

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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



THE THEOSOPHIST

ON THE WATCH-TOWER

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

THERE are many types of enmity in the hearts of men and especially among those who pass for the most civilized. The fierce rivalry of the brutes **Colour and Race** still hangs round us an aura, though we have **Prejudice** to some extent sublimated it and called it "legitimate" business competition. Proverbs say that love rejected turns to hate. That surely is only in some pervertible natures, for obviously in them it is a love that hungers to possess and not to give to the beloved. But a perversion of love common to all peoples does take place when the love of one's country swiftly transforms itself into the spirit of war against another people.

A swift analysis of human nature shows us that certain enmities, like certain germs, are "endemic" in us; they are part and parcel of our equipment as human beings. The most violent, at the moment, of these enmities is that of "colour." There is no distaste greater, or scorn leading at times to callous oppression, than that of the white population in the Southern States of the United States towards the Negroes, nor that of the white peoples of Natal towards the

Indians born and resident there for some generations, and in all South Africa towards the native Africans.

In South Africa especially, we know that economic issues are involved, for large numbers of Indians still live in Natal under a sub-standard of living (from the white standard), that is, they can live on less, can crowd more together in a house with no discomfort, and ask towards their well-being *less from life*. But this asking for less from life clashes with the whites who ask for more, because of their standard of living. The Indians in British Columbia, Canada, are denied citizens' rights, though they pay the citizen's usual taxes.

This colour problem as a race problem is inevitable where one race, richer and more equipped in the amenities of so-called "decent life" lord it (by tradition, if not by actual social ostracism or legislation) over a less-equipped people. There are of course certain standards in the modern life of communities which are essential, though even in them the whites are often slack and deficient; proper sanitation, with water-closets and not shanties in the back garden with cess-pools, is the A.B.C. of modern life; and an absence of overcrowding is the *sine qua non* of decent civilized life, although scant attention is given by white municipal corporations in their cities, especially to the overcrowding among the sub-standard wage earners. In order to stamp out tuberculosis in some generation in the future, medical science has determined what is the minimum cubic feet of air needed for each occupant of a room. There are dozens of changes necessary in our lives, for brown or white, yellow or black or red, which are life's essentials, if men are some day to abolish certain diseases now endemic in mankind. Each country varies as to what are its endemic deficiencies in health; but there is no question what to do to abolish them. It is now recognized that in Africa, to save men and women

from the ravages of sleeping sickness, the only remedy is to remove them, by force if necessary, to regions where the tsetse fly, the "carrier", does not live. It is only with rigorous enactments and firm enforcements that the dread yellow fever is slowly being brought under control. There are definite changes that are inseparable from the advancement of human affairs in the material domain. While so many are ready to regard doctors as our exploiters, the well-informed, however, know that in this matter of sanitation and public health, the pathway of the doctors is set in the main in the right direction.

Among these endemic enmities in men is that of "race prejudice" which is often a "colour prejudice", though colour is not necessarily a factor, since white so-called Christians have fiercely hated *white* Jews, and have not infrequently approved of the horrors of Jew-baiting. As old as the hills is colour prejudice, and sometimes one feels despairingly that it will remain as long as the hills remain, at least among the masses, though these "masses" are found more among those who stand in the forefront of life by education and by economical well-being.

The factors in colour prejudice are far too many to enumerate in an editorial. So deep is the prejudice that when one element in it is explained away, another promptly takes its place. The problem in India is not of race or colour, but of "caste". As to colour, in the main the colour of the Indian is brown (though for some English children it is black, as in all innocence one child dispassionately, as a mere fact, said to me as I stopped to gaze at him in 1944, "You are black"). It shades off in South India to a coffee black among some Dravidians, who yet have an admixture of the Āryas; the colour can also be a light brown, and in Kashmir, especially among the Brahmins, a white, with blue eyes. Perhaps the story how colour prejudice (under the form of caste prejudice)

arose in India is not without interest. In India "race" has naught to do with "colour".

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Thousands of years ago India was peopled by a dark race, called to-day Dravidian. They had an advanced culture, and in South India high philosophies. Cities in the north were few and far between and great forests abounded. Then from over the Himalayas came wave after wave of white migrations, and they descended into the Punjab through the Passes. These peoples called themselves "Ārya", *i.e.*, "noble"; they worshipped the many Gods of the Hindu pantheon, called the "White Gods". The worship of the Gods centred round the hearth-fire and each Ārya himself officiated as the priest, repeating prayers and chants in Vedic Sanskrit, a language clearly then understood by the Āryas. These immigrants were a haughty martial race, and subjugated by conquest or treaty the Dravidians of the land. But distinct from the cultured Dravidians were primitive peoples, living mostly among the hills, worshipping with blood sacrifices deities called by the Āryas the "Dark Gods".

At the beginning all the Āryas were without distinction of caste; each was in turn house-priest, homestead-keeper, and warrior. As the old Sanskrit became archaic and difficult to follow, one group of Āryas dedicated themselves to worship the Gods (for a fee or a present) in the name of those who could not properly conduct the rituals or did not have the time to perform them. Thus arose the caste of the Brahman. Other Āryas dedicated themselves to the protection of the community to suppress rebellion among the conquered and to conquering new "living spaces"; these became the Kshattriya caste. The vast mass of the Āryas devoted themselves to agriculture and trade, without which the communities could not exist; these became the Vaishya caste. There was no thought of "caste" then.

An interesting fact is that these *white* conquering immigrants proudly called themselves Sa-varnas, *i.e. men with colour*; and they called all non-Āryas, the dark original inhabitants, "A-varnas", *i.e. men without colour*. As the Āryas spread throughout the land there was the inevitable intermingling of Ārya and Dravidian.

It is here to be noted that the problem of "colour" in India was a problem of *culture*; habits of thought and action, religious observances, even what is eaten or avoided, are a part of culture. Where two cultures were in the main similar, race-blending took place, even when there were differences of colour as between Ārya and Dravidian. Where men have to live side by side, the idea of conqueror and conquered fades away as generations pass, and love and material interests sway over race prejudices.

But in this blending, the line was strictly drawn against the primitive inhabitants of the land, for their cultural environment was different and unassimilable. These people were called "Avarnas", and were employed as servants. But even among them the Ārya culture slowly spread, and little by little interblending took place between Ārya and Avarnas, and a new caste, Shūdras, arose and were admitted to the Ārya fold. Where no cultural assimilation was possible, the masses remained "untouchable", as bringing with them sometimes a possible physical infection and always an invisible one of animal magnetism.

After long centuries, these Ārya-Dravidians, the Hindus of to-day, of many shades of colour, have settled down to live in one land, separating themselves into castes and sub-castes. The sacred truths of religion, especially the hearing of Vedic mantras, were reserved to the three higher castes; and fearsome penalties are outlined in some law codes against anyone who, not entitled thereto, might listen to Vedic chanting.

All throughout the life of India, what marks "caste" is not language, nor colour, but only certain marks of a common culture. To-day, the word "Brahman" does not signify a man of the highest Hindu culture. In many parts of India, especially in Northern India, men who are not Brahmans are to-day leaders in the arts and the sciences. And strange to say, to many poor Brahman families, without education or standing, only one profession is left, that of being—cooks.

I leave out of this problem of caste the 90 million Muhammadans who live in India. *Culturally* there is very little to distinguish them from the Hindus; but because Islam insists that each believer in God shall also accept the Prophet Muhammad as God's last and *final* messenger, whom it is the duty of all to follow, Hindus and Muhammadans living side by side have each group a ring "pass not" round them. It is another instance where religion instead of uniting men divides, and Hinduism and Islam are alike in this disservice to men.

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In this most thorny of all problems, there are surely two aspects—the legal and the social. It is impossible by any legal enactment to force peoples of different cultures to mingle socially; that must be left to the free action of the communities concerned. But where within a nation legislation is enacted discriminating in favour of one community, as against another, a wound is made in the side of the nation's invisible body, from which vitality slowly ebbs. For the Law of Karma exists, for the nation as for the individual; and the old Hindu maxim of the sages, "the tears of the poor undermine the thrones of kings", is exemplified in every nation to-day, where laws and customs are permitted which cabin, crib and confine the God-given nature of man with the shackles of race, class or caste prohibitions. The richest nation (in wealth) and the most advanced (economically) among all the nations is the United States of America. Is the struggle for life for the

individual less there than in the centre of Africa? And yet, what else is civilization for? It is because long long ago India did achieve this ideal, and the impetus of it still is manifest today—for neither wealth nor property nor title is the standard in India of the value of a man for the community, but “soul power”—that India has still a hidden power wherewith to inspire the world with her culture.

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I have said that the problem of colour prejudice is as old as the hills and that perhaps it will remain so long as the hills remain. But I have forgotten that *one nation has solved the problem*. It is Brazil. Brazil is the largest of all South American countries, not only for territory but also in size of population, which to-day is forty-one and a half millions. Like the United States and the British West Indian colonies, Brazil imported Negro slaves, but in Brazil there were none of the horrors of ill treatment depicted in *Uncle Tom's Cabin*. The Portuguese people have never had a deep-seated antipathy to colour, and in the Portuguese colonies interblending has taken place. In the Colony of Goa, the great Portuguese admiral, Albuquerque, arranged as a matter of state policy for a certain number of his sailors to be settlers in India and to marry Indian wives, himself presiding at the marriage ceremonies in the church.

This kindly attitude toward the darker races was early manifested in Brazil. Several million Negroes were imported as slaves, but their treatment was kindlier, as in some of the plantations of the Southern States of the United States, almost on the basis of father towards a very simple child. Slavery in Brazil was legally abolished in 1889. Then Brazil proclaimed the equality of all Brazilian citizens *of every shade of colour*, on the only basis that equality is possible (except from the Theosophical conception of the Divine Nature inherent in all men), and that basis is Culture. So long as a Brazilian lives up to a certain

standard exacted of a Brazilian, however poor and simple he might be, he is accepted in society, whether his hair is, to use the words of the Prophet of Islam, "as wrinkled as a dried grape", or he is pure Portuguese. So proud are the Brazilians of their vast country with its immense possibilities that they do not care what a man or woman is so long as he or she is "Brazilian". Thus it happens in Brazil that interblending of the white and dark races has gone on steadily, and because of the absence of any social ostracism, Brazil has never had a single instance of the raping of white women by Negroes or Mulattoes, or a single instance of lynching of Negroes. No man in Brazil to-day is ashamed that his great-grandfather was an emancipated slave. Mulattoes and Octoroons (there are hardly any pure Negroes today) are received in Brazilian society, each according to his quality of culture. The result is that in Brazil a large number of its leaders in all the departments of life—politics, poetry, literature, and the arts—have dark blood in them. Certain Brazilian leaders to-day, accepting biological principles of evolution, uphold that a blending of races is the only way for any nation to develop and produce new advanced types for its race.

We Theosophists in our First Object, under the guidance of the Elder Brothers who are the Guardians of the Theosophical Society, have before us our marching orders, with regard to this problem of colour and race prejudice. It may mean many generations as yet before we see these animosities diminish, but our work however is perfectly clear; it is to proclaim always Universal Brotherhood, striving to show that man by his very nature as man is made in the image of Divinity, and since Divinity is one, so is all mankind one. With such an Ideal alone can we realize the Divinity in us, aided by an interchange of Culture, with the realization that all Cultures are one, since they reflect the Mind of God.

C. JINARĀJADĀSA

SOME INCIDENTS IN THE LIFE OF H.P.B.

By A. P. SINNETT

(Continued from p. 16)

MARY came to stay with us again in February 1888, and our regular mesmeric sittings were resumed almost every evening, the Master talking to me through her in most cases. Mary had a great desire to see Madame Blavatsky, and this was at first discouraged by the Master, who did not wish her (Madame Blavatsky) to be acquainted in any way with our private developments. If she did know about them they would become liable to contamination. However, permission was at last given for a specific evening when he would take the necessary precautions, and we all went, but the O. L.¹ took no notice of Mary and was quite unsuspecting of her characteristics.

For the sake of encouraging the publication of Theosophical literature, I had put some money into the publishing business of G. W. Redway, then carried on in York Street, Covent Garden. This made me his partner, but in his dealings with me I always found him straightforward and honest. I engaged a room in the house where his business was carried on for the L. L.² of the Theosophical Society, and we had occasional meetings and lectures there and collected a few books. Redway became the publisher of Madame Blavatsky's magazine *Lucifer*, and this led to a curious incident tending for a time to widen the breach between Madame Blavatsky and myself. She became

¹ "Old Lady" = H.P.B.

² London Lodge.

impressed with the idea—quite erroneously—that Redway had not dealt fairly with her and, supported by the Keightleys and others then around her, actually brought an action against him for a claim of about £30, disregarding the fact that as I was his partner the action was directed as much against myself as against him. When the case came to be tried in some County Court, for it was pushed to that extremity, the decision was entirely in Redway's favour, and the Lansdowne Road group were very angry with me for having supported him. Further trouble ensued in connection with some abusive and threatening letters addressed to me by a man named Pfound, whom I never saw but who constituted himself Madame Blavatsky's champion on some theory that I had been treating her with disrespect. I had some correspondence with her on the subject of her attitude to me being highly unfriendly, and our intercourse for a time was completely suspended.

Mary left us to go to her own home in May 1888, having had mesmeric sittings almost every evening while she was with us, at most of which the Master spoke to me, or rather dictated to her what he wished to say. She would pass into a higher condition in which she could be in touch with him and be enabled to repeat his words to her in reply to my questions or remarks.

In October Mary wrote, indicating, under guidance, that it would be wise of us to make friends again with the O.L., and we did this, asking her to dine. She duly came, but the situation was again a little strained in November when *The Secret Doctrine* was published.

The beginning of that book contained and still contains in its later editions a sort of attack on Esoteric Buddhism, in which it is alleged that I misunderstood the Masters' teaching in reference to Mars and Mercury. Madame Blavatsky deemed that these planets were not part of our chain and pretends that she referred the matter to the Master and received from

him a letter, parts of which she published in *The Secret Doctrine* apparently confirming her view.¹ I may as well complete the record of this incident though it straggled on for a considerable time. I know that there had been no ambiguity in the Master's original teaching concerning Mars and Mercury, and I was puzzled by a vague feeling that I was familiar with bits of the letter published in *The Secret Doctrine*. This led me some time afterwards to hunt through the early letters, all of which I had of course carefully preserved, and I found the letter in question, also finding to my surprise that the O.L. had ventured to garble and omit parts of it, so as to make it appear to sustain her view when in reality it did nothing of the kind. I refrained however from making a disturbance in the matter, assured by the Master that I need not worry myself about it and that of course the explanation concerning Mars and Mercury in *Esoteric Buddhism* was perfectly correct.

