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THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

Theosophical Society and its message. Therefore, my references to the past expressions of Krishnamurti cannot be held by anybody as helping my own work for the Society.

All of Krishnamurti's followers—though he does not admit that he has any "following"—limit themselves to only one phase of Krishnamurti, that which became pronounced and prominent since 1927. All his work before that is declared by them not to be the work of the real Krishnamurti. They consider that, from his boyhood up to that time, he was under Theosophical influence, and only shook himself free of that when he found for himself the errors of Theosophists and their ways. It is a poor tribute indeed to the character of Krishnamurti to imply that up to the mature age of thirty-two he had not really "found himself," but was so dominated by Dr. Besant and Bishop Leadbeater that he accepted without any resistance their ideas and their standpoint. To have done so would have shown an unusually weak character, particularly as he himself would be the first to testify that no compulsion was brought to bear by these two Theosophical leaders, to direct him into their way of thinking, and if he thought as he did, it was with open-eyed even if passive acceptance.

There was a period—which is on record—when he was heart and soul with the Theosophical Society and gave public testimony to the value of the work of Adyar. When Dr. Besant's work and Adyar were attacked by a prominent ex-resident of Adyar, Krishnamurti came to the "valiant defence of those unjustly attacked". In his own handwriting he has put on record certain occult experiences, when he *knew* directly for himself concerning some of the Great Ones. In 1924 he published a small work which is an exquisite prose-poem, most significantly called *The Path*. It is a poetical description of the experiences of past lives, which have brought him to Realization. The following sentences

appear in it: "Comfort me, ye Masters of the Wisdom, with those eyes of love and understanding. . . I have served the Great Ones and the needy world in a humble and despairing way." It is at the end of this prose-poem, full of rapture, that he closes with a poem which he calls "A Hymn". The first stanza is as follows:

"I have stood in Thy holy presence.
I have seen the splendour of Thy face.
I prostrate at Thy sacred feet.
I kiss the hem of Thy garment.
I have felt the glory of Thy beauty.
I have seen Thy serene look."

When one reads the whole hymn, one cannot believe that it is merely a mystical poetic effusion, but that it must have behind it a profound occult experience.

We have also a remarkable book, containing the addresses of Krishnamurti in 1924 to a group of his friends at the old ruined castle of Pergine in Italy, *Towards Discipleship*. This book has been withdrawn from circulation by him. I wish that he would write more lovely poems as he did about "the Beloved". But "where are the snows of yesteryear"?

Is it not far wiser, in the case of a complex personality like Krishnamurti, to take into account *all* his "phases" as he has grown, and unfolded himself? Why limit Krishnamurti to the last phase only? And who knows whether there may not be still other phases in the future? The fascination of Krishnamurti is that he has so many phases, some of which he has already revealed. They are like the faces or squares of a cube, one face revealing one phase of Krishnamurti, a second face showing an entirely different Krishnamurti, and the third another face still. While each may seem to contradict the other, yet the psychological

interest lies in the fact that all the squares are expressions of one complex, three-dimensional solid, a cube.

Krishnamurti himself has denounced dogmatism and fanaticism. I should recommend his "followers" to try to understand that they can be as fanatical and dogmatic about the present phase of Krishnamurti, as the Christians are concerning whatever is the phase of Jesus Christ to which they feel most attracted.

Every one who has any power of observation will note that all religions are not only burdened with accretions to the oldest teaching, but, particularly, are saddled with hierarchies and priestcraft. But this does not mean that all must necessarily consider that Religion is therefore, as said by Lenin, the opium of the people. In every religion there are hundreds, if not thousands, who are utterly devoted to Religion such as they discover in the teaching of their Lord and Master, but who certainly have no use for priests and ceremonials. It is possible to believe wholeheartedly in a Religion and follow its teachings, and yet accept all that Krishnamurti says when he denounces religion. There is a form of Religion to be found in each of the great religions which is so lofty that no denunciation will ever reach it. Religion is one thing, but religious observances quite another.

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I have a circular issued by the "Universal Great Brotherhood, Spiritual Direction of the World, College of Initiation, Foundation of Cultural Centre and Ashram for Spiritual Perfection". The circular is issued from Rangoon, evidently on behalf of Dr. Serge Raynaud De La Ferrière. This gentleman called upon me at Adyar. He wears a long white robe and suspended from a chain round his neck is a heavy bronze cross

with lettering. His hair and beard are long and I presume many would imagine he is in some way a representative of the Christ. On enquiry from me he gave me information about himself and the āshrama in Venezuela, then I bid him good-bye but, shortly after, he came back with one of my photographs which he had purchased at the Theosophical Publishing House, and asked if I would sign it. This, of course, I did, as I constantly sign such photographs presented to me. But much to my surprise, I later had a letter from Venezuela, saying that this gentleman was reporting that *I had presented* the autographed photograph to him, implying of course that I warmly sympathized with his mission. He is at the moment of writing in Perth, Western Australia, building up a following.

As a result of his visit to Rangoon, the circular from Burma states that the "Universal Great Brotherhood" presumably created by him has as its headquarters "Holy Sanctuary Kwen-Lun, Tibet," but also outside of Tibet there is an Aquarian Mission in New York, a Mission and an Āshram in Venezuela. This so-called G. W. Brotherhood offers studies classified as: (1) School of Initiation, (2) College of Initiation, (3) Esoteric Centre.

Thus, there is one more to add to my file. The claimants to high occult position come in rapid succession these days. And a gaping public unable to distinguish between tinsel and gold crowd round them. All of which reminds me of the vulgar English phrase, "You pays your money and you takes your choice"—even in occultism.

C. JINARĀJADĀSA

* * * *

Every now and then someone has a very simple but very practical and valuable idea. In many countries it is the custom to send elaborate and expensive floral wreaths, sprays and other designs on the occasion of the death of a friend. Gorgeous displays of flowers heaped on coffins and on and around newly-made graves represent the expenditure of very much money. But in a few days the beauty of the flowers is gone; the beauty of the friendship remains. It is not a new idea that the friendship might find expression in some form more lasting, more useful than the gift of flowers, often terribly impaled on wire or removed from stalks to make a design far less beautiful than the flowers themselves.

For a number of years in a certain city in the West, the members of one of the churches have given their money to honour a friendship, not for flowers but toward the purchase of modern equipment for the temporary sick and the aged. Wheel chairs, crutches and many other items are purchased and made available free of charge to those unfortunate enough to need them. Surely such practical helpfulness to the afflicted is a more suitable memorial to a friend than the mutilation of thousands of flowers.

This idea of utility and practicality in a memorial has grown greatly in popularity between the two great wars. One has only to compare the memorials to the heroes of the first with those erected in connection with the second to realize the change that has taken place in public taste.

Not blocks of stone with columns and friezes, serving only to commemorate, but social centres, rest-houses, nursing-homes and similar institutions that both commemorate the past and serve the present and future welfare, are the choice of modern days.

And so, in ways large and small, man's sense of gratitude is being expressed in practical social service.

On the other hand we read of large expenditures for new mosques and temples to propitiate whatever gods there be for protection against the threatened spread of Communism.

How strange it seems that any can believe that their wealth should be so indirectly applied to a human problem that faces them on every hand and in the midst of which they erect their religious propitiations. Poverty cannot be remedied, suffering cannot be relieved, except by human effort practically and constructively applied. It is this that will change conditions so that the poor will cease to plead. The practical men do not spend vast sums of their money in appeals to God but spend it for human betterment, to prove that they have hearts and minds that sympathize and understand. They know too that with their ability to relieve goes a corresponding responsibility which if not met will cost them more than temples. For it is a true saying that riches cannot for ever be held in the midst of stark need and misery. God's way is to use men of power and capacity to do what needs to be done and where the power is in the form of wealth that too must be freely offered and expended, not for propitiation, not in appeals to the deity, but directly and in generous heart for human aid.

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Interesting changes are taking place in the quality and direction of human thinking. Who would have ventured to predict the departure from national isolationism that has occurred in the United States of America in a few decades? It makes one wonder whether equally rapid and at present unexpected developments may not transpire even in the most tradition-bound races and peoples who seem the least adaptable to changing times and the need for a new outlook.

**Interesting
Changes**

A new and unexpected evidence of such adjustment and development in thought has come to light in the mass answers through a popular radio programme to the question, "What worries you most?" Expert analysis of the replies indicated that over 60 per cent of the people of that country, wanted more than anything else, a sound standard of moral values and leadership in accord. This type of security was to them of greater importance than anything having a financial or merely personal foundation. This too was in the U.S.A. showing that the change in thinking was continuing in a direction away from the person and the material towards the deeper moral if not indeed towards the spiritual. It is not uncommon in that country, even among business men, to hear references to the need for a spiritual revival or renaissance in the world. The fact is that the greater they are in business the more they sense and express this need.

Some may say that the change is not evolutionary, not the product of human growth; that it is a reflection of the inadequacy of present methods to meet human need and to solve the great problems in the world. But even so it is the result of human experience and there is no other teacher. If the times are teaching some nations the way of evolution then all may not be as chaotic as it seems. Perhaps it indicates that the Great Scheme is still under control and that with the change in human outlook and with human effort collectively and co-operatively applied there will emerge from the apparent failure "a new heaven and a new earth".

SIDNEY A. COOK

METTEYA BODHISATTVA—THE COMING BUDDHA¹

BY F. L. WOODWARD

[Mr. F. L. Woodward, a graduate of Cambridge, offered himself to Colonel Olcott for work. He was asked to take charge of the Buddhist College at Galle, Ceylon, the Mahinda College. He became its Principal and for long years devoted himself to building up the college. After retiring he settled in Tasmania, where, with his outdoor work in an apple orchard, he carried on the studies he had begun in Pali. He is now one of the foremost scholars in Pali, and has edited several texts for the Pali Text Society. He has just completed a monumental work, a *Concordance* to all the Buddhist Scriptures (except Niddesa), which is already in the press. Throughout Mr. Woodward has been a staunch Theosophist. He is also a confirmed Baconian.—C. J.]

WHEN a Fully-Enlightened One has passed away from our world, a Teacher of Devas and mankind, His place is taken by another sage who for countless ages has been preparing himself to take the great step of *Sammā-sambuddha*. Gotama Sākyamuni brought the Light, and is referred to as the Light of the World. In one passage only of the Pali Tipitaka He refers to His immediate successor, Metteya, in these words :

“ Now in those days, monks, there shall arise in the world an Exalted One by name Metteya, an Arahant, a

¹ Reproduced, with acknowledgment, from *The New Lanka*, January 1951.

Fully-Enlightened One, endowed with wisdom and righteousness, a Happy One, a World-Knower, a peerless charioteer of men fit to be tamed, the Teacher of Devas and mankind, Exalted One, a Buddha, just as I myself have here and now arisen in the world. . . . He of his own abnormal powers shall realize and make known the world, the worlds of the Devas, with their Māras, their Brahmās, the host of recluses and brahmins, of Devas and mankind alike, even as I do now.

“He shall proclaim Dhamma, lovely in its beginning, lovely midway and lovely in the end thereof. He shall make known the wholly perfect life of righteousness in all its purity, both in the spirit and the letter thereof, even as I do now.

“He shall lead an Order of Monks numbering many thousands, even as I do now lead an Order of Monks numbering many hundreds. . . .”

These words refer to His final coming on earth as Buddha Supreme, and at a period very far remote. Meanwhile, He is supposed to be dwelling in the World of the Thirty-three (*Tāvātimsa-devaloka*) Great Devas.

What is the meaning of Metteya (Sanskrit, Maitreya)? It is The Kindly One. Metta is love based on compassion for all; love, not in the sense of the Latin *amor*, Greek *erōs* or *philia*, Pali *pema*, which words denote a condition of emotion which is mutual attraction, affection, friendship, also sexual love.

It is spiritual *goodwill*, unity, forgetfulness of self. The Bodhisattva will bring in its highest sense the *bodhimetta*, wisdom-love, the second aspect of the Trinity of Will, Wisdom and Intellectual Activity. We may call the Buddha's message the *will-to-good* which is Dhamma, and the Bodhisattva's message, the *goodwill-to-men*.

Buddhists are familiar with the *Brahma-vihārā*, the four ways of meditation or ways of living with Brahma or the Brahma-life, a form of meditation constantly enjoined by the Master, and said to have been first used by the disciple Assaji, who first introduced Sāriputta to the Master. In this meditation one is urged to suffuse all beings, everywhere and always with loving thoughts of *metta* and compassion. So much for the word *metta*.

Who is the Metteya, the Lord of Love? When and how will He appear? We have many a fable in the Pali *Jātakā*, or Birth-Stories composed upon certain verses, to explain them. In these the Buddha Gotama Sākyamuni is represented as appearing through the far-off animal stages of man in various ways, and setting an example of the virtues to be obtained before becoming a Full Buddha.

