

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

CONTENTS

	PAGE
At the Watch-Tower	1
The Festal Day of Easter. C. JINARĀJADĀSA	9
The Ancient Elements in a Modern Role. F. L. KUNZ	15
Comatotypes. M. BEDDOW BAYLY, M.R.C.S., L.R.C.P.	21
Personalistic Philosophy. J. H. DUBBINK, PH.D.	27
The Purpose of the Theosophical Society. GERALD BOLE	32
What of the Builders? B. KATRINA SCHWENGER	39
The Switzerland of the Spirit. ADA WIGHTMORE	45
The Theosophist's Conception of Art. MARIA LUZ DURAND	58
The Self-Sacrifice of God (<i>Concluded</i>). C. JINARĀJADĀSA	55
Reviews	60
Supplement:	
The Financial Statement	65
Theosophists at Work around the World	68
International Directory	71

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 1875, and incorporated at Madras, April 3, 1905. It is an absolute 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

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

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 as members of all religions have become members of it without surrendering the 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, 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 another. Neither a candidate for any office, nor any voter, can be rendered ineligible to run for 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 incur 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 hereof, within the limits of courtesy and consideration for others.

FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 30, 1924

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

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



THE THEOSOPHIST

ON THE WATCH-TOWER

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

TILL the issue of THE THEOSOPHIST for March 1951 there has always appeared before the Watch-Tower section a statement about Theosophy and the Theosophical Society, written by Dr. Besant many years ago. That statement had to be omitted in the March issue because, in addition to the Resolution of the General Council on Freedom of Thought, it is necessary to publish also the Council's Resolution of December 30, 1950, on Freedom of the Society. But for over forty years Dr. Besant's statement has appeared regularly in THE THEOSOPHIST, and also in several Sectional magazines.

I now find, to my utter astonishment, that an individual of one of the variants of the African races, who lives in Nigeria and calls himself "Prophet A. B. Allen," has used, practically word for word, this declaration concerning Theosophy written by Dr. Besant (though with a bad printing omission, which suggests that members are united "by their religious antagonisms"!). It has been used in connection with a "White Brotherhood Lodge" announced by

him. Wherever the phrases "Theosophy" or "The Theosophical Society" appear in our statement, this so-called prophet has merely substituted the phrase "The White Brotherhood Lodge". The following is the statement printed for his announcement in Accra, Gold Coast, in the February 13, 1951 issue of the *Ghana Daily Express* :

"AN OPPORTUNITY

THE WHITE BROTHERHOOD LODGE

Objects

1. To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of nature and the powers latent in man.

The White Brotherhood Lodge is composed of members belonging to any religion the world or to none, who are united by their approval of the above objects, by their 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 reflexion, 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 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.

The White Brotherhood Lodge is the body of truth 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 love which guide its evolution. It puts death in the rightful place, as a recurring incident in an endless life opening the gateway of 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 Scripture and doctrines of religions by unveiling their hidden meaning, and thus justifying them at the bar of intelligence as they are ever justified in the eyes of intuition.

Members of the White Brotherhood Lodge study these truths and endeavour to live by them. Everyone willing to study, to be tolerant to aim high, and to work perseveringly ; is welcomed as a member.

Write for Particulars and enclose 3d Stamp to :

THE DIRECTOR OF STUDIES, 29, Ramos St. Idi-Oro
P. O. Yaba Nigeria

Or consult our representative now touring the Gold Coast "

So, there is another Maha Humbug, as Professor Marçault aptly termed the individual who proclaimed himself "Koot Hoomi Lal Singh, Maha Chohan," and other titles.

C. JINARĀJADĀSA

* * * *

"Without distinction of race, creed, sex, caste or colour." So reads a phrase in the statement of the First Object of the Theosophical Society. Such is the unsectarian nature of its membership, such the breadth of freedom, the catholicity of opinion permitted to every member. The Society represents no nation or race, no creed or religion, gives precedence to neither sex, favours no caste, but

**Theosophical
Universality**

extends the privilege of its membership in equal brotherhood including all of these. Similarly there are numbered among its members men and women of every political faith, every economic creed, every cultural interest, almost every language and civilized custom, and the Society respects their right of individual opinion.

When therefore a local branch or Lodge or a national group, large or small, appears to take on a particular colour or shade, political, economic or ideological, or becomes the instrument of or falls under the control of a group so predominantly coloured, the situation is to be questioned as to whether it is in accord with or constitutes a departure from the broad purpose and function intended to be served by the Society.

It would certainly be questioned if any group insisted upon being exclusively or even predominantly masculine or feminine, Hindu or Christian¹ or Moslem, Chinese or British or Russian, brown or white, to the exclusion of all others. The Society's constitution or charter—"without distinction"—would be immediately invoked. Similarly there should be question wherever other limitations or control are exercised to give dominance or privilege exclusively to any particular human category. The Objects and their universality were written into the Memorandum of Association under which the Theosophical Society was incorporated in 1905. They have not been changed, and indeed they stand practically unchanged since long before the incorporation date, almost to the founding in 1875.

These facts should serve to apprise anyone that when infraction occurs it is not the Theosophical Society that is responsible but the individuals, few or many, who disregard the broad principles upon which the Society stands and

¹ It is recognized that occasionally a Lodge is chartered especially to study along Christian lines.

who divert their privilege of membership to purposes less universal and less worthy.

Someone recently said that " Britain is no longer a very great power, but there is no reason why she should not be a very great nation. But if she tries to be a very great power, she may easily fail to be a great nation ".

A Great Nation

This statement is attributed to someone very close to but not a member of the British Government and is one so brilliantly true and meaningful in its expression that one is reminded that there are said to be great souls representative of a far-evolved group of our humanity who watch over mankind's struggling progress and keep in touch with leading governments and movements through which improvement and progress seem naturally to come about.

As a great power in the sense of naval or air might, Britain has been surpassed by the United States with her greater population and vaster resources. As a military power Britain has never claimed to rank very high, though she developed a disproportionate capacity in the last world war.

But Britain has been and still is a very great power in the sense of exerting a very substantial influence among the nations. For there are ways of wielding power other than through the weight of armaments. There is the weight of experience and the fine balance of judgment that derives from it. There is the respect that springs from a dependability which others may rely upon. And when the influence exerted is reliably on the side of the afflicted or distressed among nations it is not only these who feel it but all nations the world over. Those who have developed a sense

of international moral responsibility will feel strengthened and others still in the stage of power-seeking and oppression may yet respectfully hesitate to offend too far.

Britain cannot regain her position as first naval power. She can retain and enhance her prestige and influence as she unfailingly stands squarely for right among nations and moves always in the direction of that freedom for others of which her release of India was the superb example of all time. There is no force equal to moral influence, and when that is exercised dependably its power is multiplied manifold. No nation has this opportunity equal to that of Britain. She will be the "great nation".

It is not easy to know a great ideal, to see a great improvement far off, and yet work for the attainment of lesser goals. It is not always easy to be content with movement in the direction of an ideal while knowing its realization to be far distant in time.

Great Ideals

A greatness of spirit is needed to work persistently for a goal which it is known that only other men in other times can reach. Perhaps it is true and fortunate too that most men see only the nearer aim, the thing more immediately attainable, for then they can work undiscouraged that what they seek to achieve is but a step. A beginning has to be made, and betterment is the only way to best. Discouragement might come from realizing how infinitesimal the step compared with the heights to be achieved.

This is true in almost every field of human progress. There are immense distances to go. Nothing we ordinarily conceive as improvement can compare with the progress yet to be made. How urgent it is, however, that movement

shall be consistent and in the direction of that yet unimagined ultimate; how necessary to press for change in the direction of true reform! Honour belongs to those who so work.

But others there are who know something of the end toward which all these things move. Among them have been the great sages and saints of history and still earlier times. Never has humanity been without them. Of them but far less than they have been and are those students of the Wisdom who ever proclaim the underlying unity in all religions, who declare the oneness of all mankind, who speak of the divinity in man that ensures his ever upward progress to illimitable heights, gathering spiritual power that accelerates his speed.

Yet all stages must be passed and men must find their way. This way is the way of struggle in the present, the struggle of those who lead, to gather strength and following sufficient, to set forth their vision of the good to be achieved, a near step not a distant scene; and the struggle of those who care not at all for progress or for helpfulness. For these struggle is the only way. But for those who work that men may be happier and less subject to fear, who ease the way for those not yet ready to respond to an ideal, there comes the compensation of effort rightly directed.

For those others who see the distant goal of a perfectly ordered society but who work for the intermediate and inevitable steps, for something less than the glories they envision, there comes not only the satisfaction of movement in the right direction but the consciousness of immeasurable privilege in being counted with those who both know and serve.

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The Watch-Tower pages in this journal last month recorded the planting at Adyar of a sapling from the famous Bodhi Tree at Buddha-Gaya and the transportation of a similar sapling to Viet-Nam where it was delivered to the leading Theosophist, Mr. Pham-Ngoc-Da. The Prefect of the Province decreed that for such an event there should be a formal reception. The rest of the interesting story is told in Mr. Pham-Ngoc-Da's own words:

**The Bodhi Sapling
in Viet-Nam**

“The official reception of the sacred plant took place on February 3rd at 4 p.m. The procession started from the Municipal Building and came to my house. There it stopped and the priests entered, climbing to the first floor, where they stood in a line before the altar on which had been placed the plant, and there they chanted. After this ceremony, I took the plant and placed it on a litter, which represented the scene at Uruvela. The priests followed the litter on foot and the procession came to the office of the Inspector. We entered the garden and the plant was placed on the altar. The priests for a second time repeated prayers and then the ceremony was over. Then the Chief Administrator of the Province gave an address before the loud speaker making known to those present the meaning of the festival and presenting me to the audience. My half-hour speech was on the Noble Truths, the Noble Eightfold Path, and also the history of the Bodhi Tree. It was an official festival, the Chief of the Province having announced it in the press and by radio. My address is to be printed for free distribution.”

SIDNEY A. COOK

THE FESTAL DAY OF EASTER¹

By C. JINARĀJADĀSA

FIFTY-SEVEN years ago I hardly knew anything of Christianity. My attention was drawn to it on a certain occasion when I was living in London with Bishop Leadbeater. He was not then a Bishop. He had been ordained in the Church of England, but as he was no longer working in the Church, he did not use the designation "Reverend". One Easter Day he and I went to the evening service at a certain church, known as a High Church, in the west of London. I recall vividly the scene, as there was a procession, with someone leading and carrying the banner. Then came a number of choir-boys dressed in red, with white surplices. All these years I have not forgotten the lovely voice of the choir-boy who sang the first verse which comes as the refrain of the hymn. Its exquisite, anthem-like quality still remains in my mind. I do not know who was the composer, possibly Villiers-Standford. The words sung by the choir-boy were :

"Hail ! Festal Day, to endless ages known,
When Christ, o'er death victorious, gained His throne."

From then on, little by little, I began to read much on Christianity.

¹ A sermon delivered at the Liberal Catholic Cathedral Church of St. Alban, and broadcast over Station 2GB, Sydney, on Easter Day, March 25, 1951.

I am a Buddhist by birth, but I am fairly familiar not only with the Gospels but also with the history of the development of Christianity. What has impressed me profoundly is the incredible materialism of Christian belief. This will surprise you, but I mean in using the word "materialism" that the individual on earth is always thought of in terms of his material body. When that body is discarded, the individual with all his thoughts, feelings and aspirations is considered "asleep," for all purposes non-existent till the Day of Resurrection.

Think of what this means if you have loved someone dearly. Your beloved has died, and according to your Christian belief he is asleep, and there is between you and him an iron curtain about a million miles wide, which you cannot penetrate. You, of course, go on pouring out your love to your beloved, but you are expected to believe that he can never be aware of your love for him. To those who love deeply, this means an incredible amount of acute suffering.

But more striking to me is that this idea of going to sleep after death should be associated with Jesus Christ Himself, the Son of God. The universal Godhead has put on a garment of flesh, to be the Son of God on earth. The Lord is all the time aware of His unity with the Father, and reveals in His teachings His nature of love, tenderness and strength. Then, according to the Gospel story, the body is slain. Then follows what to me is utterly inconceivable, something I heard in a phrase used over the London B.B.C., "Now sleeps the Lord in His stony bed". That the Lord with all His divine consciousness could be, even for thirty-six hours, utterly non-existent (for that is what sleep amounts to) can scarcely be imagined; yet it is a belief that you have all accepted without question, because you have been brought up in it. To me, it is

something absolutely impossible to associate with any manifestation of the Divine Nature.

