtue of its continuing eternal truth.

In economic theory and in the political field there is a strong trend away from the type of appeal that presents class warfare as inevitable, or advocates state-ownership as the cure-all and end-all of modern living. Experience has shown, even in Russia, that "classes" are unavoidable because of the differences in human equipment. One person varies innately from another in capacity for labor, for industrial adaptation, for professional pursuits, for pioneer research work. What is wanted for our practical every-day living is a social pattern that includes all these people with their varying abilities in

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a co-ordinated whole—not just a hierarchy determined by party politics or salary values, nor a bureaucratic democracy in which incompetent officialdom can penalize a people. It is becoming more and more common to read leading articles on these general lines in prominent journals. As yet, however, it is the need only that is stressed—few solutions are offered.

In education also the need for a new approach is being acknowledged. Freedom has been given to the child, expensive materials and equipment put at its disposal, but insight and understanding of the child's constitution is too often lacking. It would seem to be disappointingly true that modern ideas on "psychological-freedom" have even resulted in an increase of youthful delinquents and in insanity and suicide among university students—nowhere is the breakdown of materialistic psychology more decisively shown than in the educational field. The incapacity of many to react to modern methods would be much better understood if the theory of reincarnation were in any way appreciated.

Cinemas may be blamed for some of the trouble and also juvenile literature with its comics, which so crudely enhance the excitements of crime—but the root of the matter lies in the unsoundness of the current educational theories. The view taken is too small. Ignorance of man as a whole—body, soul, spirit—is the root cause of unsatisfactory results. In this connection the following is apropos:

For a human soul, straight from a lengthy spell in "heaven," the task of taking over a new physical body is not an easy one. It takes some years, seven is usual, to get an adequate grip on the body alone, and the emotions and mind, a little later, are no easier. . . . The desires and demands of the elemental life, of which these bodies are composed, such as the cravings of hunger and thirst and of sex, are habitual and necessary for *their* maintenance. . . . These desires and

demands and other instincts of a selfish and aggressive character are natural and useful for the elemental kingdoms—but they become hurtful and vicious if *human* consciousness allows itself too intimate an identification with them. When this is permitted and the elemental's own keen appetite is humanly encouraged, then a veritable devil of temptation may be raised—for the elemental learns by rote and picks up repetitive action readily. . . . The training of this life of the personal bodies is not by giving them unfettered freedom: that merely panders to the elemental's desires. The training of the elemental life for the use of the reincarnating spirit, with the help of parents and teachers, calls for controlled exercise and discipline. Freedom should be reserved for the emergence of the child's creative urge. . . . The difference between instinctive (elemental) action that needs an imposed routine on the one hand, and the emergence of creative initiative on the other, is well marked even in the latter's humble beginnings. A judicious and balanced training of the child follows an understanding of this distinction—discipline for the elemental life of the bodies, freedom for the human spirit.¹

The same situation exists in the practice of medicine and modern psycho-therapy. The two run together nowadays. That the cause of disease lay in specific germ organisms was the old fifth sub-race watchword. Find the destroyer of the germ and no more disease! But it has not worked out like that. When germs of one disease are identified and attacked, others—till then unsuspected—develop. Polio is the modern scourge just as we claim to be winning the war against tuberculosis. For real health, modern medicine is tending towards the recognition of the good family doctor again, rather than turning constantly to the specialist. The reason for this is that the patient is seen by the family doctor in his background, not isolated and alone but with his whole family as a group.

¹ *Nature and Function of the Soul*, by E. L. Gardner.

A recent report from a well-known medical society in England points to the fact that "walking the hospitals," as medical students do, and watching great surgeons and specialists treat serious cases and diseases, is little preparation for dealing with the current petty illnesses met with in general practice. Yet in dealing with the latter the local doctor can do much for the general health of the community for he, well-informed and sympathetic, can see deeper into the cause of personal and social ill-health.

The development of what is now called psycho-somatic medicine shows the present trend to see the patient as both body and soul. The two are accepted as acting in partnership, a partnership that must be clearly understood and fostered if both are to keep healthy. And here, as in education, the broader minds are noting with intense interest the curious inexplicable cases: instances of sudden recovery against all odds and the equally obscure failures of well established treatments to do what is expected. There is seen to be an interior factor, a will to live and to readjust, that comes ever from within, or above, the psychological level. The powers of the spirit of man demand recognition in this field also and not only the interaction of the body-soul mechanism.

For Theosophists this is the challenge of the times. The first need is to apprehend the nature of mature Man

The Challenge in all its splendour and in the power of the mind, implicit in the compound *buddhi-manas* or wisdom coupled with understanding. Every thought outlined in the world of mind has a life proportionate to the power and clarity generated in its creation. The picturing of ideals in thought is of assistance in bridging the interval between the archetype and its emergence here. The Universal Mind carries at its higher levels the models of the future that may here be born and cultivated—

when the link between the ideal and the actual is forged by the free will of man. And pure impersonal "thinking" coupled with a readiness to assist in action as opportunity offers may, indeed must, hasten their becoming. As men and women lift their minds into the inner world of clear impersonal thinking, they give these models of the life-to-be the possibility of practical manifestation.

The creative force of the One Life, "working" through the ray of Fohat allotted to our planet, the Earth, ever

thrusts from within outwards towards the fulfilment of the Divine Plan. Under the immediate control and guidance of the Rulers and their Devic Hosts, the archetypes appear—from the within to the without.

As no outward motion or change, when normal, in man's external body, can take place unless provoked by an inward impulse. . . so with the external or manifested Universe.¹

Nothing is manifest on earth that has not had its pattern framed in the heights—though mankind may distort and misuse temporarily through ignorance by virtue of his birthright of "choice". As above so it will be more and more below. And pressure even now appears to be increasing in force to the end that humanity may—at long last—unite under one government strong enough to bring peace and rest in the physical world and so release man's heart and mind for spiritual adventure.

Towards the end of the Fifth Root-Race it is averred that a fifth cosmic "element" will become active in our planetary atmosphere.² In modern Theosophical terms this means the awakening of a further spirilla in the physical atom. In Miss Preston's recent revision and reprint of *The Earth and Its Cycles*, it is noted that on the upward sweep of *evolution*, as each minor

¹ *The Secret Doctrine*, I 817. ² *Ibid.*, I 818. ³ *Ibid.*, I 78, 801; V 562.

or major cycle reaches its apex, some of our humanity leave us to assist in the work of another sphere of activity, a few to the next globe ahead. Others, lagging much behind the average, appear to be side-tracked from that "wave," be it race, globe, round, or chain, at its fifth cycle. This temporary separation is said to occur in all the "fifths" when the pace is quickened and experience intensified—as indeed seems to be happening now in this Fifth Root-Race period. The backwardness that determines this latter appears to have little to do with racial status or intellectual attainment. The intuitive social responses of the "child-like" and of the clear and flexible minded would qualify for continuance in the stream, whereas the rigid and materialistic mind, even of powerful development, might fail to make the spiritual grade. This "dropping out" occasions delay only, of course, not final dismissal.

The "fifth element," to which Madame Blavatsky refers, appears to be potent in its influence even now at this early stage: an eager desire, a yearning, for a fuller, wider self-expression is noticeable the world over. An increasing thrust of the spiritual creative Life seems strikingly in evidence.

We can and should assist, through groups in our Lodges, and individually, in this awakening, by the serious and special study of our Theosophical principles—week after week, month after month—and thus ensure that concepts which are broader, more inclusive, may be broadcast effectively by thought. Such an effort merely means that we recognize practically, here and now, the power of quality thinking. To all activities based on the wholeness of life, all the help possible will naturally be given—that the nucleus of Universal Brotherhood may fulfil its function, as a medium of creative fire, by serving in a more abundant manifestation of the Self, from within outwards.

E. L. GARDNER

THE MOST IMPORTANT CONTRIBUTION¹

By C. JINARAJADĀSA

IN the course of the many years I have tried to explain the Wisdom, I have written many things, but in my own mind the two most important contributions are not what I have so far written. *First Principles of Theosophy* is an excellent work concerning Theosophy, but after all that is only putting together the work that has been done by others, there is my personal touch here and there, but it is not original. But there are two contributions which, at least in my mind, stand out as something of real value to those who are trying to expand. One is entitled "The World as Idea, Emotion and Will". It is very condensed, it could be expanded but it is not my habit to expand the principal ideas. I leave it to those who are attracted to it to fill in all the interstices of the frame-work.

The second is something which I have not yet written down. It is in my own mind the most important contribution which I have made in the form of lectures, and which I hope to write presently. The curious thing is that that particular presentation is so utterly strange that I have not yet so far come across anyone who has accepted and

¹ Unrevised report of an address given at Adyar early in 1947, on a topic which has since been expounded in the book, *The Seven Veils over Consciousness*.

grasped it. In the course of the last twenty-five years I have delivered two lectures on the theme here at Adyar. Once in England I gave it as a lecture and did my best to try and explain it by certain similes. I hope you will see what is to me the most real of all the facts of the universe, and I shall try to give you the conception I have been living in. It is very difficult to explain because words are not adequate.

Some of my friends have noticed, and Dr. Besant would now and again twit me on it, that I seemed to be hanging on to life very lightly, that my whole conception seemed to be pitched in another world and that I was down here, as it were, mysteriously. If one of these days one of you should write a book on my life, you should put on the title-page, "Biography of C. Jinarājadāsa" with these words underneath, quoted from a well-known writer:

He seemed to be a soul that by accident had met with a body and tried to make the best of it.—Joubert

I shall try to explain a little. From boyhood when I was about twelve I had seen something night and day without the slightest fear, which in these after years I realize is in some ways the root of the idea of māyā. That is, the whole universe as we see it is an illusion, but not in the ordinary terms of Hindu philosophy. I tried to describe it in *First Principles* as I was writing it for the first time in Java, in the chapter on the Invisible Worlds. Writing on the mechanism of clairvoyance, that there must be some particular development of a brain-centre which enables the astral vision to be linked to the physical, I go on:

On this matter of a larger, unseen world around us, I speak not at second hand, but partly of my own direct observation and knowledge. What there is peculiar in the centres of my brain I do not know; but a never-vanishing fact of my consciousness is that there is on all sides of me, through, within

and without everything, an invisible world, which is most difficult to describe. It scarcely requires an effort of the will to see it; there is no greater need to concentrate to see it than for the physical eye to focus instantly to see an object. It is not seen with the eye; whether the eye is open or shut makes no difference. The sight of the physical eye and this inner sight are independent of each other, and yet both work simultaneously; my eye sees the paper on which I write this, and at the same time my something—I scarcely know what to call it—sees the invisible world above, below, around, and through the paper, and the table, and the room. That world is luminous, and seems as if every point of its space was a point of self-created light of a kind different from the light of the physical world; the whole of its space is full of movement, but in a puzzling, indescribable manner suggestive of a fourth dimension of space. I must testify, with all the vehemence at my command, that to my consciousness, to all that I know of as "I," this invisible world has a *greater reality* than the physical world; that as I look at it, and then with my physical eye look at the world of earth and sky and human habitations, the physical world is an utter illusion, a māyā, and has no quality in it which my consciousness can truly label as "real". "Our world," when I compare it to the intense reality of even this fragment of the invisible worlds which I see, is less than a mirage or a shadow or a dream; it seems scarcely even an idea of my brain. Nevertheless, of course our physical world is "real" enough; in its own way it is real enough just now to me, seeing that as I write this among the hills of Java, mosquitoes are biting me and I am acutely conscious of their stings. Some day, when opportunity permits, I may be able to develop this faculty with which I have been born, and add to the stock of facts about the invisible worlds which have already been gathered by Theosophical investigators.

The point is that when I think of this other vision, this universe is not. It is not a mirage, it is not an idea, it simply is not. I see it with the physical eye, but the moment I think of it with this brain, the thing is not there. It is not an astral image of the thing, there is

no reality whatsoever, nothing in my brain that I can say has any quality of "is"; the universe is not. It may seem foolish, but there it is. I tried once to get Brother Leadbeater to enter into my brain; it was something mysterious and he could not make much of it. The only suggestion he made is quite a tentative one. He said there is an occult "rumor" that this universe of ours is not only one universe but there is passing through it another universe, as the threads in a loom have passing through them another set of threads at right angles, and perhaps in some mysterious way I have got in touch with that other universe, and therefore from the standpoint of that other universe this is not real.

