PAUL BRUNTON'S PHILOSOPHICAL VIEW OF THE WORLD CRISIS

It is a joyful sign that much is being written about the great problems of our time. This shows that many minds are occupied with thinking about the exceptional circumstances in which we live and are asking themselves for their own sake and the sake of others if and how a better and brighter world may arise from all this chaotic confusion.
"The present time is one in which the prevailing mood is a feeling of impotent perplexity", says Bertrand Russell in the opening lines of his book New Hopes for a Changing World.
In many a work on the world situation, be it economical, political, sociological, psychological, theological or philosophical, we come across something of this perplexity, though the authors have often earnestly tried to keep alive their own and their readers' hopes by also pointing to the good our time is bringing forth.
In the situation which now confronts us, evil seems indeed to surpass good in many respects. We cannot know if susequent generations may have a different view-point. We are only able to look at the world from our stand-point at the time we are living. Is this chaotic age the sinister prelude to a complete destruction of mankind or an immense fermentation of the elements from which presently a new blessed era will be born ? Who is there to tell us ?
Our time produces many great intellects who in various spheres are bringing together the facts for a clear explanation of the world situation, who have already recorded these facts in many works and who, being the scientific pioneers of mankind, were not content with a mere survey of the present state of things. They have also wrestled with the problems in thought for a solution in which they could believe and make others believe, for when there is no hope left life has lost its meaning.
To speak of the present world situation as a world <u>crisis</u>, has already become an axiom.
The more thoughtful among mankind are ardently seeking in all directions to get an affirmative answer to the question : Will we be able to overcome this crisis and if so, how ? To answer this question another question must be answered first : What is the cause of this crisis ?
Though many authors have tried to explain the world crisis from the economical, political, social or psychological circumstances, their explanation does not go to the core of the problems, for they have not used the most important factor which is the key to all questions that now disturb man's mind.
However, they are not to blame, their intellect is not in fault. Their stage of spiritual evolution which they have in common with the vast majority of men, prevents them to use this key. <u>This key is : mystic-philosophical insight in the nature of the cosmos</u>.
When we want to know what is meant by this kind of insight, we must turn to the wisdom of the East. In contradistinction to Western thinking, higher Eastern philosophy has always seen the earth as part of a Great Whole, the Cosmos, and obedient to the laws of the Cosmos. Chance is not acknowledged by this philosophy. The earth with all its beings and all its events follows an

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eternal cosmic cycle of growth, maturity and decay and is always in harmony with the Great Whole. Thus Eastern philosophy has given the earth its right place in the universe and has outlined all situations in our world, material as well as spiritual, against a cosmic back-ground.
The Eastern sages did not come to their conclusions by mere thinking, as is mostly the case in Western philosophy. They would regard a philosopher who has only developed his intellect and believes he is able thereby to fathom the nature of the world, as a man with one leg who thinks he walks normally.
Besides the training of the intellect a complete development of intuitive feeling is indispensable to get an insight in the nature of the world and the cosmos. Only when both thinking and intuition have reached their highest stage of development, are well balanced and can work without being hindered by unsolved ego-complexes, the philosopher is able to draw right conclusions about the nature of the universe and our earth. For he is now living in mystic union and complete harmony with this nature. Only he may call himself a true philosopher who has this mystic-philosophical insight, which is a continual state of consciousness and exceeds by far the incidental experiences of the well-known lower grades of mysticism.
Because the philosophy of the West has neglected the unfolding of intuition in training its aspirants, it is no wonder that many of its conclusions have neither the correctness nor the depth of those of higher Eastern philosophy. Though the ancient Eastern sages had not at their disposal the enormous profusion of facts as has the modern scientist, their intuition was faultless and it was chiefly through this that they drew nearer to the very nature of things than present-day Western thinkers are able to do.
From this it may be clear that by using the intellect only, the world crisis and its consequences cannot be fully explained. Conclusions drawn in this way may be only partially correct at their best.
The question which may now be asked is : Does a mystic-philosophical explanation of this world crisis exist and if so, can it point out the real cause of this crisis and prescribe an effective medecine for the ailments of the world ?
This question can be answered in the affirmative. There have been at all times on this earth a few men who, desiring truth above all, have chosen the hard road of conscious spiritual self-development and who were given the ability to make of their intellect and their intuition a freely working balanced whole; they are on earth even to-day.
One of them is the well-known author on yoga (Eastern mystics) and higher Eastern philosophy Dr Paul Brunton. His principal works the Hidden Teaching Beyond Yoga and its sequel The Wisdom of the Overself clearly show that his philosophy is not parroting the Eastern sages - theory without practice - but an intense self-experience. He has opened up a practical way for the West by which it may understand and successfully apply the wisdom of the East, but in order to do so he had to test the old teachings in his own life and thereby separate the useful from the useless. After a ten year period of literary silence which he used for growth in knowledge and further spiritual development, he published in 1952 a book on the world crisis : The Spiritual Crisis of Man. This work throws an entirely new light on the problems connected

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with the present world situation and is therefore one of the most important contributions to the study of this subject. Based on the cosmic doctrine of higher Eastern philosophy, this book is best understood by those who are already acquainted through Paul Brunton's earlier works with this doctrine which he calls by a modern Western word "mentalism". Mentalism teaches the ultimate "mentalness" of the universe and says that all exists as an Idea in a Super-Consciousness, called by Brunton the World-Mind. This World-Mind is also immanent in everything and lives in man as his Overself. So our earth and man are ideas in consciousness too, though ultimately not originated by human consciousness but by the Super-Consciousness of the World-Mind.

Nowadays the cosmic wisdom of the ancient sages is beginning to penetrate into modern Western science. Sir James Jeans says in his book The Mysterious Universe : "The Universe can be best pictured as consisting of pure thought, the thought of what, for want of a wider word, we must describe as a mathematical thinker".

The law of recompense, better known under its Sanskrit name "Karma", the doctrine of reincarnation as a consequence of the karmic law and the teaching of the ultimate irresistibility of man's spiritual evolution (the path ordained for mankind by the World-Mind) form part of the doctrine of mentalism and are used by Brunton as indispensable factors in his explanation of the world crisis.

Let us look at some main points of his explanation more closely. When according to mentalism our earth as part of the cosmos is an idea in the World-Mind, the world crisis must inevitably also occupy a place in this idea and cannot have risen by chance. It is indeed a difficult but necessary stage in the spiritual evolution of mankind and man is pressed by all kinds of forces to struggle through its awkward situations. It has sprung up from the synchronization of the end of two cycles, a historic and a cosmic one, hence its appearance all over the world and its effects in every sphere of thought and action.

This crisis is a unique occurrence in the history of mankind. The world has become as it were a huge fermentation vat in which are thrown together all values, both good and evil, and where the worst elements come like scum to the surface. The accelerated speed of events following each other, which always occurs at the end of a cosmic cycle, causes the high world tempo of our days. We see things, thoughts and institutions rapidly grow, mature and decay; everywhere a "Umwertung aller Werte" takes place all masks are removed. We live, to speak in Biblical language, in "the day of judgement" in which "the books are opened".

However, it would not be correct to say that this "Dies Irae", as it appears to us, is inflicted on mankind by a personal God or a Cosmic Power. Man has partly to blame himself for it, for it is the crystallization of his own thoughts and deeds. Not all things are predestined, to some extent man has a free will, which, alas, he does not use always to choose the right direction. By the working of the law of recompense the consequences of his wrong actions come back like a boomerang on his own head and in our time they have contributed to the birth of this critical world situation. Karma, however does not chain us inescapably to the outcome

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of our doings; it only makes a situation which we have created by our thoughts or deeds develop in a particular way when we ourselves do nothing to make it develop in another way.
Now that mankind finds itself in the most critical period of its existence its further spiritual development is of the highest importance, for if it can be led into the right direction, the birth of brighter times is absolutely certain. The irresistible forces of evolution warrant the ultimate spiritual progress of mankind but the question remains if in this exceptional epoch mankind of its own free will should choose to cooperate with these forces. When it cannot let go its hold on outworn ideas, values or institutions soon enough or continues a particular trend ~~in a direction~~ opposite to the path ordained by the World-Mind, then the loosening of these bonds by the forces of evolution would bring even more suffering on our earth than this age has already beheld.
It is sometimes asked: Does mankind really make progress ?
To this question mystic-philosophical insight replies: Mankind does really make progress but this progress is not a gradually rising straight line. It is a winding spiral path, circling about itself and with many ups and downs. However, every succeeding "up" rises higher than the previous one and every "down" does no more reach the level of the one that went before it. So in the long run progress certainly exists but it is intermittent.
In our time man stands at a turning-point in his spiritual evolution. Just as the human body has passed through an evolution of thousands of years, briefly repeated by every human embryo, so man's spirit has also come a long way, before it could appear in its present state. It spent innumerable lives in the mineral, vegetable and animal kingdoms in order to attain by various experiences an ever higher stage of consciousness and at last its capacities needed a human form for self-expression. So it became gradually a self-conscious entity.
The logic of these teachings, at all times well-known in the East, but for ages forgotten and rejected by the West, is self-evident. The path which every ego has to follow through numerous embodiments as a human being, is divided into three stages : the animal stage in which the animal instincts prevail, the intellectual stage in which man's thinking ~~power~~ gradually reaches its highest development and the spiritual stage in which ~~the~~ intuitive feeling unfolds itself and finally forms with the intellect a unit expressing itself in right and spontaneous actions.
All three stages are equally indispensable for man's spiritual growth. Each has to contribute to the vast accumulation of experiences which are necessary to accomplish the full maturity of his being. He therefore who regards human egotism and desires as degenerations of man's nature, has not yet attained to the insight that they also have their place - albeit a temporal one - in the spiritual evolution plan for mankind. For they help him to get experience, to develop his latent abilities, to differentiate his consciousness from that of others, in short, to become an individual.
But then they have for the greater part performed their task, for in order to reach spiritual maturity man must outgrow the egocentric tendencies. As his further development can only be hindered by egotism and many desires, he must begin to bridle his selfishness and learn to cooperate and live in harmony with his fellowmen.