During the time that we were seeing very little of Madame Blavatsky she had made the acquaintance of Mrs. Besant, whom she captivated entirely. Mrs. Besant had some rights over a house in Avenue Road, St. John's Wood, and thither Madame Blavatsky and her household migrated eventually.

Meanwhile I was pestered with letters from all over the world, asking me how it came about that I made my extraordinary mistake about Mars and Mercury, and at last it seemed to me desirable that I should make a public statement of the real facts about the garbled letter.

Perhaps I ought here to explain how a copy of that letter came into Madame Blavatsky's hands. When we first returned from India the little group of earnest people who gathered round us were intensely interested in hearing all I could tell them about my correspondence with the Master. I used to read them some of the original letters, and they begged to be

¹ See note at the end.

allowed to have copies of them. I referred the matter to the Master and he distinctly disapproved. The letters, he pointed out, were for my instruction and could not properly be understood unless they were read side by side with my letters to him, of which I had no copies. But the craving continued, and about a year later I again asked permission to allow some of the letters to be copied. This was almost reluctantly given on condition that any persons to whom I gave copies should give me a solemn pledge that they would not pass them to anybody else. Miss Arundale was one of those who had copies, and when long afterwards Madame Blavatsky had come to England and had gone to stay with the Arundales, she, it appears, hearing of these copies, ordered Miss Arundale to give them to her. Miss Arundale by this time was passionately devoted to her and held her will to override all the sanctity of the original pledge². The copies were given to Madame Blavatsky, and many of them, to my deep regret, have found their way into print in America and elsewhere.

Returning to the course of events, I decided at last that I would take the original letter, which Madame Blavatsky had so strangely misused in *The Secret Doctrine*, to a meeting of Theosophists at the Avenue Road and expose the whole affair. I actually went to the meeting with the letter in my pocket, but I did not carry out the exposure. I suppose I was influenced to refrain. I returned home and restored the letter to the box containing all the rest.

Then again at a later date, at a time when Mary was with us, the annoyance about the conflict of statement between my book and Madame Blavatsky's became accentuated, and once more I determined that the truth must be declared. Again I sought for the all-important letter in the box, but I could not find it. My wife and Mary helped me too and

² See note at the end.

went over the contents of the box, paper by paper, until they were in a position to be certain that the letter I wanted was not there. I frankly asked the Master whether it had been purloined by occult means, and he said he would rather not answer that question. I have since had reason to feel sure that Madame Blavatsky did actually purloin the letter by the exercise of occult agency, and the incident does credit to her powers as a magician though not to her moral principles.³

Long afterwards when Mrs. Besant and Leadbeater had, in connection with the development of their own psychic faculties, been enabled to verify the parts played by Mars and Mercury in the evolution of our human family, Mrs. Besant, then in control of *Lucifer*, published a statement vindicating the actual facts, but it is a pity that current editions of *The Secret Doctrine* are still blemished by the scandalous passage on the subject.

Mary came back to us in February 1889, and our mesmeric sittings were resumed. Neither the diary nor my recollections enable me to give any detailed account of the conversations with the Master, or with "She", as we got into the habit of calling Mary's higher self (the term suggested by Rider Haggard's novel), but they all contributed to the preparation of the various *Transactions* of the London Lodge, which played such an important part in the expansion of our Theosophical knowledge. Mary obeyed, very reluctantly, a call to return home and left us in the middle of May. Immediately afterwards we went down to Southsea, my wife needing change of air. Returning after a week or two we resumed our rather active social life, our Tuesday afternoon receptions being thronged as usual.

In the autumn holiday season we again went to Southsea and stayed some weeks. In conjunction with Colonel Gordon

³ See note at the end.

I hired a yacht and we constantly went out sailing, either by ourselves or with friends. Then on our return to town we went over to Paris to see the great French Exhibition and the Eiffel Tower then just erected. During our stay at Southsea we went over one day to Bembridge and were greatly attracted by a house there for sale, West Cliffe by name. I was at this time in possession of abundant means as the Hansard Union was at the climax of its prosperity, and we were seriously thinking of buying West Cliffe, but for reasons I never fathomed a letter from Mary, whose inspiration we entirely trusted, strongly discountenanced the idea, so we gave it up. This always seemed to me a pity, as when the financial crash came the house, worth £1,800, would have been so much saved from the wreck.

Quite recently, (I add this note in the year 1914) I have learned from the Master that his reason for discouraging the purchase of the house in question was due to the fact that a Black attack against me aimed at getting me drowned, if I had settled in the Isle of Wight, when, in consequence of my love of the sea, I should certainly have set myself up with a sailing boat. I have, it seems, been the subject of many such attacks, most of which have been warded off (always when they actually threatened life) by the Powers of the White Lodge.

A. P. SINNETT

(To be continued)

NOTES BY C. JINARĀJADĀSA

1. In *Lucifer*, Vol. XIII., p. 206, November 1893, Dr. Besant wrote as follows:

Mars and the Earth.

The apparent contradiction between the teaching of the Masters as put forward by their direct messenger, H. P. Blavatsky, and as understood by Mr. Sinnett, is capable of very easy explanation.

The solution turns on the words "Solar System." If that term be held to denote the Solar System known to Western Science, the sentence given by Mr. Sinnett is meaningless; but reference to the series of letters from which the isolated passage respecting Mars is quoted, at once shows the meaning attached to the "Solar System" in the correspondence. I naturally turned to the letters themselves—copies of which I have—to solve the puzzle, and I found that Master K.H. used the term in a special and quite definite sense.

He explains three kinds of Manvantaras, Pralayas etc.—universal, solar, and minor. A minor Manvantara is composed of seven rounds, *i.e.* the circuit seven times of a Planetary Chain of seven Globes. To such a Chain, our Earth belongs. A solar Period consists of seven of such sevenfold Rounds, *i.e.*, forty-nine; seven such Planetary Chains compose a "Solar System"; in three of such Chains our Earth, Mars and Mercury, form the D Globe. Globe D of the Mars Chain and Globe D of the Mercury Chain are visible to us, because those Chains are sufficiently near our own in evolution, one behind us, one ahead of us, for their matter to affect our senses, while the remaining four Chains are too far away in evolution to have enough in common with us for visibility. Mars and Mercury bear a special relation to our Earth in the whole evolution of the Solar System, though not part of the Earth Chain. The other four Planetary Chains belonging to our Solar System are too far behind us or in front of us for even their Globes D to be seen.

Other planets belonging to the Solar System of Science as arranged in the West do not belong to the Solar System of the Esoteric Philosophy, and it is the ignoring of this which has led to the confusion. A Western reader naturally gives the term his own sense, not knowing that in the teachings it was used in quite a different one. And so, once more, we find the Masters' doctrines self-consistent.

Two years later in *Lucifer*, Vol. XVII, December 1895, Dr. Besant wrote the following:

The old Mars and Mercury discussion has been lately revived to some extent in Theosophical circles, and an appeal has been made to me to say if any further light has been thrown upon the subject. In *Lucifer*, Vol. XIII., p. 206, I wrote an explanation which seemed satisfactory so far as the documents then in my hands were

concerned. I was leaving for India when I wrote this paragraph, and Mr. Sinnett kept silence, in his generous way, during my absence; but on my return he showed me the original letter on which the statement in *Esoteric Buddhism* was founded, the letter partially quoted in *The Secret Doctrine* (I. 187)¹; this letter was one of those received in the early days, and was not among those of which I had copies. This original letter left no doubt as to the Master's statement on the point, for it said categorically that Mars and Mercury made part of the chain of which our earth is the fourth globe. As the Society was then disturbed over Mr. Judge's affair, Mr. Sinnett did not wish the question to be revived merely to justify himself, but there is no reason now why the matter should not be put straight. The facts are these; the planetary chain consists of Globes A, B, Mars, Earth, Mercury, F and G, and round these the great life-wave has swept three times and a half, reaching Earth for the fourth time; the mass of humanity passed from Mars to the Earth, and will pass from the Earth to Mercury. But the leading class of humanity—and here is a fact that throws some light on the opposing statements—did not share in this general evolution. It came directly to the earth from another region² at a much later period of evolution, and had never been on Mars at all. Another fact, which H. P. B. evidently had in mind, when writing on this question, is that Mars is also concerned in an entirely different evolution, as to which nothing can be publicly said.³ It is therefore impossible to clear the matter up to the satisfaction of exoteric students, but it is just that it should be publicly stated that Mr. Sinnett's statement is entirely borne out by the original letter.

Dr. Besant thus definitely states that Mr. Sinnett "showed me the original letter on which the statement in *Esoteric Buddhism* was founded, the letter partially quoted in *The Secret Doctrine*." She would not have made her second statement, which asserted that a mistake had been made by H. P. B., her Guru, unless she had with her own eyes seen the letter which Mr. Sinnett refers to, and was thoroughly convinced that Mr. Sinnett was right.

¹ Adyar edition, Vol. I. pp. 217-9.

² The Moon Chain.—C. J.

³ The "Inner Round".—C. J.

2. Miss Arundale is no longer with us to answer the charge which Mr. Sinnett makes against her that she broke some pledge given to him. No one could ever imagine that showing the letters of the Masters to H.P.B. would be a contravention of any kind of a pledge, unless Mr. Sinnett had specifically said that they were not to be shown to H.P.B.

3. We have Dr. Besant's statement that she saw the letter referred to. Evidently not only Mr. Sinnett, but Mrs. Sinnett also saw the letter; we have the testimony of three. The letter, however, had disappeared when sought for later. Mr. Sinnett charges H.P.B. with dematerializing the letter "by occult means" from the invisible three years after her death. I was in London at this time and well remember as a member of the inner group of the London Lodge the assertion of Mr. Sinnett that H.P.B. must have abstracted the letter from the box where all the other letters were.

When in 1923 Mr. A. T. Barker published *The Mahatma Letters to A. P. Sinnett*, there was the following from the Adept K.H. in Letter No. LXXXII.

Be certain, that with a few undetectable mistakes notwithstanding, your "Esoteric Buddhism" is the only right exposition—however incomplete—of our Occult doctrines. You have made no cardinal, fundamental mistakes; and whatever may be given to you hereafter will not clash with a single sentence in your book but on the contrary will explain away any seeming contradiction.

The Master makes thus the definite statement that Mr. Sinnett has "made no cardinal, fundamental mistakes". Obviously the fact of Mars and Mercury being a part, with the Earth, of one scheme is definitely a "cardinal" fact in the exposition of the Adept teachings. If Mr. Sinnett had made a mistake on this matter it would have been so glaring that we can hardly imagine the Master endorsing *Esoteric Buddhism* as "the only right exposition—however incomplete—of our Occult doctrines".

THE CRUCIFIXES OF ROMSEY ABBEY

BY P. W. VAN DEN BROEK, M.D.

THE conventional type of Crucifix with which we are familiar, on which the dead Christ with a crown of thorns is nailed and hangs as an emblem of sorrow and suffering, is a conception which can be traced back only to the 12th century, when, as the archaeologist H. Marucchi in Abbé Vigoroux's Dictionary states, "they ceased to represent the Christ as living and triumphant on the cross", probably owing to the influence of the school of painting of Cimabue and Giotto. On the fifth-century gate of Santa Sabina on the Aventine Hill at Rome is one of the oldest known examples of the Crucifix. The Crucified Christ is stripped of His garments, but represented as living and not nailed to the cross; free in front of it, without any expression of pain or sorrow, with the arms extended as if in blessing.¹ A similar representation, found on the "little metal vases preserved at Monza, in which was carried to Queen Theodolina the oil from the Holy Places", is described in *The Catholic Encyclopedia* (1913, vol. 4, p. 528). "In the scene of the Crucifixion thereon depicted, the two thieves alone are seen with arms extended, in the attitude of crucifixion, but

¹ See: Berthier: *La Porte de Sainte-Sabine à Rome*; Étude archéologique, Fribourg, Switzerland, 1892; Bertram: *Die Thüren von Sta. Sabina in Rom*, das Vorbild der Bernwards Thüren am Dom zu Hildesheim. Fribourg, Switzerland, 1892.

without a cross, while Christ appears as an orante, with a nimbus, ascending among the clouds, and in all the majesty of glory, above a cross hidden under a decoration of flowers.”¹ The same model is sketched in Smith’s *Dictionary of Christian Antiquities* (1908, vol. 1. p. 515), where a picture and description is given of the Diptych of Rambona. “It contains a medallion of the First Person of the Trinity above, with the Sun and Moon below on the right and left of the cross, personified as figures bearing torches.” Here also the Christ is alive, He is not nailed on the cross and has no crown of thorns. “There are two titles, EGO SUM IHS NAZARENUS in rude Roman letters, with a smaller label, REX JUDEORUM, over the cross. The nimbus is cruciform, the waistcloth reaches almost to the knees, the navel is strangely formed into an eye. The Virgin and St. John stand under the arms of the cross. But the distinguishing detail is the addition of the Roman wolf and twins below the cross, with the words ROMULUS ET REMULUS A LUPA NUTRITI. This wonderful ivory is now in the Vatican Museum.”

In the sixth century the Crucifix always carries a living figure, clothed in a long tunic, as seen in a miniature of the *Codex Syriacus* (56) dating from A.D. 586, which is in the Laurentian Library at Florence.² A gradual alteration in later centuries is demonstrated in successive paintings in the Uffizzi Gallery at Florence. Figures with arms uplifted in blessing but representing a cross are also found in paintings in the catacombs at Rome;³ here the souls of the dead are often

¹ See: Mozzoni: *Tavole cronologiche-critiche della stor. eccl.*, secolo vii, 77, 84.

² Assemani: *Biblioth. Laurent. Medic. Catalog.*, 1742 tav. xxiii, p. 194; short description and picture in Smith’s *Dictionary of Christian Antiquities*, 1908, vol. 1, p. 515.