Now to try to give you this incomprehensible conception, I am first reminded of a simile that Plato used, to describe how fragmentary is our understanding of the world here below as compared to the reality. The simile is known as that of the cave—Socrates of course is talking, but it came from Plato. A set of prisoners are bound, seated on benches inside the cave and looking inwards. Behind them and outside the cave is a great fire and between the fire and the prisoners in the cave is a pathway and people are passing. Now as they pass shadows are thrown on to the wall of the cave. If then the prisoners are so bound that they cannot turn around, they see only shadows, and if they were to try to construct an idea of the world of three dimensions from the shadows they see, you can imagine how false would be the understanding. Plato points out that all that we know down below here are only very fragmentary reflections or shadows of the great archetypes; the reality is not down here but above. So there is the idea which I want to make clear to you, that this universe in which we are is very partially realized by us.

We have in our Theosophical expositions the conception of the three outpourings, for instance how the Third Logos

utilizes the bubbles of koilon and then pours Himself into them and arranges them in a particular formation. Now the moment the first Adi plane is made what has happened? It is a plane of matter, but seen from the other side it is Himself as consciousness who has put over Himself one veil. Then when He creates a second plane, He has put over His consciousness another veil, so that when we come to the physical plane we have matter, but all that matter is His consciousness, but veiled seven times. We call it matter, but the reality is something different. Take, for instance, as a simile, a great arc lamp. We have two carbons, a positive and a negative, and as they are drawn apart there springs in between a powerful blinding white light. Imagine that that great white light is covered, first with one thin veil of white substance. The light is dimmed a little. Imagine that over it there is put another wrapping of some brown or heavier material; the light still shines but it is dimmed. Imagine then over that there is some still thicker material. Once again the light is dimmed, but still it shines through. Then imagine some kind of very heavy dark material being added; the light is shining all the time and probably only from a distance you will be able to see something of the light still shining through. That blinding white light has been veiled over several times. Now imagine that little by little veil after veil drops off and then you begin to see the reality of the light as it is. The light is shining all the time, but we do not see it as that blinding light, because we have veils over ourselves, and these veils are the bodies composed of matter created for us by the Second and Third Logoi. My physical body is one of several veils through which I have to penetrate to see the light. When I drop this physical body and am on the astral plane, the whole of the reality of the universe is one veil less. When I finish on the astral plane, the whole of the reality of the universe

is two veils less. So stage by stage, as my consciousness functions on plane after plane, I come nearer and nearer to reality.

Now this is completely a topsy-turvy way of looking at things. Plato deals with it when he expounds that the idea is a fact and the object, that is, a temporary manifestation of the idea, is the illusion. He would say that the triangle that you draw on paper is only of time and space and will vanish presently, but behind all possible triangles is the eternal reality, the archetypal triangle, and furthermore that if once you gain a glimpse of the archetypal triangle, you have no need to have passing before you any more triangles, you have solved the mystery of all triangles.

The point that I am coming to is that we in these veils of matter, these bodies, are seeing only very inaccurately. I have tried to show this by similes and I will try once again. I have here my hand, there is a finger which owing to damage through bad neuritis is insensitive to some extent, so that while I can pick up an ordinary pin with a large head, it is very difficult for me to pick up a pin with a small head. Already one of my fingers is insensitive to reality. Now suppose I put on a thin cotton glove; when I try to pick up a pin with that on, I will succeed. But when I put on a thicker glove, if I were a pianist, you can imagine what effect I would make trying to play on the piano. Here is a leather glove which I will need to wear when in London where it is colder. How sensitive do you suppose is my touch with this thing? Here is something I have in London which they call a mitten; a huge thing made of heavy wool, and lined, which has one big thumb and all the four fingers in one. Now when I get a mitten on how much do you think I can grasp or feel? My hand will be uncomfortable, just as my physical body is a misfit. What a difference it will be when I throw off my physical body;

at least in my astral body I shall be one veil less. We do not realize it is coming nearer to reality. When finally I throw off these other things I will say: "Now for the first time I shall know." We think this table is real, because we can touch it. When you die and are on the astral plane you will see the astral counterpart of the table, with color and everything, but it has a greater reality because it is the table less one veil, and if the table could speak it would say: "Now you are looking at me a little more as I really am." This physical body is nothing more than a thought-form. It has flesh and bone, but it is only a thought-form, it is not the real thing. According to the pair of spectacles that you have over your eyes will be the vision of me as a thought-form. If you have a particularly distorted lens, you will see me as distorted. If you wear no spectacles at all, still according to the vision in your mind is your vision of me. Once again you have not seen the reality.

When I am away from the physical body and I am as I want to be, then I shall be quite different; that is to say, I shall be minus all kinds of veils. You will remember my trying to emphasize the peculiar quality of the Ego, that the Ego can incarnate simultaneously in millions of thought-forms, provided there are millions of people to make them. So that, if in connection with a great soul, there are millions of his bhaktas, devotees, when they make a thought-form of their Krishna as the babe, or as the teacher, or of Jesus as the babe or on the cross, in all these millions of thought-forms the Lord Maitreya will be there, according to the thought-form created. The message He can give of His love and His teachings depends on the thought-form created by each individual. Everything then depends on ourselves and how many veils we have put over ourselves.

Now a second simile. Whenever I have a photograph taken I put on a pair of spectacles which is of pure white

glass, because if I were to be photographed in the ordinary glasses that I wear you would see that it is dark around the eyes because that glass is a Crookes lens. It has a special quality which allows the light to come through but diminished. In Crookes' A lens he arranged a composition where the light was diminished by about 18 per cent and so through these glasses I am seeing the world of the sun minus 18 per cent of its real light. Now suppose I put on darker glasses. I can see all the differences of colors, the gradations are exactly the same. I can see black and white and red, but the light of the universe has been diminished by so much because of this particular type of glass. Now I will put on the glasses I use here when I go out in the sunlight. How much do you see of my eyes? Nothing. How much do I see of the universe? I see all the differences of color, I see everything, but nevertheless the light is diminished by 60 or 70 per cent. Now when I go out wearing these various glasses, how much do I see of reality? The moment I take them off there is more light.

What I want to make clear to you is that when we are given the supreme privilege of casting off our physical body, we should realize that we are coming nearer to the real sight of things so that what people call death and passing is in fact coming nearer and nearer to the great reality. When finally we begin to live in the heaven-world then for the first time we begin to gain a glimpse of what the Logos means the universe to be. The Logos has put on veil after veil. In these various planes of matter He has dimmed His consciousness, and the first time that we get to know what He is and what is His gift of Himself to us, is when we pass into the heaven-world.

In the investigations which Dr. Besant and C. W. Leadbeater made into the heaven-world, they saw the reality and gave a description of what it is when first you are in

the heaven-world. As you are in your own heaven-world you only glimpse a little of it, such as will come through the thought-forms of those whom you love. Suppose you were to use the vision that our two investigators used and look at the reality of the life of the Logos as He is living it on that plane, this is what you would see:

It is not only that we are dealing with a world in which, by its very constitution, evil and sorrow are impossible; it is not only a world in which every creature is happy; the facts of the case go far beyond all that. It is a world in which every being must, from the very fact of his presence there, be enjoying the highest spiritual bliss of which he is capable—a world whose power of response to his aspirations is limited only by his capacity to aspire.

This intensity of bliss is the first great idea which must form a background to all our conceptions of the heaven-life.¹

They say that Brahman is bliss, but it is not bliss far away. He can be bliss down here, though we get only very momentary glimpses of that bliss in certain of our experiences with those we love or in the spiritual realms, but Brahman is bliss and in something of that bliss He reveals Himself on that plane.

A child who is loved by his parents who are living in the heaven-world has bliss pouring into him, but only into just a little vessel. Someone greater, with larger capacity to love and to aspire, has, so to say, a larger vessel into which the bliss of the Logos is pouring.

Here for the first time we begin to grasp something of the true nature of the great Source of Life; here for the first time we catch a far-away glimpse of what the Logos must be, and of what He means us to be.

That is what I wish to emphasize. We have got hold of the wrong end of the stick on the physical plane and

¹ This and the following quoted passages are from *The Devachanic Plane*, by C. W. Leadbeater, pp. 14-16 (1948 ed.).

therefore all our expositions of Theosophy, without this realization of the facts, are very partial. We are telling of Theosophy purely in terms of physical-plane contacts, but the real wisdom for the first time can be given only when we contact something of that life of the Logos which is only two planes away. Down here, when we love someone we gain a glimpse of what the person is whom we love. We tear through the veils round him and gain just a glimpse of the light of the Logos which is truly the centre of his being, of what He means us to be, and that is why when we are in the heaven-world we see those whom we love as they are, for it is our love that has enabled us to penetrate through the veils of matter and see the life of the Logos in those persons.

And when the stupendous reality of it all bursts upon our astonished vision, we cannot but feel that, with this knowledge of the truth, life can never again look to us as it did before. We cannot but marvel at the hopeless inadequacy of all the worldly man's ideas of happiness; indeed, we cannot avoid seeing that most of them are absurdly inverted and impossible of realization, and that for the most part he has actually turned his back upon the very goal which he is seeking. But here at last is truth and beauty, far transcending all that ever poet dreamed; and in the light of its surpassing glory all other joy seems dim and faint, unreal and unsatisfying.

Bishop Leadbeater is striving with all the power at his command of knowledge and language to try to be as precise as possible in his description of what is indescribable. He had a task before him that was impossible, yet he had to do something and you see him trying all the time, with the realization of the truth before him, to give it to us in words.

Some detail of all this we must endeavour to make clear later on; the point to be emphasized for the moment is that this radiant sense, not only of the welcome absence of all evil and discord, but of the insistent, overwhelming presence of

universal joy, is the first and most striking sensation experienced by him who enters upon the heaven-world. And it never leaves him so long as he remains there; whatever work he may be doing, whatever still higher possibilities of spiritual exaltation may arise before him as he learns more of the capabilities of this new world in which he finds himself, the strange indescribable feeling of inexpressible delight in mere existence in such a realm underlies all else—this enjoyment of the abounding joy of others is ever present with him.

According to how many windows he has opened to the light of the Logos, through his earthly experiences, through wisdom, through art, through philosophy, through science, will be the amount of the force of the Logos which will pour into him.

This enjoyment of the abounding joy of others is ever present with him. Nothing on earth is like it, nothing can image it; if one could suppose the bounding life of childhood carried up into our spiritual experience and then intensified many thousandfold, perhaps some faint shadow of an idea of it might be suggested; yet even such a simile falls miserably short of that which lies beyond all words—the tremendous spiritual vitality of this celestial world.

One can understand that if you have opened even tiny cracks to this great reality which is to be experienced in fuller measure only after you die and are in the heaven-world, you will certainly understand the idea that you have, as it were by accident, met with a body and are trying to make the best of it. People think that this world is real and when a friend of theirs goes on to the astral plane they feel a loss, and say "poor man, he has lost so much". We are Theosophists and yet that is our attitude. My attitude is to congratulate him when at last he has a long holiday, with a large letter of credit, millions of pounds, to draw upon in the heaven-world, and for the first time to grow as he really is.

Once Dr. Besant paid me a very great compliment by saying in a letter to Miss Esther Bright: "I wish, like Rāja, I could have just one hour of Devachan. It would be such a great relief." Well, I am talking like this because the idea I want to leave is that we are dealing in this world below with the consciousness of the Logos with seven veils, and as we remove veil after veil, put aside the physical body, the astral body and so on, we are coming nearer the reality. I do not know whether I shall be able to make clear what I am striving at when I have finally written out my thesis, but I do want definitely to leave the testimony of one Theosophist that to him the whole world did not exist.

The physical plane is only the last of the planes and we get to know the reality as little by little we see it as a world of ideas. Take the flower; it is real as I hold it in my hands, but the idea of the flower brings me nearer to the archetypal flower, which is filled with the life of the Logos. All things are part of the life of the Logos, even the crudest things here on the physical plane. The stone is the Logos but veiled seven times and if I see the stone minus the seven veils, then all duality, purusha and prakriti, disappear; I am only dealing with the one reality, He or She or It—call it what you will.