According to the famous Mahāyāna sage, Ariyasanga,¹ the Bodhisattva works on the life evolving within the form (*rupa*), and implants in our minds religious ideas, develops philosophical concepts in individuals and races, and ever aims at the advancement of the human race, for He stands at the head of what may be called the *Bodhi-ramsi*, the ray of Love-Wisdom.

It is said in the *Anāgata-vamsa*, to which I refer below, that He was born as the son of the Raja Ajātasattu, in the time of the Buddha. He has been waiting a long time for this return, but wars and tumults have prevented it. The terrible troubles of the last thirty-five years may be regarded as similar to the eruptions of the human body, which must throw off long accumulated evil humours before health can be resumed.

In what nation will He appear? Doubtless He will come when He thinks that the time is ripe and when the

¹ Contemporary perhaps with Buddhaghosa, about 400-500 A.D.

world is at peace again and more united. Surely He will appear in that nation which will best welcome Him. Buddhists are apt to think that they themselves are always reborn in a Buddhist, perhaps in an eastern, land, and that the Bodhisattva will be also. It is said, however, that in His *last* birth the Buddha-to-be is always born in Jambudipa, rose-apple-land, which includes Ceylon. But I believe the word really refers to the whole planet.

Certain nations have never heard of Him, others would reject Him as unorthodox, and would not recognize His greatness. In what shape would He appear? Probably not as a new-born babe, like Krishna, but overshadowing some disciple who would be worthy. He might even influence some great statesman or scientist, some artist, even some great man of business. Such nowadays have greater influence than monks and priests, who have a particular view or *ditthi*. With Him it is certain would appear some great disciples.

As to the word Bodhisattva and His nature Buddhists regard the attainment of the Fourth Path, Arahantship, as the goal of humanity. It is not the full goal, but means release from compulsory rebirth in the ocean of *samsāra* or endless round of existence. The later *Mahāyāna* (Great Vehicle or Way) Buddhism is more comprehensive than the *Hīnayāna* (Lesser Vehicle or Way) Buddhism. The latter denies the reality of the self (Personality or *pañcakhandha*), the former denies *all* phenomenal reality, and lays stress on spiritual energy both for self and others. To seek swift release from *bhava* (again-becoming) is not its aim, as it is that of the Theravādins who make Arahantship the supreme goal. The *asekha* (Master) aims at Buddhahood itself, not just to be a perfect saint. *Sammāsambuddha*-hood is, of course, a different thing. There can be only one at a time. Hence in *Mahāyāna* *all* such

aspirants are called Bodhisattvas, and such go far beyond the stage of Arahantship. Our Buddha Sākyamuni always calls Himself Arahant, but must have attained that stage ages ago. These Bodhisattvas-to-be, therefore, do not cut off relationship with our world, but take part in the manifold life of human beings without being defiled by such action. They are like the lotus-leaf off which the drops of water slip or remain thereon without defiling it. As regards the arahant it may be said that on completing the fourth stage of the Path a man's long-cherished ego vanishes, and he is henceforth a flame of power, freed from compulsion and free to go where he chooses, for his karma is finished. He is *vimutto*, and exists as a free being.

It may be objected that, as there is only one Bodhisattva in thousands of years, what chance have the millions of aspirants to become one? Well, Time is infinite, and a freed man has many choices. This little planet of our humanity is a mere speck in the solar system, and the solar system itself is just a bubble in the Cosmic system. Though the Buddha has retired, He has not deserted us. Freemasons will understand when I say: The Buddha is now the Immediate Past Master of the World-Lodge, always at hand to give advice, and the Bodhisattva is now the Right Worshipful Master in the Chair, with His senior officers and staff chosen by Himself.

To the Mahāyānists the Bodhisattva is always with us and waiting to be welcomed. Teacher of Devas and mankind, He is above all formal religions but presides over them, not being responsible for the many errors of those who profess and teach such religions. He Himself aims at being a *Sammāsambuddha*, and (though it may seem strange to say it) He needs our help to attain it. How? We can supply the base on which He can build, we can supply the

goodwill and that state of harmony with all that lives, feeble though our efforts may seem at the present time.

In the Māhāyāna scriptures the vow of one aiming to be a Bodhisattva is thus given :

“In the presence of my master and of all the Buddhas I give rise to the thought of enlightenment. To become a Perfect Buddha I apply the merit of my confession, of my refuge in the Triple Gem, and my aspiration for Enlightenment.

“In this world of beings, when no Buddha is in the world, may I be their refuge, shelter, safety and island (*dīpa*, perhaps ‘lamp’). May I carry them across the ocean of *samsāra*. I do adopt all beings as mother, father, brothers, sons and sisters. For the bliss of beings I will cultivate charity, morals, patience, (*dāna, sīla, khanti*), striving, meditation, knowledge and skill to release. I am a coming Buddha. May my teacher so accept me.”

Thus he comes to treat his neighbour as himself (the injunction to the Christians). His aim is to help all beings until each one is delivered from *samsāra*. He does not take upon himself the sins of the whole world in a literal sense of suffering for them, but, free from evil Himself, he urges others to save themselves by His example and attain the *bodhi*.

It is on the great festivals of full-moon days that we can help the Bodhisattva and be helped by Him. I would stress the importance of observing full-moon days, twelve in number. At the Wesak Festival, at the moment of full-moon for India it is said that the Buddha shows Himself in the sky in His old form in *padma* or lotus posture to those who are able to be present at a certain spot near the Sacred Lake of Manasarovara, north of the Himalayas, and pours out His power through the Bodhisattva, who distributes it through the world by his disciples. On the Āsādhā Festival

of the July full-moon the Bodhisattva is said to recite the Buddha's First Sermon to assembled disciples, of which we have still an outline in *Samyutta-Nikāya*, and probably comments upon it. In Buddhist lands the united goodwill of the people on those days can be felt as a tangible influence, a higher standard of life prevails, and the sacred day is not made an excuse for extra eating and drinking. A particular planetary influence is also felt on those days, missed by the movable feast days of western religions. So then it is to the Himalayas that we may lift up our eyes. "I will lift up mine eyes to the Hills," says the poet, "whence cometh my help."

It remains to be asked: "Who will recognize Him when He comes?" Let me quote from *Anāgata-vamsa* (Story of the Future) a late Pali work, professing to be the answer of Sākya-muni to Sāriputta, who asks: "What sort of hero is the one who shall follow Thee?" The Buddha then replies, giving a list of names of the three Buddhas who preceded Himself in this *kalpa* or world-period, namely Kakusandha, Konāgama and Kassapa, and continues, "after me comes Metteya in this blessed kalpa, the Chief of men. After Metteya are to come Ramā, Pasenadi, and (in the next period) Abhibhu, Dighasoni, Sankacca, Subha, Todeyya, Nālāgiri and Palaleyya—these ten future Buddhas in due course shall attain."

And who shall *not* behold Him when he comes for the last time? Those who create differences, people like Devadatta; heretics and slanderers, self-torturers and the like. Who shall behold Him? Those who give gifts, keep the precepts, observe the Sabbaths, do their duties, plant trees and gardens for the people, build bridges, clear the roads and dig wells; those who further the Buddha-dhamma, who honour parents and elders; in short, those who definitely seek the welfare of others, forgetting

self, shall hear the Dhamma of Metteya and attain their goal.

Let me then in this my eightieth year conclude with the aspiration of the old sage, Buddhaghosa, who thus ends his labours on his great work, *Visuddhi-Magga* :

“ In my last birth may I behold
Metteya, the sage-bull, world-chief,
That Lord who seeks the happiness
Of every creature. May I hear
That wise one preach the Dhamma true ;
Winning the topmost fruit may I make clear
The Teaching of the Conqueror.”

F. L. WOODWARD

Love speaks in strange ways
Not always understood by me.
But though Love speak of death of Work and Dream
And pain and bitter tears,
Yet will I endure and bend the knee to Love,
Knowing well that though Love's words are strange
And Love's ways incomprehensible to mortal mind,
Yet this be truth :
When Love's pain-burdened words
Have wrought their change in me and made me pure,
The Prince of Peace will be revealed
As He who honoured me.
Love speaks in strange ways,
Not always understood.

CONSTANCE MEYER

DON QUIXOTE

By C. JINARĀJADĀSA¹

EVERY one knows the meaning of the word "quixotic," which is a course of action that shows a certain want of mental balance and adjustment to reality, though it may have behind it a very good motive. This conception has arisen from reading the English translations of the Spanish work *Don Quixote*, whose author is Cervantes. Incidentally let me mention that the word in Spanish is pronounced *Quihóte*, with an accent on *ho*, Qui pronounced as Ki. It is pronounced in French *Don Quichotte*.

Readers usually get an idea of the hero of the romance as definitely crazy, doing all kinds of outrageous actions, like tilting at a windmill, imagining that the moving sails are some kind of enemy charging at him. He also imagines that peasant girls are princesses and titled ladies.

Don Quixote is always accompanied in his adventures by his squire, Sancho Panza. Sancho does not realize that his master is crazy, and believes in the offer made to him that his master presently will make him the governor of an island.

Don Quixote is described as thin and gaunt, a tall man, who has had his head turned by reading innumerable stories of the knights of antiquity who went out to seek adventures and met with various magicians. While to all Don Quixote appears as a ludicrous figure, nevertheless

¹ Written for the *New Lanka* magazine of Colombo.

there is something striking about this madman. There is a certain idealism in him, for he goes out seeking adventures as did the knights of old, claiming that he is a Knight Errant whose task is to rescue captive maidens, put down cruelty, and battle against injustice.

Now, it is a strange thing that in what is known as Latin America—a phrase used to designate all the countries of South and Central America, Mexico, Cuba and Porto Rico, whose colonizers were from Spain, as also Brazil, whose colonizers were from Portugal—in nearly every home there will be found a picture of Don Quixote, and sometimes a statuette. He is always depicted as tall and thin, standing and reading a book, waving one arm declaiming, and careless of his dress with one of his long stockings hanging down. Once in Mexico when I went through the weekly market and came to the part where pottery was being sold, I found a statuette of Don Quixote. It was evident, therefore, that this crazy man had a certain attractiveness about him.

Why should almost every home in Latin America have a picture of this crazy man? It is only when one lives in the homes of Latin Americans that one penetrates a little into the feeling behind the respect given to the crazy hero. That respect is so great that a special condensed edition of the great work of Cervantes has been prepared for the use of schools in Mexico, with very graphic illustrations of certain incidents in the story. The true reason for this high regard paid to Don Quixote, the crazy man, is due to the fact that in spite of his madness he represents a certain ideal of what Jesus Christ proclaimed in Palestine.

It is quite easy to note in Roman Catholic countries that outside the churches and cathedrals there are always beggars. That church is the most powerful in the world, and yet Roman Catholicism, as also all forms of Protestantism,

has not been able to teach their adherents the significance of Christ's commandment: "Forasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." In spite of churches and hierarchies, and monasteries and nunneries, very little has been done to root out poverty, disease and degradation. I say "very little," for I know well how certain monastic orders of monks and nuns have with the greatest devotion tried to help the poor and the sick. But what they have done is almost like a drop in a bucket. What is noticeable is the attitude of callousness of the religious-minded men and women who go to church and pray to God, yet whose conscience is not pricked by the contrast of wealth and poverty in a so-called Christian civilization. Of course, the same contrast exists in Hindu and Buddhist civilizations. Evidently the religious conscience of mankind has many atrophied spots, so that no response can be obtained from them.

In the romance *Don Quixote*, this crazy man, who sets out on what he calls adventures, again and again proclaims that he belongs to the ancient band of chivalrous knights founded by King Arthur, and that he has taken the vow to aid those in need and to put down the oppression of the weak by the strong. He says: "My office is no other than to avenge those who suffer injustice, and to castigate the proud. If you can inform me that you have any work for me to do in this locality, you have only to tell me and I promise you by the order of the knighthood which I have received, to give you full satisfaction according to your wishes." Again: "Friend Sancho, recollect that I have been born by the will of heaven in this year of iron to transform it to the year of gold. It is for me that dangers, great actions and valorous deeds have been reserved. It is I who have resuscitated the Round Table, the twelve knights of France and the nine of fame. I have to abolish the memory of

tyrants." Elsewhere he says: "Well is it that many possessions and rest were invented for weak men of the royal court; but work, inquietude and arms were invented for those whom the world calls Knights Errant, of whom I am, though not worthy, the least." Again he says: "I seek adventures in order to offer my arms and my person for the most dangerous fate that may appear before you, in order to aid those who are weak and in need."

Each knight of old pledged himself to valorous deeds in the name of his lady of adoration; all the time his work of adventure is to put down evil, remembering that he is doing the work of God, but also as an offering to his lady.

It is because of this strange idealism of a madman, who tries to live the ancient teachings of Palestine, that the peoples of Latin America, while they smile at his crazy adventures, have their hearts touched by the idealism of deeds that should be done by the followers of a religion, but are not done.