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In our days the intellect has become the most important faculty of man's being. We may have the greatest admiration for the achievements of modern science but do we not place the intellect on too high a throne when we regard the intellectual man as the superman ? Are the gifts of the head not placed too much in the limelight and the gifts of the heart too much in the back-ground ? To many people science has become their only religion and the machine their only god.
The atomic bomb proves how dangerous the highly-developed intellect may become in combination with murderous instinct-emotions as hate and revenge- remainders from the animal stage not yet outgrown. When man desires to have dominion over the forces of Nature before he has conquered his lower tendencies , he is trifling with his own survival. And indeed, intellect combined with animal instincts would certainly threaten man with extinction, were it not that Karma as the agent of the World-Mind by the evolutionary and revolutionary events of our days called a "until here and no farther" to this intellect.
Two world wars with their fatal after-effects, their tensions and disruptions, modern life with its nervousness and dissatisfaction are pressing man more and more to the admission that science cannot save him. The late Shri Aurobindo, one of the few contemporary true philosophers wrote about this crisis :
"At present mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny; for a stage has been reached in which the human mind has achieved in certain directions an enormous development while in others it stands arrested and bewildered and can no longer find its way ... "
The intellect not balanced by deeper feelings has broken man's being to smithereens, it has separated him from Nature and from his own heart, it makes him dwell in the tense and mentally poisoned atmosphere of big cities - his own creations - it makes him by his ego-complexes live continually in single combat with himself.
In the animal and intellectual stages man has built his ego. Now the time has come in which this ego is sufficiently developed. Its further development would cause man's destruction. So a new factor must enter his life to steer his further spiritual evolution into new channels.
The great majority of men stands to-day in the intellectual stage. Only a small minority have already crossed the threshold to the third or spiritual stage. Many egos who are now incarnate and have reached the utmost individualization, refuse - and this mostly unconsciously - to take the first step into the spiritual stage. And indeed, this step is a very difficult one, hence the necessity of drastic events in their lives to prepare them for this step. Most of them will only gradually bring themselves to enter the new stage, a sudden change-over cannot be expected from them and this is not necessary either. All that is demanded at this moment by the forces of spiritual evolution is that these people become more open to a new factor in their lives, that they will come to listen more and more to intuition, the voice of their heart. For there dwells their Overself, the immanence of the World-Mind.
Through the heavy pressure of these times, through the situations in which the cosmic powers, the historical events and the present stage of man's spiritual development have brought him, man may learn - sooner than in sunny days - three great philosophical truths : that nothing in the world is lasting, that therefore his

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desires for things and people leave him finally dissatisfied and that without higher help than his own intellect he will never be able to find true happiness and real life. When the weight of this crisis and its effects: privations and losses, sorrow and sickness, disappointments and tribulations lead him to this insight, may we then call these things calamities? They may seem so from ignorant humanity's stand-point but certainly not from the cosmic view.

However, this negative wisdom learnt through suffering is not sufficient for man's spiritual unfolding. He needs also positive wisdom and this he may find, according to the ~~present~~ state of his evolution, in religion, mysticism or philosophy. Religion is for most people the first and easiest step, to the development of a deeper inner life. One religion for all mankind is a wish not to be realized. The varieties in character between the different races are too great to satisfy them all by the same system of religious teachings. Moreover comparative theology shows that the cosmic truths have been expressed in different ways through all great religions. But the existing religions need a renewal, a new spiritual impulse. They will have to revise their teachings and adapt them to modern concepts; all antiquated dogmas must be eradicated from their creeds in order that they can offer to their followers the right kind of spiritual comfort. Their narrow-mindedness must give way to tolerance and even appreciation of different spiritual views in their adherents. Their ministers must have reached such a height of spiritual understanding themselves as to be able to discern the different stages of spiritual development in their followers and to promote that development.

Except convincing man of the existence of a Higher Power religion must also teach him to get a right idea of that Power. It must therefore cease to regard God as a personal being with human qualities, an image of God which is needed by the undeveloped mind. Such ideas hinder ~~his~~ man's further spiritual development. That which reveals Itself as the spirit and life of the cosmos, is above every form and every image.

Though man cannot comprehend God with his ~~mind~~ intellect, he can approach the immanence of God in his heart, his Overself, with his feeling when he learns to develop it. Hence religion must teach him to develop his higher feelings by analysis and discipline of his character, by prayer and meditation.

When in these dark days the existing religions learn their lessons of renewal they will help to usher in a brighter era for the world.

Especially the Christian religions will do well to absorb some Eastern wisdom and to bring themselves to include again the doctrines of recompense and rebirth in their teachings which were rejected by them in the sixth century.

The man who has learnt sufficient negative wisdom by suffering and is therefore deeply convinced of the necessity of divine help, will joyfully accept the means to contact the true God, the Power which can really comfort and support him. The God who formerly was to him only an intellectual concept, then becomes more and more a living presence. A sound mysticism must enter into every man's life, be he an adherent of some religion or of none.

Daily moments of restful introspection and spiritual relaxation are indispensable for everyone in these tense and agitated times. The life of total activity as it is lived and glorified in the West and the life of total passivity as it is lived and glorified in the East are both in themselves unbalanced. Man must learn

desires for things and people leave him finally dissatisfied and that without higher help than his own intellect he will never be able to find true happiness and real life. When the weight of this crisis and its effects: privations and losses, sorrow and sickness, disappointments and tribulations lead him to this insight, may we then call these things calamities? They may seem so from ignorant humanity's stand-point but certainly not from the cosmic view.

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That which reveals Itself as the spirit and life of the cosmos, is above every form and every image.

Though man cannot comprehend God with his full, he can approach the immanence of God in his heart, his Oversel, with his feeling when he learns to develop it. Hence religion must teach him to develop his higher feelings by analysis and discipline of his character, by prayer and meditation.

When in these dark days the existing religions learn their lessons of renewal they will help to usher in a brighter era for the world.

Especially the Christian religions will do well to absorb some Eastern wisdom and to bring themselves to include again the doctrines of recompense and rebirth in their teachings which were rejected by them in the sixth century.

The man who has learnt sufficient negative wisdom by suffering and is therefore deeply convinced of the necessity of divine help, will joyfully accept the means to contact the true God, the Power which can really comfort and support him. The God who formerly was to him only an intellectual concept, then becomes more and more a living presence. A sound mysticism must enter into every man's life, be he an adherent of some religion or of none.

Daily moments of restful introspection and spiritual relaxation are indispensable for everyone in these tense and agitated times. The life of total activity as it is lived and glorified in the West and the life of total passivity as it is lived and glorified in the East are both in themselves unbalanced. Man must learn

by experience when to be active and when to be passive. The right balance he will find by the unfolding of his intuition.
Though for a time he may in this stage pay more attention to his feelings than to his intellect, in the end he must learn rightly to balance the one with the other.
By the simultaneous and poised development of his intuition and his reason (the higher stage of the intellect) man enters the philosophic path. His thinking, feeling, will and intuition will become more and more a whole, through which his Overself can work unhampered. He begins to feel his oneness with his fellow-men, with the cosmos and with That which is the Principle of both. Though man practises on the philosophic path a wholesome discipline of his desires in every way, he does not become an enemy of life's joys. He may partake of them, but he will not set upon any person, thing or event a higher value than they really have. In his heart he remains completely detached from them, for he knows that everything, even his own person, is a passing thought in his consciousness. Gradually he becomes completely relaxed and free from ego-complexes and able to accept life as it comes to him. His growing insight gives him peace and patience.
He lives life from the ever still centre of his being, his Overself that is the Eternal Witness of all his doings.
Of course all this cannot be attained in one life and it is here that the doctrine of reincarnation finds its vindication. But every man will attain the Ultimate Goal how long the road may be.
In these disturbing days man's turning from the wholly intellectual state of mind to the more intuitive state will be the most important contribution to the building of a better world. When this will have taken place more or less, the greatest obstacle in the ascending path of man's spiritual evolution will have been removed.
Though the present world situation must and can be improved through better social, economic and political conditions, only man's spiritual progress can accomplish a lasting improvement.
And there are already some encouraging signs that this turning to intuition on a larger scale than before is taking place.
C. G. Jung says in The Secret of the Golden Flower : "The reaction which begins to rise in the West against the intellect ..... in favour of intuition, I cannot but regard as a sign of cultural progress, a widening of consciousness till beyond the all too narrow limits of a tyrannical intellect".
Paul Brunton's view of the world crisis, as it is briefly and freely rendered here, clearly shows some important differences from the views of other authors who have written about this subject.
In the first place we must not lose sight of the fact that his view is not a personal opinion, it is mystic-philosophical insight expressed in words, so not dependent on personal preferences and disapprovals which always work more or less and even unconsciously in the minds of authors not trained in this true philosophy.
It is the impersonal voice of the loftiest wisdom on this earth and he humbly gives it as such.
Where others may regard this crisis as a coincidence in the history of mankind, wholly caused by political, social and economic events, Paul Brunton points out that the pattern of invisible causes that have led to it, is very complicated and finds its origin in the cosmic plan of man's evolution as well as in the present state of his spiritual development and the karmic causes of his own deeds.
Where others see unexplanable confusion and disaster, he shows by his explanation of the cosmic plan for mankind that there

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is a divine order even in this seeming chaos.
Must others fearfully ask if there is an escape for man from these critical circumstances, he knows that man as part of the Great Whole will certainly overcome them and even that he will rise from these deep waters chastened and purified.
Where others resort to thinking out new social and economic theories through which they would try to save mankind, he gives the only effective medicine for a permanent recovery : turning to the centre of our being, our immortal Overself.
Therefore his view is neither optimistic nor pessimistic.
It is not the first because it does not close its eyes to the present critical situation and the terrific - though temporal - power of evil. It is not the second because it knows the world as an idea in the World-Mind and as such supported by divine power. And as it sees the divine in every man whatever his present moral or spiritual state, it does not despair of his ultimate victory over his lower nature.
Undoubtedly his words will touch many a responsive chord in the hearts of those who have already learned to listen more or less to the voice of their intuition. But there will be also many who will ask : Who tells me that this view is the truth about the destiny of mankind and the present world situation ? Who convinces me that there is also in me something divine which I may know and which even now can help and guide me ?
These questions cannot be answered by words. The only way in which these people may get a really convincing answer is that they for the sake of truth will put into practice these philosophic teachings in their own lives and then they will prove step by step for themselves the truth of this mystic-philosophical insight. As long as they are not ready to do this, the answer to their questions must needs be withheld from them.
The true philosopher does not care if the message he carries for mankind, is accepted by the many or by the few.
As Paul Brunton says in The Spiritual Crisis of Man : "The true philosopher is conscious of one fact, taught him perennially by his Overself, that truth will triumph in the end, that good will outlast evil, that tolerance and kindness will overcome persecuting cruelty and that the spiritual tendencies will outlive and outweary the materialistic ones. If the realization of these things is not for his time, if they are hidden in futurity, he learns to acquire Nature's patience. If the earlier development of the human entity seems to necessitate the bringing of evil to the surface of his life, the further development equally necessitates the banishing of this evil from his life".