Of course, the idea of death and resurrection far antedates Christianity. In the Egyptian Mysteries, Osiris was slain and dismembered, and later resurrected from the dead and made whole once again. Also, in Babylonia the God Attis was slain, and there are three days of mourning, followed by the festival of rejoicing because Attis is resurrected from the dead. But there is nowhere in these religions the idea that when man dies he goes into a condition of sleep, which is almost the annihilation or suspension of his consciousness till the Day of Resurrection, which may yet be thousands, possibly tens of thousands of years off. Dean Inge has said caustically that Christianity still carries on the primitive ideas of an insignificant tribe of Bedouin Arabs. For me, this idea of sleep after death is one of these primitive ideas. Your Australian aborigines know better than that.

Easter celebrates the Resurrection of Christ. It is this Resurrection which made a deep impression on Paul, the greatest personality in the history of Christianity after the Lord Himself. St. Paul, as Saul, was an orthodox Jew and persecutor of the Christians. During his journey to Damascus to continue his campaign, he had a wonderful experience, when he was surrounded by blinding light and a voice called out: "Saul, Saul, why persecutest thou Me?" This was the Conversion of Saul, for from this direct experience he became Paul, a messenger of his Lord and Master. It is Paul who gave the framework of Christianity, not the Fathers of the Church, the Popes, Luther, Calvin, or any leader of the Protestant Churches. It is to me utterly strange that the greatest revealer of Christian truths after the Lord, that is, Paul, should be almost forgotten.

During the missionary work of Paul among the Jews and the Gentiles, he was not merely content to baptize his converts into Christianity. He realized that the true Christian had to live a deep spiritual life. It is this deep mystical conception which he reveals again and again. Thus, describing his constant endeavour on behalf of the new Christians, he says: "My little children, of whom I travail in birth again until Christ be formed in you." You will note the phrase, "until Christ be formed in you". This refers not to an external Christ to whom worship is given, who sits in heaven at the right of the Father. It alludes to the Christ with whom man here upon earth can come into a wonderful relation, by developments of his spiritual nature.

Remembering the faith received by him concerning the Resurrection, Paul says: "Now is Christ risen from the dead, and become the first-fruits of them that slept." Note once more the striking phrase, referring to us as "them that slept"; as also the phrase, "the first-fruits". In other words, Christ achieved with His Resurrection what we *all* have to achieve, that is, to accomplish something of the nature of the work which the Lord did. It is to this great work that Paul refers in a fuller way when he says: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

This is more than Christ in heaven. The miracle of the risen Christ has to take place in us, here and now and not only in some far-off time at the Day of Resurrection, when the graves open. The hope of glory, which is the highest possible achievement of spiritual unfoldment, can only be when the individual can say, "I know the Christ *in me*".

Continuing this same conception of the relation of the individual to the Christ, not merely to be worshipped as

God, but something far more mystical, Paul refers to the great achievement which every one of us must accomplish, in these words: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Once again I draw your attention to Paul's thought concerning the future for each one of us, which is to become "a perfect man, unto the measure of the stature of the fullness of Christ". "The fullness of Christ"—it is to this and to nothing less that we have to aim. All these profound thoughts of St. Paul are forgotten today, and we do not hear sermons in the churches, calling upon the Christian not merely to be good and without sin, but also to become one with the nature of Christ.

I recall a sentence of St. Augustine where the same mystical thought of St. Paul is revealed. Augustine says there are two forms of belief concerning Christ, one, belief *in* Christ, and the other, belief *on* Christ. Belief *on* Christ was held even by Satan and his following, for they acknowledged the greatness and power of Christ, though they were determined to resist that power. But belief *in* Christ is something different, and St. Augustine says that to believe *in* Christ means "to become one with His members," that is to say, to be incorporated into the nature of Christ.

Suppose that these ideas concerning Christ in us, the hope of glory, were to be made the fundamental truth presented to all Christians. Carlyle says somewhere, regarding most Christians, that religion contacts them on only three occasions in life—at baptism, at marriage and at burial. Suppose on the other hand that, in spite of the division into sects, every church was to base itself on St. Paul's teachings, and preach that the real work to be done by the Christian is to discover the Christ in him, the hope of glory. What would this mean? It means that in spite

of our absorption in our daily occupations and duties, through all our joys and sorrows, our search for the true meaning of life lies in discovering the "Christ in me, the hope of glory". What would be the result in our social life?

Here in Australia today, where the country is divided into political parties, and more violently still into camps of masters and men, suppose on all occasions of dispute those who are in opposite camps, facing each other with eyes of hate, were to realize and say: "Against me is not my enemy, but the Christ in him, the hope of his glory, and I must find that Christ and salute the Lord in reverence and worship." Can you not imagine how all of our human duties would then be lifted to a completely different plane, where brother faces brother, and we plan not to gain a victory, but rather, through co-operation, to achieve, a mutual goal of happiness?

Seeing all the wars there have been among Christian peoples, it has been said that Christianity is a failure; the truth is, Christianity has never been *tried*. Back to Paul, I say, and we shall have the Christianity which began soon after the Lord's passing, and before there began churches and sects that have drawn a veil over the Lord's true message. That oldest Christianity of all can become a success in the world, even today.

C. JINARĀJADĀSA

Believe me, faithful friend, that *nothing* short of full confidence in us, in our good motive if not in our wisdom, in our foresight, if not omniscience—which is not to be found on this earth—can help one to cross over from one's land of dream and fiction to our Truth land, the region of stern reality and fact.

K. H.

THE ANCIENT ELEMENTS IN A MODERN ROLE

BY F. L. KUNZ

I

SINCE about 1870, increasingly numerous and ever more meaningful developments in physics have been gradually establishing a species of superphysical reality. The new pertinent gains constitute for the most part what is now called field theory. Examples of more comprehensive field phenomena would call for careful analysis, and run to a length inappropriate to this occasion. I shall therefore presently cite instead a quite familiar and long known simple instance to exemplify the whole enterprise, first quoting a passage to indicate as precisely as possible the importance of these developments to our philosophy.

“In Einstein’s theory of gravitation matter and its dynamical interaction are based on the notion of an intrinsic geometric structure of the space-time continuum. The ideal aspiration, the ultimate aim, of the theory is not more and not less than this: A four-dimensional continuum endowed with a certain intrinsic geometric structure, a structure that is subject to certain intrinsic purely geometrical laws, is to be an adequate model or picture of the ‘real world around us in space and time’ with all that it contains, and including its total behaviour, the display of all events going on in it.”¹

¹ *Space-Time Structure*, Erwin Schrödinger, Cambridge University Press, 1950, p. 1.

The principle just enunciated is essentially identical with the primary educational programme of the Theosophical Society. There is, we say, a supreme, intelligible, living field, in which occur zero point-atoms (in the case of man, point-essences) whose behaviour is determined by the field. That field is significantly represented by a geometrical order, basically spherical¹ and hence harmonic², so that the most representative of the structures which subsequently arise in it (those of life) are of necessity determined by the geometrical restraints imposed by the outworkings of that fundamental order³.

Because there is a sublime order which governs the point-masses, there is also a justice exercised upon the monadic point-essences. Causation is in the field. We hold (in advance of contemporary science) that a human consciousness is a point-essence in the primary field, and is surrounded and accompanied in space-time by a secondary (but still deeply buried) local field. Thus man is in reality a point-duration in a causal body. As such, an individual has a rudimentary relationship to his microcosm which gives him a potential power over energy and life, which at present, for the most part, he does not appreciate or use. There are those, however, who do. We teach that all men shall.

A familiar example of a force field may now usefully be cited. When iron particles are dusted over a bar magnet, they display a pattern. That is, the magnetic field has an incontestibly physical effect. Were the lines of force, thus revealed in the powdered iron, there all the time, or only when the test objects disclosed them? If

¹ *The Secret Doctrine*, H. P. Blavatsky, Adyar ed., I, 69-72.

² Because simple harmonic motion is based on circular motion.

³ The *Ākāsha*, in the *Nyāya-Vaiśeṣika*, which is one with the Field, and is lighted into phenomenal activity when manifestation takes place.

there all the time, are those forces, which obviously have physical effects, themselves physical, or part of a natural superphysical? What does the term *physical* mean? The magnetic field is associated with, and depends upon the presence of, an ordered arrangement of the constituent molecules of the magnet. By imposing a magnetic charge equal and opposite upon the field and its bar, the original field can be suppressed. The constituent particles now no longer lie in ordered but in random style. Is the field the superior force? Is it therefore causally more real than matter? These are examples of dozens of questions with which physics has been increasingly concerned since Michael Faraday posed the problem which James Clerk Maxwell explicated, and which certain geniuses have since richly extended.

However any individual physicist may answer such questions, he will agree that the study of energy, fields, and latterly of four-dimensional space-time, has greatly altered the meaning of the term physical, which formerly meant mainly matter, mechanics and dynamical forces. The present position can be exploited in a fashion highly advantageous in giving the world a better philosophy. Theosophical theory can gain authority by assimilating physical science as part of an intelligible whole. By such means a rational and natural superphysical is to be rested at last not alone upon the scattered (and often debatable) phenomena of psychology, but upon mathematically demonstrable elements of field physics and (presently) field biology. The aim is field psychology.

That this programme can be rapidly advanced without distorting valid scientific findings, and without dessicating—on the contrary, by enriching—Theosophical theory, arises from a basic postulate in our philosophy which I shall here reiterate.

II

The doctrine states that the noumenal real (Brahman, the supreme Field) is the origin of law-abiding nature as a whole. Hence basic elements in any one domain are present and may be detected in all others. Thus energy and matter, along with life and functional form, and consciousness and its products, however differently expressed and proportioned, will be found at all levels, not only at the physical. The principle specifies conversely that the physical world is a local representation of reality, and that its particular life-and-form systems (taking life as our example) will have a rational relation to the lives and forms characteristic of, say, the emotional world. In other words, at the root there is one life, one energy, one consciousness, and the proper study of any such fundamental entity here in the physical world will enable us to understand better that same entity in any other phenomenal world, under certain conditions which I am herein identifying. In general, then, a correct interpretation of all major physical phenomena will indicate the properties and activities of corresponding items in the non-physical, not only because the physical and super-physical interact, but because they have one common ground: Brahman, the Supreme Field. The first part of this important notion is often called the doctrine of correspondences, "as above so below," but of course its validity depends actually upon the supremacy of reality in the noumenon common to all phenomena.

Although the individual lives, moves, and has his being in it, the noumenon is not directly accessible, to the prisoner in the flesh, in any adequate sense. The usefulness of this correspondence principle, as a guide to reality, therefore depends (first) upon a correct outline of the number and mutual relations of the several aspects of reality as

expressed in the superphysical. For information here, we depend upon the Great Tradition, in the main. For information (second) about the physical world we can now at last draw upon important new evidence in the sciences. Both first and second resources must be present for success. If our ideas about the superphysical are basically imperfect, and our recognition of what is important in the physical is partial, we can go very much astray. Our Society's first duty is a constantly better exposition of the superphysical, in terms which redeem and use the new gains offered by physical science. *This re-exposition of the nature of the superphysical is the key.* For although all levels of existence arise from one source, they differ in certain peculiar and quite decisive ways. The differences stem from some of the *inscrutable* aspects of Brahman. Though inaccessible as such to any except the greatest sages, the special features are not entirely beyond the grasp of our understanding. For they have a phenomenal aspect. These basic differentia are what the Ancients called Elements. Our present purpose is to begin herein an inquiry into them, as an indispensable introduction to an extended exploitation of science.

The following exposition rests upon the fact that the so-called seven planes of nature are only one of the possible systematic interpretations of the phenomenal levels in which the universe expresses reality. There is this other arrangement into Elements, of great antiquity. The alternative grouping reveals certain working features of the Elements, and adds to the notion of planes an immense accession of meaning, making possible not only a comprehensive treatment of modern exact science, but important enrichment of Theosophical working philosophy as well.

Since the alternative classification into Elements is ancient, the following remarks offer little that is new in

principle. The present observations are intended, rather, to be practical, by specifically relating the wealth of cultured antiquity to the astonishing recent changes in science, and to see what they mean when taken together.

In order to display the consistency, and the substantial identity of contents, found between the sevenfold and the Elemental treatment of the subject, I shall move from the former to the latter, using the terminology of planes suggested by Annie Besant, speaking of the physical (dense and vital), the emotional, the mental (concrete and abstract), the intuitional, spiritual, monadic and divine.

I feel obligated to warn the reader that although we shall for the most part be discussing the very same super-physical which has so long been theoretically or verbally familiar to us, I intend to shift emphasis as decisively as one might in physiology, if one were studying first the bones and cartilages, and then suddenly discovered that the skeleton is part and parcel—in fact, the result—of something very different, the vascular, endocrine, pneumatic system. So long as our philosophy is offered chiefly as a skeletal articulation, it will be difficult to find numbers of people to embrace it with warmth. Osteological studies are likely to be accompanied by a rattling of bones which, if unduly prolonged, may tend to make us forgetful of him who made them, “a fellow of infinite jest”. Once one has grown accustomed to them, the bones can be so endearing that their devotee is astonished that newcomers are not exhilarated by their niceties. They last well, too, if carefully preserved, separated from any more living tissue. But they tend all too easily to become that dreadful skeleton in the religious closet, an orthodoxy, and thus their warm, living origins are soon lost.