It is something of this that is all the time around me, which I am trying in what I am writing to give here and there in a phrase. Perhaps until I come back again there will be no one else with this particular pair of spectacles to carry on this particular vision, this element of Theosophical knowledge which is needed by all, and particularly to give a wonderful inspiration to poets and artists.

C. JINARĀJADĀSA

A VALUABLE LESSON¹

By H. P. BLAVATSKY

[The following interesting letter was written by our great Teacher to a member. It conveys a valuable lesson.]

FOR I can do you no good if you yourself fail to place yourselves in the atmosphere of Theosophy, or rather if you still fail to sense Them around you. There is an uninterrupted concatenation of causes and effects in the life of every Theosophist, if not of every member of our Society.

No one seems even to suspect the real true nature of our Society, which *cannot die*. The Parent Body, wherever it has its seat, is the nursery and granary of the Societies of the twentieth century. I mention the law (of cause and effect) in the life of every Theosophist who is in *dead earnest*. None of you has ever thought of watching, studying and thus profiting by the lessons contained therein, the web of life woven round each of you, yet it is that intangible, yet ever plainly visible web (to those who would see its working) in that ever open book, sacred in the mystic light around you, that you *could* learn, aye, even those possessed of no clairvoyant powers.

Why have you never followed (even helped by your reasoning powers and physical, let alone spiritual, intellect) those daily records in the life of every one of you, those trifling events of which that life is composed? For no better proof can you get of the ever invisible *Presence*

¹ First printed under the title "An Unpublished Letter from H. P. B." in *The Adyar Bulletin*, August 1910.

among yourselves. I say that you have attained contact with the Master, and that *before you can hope to go further you must realize that which you have had*. I know that Master has (without interfering with karma) precipitated and in other cases retarded some events and contingencies in the lives of all of you who are earnest and true. Had you paid attention to these casualties and little events, the working of these alone might have revealed to you a guiding hand. It is the first rule in the daily life of a student of Occultism never to take off his attention from the smallest circumstances that may happen in his own or other fellow-students' lives; to record and place them in order on those records, whether they are or are not connected with your spiritual pursuits, and then bind them together by comparing them with the records of the others and thus extract from them their inner meaning. This you ought to do at least once a week. It is from these totals that you will find out the path to pursue. It is the phenomenon of thought-transference and guessing thoughts applied to the events in life.

For once compared and summed up, these events (the most trifling are often the most illuminative) would perceptibly reveal to you the course you have to follow. Working by himself no man can achieve this. Where you work in common it is comparatively easy. It concentrates the attention upon the laws governing the simplest events in life, those events being guided by the invisible Guru, the Master under whose guidance is the Theosophical Society. It draws attention from things that would only interfere with mental training; it sharpens and develops the intuition, and makes you gradually sensitive to the smallest changes in the spiritual influence of the Guru. Once an earnest student joins the T.S., there are no more meaningless or trifling circumstances in his life, for each is a link

purposely placed in the chain of events that is to lead him to the Golden Gate. Each step, each person he meets with, every word uttered, may be a word purposely placed in the day's sentence with the purpose of giving certain importance to the chapter it belongs to, and such or another kârmic meaning to the volume of life.

H. P. BLAVATSKY

That, notwithstanding this clear confession of faith, the average public will still sneer at the Theosophical Society; and will still go on misrepresenting it, as it did before, is as sure as the axiom which teaches us that this world of ours is the natural enemy of every new truth, that unsettles its previous ideas, however erroneous these may be proved. As long as Society exists, it will have its party spirit, hence—its scape-goats and martyrs. But the Theosophical Society can bid [e] its time and wait. No laugh can hurt it, and truth must prevail at last. In the civilized city of Boston, in 1835, Wm. Lloyd Garrison was dragged by the mob, with a rope around his neck, through the streets to the City Hall; and, less than thirty years after that event, he was proclaimed as one of the benefactors of his free country who had, at last, abolished slavery. As Lloyd Garrison fought against physical slavery, chiefly supported by the clergy, so the Theosophical Society fights against mental slavery, solely advocated by the same priestcraft of whatever religion. Themis in her guise of human justice may be represented blindfolded; and satire more blind and cruel even than Themis herself—kills sometimes. Yet even in its blindness it is discriminating and forced to do justice, however tardy. In Lucian's famous "Sale of the Philosophers," where all the Greek celebrities are sold at auction, the great and pure Pythagoras is made to elbow the cynical Diogenes with his rags and filth. Yet while the Samian Sage brings 10 gold minae, the Athenian Cynic is knocked down only for two oboli.

The Theosophical Society can hardly be judged and appreciated during the present generation; it is but in the future that it may expect—fair bidders.¹

H. P. B.

¹ From the Adyar Archives: apparently unpublished. Perhaps some reader of THE THEOSOPHIST can place it.

ANIMALS AND MEN¹

By PETER FREEMAN, M.P.

THERE is a common delusion and superstition that this world exists solely for the benefit of mankind, that man has complete "dominion" over the animals, who are considered to exist merely to serve his pleasure, and that man can exploit and ill-treat them whenever it suits his purpose.

Whether this unfortunate idea is born of ignorance or thoughtlessness, it is the common practice throughout the world today and it is probably causing more misery and suffering than any other single form of crime. It is likely to be a greater menace than the hydrogen bomb if man's attitude towards animals does not change.

In centuries gone by, cannibals probably used to think other human beings existed only for their satisfaction; no doubt slave-owners imagined that slaves were there merely to serve their own beck and call; and until the emancipation of women, men usually thought that women existed for the sole purpose of man's convenience.

As all these common heresies and superstitions have been exposed and exploded, mankind has gradually learnt to live in greater unity and harmony, to recognize the rights of others, and the happiness of all is slowly being achieved and established. But mankind has not yet learnt to recognize the place and purpose of animals in the scheme of

¹ Paper read to the World Congress of Animal Welfare Societies on May 18th, 1954.

evolution, or to realize that each animal, however small and insignificant, has its own life to live, its own destiny to fulfil, and has its claims to consideration and justice. Dean Inge pointed this out when he said:

The great discovery of the nineteenth century, that we are of one blood with the animal kingdom, has created new ethical obligations which have not yet penetrated the public conscience.

And as Queen Victoria reminded us:

No civilization is complete which does not include the dumb and defenceless of God's creatures within the sphere of charity and mercy.

For animals live like men, animals feel like men, animals suffer like men. Animals eat and drink and sleep, animals are born and live and die, animals have a future life hereafter.

Animals share God's work like men, animals enjoy God's love like men, animals are divine as well as men. Animals have Rights as well as duties; animals need Protection, not indifference, animals need Sympathy, not brutality.

Animals are Creative, not destructive, animals love Liberty, not imprisonment, Animals need Freedom, not servility. Animals are man's best Friends, animals are man's most faithful Servants, animals need man's Kindness and his Love.

There is a great responsibility on every one who recognizes this ideal to help in its expression. For "inaction in a deed of mercy becomes an action in a deadly sin," and great harm can be caused by such indifference and thoughtlessness. Because a thing is a habit, or everybody does it, does not make it necessarily right. Every one once believed the earth was flat but this did not make it flat. Each must discover truth for himself and when discovered act accordingly.

The fact that animals also share the life of this planet and have their claims and their rights has not yet been

appreciated or recognized by the human race. Who knows what further benefits await mankind when this is realized and fulfilled? One thing stands out, however, that war with all its abominations of hydrogen bombs, poison gas, bacteriological warfare, etc., cannot cease until man ceases this daily warfare on his younger brothers the animals. These colossal barbarities and exploitation are exemplified by hunting and fishing, by experiments on living animals as vivisection, the fur trade, the gin trap, the hen battery system, zoos and circuses, and most widespread of all, the common superstition that man needs the flesh of animals for food. The misery, suffering, cruelty and pain that arise from such thoughtlessness and inhumanity, are beyond description. Every person who understands these fundamental facts and acts accordingly is bringing Peace a little nearer and enabling life on this earth to be realized in fuller measure, thus bringing men and animals nearer to the goal of perfection towards which all are striving.

This is the great task of the present epoch. For as man treats animals, so will the high Gods treat us. If humanity is to avoid a third world war, with all its terrors and tribulations, let us now cease to be the cause of that calamity.

The work is difficult, the path is hard, the problems are many, but mankind has won through great struggles in the past, and with effort, determination and supreme understanding he can accomplish one of the greatest of his Herculean tasks. As Dr. Annie Besant once said:

Man will thus gradually learn to use his great powers to raise and train his animal friends, not to crush and terrify them. He must cease to look on them as existing only for his use, his pleasure or his comfort, and regard them as his infant brethren in the divine family, knowing that he is the representative to them of the Divine Being, to whom he must answer for the exercise of the kingship placed in his hands.

PROBLEMS OF YOUTH

By MICHAEL ALEXANDER

IN 1952 our late President C. Jinarājadāsa sent circulars to Young Theosophists Groups throughout the world. He desired to know from them the topics in which the youth of today is interested. He received a great number of answers and suggestions from the groups of young people as well as from individuals, from nearly all parts of the world.

The correspondence on this subject was handed over to me by the President's office and it was a most interesting study to come to know not only the interests of young people of a particular country, but the interests of young people in different countries of the world.

There are seven topics in which youth shows special interest. These are: Politics; Brotherhood; Boredom and Escapes; Education; Tolerance; Sex and Psychology; Krishnamurti. I will give a few details in reference to these topics. One group of young people seem mainly interested in the subject of education and re-education. A letter from another country shows a deep interest in the question of brotherhood, and it is stated also that young people are struck by the simplicity of the lives of the great men of the world. Young people of two countries write of great interest in Krishnamurti and his philosophy of life. Young people of another land are interested in how to avoid feeling bored, in sex and political questions. Another group of young people from the same country are interested

in psychology with regard to sex. In one country the young people are interested in art and political problems; politics is also the interest of two other countries; while young people of still another land are interested in physiological and psychological aspects of sex and art. All the letters show an immense longing for the solving of big problems. I came to the conclusion that the answers from these young people of the world are positive and I am going to explain why.

The political situation of today's world is difficult. The world has to face various problems caused by political activities either from parties or Governments or both. Young people are aware of this fact, but in spite of all problems, troubles and miseries, they have a vision of a better world. In order that this idealistic dream may come true, they are going to listen to political parties. From the promises to work hard for a better world, contained in the speeches of each and every political party, you will observe that they are absolutely correct and right, provided that you avoid comparison of promise with action. The strongest activities of the political world today are to be found by two groups, which I call the Democrats and the Communists. Let us put it that the Democrats stand for the freedom of the "I," while the Communists stand for the freedom of the "We". Theoretically, the communist ideology seems to be the better one, because this ideology is closely related to our ideal of brotherhood and equality of sex, race, caste, class. But the practical approach of communism is quite a different one, especially in western countries, where the basic education leads people to develop a very strong and independent sense of individualism. In a country like Russia it was comparatively easy to spread the communist ideas. But unfortunately the communist ideology succeeds only through terror and fear as the course

of events in the last thirty-five years has shown, so that the *practice* of communism is hardly to be recommended.

Democracy on the other hand has the tendency towards money values, and business. The personal freedom, granted in democratic countries, is often misunderstood and the commercial outlook—for the profit of a very few—murders spiritual values. Thus according to the results seen in the world of today, both communism and democracy seem to be wrong. Modern youth wants another approach. Perhaps they want a mixture of both extremes. The country of their dreams, as many of them wrote, is a land of social freedom.

Dealing with politics today, means to forget idealism. In politics of the present time, idealism has no place. Therefore the young people are very disappointed with the political world; and they seem to be right.

They know sufficiently well the value of brotherhood. They do not use this term very often, but they approach the same idea when they express and endeavor to practise "mutual understanding" and perfect relationship towards each other, without any distinctions at all. We often make a mistake in this respect. Young people very quickly find out that many members are more interested in psychic experiences, in occult phenomena, in the number of planes and sub-planes, than in practical things. And relationship, or understanding, or brotherhood are practical subjects.