³ Smith’s *Dict. of Chr. Antiq.* vol. 1, p. 294 sqq; *The Cathol. Encycl.* vol. 3, p. 417 sqq; Müller in *Realencyklopädie f. protestant. Theol.* vol. 10, p. 814 sqq; see also Lindenschmidt; *Handbuch der deutschen*

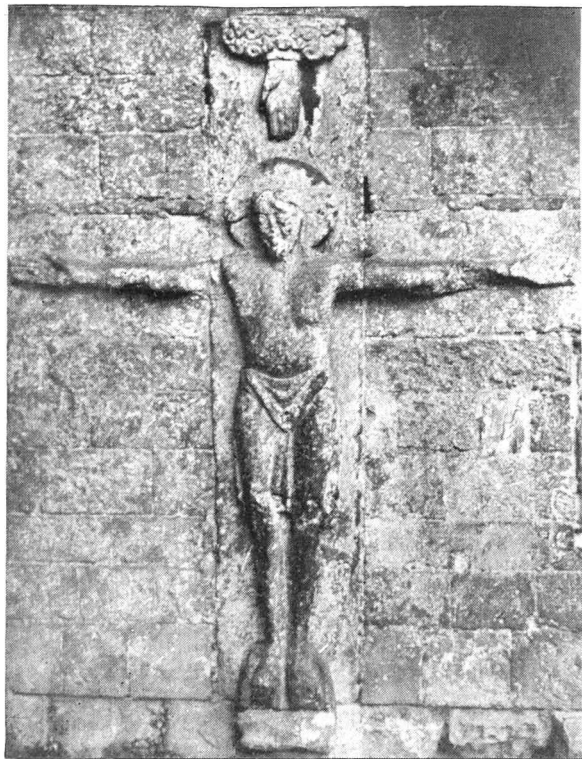
depicted as Oranti or praying females, while the effigies of Christ have not the sentimental, defenceless, feeble expression of later representations, but a tender and powerful appearance.

Two exquisite relics of early mediaeval art are at Romsey Abbey, Romsey Road, Hampshire, England. A large Crucifix on the outer wall of the South Transept is held to be Romanesque of the 12th Century, while the smaller old Saxon Rood behind the Altar in the East Apse of the South-side Aisle is generally agreed to be Anglo-Saxon of the 10th Century.¹ The Christ-figure extended against the outer wall is alive, there are no nails, the head is erect, the eyes are open, there is no wounded side, no crown of thorns but a halo surrounds the head, while a hand descends from a cloud; it is the Christ reigning from the Cross, battered, weary, but triumphantly enduring with a divine benignity, love and power radiating from Him. The smaller Rood is an almost unique specimen of an earlier type of Crucifix expressing the same conception.

The amalgamation of two different systems of ideas, (a) the conception of a Cosmic Christ, who is Logoic, "God the Son", and (b) a Personal though Superhuman Christ, the Supreme Teacher, "Son of God", and the merging into each other of these two entirely different thought-complexes, is the main cause of the distortion of the picture of Christ, because the first is expressed in symbols, representing a Cosmic and Divine continual occurrence as a Myth, while the second is

Alterthumskunde vol. 1, p. 64 et seq.; Marucchi: *Éléments d'archéol.*, Rome, 1901, vol. 1; Leclercq; *Manuel d'archéol. chrétienne*, Paris, 1907, vol. 1, p. 217 ff; Raoul Rochette; *Tableau des Catacombes de Rome*, Paris, 1853; De Rossi; *Roma Sotterranea*, Engl. abridged ed. by Northcote and Brownlow, London, 1869.

¹ Compare: Forrer und Müller: *Kreuz und Kreuzigung Christi in ihrer Kunstentwicklung*, Strasburg, 1894; Pératé: *L'Archéologie chrétienne*, (Bibliothèque de l'Enseignement des Beaux Arts), Paris, 1892.



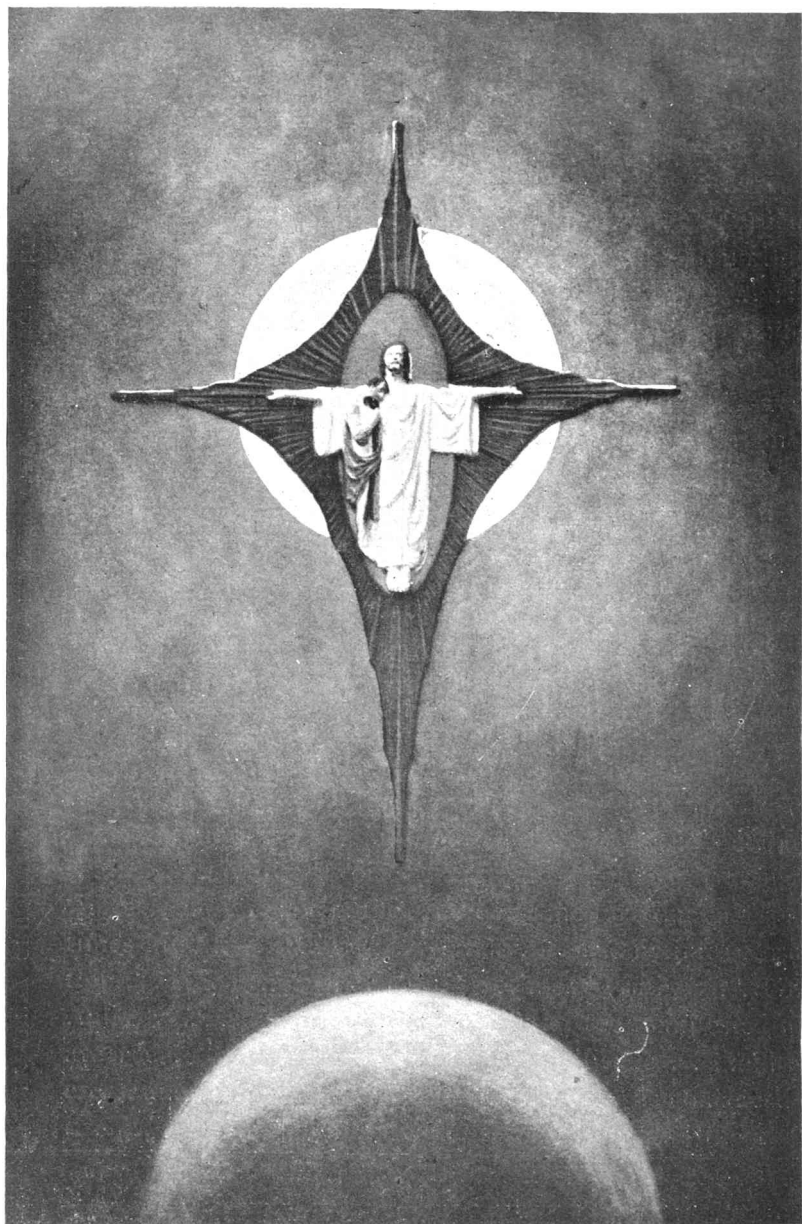
ROMSEY ABBEY CRUCIFIX 12TH CENTURY

(Copyright Rev. F. R. Sumner)



ROMSEY ABBEY ROOD 10TH CENTURY

(By courtesy of the Hampshire Field Club
and Archaeological Society)



THE CHRIST ON THE CROSS

by Einar Jónsson

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(See article on p. 94)

related to the evolution of man. Still the development of this fusion of mental images becomes understandable if we try to contemplate the spirituality and glory and power of Him who has outgrown human evolution and has reached the Logocic consciousness, being now Its Instrument on earth.

Cross and crucifixion are symbols designating the unknowable, unnameable Self-Sacrifice of the Logos, when at the dawn of creation He limited a "fragment" of His Being to become manifest, coming forth from the depths of the One Existence, circumscribing voluntarily the sphere of His activity, outlining the area of His universe which is to be born, evolve and die within that sphere, while it lives and has its subsistence in and through Him. Though His Essence is *transcendent*, He is *immanent* in every atom of matter, which is His Emanation; He is "the Lamb slain from the foundation of the world" (Rev. 13 : 8), the garment which He wears with ineffable patience, bearing all limitations, in order that the manifold forms which He takes may develop and their consciousness be gradually expanded. His almighty power and His consciousness are omnipresent, as is expressed in the Logion of Jesus: "Raise the stone and there thou shalt find Me, cleave the wood and there am I."¹ The Cross may serve to remind us that man, a spark of the Divine, is himself thus crucified, and that because the living soul, the true Christ within him, is still blindly identifying himself with his bodies, the cross of matter to which he is bound, he cannot surmount the limitations of the forms in which he finds his expression. The Cross is further the emblem of the Law of Sacrifice which underlies all existence in this world, and it tells us that all true sacrifice must be like that of the Logos, absolutely full and willing, for "only those actions through which

¹ *Sayings of our Lord*, from an early Greek papyrus discovered in Egypt at Oxyrhynchus by Messrs. Grenfell and Hunt of the Egypt Exploration Fund of the University of Oxford.

shines the light of the Cross are worthy of the life of the disciple."

A splendid piece of testimony which shows that a tradition as to the true signification of the Cross and crucifixion existed and was comprehended by a few, is found in the *Acts of S. John*.¹ The fragment concerned tells us that "when He was hung upon the bush of the cross" and there was "darkness over all the earth", John saw that the Lord "stood in the midst of the cave and lighted it up" saying to him: "unto the multitude down below in Jerusalem I am being crucified, and pierced with lances and reeds, and gall and vinegar is given Me to drink: but unto thee I am speaking, and hearken thou to what I say. I put it into thy heart to come up into this mountain, that thou mightest hear matters needful for a disciple to learn from his teacher and for a man to learn from his God."

The mountain (of Initiation) refers, as elsewhere in the Bible, to a mystical state of spiritual enlightenment, and the vision which Christ shows John is "a cross of light", which separates the lower world from the higher, and the Lord Himself standing in glory, "above the cross, not having any shape, but only as voice", and He explains that this cross "is sometimes called the Word by me for your sakes, sometimes Mind, . . . Christ, . . . Way, . . . sometimes Resurrection, . . . Spirit, . . . Life, sometimes Truth, . . . Grace." And by looking into and through it all the manifested worlds are seen, "about the cross a great multitude . . . and in the cross another multitude", while the cross "as conceived of in itself. . . . is the marking off of all things, and the uplifting

¹ The MS. at Vienna (Cod. Gr. Historicus ap. Nessel, Pt. 3, Nö. 63) is definitely regarded as of Gnostic origin, most probably from the 2nd century, and the fragment here quoted is published in Greek with translation in *Texts and Studies*, vol. 5, 1899, No. 1: *Apocrypha anecdota; Acta Iohannis*, and the vision described is on p. 17-23. A complete edition is found in Max Bonnet, *Acta Apostol. Apocr.*, 1898; see further Hennecke, *NTliche Apokryphen*, and *NT. Apok. Handbuch*.

and foundation of those things, . . . and the joining together of wisdom", because all are included in the aura of the Heavenly Man, which interpenetrating all is the very life of this universe.

"This is not the cross of wood which thou wilt see when thou goest down hence, neither am I he that is upon the cross, whom now thou seest not, but only hearest a voice. I was reckoned to be what I am not, . . . which is . . . not worthy of Me . . . Nothing therefore of the things which they will say of Me have I suffered: nay, that suffering also which I shewed unto thee, . . . I will that it be called a mystery. For what thou seest, that did I show thee: but what I am, that I alone know, and none else. . . . Thou hearest that I suffered, yet I suffered not: that I suffered not, yet did I suffer. . . . Perceive thou therefore in Me the praising of the Word, . . . the blood of the Word, . . . the Passion of the Word, . . . the death of the Word. And thus speak I, separating off manhood. Think thou therefore in the first place of the Word, then shalt thou perceive the Lord, and in the third place the [Heavenly] Man, and what he hath suffered." Beautiful is the conception of the divine principle in man and Its unfoldment in the course of evolution, while it is recognized that John as a mystic is trying to "climb" ahead of his race; the Lord says: "When the upper nature shall be taken up, and the race which is repairing to Me, in obedience to My voice, then that which now hears Me not, shall become as thou art; and shall no longer be what it now is, but above them, as I am now. For so long as thou callest not thyself Mine, I am not that which I am. But if hearing thou hearkenest unto Me, then shalt thou be as I am, and I shall be what I was, when I have thee as I am with Myself. For from this thou art, . . . and that which is thine behold thou through Me, and behold Me in truth that I am, not what I said, but what thou art able to know, because thou art akin thereto."

P. W. VAN DEN BROEK

THE CHRIST ON THE CROSS

BY EINAR JÓNSSON

THERE lives in Reykjavik, the capital of Iceland, a supreme artist of whom few know. He is Einar Jónsson. His work is chiefly in sculpture. As Iceland has no marble available, most of Jónsson's creations exist in plaster of Paris in miniature, usually two to three feet high. But so powerful is the artistic quality in them that when these models for works of large size are reproduced the reproductions produce in the imagination of the beholder the sense of vast size. A few of his creations were reproduced in 1925 in the work *Einar Jónsson Myndir*.

An exquisite conception of Jónsson's is that of Christ on the Cross. It is a painting, and is reproduced in the work mentioned above. I have placed it after the two crucifixes of Romsey Abbey. The radiating cross of Jónsson's picture is of gold; behind it is the blue of the sky; on Christ's breast clinging to Him is a man, with a scarlet robe round him, symbolizing Humanity. Christ's arms are outstretched to the world in appeal; He stands over a globe which is the earth. Below the earth is, in Icelandic, "Come unto Me all ye that labour and are heavy-laden, and I will give you rest."

Einar Jónsson shows no trace of the influence of any school of sculpture of modern Europe. He is absolutely original and powerful in his conceptions. His works are a revelation.

Iceland has a population of only 122,000, yet it is the only country in the world that has endowed an artist, for Iceland has built a museum for his works, a flat at the top for him to live in, and *given him a pension for life*. The littlest country in some things has thus a greater sense of the true values needed for mankind than the largest empire.

C. JINARĀJADĀSA

THE WORLD AS IDEA, EMOTION, AND WILL

By C. JINARĀJADĀSA

II. THE WORLD AS EMOTION

(Continued from page 24)

IF the thoughts of men are limitless in number, not less so are their feelings. The vast majority of thoughts are trivial and transitory, and are of little consequence one way or another in the history of men's development. But there are thoughts that have value, and these have been grouped into systems of thought called philosophies and sciences. All thoughts which when co-ordinated into a system reflect, however dimly or brokenly, the light of Reality lead man to gain a vision of the Archetypal World, and so set his feet firmly on the Path to Liberation.

But there is not as yet an adequate systematization of men's emotions. Two groups of men have systematized them, one the poets, and the other the singers of religious hymns. The best poets—best in the Platonic sense that their creations reveal a far-off Archetype—are mirrors of the emotions of men and women who feel deeply. The poet reveals those emotions in terms of reason, using his artist's technique and surrounding them with the aura of the colours of his imagination. For this reason many of us love poetry, for as we read certain poems we find ourselves reflected in them.

There are many types of emotions which compose the World as Emotion. I have described one emotion, that of the love of man to man. It may be the love of man to maid, of mother to child, or of friend to friend. But what is essential in this type of emotion, if it is to lead to Liberation or Salvation, is that quality of utter self-abnegation, purity and offering which is implied in the aphorism, "Where the lover disappears, Love appears." It is this type of emotion which is a part of the Yoga of Emotion.