F. L. KUNZ

(To be concluded)

SOMATOTYPES

A MODERN CLASSIFICATION OF HUMAN PHYSIQUE
AND TEMPERAMENT

By M. BEDDOW BAYLY, M.R.C.S., L.R.C.P.

AS students of Theosophy we have become familiar with that faculty of the mind which is so inherent in its very nature that it appears to have been exercised from time immemorial: the faculty of classifying the various objects in the universe, of ever discerning unity amidst diversity, of instinctively seeking the One amongst the Many. It is not surprising, therefore, to learn that for thirty centuries and more records exist of man's attempts to establish a satisfactory classification of human physical types and temperaments.

In eastern thought, as expounded in Hindu scriptures, a threefold division of mankind was postulated; this was based on his natural bent in the affairs of the world and on the trend of his mind in its approach to life's problems and, more especially, to that source of his being which in *The Perennial Philosophy*¹ has been termed the divine Ground and in the West is called God. Man was regarded as treading one of three paths; so that, according to whether he was predominantly a man of action, a devotee, or a seeker after knowledge, he was said to take the way of the Karma Mārga, the Bhakti Mārga or the Gnyāna Mārga, to use the Sanskrit terms; in other words, his path through life was determined by his essential nature, his

¹ Aldous Huxley.

Dharma. It should prove interesting to see how this ancient conception finds expression in modern psychology though the terminology is now, of course, that of western science.

In ancient Greece physicians came to regard man as belonging to one of two types which they called *habitus phthisicus* and *habitus apoplecticus*, a division based upon physical formation and the disease condition frequently found associated with it; on the one hand was the thin, spare and slender type of body and, on the other, the broad-shouldered, thick-set and rotund type.

During mediaeval times the doctrine of humours was offered in explanation of differing temperaments, the preponderance of one or other of the four humours—phlegm, blood, choler or bile—affording a rough classification of human beings into the phlegmatic, the sanguine, the choleric and the melancholic; but the conception received little evidential support and was altogether too fanciful to prove acceptable to either scientific or philosophic thought.

From the philosophic angle, since the dawn of the Christian era and up to quite recent times, a twofold division of mankind, based upon the Gospel anecdote of Mary and Martha and expressive of the way of contemplation and the way of work, had sufficed for most thinkers. Following Aristotle, they regarded contemplation as man's final end and therefore held that Mary's was indeed the better way.

This simple dichotomy into workers and thinkers was a valid classification up to a point; but like all dichotomies, whether physical (as in Hippocrates' division of mankind into phthisic and apoplectic constitutions) or psychological (as in Jung's classification into extravert and introvert types), it is too simple and proves inadequate when tested by experience. Indeed there is much to show

that it was never accepted as wholly satisfactory by the deepest thinkers either in religion, philosophy or science.

It was in psychology, perhaps, that this sense of dissatisfaction was most felt and led to the development by Kretschmer, a psychiatrist, and some of his contemporaries, of a system of classification which is still used by many practitioners in this field as a basis for their work. In this system mankind is divided into three main groups—pyknics, athletes and leptosomes—each possessing a definite physique and an associated temperamental pattern. For those unfamiliar with these terms it may be said that, as their names (derived from the Greek) signify, the three types present physical builds which are, respectively, short and thick-set; well-proportioned and muscular; tall and thin-bodied. To save needless repetition, we may leave their more detailed description, together with that of the temperamental patterns ascribed to each, until we come to deal with the threefold classification which has now largely superseded Kretschmer's. For it soon became apparent that his system was far too rigid to be of practical value; it did not allow sufficiently for mixed types or for gradations between them; people could not be pigeon-holed so easily.

It was W. H. Sheldon who, in 1940, introduced the idea of there being three *components* of body-build, each distinct but distributed in varying proportions throughout the human race, thus giving rise to a vastly wider and more flexible classification. This conception was based upon painstaking and elaborate analysis of some 4,000 photographs of college students, taken in the nude, and showing front, side and back views. From the data thus obtained by careful measurements he was able to pick out three extreme types, each of which exhibited one *component* in paramount degree, the others, however, being present to some extent and in differing proportions. He next

assigned to each individual a score in each *component* by using a scale with 1 as minimum and 7 as maximum. The three extreme types would then be represented by 7-1-1, 1-7-1, and 1-1-7. The three *components* must not be thought of as entirely independent of each other; a high rating in one precludes to some extent high ratings in the other two; thus 7-7-1 and 5-5-5 types, for instance, do not exist, but 6-4-1 and 4-4-4 types do. The process of classification under this system is known as SOMATOTYPING, and to obtain some idea of its complexity it may be noted that among Sheldon's 4,000 pictures there were found to be 76 recognizable somatotypes under which they could all be classified. At the present time most workers in this field have increased the number of points in the scale from 7 to 13, thus producing a still larger number of pigeon-holes into which one can place the physique of any given individual. However, interesting as it might prove, this is not the place to probe further into the extensive ramifications of Sheldon's system.

One of the most important points from the medical angle is the observed association of various groups of diseases with definite somatotypes, but this will be better appreciated when we have obtained a clear idea of the three physical *components* and their associated temperamental patterns. The three *components* are named endomorphy, mesomorphy and ectomorphy, and it will become apparent that there is a close correlation to the three embryonic layers—endoderm, mesoderm, and ectoderm. The three temperamental patterns are named, respectively, viscerotonia, somatotonia and cerebrotonia. The significance of these names will be grasped quite easily when the following descriptions of the three types (for which I am largely indebted to Aldous Huxley's *The Perennial Philosophy*) are studied.

(1) **ENDOMORPH (7-1-1)**. The extreme form approaches as near the spherical as nature permits: he has a round head, a short neck, a large abdomen which predominates over his weak thorax, and weak floppy penguin-like arms and legs, with "hamming" of the upper arms and thighs. He has an extensive deposit of subcutaneous fat and, at any rate when young and well fed, is a natural recipient of the adjective pneumatic.

Viscerotonia. Among his outstanding traits are love of food and, characteristically, love of eating in common; love of comfort and luxury; love of ceremoniousness; indiscriminate amiability and love of people as such; love of childhood in the form of nostalgia towards his own past and an intense joy in family life; craving for affection and social support; need of people when in trouble.

(2) **MESOMORPH (1-7-1)**. The extreme of this type is very different. He is the Herculean man with a cubical head, muscular neck, broad and muscled chest dominating an abdomen where the outlines of the muscles are clearly visible even when in repose. The arms and legs are thick, right down to the wrists and ankles, strong and heavily muscled; and the subcutaneous panniculus is lacking.

Somatotonia. In temperament the dominating traits are love of muscular activity, aggressiveness and lust for power; indifference to pain, whether his own or another's; callousness and a love of combat and competitiveness for its own sake; a high degree of physical courage; a nostalgia, not for childhood, but for youth, the period of maximum muscular power; a need for activity when in trouble.

(3) **ECTOMORPH (1-1-7)**. Again in this type there is a marked difference from the other two. He has a thin, peaked face with a receding chin and a high forehead; a thin, narrow chest and drooping shoulders, little muscular outlining and no subcutaneous fat. His arms and legs are

spindly, his costal angle acute; his whole body is narrow, particularly anterioposteriorly. Turn a 1-1-7 person sideways in a bad light and he disappears!

Cerebrotonia. In the extreme form he is the over-alert, over-sensitive type, having little or no desire to dominate; nor does he feel the viscerotonic's indiscriminate liking for people. On the contrary, he wants to live and let live, and his passion for privacy is intense. In company he is nervous and shy, tensely inhibited and unpredictably moody. He hates to slam doors or raise his voice and suffers acutely from these habits of the somatotonic. His manner is restrained and reserved. The emotional gush of the viscerotonic strikes him as offensively shallow, and he has no more patience with the viscerotonic's ceremoniousness and love of luxury than with the somatotonic's boastfulness and regard for physical exploits. In psychological terms he represents the introvert, while the other two types represent the extravert.

Incidentally one may note the psychological acumen of Shakespeare when he put into the mouth of Caesar the words: "Let me have men about me that are fat; sleek-headed men and such as sleep o' nights. Yond Cassius, has a lean and hungry look; he thinks too much: such men are dangerous."

M. BEDDOW BAYLY

(To be concluded)

PERSONALISTIC PHILOSOPHY

By J. H. DUBBINK, PH.D.

THE western mind in its long philosophical quest started with the Greek philosophers Thales, Pythagoras and his great opponent Heraclites, and many great men have built up many systems, trying to explain the mysteries of nature, God and man. It looks as if, especially in the last forty years, a great and significant step forward is taken. If we look at western philosophy in all its various branches, we may observe one characteristic common to all philosophers. From Plato up to quite recent times, it has been commonly accepted that man himself is a great hindrance to obtaining knowledge. The concrete human being with all his personal qualities and idiosyncrasies cannot see facts as they are, the Truth. This can only be done, according to this theory, by means of abstraction, eliminating the personal, in order to arrive thus at the universal—to that which is true in all circumstances and at every moment. Following this way the western mind discovered the great laws of physics and mathematics, which are indeed independent of the human mind. But in the more philosophical and metaphysical fields, where the mind itself is both subject and object, the results proved rather sterile. The great German thinker Hegel recognized in the course of history the unfolding of a Universal Mind, and the concrete human beings as no more than a sort of puppets, who had to play a predetermined part, and then to disappear. Following this line of

thought in politics, Marx and after him Lenin and Stalin thought that the concrete human being has value only in so far as he is able to fulfil his function in the sociological process of society; if he has too much individuality, he is to be liquidated.

Two thinkers in the nineteenth century have especially protested against this un-human line of thought, the Danish philosopher Kierkegaard and the Russian writer Dostoevski. The latter illustrated in many characters of his novels—*e.g.*, in his masterpiece *The Brethren Karamazof*—this protest of the human being, revolting against his being considered as a mere part of a whole, of a society or a Cosmos, in which there is no place at all for him, for his hopes, longings, love and burning questions. In recent times many philosophers, especially the so-called existentialists and personalists, have taken up this line. They have in many ways worked out the following train of thought.

If the un-human view of life is true, if man is no more than a part of a whole, if his existence has only value in reference to other beings, who in themselves are as valueless as he is,—then the only conclusion is that “I,” the person, really does not exist. The whole Cosmos, then, is a dead machine. But this is quite contrary to the first and primary experience of every human being, *viz.*, his own conscious existence. Taking as a starting-point the existence of a world (sociologically or philosophically speaking) outside oneself, independent of oneself, is quite absurd. “Being,” “existence,” is not given as something far away, in an abstract or “ideal” world, but in the existence of oneself, in the “I”. One can forget this fact, and look at the world from “different points of view,” as an object, which is “given” to us who as it were look at that object from a distance. But in that case one never finds the mystery of existence. This is not strange at all, because the subject, a real and

very essential aspect of "being," is not taken into consideration. So, according to the "personalists," the human being, the "I," has to be explored first.

But there a great difficulty arises. Up to now the mind has occupied itself with objects, has considered itself and every thing as objective, as a field which is to be explored. This outer world the mind has studied with the help of all sorts of instruments to sharpen the senses, and with the help of knowledge gathered in the course of centuries of scientific experience. But now no longer an object is to be studied; nor can one look at oneself as a psychological object, and so study one's own conscious or unconscious being—for thus one has again an object before him, and not the subject. Our own being or existence has to be taken into account.

Anyone who has some knowledge of Theosophy will see that this is a turning-point. All that can be studied as an object is in Theosophical terms the life of the First and Second Great Outpourings of the Logos or God. Atoms, (the field of chemistry and physics) are of the First Outpouring, the kingdoms of nature are of the Second Outpouring (the field of biology and psychology). In this whole world of living beings one may find consciousness and life—but not the specific qualities of the human being, according to Theosophy. For all instincts, the capacity for feeling and thinking, are in some degree common to mankind and the animal kingdom; the specific human element is called in Theosophy the Third Outpouring. Now these capacities of thought and feeling may be studied as objects, may be objectified, but the "I," the new element, the result of the Third Outpouring, apparently cannot be objectified; it evades our attention and senses, if one tries to study the "I" as an object. This objectification, this dualism of subject versus object, the mind versus its field

of knowledge, is generally assumed to be the only sound starting-point and method of philosophy.

According to Theosophy this is a characteristic of the lower mind, a faculty not specifically human at all. Let us look at what this "objective" way of thinking amounts to. According to this "scientific" way of thinking one cannot obtain sure knowledge, unless one divests oneself of all one's creative, personal elements, in order to become an impersonal mirror to the truth residing outside and far above oneself. Now many metaphysical thinkers have come to the conclusion that that way of thinking may lead to "excellent" results in the objective world of, *e.g.*, physics (the atomic bomb), but is quite sterile in the field of philosophy, where the "object" of thought is man and his value.