The interest in art—mentioned by two groups of youth—is understandable too, because young people want to express themselves. It is the privilege of youth to express itself and to look at the world with fresh eyes. The medium for mental and emotional expressions is art. But what is to be found in the case of modernistic, abstract art—in the opinion of so many—except the statement that this department of art is "ugly"? A term often used in Theosophy is "Beauty". But as long as it is a term, a word within our

teachings, it is without any use. What do we really understand, when somebody states that "wisdom (or anything else) is Beauty"? Well, then, what is Beauty? We use abstract terms which we cannot practically deal with. *What has Theosophy to say about art?* What has Theosophy to say about self-expression through the medium of art?

This present age is full of contradictions. Everybody searches for beauty, for progress and for peace. But there exists mainly ugliness, misery and problems. If there really were a moment of peace somebody at once would get busy with something warlike.

To get rid of the troubles of the world we—the people of the world—have created marvellous escapes. Our escapes are manifold, from Temples to cinemas, from Churches to night-clubs—which are all escapes, only on different levels, though one escape may be more thrilling than the others. The result of all our escapes is that from time to time we become bored. So when a group of young people say they are interested in the question of "how to avoid feeling bored," it is nothing to laugh at, but it is something of which responsible people should be ashamed.

It is not the young people who have created the escapes. They are taught in schools and colleges certain things to be able to pass examinations. They have to pass examinations in order to get a job. They have to get a job in order to earn money. Money-making is necessary in order to pay for more escapes. So the mistake does not exist in the attitude of young people, but in the educational system, which is not based on the idea of helping young people to discover for themselves what is life and living. There is little education today to be found which really leads young people to their own creative thinking. There seems only to be knowledge spoon-fed by people who seldom have experienced that of which they are speaking.

Let us specially note the attitude of youth towards freedom. They are at the particular age where thinking has become important. They gain—as one of the first results of their thinking—a desire for personal independence and general freedom. They wish to be free from the authority of teachers and family. Up to then they were surrounded with the safety of school and college and family life and with the security of their upbringing. Now their thinking leads them outside this cover. They start discovering (in the true sense of the word) the world and the problems of existence. For this process they do not want dogmas, because any dogma or any doctrine would prevent them from their own discovering and experience. When young people start to discover the world and the problems of existence, they come across one of the biggest problems in life, the problem of sex. It is a delicate subject to deal with when addressing people who are educated not to discuss this problem frankly. A letter from a young people's group was very touching, and I will quote one sentence from this letter, showing the difficulty of the young people:

The chief factor that dominates the minds of young people today is the following: With moral taboos on the one hand and the ideas of Freud on the other, we find our attitude divided against ourselves.

This letter shows a big problem. When one walks in the streets one often meets people walking, who are not aware of it; they are walking with open eyes, but they do not see cars, or cycles. The distracted mind does things without being aware of what it does. It does not see facts. It thinks in terms of illusions. How can anybody solve the problems of life, of existence, of sex, if he does not see the problems? To solve a problem means to investigate and to observe it, and the surroundings in which the problem occurs. But as soon as one investigates in order to get a *solution* of any

problem, the solution will not be gained. But every problem will cease as soon as one goes deeply into it. One has to face facts, and not to hide them. To hide something, whatever it may be, means either to be afraid of it or to think in wrong terms about it. Times have changed. As it was quite shocking fifty years ago to discuss sex-problems, so it is quite natural to do it today. There are many things of which people are ashamed, and which they hide under the cover of tradition, under the cover of a superstitious moral codex, and under the cover of a slave-like education.

Facing facts, seeing things as they are, means nothing less than to be aware of life on all its levels and in every aspect.

There is no doubt that the teachings of J. Krishnamurti appeal far more to young people than older people may realize.

I said at the beginning that the general attitude shown in the answers of the young people of the world is a positive one. They prove that the young people of today are longing for *more* than mere escapes. They want to overcome the walls of prejudice. They want to destroy the dependence on traditions which is absolutely unsuitable for this new atomic age. But they want to destroy the high walls in order to build a new platform. This platform is to lift us up, to enable us to look over the world in freedom, where we may look around the world, open-minded and with an open heart, embracing every one with the love of understanding. It is for this that young people of today's world are longing. It is complete freedom for which they are longing. Complete freedom includes also the freedom from oneself, which is the basis of intelligence and understanding. It is neither licence nor renunciation, it is complete freedom from all opposites.

MICHAEL ALEXANDER

THE DISCOVERY OF THEOSOPHY IN OURSELVES¹

By ERLING HAVREVOLD

THE title I have ventured to give this little article may seem pretentious. I fully realize that I know little about this self-discovery, but the subject has fascinated me immensely from the moment I contacted Theosophy in this life over thirty years ago. At that time I was run down in health, due to a very serious religious crisis, and for several years I could read very little. In this period Theosophy presented itself to me. I well remember the day when I came home to my mother and gave her two books which I had discovered in a bookshop, thinking that she might find something in them. She certainly did. She jumped into the study with the pent-up longing for Light after many years of inner search. Very soon she was a member of the Theosophical Society, and the last six or seven years of her life were dedicated to study and service. I vividly remember how one day she burst upon me saying: "Oh, you *must* read this!" I think it was a passage from Bishop Leadbeater's *The Inner Life*. But I was too tired to read, so I just said to her: "If the things in the book are true, and I have no doubt they are, then I feel quite convinced that one day the knowledge will enter my heart, even though I may not read the book."

¹ From a talk to the Scandinavian Summer School, Norefjell, Norway, 1954.

To me Theosophy has always meant something that reveals itself in the heart and from there spreads through one's entire being, bringing release from every bondage to oneself and eventually to those whom one contacts through life. Certainly, I have not experienced much of that revelation myself as yet. Only little trickles of the Divine Water have found their way into my being, as they have in all of us. And is it not wonderful to sense the miracle such an experience brings about? Such a great game is our relationship to the Wisdom-teaching, the finest sport in life. To play the game from day to day so that these little self-transformations may continue, trickle by trickle, till the Divine enters our heart, bringing the whole universe into our little world—we need patience in abundance, humility, perseverance, humor, and that simple trust of a child which, in moments of agony and trial, says: "Don't give in, try again and again and again."

Years ago C. Jinarājadāsa wrote some very illuminative words on what he called the Theosophy which can be discovered *in ourselves*. His words were:

If you have discovered Theosophy in yourself, then you will be able to kindle the flame of Theosophy in others, even if you remain silent. If you have got the inner knowledge . . . do not regard yourself in this connection as the little brain with which you think. The consciousness you express through the brain on the physical plane is not necessarily the whole self. Through the brain we know things in one way, but through the purified heart we receive knowledge in another way. There are things you can know through intuition and which give more than any of the things others can tell you. It is possible to know things by yourself.

No doubt these words of our late President are addressed to every one of us and not to a few only. The discovery of Theosophy through inner experience is something that is awaiting every sincere seeker for Truth, and that

should mean a challenge to each of us. It is a life to be lived, an inner process, and an attainment which does not belong to a future life, but which is our task here and now.

We study our literature and know a little about the laws of evolution and of the strict rules of conduct and training which have to be followed by those who would tread the Path. This study is necessary, meditation is needed, and a daily and hourly testing of ourselves is absolutely essential. The study brings us in touch with the thoughts of others, with their knowledge and inner experiences, and their words give clarification and schooling to our own search. Meditation leads to the silent regions in ourselves and helps to disentangle our consciousness from the domination of vagrant thoughts and personal feelings, so that gradually intuition may bring rhythms from the ocean of One Life into our cramped and split existence. The severe scrutiny of our heart comes as a natural sequence to meditation and study, and also to the experience we reap by our endeavors to practise the knowledge we have gained and the high ideals we have made our own.

But study, meditation and self-examination alone will not lead us to the discovery of Theosophy in ourselves. At most they will make us clear-sighted, able and idealistic people who by word and life may stand out as examples for others to follow. If our training is to lead us by an inner transformation of heart and mind to the gift of wisdom, it needs to include *work*, and the right kind of work. We need also to pay great attention to our attitude while working.

It is work as an act of sacrifice which ought to be our ideal in all we do, work carried out in a spirit that tends to obliterate our personal self. Let us make a picture of how it would enrich and strengthen our effectiveness as Theosophists if we daily reaffirmed our dedication to the Great

Work in words like these: "I give myself to the Work; not as I myself would prefer to work, *but as the Work needs.*" In the Lord's Prayer we have so often uttered these words: "Thy will be done." But if we had applied these words to our work as members of the Theosophical Society not only once in a while, but every single day we lived, then that Theosophical Society which the holy Masters have confided to our care, would have been like a lofty Temple whence powerful streams of blessing and peace unceasingly flowed into the world. Anything like personal wilfulness or unduly stressed personal opinions would not have had the strength to cause dangerous cross-currents. The only will that animated us would have been that tremendous Will inherent in work which is selflessly performed. And that Will would have been strong enough to carry us on towards fulfilment of our loftiest aims if we gave ourselves to it, and we should never have lacked true guidance and inspiration.

The individual worker is invaluable as long as he does not seek to forward his own private plans, but feels himself an integral part within the work's own rhythm of will. But as a person, as a separate participant in the great work, every one of us becomes unimportant. This mighty will, which is inherent in our Work, is the will of the whole. It is also the will of true happiness and of the free offering of gifts. Trying to give oneself to this Will puts the dedicated worker at ease in a wonderful way within his own personal restrictions and limitations, making him effective, vital and full of cheer, however hard he may temporarily be hit by trying circumstances in private life.

When we contemplate our teaching as it appears in all our literature from the very first times until today, from the letters of the Masters of Wisdom and H. P. Blavatsky's epoch-making books to the very last publication issued, we need to remember that all of it has been given out under

the banner of the Theosophical Society. But are there any among us who really believe that it could all be kept alive, renewed and carried onwards to ever-new heights *without* that selfsame banner to inspire us? Our Society is from the very beginning meant to be the vehicle of expression and activity for that Theosophy which has the power to lead the people of today and of tomorrow into themselves, and therefore into real existence.

When we read some of the letters from the Adept Brothers we get a convincing impression of the great responsibility and care they took upon themselves in order to pilot the movement through its first staggering years—a period which also had to be years of severe tests. They have clearly stated that the Theosophical Society is their gift to *all mankind*, and not to a small chosen circle. We all remember the stirring words of the Mahāchohan:

Rather perish the Theosophical Society with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism.

However, this precious gift of theirs cannot be realized without a dynamic Theosophical Society and its members engaged in self-oblivious, unceasing work. It is for every one of us to understand that Theosophy *without* the Society is doomed to failure. Not that we as seekers for truth should be dependent on the form, and need the organization as a crutch. But because Theosophy itself will lose its being as a resounding clarion call to humanity to live a bigger life, and become an interesting philosophy, an ethical system like so many others which the world has seen, and soon lost sight of or ignored.

An obvious duty for all members of the Society is to keep abreast with all that happens in our time, to the best of their ability, and also to trace the influence of our teaching in every department of human activity. Time after

time we shall find how statements and facts given out by our foremost writers, tens of years later are accepted by science and philosophy in their own terms. At the same time, however, we need to be on guard lest our Society turns into some kind of self-glorifying organization of spectators who, in looking backwards and to the sides, little by little lose their own speed. Never forget that if we are to avoid stagnation, obsolescence and a slow death, the Theosophical Society and its members must always be on the move forward and inward. Future generations may appreciate our work of today. That will have to suffice.

If such an attitude to the Great Work will gradually permeate the whole Society, we shall never need to be anxious as regards the Theosophical Society's ability to give Theosophy's message in terms and expression appropriate to our own and future times; because creative impulses from the inner realms of existence will find their way through us, naturally and rhythmically, bringing about changing formulations and introducing additional facts according to the needs of humanity. If we believe in the Inner Rulership of our world, we should never forget that the eternal message unceasingly pours forth from the White Brotherhood—which stands at the back of our Organization, and is using it to the very limit we allow it to be used—to introduce the rhythms of today and tomorrow.