One very striking element in the romance is the contrast between knight and squire. The knight is the idealist, though he is crazy. Sancho, the squire, is the materialist whose first thought is, "What am I going to get out of all this?" He is all the time thinking of the good things of life, especially his meals, and of making a nest for himself. Sancho represents, to Latin America, the man of the world whose first interest is himself, while in contrast Don Quixote is the idealist, though he does crazy actions.

A long poem by Roberto Nieto of the Republic of Colombia, with the title, *Oh, Sancho*, says as follows regarding Don Quixote and Sancho:

"Oh Sancho! You have not died! In the midst of the motley restless crowds of each day I have seen the reflection of your face in the noisy gabble. But how changed you are, and with what elegance! You have changed the pack-saddle for

gloves, and instead of riding on a sorry nag, you drive in a car. Casting on one side the garb you wore, you have now the trappings of a gentleman. Good Sancho, who can discover in your present outfit the base lackey of once upon a time?

"But your uncouth nature has not changed; today, as yesterday, it is matter incarnate. What to your eyes is our bitter savage war with grief and pain? Only a fair. You are still the same; still come from your lips the empty good-natured outbursts of laughter. With your bourgeois stride you strut proudly among the learned.

"Meanwhile Quixote overthrown in battle rolls in the dust with his broken lance, invokes the lovely Dulcinea, and dreams of a far-away island.

"When you come on the scene, the world bows before you; for in this bizarre and outlandish age only one light shines—that of your genius.

"Ye comrades of Don Quixote, ye brave paladins who tread the bitter road to the trumpet-tunes of warlike horns, defying the wrath of Destiny! your mission is ended. Do you wonder? Sheathe the sword that defended your ruined ramparts. And salute in Sancho, the lackey without blemish, the heroes of the future.

"What matters the ideal? Wounded and withered, as are yourselves, in the fearful reverses in the tenacious struggle, the ideal lies dead on the bloody field of battle."

Cervantes' great classic appeared in Spain in 1605. The first English translation by Shelton appeared in England in 1612. Evidently Butler, the author of *Hudibras*, had read Shelton, for we have Dr. Johnson writing as follows:

"The poem *Hudibras* is not wholly English; the original idea is to be found in the history of Don Quixote, a book to which a mind of the greatest powers may be indebted without disgrace."

Don Quixote knows when he sets out on his mission of succouring the distressed that he must first be knighted by one who is already a Knight. Cervantes describes the

ludicrous manner in which the crazy man achieves knight-hood. He has then, according to the rules of chivalry, to take a new name. He ceases to be Don Quixote 'de la Mancha (Mancha being a small estate of his family) and calls himself "the Knight of the Sorrowful Countenance". It is this knightly name of Don Quixote that is used by the Brazilian poet, Filinto de Almeida, in his Portuguese sonnet on the hero. The sonnet is exquisite and tender in sentiment; to translate it into bald prose is like offering dried rose-petals instead of a living rose. But at the moment that defect cannot be rectified; here is what de Almeida wrote :

"Meanwhile, whoever sees him forlorn and stunned, with his astonishing helmet and incredible armour, beaten and stoned in so many combats, will call him a Knight, but of the Sorrowful Countenance. What matters? The hero dreams on ever, grave and saddened. And if to dream so is near to insanity, he is strong and happy in the armour of his dream, and so dreaming he marches down the centuries.

"Leave him alone to go on his way, though we laugh at him, as he battles for justice and combats crimes. Leave him with his illusion and its great inglorious effort. For it is such gallant lunacy that makes him so sublime. Awaken him never; leave him drunk with his golden pertinacious ideal which no suffering shall lessen, so as to dream of glory, love, justice and loving-kindness. For only who knows to dream thus is worthy of the name—a *Man*."

The word "quixotic" conveys no meaning in Latin America.

C. JINARĀJADĀSA

THE INTEGRATED INDIVIDUAL

By K. R. R. SASTRY

ON January 26, 1950, near our Adyar Headquarters, thanks to a friend, I was in the company of Sri J. Krishnamurti from 5.30 p.m. to 7.30 p.m. It was the time-honoured Socratic method—yet what lack of artifice, what refreshing intellectual honesty, and what peace at the end. “The individual problem is the world problem” (J.K.).

Rohit Mehta's *Intuitive Philosophy*¹ is a fine tribute to the integrated philosophy of J. Krishnamurti. Discerning students may find Ramakrishna Paramahansa's *Nitya* and *Lila* expressing communion and communication. Yet in giving complementary roles to mysticism and occultism, Rohit Mehta has discerned the dignity of modern Theosophy.

In the old classic *Jivanmukti Viveka* of Sage Vidyananya there are pregnant chapters on the obliteration of *latent desire* and *dissolution of the mind*. Yet there is a refreshing charm in the diagnosis of the world's maladies by thinking men and women, and the remedies they suggest. Eminent scientists like Einstein, Jeans and Eddington have emphasized the *intuitive way*. Here is a profound extract from Einstein's speech in Berlin :

“The supreme task of the physicist is to arrive at those universal elementary laws from which the Cosmos can be built up by pure deduction. There is no logical path to these laws ; only intuition resting on sympathetic understanding of experience can reach them.”

¹ Theosophical Publishing House, Adyar.

Different as may be the external lives of mystics of many countries and climes, there are remarkable common experiences, such as "the dark night of the soul" and the "flight of the alone to the Alone". All who are on the mystic path know the travail when they come down from communion, and feel a bursting urge for communication. The transition has to be gone through with care, caution and circumspection.

I found an uncommon simplicity in the evolved J. Krishnamurti—an impatience at words from books; and a marked dis-relish for creed, dogma and faith. If it be true that at the last stage one has to rest on the alone, allowing the light to enter the empty mind, every word of Krishnamurti is a word of an uncommon mystic of rare culture.

"Little things can be perfect" (C. J.) too; why then should the individual despair and belittle his dynamic contribution?

One can solve the fundamental problem, "Who am I?" only by getting beyond the intellect. How much modern psychology—as Rohit Mehta calls it, the youngest science—through its analysis of the conscious, sub-conscious and "unconscious" helps one in this discriminating track of "*Neti, Neti*" (not this, not this), and so is of profound value to the individual.

Here is a brilliant sentence in Rohit Mehta's work: "To be receptive without expectancy is true negativity; and this is possible only to the mind which is extensively aware." On this narrow path of "choiceless awareness," it is said, man discovers *something*.

There is the joy of communion; and it is to be *expressed*, otherwise experience is not shared by society. *An integrated individual shaping society*—that is the solution.

K. R. R. SASTRY

THE ANCIENT ELEMENTS IN A MODERN ROLE

BY FRITZ KUNZ ¹

(Concluded from p. 20)

III

OUR point of departure from the familiar notion of seven planes, to their complementary interpretation as part of a more comprehensive system of Elements, is in the fact that the physical world is divided into two parts by what may be called a *critical state*, where solids, liquids and gases, the dense part of the physical, adjoin radiant states of energy. This is, of course, not a place, but a condition. That is, solids, liquids and gases are states which have a feature in common, constant mass.¹ Solids in general have three forms of constancy: constant shape, constant volume and constant weight. The latter fact gives evidence of constant mass. Liquids do not display a constant form, but take shapes of containing vessels. They are, in general, fairly incompressible and therefore have constant volume under given conditions; and their mass, when contained, also remains constant. Gases contained in a vessel take its shape, and they expand and contract readily, and thus have neither constant shape nor constant volume; but the same amount of matter will continue to be present,

¹ That is, the amount of matter in them (indicated by their constant weight) remains the same from day to day, if they are hermetically sealed to prevent dissipation.

hence constant mass. It is to this common feature, constant mass, that we may confidently and precisely assign the ancient term, Earth, giving it exact modern meaning:

It has been established fairly recently that the radiant energy called sunlight is a stream of particles, photons. This is a very critical event indeed, and a whole new science has arisen about the topic. Instead of constant mass and radiant energy in the form of waves, we now also recognize matter in streams of light bursts (quanta), as well as matter in solid, liquid or gaseous form. This subject, radiant matter, is of signal importance to Theosophical philosophy. It was brought effectively into scientific currency, actually, by a physicist who was a member of the Society, Sir William Crookes, although the significant phenomenon was first studied by Geissler.¹

The difference between states of constant mass and those of radiation are recognized in Theosophical terminology by saying that the dense and the vital physical are really very different. The dense physical is dark, the vital aspect of the physical is self-luminous.

The significance of this difference has been somewhat neglected. When we say "the etheric is part of the physical," we mean that *its effects* are apparent to physical senses as light, radiant heat, etc., and we refer also to the part that the etheric or vital process is confined spatially within the living body and is the first to dissipate at death. By such thoughts we do not declare that the etheric has constant molar mass, but only that of all the superphysical, it is most closely connected with the dense physical.

If the points I am making are to have any proper effect, we must accept the sharp and vital distinction between

¹ Separate summary discussions of such topics as of fields, quanta and space-time, are available to serious students and later will be published.

the physical and the etheric. The latter is basically part of the luminous, animated, psychological world because it takes in and gives out radiation, whereas the dense physical takes in and discharges air, water and solids. The dense body belongs to the older system of science called mechanics. The vital counterpart belongs to the new system of physics, corpuscular radiation. The fashion in which dense physical matter in the strict sense—that is, dense physical matter outside protoplasmic forms—is alive on its own account is very different from the sense in which the psyche (etheric, emotional and lower mental) is alive. Constant mass is inimical to sentience. Constant radiation is consonant with it. No doubt it is correct to say that a body of water is alive in some sense, because the whole universe is alive. But we have also to understand how we mean the term “life” to be here understood. The difference between the dense physical and the etheric is profound, because the dense states are aspects of Earth, and the etheric an aspect of quite another Element. This will be better appreciated in the following (Part IV) when the Element of which the vital etheric is a proper part is identified.

IV

Besides the critical division of the physical system, just reviewed, philosophical literature identifies another in the mental world. This also is familiar, now of course in subjective experience, not in objective physics. The difference is clear to consciousness, because (as we shall show by Gestalt experiments) thought is objective to cognition.

Lower, analytical, concrete mind has long been differentiated in the experience of cultivated men from higher, conceptual, abstract mind. The one is restless,

craving, curious; the other quiet, comprehensive, content¹. Thus the etheric (or vital) physical, the emotional and the lower mental worlds lie between two critical divisions, and they display an affinity, just as solids, liquids and gases have constant mass in common. That affinity is in their self-luminosity by reason of the incessant radiation of their material constituents. We have to realize that it is precisely this wasting-away phenomenon that is their dependable common characteristic. How can any feature of constancy be attributed to this?

Physics now answers this question. Radiation is today studied in terms of two constants, the velocity of light in vacuo, and Planck's constant. Hence the phenomena rest upon invariants. Since radiant, wayward, craving sentience has a common characteristic, we can give a name to vital, emotional and lower mental activity, taken together, calling them the psyche². It is to this fluent but consistent state of affairs that the ancients usually gave the name Water.

We have been discussing this Element up to now as it is in the psyche. But in general, sentient physical creatures embody and display this Element, albeit in physical forms life is a precariously established intruder. Terrestrial life arose physically in water, and it continues because of a peculiar alchemy between radiation from the sun and the dilute vascular systems of plants. We shall presently make some remarks about this matter, in reference to chlorophyll, haemoglobin, and the like. For the present we only

¹ The present world crisis obviously stems from imbalance between these aspects of mind. The higher mind of the world's population suffers from gross malnutrition, while the lower is stuffed and poisoned. The cure lies at our hands, if we care to use it.

² This term was anticipated in our literature long before Freud applied it. See *The Dream of Ravan*, page 214, (cited on page 105 of this issue). It is of course this element in man that is referred to by the phrase, "The mind is the great slayer of the Real," meaning lower mind when cut off from the higher (*The Voice of the Silence*, H. P. Blavatsky, 2nd Edition, 1892, p. 14),

emphasize that as there is an Element, Earth, called constant mass in modern physics, so also there is an Element, Water, constant radiation, which exists in its own right in Brahman, appears as the chief feature of the psyche, and re-appears in the physical world as an intruder, sentient life, arising in (terrestrial) water and sustained by (solar) radiation. Its relation to protoplasm needs lengthy discussion.

V

Is it reasonable to suppose that only the physical and mental planes are critically divided? As Theosophy is a deductive science, we must expect to find a patterned scheme, and that means more critical states, according to some order. It is implied in *The Voice of the Silence*, and long familiar in the Indian *darshanas*. We shall now follow out the system.

Since the critical division in the physical allocates three sub-states (solid, liquid and gas) to the dense physical, and four to the etheric or vital-radiant physical (actually part of the psyche); and since the division in the mental assigns the lower four to the psyche, with the emotional taken intact as part of the psyche, we may expect by the principle of economy and consistency that the higher mental and intuitional are part of a new state (the soul, which we shall call Air) and that another critical division occurs between the lower five-fold and the upper dual spiritual.¹ Continuing the foregoing pattern, the upper spiritual and the monadic are to be taken together, along with the lower divine plane. In this case of the divine plane, the division is between six sub-planes below, leaving aside only the real ultimate point-atoms, and recognizing

¹ This originally came to light in correspondence with C. W. Leadbeater about 1909. Later, about 1925, we had occasion to refer it back to a detail in an early diagram, dating from the eighteen-eighties, not published hitherto. The final critical division is self-evident.

them as a permanent part of the noumenal reality. Contained between this critical level and the critical level in the spiritual world, is the fourth and last Element, spirit or Fire. The foregoing may be summarized usefully in a diagram.