But there lies before us, if we try to follow this line of thought, a difficulty apparently insurmountable. It is a commonly accepted truth, by many poets and all mystics, that the spoken word, the formulated thought, is a lie. In other words, all the objectifications of the human mind, all its facts and theories are—*qualitate qua*—wrong, or only relatively true, *i.e.*, in relation to the objectified Cosmos, or the world as known by the lower mind (in Theosophical words). But now the mind is invited no longer to objectify, for my being, my existence, the "I," can never be an object; "I" am the subject of all my thinking and feeling. As soon as we see the "I" as an object, we no longer see the "I," but a part, an object of psychology and sociology; but on the other hand, as long as the "I" does experience itself, no "results" as scientific or "occult" data can be formulated. And yet does a branch of scientific thinking come to the conclusion that the Cosmos without "I," without me, without us, is a dead machine, or in other words that no adequate knowledge about man and the world can be obtained in the traditional way of thinking. The "I"

being unique, subject, can never be looked upon as an object, and yet this unthinkable element, evading words, thought and expression, apparently is one of the most "true" and "valuable" elements in our world—the world we are able to contact. Up to now the mind was used as a sort of machine, constructed to get objective results, knowledge about the psychological side of human beings, about the atom, and so on. It had to find this knowledge and then to absorb it by mirroring it passively. But in the new, the "personalistic" view the mind need not run after a result in a long and difficult scientific experience, or try to mirror in an unpersonal way some facts of an outer world. Thus we can in some way see how the mind should not function in this new stage of human existence, but it seems very difficult to see or to formulate what another way of working could mean. But already it is a great improvement that we are able to see the difficulty and the possibilities which lie before us. "Creative thinking," "an active-passive mind," "awareness" are words used to express this new way of living and thinking. One need not hesitate which to prefer—all of them are just as good or as bad, because they all are useless and yet to be used. The real point is that a new revolutionary way of life and expression is to be found and founded. In this process the "I," that is to say, I, all "I's," we all, are needed; because it is "we" that ask to be founded and expressed by ourselves as subjects, as "the" subject, as the One.

(The writer is very much indebted to the book of J. B. Coates, *The Crisis of the Human Person*, (London, 1949), an excellent introduction to the "personalistic" way of thinking; to the Russian book of N. Berdyayev, *I and the World of Objects* (Paris, 1934); and to the works of J. Krishnamurti.)

J. H. DUBBINK

THE PURPOSE OF THE THEOSOPHICAL SOCIETY

BY GERALD BOLE

THE purpose of the Society can best be discussed under four headings: Method, Objects, Mysticism, Development.

Method

H.P.B. used a method when she wrote *The Secret Doctrine*. This method is the reverse of the scientific. It starts rather than ends with the conclusion. Those who have read the work will recognize her technique. First, she gives the known scientific facts of any particular subject; second, she analyses the scientific facts, sifting out the truth from the falsehood, without revealing what her own "occult" facts or conclusions are; third, she reveals the occult facts.

The three steps of the method are inseparable. There can be no comparative analysis without scientific facts and occult facts. Together the three constitute the Theosophical method.

This method is not only the Theosophical method but it is the method that underlies all synthetic work and that will probably dominate the new civilization to come.

Objects

The three objects of the Society are nothing more than expressions of this method applied at the social level. The first object corresponds to the "scientific facts" (race, creed, sex, caste, colour) of H.P.B.; the second object to the comparative analysis of the facts; the third object to the occult facts (arrived at by using the latent powers in man) which explain the scientific facts.

The objects work thus: People of different creeds, races, sexes, castes and colours come together. (This is like the assembling of facts.) They bring differences together in such a way that these differences not only become problems to the group but also demand solutions if the group is to survive. Facing one another, the members discuss their likenesses and differences. Clashes can result from this comparative work. In order to avoid them, some principle has to be found for reconciling differences. This principle is the Plan (arrived at by the use of latent powers). Differences become acceptable when they are shown to be necessary facets of a single Plan.

It may be argued by some that the three objects are separate. They are not. Like the threefold method of H.P.B. they are inseparable. The objects are separated only for the sake of analysis. Neither the first, second or third object alone constitutes the social method of the Society. The three objects working together constitute the method: differences, comparison, reconciliation. The first object supplies the differences, the second the comparison, and the third the reconciliation. One can no more separate the first object, for example, from the social method than one can separate the first step of gathering scientific facts from the mental method. There are not three objects; there is

a Theosophical social method made up of three steps which are called objects.

The activity of a Lodge stems primarily from the second object : comparative work. The first object, for all practical purposes, manifests as getting new members, and the third object as reading the literature. The second object does not function in a Lodge unless the Theosophical method is understood and applied. As we have already shown, this method is made up of three steps : scientific facts, occult facts, comparison.

It is obviously impossible to compare religions, philosophies, sciences and arts, unless one has the facts about the religions, philosophies, sciences and arts. This means that one not only has to study these four in such a way that he can grasp and utilize them, but must keep abreast of the changes that take place in each field. It is absurd for a Theosophist to use material of a field for comparative work that is out of date. How many members there are who still form their conceptions of world knowledge from Theosophical books written around the turn of the century.

Occult or Theosophical facts must be grasped in such a way that they become plastic entities one can manipulate. Facts that are merely memorized are barriers to comparative work. One has to go beyond the surface of the fact to the essence, then work out again to the surface. When the essence is grasped, no transformation of the surface can fool one, or put in another way, one can recognize any transformation of the essence. If one understands the idea of the second physical body, for example, he recognizes it whatever it is called, etheric double, *linga sharira*, plastic body, vital body, etc. If he does not understand the idea, he is merely confused by the differing names for it, and cannot do comparative work.

Comparative work is a distinct technique. The idea that all one has to do in comparative work is cite a scientific fact, for example, and a Theosophical fact, is utterly absurd. Comparison is much more than this. One has to grasp not only the scientific fact but the properties of the field through which the fact manifests; similarly with the Theosophical fact. When a scientist looks at an object, he is seeing it through his "five senses"—not the "extended senses"—therefore it is going to look different to him from what it does to the clairvoyant. In comparative work, these "distorting" factors must be taken into consideration and adjustments made. Theosophists in general tend to deny the relation between scientific and occult facts unless they are expressed in identical terms. They cannot accept the idea that the same noumenal essence might give rise to apparently unrelated phenomena when manifesting through different media. The comparative worker has to penetrate disguises and work with essences.

The Theosophical process is at all times dependent on material brought into the Lodge from the world. The method can function only so long as world facts are brought into the Lodge and linked with occult facts through the comparative technique. The objects can function only so long as people from the world bring their differences into the Lodge for reconciliation through comparison. The Society does not exist for the first object alone, to bring human differences together, nor does it exist for the third object alone, to use latent powers to discover superphysical facts, rather it exists for the purpose of bringing differences into the Lodge, of discovering superphysical facts, and then of integrating these. Anyone who seeks to shut out world differences and facts from the Society, or to turn the Society into an organization for the pursuit of occult phenomena alone, or to interfere with the process of

integration, is working against the very purpose for which the Society was established. The Society cannot exist separated from the world in which it has its being.

It is on the linking process that the welfare of the Society depends. If this is working efficiently, a centripetal force is aroused attracting differences (members) into the Lodge, and a consequent necessity set up to uncover hidden laws that will reconcile the differences. If it is not working successfully, a centrifugal force appears that drives differences from the Lodge (this is called "harmony"), and the pursuit of the hidden powers in man falls into abeyance; there is no need for either. Under these circumstances, attendance in a Lodge drops to a state where members get on one another's nerves, the active pursuit of the third object becomes nothing more than a passive reading about superphysical facts, and the meetings formed from a union of a scrapping membership and a blind acceptance of authority become a perfect bore. Such a Lodge is not functioning Theosophically.

What members do not seem to realize is that the linking process guards their sanity while they are in the Theosophical field. Many members move toward the ideal world that has been revealed by the third object and away from the actual. A very few attain this ideal world. The rest fall into two classes. There are those who are able to get back to the actual world and make a successful adjustment. On the other hand, there are those who do not get back and are suspended between two worlds, the ideal and the actual. These people are misfits in both worlds. The linking process protects the member from falling into just such a nether world. This process says, in effect: Never take a step forward in the occult world without grounding it firmly in the physical world.

Mysticism

Theoretically, when a person enters the Society, he is entering an occult organization; actually, he is not, he is entering both an occult and mystic organization. He is told that the only condition of membership is an acceptance of the three objects, or at least the first of the objects. This is not true. When he enters the Lodge, he will find that the "classical" literature (Blavatsky, Besant, Leadbeater, etc.) is all written with the assumption that he is seeking to tread the Path and become a disciple. The group thought of the Lodge and Society, imbued with this literature, will exert a tremendous pressure on him to become a Theosophical mystic.

Mr. Jinarājadāsa has described this mysticism in his book *The Nature of Mysticism*. Its theme is the Plan. Its ideal is the Master. Its method is Discipleship. And its obstacle is the Personal Equation. Theoretically, the occult aspect of Theosophy expresses itself through the T. S. and the mystical through the E. S. However, since the two groups are intermingled, and the literature stems largely from the latter, both aspects of Theosophy are present in the Lodge.

Development

Either the Society develops or it does not. If it does, it passes through a series of changes called developmental stages. During each change, a different level of consciousness awakens and seeks expression through a form that is appropriate to that level. The developmental stages in no way interfere with the basic nature or purpose of a group. They merely awaken its different facets. During one stage, the action aspect of the nature or purpose is dominant; at other stages, the feeling, thought, etc., aspects.

Discussion

No discussion of the nature of the Society can get down to "brass tacks" that does not deal with the four points listed in this paper: the Theosophical method, objects, mysticism and development. What is this method of H.P.B.? How does it work? What is the best method for handling facts from world knowledge: picking the best authorities, grasping the facts, keeping abreast of the changes through which the facts go, etc.? What is the best method for handling occult facts: getting behind the form to the meaning, freeing oneself from enslavement to the words of the leaders—that is, pursuing Theosophy rather than personalities, etc.? What is the technique of comparison? How does it work? How can one learn to recognize the same idea working through different media? What is the threefold technique of brotherhood called the "objects" of the Society? How can the method of H.P.B. best be used in the Lodge for comparing and reconciling differences? What is the distinction between the occultism in the Lodge and the mysticism? What is the relation of members to each? What should be said to inquirers and new members about the presence of these two "ways"? Does the Society pass through developmental stages? Or doesn't it evolve? If it does evolve, through what developmental stage is it passing at the present time? What level of consciousness is being awakened? What form of expression is this taking? These are only some of the questions that should be asked and answered.

GERALD BOLE

WHAT OF THE BUILDERS?

By B. KATRINA SCHWENGER .

“The future draws us forward as the past and present push us on.”—GEORGE S. ARUNDALE

IN the midst of an ever-unfolding the “builders” never cease to build. So has it been—will be—and is. And the tumult of the physical rushes through the veins of body structures through which the “builders” first act out this drama of building.

Slowly passing aeons, even as they reach ahead, sound the war-cry of the astral through agony-ridden rounds; shattering and destroying the infant forms through which the “builders” feel the drama of action.

Time passes comprehending while the mental puzzles out all types of experimentation. Fragments like jig-saw pieces are thrown into constant confusion as the astral infiltrates mental forms with transitory and devastating insistence, spoiling painstakingly erected projects in which the “builder” strives to think more truly.

“Thinking is the state of mind that manifests itself by a perceptible change in the body,” William James tells us, and of course this results in building toward beauty or distortion.

Yet, a Builder of all form, the ordered structure rising 4-square, stands within consultant reach of each builder, and the builders see Him not.

He—does not hide.

He—is there for the cleared vision.

He—is “that” which has been, will be, and is to be used in all stages of building.

He—holds the code of all permanent building; a code standing the shocks of all transitions.

Not for always shall a threefold field of building be a-symmetrical; painful and disturbing artistically to see. Slowly “that” in its spiritual integrity dawns upon the builders. By finite degrees the builders begin to use “that” which holds an indestructible something that can be incorporated; to true the plan of work; to stabilize the emotion with which the problem is studied; to discipline the mind with which the builder sticks to the job.

“In the identification of matter with God, is there nothing of irreverence?” Edgar Allen Poe asks an associate, who answers:

“Can you say why matter should be less reverent than mind? All created things are but the thought of God. God with all the power attributed to spirit, is but the perfection of matter. That which is not matter is not at all . . . Universal matter not only permeates but impels all things. God is not matter as you understand it. There are gradations of matter, the grosser impelling the finer, the finer permeating the grosser. For new individuals [builders] matter is necessary. Our present incarnation is progressive, preparatory, temporary. Our future is perfected, ultimate, immortal. To be happy at any point, [to build truly], one must have suffered at the same. Never to have suffered would have been never to have been blessed.”