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WORLD CRISIS AND EVOLUTION

C. de Goede de Koning

In the opening lines of his book New Hopes for a Changing world Bertrand Russell says :"The present time is one in which the prevailing mood is a feeling of impotent perplexity".
In many a work on the world situation, be it economical, political,sociological, psychological, theological or philosophical, we come across something of this perplexity, though the authors have often earnestly tried to keep alive their own and their readers'hopes by also pointing to the good our time is bringing forth.
How must we regard this time ? We do not know yet. We are standing in the midst of a chaos and it is not yet possible to pass a correct and complete judgment. We can only ask with fear in our hearts : Is this chaotic age the sinister prelude to the annihilation of mankind or is it an immense fermentation of the elements from which a blessed era will be born ?
Our time produces many great intellects which in various spheres are bringing together the facts for a clear explanation of the world situation and have not been content with a mere survey of these facts. They have also wrestled with the problems in order to find a solution in which they could believe and in which others could believe, for when a man has to give up all hope, life has lost its meaning.
Will mankind overcome this world crisis ? To answer this question another question must be answered first : What is the real cause of this crisis ? Though many authors have tried to explain the world crisis from the economical, political, social or psychological circumstances, their explanation does not go to the core of the problem, because they have not used the most important factor which is the key to all questions that disturb man's mind. However, they are not to blame, their intellect is not in fault. Their stage of spiritual evolution which they have in common with the vast majority of men, prevents them to use this key.
This key is : mystic-philosophical insight in the nature of the cosmos. When we want to know what is meant by this kind of insight, we must turn to the wisdom of the East. Higher Eastern philosophy (alt. by editor in : Religious Eastern philosophy) has always regarded the earth as part of a great whole, the cosmos, and in the course of its existence subject to the laws of the cosmos. Chance is not acknowledged by this philosophy.
The earth with all its beings and all its events pursues an eternal cycle of manifestation (growth, maturity and decay) and non-manifestation and is always in harmony with the cosmic laws. Thus Eastern philosophy has given the earth its right place in the universe and has outlined all situations of our world, material as well as spiritual, against a cosmic back-ground.
The Eastern sages did not come to their conclusions by mere thinking, as is mostly the case in Western philosophy. They would regard a philosopher who has only developed his intellect and believes he is able thereby to fathom the nature of the world, as a man with one leg who thinks he walks normally.
Besides the training of the intellect a complete development of intuitive feeling is indispensable to get an insight in the nature of the world and the cosmos. When both thinking and intuition have reached their highest stage of development, are well balanced and can work without being hindered by unsolved ego-complexes, only then the philosopher is able to draw right conclusions about the nature of the universe and our earth. For then he

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Because the philosophy of the West has neglected the unfolding of intuition in training its aspirants, it is no wonder that many of its conclusions have neither the correctness nor the depth of those of (higher) Eastern philosophy. Though the ancient Eastern sages had not at their disposal the enormous profusion of facts as has the modern scientist, their intuition was faultless and it was chiefly through this that they drew nearer to the very nature of things than present-day Western thinkers are able to do.
From this it may be clear that by using the intellect only, the world crisis and its consequences cannot be fully explained. Conclusions drawn in this way may be only partially correct at their best.
The question which now may be asked is : Are there to-day still people on earth who have exercised their intellect and their intuition in the way of the ancient Eastern philosophers and so are able to give an explanation of the difficult situation in which the world is now finding itself ? And if so, are they able to prescribe an effective medicine for the ailments of our sick world ?
Fortunately these questions can be answered in the affirmative. There have been at all times on this earth a few men, who desiring truth above all, have chosen the hard road of conscious spiritual self-development and who were given the ability to make of their intellect and their intuition a freely working balanced whole; they are on earth even to-day, though exceedingly small in number. We mention here two of them, who, however, have passed on ~~only~~ a few years ago, the Eastern sages Shri Aurobindo Ghose and Shri Ramana Maharshi. The second we would ~~xxxx~~ rather call a "mystical-psychologist" instead of a mystical philosopher, as he chiefly devoted himself to the spiritual development of the individual and did not say much about world problems.
The English author, Dr. Paul Brunton, disciple of Shri Ramana and other Eastern sages, writer of many books on yoga and Eastern philosophy, has treated the subject of the world crisis in his latest work The Spiritual Crisis of Man (1952). And he has done this not only from an intellectual view-point, but also out of mystic-philosophical insight, we wish to render some of his thoughts here. This work too is based on the findings of (higher) Eastern philosophy, which explains the cosmos and the world by a mystic-philosophical doctrine, which Brunton calls "mentalism". According to this teaching, of which the sages intuitionally discovered the principle in their deep mystical trances, the nature of the cosmos is ultimately "mental". All things exist as ideas in a Super-consciousness, that also is immanent and is living in man as his Overself. Thus our world and we ourselves are ideas, though ultimately not caused by human consciousness but by the all-encompassing Super-consciousness of That which we may call the Cosmic Spirit.
Nowadays Eastern wisdom and Western science begin to draw near to each other. Well known are the words of Sir James Jeans: "The Universe can be best pictured as consisting of pure thought, the thought of what, for want of a wider word, we must describe as a mathematical thinker". (The Mysterious Universe).

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The doctrine of mentalism also includes the ancient teachings about the law of compensation, better known under its Sanskrit name "Karma", and - as a necessary consequence of this law - reincarnation. These teachings which in the West formed even part of the early Christian doctrine but were removed from it after a time by narrow-minded religious leaders, have been in the East at all times spiritual possessions of almost every one. They must, however, not be regarded as intellectual dogmas only, they have been discovered by the sages in the same intuitional way as the "mentalness" of the universe. Modern science will sooner or later have to accept them. In this connection we mention here the reports of recent hypnotical experiments in which persons could remember their former doings as other individuals. What is called to-day the evolution-theory, was known to the Eastern sages as a cosmic truth. They knew the cosmic plan and they also knew that the powers which will accomplish the evolution, are irresistible. According to them, the evolution of man will be completed in three stages : the evolution of his body, of his intellect and of his intuition. Whilst the sages in olden times had already reached the end of the third stage, to-day mankind in general is somewhere in the second stage. This stage, as it is progressing, causes the greatest troubles. Brunton has all these teachings, which he has also tested by his own insight, included in his explanation of the world crisis. What is, according to him, the real cause of all these troubles ? During the last few ages, the intellect of man has evolved in an ever accelerating tempo, but intuitive feeling has far stayed behind. This discord has continually aggravated and has to-day created a very dangerous situation. By the development of his intellect man has become an "I", but, though on the one side this has been very useful for him, on the other side this total domination of his being by this intellect has done him great harm. The intellect has become pre-eminently the instrument by which man tries to know and even to govern himself and his world. The critical moment in his evolution has now arrived, where a continued one-sided development of the intellect will become a danger for the survival of mankind.

The cosmic feeling of unity with nature, with fellow-creatures, with mankind as a whole and with the universe is for the ever analysing, ever separating intellect an unapproachable region. It cannot understand that by indulging in its egotism and by trying to defend by devilish means the things it regards as its possessions, it is infringing the cosmic laws. It cannot see that the present disasters are the effects of this infringement and are brought on mankind by the working of the law of Karma.

Every man knows that the world is to-day as it were being weighed in the balances. We see on one side an effort for peace and reconstruction, but on the other side a feverish development for means to kill and destroy.

Which side will be chosen by mankind ?

Of this critical situation Shri Aurobindo says: "At present mankind is undergoing an evolutionary crisis, in which is concealed a choice of its destiny; for a stage has been reached in which the human mind has achieved in certain directions an enormous development while in others it stands arrested and bewildered and can no longer find its way..."

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Paul Brunton has also come to this conclusion. He writes: "... the crisis taught above all, and continues to teach, that those who do not face the spiritual problem of their existence on earth decisively and finally will not escape mental insecurity and axiety".
The intellectual man of to-day does too often not understand that besides a material purpose there is also a spiritual purpose for him on earth. The intellect is in an impasse. It is not able to find a solution for the almost insurmountable difficulties in which mankind has now entangled itself. To retrace its steps, is impossible, to go on in the same direction may mean a total annihilation. There is evidently but one effective solution: mankind as a whole must turn into a new path. If the world crisis is able to accomplish this turning, it must be regarded as an instrument for the education of mankind, that as such has its place in the cosmic plan.
The problem of mankind is the problem of every man. Afflictions and disasters often bestow the insight that - to say it very simply - a man without God cannot go a long way. If mankind by this crisis is taught that in order to find real peace and prosperity it has to turn to the God Who in the first place is dwelling in the human heart, or with other, less theological words, that it must learn to listen to the voice of intuition, all difficulties, however insurmountable they may seem, are not in vain.
The awakening of intuition in mankind as a whole and the gradual development of it is the solution for all problems of to-day. In this way mankind will find more and more conscious mystic union with nature, with his fellow-creatures and with the cosmos, which things until now have been the privilege of only a few. Man then will learn to understand intuitively the cosmic laws and will be able to obey them from an inner urge. Ajustment to life, until now mostly egotistical, will be transformed into a sound altruism. When the inner man will thus be purified, the outer world situation will, according to the karmic laws, also gradually improve. Lasting peace and balanced reconstruction can only be reached when every man feels himself at one with the Great Whole.
The way of intuition is the new way which opens at the landmark of the world crisis.
On this way, however, the intellect must not be neglected, as some mystics wrongly think.
The point is to restore the balance between intellect and intuition and thus to heal the discord in man's being.
The first signs that many are making efforts to turn to this way, are here. C.G. Jung says:" The reaction which is beginning to rise in the West, against the intellect, in favour of Eros, or in favour of intuition, I can only regard as a sign of cultural progress, an enlarging of consciousness beyond the all too narrow boundaries of a tyrannical intellect." (The Secret of the Golden Flower).
According to Brunton the evolution of intuition is being accomplished in three stages. The way begins with religious feeling (in its widest meaning) , which must gradually deepen into

Paul Brunton has also come to this conclusion. He writes:
"... the crisis taught above all, and continues to teach, that those who do not face the spiritual problem of their existence on earth decisively and finally will not escape mental insecurity and anxiety".