One form of this Yoga is that revealed by the Greek priestess Diotima to Socrates, and which he described to his friends in the *Symposium* of Plato. There was little among the Greeks of "Love of God", of a Supreme Divinity, as certain religions teach ; but there was among them a deep and idealized form of Love of Friend. It is of this type of Love, which in its end leads to the Presence of God, that Diotima speaks.

He, then, who to this end would strive aright, must begin in youth to seek fair forms, and should learn first to love one fair form only, and therein to engender noble thoughts. And then he will perceive that the beauty of one fair form is to the beauty of another near akin ; and that if it be Beauty's self he seek, it were madness not to account the beauty of all forms as one same thing ; and considering this, he will be the lover of all lovely shapes and will abate his passion for one shape alone, despising and deeming it but a little thing.

And this will lead him on to see that the beauty of the soul is far more precious than any beauty of outward form, so that if he find a fair soul, though it be in a body which hath but little charm, he will be constant thereunto, and bring to birth such thoughts as teach and strengthen, till he lead that soul on to see the beauty of actions and of laws, and how all beauty is but a little matter ; and from actions he will lead him on to sciences, that he may see how sciences are fair ; and looking on the abundance of beauty may no longer be the slave or bondman of one beauty or of one law ; but setting sail into the ocean of beauty, and creating and beholding many fair and glorious thoughts and images in a philosophy without stint or stay,

he may thus at last wax strong and grow and may perceive that there is one science only, the science of infinite beauty. For he who hath thus far had intelligence of love, and hath beheld all fair things in order and aright, he drawing near to the end of things lovable shall behold a BEING marvellously fair; for whose sake in truth it is that all the previous labours have been undergone; One who is from everlasting, and neither is born nor perisheth, nor can wax nor wane, nor hath change or turning or alteration of foul and fair; nor can that beauty be imagined after the fashion of face or hands or bodily parts and members, nor in any form of speech or knowledge, nor as dwelling in aught but itself; neither in beast nor man nor earth nor heaven nor any other creature; but Beauty only and alone and separate and eternal, which, albeit all other things partake thereof and grow and perish, itself without change or increase or diminution endures for everlasting.¹

Another aspect of high and pure emotion is Devotion or *Bhakti*. Once again, when the emotion of love, devotion and offering to God is pure and intense, it is the fact that, "When the *bhakta* disappears, Bhakti appears." In every land where its religion proclaims the existence of God, especially God in the revelation of some human "Incarnation", like Shiva or Krishna or Christ, an intensity of emotion characterizes the outpourings of the devotees. The hymns of the early Tamil saints are full of intense feeling; they visualize their Divinity so close to humanity that again and again phrases are used, as they pour out their devotion, which describe far more a visible human lover of earth than an invisible idealized object of love and worship.

We have, among hundreds of hymns of the Tamil saints, these verses of Tirunāvukarasu :

The Soul's Bitter Cry

In right I have no power to live,
 Day after day I'm stained with sin ;
 I read, but do not understand ;
 I hold Thee not my heart within.

¹ Translation by F. W. H. Myers.

O light, O flame, O first of all,
 I wandered far that I might see,
 Athihai Virattanam's Lord,
 Thy flower-like feet of purity.
 Daily I'm sunk in worldly sin ;
 Naught know I as I ought to know ;
 Absorbed in vice as 'twere my kin,
 I see no path in which to go.
 O Thou with throat one darkling gem,
 Gracious, such grace to me accord,
 That I may see Thy beauteous feet,
 Athihai Virattanam's Lord.
 My fickle heart one love forsakes,
 And forthwith to some other clings ;
 Swiftly to some one thing it sways,
 And e'en as swiftly backward swings.
 O Thou with crescent in Thy hair,
 Athihai Virattanam's Lord,
 Fixed at Thy feet henceforth I lie,
 For Thou hast broken my soul's cord.¹

A second saint, Kulasekaran, hymns :

No kinship with this world have I
 Which takes for true the life that is not true.
 " For thee alone my passion burns," I cry,
 " Rangan, my Lord !"
 No kinship with this world have I—
 With throngs of maidens slim of waist ;
 With joy and love I rise for one alone, and cry
 " Rangan, my Lord !"

Among the most devotional of the saints of God is Queen
 Mirabāi of Rajputana. Her songs, for which she composed
 the tunes—for a Hindu poet always versifies to a tune—are
 sung to-day in north and central India by men, women and
 children. One of the most popular is " Mhane chākar

¹ *Hymns of Tamil Saivite Saints*, trs. by Kingsbury and Phillips.

rākhojī ”.¹ Needless to say, the intensity of emotion in the original, with its music, disappears in the literal translation.

Oh, please engage me as your servant. I shall be your servant and shall plant a garden. I shall get your Darshan (sight) daily on rising. In the bower-covered lanes of Brindāban I shall go about singing your Līlā (doings).

I shall plant green forests with flower-beds in between. I shall get a sight of the dark Krishna, after putting on a saffron sārī.

The Yogī came to perform Yoga and the Sannyāsī came to do Tapas, but Sādhus came to Brindāban to sing songs to Hari (Krishna).

Mīrā's Lord is very deep and still ; so, O mind ! have patience. The Lord has given a vision of Himself at midnight on the bank of the river of love.

In the many hymnaries of the Christian Church are thousands of hymns expressing Devotion in various grades of purity and aspiration. In the oldest period, when the hymn-writers versified in Latin, the intensest emotion tried to express a fervent sense of joy in the bliss to come in Heaven after death. In “Jerusalem, my happy home”, “Blessed city, heavenly Salem”, “For thee, O dear, dear country”, and in dozens of others there is an intensity of emotion that later changes to another aspect of religion. The reality of Heaven fades away from the Christian imagination ; but its place is taken largely by the joy of an intimate relation of the devotee with his Master, Jesus Christ, or a direct soaring upwards to understand and obey the will of God. For sheer intensity of feeling, there is no poetry in the English language—and the same is true in German and Icelandic—(however simple and unpolished they seem from the modern technique of poetry) as these religious hymns. In the hymnary of the Church of England and Scotland, “O Love, that will not let

¹ This is a favourite marching song of the children of the “Round Table” in India.

me go", or for a marriage service, "O Perfect Love, all human thought transcending" are perfect jewels of pure religious emotion. One such is Frances Ridley Havergal's "Take my life." It is as if Mirabāi of India had reincarnated in England and were pouring out the old exquisite hymns in a new garb, with added power of aspiration and expression.

Take my life, and let it be
Consecrated, Lord, to thee ;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of thy love.
Take my feet, and let them be
Swift and beautiful for thee.

Take my voice and let me sing
Always, only, for my King ;
Take my lips, and let them be
Filled with messages from thee.

Take my silver and my gold ;
Not a mite would I withhold.
Take my intellect, and use
Every power as thou shalt choose.

Take my will, and make it thine ;
It shall be no longer mine.
Take my heart ; it is thine own ;
It shall be thy royal throne.

Take my love ; my Lord, I pour
At thy feet its treasure-store.
Take myself, and I will be
Ever, only, all for thee.

We cannot have an understanding of the World "as it is", in order to weigh it in the balance of any philosophical or metaphysical system, if we ignore the World as Emotion as do the philosophers of today. Modern philosophy, like that of Royce, Bertrand Russell, Whitehead, and others, soaring

to ethereal realms in pure mental analysis, gives us a vision through coloured spectacles ; indeed, one could go as far as to say that it is a cock-eyed vision, ignoring as that vision does more than half of the world's life, its emotions.

The World as Emotion reveals itself in another mode, that of the Love of Nature. Many poets, especially to-day, thrill to the beauty of Nature ; they describe her beauties, but when we read their poems we find but mere description. The real meaning of Nature as Idea is little sensed. Only here and there we find a poet who does not look at Nature only through an eye. The moment a profound aspiration to *commune* with Nature is inseparable from the poet's imagination, we then have such a well-known poem as Tennyson's "The Higher Pantheism", which when published a century ago made many orthodox Christians in England shake their heads because of its "pagan" Pantheism from a professed Christian. Tennyson but reiterates the doctrine of the Upanishads of India, as in these verses of the Shvetāshvatara Upanishad :

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

Alone within this universe He comes and goes ; 'tis He who is the fire, the water He pervadeth. Him and Him only, knowing, I cross over death. No other path at all is there to go.

All this—and what more exists in the Upanishad on the theme of Nature as God I may not quote here for want of space—is in Tennyson's poem.

The sun, the moon, the stars, the seas, the hills and the plains—
Are not these, O Soul, the Vision of Him who reigns ?

Is not the Vision He ? tho' He be not that which He seems ?
Dreams are true while they last, and do we not live in dreams ?

Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy division from Him ?

Dark is the world to thee : thyself art the reason why ;
For is He not all but that which has power to feel " I am I " ?

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

Speak to Him thou for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet.

God is law, say the wise ; O Soul, and let us rejoice,
For if He thunder by law the thunder is yet His voice.

Law is God, say some ; no God at all, says the fool ;
For all we have power to see is a straight staff bent in a pool ;

And the ear of man cannot hear, and the eye of man cannot see ;
But if we could see and hear, this Vision—were it not He ?

Of the poets I have read of England, United States (except the gloomy "Thanatopsis" of Bryant on Death), France, Italy, Spain, Portugal and Germany, I find no poet like Wordsworth of England who penetrated beyond the Veil of the Māyā of Nature to gaze at the Divine Reality that is the *sub-stans* of that Māyā. Hills, fields at early morn with dew glistening on the grass, pools, flowers, all these are for Wordsworth windows through which he gazes at Reality. The very fact that his emotions are tense and powerful in aspiration to understand the "Thing-as-it-is", aided by his keen intellect sensitive to line, colour and form, leads Wordsworth to the stage where "When the Nature-worshipper disappears, Nature appears." That Nature is the Idea.

C. JINARĀJADĀSA

(To be continued)

PREDESTINATION AND FREEWILL

By A. RANGASWAMI AIYAR

THE reconciliation of Predestination and Freewill, or their conflict, has been the theme of contending philosophers and thinkers throughout the ages in both the East and the West. There are manifest grounds for the play of both, or else there would be no room for difference of views among them. People are, as if by a plan aforethought, brought to the scene of an impending earthquake by accident and without any premeditation on their part to get themselves killed, and as if by accident people are taken away from that scene just before the catastrophe, and so saved from death—a conscious overpowering destiny seeming to operate in both cases. If there be no scope for the play of man's freewill in changing conditions of human existence and the promotion of human happiness, there is no meaning in the framing of planned schemes to help suffering individuals, communities or nations. There is an inner urge in every individual, community or nation, working towards his or its betterment. Theosophy must throw light upon the part played by these two forces in the scheme of evolution which it propounds, in which the law of Karma, and the doctrine of Reincarnation with progress towards an ultimate goal of perfection figure prominently.

If we trace the factors making up predestination and the play of freewill, we shall find that predestination is a characteristic feature of environments, whether belonging to the

objective world or to the gross and subtle vehicles of the individual, while freewill is the divine birthright of the Immortal Spark of Divinity dwelling in man and in any member of the subhuman or superhuman kingdoms. In a planned universe, where every detail dovetails harmoniously with another so as to make a complete whole, both predestination and freewill must work as features of a common plan and not as discordant elements in an incomprehensible scheme.

There are seven planes of manifestation in the cosmos of our Solar System, ranging from the subtlest Mahāparanirvāna or Ādi or Divine to the grossly physical. The subtly transcendental differentiation of Monads or units of consciousness commences in the Paranirvānic-Anupādaka or Monadic plane, where each Monad is identical in his divine nature with the Second Aspect of the Logos functioning therein, but waits to descend and develop his powers in the lower five planes ranging from the Nirvānic or Ātmic or Spiritual to the physical. In this descent the Monad is reflected as a duality of Ātma-Buddhi to be later manifested as the trinity, Ātma-Buddhi-Manas; in the beginning it cannot function as a conscious entity in the planes of Ātma-Buddhi and Higher Manas, but has to develop with the help of its next reflection in the lowest three planes, the physical, astral and lower mental, as a personality made up of Lower Manas and Kāma or Kāma-Manas working through physical vehicles consisting of the gross physical body and etheric double.

There is a plan for the evolution of the personality to develop its powers of action, feeling and emotions, and cognition. A plan fixed beforehand implies a predestination of the lines on which this evolution should proceed, and implies also the need for a sequence of cause and effect. When in the middle of the Third Root Race of humanity the personality made contact with the Ātma-Buddhi-Manas, the Ego or Individuality, hovering over it from the Ātmic, Buddhic and

higher Manasic planes, the germ of freewill inherent in it began to play its part faintly and feebly. But it gradually acquired higher powers and capacities to influence its environments both objective and subjective, under which this personality has to gather experiences in those lower worlds, physical, astral and lower mental. When a stage is reached in the evolution of the Ego, the Ego in its turn takes its personality in hand and begins to influence and control it.

What light does Theosophy throw on the play of predestination and freewill in the lives of individuals, communities, races and nations? Taking the case of the average individual man, his life is made up of his physical activities, feelings and emotions, and thoughts, acting and reacting on each other. His present condition amidst his physical environments, his emotional make-up, and his mental equipment are all the result of his activities in these three aspects of his nature. The process of change implied in the evolution of the individual is the result of the forces physical, emotional and mental, operating on his life as a result of his activities in these three aspects of his nature during his past incarnations. These make up the predestined condition under which he should play his part in the present incarnation, so far as these forces in the form of "Prārabdha Karma" are released for being worked out and discharged in this life. They are manifested in the physical environments amid which his life is cast, in the particular nation, country and family in which he is born, in the opportunities material, moral, mental and spiritual, available to him in that life and among which his work lies, and the limitations of his physical and etheric bodies which are prepared for him, under which he has to manifest his inner capacities physical, emotional, mental and spiritual, the resultants of his work in past lives. As against these factors which cabin, crib and confine him, and which are limited in their strength and scope and constitute what are predestined for him

in this life, must be set the inner forces physical, emotional, mental and spiritual, which are locked up in his Higher Self or Ātma-Buddhi-Manas. These are unlimited in their strength and scope and constitute his freewill. As far as he is able in this life to set free these latter forces, they can react and modify the former predestined factors which limit his powers and capacities. His predestination is therefore modifiable.