THE PHENOMENAL WORLD AND THE ANCIENT ELEMENTS

Number of Sub-planes	Seven Planes	Four Realms and Corresponding Elements
1		
6	Divine	
.....		I Creative
7	Monadial	Spirit or FIRE
.....		
2	Upper Spiritual	
5	Lower Spiritual *	
.....		II Conceptual
7	Intuitional	Soul or AIR
.....		
8	Abstract Mind	
4	Analytical Mind	
.....		III Radiant
7	Emotional World	Psyche or WATER
.....		
4	Radiant etheric	
8†	Dense Physical	IV Physical Body: EARTH

We shall at this point temporarily suspend and round out our discussion by a reference to the relations of spirit, soul, psyche and body which occurs in what is reputed to be the earliest generally available work in English by one of our Society's Founders.¹

FRITZ KUNZ

* Lower spiritual or will to the good.

† Solids, liquids and gases, having constant mass.

¹ See the next article entitled "The Dream of Rāvan," pp. 108-107.

THE DREAM OF RĀVAN¹

[In the eighteen-fifties an emissary of the Eastern School of occultism visited European centres of learning. This agent became subsequently known as one of the two Founders of our Society, the author of many letters and writings. He visited Heidelberg, and was there known to G. H. Fechner², among others. (This is presumably G. T. Fechner, the colleague of Weber. Together they enunciated the Weber-Fechner law.) Oxford, the Sorbonne, and Dublin Universities apparently were also visited.

In *The Dublin University Magazine*, in 1853 and 1854, there appeared *The Dream of Ravan*. Rāvana is the opposite number to Rāma, in the epic poem Rāmāyana. He is a Titan, that is, a god in chains, a Promethean, bound to the Rock (Earth). In interpreting a dream of Rāvana, the Rishi Ananta expounds the nature of man. Reprinted in book form in 1895, under the editorship of the late G. R. S. Mead, much of *The Dream of Ravan* is written in the style so familiar to students of our early literature, a style which was quite consistent up to about 1882, and hence fairly readily identified by means of internal evidence: long flexible sentences, buoyant and loving humour, use of European classical and current terms, infinite tact and patience upon difficult points, but under all an irresistible power, purpose and certitude. ("His gently mellifluous style," says A. P. Sinnett in *The Occult World*, 7th American edition, 1885, p. 180, which see.) There are passages in which the sense of joyousness gives place to grave exposition of matters of moment, such as follows.—FRITZ KUNZ]

FOR know, oh Titan! the true nature of man, and the various conditions of being under which he exists, and of consciousness under which he perceives.

¹ Taken verbatim from *The Dream of Ravan*, the Theosophical Publishing Society, London, 1895, pp. 209-230.

² *The Mahatma Letters*, second edition, Rider, London, 1948, p. 44.

These are represented to us in the Vedanta system under three distinct aspects, which, however, contain really one and the same idea, more summarily expressed, or more fully developed.

In the first, most summary view, man is a *duality*; he comprises two modes of existence^I—one natural,^{I, II} one reversed.^{III, IV} The original, normal, and true mode of his being, and which is therefore characterized by the term SVA-RUPA, or OWN-FORM, is the SPIRIT-CONDITION^I (Atma-dasha): in this his substance or being is consolidated Being-Thought-Bliss in one [sach-chid-anandaghana]. His state eternal Turya, or ecstasy. The opposite or reversed mode of his being is the LIFE-CONDITION (Jiva-dasha), comprising a subtle inward body or soul,^{III} and a gross outward body of matter,^{IV} existing in the two states of dreaming and waking. Between these two conditions lies a gulf of Lethe, or total unconsciousness—a profound and dreamless sleep.^{II}

In the second view, which is given in the Tattva Bodha, and many other works, the idea is further expanded: man is there represented as a prismatic trinity, veiling and looked through by a primordial unity of light—gross outward body;^{IV} subtle internal body or soul;^{III} a being neither body nor soul, but absolute self-forgetfulness, called the *cause-body*,^{II} because it is the original sin of ignorance of his true nature which precipitates him from the spirit^I into the life-condition. These three bodies, existing in the waking,^{IV} dreaming,^{III} sleeping^{II} states, are all known, witnessed, and watched, by the spirit^I which standeth behind and apart from them, in the unwinking vigilance of ecstasy, or spirit-waking.

This prepares us for, and conducts us to, the complete and fully-developed view of man as a quaternity, in

^I The following roman superscript numbers indicate the appropriate references to our diagram on page 102.—F. K.

explaining which we must retread the same ground we have already gone over, but with more care and deliberation.

There are four spheres of existence, one enfolding the other—the inmost sphere of Turya,^I in which the individualized spirit lives the ecstatic life; the sphere of transition, or Lethe,^{II} in which the spirit, plunged in the ocean of Adnyana, or total unconsciousness, and utterly forgetting its real self, undergoes a change of gnostic tendency [polarity?]; and from not knowing at all, or absolute unconsciousness, emerges on the hither side of that Lethean boundary to a false or reversed knowledge of things (viparita dnyana), under the influence of an illusive Pradnya, or belief in, and tendency to, knowledge outward from itself, in which delusion it thoroughly believes, and now endeavours to realize: whereas the true knowledge which it had in the state of Turya, or the ecstatic life, was all within itself, in which it intuitively knew and experienced all things. And from the sphere of Pradnya, or out-knowing,—this struggle to reach and recover outside itself all that it once possessed within itself, and lost,—to regain for the lost intuition an objective perception through the senses and understanding,—in which the spirit became an intelligence,^I—it merges into the third sphere, which is the sphere of dreams, where it believes in a universe of light and shade, and where all existence is in the way of Abhasa, or phantasm. There it imagines itself into the Linga-deha (Psyche),^{III} or subtle, semi-material, ethereal soul, composed of a vibrating or knowing pentad, and a breathing or undulating pentad. The vibrating or knowing pentad consists of simple consciousness, radiating into four different forms of knowledge—the egoity or consciousness of self; the ever-changing, devising, wishing mind, imagination, or fancy; the thinking, reflecting, remembering faculty; and the apprehending and determining

^I The Greek *Θύμος*, the Sanskrit *Buddhi*.—F. K.

understanding or judgment. The breathing or undulating pentad contains the five vital auræ—namely, the breath of life, and the four nervous æthers that produce sensation, motion, and the other vital phenomena.

From this subtle personification and phantasmal sphere, in due time, it progresses into the fourth or outermost sphere, where matter and sense are triumphant; where the universe is believed a solid reality; ^{IV} where all things exist in the mode of Akara, or substantial form; and where that, which successively forgot itself from spirit into absolute unconsciousness, and awoke on this side of that boundary of oblivion into an intelligence struggling outward, and from this outward struggling intelligence imagined itself into a conscious, feeling, breathing nervous soul, prepared for further clothing, now out-realizes itself from soul into a body, with five senses or organs of perception, and five organs of action, to suit it for knowing and acting in the external world, which it once held within, but now has wrought out of itself. The first or spiritual state was ecstasy; from ecstasy it forgot itself into deep sleep; from profound sleep it awoke out of unconsciousness, but still within itself, into the internal world of dreams; from dreaming it passed finally into the thoroughly waking state, and the outer world of sense. Each state has an embodiment of ideas or language of its own. The universal, eternal, ever-present intuitions that be eternally with the spirit in the first, are in the second utterly forgotten for a time, and then emerge reversed, limited and translated into divided successive intellections, or gropings, rather, of a struggling and as yet unorganized intelligence, having reference to place and time, and an external historical world, which it seeks, but cannot all at once realize outside itself. In the third they become pictured by a creative fantasy into phantasms of persons, things and events, in a

world of light and shade within us, which is visible even when the eyes are sealed in dreaming slumber, and is a prophecy and forecast shadow of the solid world that is coming. In the fourth the outforming or objectivity is complete. They are embodied by the senses into hard, external realities in a world without us. That ancient seer [Kavi Purana] which the Gita and the Mahabharata mention as abiding in the breast of each, is first a prophet and poet; then he falls asleep, and awakes as a blindfold logician and historian, without materials for reasoning, or a world for events but groping towards them; next a painter, with an ear for inward phantasmal music too; at last a sculptor carving out hard, palpable solidities. Hence the events destined to occur in this outer world can never be either foreshown or represented with complete exactitude in the sphere of dreams, but must be translated into its pictorial and fantastical language.¹

But besides this dim, prophetic character, referring to isolated events in time, thy dream, like all other dreams, has a more universal and enduring significance, setting forth, as it does, in a series of vivid symbols, a crowd of spiritual truths and allegories that are eternally true to the human soul. The prophetic hieroglyphics it is not given me to read. That may lie within the compass of Maricha's powers, for he treads the difficult and dangerous paths of thaumaturgy, and ventures on the perilous gaze into the dread future. Mine be it simply to unfold before thine

¹ So much for the mere identification of the four Elements which condition man, and remove him from his source. Classical science mentions Aether, a fifth, and *The Secret Doctrine* refers to two more. If we are to arrive at a state of mind which makes possible an intelligible fusion of ancient and modern exact science, the whole range of primordial Elements needs to be identified. To this we shall turn as promptly as possible.—F. K.

eyes, oh king! the symbolic and moral interpretations of the vision, which, if thou be wise, will have for thee a profounder, because a more eternal interest, than the mere foretelling of transitory events.

That desolate land in which thou didst wander, oh Titan! with thy beautiful and mysterious companion, where silent cities strewed the desert, in which no life stirred, and no voice was heard in the streets, but all was death and desolation; where everything lay still or petrified; where gigantic ruins lay around, and the colossal forms of a bygone life stared out on thee from stone, with an impress of solemn and eternal beauty, uttering a moan to the first beams of the rising sun, offers a true type of this mournful world. For what, in truth, is this earth but one immense ruin, or heap of ruins—a land of death and desolation—a desert strewn with the fragments of an extinct past?

If we contemplate external nature, we find in its stupendous mountain-chains, its gigantic volcanic peaks shooting up aloof into the sky—its abrupt masses of scarped rock and table-lands—its scattered, solitary, gigantic stones, far from their parent mountains—its tremendous clefts, and chasms, and valleys, the evidences and traces of immense convulsions in past ages. The whole earth appears a vast assemblage of sublime ruins. When we consult more closely the materials which form these ruins, we find with astonishment that they too are composed of other ruins; we find everywhere the marks of an extinct world. A gigantic vegetation of consummate beauty in its form; broken fragments, too, of a creation of living creatures, colossal in size, wonderful in structure, and awful in power, surround us everywhere. The dead faces of extinct organizations look out on us from stone on every side with their sad, eternal beauty; and, as every fresh sun dawns upon the world of ruins, a mournful plaint is wailed forth

from all past creations to greet his rising, which recalls to them their own former being.

Even thus, oh sun ! in thy eternal youth,
 Thou once didst rise on us !
 While we as yet were young, and seemed, like thee,
 To flourish in our strength.
 And thus ten thousand years, ten thousand ages hence,
 Shalt thou arise unchanged ;
 When those, that now appear to bloom and live,
 Like us, have passed away !
 Then shall they sadly greet thy morning rising,
 From their dark stony chambers,
 As we do now, oh sun !
 Oh sun for ever young !

If we turned, continued the Rishi, from external nature to what is called the living world, we look in vain for life. Death meets us at every turn. The terrible Yama is everywhere. The whole animal creation appears upon the scene, merely to pass away by some form of violent death. To the peaceful herds grazing on the hillside, Yama comes in the guise of the tiger; to the innocent bleating sheep, as wolf or hyaena. The snake seizes the frog from his moist bed, and drags him into his hole, or his crevice among the stones, crushing his limbs in the traction. The hawk pierces with his cruel beak the poor sparrow; the sparrow, in turn, transfixes or carries off the grub. Bird preys on bird; fish on fish, as it is written in the Mahabharata :

“ The stronger fishes, after their kind, prey on the weaker fish.
 This is ever our means of living, appointed to us eternally.”