The intellectual man of to-day does too often not understand that besides a material purpose there is also a spiritual purpose for him on earth. The intellect is in an impasse. It is not able to find a solution for the almost insurmountable difficulties in which mankind has now entangled itself. To retrace its steps, is impossible, to go on in the same direction may mean a total annihilation. There is evidently but one effective solution: mankind as a whole must turn into a new path. Because if the world crisis is able to accomplish this turning, it must be regarded as an instrument for the education of mankind, that as such has its place in the cosmic plan.

The problem of mankind is the problem of every man. Afflictions and disasters often bestow the insight that - to say it very simply - a man without God cannot go a long way. If mankind by this crisis is taught that in order to find real peace and prosperity it has to turn to the God who is the first place is dwelling in the human heart, or with other, less theological words, that it must learn to listen to the voice of intuition, all difficulties, however insurmountable they may seem, are not in vain.

The awakening of intuition in mankind as a whole and the gradual development of it is the solution for all problems of to-day. In this way mankind will find more and more conscious aesthetic union with nature, with his fellow-creatures and with the cosmos, which things until now have been the privilege of only a few. Man then will learn to understand intuitively the cosmic laws and will be able to obey them from an inner urge. His adjustment to life, until now mostly egoistical, will be transformed into a sound altruism. When the inner man will thus be purified, the outer world situation will, according to the cosmic laws, also gradually improve. Lasting peace and balanced reconstruction can only be reached when every man feels himself at one with the Great Whole.

The way of intuition is the new way which opens at the landmark of the world crisis.

On this way, however, the intellect must not be neglected, as some mystics wrongly think.

The point is to restore the balance between intellect and intuition and thus to heal the discord in man's being.

The first signs that many are making efforts to turn to this way, are here. C.G. Jung says:" The reaction which is beginning to rise in the West, against the intellect, in favour of Zoe, or in favour of intuition, I can only **see** regard as a sign of cultural progress, an awakening of consciousness beyond the all too narrow boundaries of a tyrannical intellect." (The Secret of the Golden Flower).

According to Brunton the evolution of intuition is being accomplished in three stages. The way begins with religious feeling (in its widest meaning), which must gradually deepen into

mystic feeling and this must finally, when having reached its utmost depth, melt together with the working of a keen, fully developed intellect, in order to become mystic-philosophical insight.

This That stage which many Eastern sages had already reached in ancient times, is, however impossible it may seem to us, the future for us all.

This future is still very far away. But when the intuitive insight begins to dawn and we are able to see faintly something of the vast and wonderful plan of the cosmos, we can also accept the present world situation.

LONG AND SHORT PATHS

Before, in the books, PB had to introduce people to the Quest and the preparations for the two paths - now we are ready to hear about the two paths - the short and the long.

St. Bernard expressed the long path thus:

Despise the world - (for it is unsatisfactory)
Despise yourself - (for it is also unsatisfactory)
Despise yourself because you despise yourself - (for even to despise yourself is to give the ego undue attention and concern)

This is the end of the long path. At this point one must turn around to the positive way which is the short path:

Glorify the world - (for it is an emanation of Brahman)
Glorify yourSelf
Glorify yourself because you glorify yourSelf

Rather than concerning oneself with the ego and its developments, its ups and downs, you should turn 180 degrees around and face the sun which is the Overself. The ego is like a whirlpool, a vortex of thoughts, and it is the strength of our clinging that holds it together. The ego is perpetuated on the long path which will not take you to enlightenment. On the long path you are always measuring your own progress. The long path is endless for new circumstances bring new temptations, new problems to deal with, and no matter how spiritual the ego becomes it does not enter the light but remains in the grey. On the long path the surges of interference arising from the lower self and the negativity which enters from the environment must be dealt with. This requires development of character. On the short path one ignores negativity, and turns 180 degrees away from the ego to the Overself - things will become brighter and brighter. The short path will establish you in peace more and more. The work of the long path eventually brings the grace which then puts you on the short path. The short path is shorter in time for you turn and face your goal directly. Because of the pressures of these times, it is recommended that both paths be done together(rather than just the long) in order to help circumvent obstacles.

The parable of the cave in Plato is analogous to the short and long path. On the long path you back out of the cave but continue to look into the cave, into the darkness of the ego. On the short path you walk forwards toward the opening of the cave where the light is, the Overself.

There are two exercises suggested for the short path, one called the remembrance exercise, and the other the "as if" exercise. The short path begins with the effort of remembering the Overself. The remembrance exercise overlaps the "as if" exercise and is a necessary preparatory exercise before the "as if" can be learned. The remembrance exercise is mentioned near the end of the Wisdom. It is like a mother who has lost her baby and no matter what she is doing she can't forget about the child. When you are active the remembrance should be held in the rear of the mind, and when you have free time, it should come to the fore. In the beginning, it requires effort like any other practice, but eventually it will continue of its own accord. One danger of the remembrance exercise is that it can become automatic too soon and thus be merely mechanical and hollow. The remembrance must be a warm, felt, living thing if the spirit of the exercise is not to be lost. By turning towards the Overself, grace can operate more readily in all matters.

The "as if" exercise requires that one should feel and act and think everything as he imagines the Overself would. It is not just a mental exercise but involves the feeling, physical activity, and imagination. The Overself contacts you primarily

through intuitive feeling but also through intuitive thoughts and action. Actions which are done uncalculatingly and which later prove to have been correct are actions which spring from a source other than the ego. In the beginning, the exercise is an imaginative one, but every so often one will get short glimpses which will gradually be prolonged and which are not imaginative but the real thing. As these glimpses of the Overself come, one must open up to them, be passive and receptive to them, you must surrender yourself to them and prolong them. This exercise should be accompanied with study on the nature of the Overself - so that you can know something of what the Overself is like and what it is that you are trying to do. However, the Overself is truly ineffable and can never be grasped through any secondary means.

"Prediction"

I am glad to tell you that Dr. Brunton is now finishing another book, and probably his greatest. From Mexico he writes to tell me it will be completed soon.

Next Spring, Dr. Brunton will be in England again and, soon after, we shall have his latest work.

MEANWHILE, Rider's have published *Practical Yoga*, by Ernest E. Wood.

Though this is not one of the profoundest, it is undoubtedly one of the finest translations yet made of Patanjali's famous "Sutras."

New-comers to Yoga may like to know that Patanjali, a Yogi who lived about 300 years B.C., brought together in his famous Sutras (or Aphorisms) the quintessence of Yogic philosophy, psychology, mysticism and physical culture.

Professor Wood has closely studied this remarkable work, which is for brevity and penetration surely unequalled by any other manuscript. In fact, he has been studying it for forty-five years.

YOU may ask why a mere translation should take so long to prepare. The answer is that Patanjali's ideas are so profound that every line is a chapter, every folio a volume.

Moreover, he pioneers what are, to us, new fields of thought, unfolding speculations of staggering originality.

So any worth-while translation of Patanjali must take years of deep study and reflection.

On my shelves I have, I see, eight different translations of these famous Yoga Sutras.

There is Charles Johnson's excellent interpretation, published by Watkins. But it is for advanced students only.

There are the theosophical translations done by Profs. Dvivedi and Ganganatha Jha. They, too, are hard going for the beginner.

Finally, there are Shree Purohit Swami's translation which earned an admiring introduction from the Irish poet Yeats; and Alice A. Bailey's mystical study—a very "free" one.

NOW comes this new translation, by Professor Wood. And I have no hesitation in classing it one of the best. It will shake a good many western thinkers out of their complacency. And it will help Dr. Brunton and others in their task of restoring Yoga to front rank in philosophy.

But, despite Professor Wood's effort to systematise the adventuring Patanjali, I must warn you that this latest and perhaps simplest translation is not easy reading either.

Patanjali deals in life at depth. With a single stroke of the pen, he scores out the mass of superficiality and idea-association that ordinarily passes for thinking. He shocks you into indulging in some really creative thought.

No one can study him without acquiring a complete new scale of values.

THAT is why I think it so splendid that Yoga is being re-discovered in these times. For we certainly have need of it, every one.

As Professor Max Muller once said, Europeans have been nurtured almost exclusively in Greek, Roman and Jewish thought. India, as yet, has made no contribution to our thinking. Yet on almost every point she can out-distance Western philosophers. Today she is still the cradle of the Occult Wisdom.

I recommend Professor Wood's book to all who have more than a casual acquaintance with Yoga: to those who know the broad outlines of the subject and who seek something more.

The Editor.

IN THIS ISSUE

HOLY

The Wonders

Picture Post Library

St. Francis of Assisi receiving the stigmata (from a painting of the Florentine school)

● Since it first happened to St. Francis of Assisi, no entirely adequate explanation has ever been given of the puzzling phenomena by which the wounds suffered by Jesus in being nailed to the Cross are reproduced in certain living persons—the most famous example today being that of Therese Neumann of Konnersreuth, in Bavaria.

THE Oxford English Dictionary defines the meaning of the word "stigmata" as follows: "Marks resembling the wounds on the crucified body of Christ, said to have been supernaturally imposed on the bodies of certain saints and other devout persons."

It is no purpose of a dictionary to express an opinion on such a phenomenon as stigmatization. It rests with the individual to pursue his own investigations and form his own opinion.

To this end the writer has made a sincere endeavour to collect and place before the reader the most reliable information obtainable on what is indeed a thought-provoking and awe-inspiring topic for such a materialistic age as ours.

It should be emphasized at the outset that manifestations of the stigmata have been observed and reported for centuries past. Broadly speaking, they have fallen into two categories—visible and invisible stigmata. In the latter class actual wounds do not appear on the body, but pain of varying acuteness is felt in the side, the hands and feet or around the forehead.

In a few instances, the wounds of the Cross do not become visible until after death. Since the 13th century over 300 people have suffered (or should one say been blessed by ?) the phenomenon of stigmatism in various forms.

Curiously enough, only about one-sixth of the known stigmatas have been males.

THE first recorded instance concerns St. Francis of Assisi. In the year 1224 (two years before his death) St. Francis was meditating in his monastic cell on Mount Alverna, in the Apennines, when he beheld a glorious vision as of a glowing seraph descending upon him.