Slowly the builders move in consciousness “opening immortal eyes”¹ from a blurred seeing, to the awareness of the lasting quality in these spiritual building materials.

What the *Bhagavad Gītā* has preserved for them through all unfolding, begins to mean something :

“Never the Spirit was born, the Spirit shall cease to be never.”

But before he reaches such clear visioning the builder finds that in “the impelling, the permeating, of matter” he moves in sects, is torn by schisms, is split by political furores, is destroyed by world debacles, is bogged down in dogmas, strife, creeds, madness ; in mass fears piled century high.

This is the state of psychosomatic distress, with the revealing distortion of dis-ease from the tensions brought about by wrong thinking and maladjustment. Yet everlastingly in juxtaposition to this chaos—deep centred within this psychosomatic state of disturbance—the Great Builder, the Universal Law of proportion, stands ; inherent, enfolded in every man himself ; therefore in the mass. The Orderliness is Balance in this scheme of evolution. In It lies all opportunity of impressing upon virgin matter the patterns of perfected forms.

In It, gross matter gives way. The builder begins building to the light of the Spirit ; perfected, shining matter ; catches Its music ; marches to Its rhythm ; evolves to Its perfecting pattern ; the building on a more permanent principle moves to Its greater vibrations. In such age-long processing of building, tearing down, raising, demolishing, the impelling motion of matter marches on. During such march of time buildings become obsolete, become dated, give way to unfolding of new forms ; showing in improved spiritual, social, economic, financial, educational concepts. The released vibration keeps bombing the transitory sense concepts more swiftly, accurately, eternally, and the “permeation of the grosser by the finer,” the transitory by the higher frequency of the Spirit, reaches new heights.

The patterns for building are more in proportion, the builders more adept.

Were it not for the builder's closeness to his manifested world, he would not build the barriers to this invisible supply, wasting infinite time and energy. This closeness narrows his vision ; closes in his field of operation ; has slowed his choice of material. In the close-up, the blueprint of the whole, the Infiniteness in all things is as if it were not there—vibrant and life-giving behind the curtain of world-ways and beliefs. For instance, in the man-dominated world stone is stone ; plant life just vegetation ; God, a far-away, frightening, all-seeing, stern and awful judge ; and man is Man—dead when he dies, lord nevertheless of his known world, self-sufficient, sure, despite war machines, epidemics, starvation, atomic perversion. On a cataclysmic scale the trial and error in such thinking, acting, feeling proceed out of all proportion to a mighty inner force at all times available.

Thus does the finite composition assayed as man question, distort, filibuster, destroy, despite his sensing of the something more, the yearning after that which lies at a centre not recognized as a God-likeness, the possibility of God-becoming.

One day the builder discovers the good building code ; corrections are realistically made ; personality faults improved upon ; a structure begins to rise that forestalls some of the stresses and strains now tearing the builder and building apart in this complicated top-heavy scheme of his. Patterns run to a truer scale, more artistic concepts come into expression, more integrated methods and ways are followed. The builder works in a new set of directives. The motivation of his threefold being is truing itself in a creative planning set to the cosmic building code around and about and within him. His House of Life shapes to the

real which the builder now no longer distorts. The builder is becoming increasingly aware that building can be done gloriously. Glorious and daring he becomes because the Great Architect has been consulted. The Great Imaginer has revealed the epitome of beauty for him. The Great Thinker has become his thinking. The Law proceeding ever in Divine Order is impelling and permeating the microcosm to build his home upon the macrocosmic rock.

“Only through . . . and others of Thy enlightened ones who now wear the brighter robes of spirit can all men come to know their kingly estate.”¹ The fearless trail-blazers, the inspired pioneers, have lifted the veil for us, have pointed the farther horizons for us to see and seek. Thus man identifies himself with the Great Builder, and such recognition brings from the days and nights of working a garnering of wisdom which cloaks humility; the growth of discrimination which shelters the flame of justice; the gaining of understanding radiant and warm with love; the acquiring of tranquillity offering to the senses the stillness in which lies comprehension of “the hidden Life, the hidden Light, the hidden Love,” vibrating, shining, embracing all.

“Inspired men alone can create enduring things. To conceive we must stop thinking and know. All sensing must cease. . . Great art can be created only by working moment by moment with God, as Co-Creator! This is a creating universe, not a created one. God did not begin to imagine at some fixed time, for time does not exist. The culture of the race is given to it by the few inspired ones who know the God in them.” Through His builders the Great Fashioner, the Supreme Artist, the Shining

¹ Eva Bell Werber, *The Voice of the Master*, 39.

Light, works out His Divine Will in Wisdom and Action through these who are the very parts of Himself.¹

It is in the teaching of these seeming mysteries of living that Theosophy helps the builder in this moment of evolution, to build that "future which draws us forward" in an everlasting Now. The philosophy it teaches builds us into the whole as more smoothly working parts. It builds into the consciousness the awareness of the Brotherhood of all, of the builder's relationship to every aspect of living.

Most splendidly L. W. Rogers gives us a striking definition epitomizing the heart of the Theosophical philosophy for the builders:

"Theosophy is the magnificent philosophy of unity that sees no distinction among people anywhere in the human race, loved by those who know it for its lofty spiritual heights, its magnificent breadth and tolerance. It is the beautiful and logical thinking that when our brother falls he shall rise again through his inherent Divinity; that when our sister errs—because perhaps heart overcomes head—the God within will set her right in time; that what we call sin is only the absence of a moral strength that shall yet be won; that all of us with our mingled good and ill through the light and shadow of coming lives shall finally win the moral strength of Gods and look back without regret to all our faults and failings of the past."

What glory lies in future patterns of living for the God-becoming builder! From the unreal, the patterns lead us to the Real—from the dark they lead us to the Light—they are vibrant with life beyond death—Immortality.

B. KATRINA SCHWENGER

¹ Walter Russell, *The Secret of Light*, 84.

THE SWITZERLAND OF THE SPIRIT

By ADA WIGHTMORE

SWITZERLAND, or any place that has remote and serene regions walled in by high mountains, can stand as a symbol for a range of great peaks in the realms of thought. This article is an attempt to describe seven mountain peaks in the universe of Ideas.

From all mountain peaks wonderful panoramas stretch out to our sight. Let me describe my first peak as *Design in Nature*. The universe can be spoken of as the great design because all its aspects have a relationship to the whole. It is based on fundamental laws of harmony, rhythm, balance and contrast. There is design in the universe from the largest aspect down to the smallest detail.

There is this feeling of design in the great vast whirling spiral nebulae, and this is re-echoed in the spider's web, in the sea-shell, and in the way the elements can be grouped according to their atomic weights to form the logarithmic curve. There is design in the movements of the planets in their courses round the sun and of the electrons round the nucleus of the atom. There is design in the rising of the sun on the ocean and in the winter storms on high mountains.

There is design in the symmetrical beauty of a leaf and in the a-symmetrical beauty of wind-swept pines; in the perfect form of the lotus, and the radiating pattern of the

daisy, like a sun with its prominences. There is variety in the ten thousand forms of the tiny diatom. There is the touch of fantasy in the toadstool and the uncurling fern frond. There is the exquisite beauty of the microscopic palaces of marine protozoa and the radiating pattern of the sea anemone and the star-fish. There is the stream-lined design of fishes, and the brilliant hues of those haunting the coral reefs. Then a bird in flight represents the perfection of co-ordinated movement. In the insect world there are those wonderful creatures called dragon-flies, that glisten with metallic shades of green and blue. There is that masterpiece of design, the human brain, with its millions of cells working in harmony.

Beauty is hidden everywhere, it is an inexhaustible source of happiness for those who discover its abode. As human beings, we are not merely passive observers of Nature's beauty. Our higher selves are born from the creative Universal Mind itself and we partake of its power to create.

This brings me to my second mountain peak—*Art*. Human art follows the same laws of harmony, rhythm, balance and right relationship as are apparent in the universe as a whole. But art is never an imitation of Nature. Imitation is a vulgar display of skill for its own sake and not art at all.

The artist receives his inspiration from Nature, but nevertheless the work of art has originality, it is the embodiment of an idea, it speaks the language of the inner experience, it hints at the hidden implications of the dream-world. The artist reaches out to establish contact with the ideal world. The artistic vision has the power to enrich the quality of our experience.

Art has the power to carry us one or two steps further in the recognition of that reality that underlies

superficial appearance. Art is imagination, intuition and inspiration given concrete form. In the degree that we can enter into the feeling and mystery of art we can identify ourselves with something of the Eternal.

Let us move now to the mountain peak that I will label *Human Destiny*. Every person has his own individuality to express, his own ideal to work for, his own destiny to fulfil. The right of the individual to develop his potential powers is the most sacred of rights. The revelation of our highest nature is a long-term process. This one life is one page we are writing in the great volume of our destiny, one thread we are weaving into its tapestry.

It is the function of the human being to become a channel carrying the message of Spirit—of unity—into the material sphere of diversity, and in some paradoxical way, to be solved by himself, to combine within his own individuality these two opposing elements. It is indeed a tremendous task, to be the agent for the Eternal Light of Truth and project it into the finite, ever-changing world of conditions. Nothing less than this is the task for humanity.

Desire and reason have played a large part in the creation of human civilization. As humanity evolves and intuition comes to play an increasingly important part, dreams, visions and inspirations will come to be the directing forces. Intuition breaks down barriers and destroys the sense of separateness. In the political sphere the ideal tendency today is towards world government and world citizenship. There is something provincial or parochial now about merely national loyalty. In the social field the tendency is towards freedom in personal relationships, and equality between races and classes and types of human beings. Fundamentals are all-important. A person is a human being with a destiny to fulfil. This is important,

not his nationality, the colour of his skin, "his" sex—these things are incidental.

On the subject of sex the progressive tendency is towards a generalization of the sexes ; anything which makes for an unnecessary or artificial exaggeration of sex-differences is taking us backwards. From the point of view of Theosophy and reincarnation, the Ego is sexless and gains experience by incarnating time and again into the bodies of both sexes. The most advanced people are therefore psychologically bi-sexual.

Religion, as humanity becomes more enlightened, must become universal—a Universal Religion with as many facets as there are individuals to interpret the wonders and mysteries of life. At the same time Religion will depend less and less on externals, creeds, dogmas, priests and ceremonies.

The next mountain peak in my thought panorama is *Spiritual Psychology*—the study of the Higher Self.

The Self pervades all things. There is only One Life in the Universe. All life springs from one source. We may call this source Brahman, the Absolute, God, the Supreme or the Unknowable. It is Boundless, Limitless, Omniscient, Omnipresent. It is beyond qualities, yet contains within it the essence of all qualities. It is the great paradox, it is the Supreme Self and yet selfless. It is self and not-self, knower and known. It is therefore natural that all life should feel an identity with the whole universe.

Universal Brotherhood is not something impractical, that idealists want to artificially impose on the world. It is Nature's supreme law. It is the basic truth of Reality. When we glimpse the real meaning of it life becomes a symphony, a poem, a great design. Wherever we divide beings into water-tight compartments, and expect barriers between them and condition them to a particular form

of life, we do so at our peril. When we see with the wider vision there is no barrier between ourselves and any being in the universe.

Knowledge of the Higher Self is divine knowledge. It brings wisdom to those who know it; love to those who feel it; joy, peace and exaltation beyond words to those who live it.

My fifth mountain peak I have called the *Mystery Teachings*. These great esoteric teachings regarding the ancient and ever modern Wisdom have been studied in the Mystery Schools; or wherever there is a group of persons gathered together for the purpose of reaching enlightenment, who are seeking to understand the hidden laws of Nature, who place Truth above all things as their ideal and their goal, who are striving for that Wisdom for which the leading of the higher life is the prerequisite. A Mystery School is not a conventional school, it is a centre of creative activity, its members are the greatest of all adventurers. They are seeking the heart of the universe, that they may bring back the light to those who need its power.

The Mystery School is founded upon the idea that the material universe is not Reality but a symbol for Reality. Truth can therefore only be known with the aid of a key. That key is the Divine Wisdom. All possess the symbol, but few the key, hence the misunderstandings that arise when ideas of an esoteric nature are expressed, for wisdom cannot be passed on in words, save to those who are ready to receive it. Words themselves are only symbols. Physical things can be given, but spiritual things have to be inwardly realized. A Mystery School, however, is always an indirect influence because of the powerful spiritual vibrations it can send out to help to purify the world. The student knows that the light is within oneself. Many people have become absorbed in the outer forms and they have externalized

God. It is this externalizing of the Divine Will that is the basis of misunderstandings as regards the Mystery Teachings.

To those who have externalized God, the Divine Power is placed above and beyond the Law; they think in terms of an ultra-cosmic will and fail to see that they can and have to work out their own salvation. They do not know that there is a path leading ultimately to perfection and freedom.