His capacity to set free these inner forces locked in his Higher Self increases as he rises in the scale of evolution. This capacity varies according as he is a savage, an average civilized man, a man of aspiration treading the Path of Return or "Nivritti," or as one who is treading the Path of Holiness leading to Adeptship. Let us take as an example a disaster in the form of the loss of a man's beloved one by death. He may be inconsolable, feeling his remaining life on earth as a void and in despair, if he be some ordinary individual. But if he is a man of wisdom the event will operate on him as a "dead" occurrence or an event resulting from his past Karma, not capable of disturbing his balance and peace of mind. In the graphic phraseology of Hindu philosophers they are like "fried seeds" or "husked paddy", incapable of germination, or like a woven fabric burnt by fire, with its texture intact but unusable, falling to dust at the slightest touch. If his wisdom is still more advanced he can go out and recognize by intuition his past obligations and find satisfaction in their discharge or fulfilment in his present experiences good or bad, happy or otherwise. If he is still more advanced he releases out of his own freewill abundant forces from his Inner Self and makes as it were an appeal to the Lords of Karma to release in the present life further instalments of Karmic debts, which were reserved for discharge in future lives according to the scheme planned for him before he was born, and which formed portions of what is called his "Sanchita Karma". When at

these higher levels of his evolutionary career his personality and Higher Self begin to be influenced by his Monad, the form of freewill exercised by him becomes all-compelling and surmounts all obstacles arising from his environments. Thus, for example, C. W. Leadbeater cites the case of a person who was with him during some of the investigations made by him into the nature and conditions of the Californian community to be founded about seven centuries from now by the Manu of the Sixth Root Race. He found that the person was recognized to be a member of that future community and could not avoid that destiny by any lapses in the intervening period, and gives as a reason for this that his Monad acting through his as yet undeveloped Ego had set in motion the causes which must inevitably lead to it.¹ Though this is in the guise of destiny, it is only an act of freewill on the part of his Monad. He by his freewill has created his past destiny, and by his present freewill creates his future destiny.

There are certain portions of our past Karma working as a block of "Sanchita Karma" of an impersonal character; these may be worked out without attachment to particular places or being linked to particular individuals by bonds of love or hate, but are as it were debited to a general account against us. In such a case we can in advance work towards the clearing of that account in the present life and diminish or eliminate such Karmic debt by our present Karma done in an impersonal manner, *e.g.*, "without desire of fruit" as the *Gītā* says.

¹ *Man : Whence, How and Whither* by Annie Besant and C. W. Leadbeater, p. 347.

Note by Editor. This individual was not an "undeveloped ego". He was a great scholar, kindly but purely "mental", with a dormant intuition; hence he had an intense conceit on matters on which he had no facts to go by. This finally made him quarrel with Dr. Besant and leave the Theosophical Society. The words in the book are, not "undeveloped ego", but "the as yet undeveloped part of himself as an ego".

The forces acting as results of the play of freewill on the part of a person are oftentimes released by his contemplating and striving to realize the ideal set up by him and the Archetype set up for him to attain in the far distant future, and to that extent his future fashions his present.

Similarly, it is possible to work out the problems of Racial and National Karma and to understand the respective play of destiny and freewill among groups of individuals acting as a whole in such family, race or nation.

Looking from below, we are apt to see the operation of destiny and freewill as opposed to each other, but seen from above they form one integrated whole, working in a harmonious scheme of evolution, though appearing in sequence of time as two discordant processes. From the standpoint of the highest planes, there is no past, present or future, no cause or effect, but all are comprehended in one Eternal Now.

A. RANGASWAMI AIYAR

From whom this whole world comes,
By whom it all is sustained,
In whom it is dissolved,
To Him, the Wisdom-Self, all hail !

Truth, Wisdom, Infinitude is Brahman,
Whose heart is bliss, the Giver of Immortality,
Peaceful, Benign, Without-a-Second.

The Upanishads

WOMAN AND MAN IN THE NEW AGE

By HELMA KOOL

(Lecture given during the Huizen Conference, August 1946)

AFTER the second great war, the cry for renewal has been stronger than ever before, and we all desire the world to be newly created. To do this it is certainly necessary to have a mind and eye open for the outer chaos, confusions and pains, struggles and great sorrows. Yet it is absolutely essential, even when we want to improve these outward conditions, first to become spiritually new, first to change ourselves as individuals. Renewal cannot be brought about only through outward changes, nor by merely gilding the leaves of a tree, but only by tending with the utmost care the deeply hidden roots. So the only thing we can really do to improve the masses and any outward condition, either economic or social, political or religious, is first inwardly to improve our own individualities.

In order to see now the ideal new world we would create, we might venture into the relations between men and women, for no problem is more in the foreground of this modern time than that of sex. Now we need not lay a special stress on the part of women, without speaking or thinking about men also. And it is astonishing, when looking around us, how very seldom we meet a real woman or a real man.

After the first great war there was a prominent tendency for women to become in all respects the equals of men. It

seems this was entirely wrong, for by equalizing the great differences between the sexes, one of the most fundamental and beautiful laws of the feminine-masculine duality was flattened out in a most undesirable manner. Do not these differences between the two sexes precisely stand for the glorious beauty which is in all manifested life : the masculine as the positive, creative godly power ; the feminine as the negative, creating, earthy but no less godly power ? And is not the feminine aspect the nature-soul of God, His veritable consort, His Shakti, from which He is not to be separated ?

Now we always say that the spirit has to rule over the material form, the bodies. But it is necessary to realize also how the bodies, and especially the sexual instincts of the physical body, seem to have in their turn an enormous sway over our more subtle vehicles. Although the material cannot rule the spiritual yet it can positively stand in its way and hinder it, if our spirit is not itself playing a positive part. The tendency for "equality" after the first great war may have brought certain good results, making woman more free and positive, yet on the whole it may be seen as an abnormal and very unhappy experiment. So at present we may regard the restoration of differences between the sexes, not as an antagonism but rather as cultivating and refining both to their highest fulfilment—one of the tasks of women and men in the post-war world. The restoration of "mutuality", the establishing of right relationships, we can see as one of the prominent aspects of a really New Age.

Relationship in its truest form implies utter "detachment". Generally we try to see people and things as we want to see them, and in vain we try to shape them into our own preconceived images. But as long as we shape our friends into what we want them to be instead of what they actually are, so long shall we be quite unable to see them at their real value. And especially those who are nearer to us can suffer

from these false imaginings, which hinder the birth of a true relationship. For now the more attached we are, the greater generally is our blindness. But once we know how to be unattached, the more shall we be veritably near, inseparably near to those who are our true spiritual mates. So it is the deep but detached interest which is a condition for any relationship, for any real love.

At the moment "love" ranges between mere physical attraction and a purely spiritual aspiration. And as in all things, so even in love: the middle way is the safest. Marriage without love is no real marriage, and sexual intercourse without true love is neither sex nor love. We think we know a good deal, perhaps all, about sex. But as long as we do not know what love is, we cannot know what sex is. And it is for the new men and women to realize how sex actually is some most profound and cosmic mystery, a spiritual sacrament of the highest and happiest order. Sex without love is like repeating some secret formula without knowing its real meaning.

Real love is something which cannot by any means be forced. You may try to find it, but it is like fleeing from yourself. So when love is true, it is indeed free. Yet this does not imply, even when we recognize the greatness of a "new" love, that we are to leave former duties unfulfilled. A real responsibility is never against love, but the very way of it. So there is a great difference between so-called free love and love which is free.

When speaking of the New Age we can see that the establishing of true relationships is of vital importance and also a quite fascinating task. But before this great dawn can be seen by all mankind, it must already have been found by many individuals, by all who want to be Theosophists. A new era has occurred several times in periods of the past, and so it will in future times. But it is our task to learn to draw *now* on this hidden well, this very fountain of life, and

so to prepare its springing up more easily and rapidly in the hearts of all. The dawn of renewal is not at first some outer process but a very inward release, and it has to break forth within us before its rays can spread over the world and add not only spiritually but also materially to its enlightenment.

What is this completeness, and how can we achieve it? Perhaps at first it will be best realized in a great link of love with someone else, in the spiritual and bodily oneness between husband and wife, and for very many between mother and child, or between friend and friend, master and disciple. It does not matter; it may be anything or anyone we really love. For any profound relationship will bring us to freeing ourselves and the other from that which is artificial in it and which still binds both in the wrong way. It is through this relationship of love and devotion that the final wisdom of completeness will be found, which completeness one might see as the great capacity to stand alone.

To stand alone and to live fully in the Now—this state is not achieved by becoming ever “greater”, ever “climbing” spiritually and so on, (though if one reaches it one will surely have become more truly spiritual) but rather by becoming more simple, more real, more naked every day. Not by acquiring ever more riches, however lofty; when we have learnt to stand alone and yet be complete, then we shall indeed no longer see people and things as we want them to be, but as they really are. Then we shall no longer adore images of our own selfish make, but the true selves of all, and then for the first time we shall fully know what woman is, what man, and what the true image of Man that has grown to the “full stature of Christ” in every heart. This Man may be born at any time within us, and in that Now will be the perfume of the eternal.

HELMÄ KOOL

SYMBOLS OF THE MARATHI SAINTS

By R. S. BHAGVAT, M.A.

MAHARASHTRA is famous for its saints and prophets. They flourished from A. D. 1300 for about five centuries, and produced a high class literature, though they were not primarily literary men. They were mystics, and there are very striking similarities between their statements and those of Theosophical occultists, though few Theosophists have made a careful study of these works. The similarities are oftentimes so detailed and precise that one cannot escape the conclusion that the saints belong to the same school of Occultism as modern Theosophists. This article will bring out similarities centring round the word "blanket" frequently used by the Mahārāshtra saints in a symbolical sense.

In Mahārāshtra the poor peasant wears a blanket as an overcoat, and the saints have used that word symbolically for the body. Dnyāneshwara¹ (Abhang 741) asks Sri Krishna : "You have a fine blanket, while the one given to me is an inferior one. Why so?" In describing his own blanket he

¹ All references in this article are to the "Sakala Sant Gāthā" of Mr. Avate of the Indira Press, Poona. My English translations are rather free, for the utterances of the Marathi Saints are short and pithy ; a great deal of meaning is compressed in a few words. The saints do not appear to be free to speak of esoteric things openly, so they have put hidden meanings in their utterances. A well instructed Theosophist is able to understand, at least partly, these hidden meanings.

says: "It has nine holes, and contains blood, semen, urine and noisome matter." Obviously, here the word *blanket* refers to the physical body. But in other places the word *blanket* is used for the other bodies of man. For, says Dnyāneshwara (Abg. 740):

My blanket had to go. It was not I. So I pray to You. While attending to one blanket, I see that the other blanket is gone. I do not know what has happened to the third blanket. Even the fourth blanket, that also is not to be seen. O Viṭṭhala, I am falling at Your feet.

Here Dnyāneshwara speaks distinctly of four bodies of man, and says that he is able to throw away and retire from each. The idea is familiar to all Theosophists that as man evolves he puts aside his lower bodies one by one and transfers his consciousness to the higher bodies and works in them. The Abhang quoted above refers to this evolution.

At each stage of his evolution the disciple on the Path is trying to raise his consciousness to the next higher plane and to use the body or vehicle of that plane. This effect is symbolically expressed by Dnyāneshwara:

Night and day I am anxious, O Keshava, as to when I shall have the proper dress. For the present I have to use the blanket that is rough and torn. How can I do that? But what I have been given, that alone can I receive. My Jiva has made a resolve, but I have no money (to buy a better blanket). With the present blanket my back remains uncovered and I feel cold. He who will give me a blanket will be a great donor. O Viṭṭhala, I am now beseeching You for it. (Abg. 726).

From this Abhang it is clear that Dnyāneshwara is finding his lower body inadequate for his purposes, and trying to use the next higher body, but does not quite know how to succeed in his effort, so he is praying for the help of Viṭṭhala, his God. In one place he says:

The God Viṭṭhala has been generous and Dnyānadeva has now been properly dressed by Him." (Abg. 727).

This shows that his efforts have met with success. In another Abhang (738) he says :

A blanket without Gunas (qualities) has been brought by Nivrīti, my father, and he has made me cover myself with it.¹

In using the higher bodies the help of the teacher is needed, particularly with regard to the Māyāvi-rupa. (See *The Masters and the Path*, p. 309).

When the aspirant is trying to use the next higher vehicle his efforts in the beginning often fail. Tukārām, another Maratha saint, describes such a scene (Abg. 3661) :

I have caught hold of the blanket and have made a resolve that I will not let go my hold. Bystanders cry out : " Here is a thief. Come, let us catch him. He is prowling in the four-corners of the house." They do not understand that I have taken hold of the blanket. The body is the lamp of Māyā, and in it I have lighted the wick. I do not succeed in running away, and have to cry over my failure. Tukārām moving amongst worldly men has met with discomfiture.

As the aspirant uses the higher body, he has to put off the lower one and become bare or naked. The saints have often referred to this loss of the lower vehicle as well as the gain of the higher. " My blanket is gone. Oh, I have become bare." (Tukārām, Abg. 3656) " Oh, Mother, my blanket has been taken away from me." (Dnyāneshwar, Abg. 735). These statements refer to the loss of the lower vehicle. As to the gain of the higher, Nāmdev says : " O Viṭṭhala ! put round me a blanket of finer meshes." (Nāmdev, Abg. 2137). " Then I was given a blanket." (Abg. 735).

It is possible to use the higher bodies while man is living, though normally so-called dead persons live in these higher bodies. Tukārām refers to this point (Abg. 3654) :

I have deceived Death and have concealed myself. I have thrown away my body. I had worn it for a long time, but now purposely have put it off. I am not bound to it. I have gone beyond in my new blanket to a distance and am hidden from

¹ Nivrīti was Dnyāneshwar's teacher.

people's sight. Tukārām says: I am doing secret service, and the busy worldly man may feel jealous of me.

Here Tukārām refers to the work of Invisible Helpers, about whom there is much written in books published by the Theosophical Society.

Dnyāneshwara observes (Abg. 731):

My blanket is not black nor brown nor white nor yellow. It is a different blanket that I have obtained. My old tattered blanket I have thrown away at the feet of Paṇḍharināth. An unused new blanket has come to my hands, and as I look at it my heart is ravished. There is on it a large tassel of a thousand petals. Viṭṭhal, my God, has shown me this blanket.

It is clear from this description that Dnyāneshwara is referring to the higher bodies that have a crown of many petals. The lower body has been discarded, he says, and a new one has been given to him. At other places Dnyāneshwara has said: "On my blanket there is a tassel of Brahman." (Abg. 729). "The blanket is of the nature of the Sky" (that is, it is not of physical matter but of subtle material). (Abg. 729).

My teacher Nivrattināth gave me a blanket that is of various colours. (Abg. 734) The blanket given to me is a fine one. (Abg. 736).

When an invisible helper works on the higher planes he does not necessarily appear to others in his own familiar form. His work may lie among people who have set grooves of likes and dislikes. Most people run in grooves, and in order to help them the helper must take a suitable form that will impress them. The invisible worker must appear in different forms to help men of different races and religions.