Shortly after the vision had faded St. Francis became aware that his hands and feet seemed bored through with four wounds and that these wounds appeared to be filled with "nails" of hard flesh which protruded on the palms of his hands and instep; and there was a lance-wound in his side which periodically gave forth blood.

In 1472 Gabriella da Piezolo, of Aquila, exhibited the lance-wound also, as did Clara di Pugny, a Tertiary of the Dominican order half a century later.

Then there was Catherine Emmerich, a peasant woman of Westphalia, who in 1812 was marked by a bloody cross upon her breast. The following Christmas the stigmata of the Crucifixion appeared as she knelt in prayer. She was kept under close observation and doctors tried in vain to heal the wounds.

It is now an accepted fact that the wounds of a stigmatic are not influenced in any way by any form of medical treatment. They have no known physical cause, and no known physical cure, and as such cannot by any stretch of the imagination be regarded as an ailment or a constitutional disorder in the accepted sense.

Often the persons so affected enjoy the best of health and spirits and lead a more or less normal life.

By TREVOR

"Self-Realisation, Life and Teachings of Sri Ramana Maharshi." By B. W. Narasimhaswamy. Published by T. N. Venkataraman, Book Depot, Tiruvannamalai, South India. Price **8s.**

We are all, of course, living two lives — the material and the spiritual—at the same time. In Western biographies, the material life generally gets all the space.

Here is a life-story into which the material seldom strays. I found the change refreshing.

Sri Ramana Maharshi will be remembered by many as the sage of whom Paul Brunton wrote in *"A Message from Aruna Chala."*

I found reading this book like flying on a mental magic carpet—a most pleasant experience!

The message of the sage is the message of Ancient Greece, "Know Thyself." Very interesting are the accounts of his contacts with his students including Paul Brunton and an Englishman, F. H. Humphreys, who went to India to join the police and, upon his retirement became a Roman Catholic monk.

As so often, I would like to quote and quote and quote, but can only advise you to read and read and read! This book is of great value not only spiritually, but also psychologically.

It was Paul Brunton who asked: "Do the Freudians know of the torments caused by the unconsciously repressed longings for the higher life, the inner reality?"

Sixteen well-chosen illustrations include two views of Arunachala Hill.

different world religions and philosophies and organisations would be a real possibility. These aims are something for us all to work and plan for.

As you say, much work and careful planning is involved. But let us be thankful many loyal hearts are ready to serve; they only want leadership and direction.

Greetings and much joy to you. May the Divine Spirit give you strength and wisdom and all needed resources for your work.

REV. KENNETH ROBERTS,
Whyalla Church of Christ.
74, Duncan-street, Whyalla,
South Australia.

WORLD CONGRESS OF FAITHS

"FORUM"

SIR, — "FORUM" was established in 1949 by this society as its official journal, its primary purpose being to help the scattered membership to keep in touch with one another and to provide a platform where they might express their views and make comment on contemporary religious matters.

The value of the journal has been widely recognised. Many distinguished scholars of the living religions have contributed to its pages. In this regard we feel its service is unique.

The "World Congress of Faiths" has decided therefore to enlarge its scope, and from March, 1954, it will permanently be issued quarterly in a 32-page format instead of 20 pages as hitherto. Our concern will be to widen its

Yoga Aphorisms: A New Translation

from "THE AGE"
Melbourne, Australia

THE IMPACT OF THE THOUGHT LIFE OF THE EAST UPON THE WEST IS ONE of the significant factors in the modern world situation. For almost a century, the Western world has been slowly realising that the vast, incalculable lands of the Orient have matured a civilisation which, so fundamentally different in externals from the culture of the Occident, contains within itself features of which the West may one day stand in need.

From Fitzgerald's translation of Omar Khayyam, through Arnold's "Light of Asia," the foundational work of Tyler and the well-known teaching of Rudolf Steiner, has come a continuing stream of influence.

Professor Ernest Wood's new work—**"Practical Yoga"** (Rider)—is a readable addition to the literature of what is becoming a matter of increasing interest today.

It is a curious commentary on the uneasiness of the Western world, to quote Paul Brunton—himself a famous authority on the practice of Yoga—in the introduction to the present volume, that "humanity's sickness is global." "Since my return," he continues, "the observations made in postwar America and Europe have completed this diagnosis and confirmed it."

Ancient Knowledge

Professor Wood's work is a new, independent, translation of the teaching of the famous Patanjali's Yoga Aphorisms, interpreted in the light of ancient and modern psychological knowledge and practical experience.

This ancient body of knowledge—translated from the Sanskrit—is regarded by students as the classic text on the subject. Patanjali is generally believed by Hindu scholars to have lived and arranged his Yoga Aphorisms about 300 B.C. Fundamental in his teaching—and what is, perhaps, its basic message to the West as well as the East—is the need for meditation.

In a time which confounds civilisation with material comfort and bodily experience, a multiplication of wants, and a continual emphasis upon physical well-being, the message of the ancient East, adapted for Western minds, comes with its insistence upon the power of thought and the ability of man to withdraw from the world in thought and experience. Not, as Brunton emphasises, that the present-day East offers the ideal example. Yet it has a message, in the words of the famous scholar, Professor Max Muller, who says, "If I were to ask myself . . . that corrective which is most wanted to make our inner life more perfect, more comprehensive, more universal . . . I should point to India."

Unconfined

But Yoga—a word which comes from a root meaning to unite, join, combine and in its essence and practice seeks union between the human individual and the divine Being—is not confined to any country or any age. In different ways its practice has been universal through the ages.

In the Old Testament it was described by the phrase, "The Spirit of the Lord came upon him." The New Testament insists on the potency and wonder of the indwelling spirit, realised, utilised, by submission and prayer.

Throughout the Christian era quietists, as well as anchorites, have sought the practice of the presence of God. It is something above race, greater than any individual or creedal division. Its historic manifestation is age-long, world-wide.

Yoga does not deny the existence of the physical world. It insists upon the normal value of sense-perception. It seeks to pass beyond it. It lays down cardinal principles for the triumph of the human spirit over the ego.

In detailed exactitude, Patanjali lays down the procedure, the steps whereby the seeker after truth attains the freedom of the spirit. Control is the first goal, and the Yogi—the man or woman practising Yoga—is enabled, by five fundamental ideas, to rise above obstacles, to cultivate abstinences and observances; to sit, breathe, concentrate, meditate. He finds mind-poise, perhaps psychic powers, and so on through a long series of developing strengths until finally he reaches freedom.

Power Aim

The aim of the Yogi, like that of the practical man of the modern world, is power, but it is achieved differently. Its materials are not the same. Its vehicle of procedure is inward, not outward. Moving through himself, by means of induced spiritual sensibilities, he rises above the very things the material world counts as abiding. It might be thought, at first glance, that all this is remote from life today, that it would find no place in modern bustle and effort.

The reverse is true. The modern world betrays many signs of interest in the very factors it seems to obviate. On every hand, in Europe and America, are evidences of a reawakened interest in mind-control, a poised personality, strength other than, deeper than, physical force.

Man feels within himself, vaguely, as in a glass darkly, a personality that might be, a way of life higher than that which he already knows. "The realisation of the real man must be sought. . . This is not to be a philosophic realisation through thought. Actions and feelings cannot be ignored. Every detail of daily life contains the infinite and supreme lesson when the eye sees the truth . . . and this makes freedom. . . ."

How nearly, almost in so many words, could this be accepted as an extract from a modern work on practical living. In this, ancient thought and modern thought are one. The difference between them, perhaps, is that ancient thought stresses the inescapable fact that freedom does not come easily. Yoga is a path of triumph only in so far as it is a path of strenuous effort.

THE PASSIONATE PASTORAL, by Jack Lindsay (The Bodley Head).

THE LONG MEMORY, by Howard Clewes (Macmillan & Co.).

AN AFFAIR OF STATE, by Pat Frank (Dymock's Book Arcade Ltd.).

"THE PASSIONATE PASTORAL," by Jack Lindsay, is as amusing a book as has come to hand during the last twelvemonth. The author, who is well known for his historical novels and his ability to catch the spirit of the period, has created here a comedy of the 18th century that has all the posturing and intrigue that decorated an era of extravagances.

He portrays a time when men were affected fops and women were not only content to countenance their foolishness, but welcomed it; when the humanities were eclipsed by silly subterfuge.

The French revolution had proved to the workers or peasants that, banded together, they had the strength to rebel against the tyrannies that the landlords practised on them, and the governing classes, alive to the risks of the time, made sure of security by wholesale punishments.

So cleverly has Jack Lindsay made the historical background that the reader has an excellent view of the world at large behind the small scenes in which his drama takes place and yet is never surfeited by slabs of history.

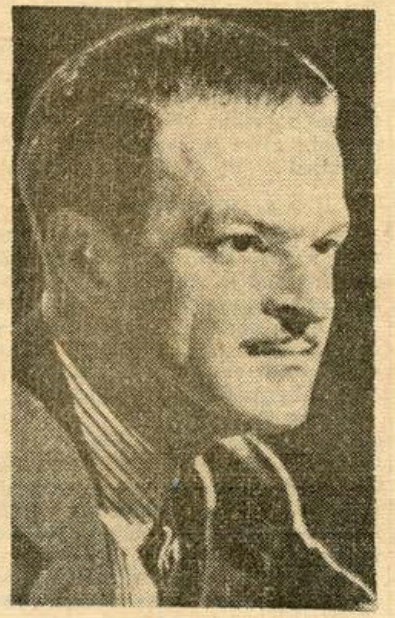
The setting is the country estate of Mr. Shelborn, once a member of Parliament, now a country gentleman whose efforts at improved farming have got him into such straits that he ranges up wealthy suitors for the hand of his daughter, Sylvia.

She, meanwhile, has fallen in love with a playwright and poet attached to a company of travelling players. The guests at the squire's include one Horatio, who has a clever hand with the dice; Augustus Mollington, who is so weak that he can never refuse Horatio's invitation for a game and always loses; his sister, Aspasia, something of a blue stocking, but very alive to the effect of her classical profile on the impressionable male and a former suitor of the second Mrs. Shelborn, now a rich and powerful nabob, who plans to wreak vengeance on the woman who jilted him.