To the esoteric student the Christ symbol means the Higher Self. Christ, the actual person, was a great teacher and understood the Mysteries. When he said he was the Son of God he meant that the "I" in him was of the essential nature of the Universal Spirit. He was not preaching an exclusive doctrine, whereby he only had the spark of God within him. "Christ is risen" means the Higher Self has overcome the limitations of matter.

Now we come to the mountain peak named *Occultism*. By Occultism I do not mean the weird, the freakish or the uncanny. I am not thinking of mediaeval sorcery and superstition, witches, spells, cauldrons, magic or séance rooms, sparks or psychic phenomena. There is a tendency to think of the occultist as a person developing fantastic powers, or even as a black magician with a subtle influence over the laws of Nature and the minds of men. The reason why occultists are thought of in this way is because there are few genuine occultists and many pseudo-occultists.

True Occultism is Divine Science, the science of Reality. The true Occultist is concerned with the spiritual rather than the psychic, though, of course, he may use the psychic faculties as his "tools". Occultism is the science of the hidden and secret processes of the universe. Such processes cannot be known by those who have merely an attitude of prying curiosity.

“Seek ye first the Kingdom of Heaven, and all these things shall be added unto you.” Seek first to develop sympathy, compassion, understanding, and new powers will be developed when they are required. The wisdom of eternity comes only to those who find joy in aspiring to the loftiest ideals, not to gain favour with man or God, but because they know that ethical principles are founded on natural laws of spiritual growth.

The path of occultism leads, of course, to the heart of the universe. The warning “no sun shines there” indicates that achievement depends primarily upon our own efforts. For although we receive help, the universal path is paradoxically the personal path, we have created our own palaces of illusions and built our own prisons. If the way is dark the traveller must light it for himself with the divine light of his own Spirit.

The central teaching of occultism is: “Man, know thyself, for within thee lie all the secrets of the universe and of destiny, for thyself art that universe and its destiny is thine.”

The seventh and last mountain peak I have chosen from the lofty chain of spiritual thought is that jewel of Indian poetry, *The Song Celestial*. This sublime poem stresses the importance of control of the personality, self-dependence and meditation. It reveals in an allegorical form the secret teachings as sung by the Universal Spirit and re-echoed by the divine spark that is the self at the heart of every creature.

The Song Celestial reveals a way of life, a path of salvation, an eternal science, and the art of devotion. It is pure Yoga, giving the method by which the individual self may be united with the Cosmic Reality. It is through a mind that is calm and serene that the lightning flashes of the Spirit can be perceived. The function of the mind is to interpret

the majestic themes of the Spirit and act as the messenger between the Higher Self and the personality.

In *The Song Celestial*, Shri Krishna represents the Spirit, the Higher Impersonal Self, and Arjuna represents the mind seeking to discover the message, the light of Truth, and to act in conformity with it.

The Song Celestial expresses a doctrine of hope, for it indicates that the veils of illusion can be pierced and truth attained by the right direction of the mind. Arjuna establishes contact with Shri Krishna and receives the life-giving Wisdom.

In this poem an initiation is described. Shri Krishna reveals to Arjuna the Supreme Form in which stands the whole Universe. It is described as having the splendour of a thousand suns. It fills earth and heavens with its glory. With its fiery tongues it devours all. The universe is burning with its blazing rays.

I have tried to describe the peaks I have been able to climb so far. There are of course other lofty towering giants that reach upwards into the eternal snows of thought, forming part of the infinite vastness of Truth.

Looking back over Nature, Art, Human Destiny, Spiritual Psychology, the Mystery Teachings, Occultism, and *The Song Celestial*, one word seems to me to stand out as supremely important—it is *Wisdom*.

“She is more precious than rubies, and all the things thou canst desire are not to be compared unto her.”

In the name of Wisdom, the word associated with the Lord Buddha, let us continue our spiritual climbing, let us bring down from the mountain peaks wonderful aspirations to lighten the dark valleys of this world.

A THEOSOPHIST'S CONCEPTION OF ART

BY LUZ MARIA DURAND

WHAT is art? In all ages men of every latitude have tried to find the correct answer. But the aim of true art is so subtle that every word becomes too dense for true expression. The exquisite art, as the sacred joy, the supreme goodness, and the great truth, cannot be explained: they have their proper light, their proper meaning, in inner experience, on abstract planes, from which we only catch the reflection of their fulfilment. Nevertheless, and outside of any definition, the reflection, coming through the concrete mind as the sun's ray through the leaves of a tree, gives us enough clarity to appreciate a portion of its beauty.

Basically, in this period of evolution, we are able to perceive that there is Art and there is *art*. The composition of magnificent poems, gorgeous music, beautiful paintings, admirable sculptures, and so on, are, to me, only *art* (with a small *a*), because that type of art, developing in human history from the savage to the refined artist, obviously needs for its manifestation concrete forms, and so suffers an inevitable decrease of its greatness. It is not the fault of the artist, it is only a logical result of circumstances.

But, what is Art (with a capital A)? True Art, Supreme Art, as I see it, is the High and Spiritual Art of

Living: the Art of internal Self-realization: the Art of invisible filigree of each pure thought, of each pure feeling, of each pure vibration within the Infinite.

Art is harmony, but harmony in the sublime symphony which embraces all beings, all Universes.

Art is rhythm, but rhythm more exquisite than all poems together.

Art is wisdom, but wisdom higher than all wisdom written in books.

Art is Harmony, Rhythm and Wisdom towards a magnificent goal of Cosmic Unity.

It is the Divine Art which all of us must look for ; and to be Artists in that sense of plenitude, is an equal privilege and possibility for all of us, without any discrimination, because Art is spontaneous identification with our Real Essence.

LUZ MARIA DURAND

What is old friendship ? It is that which willingly submits to friendly interferences. The soul of friendship is perfect freedom. . . . If friends voluntarily do their duty through intimacy the wise accept it with approval. If a friend acts contrary to one's wishes, treat it as not due to ignorance but to intimacy. Old friends may do harm but it is the quality of friendship not to abandon them. Old and loving friends, even when betrayed, do not break off in their love. . . The world applauds long established friends who do not forsake one another. Even foes long for those who do not forsake their old and erring friends.

Tirukkural

THE SELF-SACRIFICE OF GOD

BY C. JINARĀJADĀSA

(Concluded from p. 132, November 1950)

I QUOTE now from Professor Eggeling : ¹

“In this primeval—or rather timeless, because ever-proceeding—sacrifice, Time itself, in the shape of its unit, the Year, is made to take its part, inasmuch as the three seasons, spring, summer, and autumn, of which it consists, constitute the ghee, the offering-fuel, and the oblation respectively.

“Prajāpati, who here takes the place of the Purusha, the world-man, or all-embracing Personality, is offered up anew in every sacrifice ; and inasmuch as the very dismemberment of the Lord of Creatures, which took place at that archetypal sacrifice, was in itself the creation of the universe, so every sacrifice is also a repetition of that first creative act. Thus the periodical sacrifice is nothing else than a microcosmic representation of the ever-proceeding destruction and renewal of all cosmic life and matter. The theologians of the Brāhmanas go, however, an important step further by identifying the performer, or patron, of the sacrifice—the Sacrificer—with Prajāpati.

“Gradually, however, the connection becomes a subtler and more mystic one ; the notion of substitution enters into the sacrifice : it is in lieu of his own self that man makes the offering.

“ . . . along with the burnt-offering the human body of the Sacrificer is mystically consumed, and a new, divine body prepared to serve him on the celestial abodes. Intimately connected with this latter notion we find another, introduced rather vaguely, which makes the sacrifice a mystic union in which the Sacrificer generates from out of the Vedi, or altar-ground, his future, divine self.

¹ I desire to express my deep sense of obligation to the Clarendon Press, Oxford, for permitting me to use the following long extract from the work of Professor Eggeling.

“By offering up his own self in sacrifice, Prajāpati becomes dismembered; and all those separated limbs and faculties of his come to form the universe—all that exists, from the gods and Asuras (the children of Father Prajāpati) down to the worm, the blade of grass, and the smallest particle of inert matter. It requires a new, and ever new, sacrifice to build the dismembered Lord of Creatures up again, and restore him so as to enable him to offer himself up again and again, and renew the universe, and thus keep up the uninterrupted revolution of time and matter.

“During the year over which the building of the altar is spread, the sacred fire is carried about in the pan by the Sacrificer for a certain time each day. In the same way as the layers of the altar are arranged so as to represent earth, air, and heaven, so the fire-pan is fashioned in such a way as to be a miniature copy of the three worlds.

“The shape adopted for the altar is that of some large bird—probably an eagle or a falcon—flying towards the east, the gate of heaven.

“This gold man plays an important part in the speculations of the Agnirahasya, where he is represented as identical with the man (purusha) in the (right) eye—the individualized Purusha, as it were; whilst his counterpart in the Fire-altar is the solid gold man (purusha) laid down, below the centre of the first layer, on a gold plate, representing the sun, lying itself on the lotus-leaf [the ‘waters of space’] already referred to as the womb whence Agni springs. And this gold man in the altar, then, is no other than Agni-Prajāpati and the Sacrificer: above him—in the first, third, and fifth layers—lie the three naturally-perforated bricks, representing the three worlds through which he will have to pass on his way to the fourth, invisible, world, the realm of immortal life.

“Prajāpati, however, not only represents the phenomena and aspects of space, but also those of time—he is Father Time. But just as, in the material process of building up the Fire-altar, the infinite dimensions of space require to be reduced to finite proportions, so, in regard to time, the year, as the lowest complete revolution of time, is taken to represent the Lord of Creation: he is Father Year; and accordingly Agni, the Fire-altar, takes a full year to complete.

“The Supreme Lord of generation, Father Time, as he is the giver of all life, so he is likewise that ender of all things—Death. And so the Sacrificer, as the human counterpart of the Lord of Creatures, with the end of his present life, becomes himself Death—Death ceases to have power over him, and he is for ever removed from the life of material existence, trouble, and illusion, to the realms of light and everlasting bliss.

“ . . . even as a grain of rice, or the smallest granule of millet, so is the golden Purusha in the heart; even as a smokeless light, it is greater than the sky, greater than the ether, greater than the earth, greater than all existing things; that Self of the spirit is my Self: on passing away from hence I shall obtain that Self. And, verily, whosoever has this trust, for him there is no uncertainty.”

One striking feature of this sacrificial ritual is that the Yajamāna, the sacrificer (through his deputies the priests) becomes “one with Death” and so immortal. The gold man “in the Sun” who represents the sacrificer, rises mystically from the bottom layer of the altar, through all the three planes represented by the altar, to heaven, and so, by becoming “one with death” achieves immortality.

Where do all these speculations of the ancient mystics of India lead? They lead to the fundamental idea of all profound mysticism, which is that the universe exists because it is the result of the Self-sacrifice of God. As says the *Brāhmana*, this sacrifice continues ever, and it is only because the Divine gives Himself to His universe every moment of time, though He thereby undergoes limitation, that the universe persists. The electron does its work because its energy is the energy of the Divine. Should that energy ever be withheld, the electron would utterly cease to be. So is it with regard to everything in the universe.

Wherein comes the idea of the “resurrection of God” after His self-immolation? It is here that individual man plays his role. In his life man has to perform many actions,

particularly of some types which give him sustenance. Everything depends upon the manner in which man does his work. If he works, thinking only of the fruit of reward for himself, the force returns to him with that reward. But if he works with some kind of an idealism to accomplish as he does his daily task, then the force goes to a higher realm and in some mysterious way is incorporated with the Self-sacrifice of God. This incorporation enables the Divine to give Himself with a fuller revelation of Himself to the universe which He has created and maintains by His sacrifice.

It was a deep mystical truth which was enunciated by George Herbert :

“ All may of Thee partake,
Nothing can be so mean,
Which, with this tincture, ‘ For Thy sake,’
Will not grow bright and clean.

“ A servant with this clause,
Makes drudgery divine,
Who sweeps a room as for Thy laws,
Makes that and th’ action fine.”

The principle applies to everything. It is the manner in which we do our work that makes our contribution either capable of being incorporated into the Divine Sacrifice, or of no use for that purpose. If a carpenter does his work not merely for wage but with a sense that there is a perfect way of doing it, and if he has also a realization that in some mysterious way the perfection at which he is aiming is needed by the Divine Carpenter, then there is for the human carpenter the beginning of a truly spiritual life. For what we mean by the word “spiritual” is not a matter of mere meditations and reaching upwards individually to commune with the Highest, but the constant co-operation with the Self-Sacrifice of God.

Thus, it is the fact (which has to be experienced by each for himself and cannot be received from another at

second-hand) that when a man in his daily work places before himself the ideal way of doing that work, not simply for wage or praise but because there is a right way to do the work (and not a wrong way), then the whole life of the individual takes on a new element. He may only just have individualized out of the animal kingdom; yet if in some mysterious way the intuition dawns upon him that there is a right way and a wrong way of doing things, he begins his spiritual life by pledging himself to the right way, quite apart from the fact that his intellectual life may be limited and also that his emotional life reaches to pure emotion only very occasionally.