But man himself is the most terrible incarnation of Yama. He plunges with a savage joy into the thicket of bamboo or sugar-cane, to attack and slay the boar. He pursues over the plain the timid and graceful antelope; his arrows outstrip his fleetness; and the exhausted creature, that erst bounded in beauty and freedom, falls

sobbing to the earth, and expires in torture. He gathers the dumb and patient sheep, and the helpless lambs, from the pastures where they bleated in joy, and consigns them to the slaughter-house. Behold yon porters passing even now the court gate with baskets on their heads full of the beautiful plumage of the Cingalese cocks gathered from the villages round Lanka, sitting happy together, all unconscious of their coming doom. They are bearing them to the camp to feed thy military followers. The festivity of man is the signal of death to the humbler creatures of the earth: he rejoices, or weds, and they die as the materials of his joy, victims immolated to his household gods. Even those creatures, upon whose flesh he has not yet learned to feed, he harasses to death by more protracted and painful means. The horse, that in his youth bore him in the day of battle or the pompous ceremonial, is, when age advances, and his fire abates, consigned to the merciless Vaisha, who trades in hired chariots, and you behold thousands of those wretched creatures, lean, lacerated, and panting, driven by male Durgas (furies) through the city, without respite from sunrise till midnight, till at last they drop and expire in harness, or are rudely taken out and cast aside into some corner to die unseen and unpitied. And the dog, the honest friend of man; and the cat, self-adorning, playful, capricious, coy, timid, watchful, secretive, house-loving, but ever affectionate when gently treated, the friend and—be not offended, good Mandodari, for thou knowest their strong attachments—in some respects the type of woman, and the playfellow of children, the household Numen, and hieroglyphic of domestic life,—what becomes of these? Who sees their end? Into what by-way solitudes, what holes and corners do they creep, led by a mournful instinct of nature to conceal their agonies and yield up their breath? Ah! how

many tragedies of animal agony daily take place not far from the dwelling of man, and he knows it not, or knowing, lays it not to heart, or laughs in scorn of sympathy for animal suffering! And yet all creatures, Manu teaches, have their life in that awful Spirit in whom man, too, lives, and in them as in man that Spirit liveth :

*“ Sarvabhuteshu chatmanam, sarvabhutani chatmani
Saman pashyan.”*

“ In all creatures the SPIRIT, and all creatures in the SPIRIT,
Alike beholding.”

And let us look at man himself. Is life to be found in his dwelling? Alas! from the cradle to the cemetery where his body is laid upon the pyre, is not his course one long cry of suffering, and sorrow, and terror—one long reminiscence and foretaste of death? The householder in the prime of manhood, and his blooming, comely matron, who stand on the mid ridge of life, look down on either side upon two valleys of mourning. In one are the cherished memories of beloved parents; she weeping for the beloved father, he for the poor tender mother. In the other the idolized forms of children snatched prematurely from their arms, and wept alike by both; by her in loud lamentation, by him in stifled sobs and hidden tears. The mother dies giving birth to her babe, or lives to weep ere long over its corpse. Disease haunts man from his birth. Go into the mighty city of Lanka. In every street there passes you a funeral procession, with its red powder, its lugubrious flowers, its mournful rolling ululatus, and in its rear the mourning women stand before the door in a circle, beating their breasts. In every house there is a cry and a grief—an old man expiring; a child struggling; a strong man agonized; a woman weeping; a little girl with frightened and tearful face. And, as if the terrible avenger Yama had not imposed on humanity a sufficient measure of

suffering and death, man goes forth himself in gold, and plumes, and gay caparisons, to crush the limbs, and dash out the brains, and pierce the heart and bowels of his fellow-man. And on the battle-field are left horrible sights, terrible cries, and fearful smells of death. And in the city the women weep, and break their bangles, and shave their heads, and put on grey unbleached or russet garments, and are thenceforth held to be of evil omen. Oh tragic man! whence is all this death in thy life? Alas! it is because an inward moral death reigns throughout all, that it must have this outward manifestation also. Men's souls are dead when they are born: this life is the autopsy, and the disease is made manifest to all. One died mad of pride; one phrenetic with anger; one leprous with sensuality; one had the fever of ambition; one suffered from the insatiable craving of greed; one from the malignant venom of revenge; one from the jaundice of jealousy; one from the eating cancer of envy; one from a surfeit of self-love; one from the paralysis of apathy. Many were the diseases, but death into this world the common result of all.

Yes, death is triumphant here—death, physical and moral. The dead bring forth the dead; the dead bear the dead to the funeral pyre; the dead walk about the streets and greet each other, and bargain, and buy and sell, and marry, and build—and know not all the time that they are but ghosts and phantasms! That land of silence and shadows; of desolation and ruins; of sorrow and death, in which thy soul walked in the vision, oh Titan! is the **WORLD** in which thy dead body now walks waking. Renounce and annihilate it, oh king! by asceticism and divine gnosis, and thus return to real life.

SOMATOTYPES

A MODERN CLASSIFICATION OF HUMAN PHYSIQUE
AND TEMPERAMENT

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

(Concluded from p. 26)

NOW, it is clear that Sheldon's threefold classification of personalities is capable of considerable amplification and extension. It will not be possible to do more than suggest some of the directions in which this may take place. It must be left to the reader's interest in the subject to prompt him to further study. Such study cannot fail to reveal the significance of those ever-recurring correspondences that link together all existing forms as well as the types of life and consciousness which are expressed through them; it will also provide increasing evidence of the presence of the "Holy Trinity" as an objective principle operating in all regions of the Universe that the mind of man can explore. To begin with, as mentioned earlier, one may see a close correspondence between the three components (endomorphs, mesomorphs and ectomorphs) and the three primitive layers of the human embryo, known to biologists as endoderm (or hypoblast), mesoderm (or mesoblast) and ectoderm (or epiblast). The characteristics of these three layers in regard to the tissues and organs derived from them during the development of

the embryo would lead one to expect the emergence of Sheldon's types of physique in anyone in whom one or other of these embryonic layers played a predominant part.

Moreover, although investigations have not proceeded very far in this direction, it is already apparent that certain groups of disease conditions are associated with each *component* and are precisely those which might be expected to arise in relation to the corresponding embryonic layer. This is especially to be noted in regard to the glandular system which is developmentally a product of any one embryonic layer. Thus we find that endomorphs, mesomorphs and ectomorphs are liable to disease conditions, respectively, of the thyroid, adrenal and pituitary type.

Tracing these correspondences still further back into the properties of matter itself, we find that the three inherent qualities of inertia (Tamas), motion (Rajas) and rhythm (Sattva) possess a clear relationship to the three types of personality we are considering. The tendency of the endomorph is towards laziness, but when once his interest has been aroused, his enthusiasm is difficult to check. The mesomorph demands decisive action; he is restless and energetic. Unlike these two extraverts, the introverted ectomorph tends to caution and indecision; in fact to swing between two points of view which often present themselves to his mind in the form of a paradox. For instance, the first, faced with a critical situation, advises "wait and see"; the second declares "we must *do* something about it"; while the third, though realizing that "he who hesitates is lost," yet also remembers that you should "look before you leap".

At this point we may call to mind that eastern thought has always regarded the three properties of matter—Tamas, Rajas and Sattva—as caused by the impress of the three Aspects of the Godhead upon the very atoms and substance

of the Universe in the process of its creation by Him. Known as the three Gunas, these three attributes of the divine Triplicity may be traced, as reflections of His glory, in all the manifold and varied forms and states of matter; they also, of course, affect the life and consciousness expressed through this matter, in much the same way as the quality or timbre of sound is modified by the instrument from which it emanates.

Having traced the qualities of the Sheldon components back to the Trimurti, we may now reverse the process and trace them in the direction of man's onward journey. Here we see that Sheldon's system has brought us full circle to the ancient Hindu doctrine concerning the three paths: the viscerotonic is the man who is swayed by emotion and treads the Bhakti Mārga; the somatotonic is the man of action, and treads the Karma Mārga; while the cerebrotonic is the man who lives largely in the mind and treads the Gnyāna Mārga.

It will have been noticed that the temperamental traits ascribed to Sheldon's types are those one would find in the more primitive stages of individual growth; but as each man treads the path prescribed by his Dharma, these traits become transformed by discipline and increasing culture into their nobler counterparts. For man passes by gradual stages from self-seeking to self-naughting, using his own nature to transcend his own nature.

Thus, the viscerotonic's gregariousness and human kindness blossom into true charity and universal compassion towards all sentient beings. Through an increasing one-pointedness in devotion to the incarnate aspect of God he comes eventually to love the Absolute Godhead by an act of will (based on knowledge) rather than by one of emotion.

The somatotonic learns by practising detachment to forego the results of action, to kill out ambition but work as

those who have it, and so transforms his urge to power into self-sacrifice ; through forgetting self he discovers the Self.

The cerebrotonic, using discrimination to distinguish his mental functions from the consciousness of the Self, the Unreal from the Real, transcends his natural egocentredness and finds through the illumination of the intuition his identity with the divine Ground. He too can affirm, *Tat tvam asi* (I am That).

The student may find it of interest to trace the triplicity still further into the types of Religion to which the three types of personality are attracted ; it must suffice here to suggest three religious leaders who may be said to exemplify the perfected individual of each somatotype : viscerotonic—Confucius ; somatotonic—Mohammed ; cerebrotonic—Jesus. Of course, the nearer the individual approaches the stature of perfected Man the more the perfected qualities of all three types shine forth in him ; but one type may be said to characterize him more than another, or perhaps it would be truer to say that he may, for the greater service of humanity, show forth one particular type according to the need and the occasion. Many more interesting and suggestive details regarding this aspect of the subject will be found in Aldous Huxley's *The Perennial Philosophy*.

There is one final point which I must touch upon because it illustrates in so clear a fashion how modern psychology is re-stating, though in a scientific more than a philosophic way, the Ancient Wisdom. In other words, it affords still another example of "where Theosophy and Science meet".

It concerns the growing recognition of the need, at this time of world-crisis, for some means of bridging the widening gap between the "hither" world of the extravert and the "nether" world of the introvert. For the more these tend to grow apart in either ignorance or scorn the

one of the other, the more urgent becomes the danger for both the individual and the world. Of what value the extravert's ability to plan and organize if the inner vision of the divine pattern that will enable action to be guided aright be lacking; of what use the introvert's capacity to perceive the divine pattern if he is content to let it remain unexpressed in world affairs, or fails to implement it efficiently?

How rare, it has been truly said, is it to find a mind that can both discern the pattern in the heavens and also effectively plan and build the earthly edifice. Such a one we should probably speak of as a "practical mystic".

Yet, as Nicodemus, in his book *Renaissance*, has expressed it, "salvation and civilization depend upon a rebuilding of the bridge between these two worlds and modes of consciousness". This bridge, as A. Graham Iken points out,¹ "must be built by and in persons in effective community". To express the building of this bridge, she uses the term *Altroversion* which may be defined, she says, as being "in reciprocal relation with others, the mature activity of an integrated personality in whom introversion and extraversion are so effectively synthesized that psychic energy can be directed freely either inwards or outwards according to circumstances".

This bridge-building is an activity in which every one, of whatever type in physique or temperament, can and must take part if the pattern-seekers and the plan-makers are to be reconciled and their work integrated. Here is creative work for all to do, however limiting their conditions may seem to be. It will again be realized that I have but touched the fringe of a new conception in modern science, a new attitude or viewpoint which we shall

¹ *Religion and Psychology*, by A. Graham Iken, M.A., M.Sc., Ps. F.; Rylee Ltd., London, 1948.

recognize, I think, as a valuable re-statement of the Ancient Wisdom in the terminology of the West. Perhaps the attitude to life which it indicates might best be defined as the science of true relationship, for the essence of all experience is summed up in relationship. It would be difficult to find a more beautiful description of it than the words of Professor Macmurray: "All real life is meeting."

TABLE OF CORRESPONDENCES

Property of matter	Inertia	Motion	Rhythm
Guna	Tamaś	Rajas	Sattva
Embryonic layer	Hypoblast	Mesoblast	Epiblast
	Endoderm	Mesoderm	Ectoderm
Physical system	Portal	Muscular	Nervous
Glandular system	Thyroid	Adrenal	Pituitary
Kretschmer : type	Pyknic	Athletic	Leptosome
Sheldon : component	Endomorphy	Mesomorphy	Ectomorphy
temperament	Viscerotonic	Somatotonic	Cerebrotonic
Reaction : normal	Emotion	Action	Thought
ideal	Devotion	Sacrifice	Understanding
Achievement through	One-pointedness	Detachment	Discrimination
Typical diseases	Diabetes	Apoplexy	Psychoses
	Gall-stones	Bright's Disease	Poliomyelitis
	Myxoedema	Arterio-sclerosis	Duodenal ulcer
Path of growth	Bhakti mārga	Karma mārga	Gnyāna mārga
Example of religious leader	Confucius	Mohammed	Jesus

M. BEDDOW BAYLY

KARMA : TWO POINTS OF VIEW

By D. JEFFREY WILLIAMS

“THIS Law. . . predestines nothing and no one. It exists from and in Eternity, truly, for it is Eternity itself. . . . Since no act can be co-equal with Eternity, it cannot be said to act, for it is Action itself.”

“Karma is one with the Unknowable, of which it is an aspect.”

“Karma is absolute and eternal law in the world of manifestation.”

“The only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of Matter as it is in the world of Spirit.”

“Nemesis (karma) is without attributes . . . is absolute and immutable as a principle.”