Tukārām speaks of this fact thus:

We children changed our blankets amongst ourselves; I appeared as Sri Krishna, and the friends had delirious joy. Krishna said He would silently watch. I did not look unfamiliar. Tukārām says: I had a part to play and no defect was noticeable.

R. S. BHAGVAT

CREATIVE LIVING

By J. ELEANOR STAKESBY-LEWIS

IF the spiritual realizations we get as Theosophists from time to time are deep and true, our lives must bear the stamp of such eternal realities, which should show themselves in lives that have "style", lives that are creative, great, original. What Theosophy means to us can only be expressed in our *Way of Living*, and to find a technique for such purposeful living, should be the very pulsebeat of our Society at present. *Creative Living* is a *Yoga*, as is all purposeful change; it is perhaps the most powerful *Yoga* that can guide one's life. It is an approach to Life which provides the greatest incentive to growth, to the enfoldment of the "hidden jewel", the perfected "uniqueness" which we are to be.

In every man is a deep-seated longing for improvement. Not knowing the real nature of this driving force, it leads him to a continual pursuit of happiness, but the glittering jewels he collects turn to dust in his hand. The great drive for material comfort, aided by the magnificent scientific discoveries of the last half-century, has brought modern humanity to a mode of living which is sadly deprived from true happiness.

When we look around us we see a world which, in spite of its material advance, is yet full of conflict and tragedy, empty of real spiritual values, devoid of love; the increased means of comfort have not brought us to the promised land, but have made mankind the slaves of their many needs. The

result is that life has become a very artificial affair, which has led to the greatest curse of our age: a *deep-seated boredom*. Our so-called modern life has been organized for us into conventional channels, which encourage the lazy spirit of self-indulgence and are definitely antagonistic to any original thinking and individual expression. Our wireless, our streamlined motorcars, our professional sports, our cinema shows, our cocktail parties and other fashionable amusements never seem to fill the inner void, but merely intoxicate and deaden the senses. The time has come to show new lines along which to direct this inner urge for something better, something greater, or, if you will, for happiness.

What is true happiness? Is it not the immense thrill of divine possibilities in the midst of matter? Is it not the winged flight beyond our little prison-dwelling? Is it not the great *Creative Power* of God lifting us awhile out of our confinement to witness the greater visions and ever receding horizons as we ascend to loftier regions? Whenever Divinity in its Creative aspect touches us, we become aflame with power, with joy, with love, with genius. We, as Theosophists, say it, and read it over and over again, that "Divinity dwells within us", that we are "a Spark of God", "Gods in Exile", and so forth. Whatever our philosophical conception of God may be, to us, living in the flesh and surrounded by a material world, He is to all intents and purposes: "God the Creator". Therefore, if we affirm that man is made in the image of God, this identity must include that *man is in essence a Creator*. It is this faculty that distinguishes man from all other creatures; man has the power to create at his own will.

Supposing we take this thought of "*Man, the Creator*" for some time for our daily meditations, we shall soon find how powerful it is, and how it can change our life. We shall find that it is a most potent stimulant towards inner

growth, or rather towards the release of a great force within. Try for a while to live with the motto: "In everything I think and do, I create". Once this idea grows upon us, it will be our most vital source of inspiration, our *Yoga*, which expresses itself more and more in every aspect of our way of life. How can we awaken this creative power, this "Holy Ghost" within?

There are many people who are so "well-educated" that their natural and spontaneous inner force has been harnessed out of all recognition. This urge of Life itself is so fundamental, so simple, that we shall not find it unless we are prepared to strip our lives from all unessentials, to dig deep within where we can meet Life face to face. What is simpler than the force that compels the seed to swell and burst, the delicate stem to find its way upwards towards the light? What can be more powerful than the bare branches of a tree in winter, full of the promise of a new spring? Let us thus draw within for awhile, undone from all complexities, from all pretence, and seek the source, this vital central point,—a seeming void and yet so pregnant with promise, so laden with Life.

Everyone must have experienced such moments of powerful poise some time or other, perhaps only in his youth. How can it be described, this tremendous urge, filled with the necessity to express itself? It is as if one were charged with electricity, with no other means of discharging than that which can be found in some spontaneous work of creation, some work of beauty. At such moments we are God-like, at such moments we know we *can*, for we are in essence the *Creator*. The thrill of such creation is beyond words, it sweeps us mightily beyond all petty affairs, it focuses our whole being to one-pointed action; we completely forget ourselves, and Life pours itself out in our work, which is thus consecrated by our touch.

Such, in essence, is the life of the Artist, who *par excellence* expresses the creative aspect of God, and if the artist approaches his work in all purity and natural humility this outpouring of the Holy Ghost touches a work of art with its fiery divine power, so that it will forever bear the mark of a *divine message*. That is the secret of the fascination which the great masterpieces hold over many centuries. The true Artist has his own Yoga, and he needs no mediator as he makes his bridges between God and earth.

It is given to every man thus to create. We are inclined to look upon Art as some pleasant, but perhaps rather unessential way of beautifying our lives ; but Art takes on a totally different face when we regard it as a means of self-expression, when we begin to partake in some creative activity, when we ourselves become channels for the Divine Will at work. Happy is the man who can express his deeper self in his work, whatever it may be, and can find in it his own unique approach to God ! Then his work becomes his Yoga.

Not only is this true of the artist and the professional man, from the skilled labourer to the humblest servant, but all workers can stamp their work with the seal of Divinity as they pour out their own creative life in fulfilment of the task set for them. Even the humblest task can be performed with so much love and to such a degree of perfection that the work becomes a reflection of the Divine Creation. Every little work done to perfection releases to some degree the great attribute itself. It is therefore not *what* we make but *how* we make it that matters. A work done to perfection is a God-inspired work, and it brings us a little nearer to our great destiny.

When we consider our work in this way, it will lose all of its routine-character and drudgery—for as it becomes our approach to the Divine Life within, we behold in it “*the power that maketh all things new*”. When we use this power,

which is the creative power of Life everywhere and within us, we can change the face of life, so that nothing will ever be stale or boring. Things only become this when we take them for granted, when we do not contact the life within. We see all the people whom we meet daily in a new light, as we recognize "God, my brother man" in each. All our little duties are filled with new significance as we approach them creatively, building bridges from effort to beauty. Even our trials and difficulties gain in interest as we try to surmount them. We can experience a great thrill out of *mastering a situation*, which perhaps got the better of us before. Why should we always try to avoid difficulties, we who are striving to gain mastership over Life? Let us try to master the situations that confront us, for once we have mastered them they will cease to worry us.

If as Theosophists, we "mean business", we challenge Life by our wish to hasten our evolution. It is a proud challenge, and Life does not leave it unanswered, but in its turn challenges us by putting obstacles in our way to test our growing strength. Every one of these obstacles is a great opportunity for growth, the growth we wanted and have asked for; and yet, how popular is the prayer for all the easy and pleasant things of life, the prayer that our difficulties may cease. If we wish to acquire a true technique of living, we must be eager to wrestle with our trials and to master difficult situations. Such is the greatness of human nature, that in the midst of disaster during the trials of the bombing raids, when people had lost all they possessed, they could laugh and joke, they could help their neighbours and smile and build again. When circumstances are hard we can discover our strength, and we shall find that we can do things which we thought only "great men" can do. Then life becomes adventure. Then the days are no longer dull and dreary. Then we discover true greatness everywhere and within ourselves.

When we thus act *creatively*, we become a “*point of application*” of *Life’s forces*. Then the great possibility of *shaping our future* will open out for us. In order to design purposefully and skilfully, *we need Theosophy*, not as a creed but as a *living reality*. Only thus will Theosophy be acceptable to modern times.

Let us then paint our pictures, which will inspire our less favoured brethren with the vision of the snow-topped mountains of the glory which awaits them. Let us put new heart into those who have lost hope, as we show them how “our thoughts of to-day become the dreams of to-night, the deeds of to-morrow, our character in the future and our final destiny”. Theosophy gives us the plan and the purpose, our road-map and our direction, but we also need the mobile energy, the *driving force* to move us along that path.

That power can only be found within, it is the Power of the Creator Himself, “*the power that maketh all things new*”.

J. ELEANOR STAKESBY-LEWIS

A little girl of five said to her mother at bedtime, “I’ve had such a happy day, Mother, so much happier than yesterday.”

“Really?” the mother replied. “What made it so different from yesterday?”

“Well,” the wise cherub answered, “yesterday my thoughts pushed me around—to-day I pushed them around!”

—MARGERY WILSON, *Make Up Your Mind* (Stokes)

WHAT IS PROPERTY?

(Selected, in "Babson's Bulletin", U.S.A.)

DOES the wind die when it ceases to blow? When the sun sets, is darkness perennial? The tide ebbs, but it always returns. The seed does not moulder when it is buried in the earth. *Nor is man's only real property composed of things material.* Legal phraseology defines property as either real or personal. A person might more commonly think of property as that which he might grasp in hand, or stand upon, or indicate and say, "This is mine." This is one kind of personal property. *But the real meaning of property is beyond that.*

Its essence is the link that binds, not destroys, the friendship between men. Rich and poor alike may share its beauty. The greatest fortune can yield but a luxurious living to its owner. No more. Its possession may leave him cold to the spiritual forces that alone grant happiness. Yet poverty of itself cannot grant to individuals serenity or appreciation of the constant or true value. Many people of great personal fortune demonstrate by some sharing of their earthly goods with others the real happiness that property can bestow. For in that sharing they become one with the humblest labourer who gives to aid his fellow worker in distress. Yet, as among the wealthy, smugness, indifference, grasping, may blind one to the actual worth of property, so among the poor may bitterness obliterate their access to the same appreciation which is free to them both.

What tragedy that the world measures success by acquisitiveness! By how many false chains are we fettered, and how

we clod our lives away restlessly seeking false gods ! *What a complexity of distress webs man, because he will not admit the simpleness of his actual needs !* He accumulates, he saves, he hoards—not for the spiritual store but to hasten the death of both body and spirit overwhelmed by goods he did not really need.

For who owns the blue of the summer sky, broken only by misting clouds that delight all eyes ? The penetrating whistle of the flamelike oriole that rises on the air, the bloom and scent of the clustered acacia, the slender wandlike masses of the foam flower ? That great spruce rearing high above the rich black earth strewn with lush grass and star-white daisies—to whom do these belong ? They belong to any who appreciates them. Not alone in their ownership, perhaps not even among them, is the mere possessor of title and deed.

How pleasing to any ear the restful murmur of a bubbling stream and the quiet wash of foam over black rocks worn smooth with their endless ripple ! The great breakers of the sea crashing upon a rocky coast, the beauty of a mountain high above a lake—who among us knows not their beauty and their peace ? Free to the spirit of man—legal owner or passerby. Such property bestows strength to the soul of any who will but look—for ever a part of the inner life of the person who understands its beauty, who admires, sympathizes, who loves God's greatest gift to mankind.

Without the mind and spirit of man to comprehend it, any kind of property is nothing. It exists as in a vacuum. But through our spirit and reason, through our great gifts bestowed upon us in life, we can perceive and understand and share however dimly in the nature of our Creator. How bright our mirror, how dim, is our own choice. *This inner life is our only real possession. We can possess without owning. We can enjoy without hoarding. The meanest miser is but a trustee for a moment.*

THEOSOPHY AND THE LITTLE THEATRE

BY THEA HEHR

A NEW idea has been launched at the American Headquarters—"Speed the Popularization of Theosophy!" Is not the presentation of occult truth in dramatic form a powerful means to this end?

Many Lodges do not number trained lecturers among their members, so they find it impossible to offer Theosophical addresses to the general public. Strangers to the Society hesitate to visit Lodge rooms uninvited, feeling that perhaps they are intruding upon a secret order. Meanwhile, at least in the Western world, the most unprincipled charlatans cry their wares of Black Magic over the radio and in the advertising columns. Methods of Yoga are generally advertised as enabling the practitioner to gain influence over the minds and wills of others and so to wrest success and wealth from them.¹ But this is really Black Magic. Yoga is intended as a means of attaining a conscious oneness with the All, and not of getting rich quick. Pitiful is the confusion of the innocent souls who fall into their clutches, often passing over into insane asylums as a final result. We are taught not to proselytize; we know that the teacher will appear when the pupil is ready for

¹ When I was last in Cuba, the following appeared unblushingly in an advertisement of AMORC, an organization in Sacramento, California, which professes to train seekers in psychic development: "Vd. puede influir a otros con sus pensamientos"—*You can influence others with your thoughts.*—C.J.

teaching. But is not ours the duty of preparing the soil for the seed?

Drama speaks simultaneously to the eye and to the ear, and through these physical channels the basic truths of Theosophy can be brought to the consciousness of the uninformed, often with startling clarity. We have a star to guide us in this undertaking: Kalākshetra, international shrine of creative Beauty! Some of us may even hesitate because of the brilliance and glory of that star. "How can we do anything worth while?" such say. "How can our Lodge have a Little Theatre? We have no stage, no funds to work with, no experienced talent."

This is an utterly false attitude. Given enthusiasm, co-operation, and common sense, there is ample equipment for an experimental theatre. I speak not from theory, but from years of practical experience with the Stage. The Theatre is not a matter of costly equipment or academic training. I have seen many groups fail lamentably who possessed both of these in abundance. The Theatre might be defined as the ability to produce the illusion of reality through a focus of the imagination, plus unselfish co-operation. Where these things exist, the Stage will flower, for to act is an inborn trait found even in tiny children.

The dramatically beautiful material suggested by Karma, Reincarnation, the Path, Brotherhood, and many other such themes should furnish abundant inspiration for playwrights. True, we have not as yet nearly enough simple playlets suitable for production, but the number is increasing. Let this be a challenge to all occultists who are writers by vocation!

What are the logical steps to take in organizing a Little Theatre programme in a Lodge? First, as in the physical world, to find what material is available to build with. Talk over a dramatic programme in meetings and outside of them. Soon a group of those interested in the subject from many

angles will begin to appear. Possibly this group will include a number who have had experience in such work. But no one should feel that he cannot act, simply because he has never acted before¹. If you are hampered by timidity, substitute enthusiasm for this negative quality, and watch it vanish! Actors are the steel girders of the structure. But there will also be room for all who wish to take part—for those who have the beautiful quality of faithfulness in the necessary tasks that are without glory, such as prompting, costuming, property-management, and stage-setting.

Someone, either by past experience or natural aptitude, will qualify as Director. He should not function as an autocrat, but rather as the architect of the building. His is the vision and the ultimate responsibility, but he will rely on the help and co-operation of every member. Render him this help by concentrating on the good of the whole, not on your personal satisfaction. Be prompt at rehearsals, cheerful under criticism, punctual in learning your lines, satisfied with any rôle assigned to you. (Do you begin to see what excellent Theosophical discipline this will be?)