But we have to be constantly on guard against thoughts and tendencies that may tend to bind us to words and interpretations once given, and to those great individuals through whom the teaching reached us. However deeply we may love and honor our great leaders, past and present, however strongly we may feel that without them and the knowledge they brought, we should probably still be without the treasures of Theosophy, it is for each one of us to take the steps which make us free within their

spoken words. They honored us with the treasure in order to awaken within us the urge and need to become treasure-hunters ourselves. They did not toil in order to tie us down and make us blind followers, consecrated servers as they all were and are. But there is a tendency inherent in human nature to reduce words of knowledge and wisdom into dogmas. This is so because we still have regions in our consciousness where we are uncertain and bound, and where we have fear, *the fear of sacrifice*, which is just another term for the fear of self-realization and inner self-discovery. That which was given us to use in order to gain inner liberation, we may misuse as a cover for safety, and, unconsciously, as a means to bind others. It is so very much less exacting to live in the shadow of other people's experiences and hard-won realizations than under the blazing and scorching sunlight of our own progressive self-experience.

It is in the very nature of these inner self-discoveries that they ask much of us. It is a continual battle against a nature which through millions of years has built itself into a fortress of isolation and self-assertion, and which will defend its possessions with great power of resistance. If we aspire to succeed in our inner battle, we have to practise the Yoga of Oblivion. Gradually making ourselves free of outer things, of thoughts and personal ties, we are thrown back on our inner resources, and although we may pass through great experiences, we must be ruthless in our endeavor to forget ourselves as the *experiencers* and only live, free and unfettered, in the *Experience* itself. To fall into the error of making ourselves conscious messengers of what we have experienced and brought to fruition, means canonizing ourselves, to the detriment alike of messenger and Message—the latter will gradually take on the features of our personalities and become obscured.

If Theosophy in the years and centuries to come is to be the beacon-light for those who are seeking a real solution to life's pressing problems, if the Theosophical Society is to continue to be that portal of Initiation to all its members which I venture to believe was the intention of the original Founders, and if the coming Root-Race is to find at its disposal enough able and dedicated workers and servers—then among us there will have to be found a steadily increasing number of willing and daring souls who wholeheartedly aspire to *self-discovered Theosophy*. Thus only Theosophy may be released, again and again, from its own outer form and become that rich-sounding and eternally self-renewing *Message* which humanity on its march towards greater self-realization needs.

The task has been entrusted to us. May it never be taken out of our hands. Our efforts to convey the priceless teaching to others may be faulty and faltering; but for us there is only one call: *never to give up*. Little by little knowledge itself will change ownership, and become our own. It will step out of the world of books and teachers, flow gently into our own world and arise there, new and self-realized, streaming forth in forms of expression of *that which we know for ourselves*.

This is the most beautiful gift of thanks we may offer to the Great Ones who called us to their ranks, and to their well-tried servants, H. P. B., H. S. Olcott and others, that even in us the Message has been brought to life, and that each one of us has become a discoverer of Theosophy in ourself.

ERLING HAVREVOLD

THE GOLDEN THREAD IN "THE PILGRIM'S PROGRESS"

By W. E. MARSH

(Concluded from page 340)

THEN he is taken to the armory and harnessed "from head to foot with what was of proof"—that is to say, he is equipped with all the good qualities which he has developed during his past lives.

Then he goes forward accompanied by Discretion, Piety, Charity and Prudence, and begins to go down, that is, he starts his descent from the higher worlds to rebirth. When they come to the foot of the hill the four give him a loaf of bread, a bottle of wine and a cluster of raisins, and leave him to go forward alone.

The four companions remind us of the lower quaternary. As regards the gifts, "bread" is called the staff of life, and the staff of spiritual life is Spiritual Truth; "wine" also stands for Spiritual Truth which when taken by the soul paralyzes or intoxicates the lower nature, but brings joy and spiritual insight to the higher. "Raisins," the dried or preserved fruit of the vine, represent the developed qualities of the soul from the past, now reduced to their essence, which means conscience.

Reaching the foot of the hill and being left to go forward alone is rebirth in a physical body to start a fresh

life. The first adventure is the meeting with Apollyon. Christian is fearful and contemplates running away, but finds that he has no armor on his back, so he draws his sword and fights. Apollyon throws his darts and Christian is wounded, but eventually conquers with the aid of his sword and puts Apollyon to flight, whereupon a hand appears with some leaves from the Tree of Life which Christian applies to his wounds and they are immediately healed.

There being "no armor on Christian's back" indicates that the back is the negative aspect and very vulnerable. The "armor" is the protection afforded by the good qualities developed in the past. The "darts" are weapons of attack, representing the outgoing energies on the lower mental plane, the place of conflict. The "sword" also represents outgoing energy but in defence, not in attack. Apollyon represents the darkness, ignorance and limitation of the lower self; this is evil to the aspiring soul and must therefore be conquered.

"Hand" is a symbol of the directive principle of activity, the positive and negative aspects of divine action in the soul. The "leaves" of the Tree of Life which are for the healing of Nations represent true ideas as against false ideas which were symbolized by the attack of Apollyon. "Healing," "hand" and "leaves" taken together represent the new spiritual adjustment in the soul after a victory by the higher nature over the lower self.

Now the sun begins to rise, and by its light the pilgrim can see all manner of dangers such as pits and snares and is able to avoid them; arriving at the end of the Valley he sees blood, bones, ashes, mangled bodies of men, and also a cave wherein two giants, Pope and Pagan, dwelt in the past. Christian wonders at this and learns that Pagan has been dead many a day, and that the other

is now old and infirm and can do little more than sit at the cave's mouth and bite his nails because he can no longer get at the pilgrims.

"Pilgrim" is a symbol of the separated Monad travelling towards Union. "Blood" is the life, here the Divine Life manifesting on the lower planes.

"Bones" being the most permanent part of the body stand for the foundation of the consciousness. "Ashes" represent the lower mind, the transitory lower nature of the soul. "Cave" is here the dwelling-place of the lower nature, dark and gloomy, being devoid of the light of truth.

"Pope" stands for the power which dominates the religious consciousness, here used in an evil aspect, i.e., as a danger to the aspiring souls (pilgrims).

"Pagan" is the power which dominates the secular consciousness, also used here in its evil aspect, now said to be dead because of the growth of science.

As Christian goes on his way he spies Faithful ahead of him travelling fast, so he runs, overtakes him and gets on ahead, whereat he is so pleased with himself that he forgets to take heed, stumbles and falls, and has to await Faithful's arrival to help him up. This is again a lesson against the feeling of elation so liable to take possession of us at any little spiritual success.

They go forward together conversing, and Faithful says that at the foot of Hill Difficulty he met an aged man whose name was Adam and who lived in the City of Deceit and who asked Faithful to work for him and offered him many delights and to be his heir.

"Man" has two aspects, higher and lower, here being "aged and named Adam" indicates the fallen or lower mind which tempts. Then Faithful relates how he was ill-treated by a man who overtook him. This was Moses who here stands for conduct governed by rational

considerations only, wholly without love. He was rescued by one who stands for Love.

Christian and Faithful continue their journey as they talk and eventually arrive at Vanity Fair, which is a picture of this world and the great variety of experiences to be had therein. Here our travellers fare badly and are maltreated. All of which represents the quickening of Karma always to be observed in the lives of those who are probationers on the Path.¹ The arrest, trial and false witnesses all point to the opprobrium poured out on those who refuse to follow the ordinary ways of the world. Faithful is burnt and taken "up through the clouds with sound of trumpet, the nearest way to the Celestial Gate," which means to say that Faithful took the direct Path to union with God, rising through the flames of devotion to the celestial abode.

Christian goes on his way and joins himself with Hopeful. They meet with and overtake many people whose names declare them and hold conversations with them and each other. At last they come to the banks of a stream, "the river of God" or "the river of the water of Life". Along the banks are pleasant meadows, green trees with all manner of fruit and leaves for the cure of diseases: the meadows are "curiously beautiful with lilies". They drink of the water, eat of the fruit, sing and sleep for several days and nights.

The river is the stream of life flowing from its immersion in deepest material life to its union with the All. A better symbol of our journey from individualization to Union than a river can hardly be imagined. See how it winds about now going towards and now away from its true direction and yet always getting nearer its goal, and then at the mouth how God, represented by the sea, wells

up by the tides to meet its waters in an all-embracing flood of love.

The "meadows" are the arena of the lower life, the astral and mental planes. The "green grass" indicates the awakening of the Divine Life in the soul. "Trees, leaves, fruit and the lilies" are all emblems of the growing spiritual state of Christian and Hopeful, their growth in spiritual attainment. "Singing" represents the spiritual harmony to which they have attained; days and nights are emblematic of the time spent in this happy condition.

After a while they continue their journey, and their way and the river part, and the path becomes stony and rough, so the pilgrims are discouraged. Soon they find on the left hand an easier path, leading over a stile into a meadow, which they take and after they have gone a little way, darkness falls, rain comes with thunder and lightning "in a most dreadful manner" and the waters rise. They attempt to return and become lost, sleep the night under a hedge and in the morning are caught by Giant Despair and locked up in Doubting Castle.

Here is the same lesson again—a warning against the depression which is so liable to follow any spiritual experience. No need to point out the meaning of the "left-hand" path, as it is so well known. The "rough and stony" way represents the Karma we must face and overcome, and the difficulties into which Christian and his companion fall are meant to show how impossible it is to avoid them; we only fall into worse troubles by trying to do so.

"Thunder and lightning and the rain and night" are symbols of the troubles and trials which fall upon the pilgrim soul due to ignorance and disobedience.

The Giant locks them in a dungeon and ill-treats them so severely that it begins to look as though they will not escape with their lives, when after many days Christian

¹ See *The Secret Doctrine*, V 417 (Adyar ed.).

remembers a key he has in his bosom. He pulls it out, unlocks all the doors and they both escape.

The "dungeon" represents the same state of mind as the Slough of Despond but in a more severe form, because of their progress on the Path to Union and the higher state of exaltation they have recently been in. Their progress on the Path is also indicated by the method of release. In the Slough of Despond Christian had to be helped out by the Evangelist, now he remembers his "key" and by his own exertions applies it and frees himself and his companion.

Giants stand for the early races of mankind, the stone courtyard and dungeon, the lack of flowers, trees and grass, all indicate the sad spiritual condition into which the travellers had fallen.

The "key" is a very important point. Swedenborg (Apoc. Rev. N 421) says that "by key is signified the power of opening and also the act of opening"—and this gives a clear indication of how Christian has developed in spirituality since the Slough of Despond. From that he had to be rescued by another, now, although in a much worse condition, he is able to produce from his own inner self the means or strength of purpose to effect his return to his proper condition. "Bosom" (or body) stands for his astro-mental nature (Gaskell).

They continue their journey and reach the Delectable Mountains up which they go, and find Shepherds feeding their flocks with whom they hold conversation and by whom they are questioned "as in other places" (that is, as they were before in House Beautiful); they are shown various symbolic scenes and lastly taken to the top of a high hill and shown the Gates of the Celestial City.

"Going up the mountain" is dying and the Delectable Mountains indicate the higher part of the after-world,

they were free of the lower conditions of the astral plane. The "shepherds" are the Masters, and the "sheep" are other pupils, the "feeding" indicates that they were being taught things concerning the spiritual life. The questioning of our pilgrims is the Review which, as stated above, has always to be gone through by the individual at death.

The Delectable Mountains were shown Christian when he was at House Beautiful as being the goal of his next life. He has reached that goal. Here he is shown the goal of his next life this time, and now it is the Gates of the Celestial City. To view these Gates he is taken up a high mountain. That is the flash of Buddhist consciousness given to those who are able to achieve it.

They "go down the Mountain along the highway towards the City," that is to say, they are reborn into a fresh set of trials and temptations, for they immediately meet one after another several people who seek to decoy them from their purpose; safely escaping the wiles of these, which stand for various parts and desires of our own lower nature, they reach the Enchanted Ground, against loitering wherein they were warned by the Shepherds.

This is none other than the Hall of Learning, against which we too are so seriously warned. "The wise ones heed not the sweet-tongued voices of illusion"; also "This Hall is dangerous in its perfidious beauty," and it has "under every flower a serpent coiled".¹

They get through the Enchanted Ground safely and reach Beulah which, from the description of the holy joys and beauties to be found there, stands for the Hall of Wisdom, in which Christian and Hopeful abide for a time; then they set forth to face and pass the last and greatest trial before reaching the final initiation and adeptship, here

¹ *The Voice of the Silence*, pp. 20-22.

symbolized by crossing the river of death and reaching the Celestial City.¹

Our pilgrims cross the river and are met by "two shining men" who lead them up the hill and into the City; they "went in at the gate; and lo! as they entered they were transfigured; and they had raiment put on that shone like gold".