It is this thought which I have embodied in my Ritual of the Mystic Star. There take part in the worship twelve persons, two children and ten elders. These ten represent virtues, with each its profession, as follows: Power, Strength; Wisdom, Knowledge; Joy, Industry; Beauty, Art; Love, Compassion; Healing, Healer; Obedience, Servant; Justice, Judge; Skill, Craftsman; Accuracy, Scientist. Each *offers* his virtue, saying, "To the Glory of the Mystic Star and to the helping of my fellow-men, I offer: My Strength, My Justice," and so on.

The mysterious doctrine of the Resurrection of the Divine is one that needs to permeate the heart and soul of every one who desires to be truly spiritual. This does not depend upon his religion, the ceremonies he performs, or the prayers which he utters. It depends solely upon that sense of idealism and a realization that he is not offering his idealism to some vague nothing, but to "the enduring power, not ourselves, which makes for righteousness," as Matthew Arnold phrased it. So long as we *know*, not merely believe, that there exists that "enduring power, not ourselves," all religions have done all they can do for us to guide us "on the Way".

REVIEWS

Some Aspects of Education in Ancient India, by C. Kunhan Raja, the Adyar Library, pp. 111, price Rs. 2-8-0.

This book consists of two lectures delivered at the University of Madras by Professor Kunhan Raja, formerly Director of the Adyar Library. He points out that there is no direct mention of education in the oldest writing, the *Rigveda*. He bases his theme upon a sentence from a later Vedic period, "One should study what has been prescribed for his own study". This he takes to imply that there was an organized system of education in those days. The constant repetition of this sentence is irritating and might well be omitted in a further edition.

There appear to have been two stages of education for all boys. First, elementary education up to the age of 8, and second, more advanced work up to 16. This stage might be continued to 20. Reading, writing, the performance of ceremonies and the study of the Vedas were obligatory from a religious point of view but not

legally compulsory by the State. The third stage of education could be pursued after 16 or 20 by those students who desired it. This was optional and is said to have included 14 subjects and the attainment of a high moral standard. A still higher stage was called *Upasadana*, the personal approach of the disciple to his teacher, which is mentioned in the Upanishads.

Not all the students lived in the forests or in the houses of their teachers, but remained in or near their homes, as in Universities or *Āshramas* today.

Women, Dr. Kunhan Raja tells us, were educated in Vedic times, but later they were classed by Patanjali with Shudras and the malicious! As time went on, perhaps owing to increase in population, the standard of education, even of boys, declined.

Admittedly it is not possible to cover much ground in two lectures, but this book is rather disappointing to the reader, who looks in vain for dates and for practical details of the curriculum that could be applied today. E. W. P.

Hinduism, by A. C. Bouquet, D.D., Lecturer in the History and Comparative Study of Religions in the University of Cambridge, Hutchinson, London, pp. 171, price 7s. 6d.

A small book, attempting to cover the vast field of the origins of Hinduism in the remote past, is the subject of this review. Dr. Bouquet submitted his work to Indian experts to avoid misstatements. He begins with the discoveries in the Indus Valley of ancient civilizations, which caused western scholars to revise their conceptions of the beginnings of Indian history, stating that from evidence uncovered at Mohenjodaro and Harappa it is apparent that a highly developed civilization must have preceded the pitch of culture revealed by the excavators. He points out that the European custom has been to limit studies to Greek, Hebrew and Latin literature giving merely a Mediterranean picture of the world, to the complete exclusion of life in Asia. Sanskrit being a difficult language to learn, is the chief reason for the ignorance of the West of the treasures stored in India.

This book is a welcome addition to many now published on the eastern religions, and may well be recommended to those wishing to learn something of ancient Indian thought and present aspirations.

It shows the developments that took place when the mother stock of the Fifth Root Race descended into India, though the author is limited to dates assigned by European archaeologists.

The second chapter contains an account of the *Rig Veda*, and the third chapter is stated by the author to be the core of the book. It deals with the Upanishads and the *Gītā*.

Further chapters deal with the developments of religion into Jainism and Buddhism. "Buddhism has been one of the most potent spiritual forces in the whole of India."

The author proceeds to the mediæval period of Shankara, and Rāmanuja, who both wrote commentaries on the Hindu scriptures. Shankara is said to have lived only 32 years, but to have exerted tremendous influence, and to have had a vision of a united India sharing a common spiritual culture.

Rāmanuja formed "his own theistic doctrine, which is remarkably close to that of Christian theology, but yet differs from it in certain vital particulars".

The book concludes with a chapter on self-government and the future of Hinduism. Each chapter is followed by a list of books for further study.

M. G.

Fifteen Stories, by Harry H. Banks, T.P.H., Adyar, pp. 127, price Re. 1-12-0.

The delightful whimsical drawing on the cardboard cover of this book shows that these are stories for children. And well-told, too, as those who know the author and his skill in story-telling, with his senses of the dramatic and of humour, would expect. The telling is crisp, swift and pictorial, with power of character-drawing in description of face and form and bearing, and of reactions, peculiarly vivid and thus enticing for youngsters, who really like to characterize people, to recognize a clear type.

The author's dramatic strength is seen too in his very choice of words, and in the form of sentences. At times sound peals out through the words—"Joybells from every tower rang merrily". The tales themselves are of interest; they are definitely with ethical intent. Young folk do recognize when stories have the ethical side, but possibly only the goody-goody child likes goody-goody tales. But these are often parables in their nature, earthly stories with a heavenly meaning, and though the meaning may be clearly stated it is not overweighted, and both "kiddies and grown-ups too" can take them and use them. "David's Test" bears added interest with the conception that it may belong

to old stories about the Christ period. The two fairy stories are unique additions to fairy lore and so filled with the blessing of love that the young in heart who read will not forget them. The last two—"The Quarrel" and "The Three Gates"—are fine examples of the power of control of thought and feeling that young and old will appreciate.

It would be well to add a list of various errata, often typographical or proof-reading slips, as "panopied," "maurauder," or, hugh for huge; with some letters also out of line. Otherwise the presentation of the book is good. It is not stated that the author himself made the sketches for the cover and for the opening and close of the book, but be sure he did, and so congratulate him on another attraction. E. M. L.

Arabian Journey, by Gerald de Gaury, Harrap & Co., London, pp. 183, Index and bibliographies, price 12s. 6d.

In this charmingly written and well illustrated book we accompany the author of *Arabia Phoenix* on some of his journeys in Arabia, Iraq and North Africa, and taste in unhurried discursive fashion the savour of Arab life in village and palace, in the desert and the town, on land and in one of the small sailing-ships, high-pooped

and long-prowed, plying up and down the Red Sea coast. With him, too, we travel equally easily and enjoyably back and forth through the centuries, as the beam of his thought momentarily lights up for us one scene after another in the tapestry woven by the Arab peoples. We pause for a moment over fanciful extravagances of the past such as the Laleh Devri or Tulip Period of the Ottoman Court; wonder at the hardly less fantastic story of oil in the hard-headed present, and the fabulous sums now pouring into Arabia annually in royalties; look in for an evening with the Long Range Desert Group at the Kufra Oasis during the last war; glance at the dynastic disputes which led to the Shiah schism, and at the annual passion play commemorating the death of the Shiah hero, Hussain; remark the nomad Arab's keen delight in poetry, see him entranced by the music and rhythm of words; enter into the daily routine in King Ibn Saud's palace or share for a moment the life of his humbler subjects as they pursue their ordinary avocations. From his store of knowledge and understanding, illumined by love and humour, Col. de Gaury draws out pearls for our delight. G. M. G.

Jungle Journey, 7,000 miles through India and Pakistan, by

Ethel Mannin, Jarrolds, London, pp. 256, price 15s.

This is an attractive book, with its 41 splendid photographs, by a practised author and seasoned traveller, who had definite ideas of what she wanted to see in India, as she, with her daughter as companion and photographer, arranged their travels with the least possible fuss and encumbrance in the way of luggage. They of course paid the usual rather hurried visits to famous cities and places in India: Bombay, Delhi, Agra, East Punjab and North-West Frontier, Lahore and Lucknow, Benares with its temples and burning ghats, Darjeeling and its "sudden revelation" of the Himalayas, Assam and the Khasi Hills, then southward to Madras and Mysore before returning to Bombay. But the real objective of the whole journey was to visit the jungles of India, and through the aid of the chief Conservator of Forests the travellers were able to penetrate, on the back of a trained *shikar* elephant, dense jungle and vast forests impossible to traverse on foot, at the fascinating "tiger time" of sundown and early morning, encountering not only tiger, which it was the author's special desire to observe in its native environment, but panther and bear also. The scenes and experiences are vividly described, and a lively observation is

brought to bear on casual encounters and age-old customs.

K. A. B.

Adyar, by C. R. Groves, T. P. H., Adyar, price Rs. 3-12-0.

This latest book on Adyar is very attractive. It was specially prepared for the 75th Double-Diamond International Convention of the Theosophical Society, and "is offered to the members and friends of the Society in the hope that it may succeed in bringing Adyar nearer to all who read it". There are 40 illustrations, all well-produced, and 84 pages of letterpress, all well-written. These describe the beautiful Estate which is the Headquarters of the Theosophical Society; the Work of Adyar in all its departments, those of international service and interest as well as those for the upkeep of the Estate; the Shrines of Adyar, which include the modern temples and the ancient trilithons, the Banyan Tree and the Garden of Remembrance, Founders' Avenue of 1925 and the most recent Gopalji Amphitheatre of 1948-50. The three educational institutions of the Besant Cultural Centre are mentioned, but not the Olcott Memorial School which is also a fine part of the Work. Plate 32, "A Meeting under the Banyan Tree," brings to mind another omission, namely, the Adyar Lodge; for it illustrates

a meeting held to celebrate the Golden Jubilee of the Adyar Lodge, 1897-1947, and the charter of the Lodge may be seen in the illustration. There must be a few such omissions, for as Mr. Jinarājādāsa says in the Foreword, "the number of illustrations in this book could have been doubled and trebled, except for the greatly increased cost which would have resulted".

The booklet carries the fragrance and atmosphere of Adyar in a sweet and reverent way.

D. R. D.

Three deeply interesting articles which recently appeared in THE THEOSOPHIST, "The Law of Sacrifice," by C. W. Leadbeater, and "The Law of Renunciation" and "The Self-Sacrifice of God" by C. Jinarājādāsa are re-issued by the T. P. H., Adyar, as a pamphlet, entitled *The Law of Sacrifice*, (price 8 annas). "Innate in the universe from the beginning of creation is the Law of Sacrifice"—as real as the law of gravity. "The universe exists because it is the result of the Self-sacrifice of God." Man has to learn to commemorate in various ways this Great Sacrifice, to learn to make a perfect offering, as a devotee or as a worker, without thought of self or reward. Then he comes "to God; to THAT, to the Highest Realization".