The Director will be wise to dispense with formality from the first—with the clutter of parliamentary offices and procedure that waste the time of many dramatic societies. Unless he has a very experienced group to work with, he should not attempt to begin with a long play with change of scene and difficult rôles. It is far more prudent to plan a series of programmes at regular intervals, each built around a one-act play, with suitable music or interpretative dance accompanying it, and a correlated talk by the President of the Lodge. The local press will extend an invitation to the public, and the friendly atmosphere of the Lodge, as well as the occult stage-picture may be the first step for many strangers toward the

¹ In U. S. A. I acted three times in a sacred playlet called "The Promise of the Christ's Return."—C.J.

Path. Is not this a splendid goal, a real means of "popularizing Theosophy?"

Only make the attempt! Plunge in with courage, devotion and joy! This is not a matter of personal prestige and glory. It is a question of opening the gate of Theosophy to those who stand outside in bitter loneliness, in the darkness of atheism, in the bewilderment of confused cults. And may the blessing of the Brotherhood rest upon your efforts in this great venture!

THEA HEHR

EDUCATION OF WOMEN IN ANCIENT ISLAM

Nuzhat-al-Zaman, daughter of King Omar bin al-Nu'uman was asked:

Tell me, dost thou know the Koran by heart?

Yes, answered she, and I am also acquainted with philosophy and medicine and the prologomena of science and the commentaries of Galen, the physician, on the canons of Hippocrates; and I have commented him, and I have read the Tazkirah and have commented the Burhán; and I have studied the Simples of Ibn Baytár, and I have something to say of the canon of Meccah by Avicenna. I can ree riddles and can solve ambiguities, and discourse upon geometry and am skilled in anatomy. I have read the books of the Sháfi'í school and the Traditions of the Prophet and syntax; and I can argue with the Olema and discourse on all manner of learning. Moreover, I am skilled in logic and rhetoric, and the making of talismans and almanacs, and I know thoroughly the Spiritual Sciences (Cabbāla or transcendental philosophy of the Hebrews) and the times appointed for religious duties, and I understand all these branches of knowledge.

(Tale of King Omar bin al-Nu'uman and his sons, *Arabian Nights*, Burton, vol. 2, p. 53.)

REVIEWS

Personality and Religion, by William Brown, M.D., D.Sc., London, University of London Press, 9/6d. net.

An interesting book, in which the author shows that he is not only an experienced psychologist but also a scholar of philosophy. Modern psychology as a natural science does not include philosophy, does not penetrate into the spiritual world, and has been partly built up by the observation of pathological mental processes. Real religious experience lies beyond this, and Dr. Brown's work is valuable as a piece of evidence from one who, equipped with scientific knowledge, tries to transcend it and link up psychology with philosophical contemplation of the relation of the individual and the universe, while studying the personality by psychoanalysis, especially "deep mental analysis" and self-analysis.

Freud's theory of "complexes" and Shand's theory of "sentiments" are discussed, and Dr. Brown contrasts the abnormal "complexes", built upon a "fixation" or a "conflict", with the "sentiments", each of which is "an organised system of

emotional dispositions, centred about the idea of some object", and as they are one of the normal functions of the mind, they are better termed "interests".

The religious attitude which considers the relation between the individual and the cosmos is determined by the individual's valuation of and conjuncture towards the universe upon which he is dependent; it is a function of consciousness different from the logical, ethical and aesthetic attitudes and can be transferred to any idea, science, philosophy or art.

A particular conception of individuality and personality is developed. Individuality indicates "a mere difference from other people", a distinction developed in the course of evolution; it "arises out of a certain kind of generality and passes into another kind of generality", manifesting qualities of spontaneity or variability, "a tendency to try new methods of reaction and test new kinds of experience", and of reasoning, of "observing, comparing, abstracting, drawing conclusions from data". By "persistent and painstaking discrimination" the individual

creates three classes of general values: the good, the beautiful and the true, while "in creation there is a point of junction between the Absolute and the Individual." Personality must be regarded "as a process but not product, for it is never completely produced. It is a process that is creative on the one side and intuitional on the other. As personality grows, it produces something new, something that was not there before, and also brings with it increased insight into the nature of things, into the values of the world."

Along purely empirical lines Dr. Brown has arrived at a definition of personality which is analogous to the Theosophical viewpoint that the Ego, an expression of the Monad or Divine Spirit in man, creates a Personality with which he contacts this world. But that the larger consciousness of the Ego is beyond the scope of Dr. Brown's experience is shown in the chapter on Mysticism, where he analyzes the various attributes of mystical experience, the transcending of time, disorientation in space, and disappearing of individuality, but he is unable to touch upon the shifting from the person to the Self which is identified with God, and a bridging over from the lower consciousness into the higher.

Dr. Brown's book is most instructive to those interested in the words of the Delphian Oracle: Know thyself.—P. W. v. D. B.

The Story of India, by F. R. Moraes. The Noble Publishing House, Bombay, Rs. 6.

There is such definite interest in all matters of India just now in the West that many books are being printed, but mostly large and expensive. This particular small work is excellent to offer a swift glance at India in her present day aspects. The book has fifty illustrations, which makes the work an interesting picture-book, quite apart from the descriptions of the country.

Practically every aspect of India is represented in brief summaries, not excluding women's movements. Two of the specially interesting illustrations are those of the "All India Women's Conference" and of two women athletes, both in sâris, each with a "cup" won in athletics.—C.J.

The Search for God, by Marchette Chute, Benn, London.

Here is an original and suggestive work of Biblical study, showing considerable freedom from conventional mental attitudes, though not quite sufficient to satisfy such as have allowed Theosophy to throw its light on theological miasma. The writer claims to follow the way neither of the theologian or the scholar, but "to let the Bible illuminate itself", though it is clear that she has made use—and rightly—of the researches of the scholars, and has adopted from the theologians a

spirit of reverence towards the Bible as unique among world-scriptures, and towards its writers as uniquely gifted, spiritually and intellectually, among the many races of humanity. Apart from this anachronism, she perceives the "country of their own" for which the men of Israel sought to be a spiritual goal far greater than the three religions of Jahwism, Judaism and Christianity whose threads she disentangles in the Biblical tradition. Israel is made to stand for the authentic quest of the human spirit to realize its own divinity, its claim to stand and reason with God, while Judah stands for conventional orthodoxy, the slavish subjection to a quite other and lesser "creator", who made his creatures imperfect, yet fixed on them responsibilities for their imperfections. In distinguishing the creation outlined in the first chapter of Genesis from that of the second and third chapters, the writer assumes that the scriptural compiler was aware of the inconsistencies, but attempted no reconciliation because he wished to emphasize the existence of the true God beyond and above—even utterly at variance with—the god of man's current belief and fear.

Certain heroes are taken, as Jacob, a man of great imperfections who yet presumed to wrestle with God and was said to prevail; Job, who was far from patient under his unmerited suffering, and refused to compromise with truth as he saw it

to satisfy his priggish friends; and David, another very human man in his failings, but yet close to the heart of God, are taken as examples of the Search for God, to which prophets were always calling a people who were continually falling away from their true allegiance, though ever failing to find satisfaction in the worship of idols. Finally, the Israelite quest is fulfilled in the person of Jesus, but even He is said to be misinterpreted by three out of the four evangelists, only John truly understanding Him in life and death. Here our author becomes so mystic as to be incomprehensible in her exact meaning. Does she hold that the Lord conquered in the sense of having only appeared to give up His living breath, or as having brought from the grave a physical body of the same nature as had entered it? In any case she has written an arresting book.—H.V.

Select Works of Sankarāchārya, Text in Sanskrit with English translation. G. A. Natesan & Co., Madras, Rs. 2.

The greatest name in the history of Hindu philosophy is Sankarāchārya. His comments on the *Vedānta Sūtras* and the *Bhagavad Gītā* are standard expositions of his philosophy. He is the founder of the school of A-dvaita Vedānta (Non-dual Vedānta). He is a strict logician and starts from the premise

that there is only One Existence, which is Brahman. From that fact it follows that the individual soul is a "phenomenon" in a world of Māyā or illusion; it has no permanent existence in immortality. It is true that the self of man considers himself as an "individual" distinct from all other individuals. But Sankarāchārya in a precisely philosophic and almost ruthless manner points out that our sense of individuality is a super-imposition of an unreality on Reality. The famous instance of this super-imposition is the instance of a man who at dusk springs back at the sight of a coiled snake, and is all in a tremor and sets in motion various forces within himself; but a closer look at the coiled serpent shows that it is nothing more than a rope. On the reality of the rope, which is the One Existence—Indivisible, Impartite, which is ever "without a second"—man's self, as the result of his desires and past karma, creates an illusory self for himself. True, the individual soul at Liberation casts off all illusion and is one with Brahman. But since the individual soul never had a separate existence, so when "liberated" anything which we can imagine as "our" individual soul simply is non-existent. If when the sun is shining we hold a burning-glass, we create a miniature sun with which we can light fire. So long as the

burning-glass exists effects are produced in a phenomenal world. When the burning-glass is removed, there is no destruction of the miniature sun, because it never had any true existence in eternity.

In contradiction to this philosophy that negates any existence in eternity of man's Self, is the philosophy of an equally brilliant philosopher, Rāmānujachārya with as keen intellectual analysis as that of Shankarāchārya. Rāmānujachārya is the founder of Vishishtā-A-dvaita (Non-Duality-with-difference) school of Vedānta philosophy. He takes the same works to comment upon, but the result of his lofty philosophy is to state that at Liberation, when there ensues unity with Brahman, there remains also an aspect of the individual soul which continues its individuality so that it can pour itself out in devotion to Brahman.

The utterly strange fact in Sankarāchārya is that while he is against the idea of a Personal God in Eternity, for there is only the Impersonal Eternal principle of Brahman, yet at the same time with another part of his brain he has written hymns of worship to the "Personal God" who has created the universe. In this small work will be found a selection from these hymns as also a few verses concerning the nature of man's self.

C. J.

SUPPLEMENT TO THE THEOSOPHIST

(*Incorporating "The Theosophical Worker"*)

NOVEMBER 1946

OFFICIAL NOTICE

FINANCIAL STATEMENT

The following receipts for the financial year from October 1, 1945 to September 30, 1946 are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

				Rs.	A.	P.
The T.S. in Ireland	£2-15-6	1944-45	...	36	5	9
The T.S. in Chile	\$20.00	1941, 42 & 45	...	65	4	10
The T.S. in Wales	£8-1-0		...	106	0	1
Presidential Agency in Egypt	£7-8-6	1945	...	97	15	7
The T.S. in Central America	\$99.00	1942-45	...	323	3	9
The T.S. in India		1944-45	...	1,721	6	0
The T.S. in Canada	£20-9-3	1944-45	...	270	0	3
The Presidential Agency in Paraguay	£1-0-0	1945	...	13	3	0
The T.S. in Puerto Rico	\$15.00	1944	...	48	10	0
The T.S. in Sweden	£24-9-0	(part payment of arrears)	...	323	2	0
The T.S. in Mexico	£10-0-0	1945	...	131	15	6
The T.S. in New Zealand	£38-17-3	1945	...	513	11	0
The T.S. in Colombia	\$25-0-0	1945	...	81	10	0
The T.S. in Argentina	£52-18-0	1944-45	...	702	14	0
The T.S. in England	£210-13-6	1944-45 & 1945-46	...	2,785	15	10
The T.S. in U.S.A.		1944-45	...	5,536	6	11
" " "	\$1723.83	1945-46	...	5,670	7	8
The T.S. in Scotland	£15-11-0	1944	...	206	0	0
" " "	£16-3-0	1945-46	...	214	9	0
The T.S. in Brazil	£24-0-0	1940-42-43-44 & 45		318	11	9

				Rs.	A.	P.
The T.S. in Australia	£23-2-0	1945	...	306	13	0
The T.S. in Burma		1945-46	...	30	0	0
The T.S. in South Africa	£21-5-3		...	282	8	3
The T.S. in Ireland	£2-16-6		...	37	4	4
The T.S. in Portugal	£ 5-0-0		...	65	11	2
Bharath Lodge, T.S. Zanzibar			...	46	6	0
The Canadian Federation T.S.	£8-15-0	1945-46	...	115	7	3
St. Louis Lodge, T.S.		up to 30-6-46	...	25	15	7
H.P.B. Lodge T.S. Canada	£1-16-8	1945-46	...	24	5	0
Singapore Lodge, T.S.		1945-46	...	360	6	10
Sri Krishna Lodge, T.S. Zanzibar			...	120	0	0
Mombasa Lodge, T.S.		1945-46	...	99	6	0
Sri Narayana Lodge, T.S.	£3-15-0	1945	...	49	7	7
Annual dues from members directly attached to Headquarters			...	406	7	4
				<hr/> 21,137 11 3 <hr/>		

DONATIONS (GENERAL)

"A Friend" through Mr. G. N. Gokhale	...	...	...	8	15	0
Anonymous	...	...	...	33	15	5
Mr. P. Visweswara Rao	...	...	...	5	0	0
Mr. N. A. Naganathan	...	...	...	100	0	0
Mr. E. Hanson, Mosman, New South Wales	...	...	...	9	9	0
Mr. A. M. Modi	...	...	...	5	0	0
Mr. N. C. Bhavnani, Hyderabad	...	...	...	20	0	0
Capt. W. A. Walker, Military Camp, Avadi	...	...	...	10	0	0
Mr. & Mrs. K. Van Gelder	...	...	...	100	0	0
Dr. C. Rama Kamath	...	...	...	1,000	0	0
Señora A. C. de Ghisala, Argentina	...	...	...	383	12	0
Mrs. Lorna Retief, Johannesburg	...	...	...	100	0	0
Mr. V. Narasimham, Pithapuram	...	...	...	1	0	0
Sanatan Lodge, T. S. Surat	...	...	...	25	0	0
Mr. E. Cooley	...	...	...	1,632	8	0
"A Friend" through Mr. N. Sri Ram	...	...	...	250	0	0
Miss Gladys Newberry	£40-0-0	...	...	529	10	5
Anonymous	£10-0-0	...	...	132	6	2
Miss Ruth Kellaway	£1-0-0	...	...	13	2	9
Mr. S. B. Vaidya, Bombay	...	...	...	10	0	0
Miss W. Wade Browne	£1-0-0	...	...	13	3	1
Mrs. Mary C. Compston	£5-0-0	...	...	65	15	8
Collections from Shrimati Indumati Mehta	...	...	...	86	0	0