“Karma creates nothing, nor does it design.”

So runs the rune of Law in *The Secret Doctrine*. There is no mistaking the vigorous and incisive language of the *S.D.* The word “absolute” rings and echoes in the mind after reading the above sentences. There is no mistaking the emphatic, uncompromising and impersonal sense of an abstract and eternal Order “with whom is no variableness, neither shadow of turning”.

“It is we ourselves—nations and individuals—who propel it (karma) to action. . . It is we who reward or punish ourselves, according as we work with, through and along

with Nature, abiding by the laws on which that Harmony (Karma) depends, or—breaking them.” It is said that no occultist or philosopher will speak of “the goodness or cruelty of Providence, but identifying it with Karma-Nemesis will nevertheless teach that it guards the good and watches over them in this as in future lives; and that it punishes the evil-doer—aye, even to his seventh rebirth. . .”

That which is utterly immutable and impersonal yet guards the good and watches over them in this as in future lives; it also punishes the evil-doer after many days and many lives—is that a characteristically eastern way of describing the idea of Karma?

In the West there is another view, or so it appears to the writer. It is cogently stated by A. C. Bradley in his *Shakespearean Tragedy*. Dealing with the substance of Shakespearean tragedy in one of the opening lectures of his great work, Bradley comes to the conclusion that, so far as the world of the tragedies is concerned, “if it is chiefly evil that violently disturbs the order of the world, this order cannot be friendly to evil or indifferent between evil and good, any more than a body which is convulsed by poison is friendly to it or indifferent between poison and food”. Again, Bradley suggests that “the ultimate power which shows itself disturbed by this evil and reacts against it must have a nature alien to it. Indeed its reaction is so vehement and ‘relentless’ that it would seem to be bent on nothing short of good in perfection, and to be ruthless in its demand for it”. “The whole or order against which the individual part shows itself powerless seems to be animated by a passion for perfection: we cannot otherwise explain its behaviour towards evil.”

These conclusions of Bradley’s are based upon a deep and careful study of the tragedies of *Hamlet*, *Othello*, *King Lear* and *Macbeth*. Among other things that must be

pondered, Bradley suggests the following argument arising from his study :

“ Whatever may be said of accidents, circumstances and the like, human action is, after all, presented to us as the central fact in tragedy, and also as the main cause of the catastrophe. That necessity which so much impresses us is, after all, chiefly the necessary connection of actions and consequences. For these actions we, without even raising a question on the subject, hold the agents responsible ; and the tragedy would disappear for us if we did not. The critical action is, in greater or less degree, wrong or bad. The catastrophe is, in the main, the return of this action on the head of the agent. It is an example of justice ; and that order which, present alike within the agents and outside them, infallibly brings it about, is therefore just. The rigour of its justice is terrible, no doubt, for a tragedy is a terrible story ; but, in spite of fear and pity, we acquiesce, because our sense of justice is satisfied.”

In another passage Bradley restates the idea that the ultimate power in the tragic world is a moral order.

“ Let us put aside the ideas of justice and merit, and speak simply of good and evil. Let us understand by these words, primarily, moral good and evil, but also everything else in human beings which we take to be excellent or the reverse. Let us understand the statement that the ultimate power or order is ‘ moral ’ to mean that it does not show itself indifferent to good and evil, or equally favourable or unfavourable to both, but shows itself akin to good and alien from evil. And, understanding the statement thus, let us ask what grounds it has in the tragic fact as presented by Shakespeare.

“Here, as in dealing with the grounds on which the idea of fate rests, I choose only two or three out of many. And the most important is this. In Shakespearean tragedy the main source of the convulsion which produces suffering and death is never good; good contributes to this convulsion only from its tragic implication with its opposite in one and the same character. The main source, on the contrary, is in every case evil; and what is more (though this seems to have been little noticed), it is in almost every case evil in the fullest sense, not mere imperfection but plain moral evil. The love of Romeo and Juliet conducts them to death only because of the senseless hatred of their houses. Guilty ambition, seconded by diabolic malice and issuing in murder, opens the action in *Macbeth*. Iago is the main source of the convulsion in *Othello*; Goneril, Regan and Edmund in *King Lear*. Even when this plain moral evil is not obviously the prime source within the play, it lies behind it: the situation which Hamlet has to deal has been formed by adultery and murder. *Julius Caesar* is the only tragedy in which one is even tempted to find an exception to this rule. And the inference is obvious. If it is chiefly evil that violently disturbs the order of the world, this order cannot be friendly to evil or indifferent between evil and good. . .”

Bradley reminds us that the persons in whom this evil inhabits are not really outside the order, but that they are within it and a part of it. “It itself produces them,—produces Iago as well as Desdemona, Iago’s cruelty as well as Iago’s courage. . . But . . . the spectacle we witness scarcely warrants the assertion that the order is responsible for the good in Desdemona, but Iago for the evil in Iago. If we make this assertion we make it on grounds other than

the facts as presented in Shakespeare's tragedies." After all, as Bradley also points out, Shakespeare was not attempting to justify the ways of God to men, or to show the universe as a Divine Comedy. "He was writing tragedy, and tragedy would not be tragedy if it were not a painful mystery."

The world of Shakespearean tragedy is necessarily a very small one as compared with the world of occult philosophy as revealed in *The Secret Doctrine*. It is a world that is confined to a one-life view of man and his thoughts, feelings and actions. It has more to do with action on the physical plane than with action in worlds other than the purely physical. "I am the gambling of the cheat, and the splendour of splendid things, I," has, of course, no place and no meaning in the tragedies, as such. Yet, the actions of men and women are portrayed in the tragedies against a background of a moral order such as Bradley compels us to realize and appreciate. The moral order in *The Secret Doctrine* and the tragedies have something in common, and one thing in particular, that it is an order that only "guards the good," as *The Secret Doctrine* suggests, and brings evil upon the evil-doer in a short or long run, but also an order that has as its end, as its purpose, so to speak, eventual human perfection. The one conception of ultimate order or Karma supplements the other.

D. JEFFREY WILLIAMS

“MAN, KNOW THYSELF”

THE Delphic Oracle should not be credited with originating this admonition, as it has been the advice of every great philosopher and teacher of whom we have any record.

The word “God” should not be used for the Absolute, Unity, Reality, Life. It is more properly used for the Creators of Solar Systems and Universes, great Deities who obviously must possess all the powers and other qualities usually attributed to God as that word is popularly used and understood. Still more is this true of the many Gods of innumerable religions, creations of the mind of man endeavouring to imagine the Unimaginable, to name the Un-nameable, to limit the Illimitable. There are many Gods, but only one Reality, one Truth, one Power that creates, maintains and destroys all worlds in which LIFE knows Itself.

May it not be that this whole Universe, the ever-moving Life manifesting through ever-changing forms, is the *process* of Life knowing Itself? How else could any conscious being know itself except in an illusory world of time and space where the Universal and Simultaneous can become separate and successive?

The process of knowing implies a Knower and that which is known, these two being the primary pair of opposites from which the world of all other opposites is derived. And thus the illusory world of time and space comes into manifestation, the ever-existing *means* of Life knowing Itself through every possible material form, however small or large, however dense or subtle.

Since Life has in the human body the most intricate and accurate and marvellous form or instrument of which we have any knowledge, we may surely assume that our very purpose in living is to know ourselves, first separately as individuals and finally as Life Itself, when we presumably lose the personal self to find the Self Universal.

GEORGE H. HALL

THE GREAT WORK

BY NELLIE K. TOREN

AS Theosophists we hear many references to the Great Work; some take it to mean one thing, some another. Many take it as connected with the work of initiation into the building of the Temple "not built by hands"; others think of the Great Work as that of the Theosophical Society. To a Christian it would be the Great Work of bringing Christianity to flower and fruit.

There is however one fundamental Great Work in which we are all engaged, from which we cannot escape, and in which we all have our just share. It is in the building of a universe, for because the universe is, we are. Specifically our work lies within the solar system on our particular Earth, just as our own work as human beings has special relations with our family, friends, environment; yet is also of importance and has repercussions far beyond our own immediate circle.

Let us occasionally remember this, and remembering let us in imagination go to the Day of Creation when the sons of God "shouted for joy" because a new Work was to begin, and they knew they had their splendid, joyous, creative part to play in it. Indeed the more frequently we can do this and laugh with God, the more deeply, the more tenderly, shall we understand our fellow-man, who is indeed ourself.

There is so much confusion in the world today, such a multiplicity of organizations for the study of the occult

and the spiritual, that we cannot see the forest for the trees, in fact we often cannot see the beauty of one tree. Because we are so busy studying the roots and the soil in which it grows, and arguing about the best way of studying such matters, that we never step back, sit down on the ground, and just enjoy the beauty of the tree. Why? Because we are convinced that we cannot properly do so until we know all about its roots!

Now there is a way of approaching the problems of our life and our work which is distressing to the scientific mind, and which indeed has pitfalls, but which could be taken by many who are not afraid of making mistakes; it is the way of beginning at the top instead of at the bottom. Let us apply this idea to ourselves as members of a Lodge and begin our work by stretching our imagination. This might be done if each member would read for himself and by himself the Introduction and the Proem to *The Secret Doctrine*. (I think it would be of real use if these could be published separately and cheaply so that each member would have a copy.) *Man: Whence, How and Whither* is also excellent for this stretching of the imagination; if the diagrams at the beginning are carefully studied some idea of the vastness of the time cycles is bound to seep into the brain.

An advantage too in beginning at the top is that it becomes easy to grasp the idea that there is a fairly simple pattern which is used for all bodies or buildings within the universe; as H.P.B. puts it, "the same process brings to birth a solar system, a world, or a child of sin and sorrow".

In *The Mahatma Letters* it is said that the work of the Theosophical Society is "to build a great new continent of thought". Think for the moment of the continent of thought which our present humanity has built; to give a quick picture may we not say that the

whole of the present structure has been built on the profit motive? Whether it be in business, religion, politics, science or crafts, the basic idea is that the individual or the nation or the church shall find it profitable, either materially, artistically or spiritually. All through recorded history we can trace the profit motive. Not that it was wrong in itself, on the contrary it made us sit up and get things done. Sometimes we talk about the possibility of reversing the polarity of the body so that we may rise in the air. What is more important is to reverse the polarity of the mind so that we may rise in our thinking to the plane of Buddhi-manas instead of standing too firmly on the plane of kāma-manas; for the foundation of our new continent of thought must be built on Budḍhi-manas.

In spite of all the set-backs since the Society was founded, we can see that the new continent of thought is rising in the sea of life and that the old one shows signs of breaking up. Innumerable organizations and individuals are working at bringing about this change in the thought-pattern; not without many disputes, even violent quarrels and much plain misunderstanding of motive, but these of themselves create storms and stress in the world of thought, which is all to the good, for a continent is upheaved by violent earthquakes as well as by a gradual rising from below. And so we find everywhere growing the idea of the solidarity of the human race, of the One Life, of One World, in spite of all appearance to the contrary. But how to hasten the idea into practice, how to build forms so strong yet so fine, so practical yet so tender with understanding, that the needed Buddhist force can flow through them and bring a new order for our new continent? What exactly should we Theosophists be doing to bring more understanding of the problem to a distracted world?

We have in the Theosophical Society a body of knowledge which many of us consider too difficult and too impractical to waste time on when we might be doing something much more useful. I refer to the detailed accounts of the building of the cosmos and of man in *The Secret Doctrine* and in some of our later books.

Let us take the idea of the Plan of evolution which was "in the beginning"; now this idea actually repels the younger generation, they do not want to feel that someone else has planned their lives, that they are merely playing an infinitesimal part in a plan about which they were not consulted. But a serious study of the subject shows that we look at the Plan from the wrong angle; the Plan is not something outside ourselves, it is the very heart of our being, it is within us, not arbitrarily but because at the beginning of Time the immortal "I" said "I will help with this part of the Work".

Thinking along these lines we can approach the deeper study of Theosophy from above and not from below; instead of feeling that we are too ill-equipped in mental capacity to understand things which are beyond us, we can ponder the problem as gods, find that there are simple ways of increasing our understanding and losing our sense of separateness, find that knowledge is not individual but universal. There is a Work to be done and we have the tools with which to work, but we must learn how to use and to sharpen those tools for ourselves.

To sum up my point, there are innumerable organizations and individuals working along purely altruistic lines for the brotherhood of man; some also work at spreading knowledge of the inner planes of being, of the reality of the life beyond the grave, of the law of reincarnation. But what we have more particularly in our Society is the knowledge of the ground on which Brotherhood stands, the "ground"

of the Spirit, (a very significant term in Christian mysticism) upon which the mystic may stand, upright, fearless, sure of himself. This knowledge of the Spirit each must find for himself alone; it does not depend on great mental ability, on a university education, on wealth or position; it is free to all of pure heart. To have a pure heart means to be utterly and completely one's self, standing on the ground of the Spirit within and filled with the still joy of being, knowing that in the world of things-as-they-appear we must find the best forms to express ourselves.