The "two shining men" represent Spiritual Influences able to minister to the aspirations of the soul. They are the messengers of the Inner Light sent to arouse the higher faculties. They are the many intelligencies who point the way to truth and are a means of aiding the soul's evolution.

The "City" represents the higher planes of the cosmos, those above the mental plane.

To be "transfigured" and to "shine like gold" indicates in the clearest possible language the condition to which the causal body has been developed. It is the Robe of Glory, the Augoeides, the perfected causal body, now able to function in full consciousness on the Buddhist levels, the home of the Perfected Souls of our humanity, the fourth creative hierarchy.

W. E. MARSH

¹ The edition from which I am working is the R.T.S. Tercentenary Edition (second 100,000 copies). Throughout the book are little sub-headings down each page giving in a word or two the gist or main idea of the paragraph. On page 239 we find the account of the doubt and hesitation of Christian concerning entering the river. The annotation to which is: "Death not welcome to nature though by it we pass out of this world into glory."

There is nothing in the Introduction or Preface to this edition to say who is responsible for these annotations, but the "Fright of the Elemental Essence" could hardly be better or more tersely described by an occult student, for that is with what the whole of this page deals. It is not Christian speaking at all, but his desire and lower mental bodies, who know that their time for dissolution is near and seek to delay it by every means possible.

AN OPPORTUNITY FOR THEOSOPHISTS

By STEPHAN HOELLER

Toward science as a whole, as a divine goal, the whole civilized world ought to look with respect and veneration; for science alone can enable man to understand the Deity by the true appreciation of His works.

H. P. BLAVATSKY, *Isis Unveiled*, Vol. I

SINCE the foundation of the Theosophical Society in the latter part of the nineteenth century the world has changed a great deal. The changes that occurred were—we have to admit—not all of a beneficent nature and resulted in a tremendous increase of insecurity and moral distress, manifesting in economic and political conflicts on the social level of human existence and in lawlessness and immorality in the life of the individual. It is imperative for us to realize that it is in this world of distress and calamity that lie hidden the opportunities of Theosophy and of the Theosophical Society. Our opportunities are also our duties, and, if we are unable to recognize them, we fail to answer the purpose of our existence.

A great number of thinkers believes that the present human crisis is of an ethical nature. We see that in our public lives we have reached a stage where we are desperately in need of some sound and helpful fundamental

on which a new system of ethics could be built. The ethics of Christianity, with its laws of conduct based on a largely obsolete theology, is not able to satisfy the minds of modern men and women and is consequently in a stage of final disintegration. The old morality is dead but the new is not yet clearly distinguishable, and so humanity is living largely without any system of morality whatsoever.

Deeper inquiry into the problem of ethics leads us to believe that, just as action does not come into manifestation without an impulse behind it, similarly principles of action cannot exist in themselves, separate and alone. They are always motivated by an inner conviction within the individual regarding the meaning of life as a whole. The anthropomorphic theology of the Christian Middle Ages constituted the motivating power behind Christian morality in proportion to the defeat of this theology by science its ethics withered away. Since the rise of the scientific-materialistic era a great number of philosophers has recognized the necessity for the construction of a moral system fitted for the time, but they usually overlooked the fact that morality is not a self-existent philosophy but is dependent on a more general outlook on life.

No philosophy of behavior can exist without a philosophy of life, that is, without a cosmo-conception of general, all-embracing nature. Ethics by itself, held up as a sufficient sanction of itself, is hopelessly inadequate. As long as a real cause can be found it is unreasonable to advocate a consequence, a resultant (for that is what morality always is and will be) as a sufficient cause. It is a law of over-all validity regarding manifestation, that the general always comes before the particular; that first we think, and as we think so in the end we must act.

Since it is our general theory that results in individual and social behavior, it follows that our action reflects our

philosophy of life. If, in accordance with materialistic mechanomorphism, we believe that the processes of nature occur because of unmotivated changes in matter and that our existence as well as life as a whole is purposeless—can such a cosmo-conception lead to right individual and social behavior, to morally sound relations and standards? Obviously not. If we see no purpose and intentional order in the universe and in life as a whole we cannot act in a purposeful and orderly fashion.

It is true that our world is in a sorry mess, and this because of wrong conduct in our individual and social life. Furthermore, we have to be aware of the fact that, if we are not able to bring about a radical change in our conduct, the adverse effects of our actions will multiply and increase till we face the final annihilation of this race and civilization. Many great cultures have vanished because they have lost the measure of right conduct, and it would be self-conceited madness to assume that we could be the only exception. The danger increases our responsibility and also the necessity for immediate action.

What can we do? We can contribute our share to the building of a new cosmo-conception which may prove the basis of an entire, new social concept. Such a cosmo-conception, offering power and poise to mankind in this world of utter distress, will lead to an increased harmony of the individual as well as of the race with the law of nature that is balance and evolution. It has to possess many qualities that were lacking in previous systems. One of these qualities must be Scientific Accuracy. The everyday life of modern man brings him into such close contact with science that a scientifically inadequate cosmology can no longer serve him as a philosophy of life. In the new universal philosophy modern man needs so much, nothing can be taken for granted; the necessity of every assumption

must be firmly established. It must be capable of explaining all things and processes of the macrocosm as well as of the microcosm; from the Unknowable Absolute to the earth-worm; from the Solar Logos to the amoeba. It must not contradict the facts of experience, conceptual or perceptual. It must account for all types of experience; physical as well as superphysical. The change and the unchangeable, being and becoming, visible and invisible, permanent and impermanent have to be united in deep abiding harmony in this philosophy.

A philosophy that is not justified at every step by the march of science is not made for this age; a cosmology that fails to provide us with an accurate answer for the vital questions of everyday life will not be regarded as worth having, not even as worth considering. Out of the world of phenomena many a question arises that is of a scientific nature, and man turns to his philosophy for an answer. In a useful philosophy scientific facts must immediately find recognition and must fit into their prepared proper place in the cosmological scheme.

The world-picture of today is unlike any that has preceded it. The young and vigorous science of the nineteenth century succeeded in dethroning anthropomorphic religion and establishing the philosophy of materialism. Now the same science, having grown a little older and wiser, is about to destroy materialism. But while physics changes into metaphysics and the minds of men like Einstein and Planck penetrate into more and more subtle and abstract realms of the universe, the moral distress in the world remains. In spite of the fact that materialism has been supplanted in the most authoritative sciences, humanity is still left without a cosmo-conception that would give life a meaning and could result in right conduct.

We cannot expect the scientific researcher to provide humanity with a philosophy of life, for his task is not to adjudge the use of his research, and still less to speculate as to its effect and meaning, but simply to observe, note and classify. It is up to us philosophers and occultists to correlate the findings of scientific research with the ageless doctrine of the Divine Wisdom, and so provide humanity with a well-rounded, true philosophy of life.

There is a considerable and highly authoritative body of evidence indicating that the Masters of the Wisdom predicted the present radical changes in science and have called our attention to the opportunity arising in the world of science. It seems highly reasonable to assume that the effective correlation of the Theosophical cosmology with the findings of modern science is *one of our most important projects of the day*, for it is through this alone that we can build a new morality in our world.

No action is without reaction, and no project can be presented without encountering some opposition. Not realizing the value of a trained intellect, many Theosophical students are inclined to disregard scientific methods and intellectual practices because they strengthen and discipline the mind. No doubt, also, the ignorant person is capable of spiritual growth, and scientific knowledge does not necessarily bring about enlightenment. But has the mind to be despised and disregarded because its powers are of a limited nature? Let us remember that every human principle has its own field of activity to which it is limited, but this does not mean that because of its limitations it has to be slain and abused. Many great teachers regarded culture of the mind as essential for spiritual development, which comes about more harmoniously in a many-sided, integrated personality. Pythagoras demanded proficiency in music, mathematics and astronomy of all

candidates seeking admission into his mystery-school; the seven platonic liberal arts and sciences were cultivated and held in high regard by the immediate forefathers of Theosophy, the Greek Neoplatonists.

If Theosophists, regardless of their sincerity, are trying to present their great philosophy while they remain ignorant and untrained, they commit a grave mistake. We function through our vehicles, and the more nearly perfect these vehicles are, the greater is their usefulness. Our age is a mental age and if we want to influence the public mind, we have to do it in a largely mental fashion. The use of our intellect for the benefit of humanity does not make us guilty of lifeless intellectualism, rather it is likely to make us more effective workers in and for the Plan.

Humanity today needs a cosmo-conception that is rational, intelligible, capable of answering the questions of daily life even on a strictly mental level, and at the same time is able to point to the noumenon behind the phenomena, to lead the mind gradually and gently to the mystical experience of life as a whole. Only such a philosophy can provide our much troubled race with a source of sound ethics so that we shall know again how to live and how to act.

In the final analysis "all things transitory but as symbols are meant," as the great Goethe expressed it. All form is of symbolical importance, and so the material arts and sciences are really but reflections of the Secret Wisdom. May we, to whom that Wisdom has been entrusted, recognize our great opportunity to translate its tenets into the more timely symbols of sciences and arts, so that many skilled and enlightened Theosophists can help to lead humanity from the unreal to the Real.

STEPHAN HOELLER

THEOSOPHICAL THOUGHTS

By J. B. BISCHOFF

THE most pleasant thing in life is to be alive—physically to do things, emotionally to feel things, intellectually to think things, and spiritually to love things. It is no good denying that man has a material, an emotional, an intellectual and a spiritual nature. All four must be attended to. We have all the freedom we want, and more. But whatever we do or indulge in, whatever we believe or think or aspire to, we cannot prevent ourselves from growing into Perfect Men or Women, in a similar way as an acorn grows into an oak-tree. Let us thank God for that.

We are not Gods in exile. That would make the fact of Evolution meaningless. Nor are we fallen Angels. We are tiny bits of life who have grown very slowly through a long pilgrimage of ups and downs to what we are now, and will grow eventually to what God has thought of us, namely, Perfect Beings like Himself.

It is wonderful to think what men can do and have done. But we cannot make the earth go quicker round the sun, or leave its orbit. It is well and wise to study the laws of Nature and the Universe, and to make good use of the same. The Masters see saints in criminals just as gardeners see lovely peaches on a tree long before they are ripe. There is no doubt about it. We too would love all men, however depraved, if we could see their Divinity.

Is it possible to love God and hate so many of His children? Even today most people still believe that only war can settle things finally; and yet we know that no war has ever done that. We still remember the time when successful business-men were looked upon as clever cheats. Today we know that we cannot be successful unless we are reliable and truthful. Guns and armament are our only hope and security, they say, yet history proves over and over again that they are the signs of a growing war spirit, which means insecurity. No punishment has ever cured or improved a criminal, nor has it made society safer. The tragedy is that it works just the other way. Punishment has never yet succeeded in hammering knowledge or good behavior into a child. Nor has it ever induced a criminal to mend his way. All punishment is C. C. C.—costly, cruel, and criminal, and stupid into the bargain.

Man is divine in potentiality. However, his long evolution has wrapt him up with so much matter, sensation and thought that we see only his lower nature. But all the time the Inner Man is in the making. All churches stress their differences, but the outsider finds it difficult to see which produces the best men. The differences of the churches do not matter much, whereas their underlying unity is all-important. All the knowledge of the world is no good, if it does not help us to grow bigger and better. Whatever our church or religion may be, our Ideology is more fundamental and has our greatest interest.

Nature was right to teach us to look after ourselves, first of all. This selfishness will expand till it includes the Whole. We are materialists and not ashamed of it. But we must use and not abuse matter. With our feet firmly planted on Mother Earth, we will not deny ourselves the pleasure of crossing the seas or taking a flip into the air. Life without feeling is no life. But we may

refine it and have it under control. Art for art's sake has no meaning. But we want art to help us to discover all the hidden beauty everywhere.

The materialist acts in terms of matter, the emotionalist swears by feeling, the scientist prefers a scientific outlook, and the spiritual people believe in Love.