Sylvia and her maid go bathing in the woods and have their clothes stolen; a poacher is caught by Mr. Shelborn, escapes and is assisted by Sylvia's playwright, is recaptured and sentenced to transportation, and the playwright, arrested for helping the escaped criminal and also under suspicion of being a French spy, is rescued by two of the players. The book has a satirical flavor. It is witty, sharp and to the point.

The characterisation is lively and the author uses verse, sometimes quotation, sometimes original, to lend point to the imbecilities and insensitivities of the period. Some of the scenes are straight comedy and very good comedy indeed.

A STORY OF RELENTLESS PURSUIT, "The Long Memory," by Howard Clewes, has the unusual setting of



HOWARD CLEWES

the marshes at the mouth of the Thames, where men who feel that society has rejected them find a refuge. Some are rivermen past their usefulness, who make hermits' homes in the hulks of old barges. One of these is the lonely old man Jackson, who tries to buy the friendship of a recently released convict, Davidson, with countless offers of mugs of tea.

Several people search for Davidson, some reporters, others from the police, for they fear Davidson's threat to kill the two people whose evidence sent him to prison for 17 years. Lowther, of the Metropolitan police, has a particular importance, for his wife was on the boat where Davidson is believed to have committed the murder of a man who assisted criminals across the Channel. Lowther has always had doubts of Davidson's guilt and seeks the truth, even though proving Davidson's innocence will mean the end of his career in the police force and the breaking up of his home.

The atmosphere of the marshy wastes with their cold mists and grey water lapping against the mud is repeated in the petrified quality of the convict's mind, alive only in his compelling desire for revenge. The narrative is gripping with a swift flow of incidents and is told with a sympathy that is impressive.

A PLEASING, LIVELY BOOK that gives an insight into a part of government with which the lay person seldom comes in contact, "An Affair of State," by Pat Frank, makes very worthwhile reading. The story is succinctly and competently told, giving a deep enough view of the psychology of its characters to satisfy the every-day reader.

A clerk in the State Department at Washington, just a little unimportant man, destines his son for the diplomatic service. When the young man returns from the war with a distinguished record he is accepted by the service and goes to his first assignment as third secretary at the legation at Budapest. The legation has no dealings at all with Communist Russia, but when a Russian with whom the young man worked during the war contacts him and tells him of a plan to overthrow the Soviet regime, he defies instructions to hear more of the plan. None of the legation will give credence to his story and he leaves the service with a black mark against him.

The conflict in the book lies in the contrast of the idealistic young man with other men in the department who put their personal ambition before their desire to keep the world at peace. Romance lends the tale extra attraction, and it is written with an engaging freshness.

EMERSON AND MENTALISM

BY MICHAEL SAWTELL

(From a lecture given on the anniversary of Emerson's death to the Sydney Lodge of The Independent Theosophical Society.)

In fact, ... essay upon History opens with this statement "There is one mind common to all individual men. Every man is an inlet to the same, and to all of the same." All those statements are pure Mentalism, to those who are able to understand them.

I have no wish to appear dogmatic, but rather to be mildly suggestive. Therefore, I will suggest that Emerson's essay upon the *"Over-Soul"* is one of the great classics upon Mentalism and is fit to be included in the Scriptures of the world. I think that everything that Emerson wished to say, he said in the *"Over-Soul."*

There comes a time in the life of the awakened Soul when a man finds that he can do with very little reading. I expect that we can all scan through many books, but in time we will no doubt outgrow this desultory reading and concentrate upon one great book, which may be for some the *"Gita,"* or one of the other great Scriptures of the world, but my choice is the *"Over-Soul,"* which I read continually.

Let us study more carefully the *"Over-Soul."* This essay, the same as all of Emerson's writings, is not in what the materialist would call in logical order. Emerson is suggesting in poetical language that there is another science and order of life, which must be realised by the thinker's own efforts, but which can never be explained in words. "An answer in words is delusive," said Emerson. "The questions which we lust to ask about the future are a confession of sin." Yet all philosophic mystics, who by their own self-conscious efforts take the plunge into the world of the Real, or the Agnosia, or the *"Over-Soul,"* try to explain to us the Supreme experience of the Over-Soul.

Emerson realised all this when he wrote, again in the *"Over-Soul,"* "I dare not speak for it. My words do not carry its august sense, they fall short and cold. Yet I desire, even by profane words, if I may not use sacred words, to indicate the heaven of this deity and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law"

Paul Brunton says practically the same truth in the *"Hidden Teaching Beyond Yoga,"* on page 311, when he says, "Yet we must never forget that Mentalism is only a step leading to ultimate truth. Both materialism and Mentalism are tentative view points which must be taken up and then deserted when the ultimate view point is reached." Back again to the *"Over-Soul,"* in which Emerson said, "Before the revelations of the Soul, Time, Space and Nature shrink away" Once we become aware of the truth of Mentalism, we are very careful not to be misled by the so-called facts of life and their logical order Such things belong to the Lower Mind, which are quite right and proper in their time and place, but they are not the means by which we may gain a self-conscious realisation of the Over-Soul. The mystical way to gain a clear realisation is, in the words of the *"Over-Soul,"* "The heart which abandons itself to the Supreme Mind, finds itself related to all its works, and will travel a royal road to particular knowledges and powers."

Because Ralph Waldo Emerson was a philosophic mystic re-incarnated to lead, guide and cheer not only the American nation, but the whole English-speaking world, into the truth of Mentalism, his whole life was a living example of that truth which he had to

explain. Jan ... ispect of the
ary man of ... is affections
this charming ... spect of the
was more dis ... as Emerson
It began now... and ended everywhere, and
yet, as always with that divine man, it left you feeling that something more beautiful had passed that way—something more beautiful than anything else, like the rising and setting of the stars. Every possible criticism might have been made on it but one—that it was noble. There was a tone in it that awakened all elevating associations. He boggled, he lost his place, he had to put on his glasses, but it was as if a creature from some fairer world had lost his way in our fogs, and it was our fault and not his. It was chaotic, but it was all such stuff as stars are made of!" And now to-day on this anniversary of Emerson, I wish to add that it is impossible to take up any modern book upon any high ethical literary or philosophical subject without reading a quotation from Emerson. We must all quote Emerson. I doubt if justice has ever been done to the charm of his manner and the magic of his voice on the public platform. We will understand this when we read again in the *"Over-Soul,"* "Those who are capable of humility, of justice, of love and of aspiration, stand already on a platform that commands the sciences and arts, speech and poetry, action and grace. For those who so dwell in this moral beautitude already anticipate those special powers which men prize so highly!"

We Australian people are bound by so many ties of language, customs, trade, literature and war to the great American people, that I think all educated Australians ought to know something of Emerson. I delight to spread what knowledge I have of Emerson, because he is my hero, and may be able to help many others as he has helped me. In the *"Over-Soul,"* that will please Theosophical students, is an explanation of the threefold powers of the Soul. Here it is: "A man is the facade of a temple wherein all wisdom and all good abide—the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius." That is the Mind aspect of the Soul. "When it breathes through his

know the threefold aspects of the Soul. That is the Mind, Heart and Will.

It is the life's work of a true mystic

stand that no mat... we may
we are still living in the fog of materialism.

He whose heart is pure and good, who is without pride, is mild, preserving, simple and plain, who considers every creature as his friend, and who loves every soul as his own, who behaves uniformly to everyone with kindness and love, who wishes to do good, and has abandoned vanity—in his heart resides the Lord of Life.

—*The Vishnu-Purana.*

FORM OF BEQUEST TO THE SOCIETY.

To those benevolent persons who may be disposed to assist this Lodge and its work, the following Form of Bequest is suggested:—

I give and bequeath to The Independent Theosophical Society, Sydney Lodge (formerly called The Independent Theosophical Society) Incorporated, for the use and purpose of the said Society, the sum of..... .....pounds, and the receipt of the Treasurer of the said Society shall be a sufficient discharge to my Executors.

The Sydney Lodge of The Independent Theosophical Society, being a corporate body, can receive bequests of real and personal property as well as money.

The "Self" that the mystic finds by introverting his consciousness is the same "Self" that the philosopher finds. This is so because there is nothing else that can be experienced but this Inner Reality of Being. The experience itself is inexpressible in terms of any symbols existing in the world of form, time and space.

Take two electric lamps of equal wattage, one shining forth in resplendent whitness, the other with a pink color and a light intensity perceptibly less than the first lamp. The inner energy converted into light, issues forth with the same degree of power in both lamps, but the moment the light pierces the glass-shell, it becomes conditioned by the transparency and color of this glass. In the first case, the glass is transparent and colorless and allows the light to shine through in undiminished intensity. In the second case, the glass being colored and not so transparent, at once colors the white light and also reduces automatically the light-intensity. The inner light in both lamps is the same and is seen to ~~have of the same~~ issue forth with the same brilliance and intensity. The moment it is projected outwards, it automatically becomes conditioned by its glass-shell. The particular laws operating in this sphere make it necessary to have this glass-shell covering over the vacuum protection for the primal light.

Using the above example as an analogy may enable us to understand the difference between the mystical experience and transmission of the "I" and the philosophical one. The transmission and understanding of the "I" in the philosopher can be compared to the lamp which emits a clear white light of great

Bernards

Bernard's understanding of PB's explanation of the ~~true~~ "I" mystic as different from the philosophic

Wolf

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Remarks

Remarks - understanding of

by Dr. Ophelia

Mystic "G"

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the philosophic

The "I" that the mystic finds by introverting his consciousness within is the same "I" that the philosopher finds. The experience, inexpressible in terms of anything that can be found in the universe of form, time and space is the same experience, for there is nothing else to experience interiorly but this Reality of Being.

Take two electric lamps, one shining forth in resplendent whiteness, the other with a pink color, with a light intensity perceptibly less than the other lamp. The inner force converted into light shines forth with the same degree of intensity in the two lamps. The moment the white light pierces into the outside world through the glass, it becomes conditioned by the glass. In the one case, the glass is pure and gives little perceptible change to the light that shines forth without. In the other case, the glass is colored, which at once colors the light that shines without and also automatically reduces the intensity of the light. The inner light in both lamps is the same, and is seen to be of the same brilliance and intensity. The moment it crosses the inner space to project itself outside, it automatically becomes conditioned by its glass-shell. The laws operating in this sphere makes it necessary for the electrical light to be enclosed in a vacuum, thus necessitating the glass shell.