			Rs.	A.	P.
Los Angeles Lodge, T.S. \$ 50.00	...	...	163	4	0
Mr. H. G. Lakhia, Ahmedabad	...	...	50	0	0
Mr. J. Viswanatham, Bezwada	...	...	25	0	0
Sri Jamu Dani	...	...	24	10	0
Miss Winifred B. Knowles	...	...	132	8	0
Srimati Iqbal Devi Mehrotra	...	...	10	0	0
H. F.	...	...	4,993	12	0
Miss I. M. Prest	...	...	250	0	0
Mr. Inder Mohan Verma	...	...	12	0	0
Miss Grace Blanch. £2-2-0	...	...	27	11	4
Mrs. A. F. Orchard £10-0-0	...	...	131	15	4
Mr. M. Reid, Brisbane £95-0-0	...	...	1,262	3	1
Major Felix Layton	...	...	100	0	0
Mr. R. M. Alpaiwalla	...	...	10	0	0
Miss Clyde Taylor \$14.00	...	...	46	0	9
Mr. Samuel S. Moore \$1.00	...	...	3	4	8
The T. S. in U.S.A. \$900.00	...	...	2,960	7	6
			<hr/>		
			14,737	14	2
			<hr/>		

DONATIONS (ADYAR DAY)

The T. S. in Wales £1-11-6	...	...	20	11	3
The T. S. in England £12-2-10	...	...	160	7	8
Mr. D. M. Gawand	...	...	20	0	0
Canadian T. S. Federation £5-12-4	...	...	74	1	9
Bangalore T. S. Lodge	...	...	30	0	0
Krishna Lodge, T. S. Guntur	...	...	5	0	0
Ahmedabad Lodge, T. S.	...	...	50	0	0
Bowringpet T. S. Lodge	...	...	10	0	0
Rukmini Devi Youth Lodge, T. S. Karachi	...	...	10	0	0
Mr. S. Adinarayana Chetty, Salem	...	...	39	10	0
Mr. A. Subramanian	...	...	2	0	0
Sivashankar Lodge, Motihari	...	...	10	0	0
Karachi Theosophical Society	...	...	50	0	0
Arundale Lodge T.S., Benares City	...	...	17	8	0
Dharbhanga T.S. Lodge	...	...	29	0	0
Kashi Tattva Sabha	...	...	49	0	0
Sangli Lodge, T.S.	...	...	6	4	0
Bombay Theosophical Federation	...	...	258	0	0
Mr. Ramjivan Sinha	...	...	10	0	0
The T.S. in Puerto Rico £11-3-0	...	...	145	15	0
The Treasurer, Poona East Lodge, T.S.	...	...	10	0	0

			Rs.	A.	P.
The T.S. in Mexico \$ 25.00	...	...	81	9	0
Ganesh Lodge T.S. Bombay	...	...	5	0	0
Señor Nazareno E. Rimini from E. S. & T.S.					
Members at Rosario, Argentina £25-5-3	...	...	335	11	0
Blavatsky Lodge, T.S. Australia £41-10-11...	...	...	552	0	0
U.S. Adyar Day Committee	...	...	22,383	0	0
Mrs. Alice H. Law	...	...	37	2	0
The T.S. in Scotland £7-18-3	...	...	105	1	0
" £6-7-4	...	...	84	0	5
Sacramento Lodge, U.S.A. \$ 5.55	...	...	18	2	7
			24,609	3	8

THE T.S. DISPENSARY

The Rising Sun of India Lodge, Co-Freemasonry	...	...	50	0	0
D. R. D.	...	...	25	0	0
Mr. N. N. Dotiwala	...	...	10	0	0
Mr. A. Ranganathan	...	...	5	0	0
			90	0	0

HEADQUARTERS FUND

Proceeds realized from legacy of A. F. Whitney bequest	...	...	25,071	13	3
" " „ legacy of Miss S. E. Palmer „	...	...	3,302	12	4
Miss Lillian Watson	...	...	1,331	0	0
			29,705	9	7

WAR DISTRESS RELIEF FUND

Mr. M. V. Sharma (in 11 instalments)	...	...	275	0	0
D. R. D.	...	...	100	0	0
The T.S. in New Zealand £63-10-0	...	...	843	11	9
			1,218	11	9

PRESIDENT'S TRAVELLING FUND

The T.S. in Scotland £7-10-9	...	...	100	0	0
Sri Sardar Natha Singh	...	...	250	0	0
			350	0	0

19-10-1946

PANDA BAIJNATH,
Treasurer.

NEW LODGES

U.S.A. Fort Worth, T.S. in Fort Worth

Argentina. Bahia Blanca, Maitreya Lodge, 16-1-46.

Paraná, Fé y Confianza Lodge, 21-4-46.

Buenos Aires, Inspiración Lodge, 2-2-46.

La Paz, Bolivia, Liberación Lodge, 8-4-46.

Buenos Aires, San Jorge Lodge, 7-9-46.

Wales. Llandebie Lodge, 1946.

Ceylon. Colombo, Lanka Lodge, 1946.

Greece. Athens, Socrates Lodge, 6-6-46.

Switzerland. Geneva, Fraternitas Lodge, 17-4-1946.

Zurich, Lotus Lodge, August—1946.

LODGE CHARTERS RETURNED

U.S.A. Mt. Vernon, N. Y., Mount Vernon Lodge, 30-6-46.

Austin, Texas, Service Lodge, 30-6-46.

(No place given) Army Lodge, 30-6-46.

South Africa. Esperanza, Esperanza Lodge, no date given.

Blavatsky Lodge, no date given.

Ireland. Londonderry, Maiden City Lodge, (Report, July 1946).

Chile. Temuco, H.S. Olcott Lodge, July 1945.

Wales. Aberystwyth, Aberystwyth Lodge, June, 1946.

Llandudno, Llandudno Lodge, June, 1946.

Yugoslavia. Beograd, Orient-Istok Lodge, 11-9-46.

Bjelovar, Brother Love Lodge, All Members disappeared during the War.

Novoseljani, Arundale Lodge, „ „ „ „ „

Rakov Potok, Maria Lodge, Members transferred to Lodge Christ.

Celje, Understanding Lodge.

Greece. Cyprus-Limassol, Hilarion Lodge, 1945.

Mytelene, Apollonius Tyana Lodge, 1945.

Athens, Athena Lodge, 1946.

THEOSOPHISTS AT WORK
AROUND THE WORLD

By the Recording Secretary

NOTICE

Miss Amy Makkink has been officially appointed as the Secretary of

the International Correspondence League of the Order of Service. Her address: NW. Buss. Weg 176, Huizen, North Holland. These letters of

friendship between Theosophists the world over are intended to make the ties of Brotherhood among members strong and real and also to provide a method of contact for those members who are not affiliated to a special Lodge. The plan of this League is not only to form letter links between members but also in the future to offer hospitality to a visiting member of the League by another member who is living in that country.

Adyar

In honour of Dr. Besant's birthday a programme for a "Besant Week" was arranged at the Triplicane Lodge, Madras. Mr. C. Jinarājādāsa, President of the Theosophical Society, in inaugurating the meetings, spoke about the two great characteristics of Dr. Besant: that she awakened souls to the Light and that she gave courage to those who were in the depths of despair. She had the power to "make men". On each evening of the week a special subject was taken in relation to Dr. Besant's work such as Religion, Politics, Education, etc.

October first, Dr. Besant's birthday, was celebrated in Adyar with a meeting in Headquarters Hall presided over by the President. Mr. Jinarājādāsa compared Annie Besant to a diamond with her life showing the many facets of her character. After the meeting, the members went upstairs to the rooms that she had

occupied when she was President of the Society, and there, in a setting similar to the time when she lived in them, flowers were offered in homage to a great soul whose influence and power live forever.

In the afternoon Mr. Jinarājādāsa spoke at the Young Men's Indian Association in Madras, founded by Dr. Besant. If she had been alive now, she would have found part fulfilment of her dream of Home Rule for India.

On the fourth of October, Adyar department employees performed the Sarasvatī Pūja, which is a most important function to them as all the working tools are offered to the Goddess of Learning and patron of arts and crafts for her blessing for the coming year.

Mr. N. Sri Ram made a short visit by air to Ceylon in September. The Section has been temporarily suspended as there are not seven active lodges but already a new beginning has been made with a new Lodge chartered in Colombo. This Lodge has selected the name "Lanka", this being the old name for Ceylon. An interesting piece of Theosophical history is connected with this choice of name. "In 1880 the founders reached Galle (Ceylon). In eight weeks they founded seven Buddhistic Theosophical branch Societies and one, the Lanka Theosophical Society at Colombo, June 17, 1880, specially for the study of the Occult Sciences."

THE THEOSOPHICAL SOCIETY

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

President : C. Jinarajadasa. Vice-President : Sidney A. Cook. Treasurer : Panda Baijnath. Recording Secretary : Mrs. Jane Clumeck

Headquarters of the Society : ADYAR, MADRAS 20

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 ...	"Olcott", Wheaton, Illinois ...	<i>The American Theosophist</i> . ^{s.}
1888	England ...	Mrs. Doris Groves ...	50, Gloucester Place, London, W.1 ...	<i>Theosophical News and Note</i>
1891	India ...	Sjt. Rohit Mehta ...	Theosophical Society, Benares City ...	<i>The Indian Theosophist</i> .
1895	Australia ...	Mr. R. G. Litchfield ...	29, Bligh Street, Sydney, N.S.W. ...	<i>Theosophy in Australia</i> .
1895	Sweden ...	Fru Eva Ostelin ...	Ostermalmmsgatan 12, Stockholm ...	<i>Teosofisk Tidskrift</i> .
1896	New Zealand ...	Miss Emma Hunt ...	371, Queen Street, Auckland ...	<i>Theosophy in New Zealand</i> .
1897	Netherlands ...	Professor J. N. van der Ley ...	156, Tolstraat, Amsterdam ...	<i>Theosophia</i> .
1899	France ...	Dr. Paul Thorin (acting) ...	4, Square Rapp, Paris VII ...	<i>Bulletin Théosophique</i> .
1902	Italy ...	Dr. Giuseppe Gasco ...	Piazza del Popolo, 6—5, Savona ...	<i>Bollettino</i> .
1902	Germany ...	Herr A. von Fielitz-Coniar ...	Niebelungenstr. 14/III, München ...	...
1905	Cuba ...	Señor Armando A. Ledón ...	Apartado No. 365, Habana ...	<i>Revista Teosófica ; Theosofia</i> .
1907	Hungary ...	Miss F. Selevér ...	Báro Liphay-utca 9, Budapest II ...	...
1907	Finland ...	Herr Armas Rankka ...	Vironkatu 7C, Helsinki ...	<i>Teosofi</i> .
1908	Russia ...	...	...	...
1909	Czechoslovakia ...	...	...	...
1909	South Africa ...	Mrs. Eleanor Stakesby-Lewis ...	Box 863, Johannesburg ...	<i>The Link</i> .
1910	Scotland ...	Edward Gall, Esq., ...	28 Great King Street, Edinburgh ...	<i>Theosophical News and Notes</i>
1910	Switzerland ...	Frau Fanny Scheffmacher ...	Multenweg 20, Binningen 6, Basel ...	<i>Ex Oriente Lux</i> .
1911	Belgium ...	Mademoiselle Serge Brisys ...	37 rue J. B. Meunier, Bruxelles ...	<i>L'Action Théosophique</i> .
1912	Netherlands India ...	...	...	...
1912	Burma ...	Sri N. A. Naganathan ...	No. 102, 49th Street, Rangoon ...	...
1912	Austria ...	Herr F. Schleiffer ...	Bürgergasse 22, 4. Stg. 18, Vienna X ...	...
1913	Norway ...	Herr Ernst Nielsen ...	Oscars gt 11, I, Oslo ...	<i>Norsk Teosofisk Tidsskrift</i> .
1918	Egypt* ...	Mr. J. H. Pérez ...	P. O. Box 769, Cairo ...	...
1918	Denmark ...	Herr J. H. Moller (acting) ...	Strandvejen 130a, Aarhus ...	<i>Theosophia</i> .

* Reverted to Presidential Agency.

1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana ; Dharma.</i>
1919	Canada	...	Lt.-Col. E.L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5. Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica ; Evolución.</i>
1920	Chile	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	<i>Fraternidad.</i>
1920	Brazil	...	Senhor Armando Sales	...	Rua do Rosario No. 149, Rio de Janeiro.	...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Herr Gretar Fells	...	Ingolsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Senhor Felix Bermudes	...	Rua Passos Manuel 20, Lisbon	...	<i>Osiris.</i>
1922	Wales	...	Miss Edith M. Thomas	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Porto Rico	...	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	...
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	Alojz Piltaver	...	Mesnička ulica 7/III 1. Zagreb	...	...
1926	Ceylon *	...	...	...	...	...	...
1928	Greece	...	Monsieur Cimon Prinaris	...	3D September Str, No. 56B III floor, Athens	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	Señorita Lydia Fernandez	...	Apartado No. 797, San José, Costa Rica.	...	...
1929	Paraguay *	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	<i>Teosófica.</i>
1933	Philippine Islands	...	Mr. Domingo Argente	...	89 Havanai, Manila	...	<i>The Lotus.</i>
1937	Colombia.	...	Señor Ramón Martinez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica ; Boletín.</i>

* Reverted to Presidential Agency.

Canadian Federation

(attached to Headquarters) ... Mrs. Elsie F. Griffiths ... 671 Richards St. Vancouver, B. C. ... *The Federation Quarterly.*

Non-sectionalised :

British East Africa :

Uganda : Shree Kalyan Lodge, Secretary, Mr. J. S. Visana, P. O. Box 54, Jinja. *Zanzibar* : Krishna Lodge, Secretary, Mr. H. D. Shah, P. O. Box 142, Zanzibar. *Tanganyika* : Narayana Lodge, Secretary, Mr. Venkbhai K. Dave, H. M. High Court, Dar-es-Salaam. *Kenya* : Nairobi Lodge, Secretary-Treasurer, Mr. Chimanbhai R. Patel, P. O. Box 570, Nairobi ; Mombasa Lodge, President, Mr. P. D. Master, P. O. Box 274, Mombasa ; Shree Laxmi Lodge, c/o Mr. P. L. Pandya, P. O. Box 68, Kisumu. *Bharat Lodge* : Secretary, Mr. Ishvarlal Girdharlal Raval, Chake-Chake, Pemba.

Malaya : Singapore Lodge : Secretary, Mr. Chan Chim Lim, 8 Cairnhill Road, Singapore. *Selangor* Lodge : Secretary, Mr. S. Arumugam, 69, Chan An Thong Street, Kuala Lumpur.