Once we discover that life is a school, we shall also notice the four different classes. Each presents us with different lessons in accordance with our stage of development. The four different lessons in the four principal classes in the School of Life give us all a different outlook upon life, a different Ideology.

However important science may be, it does not help us to join up with life. Love does. Love will never fail us, because it directs our footsteps towards Understanding and Harmony. Love helps us more than anything else to conquer ignorance and superstition, because it reveals the inner side of things. Love never lets us down, but it helps us to know others as we know ourselves. Love is the fountain from which Intuition springs.

Love has the greatest vision, because it brings us in touch with the Inner Man, and it shows us a new world through the eyes of others. Love is life, the only living. If we love no more we die. Love is the most mysterious thing on earth, and also the most precious and the most powerful. Love helps us to be interested in all things, and so it gives us a new value to life and things. Love helps us to see things from the centre, as God sees His creation.

To love things is to be interested in things, and to be interested in things is to love things. We do not really know people unless we love them. Unless we are interested we cannot make a success of anything. How full is life if we are interested. How dull is life without Love.

Most people, if not all, pray sometimes that God may forgive them their sins and wrong-doings. But God, knowing that we do not know really what we are doing, forgives us one and all. This does not mean that the Universal Law of cause and effect, of reaping what we have sown, is put aside, but that He knows and understands, and does not expect us to act differently. Our laws tell us what we must not do and that we shall be punished if we do it. The Eternal Laws of Nature and the Universe teach us what is right or wrong, good or bad, and that there is and must be Law and Order in the interest of all.

The Moral or Karmic Law is absolutely fool-proof. Without it there would be chaos and no Universe. Without this Law we would not even know what is right or wrong, if we are going the right way or are on the wrong one. Although it is the motive behind the action that counts, the consequences remain the same, always and everywhere. Fire burns, whether we help or hinder. It is very satisfying to know that God or anyone else who understands, forgives us. But it is more important to know the Law and to obey the same. No one with common sense and self-control will do a wrong or harmful act if he is absolutely sure that he has to suffer the consequence and that he will be paid in his own currency. We must know the Law of Karma and learn to obey it.

J. B. BISCHOFF

(To be concluded)

REVIEWS

The Tibetan Book of the Great Liberation. Introductions, Annotations and Editing by W. Y. Evans-Wentz, M.A., D.Litt., D.Sc., Oxford University Press, 1954.

The sub-title given to this book is: "Or the Method of Realizing Nirvāna through knowing the Mind, preceded by an Epitome of Padma Sambhava's Biography and followed by Guru Phadampa Sangay's Teachings."

Dr. C. G. Jung contributes a Psychological Commentary which essays to explain the differences and likenesses between eastern and western thinking. The differences are easy to understand, for eastern thought asserts that psychic observation is its basic position; while western thought uses external impacts as the means of trying to penetrate the psyche, despite the fact, he says, "that we neither know nor pretend to know what 'psyche' is, yet we can deal with the phenomenon of 'mind,' i.e., 'a psychic function'." This western outlook would seem to be as hard to comprehend as is the eastern. Both have elements in them which the ordinary "mind" does not easily grasp, and which requires much more research before either assumes the author-

ity of Reality. The likenesses seem to be rather speculative.

The biography of Padma Sambhava is indeed a strange, even fantastic life-story, the remarkable events of which are mainly "esoteric," and to be interpreted as such. He introduced the Tantrik School of Buddhism into Tibet, where he arrived A.D. 747. This was an esoteric system of "realizing the Great Liberation of Nirvāna by Yogic understanding of the One Mind". The Universe is to be considered as the product of thought, "that Brahma thinks the Universe and it is . . . the idea and the thought and the object are inseparable, and all three have their origin in mind". And "Mind itself, having neither place nor form, is measureless . . . it is of the uncreated, timeless, spaceless, all-embracing Reality". The Enlightened Ones declare their avowed purpose is to hasten the evolutionary processes so that all things are the more readily restored to the divine at-one-ment. "When the One Mind no longer sustains its Creation, its Creation ceases to be." Liberation is found by looking within and thus practising the Yoga of Knowing the Mind—as is set forth by the great Gurus. The

whole volume is redolent of an atmosphere of other worlds, other modes of life, other values moral and spiritual, all of which Dr. Evans-Wentz with fine scholarship and erudition tries to make understandable.

JOSEPHINE RANSOM

The Meaning of Life in Hinduism and Buddhism, by Floyd H. Ross. Routledge & K. Paul, price 15/-

That a comparative study of World Religions with an open mind is sure to pave the way for understanding and goodwill between the followers of different faiths is well exemplified in the book under review. The following quotation from it, "Western man must open his eyes in order to experience a spiritual renaissance or he will play an increasingly maladroit role in the world community that is struggling to be born," helps in appreciating the viewpoint of the author. He advocates an appreciative study of the Oriental traditions at their best and a much more profound study of the ignored depths of Christianity at its best. He deplores the fact that religions have remained self-satisfied and unfertilized. While medieval Christianity assimilated Aristotle, why cannot modern Christianity assimilate Gautama Buddha? he asks.

A religion that expresses life creatively never binds man to it-

self. It only points the way. The Gods die if they have no basis in enlarging experience. The Orient started from within and was interested in universal truths. "Who am I?" was the problem. So the Wisdom of the East may act as a catalytic agent and stimulate the West to depth psychology.

The author then traces the progress of Hinduism since its beginning from the Vedas. The worship of the Vedic Gods who stood for the joys of the physical life, namely, Indra, who gave victory in battle, Agni the bearer of prosperity, Soma the giver of potency, led to the concept of an other-worldly religion in the form of a postponed hedonism. Presently by about 800 B.C. sacrifice by meditation spiritualized it and ushered in an age of Upanishadic reformation.

The concept of One God pervading all life had its root in the *Rig Veda* itself. It stated: "They call Him Many who is really One." In the Upanishads the problem of immortality promulgated the identity of the Ātmā (the real self of man) with Brahman (the cosmic reality). This underlying theme of unity has to be realized by western students. The Vedic seers were always conscious of the One. The affirmation of the supreme identity of man in the real depths of his selfhood with the highest

transcendental reality is the result of a self-authenticating intuitive awareness. To postulate this reality one can only say *Neti, Neti*, not this, not this.

The teachings of the Buddha are examined by the author with great penetration and real understanding. He takes *Nirvāna* to mean the annihilation of experiences in a desire-built world, the blowing out of *Vana* or lusting. Its ethical and metaphysical dimensions, namely, the extinction of craving and "I"ness and the cessation of becoming and ignorance are stressed. The *parivarta* doctrine, i.e., the turning over of merit for the benefit of others "to be a lamp for them who need a lamp, a bed for them who need a bed, and a slave for all beings who need a slave," shows that at the heart of reality there is an outgoing goodness, for Pure Land Buddhism affirms that the Buddha mind is no other than the loving heart.

The teachings of famous men, according to the author, can at their best be pointers and men's calling is to be the open road, to employ the exploratory method for understanding and experiencing. To know the nature of God is preferable to submitting blindly to the Will of God. Instead of keeping religion as the refuge of marginal men as at present, it is better far to lay bare its teachings to the search-

light of enquiry so that it may lead to original thinking and a sympathetic appraisal of its true values.

On the whole the book provokes stimulative thinking and encourages sympathetic understanding of religions and their underlying philosophy.

N. R. SUBRAMANYAM

Buddhist Texts through the Ages, edited by Dr. Edward Conze, in collaboration with I. B. Horner, D. Snellgrove, A. Waley. Under the auspices of the Royal India, Pakistan and Ceylon Society, Bruno Cassirer, Oxford, pp. 823. price 16/-

This is a comprehensive Anthology, a selection of the most important texts, both in prose and verse, covering the entire development of the Buddhist faith and thought through the ages. The texts have been chosen by experts and newly translated from the original Pāli, Sanskrit, Chinese, Tibetan and Japanese into English.

The schools of Mahāyana and Hinayana Buddhism are both represented here. The first section deals with the tradition of the Hinayana. In this section, the material has been grouped, for purposes of historical information, under the Buddhist triad of Buddha, Dharma, Sangha. The usual order of this triad is here reversed, so that Sangha comes first and Buddha last, obviously in

order to help the western reader to follow in a sequential way the progress of aspirants on the Path.

Beginning as monks (Bhikkhus) and nuns (Bhikkhunis), in a regulated homeless life, they are disciplined from without and within by the authoritative rules and sanctions of the Sangha (monastic order) so that they respond less and less to the demands of their sense-experiences. They can then strive the more ardently to acquire both a growing understanding and knowledge of Dharma and greater ease and success in practising it. Thus they will become what they ought to be, and finally reach the Further Shore beyond the Rivers of Life and Death where they will stand on dry land, on the isle of Nirvāna, safe and secure in the plenitude of Wisdom. They are now Arhats, those who have done all there was to be done, and have reached Perfection.

The second section consists of extracts from Mahāyana texts, including an ample representation of the Prajñā Paramitā Sūtras, which are of outstanding importance among the doctrinal texts of the Northern School.

In the third part dealing with the Tantras, an attempt has been made to illustrate the main themes of the followers of the Tantras. These are their repudiation of all other practices, their conviction

that the truth is but a matter for inner realization, and that this is not to be found by fleeing away from a world of which man is essentially a part, but by comprehending it in its true condition and by continuing to live in it. This is what is meant by the unity of Samsāra and Nirvāna, which is for them the limit of perfection.

Those who do not perceive the truth think in terms of Samsāra and Nirvāna, but those who perceive the truth think neither of Samsāra nor of Nirvāna. Discriminating thought is the great demon that produces the ocean of Samsāra. But being free of this discriminating thought, the great ones are freed from the bonds of existence.

Philosophically, this unity of Samsāra and Nirvāna is expressed in terms of the unity of Wisdom, which is perfect tranquillity, and Compassion, which is altruistic activity. Cosmologically, this unity is expressed in terms of the continuing evolution and involution of phenomenal existence, which is a universal Indian conception.

The book is a companion volume to *Buddhism*, by the same author, and is designed to serve not only specialists, but all those who want to explore for themselves the original sources of one of the great religions of the world.

N. H. KIET

SUPPLEMENT TO THE THEOSOPHIST

SEPTEMBER 1954

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

Shrimati Radha Burnier, daughter of the President, Mr. N. Sri Ram, returned to Adyar on August 19th, following a few months' tour in Europe, to resume her duties as Assistant Director of the Adyar Library.

During her stay in Europe Shrimati Radha gave several Dance Recitals, with explanations, of Bhārata Nāṭya, the South Indian classical dance. Four of these recitals were given in Paris, one at Musée Guimet, the Museum of Oriental Art, two at Salle Adyar and one at UNESCO. She also accepted an invitation to dance at the International Dance Festival at Aix-Les-Bains, France, on August 4th.

A correspondent who was present at one of these recitals writes: "She conveys to the audience the

expressions, the subtle variations of each movement, and the emotions that go with each of these, with a grace and an ease that I have not seen with any other, without the loss of the wonted vitality and vigor which is characteristic of her art, all in keeping to a perfect rhythm. One is also made to feel the simplicity and purity that the entire style is based on."

The Theosophical Society in Latin America

We are indebted to Mr. Hugh Shearman, Organizing Secretary of the Theosophical Society in Northern Ireland, for the following most informative and interesting review, sent on request, of some of the Theosophical magazines published by our Sections in Latin American countries:

SOME MAGAZINES FROM
LATIN AMERICA

Members in other countries are not perhaps always sufficiently aware of the work that our Society is doing in the countries of Latin America. The work there was particularly close to the heart of our late President, Mr. C. Jināradāsa, who toured South America and lectured in most of these countries. With his gift for picking up languages he was able, at the cost of much laborious and concentrated effort and at a time of life when new languages are no longer easily acquired, to break through the language barrier which cuts off so many of our members in other countries from intercourse with their Spanish-speaking and Portuguese-speaking brethren.

The eleven National Societies which represent us in the countries which make up what we call Latin America comprise about 4,000 members, nearly an eighth of our total world membership. Proportionately to the populations of their several countries, these National Societies have memberships which compare well with the memberships of most of our European Sections. Exchanges of ideas and experiences among the South American Sections are encouraged by a South American Theosophical Federation, founded in 1930 in

Argentina and now having its headquarters in Montevideo, Uruguay.