Our Theosophical studies give us the material on which to base our understanding of the world in which we live as human beings. We soon realize that just as Spirit is the eternal ground so is matter the eternal builder, and neither can do a thing without the other, for matter is on all planes and the greatest ideal is as dependent on matter for expression as is our body on its daily bread. Then we find that it is possible to learn how a universe comes into being; however halting our understanding of detail, we can at least get the outline.

Take *The Secret Doctrine*, *The Lotus Fire* or *The Science of Peace*, books which many consider too deep for them; there are deeps of course but also many pleasant shallows in which one can at least paddle around. Also let us not forget that no book worth its salt is without mistakes, for the writers are trying to put into words that which it is impossible to say, and which the reader will understand according to his light. *The Secret Doctrine* too often becomes a solid book which is difficult to understand, instead of a treasure-trove of delightful ideas which make the living of life a tremendously exciting and worth-while process.

Consider for a moment the aeons of time depicted; the story of the building of our solar system, of our earth

planet; the storms and stress in the Angelic kingdom; the coming into being of Man as we know him as told in the story of the building of our bodies and our senses, which we use so carelessly and with such little power. Feel all that has been accomplished, all that remains yet to be done, knowing that you and I are part and parcel of the Great Work. Let us stand back within ourselves, let the glory and the wonder, the power and the peace of the Eternal Workman flow into our daily lives, and so doing see the relationship between the most high and the most humble. For who would be a good workman in the Theosophical Society of today must be a great lover of humanity with no sense whatever of superiority. Consider also the really thrilling story of the Rounds and Races; now sometimes thought of as dull and outmoded, because we have looked at the subject from the outside instead of realizing that it is the story of you and me and all our relatives—a family matter with its gossips and stories, its black sheep and its snowy white ones and the rest of the family in between. Also let us ponder the question of seven kinds of man, each on his own lot, and not be so sure that five is superior to four, each has a quality which the other has not, four can make a square, five cannot but it can make a star. Modern anthropology holds that the colour of a man's skin has nothing to do with the power of his response to environment.

Maybe we have made too much of steps and stairs and the gospel of gradualness because we have tried to grasp the detail first, thinking that when we have understood this little bit then we will go on to the next. But detail is infinite and the idea ever eludes us unless we ever so often step way back from our own work and survey the whole Work through the eyes of the Architect. Granted it takes imagination and courage to do this and we must allow for

the fact that the full meaning of that which we see may elude us; but at least we can grasp that, though the detail of the Work which our neighbour Theosophist is doing seems to conflict with ours, in reality there is no conflict because his detail belongs to another part of the Plan.

Now I am not suggesting that we spend hours of time "studying" *The Secret Doctrine* or in any way set it up as a "Bible"; only that we sometimes rummage awhile in it stopping at any point which seems understandable and interesting, and thus "get acquainted" with it, stretching our imagination with it, till it becomes quite natural to think of oneself as thousands even millions of years old. Paradoxical though it seems, this actually makes one feel splendidly young!

Underneath the myriad-voiced complexities lie the great simplicities. We may spend endless time examining the complexities, reasoning about them, and never come to the full realization that love and hate, construction and destruction, are the tools with which we work, and the problem for the workman is to learn how to use his tools with delicacy and precision, knowing that each has innumerable combinations and permutations possible with its opposite.

Now many may repeat that we cannot all be occultists or even deep students; that the purpose of the Theosophical Society is Brotherhood. Of course, few of us are occultists, a few are deep students; most of us just potter around with a bit of this and a little of that, going nowhere in particular. But let us take the simple analogy of the electrician: a very few men know enough of the technique of bringing heat, light and power to a city to be able to supervise the building of power-stations; a much larger number know how to run them once the mechanism is established. The majority of people however know little or nothing of

the inner workings which produce the light, power or heat which we can get by the turn of a switch. All we have to know is where the switch is, then by the pressure of a finger we have light to see, heat for our comfort, and power to help us do our work.

Thus *The Secret Doctrine* and *The Lotus Fire* may be considered not as books which only "real students" can fully understand, but as books having a certain magical quality of persuading the reader to use his imagination, to step out of his small world of today into the vast world of yesterday and tomorrow, to "turn the switch" which will enable him to feel one with the immortal Being, and to know that the One needs innumerable beings with which to express even a modicum of the power within. Thus we can be happy with our work of the moment, knowing that there are innumerable other beings, with other talents and other work to do; we may so identify ourself with our fellow-workers that we can rejoice in their talent as our talent, their work as our work, whilst keeping cheerfully on with our own work, without envy or desire—come success, come failure, it is all part of the Great Work.

One last word, why not look upon our world of thought-feeling-action as a workshop and not as a school? For if we say we have come here to learn a lesson in this School of Life we are very apt to feel passive like the pupil at school in the old days who was expected to drink in teaching from his teacher. But if we think of ourselves as workmen having definite parts to play in a Great Work, even though we may have much to learn, we shall feel that we are standing on our own feet, as active workmen, as creative workmen, willing and glad to put up with the weariness, the set-backs, the many difficulties, we shall know that the joy in the work is greater than all its pain.

NELLIE K. TOREN

REVIEWS

Scientific Religion, by G. N. Gokhale, B.Sc., L.C.E., M.I.E., pp. 459, price Rs. 7-8-0.

To combine religion with science is a step in synthesis which humanity needs and which some men are trying to take. To this synthesis Mr. Gokhale makes a valuable contribution. First comes a study in *Comparative Religion*, with clear accounts of each of the main religions of the world; then a delightful, yet profound, section on *Man, know thyself*, especially useful for teachers; finally an ethical discussion in which *practical scientific religion is applied to daily life*.

This volume is a revised and enlarged edition of a book written over a period of twenty years. In fact it is three books in one. Its great attraction is its spontaneity and originality, not the least of which are the large number of illustrations drawn by the Author. It should be useful for lecturers, as it presents Theosophic teachings in a new way.

Mr. Gokhale seeks the golden thread in each Religion and has

written a short statement which he calls the Greatest Common Measure of Religions.

In the section dealing with man from the point of view of science, we learn that the entire *material* of which our body is made is worth only two rupees! We visit the "oxygen market" (the lungs), and the "garden-party in the park" (the stomach). We travel by the "underground for citizens only" (the blood-stream), and learn that "immigrants should beware".

After dealing with man's physical nature Mr. Gokhale considers, in an equally interesting manner, his emotions and mind.

In Part III he considers the problems of life, the various types of men and the paths to the spiritual life. His motto sums up what he would teach us to do, "Stand erect, look straight, and act".

The book is published by the Author, and "humbly dedicated to Annie Besant of whose wisdom this book is but a faint reflection".

E. W. P.

India, by C. H. Philips, M. A., Ph. D., Professor of Oriental History in the University of London, Hutchinson's University Library, 1948, price 7s. 6d.

Rarely does one come across a history book so readably written. In about 170 pages, Mr. Philips has narrated the story of India and delineated its inner thread—without overloading it with details but not omitting essential facts—spinning it more with the influences and forces that governed the march and achievement of India's progress. The book sets out "the present position of India against its historical background".

This background begins with the coming of the Aryans into Hindustan about 3,000 B.C. (Occult history puts this at 18,875 B.C.) and the growth of Hinduism and Hindu culture fostering forces to bring about a united India. The book then relates the advent of Islam into India (about 10th century A.D.) and the development of Muslim policies, which so affected Hinduism as to "make it more stubbornly aware of itself, and no splendour of political unity or central administrative efficiency could disguise the fact that fundamentally *India had been broken in two*" (italics mine), a case of coming events casting their shadows.

Into such an atmosphere entered the "dynamic European forces" in

the 15th century A.D., leading to the conquest of India by the East India Company. Indian history of the period 1850-1950, noted for swift and intense movement of events, saw the establishment of British power and also its relinquishment. The British rule gave India a "political and economic unity, a regular administration, and the extension of knowledge," which in turn enflamed a national consciousness and resulted in the rise of Indian Nationalism. The first half of the 20th century marks the rapid growth of the Indian National Congress and the Muslim League; the remarkable and iconoclastic policies followed by each, the one reacting upon the other; and the grim struggle for freedom, culminating in the inevitable partition of India into two nations: India and Pakistan. It is to be remarked here that the book does not mention the forces contributed by the work of Dr. Annie Besant towards India's freedom.

The last chapter of the book, "India's Deeper Problems," is a lucid analysis of the results of the hidden forces of India's freedom-struggle and enumerates the several problems India has to tackle, such as defence, education, health, agriculture, industry, communalism. A significant statement in the book is: "Modern Indian communalism

emerges as a middle-class problem and its chief causes arise through political and economic as much as through religious rivalry. . . . New all-India industrial classes evolve to balance the long-established upper middle classes and the more narrowly based capitalist groups. The pattern of India's future society begins to emerge, and with it a grammar of politics in which Hindu-Muslim and other sect rivalries will be caught up in the growing self-consciousness, in the conflicts and in the creative syntheses of country-wide classes."

In the wake of the newly-won freedom and in the midst of challenging deeper problems, India has the opportunity to re-create her civilization "so as to bring in the East to redress the Western balance of the world". In this task, the author concludes, a proper attitude of mind on the part of Europeans and Americans is needed; they should give to Indians their "friendship and understanding".

M. S.

Interview with India, by Margaret Bourke-White, Phoenix Hse. Ltd., London, pp. 192, price 16s.

The author came to India in 1946, 1947 and 1948 on behalf of the American magazine *Life*, with her camera, and this book with her splendid photographs describes a tour of India, including visits to princely rulers, areas of drought-

stricken land, and poignant pictures of the mass migration in 1947 of Moslems and Hindus at the time of the partition of the country. In her three trips to India and Pakistan, Margaret Bourke-White travelled often under severe hardships to get stories and pictures. Excellent portraits of Gandhi, Nehru, Patel, Amrit Kaur and Sarojini Naidu are included, and pictures of the funeral of Mahatma Gandhi are given. Miss Bourke-White was "only a few streets away when the assassin's bullet was fired" and immediately went to the room where Gandhi was lying in his last sleep.

There are chapters on caste customs, on the Princes and their people, on the struggle in Kashmir, and particularly on the peasants and their difficulties in these years of drought, all finely illustrated and vividly described by a highly trained observer, who had much previous experience as magazine correspondent in Europe, China and Africa.

Miss Bourke-White writes with deep sympathy and admiration of the quickening life of new-born independent India. With true American lack of formality she interviewed the lowly peasant and highest ruler, taking food with all classes and meeting people in their homes and work places, and she left the country with a conviction

that India is to take an important place among the nations.

M. G.

Who Am I? by Bhagavan Sri Ramana Maharshi, published by Sri Ramanasramam, Tiruvannamalai, S. India, price 3 as., or 8d., or 12 cents.

This little booklet purporting to convey the teachings of Sri Ramana Maharshi who died recently, expounds the eternal quest for the Reality which saints and seers of all ages have been attempting from time out of mind. It is a philosophy of mystic self-realization. Scriptural knowledge is brushed aside as only theoretical and in its place "Ātmavicāra" and "Dhyāna" are recommended.

The externalization of Consciousness, he says, through the senses and the mind stands in the way of one's self-realization. The mind turned inwards, its restlessness stilled and becoming absorbed in the heart (Hridaya), produces a state of Samādhi in which the self shines supreme. Then one realizes it is the Self that is the "I" and it is Bliss.

There is a common ground on which these mystics meet. Condemning dependence on books and even gurus, Mr. J. Krishnamurti propounds the philosophy of pure being. He asks us to transcend mind and examine what is, without condemnation or identification, and

says that then alone can we contact Life in its richness and creative freshness. The Maharshi (though he suggests gurus are necessary), also advocates inherence in pure Being which gives one the vision of Wisdom. Mind is here identified with the subtle body, the ego, the jīva or soul. The heart he sees as pure Being, and says Breath, vital forces, and mind with its primal thought of "I" come from the same source, and though breath-control, sāttvic food and meditation may help, it is only by the absorption of the mind in the heart that the vision of Wisdom is born.

Though there is a certain amount of confusion regarding the constitution of man, the self and its sheaths, which is perhaps unavoidable in the case of persons pursuing the mystic path, this concise presentation of the Maharshi's teachings is well worth reading and pondering over, by the seekers after Truth.

N. R. S.

The Divine Message, The Pathway to God, Steps towards Immortality (pub. by Fowler); also *To My Sisters* (pub. in India); 1948, by D. S. Paowalla of Hong Kong. These booklets are written with deep sincerity and from personal experiences of pain and discovery, and so ~~contribute to the~~ eds

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

MAY 1951

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The School of the Wisdom

The School has closed its second year. Opening on October 1, 1950, with a recess of one month which included the 75th Anniversary Convention, it reconvened on January 15, 1951, and continued to April 6. The scene of the School sessions was the Olcott Bungalow overlooking the Bay of Bengal, the main room of the upper floor being the class-room, the lower, the place for public sessions, other rooms being in use as library, office and common room. From the class-room and its wide open porch there is the view of sandy shore and fishing boats and beyond, —the 900 miles of eastward sea expanse to the Andaman Islands and some 400 miles still further to the western coast of Burma. There is an incentive to expanding comprehension and widening concept in such a setting.