D. R. D.

SUPPLEMENT TO THE THEOSOPHIST

(*Incorporating "The Theosophical Worker"*)

APRIL 1951

FINANCIAL STATEMENT

The following receipts from 1-7-1950 to 31-12-1950 are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

			Rs.	A.	P.
The T.S. in Scotland	1949	£14-19-0	198	11	0
" " " England		£78-8-11	1,088	9	9
" " " U.S.A.	1949-50	\$1,995.26	9,493	11	1
" " " Chile		\$24.19	118	12	1
" " " Malaya and Siam			496	4	9
" " " Finland			400	0	0
" " " Canada	1949-50	\$98.82	440	8	0
" " " Ireland	"	£1-5-0	16	8	0
" " " Cuba		\$89.05	418	12	4
" " " Uruguay			65	7	9
" " " Wales		£12-6-0	162	5	0
" " " British East Africa			48	5	4
" " " Belgium	1945-50		682	6	7
" " " South Africa		£18-10-0	245	12	11
Canadian Federation, T.S.		£16-8-11	213	11	5
Olcott Blavatsky Lodge, T.S., Greece		£10-0-0	131	15	4
H.P.B. Lodge, T.S., Toronto			58	6	0
			14,160	8	4

DONATIONS (ADYAR DAY)

			Rs.	A.	P.
U.S. Adyar Day Committee	...	...	28,468	0	0
Sanatan Lodge, T.S., Surat	...	...	24	0	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	25	0	0
Poona Lodge, T.S.	...	...	41	0	0
The T.S. in New Zealand	£65-8-4	...	868	15	0
Dr. K. J. Kabraji, Karachi	...	...	25	0	0
The T.S. in Cuba	\$104.85	...	490	11	0
Mr. M. S. Ganesa Iyer, Karur	...	...	10	0	0
The T.S. in Wales	£14-12-9	...	198	2	5
Lodge Sofia, Cuba	\$42.00	...	197	8	0
			<hr/>		
			30,837	15	5
			<hr/>		

DONATIONS (GENERAL)

			Rs.	A.	P.
Col. Juan Cruz Bustillo, Cuba	\$20.00	...	94	1	0
Proceeds from the Estate of the late Miss Katherine Mary Menzies	\$3,000.00	...	12,892	6	0
Mr. H. M. Chhaya, Nairobi	...	...	26	7	0
Mr. Gopalji Odhavji, Bhavnagar	...	...	1,001	0	0
Señor Gian Carlo Rota, Ecuador	\$2.00	...	9	0	6
Mr. P. S. Jeevanna Rao, Coimbatore	...	...	5	0	0
Mr. D. Srinivasa Iyengar, Bangalore	...	...	10	0	0
Dr. K. J. Kabraji, Karachi	...	...	25	0	0
Mr. R. S. Bhagavat	...	...	100	4	0
Mr. R. V. Ranadiv	...	...	2	0	0
Mercury Lodge, T.S., England	£5-0-0	...	66	2	0
The T.S. in Belgium	...	...	169	10	8
Mrs. Jane Clumeck, Karachi	...	...	285	0	0
Miss A. Chinoy	...	...	100	0	0
The T.S. in Uruguay	£12-18-9	...	171	10	8
			<hr/>		
			14,907	9	5
			<hr/>		

FAITHFUL SERVICE FUND

			Rs.	A.	P.
Mr. Ratilal M. Parekh, Bombay	...	...	1,000	0	0

THE SCHOOL OF THE WISDOM

			Rs.	A.	P.
Dr. K. J. Kabraji, Karachi	...	...	25	0	0
Mrs. Elizabeth T. Ferrin	140	0	0
			<hr/>		
			165	0	0
			<hr/>		

PRESIDENT'S TRAVELLING FUND

	Rs.	A.	P.
Hyderabad T.S.	218	0	0
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	218	0	0

THE T.S. DISPENSARY

	Rs.	A.	P.
Mr. D. Srinivasa Iyengar, Bangalore	5	0	0
Sri Mudaliyandan Chetty Fund	25	0	0
Mr. and Mrs. D. D. Kanga, Adyar	25	0	0
Mr. B. M. Dhruva	5	0	0
Mr. M. D. Dapurkar	2	0	0
	<hr/>	<hr/>	<hr/>
	62	0	0

ADYAR BESANT COMMEMORATIVE FUND

	Rs.	A.	P.
Mrs. Mona Cotter, Canada	91	14	0
The T.S. in England ... £43-0-7 ...	568	12	1
The T.S. in U.S.A. ... \$4,280.99 ...	20,857	2	4
Centenary Lodge, T.S., Bandra, Bombay	55	0	0
T.S. in Malaya and Siam ... £12-12-7 ...	167	12	9
Maitreya Lodge, T.S., Ciego de Avila, Cuba \$50.00 ...	235	2	0
Bayamo Lodge, T.S., Cuba ... \$20.00 ...	94	0	9
The T.S. in New Zealand ... £54-7-9 ...	722	6	9
Dr. K. J. Kabraji, Karachi	25	0	0
The T.S. in Puerto Rico ... £3-19-4 ...	52	9	0
Mr. S. Srinivasa Iyer, Madras	2	0	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	25	0	0
Mr. Reuben E. Ani, Bombay	2,000	0	0
Through the T.S. in Puerto Rico (in 5 instalments) ...	65	0	0
Mrs. Rukhi P. Advani, Adyar	25	0	0
Miss Constance Meyer, Adyar ... \$18.00 ...	60	10	7
Bihar T.S. Federation	149	10	0
Mr. G. J. Ranneft, Holland ... £51-14-10 ...	682	12	0
Miss Gladys D. Newberry, England £25-0-0 ...	229	14	0
The T.S. in Wales ... £2-1-0 ...	27	0	9
The T.S. in Australia ... A. £40-5-0 ...	425	14	6
Mr. Baijnath Bhargava, Banaras	251	0	0
Miss E. Bright, England ... £2-0-0 ...	26	6	0
Mrs. Oliva Stevenson Howell, ... £10-0-0 ...	181	15	4
Mr. Henry Hotchener, U.S.A.	100	0	0
Mr. V. P. Bhargava, New Delhi	7	0	0

				Rs.	A.	P.
Desar Lodge, T.S., Desar	...	...	...	12	0	0
Mr. Mohanlal Bhat, Bhavnagar	...	...	...	2	0	0
Mr. N. K. Choksy, Colombo	...	..	...	50	0	0
The T.S. in South Africa	...	£58-14-0	...	718	6	9
Mr. F. H. Dastur	...	...	...	502	0	0
Mr. Motilal M. Parekh	...	...	...	800	0	0
Through Mr. S. J. Karaka, Bombay	...	...	...	299	12	6
Mr. Dwarapalaya, through Mr. Mullan, Bombay	...	...	...	100	0	0
				<hr/>		
				28,652	2	1
				<hr/>		

REHABILITATION FUND

				Rs.	A.	P.
The T.S. in South Africa	...	£10-18-0	..	144	11	10
				<hr/>		
				144	11	10

for The Theosophical Society,
C. D. SHORES,
Hon. Treasurer

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

After some thirty years of faithful service to Dr. Besant and to the Theosophical Society in various capacities, especially as Assistant Manager and Manager of the Vasanta Press, Mr. C. Subbarayudu retires from active service on March 31, 1951. He will continue to live at Adyar, and will be retained in an advisory capacity to the Press.

He will be succeeded in the management of the Vasanta Press

by the Assistant Manager, Mr. D. V. Shyamala Rau.

On their way to England Miss Zahara and Miss Stead made a short stay in Cyprus. They spoke at a meeting in Limassol where there are about twelve members attached to the Greek Section.

Canada

This Section published the November issue of its journal, *The Canadian Theosophist*, with a special cover to commemorate the 75th Anniversary. This impressive

design was created by Mr. Eric Aldwinckle who has used very effectively a symbolism with the root-idea "Order out of Chaos".

Ireland

The annual general meeting of the Section was held in January with a good attendance. Mrs. Alice Law was re-elected as General Secretary for a further year, making her 8th year in that office. Efforts are being made to draw the younger members of the Lodges into the work and they are now taking office as Assistant Secretary, Assistant Treasurer and Assistant Librarian. It is beneficial for young people to have responsibilities in the working of the Lodges.

Colombia

There are now eleven relatively active Lodges, fourteen having ceased to exist because of the political situation in the country. In the capital, Bogotá, the Lodges *Arco Iris*, *H. P. Blavatsky* and *Maitreya* meet regularly with the permission of the military command. Lodges are also meeting in Manizales, Bucaramanga and Trujillo and in Caracas, Venezuela. In other towns the members are restricted and are not able to meet.

The membership stands at 138 and this Section, despite its many

difficulties, continues its work. The General Secretary is publishing the magazine *Revista Teosofica Colombiana*.

Northern Ireland

The Presidential Agent, Dr. Hugh Shearman, writes that efforts are being made to keep in touch with outlying members by letter and occasional visits. In Belfast a very valuable feature of the work has been a fortnightly meeting for the study of *The Secret Doctrine*, in the home of two of the members.

Bangor Lodge continues quietly and has extensive possibilities though it still depends on workers from Belfast to assist it. At headquarters in Belfast the redecorating of the building is being started and equipment has been improved.

British East Africa

The Mombasa Lodge is establishing a circulating library of books in Gujarati and is considering a publicity campaign in the form of articles in the local Gujarati press. This Section is to have a visit in March from the General Secretary of the Indian Section, Mr. Rohit Mehta, accompanied by Mrs. Shridevi Mehta.

United States of America

The 75th Anniversary of the Society was celebrated in New York

on November 18-19th by a commemorative programme sponsored by the North-Eastern Federation, the Western New York Federation, and the Middle Atlantic Federation. The Society's achievements in various fields and the development of Theosophical philosophy were reviewed, concluding with a public meeting on the subject of "The Purpose of Life and the Peace of the World".

Mr. James S. Perkins, the General Secretary, represented the Section at the Jubilee Convention at Adyar, which was also attended by a number of members from different parts of the Section, some of them being enrolled among the students for the 1950-51 Session of the School of the Wisdom.

Mr. N. Sri Ram has arrived in this country and has commenced an extensive tour of the Section.

Canadian Federation

Towards the end of 1950, two Lodges of the Federation were honoured by a brief visit from Mr. James S. Perkins, General Secretary of the Theosophical Society in the U.S.A. He delivered two public lectures which were greatly enjoyed.

Southern Africa

The December-January issue of the Section's magazine records the formation of a Lodge at Vereenig-

ing, after some months of preparatory work by the Field-work Organizer.

An interesting note on the magazine's cover-design is given. It is the work of a member, Mr. I. Mitford-Barberton, and shows an African totem pole with figures representing "Africa, dark, mysterious and unknown, slowly emerging from its primitive past and stretching upwards towards the Light".

Australia

A new Lodge was formed in October at Cairns in North Queensland. This was the second Lodge formed in 1950 in that area and is due particularly to the pioneering work of Mr. Joe Pang Way, a Chinese member living in Australia.

In Hobart a room has been given in the house of a member, for use specially as the Lodge room, and it is big enough to hold forty persons. This is a further step in the revival of the work in Tasmania.

Pakistan

Twenty-eight delegates from Pakistan attended the 75th International Convention at Adyar.

Mr. C. D. Shores, Hon. Treasurer of the Society, paid a visit to Karachi from Adyar in February. He gave a public lecture and took part in the Adyar Day programme.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	... <i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	... <i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Banaras City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Herr Curt Berg	Östermalmagatan 12, Stockholm	... <i>Theosophisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	... <i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>La Vie Theosophique</i> ; ... <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovi Breo, Prov. Cuneo	... <i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	... <i>Revista Teosofica Cubana</i> ;
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	... <i>Teosofia</i> .
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	... <i>Teosof.</i>
1907	Finland	...	...	... ..
1908	Russia	...	...	... ..
1909	Czechoslovakia*	Pan Miloslav Lizicka	Praha VIII—Zastrelnici 633	... ..
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	... ..
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>The Link</i> .
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	... <i>Theosophical News and Notes</i> .
1911	Belgium	Monsieur Urbain Monami	31 Rue Pierre Timmermans, Jette, Bruxelles	... <i>Ex Oriente Lux</i> .
1912	Indonesia	Mr. Soemardjo	c/o Mr. J. A. H. van Leeuwen, Djalan Banda No. 26, Bandoeng, Java	... <i>L'Action Theosophique</i> .
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	... ..
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	... <i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	... <i>Norsk Teosofisk Tidsskrift</i> .
1916	Egypt	...	...	... ..
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	... <i>Theosophia</i> .

* Presidential Agency.

1919	Ireland	...	...	...	14 South Frederick St., Dublin, Eire	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharmā.</i>
1919	Canada	...	Lt.-Col. E.L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Sra. Teresa de Rizzo,	...	Casilla 604, Valparaíso	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1º andar, Sao Paulo	...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...	...	...	...
1920	Iceland	...	Greтар Fells	...	Ingólfsstr. 22, Reykjavík	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Dr. Delio Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Ostria.</i>
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1383, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Señora Esperanza C. Hoppood	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosofico.</i>
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	...	...	...	...	...
1926	Ceylon*	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1926	Greece	...	Monsieur Kimon Prinaris	...	3D September Str., No. 56B III Floor, Athens	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	Señora Amalia de Sotela	...	P. O. Box 797, San José, Costa Rica	...	...
1929	Paraguay	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza.	...	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	...	Mr. Dwardkadas Morarji Shah	...	P. O. Box 142, Zanzibar	...	...
1948	Pakistan*	...	Jamshed Nusserwanji, Esq.	...	P. O. Box 271, Karachi	...	...
1948	Malaya and Singapore*	...	...	...	...	...	...
1949	Northern Ireland*	...	Mrs. Hilda B. Moorhead	...	Theosophical Society, Adyar, Madras	...	<i>Theosophical News.</i>
1950	Ecuador*	...	Dr. Hugh Shearnan	...	18 Brookhill Ave., Belfast	...	...
1950	Indochina*	...	Señor F. Iborra Muñoz	...	c/o Grace y Cia., (Ecuador) S. A. Com- ercial, P. O. Box 186, Guayaquil	...	...
1950	State of Israel*	...	M. Pham-Ngoc-Da	...	Instituteur Principal, Chaudoc, South Viet-Nam	...	...
1950	Presidential Agency.	...	Dr. I. S. Cohen	...	P. O. Box 2858, Tel Aviv	...	...

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissef, Voorterveg 40, Eindhoven, Holland. *Theosophy in Action; La Vie Theosophique; Adyar.*

Canadian Federation

(attached to Headquarters): ... Mr. J. G. Bremner ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*

Non-sectionalized: Japan: *Miroku Lodge.*