The great activity of our Society in the Latin American countries is made known to us in other countries chiefly through their magazines. Although the main literary output of our movement has been in English, and this sometimes places considerable frustrations and difficulties upon our members who speak other languages, our Spanish-speaking membership is large enough to publish translations of a great part of our literature. Members in Mexico or in South and Central America have not had to attempt such a hard task as was performed in the nineteen-thirties by a small devoted group of members in Europe, who not only translated Theosophical books into . . . but had also to make every copy themselves by typewriter because the small circulation could not pay for printing. A large range of Theosophical works is available in Spanish. In Portuguese, the language of Brazil, the position is not so easy, for our Brazilian Section has under 1,000 members; but here also a range of translations is available. Nevertheless it remains part of the work of Theosophical magazines in Latin America to supplement and sometimes to reproduce the material

that is published elsewhere in book-form.

The magazines issued by these Sections fulfil in the main two distinct functions. They give information about the Society's work and activities and they print articles, original or translated, about Theosophy; and these articles tend more often to be expositions of basic Theosophical teachings than comments upon them, while the reverse would be true of articles in our magazines published in the English language. When we write in English we can assume the existence of a bigger background of published Theosophical books than we can when writing in Spanish.

Sometimes two magazines are issued side by side in these Latin American countries, one giving news of the Society's work and the other printing articles. Thus Argentina produces two substantial magazines, *Revista Teosófica Argentina* and *Evolución*, the former concerned with the work of the Section and the latter providing articles on Theosophy. From Cuba come the two journals, *Revista Teosófica Cubana* and *Enseñanzas Teosóficas* (Theosophical Teachings). From Mexico similarly come two little magazines, both distributed free every two months, one the *Boletín* of the Mexican Section, and the other *Dharma*, de-

scribed as a publication on philosophy and occultism, providing articles on Theosophy and on humanitarian topics.

Argentina, Mexico, Cuba, Chile, Uruguay, Puerto Rico, Peru and Colombia all publish Theosophical magazines, some of them of substantial size and most of them pleasantly printed and produced. In many cases these Section magazines circulate in other Spanish-speaking countries outside their country of publication, and some are definitely edited with a view to this wider circulation. Thus, although the Theosophical Society in Peru had only 129 members according to our latest annual report, its journal *Serenidad* has expanded greatly in size and popularity in recent years. It is now a monthly journal of 32 quarto pages; and the November 1953 issue was a special one of 80 pages, celebrating the seventy-eighth anniversary of the international Society with a lavishly illustrated review of the work of the Society in all the countries of North and South America.

At intervals a Spanish version of THE THEOSOPHIST has been published in Argentina. Twice a year it has provided a selection of translations of articles from THE THEOSOPHIST, including Watch-Tower comments and news of the work throughout the world. At present a valuable service is being

provided in a small mimeographed journal called *Heraldo Teosófico*, published every two months in Puerto Rico and issued free. This reproduces many important articles and items of news. Thus the issue of January-February 1954 gives a full translation of the President's address at the 1953 international Convention, details about the work of the School of the Wisdom, and other items of news.

Brazil is less richly provided with journals than its Spanish-speaking neighbors. The Society in Brazil publishes an attractive two-monthly journal in Portuguese called *O Teosofista*, giving Lodge and international news and articles. It reproduces the cover-design of THE THEOSOPHIST.

As well as magazines published by our Society, Sections in other countries sometimes receive from Latin America journals which are published by other organizations interested in mystical, spiritualistic or occult matters. Perhaps members who receive these in other countries do not always realize that they are not magazines of the Theosophical Society. From Cuba, for example, comes a New Thought type of journal called *Neuvos Horizontes*; and from Brazil comes *Revista d'O Pensamento*, a monthly magazine run by an exuberant organization which

has a "Supreme Council," conducts an "Esoteric Circle," claims a membership of many thousands and provides articles on psychic and occult subjects, occasionally taken from sources published by our own Society. As an indication of the interests of the readers of this latter journal, it provided until just lately a monthly astrological table of lunar transits to guide its readers as to which days would be fortunate or unfortunate for conducting business or making love.

Reviewing a great quantity of these Latin American Theosophical magazines, what impressions does one gather? It is impossible to pick out particular journals for comment. Selection would be difficult and invidious among such richness. Yet a general impression gained from them all must inevitably be unjust to some.

Reading through them, a Britisher and European, such as the present writer, finds himself carried into the atmosphere of what is in very truth "a New World". There is something intense and fiery about these people, and there is great cordiality and warmth among them. Occasionally an equal warmth is evident in their disagreements. The personal and social and family side is very strong in Lodge activities. When there are photographs of groups of members one nearly always notices

quite a sprinkling of very young children in the group. Meetings are social events, and short talks interspersed with musical items are evidently popular in a good many places. In many of the magazines our members are always referred to by the title of Brother or Sister (*Hermano* or *Hermana*). When members speak or write about each other they usually seem to do it in terms of fervent mutual appreciation and warmth which would be quite embarrassing to the reserved and stolid Britisher.

In some countries the Society is very careful to keep separate from all other organizations. In many of the Latin American countries the smallest units of our Society are called branches (*ramas*) and not Lodges as in so many other places; for the word "Lodge" is also used as a term for branches of various masonic movements with which our members in those countries desire strongly not to be confused. But in some other places there is much contact with other bodies. For example, one notices a Lodge in Brazil opening its platform at a special "confraternal" meeting to representatives of the local spiritualist organization, the Liberal Catholic Church, a masonic organization, a body called the Krishnamurti Cultural Institute, and others.

The Latin languages lend themselves to universal statements and generalizations. The articles in these magazines display this tendency in a mystical more than in a metaphysical sense. They are written or chosen on the whole to appeal rather more to the heart than to the cold intellect. One does not, for example, find much evidence of an intellectual study of such a work as *The Secret Doctrine*, and much of the Theosophy current in these Sections seems to be of the kind that some have called neo-Theosophy. Thus the clarity and concrete approach of C.W. Leadbeater appeal strongly to many and translate easily into Spanish. Interest often seems to swing between an exalted mystical ethic and a certain eagerness for psychical phenomena. Expositions of the sacred duties of man can sometimes be found keeping company with descriptions of a man with "radar eyes" or of a yogi who can run a sword through his vitals and survive.

Reading these magazines, one is constantly in the presence of a robust sense of the freshness and wonder of the Theosophy that the members are in process of discovering. In each of these countries there is a core of people capable of a headlong and uncalculating devotion to the Society's work, willing to toil unremittingly,

to endure heroically what are sometimes the severe pressures of a hostile social environment, and to struggle for a greater future which they have glimpsed.

The Theosophical Society is not established in any place by chance, and its work has a close relation to the destiny and the quality of the communities in which it is active. Observing from a distance the work of our Society in the Latin American countries, one feels that it is there in touch with a great and fiery potential for the future. That future may still be in rather confused and even turbulent preparation, but of its energy and power and inherent greatness one can feel no doubt.

HUGH SHEARMAN

Annual Report of the Theosophical Society 1953

The 78th Annual Report of the Theosophical Society, recently published and sent to General Secretaries, is an interesting and important publication. It contains the Presidential Address delivered at the 78th Annual Convention at Adyar in December 1953, the first to be delivered by the new President, Mr. N. Sri Ram; the Treasurer's Report for the year ending September 30, 1953; reports from the National Societies, Presidential Agencies, and Federations, the

Adyar Library and the School of the Wisdom; Memorandum of Association and Rules and Regulations of the Theosophical Society and a Directory of the National Societies. The Report includes also the Minutes of the meetings of the General Council of the Theosophical Society held in December 1953 and January 1954.

In the Recording Secretary's summary of statistics for 1953 given at the end of the Annual Report, the active National Societies are shown as 40, Presidential Agencies 4, and Federations 1, total membership 32,450, total number of Lodges 1,349.

The Treasurer's statement shows that the year closed with a surplus due primarily to general donations and bequests and Adyar Day collections. He reports that certain bequests were a welcome and necessary addition to reinforce the Society's working capital. The Adyar Besant Commemorative Fund is growing slowly but steadily, but to reach the target the continued support of the members is essential.

Copies of this Annual Report are available for purchase at cost price Rs. 8/- plus postage. Lodges and organizers who need to keep well informed about the Society and its work will find the Report most useful.

THE THEOSOPHICAL SOCIETY

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

President : N. Sri Ram. Vice-President : Sidney A. Cook. Treasurer : H. B. F. Moorhead. Recording Secretary : Miss Emma Hunt

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	Mr. C. R. Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	<i>The Theosophical Review.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Elis Wikström	Östernäsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>Teosofia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì-Breco, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Adyar.</i>
1905	Cuba	Señor Juan Alfonso Sanchez	P. O. Box 365, Habana	<i>Revista Teosofica Cubana; Teosofia.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosofi.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	Mr. I. G. Mitford-Barberton	P. O. Box 2284, Cape Town	<i>The Link.</i>
1910	Scotland	Mr. Edward Gall	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1910	Switzerland	Mme. Rachel Tripet	26 Rue de Vermont, Geneva	<i>Clarté.</i>
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>Clarté.</i>
1913	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	<i>P. T. T. I.</i>
1913	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1913	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar.</i>
1913	Norway	Herr Erling Havrevold	Bjornstetv. 2b, Lilleaker, Oslo	<i>Norsk Teosofisk Tidsskrift.</i>
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>

* Presidential Agency.

1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	... <i>Theosophy in Ireland.</i>
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	... <i>Boletín Mexicana; Dharma.</i>
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	... <i>The Canadian Theosophist.</i>
1920	Argentina	Señor Mariano Calvo (Acting)	Sarmiento 2478, Buenos Aires	... <i>Revista Teosófica; Evolución.</i>
1920	Chile	Señor Luis Tapia Alarcon	Casilla 604, Valparaiso	... <i>Fraternidad.</i>
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo...	... <i>O Teosofista.</i>
1920	Bulgaria	...	...	...
1921	Iceland	Gretar Fells	Ingolfsstr. 22, Reykjavik	... <i>Gangleri.</i>
1921	Spain	...	...	...
1921	Portugal	Mr. Felix Bermudes	Rua Passos Manuel, No. 20-cave, Lisbon.	... <i>Ostria.</i>
1922	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	... <i>Theosophical News and Notes.</i>
1923	Poland	...	...	...
1925	Uruguay	Señor Enrique Molina	Palacio Diaz, 18 de Julio 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*	Mr. N. K. Choksy, Q. C.	Roshanara, 54 Turret Road, Colombo	...
1928	Greece	Monsieur Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filothel, Athens	... <i>Theosophikon Deltion.</i>
1929	Central America	Señor Miguel Monge Echandi	P. O. Box 797, San José, Costa Rica	...
1929	Paraguay	...	...	...
1929	Pern	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	... <i>Serenidad.</i>
1933	Philippines	Dr. Benito F. Reyes	P. Florentino corner Iba Streets, Quezon City	... <i>The Lotus.</i>
1937	Colombia	Señorita Corina Martínez Sanders	Apartado Postal 539, Bogotá	... <i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	Mr. Vallabhdas H. Kapadia...	P. O. Box 354, Zanzibar	... <i>Saurabh.</i>
1948	Pakistan*	Mrs. Gool Minwalla	Noonan Road, Karachi 3	...
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	State of Israel*	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	...
1951	Japan*	...	...	...
1952	Viet-Nam	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc	...
1953	Venezuela	Señor Pablo Bouilla T.	Apartado 2907, Caracas	... <i>Dao Hoc.</i>
	Presidential Agency.	† Federation.		...

* Presidential Agency.

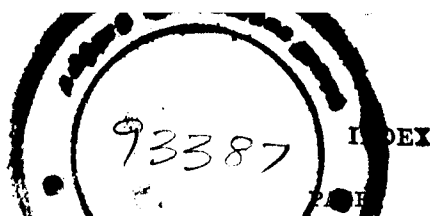
The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Dirk Boutslaan 18, Eindhoven, Netherlands. *Theosophy in Action; Clarté; Adyar.*

Canadian Federation (situated to Headquarters): ... Miss Joan S. Morris ... 178 Broadway West, Vancouver, B.C. The Federation Quarterly.

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