The above can be called a perfect analogy whereby we are enabled to understand the difference between the mystical experience and transmission of the "I" and the philosophical one. The transmission of the "I" in the philosopher can be compared to the lamp which emits a clear white light of great intensity because of the clear and pure composition of the glass covering. The transmission of the "I" in the mystic, on the other hand, can be compared to the lamp which emits the colored light of lesser intensity. The inner light in both philosopher and mystic is the same - but its transmission to the outer sphere is different, conditioned solely by what we may well call the ego-shell. As the laws operating in the electrical example given above, so are there laws which makes it necessary for the clear white light of spirit to manifest itself only through the ego-shells which comprise our present humanity.

The "I" that the mystic finds by introverting his consciousness within is the same "I" that the philosopher finds. The experience, inexpressible in terms of anything that can be found in the universe of form, time and space is the same experience, for there is nothing else to experience but this Reality of Being.

Interiority

Take two electric lamps, one shining forth in resplendent whiteness, the other with a pink color, the with a light intensity perceptibly less than the other lamp. The inner force which shines forth converted into light shines forth with the same degree of intensity in the two lamps, but the inner shines as long as it is contained within the glass globe itself. The moment the white light pierces the glass into the outside world through the glass, it becomes conditioned by the glass. In the one case, the glass is pure and gives little perceptible change to the light that shines forth without. In the other case, the glass is colored, at once colors the light that shines without and also automatically reduces the intensity of the light. The inner light in both lamps is the same, and is seen to be of the same brilliance and intensity. The moment it crosses the inner space to project itself outside, it automatically becomes conditioned by its glass-shell. The laws of electrical light operating in this sphere make it necessary for the electrical light to be confined in a vacuum, thus necessitating the glass shell.

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It may be argued at this point that the analogy between an electric light and the light of the Self is not a true one, that the Reality within consciousness can not be held to be conditioned in the same manner as the force within the electric bulb. It may further be shown that the light within that bulb is a non-intelligent force, subject to man's control and not to be compared to the supernal Spirit which shines within in meditation and ~~which shines forth with a degree of~~ stem from power a mental energy raised to the Nth degree. It will be denied that it is the same inner Reality which the philsopher understands as the Self, and which the mystic on the other hand interprets as God, as visions of Saints, Angelic Beings, Christs, Avatars, etc. Such decided misunderstandings cannot occur in the realm of pure mind, it may be argued.

To answer this, it is only needful to point out that the story of humanity has been a long history of misunderstanding and ignorance of itself, its own psyche and its manifestations. Proud as we may be of our advancement in such extraordinarily subtle fields as found in theoretical physics, etc. it must be admitted that the subject of consciousness is still a mysterious one for the scientific mind. The human mind still contains many an unsolved secret and Our ignorance of the ~~in this sphere~~ is phenomenal. Furthermore, we can point to an example, well-known to everyone by self-experience, in which the subjective certitude of intelligence is far from being a true guide of the actual condition of inner being. We refer particularly to the immediate effect on the high faculties of the mind ~~of~~ even with just a negligible quantity of alcohol ~~liquors~~. The same person, who when in a perfectly sane and sober condition of mind, judges, opines, imagines and is otherwise active with his higher mental faculties, will, after imbibing a few alcoholic drinks, express these same highermental faculties in a totally different way. They will be vitiated, colored ~~and otherwise be~~ unnatural, therefore will not be an ~~and not an~~ expression of the real man. But it is not with this well-known fact that we wish to occupy ourself at this time, but the important fact that invariably at this point, the subject will, if questioned, ~~state that~~ assert his certitude that his mental faculties have not changed in any way, and that his subjective ~~condition as to~~ feeling, amounts to certitude

expression opinion

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is that his

~~these~~ higher mental states ~~is~~ have not changed in the least and that his expression of his inner self ~~will be not be altered in the least.~~ cannot possibly have altered. It is with this subjective certitude that we are concerned, because it expresses exactly the condition of the mystic who has experienced the great inner ~~that~~ The certitude of the mystic at this point is a subjective one, and ~~it~~ a most difficult thing to ~~argue~~ reason away. He will say that he *knows", ~~that~~ that ~~the~~ the feeling of certitude is absolute and permits of no error. That is where the discipline of philosophy comes in, the discipline which is calculcated to purify the ego-shell, and so permit the white light to shine forth; the discipline which will place the aspirant on guard as to these inner subjective feelings which have all the indications of a certitude, which in reality they do not possess. The final culmination of this philosophical discipline ~~is~~ is to show the aspirant what he really is, instead of what he ~~mist~~ had mystically imagined himself to be, ~~at that moment~~. The philosohical discipline ends ~~and~~ at the moment of the Great Birth.

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of the Great Birth.

Dual at

Suggestions for a new book psychic ...al-moral by C. M. Beach

The Three-fold Path.

Fruits of personal experience with aspirants.

The average student grasps the formula for meditation quickly enough, as it is described in detail in your books. The reason why there is a need for intellectual study of philosophy and character training also, could be explained more fully with advantage,(for instance the the first named advocates the stilling of the mind, the second encourages its active use and so on) making it contradictory instead of complementery, to beginners.

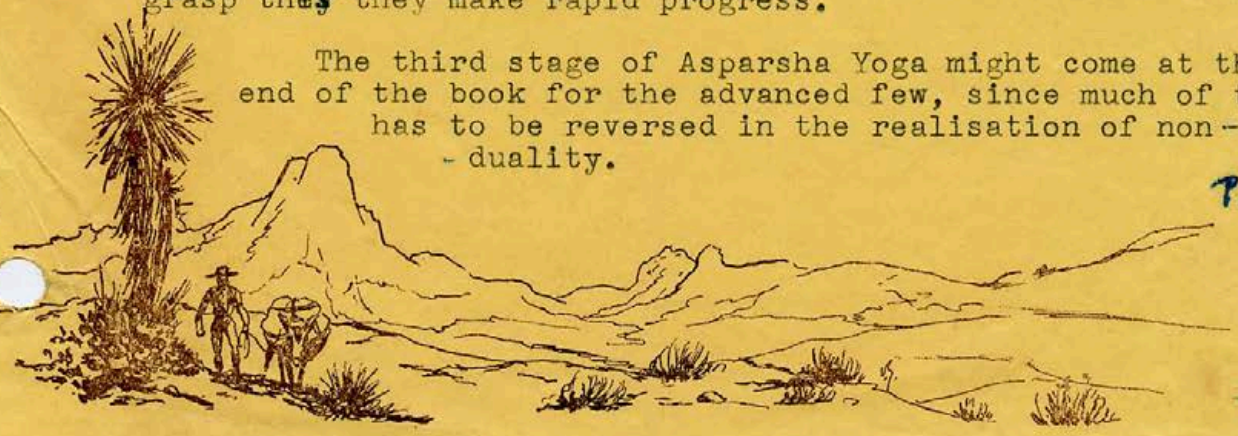
The psychological training needs the most explanation, as it it is the most neglected and very little material is available to assist students. Most of all is the need to bridge the sense of division between between the spiritual quest (meditation and study) and the daily grind. Either they grudge the time given to their profession or household duties or they are too attached to them, and it never occurs to them to condider the matter at all. It comes as a bombshell to them the idea that it provides a school for training and reveals their own selves to themselves in the manner of their "reactions" to it. When the goal of poised, unhurried efficiency is outlined to them they have something to work on and build for throughout the daily life. Care not to suppress emotions but to become the Witness-self as speedily as possible, requires a great deal of explaining as the whole subject is entirely foreign and obscure to Western aspirants.

From personal experience I have found that the most that a beginner can do is to take the Overself into partnership mentally and to hold to that thought as often as possible during the day until it becomes habitual to share all experiences with It and to seek Its guidance, peace and, intelligence, etc, in all activities whatsoever.

Later, directly some degree of progress in meditn is made, try to switch over to the sense of being the Witness-self both during meditation and in all daily experiences, as ideas passing through the field of experience. Once they can grasp this they make rapid progress.

The third stage of Asparsha Yoga might come at the end of the book for the advanced few, since much of this has to be reversed in the realisation of non-duality.

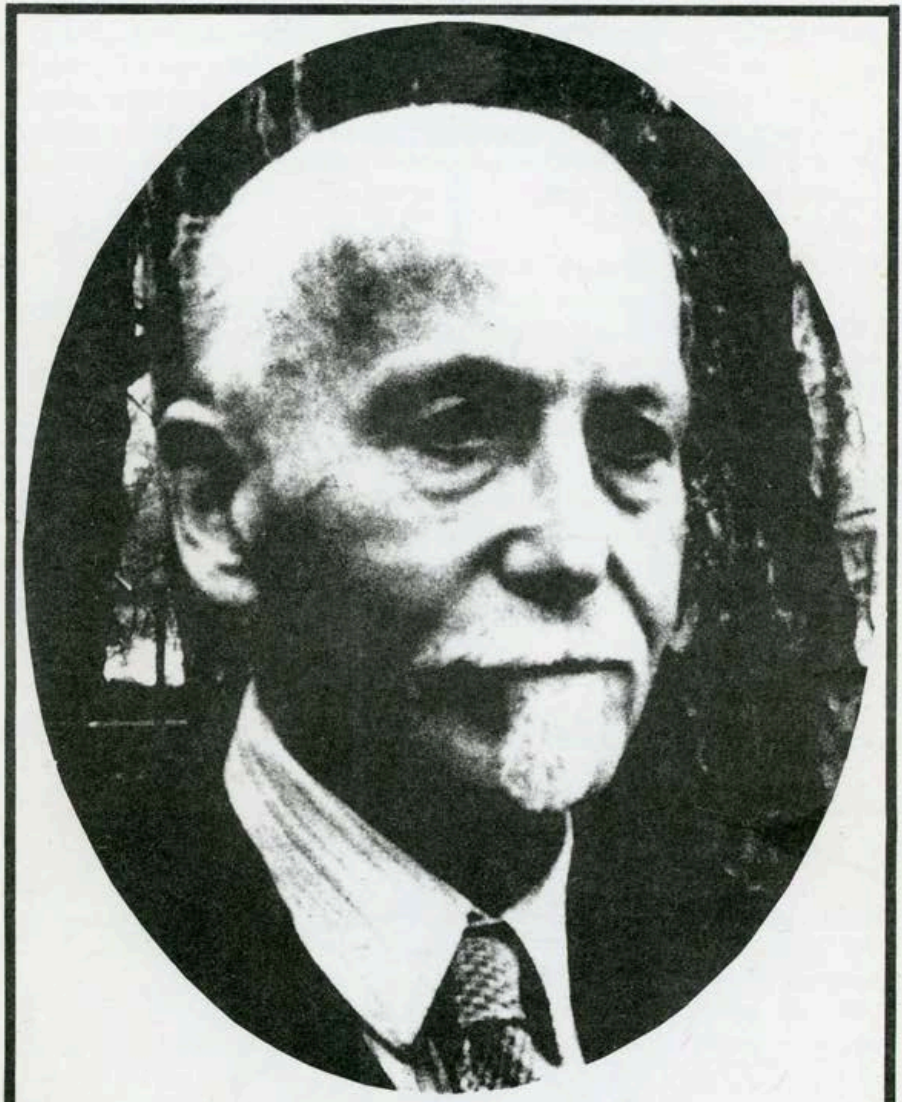
P.T.O.