But this is not all that makes the School unique, for it has Adyar and Adyar's significance and purpose as its background. The School exists to serve the Theosophical Society and this it does as it adds to the knowledge and understanding of its students, that they in turn may more adequately express the wisdom both in their lives and in their working capacity as Lodge members and officers in their respective countries.

Still another element of utmost importance in the School is its uniquely international character. Always there are students from many countries, but in this year of the great Convention there were short-term representatives from a dozen or more countries participating in the School discussions, while half a dozen attended through the major portion of the sessions. The influx of temporary visitors is obviously not conducive to an

integrative unity in the student body, that intimate sense of search and discovery through the meeting of minds and hearts which accrues from group effort, but the School proved its quality as an institution and instrument of the Society.

The pre-Convention sessions were devoted strictly to deepening the knowledge of Theosophy: Cosmogogenesis and the Field of Manifestation, Anthropogenesis—Man the Individual, leading into studies of creation, the planes of nature, involution and evolution, man and his life in the three worlds, the cycles, yoga, and the occult path. The President gave a weekly lecture on Plato's philosophy. All of these sessions were under the direction of Mr. Richard Groves as Director of Studies and Mr. N. Sri Ram as Chairman of Discussions.

The subjects prescribed for study after the School reopened in January were—Education, Health and Healing, Art, the Religions, Psychology, Government and Social Organization, Economics, and Philosophy. This at first sight seems to be an extremely ambitious programme and it is admittedly a formidable one. But student *work* is an essential in the School and the purpose of the syllabus is not to give a complete detailed course in any subject but to gain understanding of its principles, as a sound

background knowledge to which each subject makes its contribution and over the whole of which Theosophy sheds its light. Students sought and found light on subjects unfamiliar, in which they were previously neither informed nor experienced. Talent and experience were often found within the student body to prepare opening papers that led into the searching discussion periods. Great interest was found in examining the different approaches of East and West, the correlation of ideas and the discovery that opposing views are often validly contributory to a common understanding, to agreement in difference of emphasis despite unchanging preference for a particular point of view.

The President being in Australia, Mr. Sri Ram on a lecture tour in the United States and Mr. Groves having returned to England, Mr. and Mrs. Cook supervised and led the work of the School in the post-Convention period and gave the closing addresses. The School entertained Mr. and Mrs. Cook at the Bhojanasala on the evening before closing and were their guests at Blavatsky Bungalow for tea and music on the afternoon of the closing day.

Over 40 students attended the School for varying periods and certificates of attendance were given to 19 who were registered

throughout the greater part of the two terms. Boat schedules unfortunately compelled some to arrive a little late and some to leave before closing.

The School of the Wisdom has definitely taken its place as a permanent feature in the life of Adyar. In these beginning years valuable experience is being gained that will have its future effect in planning studies and arranging the syllabus. But the School has proven itself and the discussion method.

The new year of the School will open on October 1, 1951. Registrations are already in from the United States of America, Australia and England with inquiries from other countries.

It is probable that Señor José B. Acuña will come to Adyar from Costa Rica, Central America, to take a leading part in the work of the next School year, 1951-52. Señor Acuña is a long-standing Theosophist, a former General Secretary, a keen student, scholar and speaker in fluent English, who will bring additional prestige to the School.

Mr. Norman Pearson is on his way from the United States via England, also to take an active part in the School. A former Vice-President of the Society in America, he is an experienced leader of Theosophical classes with a flair for instruction in public work.

Those who wish to attend should not delay their applications and travel plans, for the details often consume much time.

Adyar

The 75th Annual Report of the Theosophical Society for the year ending 30th September 1950 has just been published. It contains the Presidential Address, the Treasurer's Report and the Reports from all the General Secretaries and Presidential Agents. In addition there is the report of the Adyar Library as well as the Minutes of the General Council meetings held during the 1950 Convention.

The summary of statistics shows that the membership stood at 82,564 and that there were 1,287 Lodges. Many of the Sections have revised their rolls after the disturbance caused by the war years and some Sections are still unable to work freely. New members are coming in steadily all over the world and groups are springing up in unexpected places. The work is continuing with interest and many General Secretaries report enthusiasm and good prospects for the future.

Australia

The President, Mr. C. Jinarāja-dāsa, presided over a harmonious and successful Convention in

Australia held at Easter. He gave the opening address and spoke at the public meeting on Sunday evening at the Savoy Theatre, when the theatre was filled to capacity. For the closing meeting on Monday afternoon the delegates were invited to The Manor, where the President gave the closing address on the verandah with the background of garden and sea.

The membership in Australia is now 1,050 and is steadily rising. Mr. J. L. Davidge has been re-elected General Secretary.

Cuba

Mr. N. Sri Ram spent about ten days in February in Cuba. During his stay there he was interviewed and received good publicity. Over 850 people attended his public lecture at the Havana University. He also gave public lectures in Sancti Spiritus and Santiago de Cuba and a number of talks to members.

India

Mr. C. D. Shores, the Treasurer of the Theosophical Society, paid a visit to Bombay and delivered a public lecture on 22nd February at the Blavatsky Lodge.

A new Youth Lodge has been started at Dadar, Bombay.

Mr. R. M. Alpawalla of Bombay was sent to Egypt by the Government of India as a delegate to help in revising the Braille alphabet for the blind.

Burma

This Section is publishing a cyclostyled monthly Newsletter giving an account of the work.

Mrs. Bhagirathi Sri Ram and Mr. M. Subramaniam from Adyar paid a very successful and enjoyable visit to Burma. They spent a month in this country doing Theosophical work, mainly in Rangoon.

Philippines

The Lotus Lodge in Manila published at Christmas time the first issue of its quarterly publication *The Lotus Bearer*. News is given of the visit of the Vice-President, Mr. Sidney A. Cook, who gave a lecture at the Philippine Theosophical Institute during his visit to the Philippines in course of his return to Adyar from the United States. Mrs. Jocelyn T. N. Cook also spoke and was much appreciated. Six other members of the American Section on their way to Convention at Adyar were also welcomed at this meeting.

The Section held its Convention at Christmas time at the general Headquarters in Quezon city. After the Convention there was distribution of rice and clothing to the needy.

Wales

The 75th Anniversary of the founding of the Society was celebrated in Cardiff by a special

programme presented by the Young Theosophists. In November the Newport Lodge was re-formed with eight members. There will be a study class for members and enquirers once a fortnight, and it is hoped to arrange a public lecture monthly.

In November Mrs. Adelaide Gardner visited this Section and brought much help and encouragement to Cardiff and Newport, where she addressed members' meetings and gave public lectures.

Mexico

On November 11th the General Secretary visited Pachuca and formally inaugurated the new Lodge Fiat-Lux. The programme included an address on the objects and nature of the Theosophical Society, recitations by lady members, and a fine address on Karma and Reincarnation. Eight new members received their diplomas. On the following day there was a lecture illustrated by lantern slides, on Races and Sub-races, by the General Secretary.

In the capital city a series of lectures, organized by Dr. Manuel Olmedo Serrano, resulted in the formation on November 14th of a new Lodge, Liberación.

England

News has just been received that Mr. C. R. Groves has been elected

to succeed Mrs. Doris Groves as General Secretary.

The January number of the Section magazine offers congratulations to three members who will this year celebrate their Diamond Jubilees in the Society, and to a fourth to whom the year brings her Golden Jubilee.

The same issue contains an interesting account of an All-Prophets' Day Celebration attended by the Section's Liaison Officer in November. It was organized by the Muslim Society in Great Britain "to commemorate the great work done by the Holy Prophets Abraham, Buddha, Confucius, Krishna, Moses, Zoroaster, Jesus and Mohammed, and all other Messengers of God".

The March issue contains synopses of the excellent addresses given at Christmas when the 75th Anniversary of the Theosophical Society was celebrated at the Section Headquarters. Mr. Kingsley Bayly, Acting General Secretary, presided in the absence of Mrs. Doris Groves at Adyar and speakers included Mr. Leslie Smith, Dr. C. G. Trew, Mrs. Doris Slater, Miss Eunice Petrie and Mrs. Josephine Ransom.

The Section regrets the passing over of Mrs. E. L. Welch, who joined the Society in 1892; also of Mrs. Muirson Blake (Jean Delaire) well-known for her work for *The Christian Theosophist*.

Easter Study Weekends were held at Lyme Hall and at Oxford. At that in the north Mr. and Mrs. Slater and Mr. John B. S. Coats were the speakers and in the south Mr. and Mrs. Groves.

The Tekels Park Estate, Camberley, Surrey, which is under the control of Theosophists living on the estate, is making preparations for a Young People's Camp that will be a permanent basis for work with young members in future years. This will create a much needed centre in the British Isles for reasonable and informal accommodation for holidays for Young Theosophists. It is hoped that this may often be used by those from abroad.

Portugal

Owing to pressure of public and professional activity Dr. Delio Nobre Santos has been forced to resign the position of General Secretary and Mme. Jeanne Sylvie Lefèvre, who was previously General Secretary for many years, has returned to that office.

Malaya

Penang Lodge had a number of visitors during the Autumn session including the Presidential Agent, Mrs. Hilda B. Moorhead, the Vice-President, Mr. Sidney A. Cook, Mrs. Jane Hogenson and Swami

Satyananda. Mrs. Hogenson is now married to a Penang member, Mr. G. R. Evans.

In Singapore for the first time a member is standing for election to the Legislative Council. Adyar Day was celebrated on February 17th with a tea party and public meeting.

British East Africa

Sri Rohit Mehta and Srimati Shri Devi Mehta are now touring British East Africa. They remained a week in Dar-es-Salaam where they addressed no less than twenty meetings which were attended by very large audiences drawn from all races—Asiatics, Europeans and Africans. The lectures were in English, Gujerati and Hindi.

They are continuing their tour through Tanganyika, Uganda, Belgian Congo, Kenya and Zanzibar.

Sri Rohit Mehta presided at the Convention of the Section which was held in Dar-es-Salaam during Easter. The audiences ranged from 800 to 1,000. A specially valuable result of this tour is that the Theosophical Society has now been recognized as a non-sectarian movement to which all races and communities can come.

There is a great demand for Theosophical books both in English and Gujerati. There is also the need for translating some books into Swahili, the East African language.

THE THEOSOPHICAL SOCIETY

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

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

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	... <i>The American Theosophist</i> .
1888	England	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	... <i>Theosophical News and Notes</i> .
1891	India	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	Östermalmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	... <i>Theosophist</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>La Vie Théosophique</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	Rotbuchensieg 40, (24a) Hamburg 39	... <i>Revista Teosofica Cubana</i> ;
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	... <i>Teosofa</i> .
1907	Hungary	...	...	... <i>Teosof</i> .
1907	Finland	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	... <i>Teosof</i> .
1908	Russia	...	...	... <i>Teosof</i> .
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastřelnicí 633	... <i>The Link</i> .
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	... <i>Theosophical News and Notes</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>Ex Oriente Lux</i> .
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	...
1911	Belgium	Monsieur Urbain Monami	31 Rue Pierre Timmermans, Jette, Bruxelles	... <i>L'Action Théosophique</i> .
1912	Indonesia	Mr. Soemardjo	c/o Mr. J. A. H. van Leeuwen, Djalan Banda No. 26, Bandoeng, Java	...
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 Tidskrift</i> .
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Århus	... <i>Theosophia</i> .

* Presidential Agency.

1919	Ireland	...	Mrs. Alice Law	...	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.	...	62 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 Riso,	...	Casilla 604, Valparaiso	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Greтар Fells	...	Ingólfsstr. 22, Reykjavík	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Mme. J. S. Lefèvre	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Osiris.</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 1333, Montevideo	...	<i>Revista Teosófica. Uruguayana.</i>
1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	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	...	...
1928	Greece	...	Monsieur Kimon Prinaris	...	3D September Str., No. 56B III Floor, Athens	...	<i>Theosophikon Delition.</i>
1929	Central America	...	Señora Amalia de Sotela	...	P. O. Box 797, San José, Costa Rica	...	...
1929	Paraguay	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza.	...	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1933	Philippines	...	Mr. 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. Dwarkadas 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 Shearman	...	18 Brookhill Ave., Belfast	...	...
1950	Indochina*	...	Señor F. Iborra Muñoz	...	c/o Grace y Cia., (Ecuador) S. A. Comercial, 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 Dissel, Voortervweg 40, Eindhoven, Holland. *Theosophy in Action; La Vie Théosophique; Adyar.*

Canadian Federation
 (attached to Headquarters): ... Mr. J. G. Bremner ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*
 Non-sectionalized: Japan: *Miroku Lodge.*