Some explanation of what Aurobindo calls the Cosmic Ignorance a new term to Westerners) would be helpful and a full explanation of what constitutes the ego and the need to detach oneself from the egoistic view-point in all matters never seems to occur to them.

The need to escape from routine-thinking and ruts, is important, and all that holds the ego together to a pattern and at the mercy of habits-of-thought and how they are built up subconsciously. The reason why emotional complexes get stirred up in the early stages of the Path would allay many fears. Many beginners get discouraged and fear they are growing worse instead of progressing as concealed emotions and phobias come to the surface for healing. This is especially important for those who meditate with someone who is more advanced in meditation, as it has the effect of stirring up the subconscious content very markedly-and causes the aspirant some distress if they do not understand why and they may crush it all down again. I encourage them to "write it off" to me at length, taking care not to read it over themselves when written or just to tear it up themselves. It is amazing the relief they get and this simple method was known even to Florence Nightingale who encouraged the soldiers in Crimea to write snorters to the Brits Govt and then burnt them herself, to relieve their resentment at their hardships and apparent neglect.

THEOSOPHICAL HISTORY



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JULY 1988

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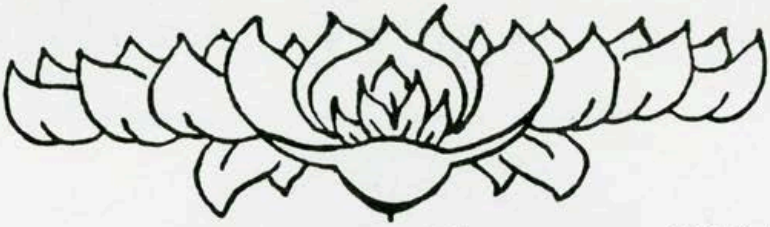

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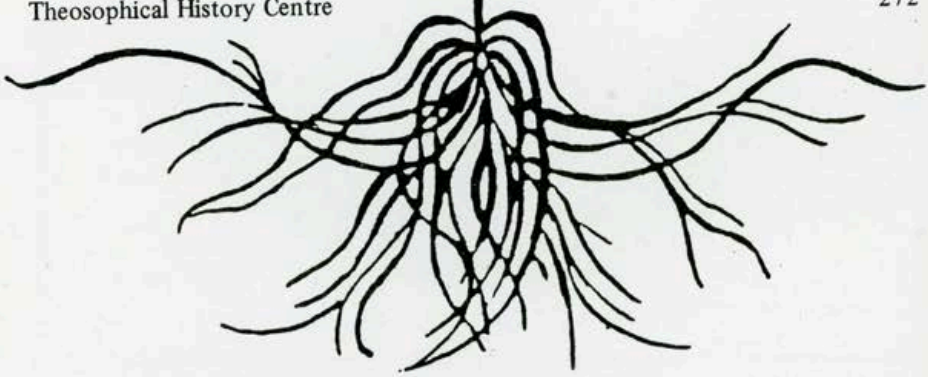

Cover: Paul Brunton (from Volume One of his 'Notebooks', distributed in UK by Element. All volumes from Quest Bookshop)

THE JUDGE CASE

New evidence has in the past five years greatly changed our perspective on the Blavatsky case (though as Mr. Godwin's paper in this issue indicates, the last word has by no means been written.) Has not the time come to look again at the Judge case? Some Theosophists today have not heard of it, and others will deprecate attention to such painful circumstances. In its effect however it resembles the shattering of the Western Christian Church at the Reformation, which has for some time been the subject of ecumenical scholarship.

With the publication of a new edition of Mr Judge's writings (to be reviewed in the next T. H.), and the growing interorganisational cooperation of Theosophical historians, we should now re-examine what really happened when Mr Judge was charged with wrongdoing by his colleagues, and the unity of the Movement shattered. T. H. will shortly publish the first of several articles treating the case from different points of view. At some point, a meeting or symposium concerned with the matter will be arranged.

Recently I was told that a certain Theosophical archive contained important evidence to the detriment of Judge. From another quarter, I have been told that the same archive contains vital data vindicating Judge! We hope that historians will soon be allowed to clarify this complex story.

L. P.

ALBERT RAWSON

Introduction
By the Editor

In our last issue, we reprinted the most significant article by Albert Rawson about H. P. B. Others will follow, we hope, along with certain important comments of H. P. B. about drugs and related matters. In this issue we are publishing the revised text of Paul Johnson's paper to the 1987 History conference about the life of Rawson. Since completing it, he has taken further his study of the relationship between H. P. B. and Rawson in an appendix at present being revised.

Paul Johnson's researches into the puzzles of Theosophical origins will be incorporated into a book, to appear in 1989.

Although the name of Albert Leighton Rawson is virtually unknown among theosophists today, he was one of the most significant figures in the early days of the Theosophical Society in America. The nature of his significance and the reasons for his present obscurity deserve the attention of theosophical historians.

Rawson was born in Chester, Vermont, on October 15, 1828, the son of Adolphus and Betsey Armington Rawson and a descendant of Edward Rawson who emigrated from Gillingham, Dorset to Massachusetts in 1636. He was educated by private tutors and at Black River Academy in Ludlow, Vermont. In his youth he studied law under William H. Seward, theology under "Elder" Graves and medicine under Professor Webster of Massachusetts Medical College. His first book, Divine Origin of the Holy Bible, was published when he was seventeen years of age, and his second, Stella and other Novels, the following year.(1) At around this time he was also beginning a career as an artist, which was to supersede his other career interests; it is as an artist that he is remembered today in most biographical sources. Specializing in landscape painting and engraving, he was later successful as an illustrator.(2)

By his early twenties he had begun a series of four trips to the Near East, and it is in these travels that he enters the arena of theosophical history, first encountering H.P. Blavatsky in Cairo in 1851.(3) During the same trip he accompanied an annual caravan of pilgrims from Cairo to Mecca, disguised as a Moslem medical student.(4) By 1853, he had returned to America, for he later reported meeting H.P.B. once again in

New York in that year.(5) In 1854 he published his third book, Vocabularies and Dictionaries of Arabic, Persian and Turkish.(6) Many if not all of his books were illustrated with his engravings, which totalled more than 3000.(7) While pursuing his artistic career, he continued his explorations, investigating Indian mounds of the Mississippi valley and the ruins of Central America and the Yucatan in 1854-5 as well as the Hudson Bay region at an unknown date.(8) In 1858 his work was exhibited at the National Academy of Design in New York.(9) From this point at the end of his twenties through the next ten years, available sources provide no information, although it is recorded that he was married to Sarah Lord, perhaps during this period.(10)

Rawson's literary career resumed in 1869 and proceeded with an average of one book per year for the next twenty-four years, including Biblical studies, works on religious history, Middle Eastern geographical and linguistic studies, and writings on Masonic and occult orders.(11) Unfortunately, none of his books remains in print, and none of the major titles has been located in American research libraries. The range of subjects covered in Rawson's writings indicates both his intellectual breadth and his fascination with comparative religion and the occult. According to two sources, he was awarded the (apparently honorary) degrees of D.D. and LL. D. by Christ College, Oxford, in 1880, yet in a letter included in Isis Unveiled (1877) he signs these after his name.(12) Thus the date of these degrees is uncertain, as is that of his M.D. from the Sorbonne.(13) This probably

was earned during the second Empire, as among Rawson's artistic credits are portraits of Louis Napoléon and the Empress Eugénie, as well as Queen Victoria.(14) He is referred to as "Professor Rawson" by H.P.B., but no trace of an academic career has been found. He also served as an alderman representing the 15th ward in New York City.(15)

Yet while pursuing politics, travels, studies, and careers as writer and artist, Rawson was also deeply involved with secret societies. He was adopted as a "brother" by the Adwan Bedouins of Moab, and initiated by Druzes in Lebanon (16), which he revealed in an account written at H.P.B.'s request for inclusion in Isis Unveiled.(17) Rawson was one of the founders of Nobles of the Mystic Shrine, a life member of the Society of the Rosy Cross, a 32nd degree Mason and a member of the 95th degree in the Royal Masonic Rite of Memphis. He wrote rituals for several secret societies.(18) According to John Yarker, a well-known leader of fringe Masonry, Rawson was the creator of "Sheikhs of the Dessert (sic), Guardians of the Kaaba, Guardians of the Mystic Shrine," of which Yarker was an honorary member. This organization used Arabic titles for its officers and revealed other influences from Rawson's travels in the Near East. Yarker reports that

> The ritual uses Moslem terms, and at least, involves some professions of that faith. The candidate is a Murid and travels the Hajj to drink of the waters of Zem-Zem. It uses the Egyptian names of the months, and other terms, and the Tau cross. Prominence is given to the time of the Turkish Ramazan. The jewel is a

scimitar, from the center of which hangs a crescent, with the horns downward, and in the center is suspended a cube.(19)

Charles Sotheran, a founding member of the Theosophical Society and its original Librarian, was twice leader of this organization, which required members to be either Templars or members of the 32nd degree of the Scottish Rite.(20) Sotheran, who suggested the name of the Theosophical Society, was a lifelong associate of Rawson and a key figure connecting the T.S. with fringe Masonry. In "The Brotherhood of Light and the Brotherhood of Luxor" by David Board, it is suggested that these connections are far more significant than has been recognized.(21) Laura C. Langford-Holloway remembered of Sotheran that "it was generally understood that he had met Mme. Blavatsky abroad, and knew of the task she was undertaking" and that he had contact with at least one member of the occult brotherhood directing the work of H.P.B.(22) A possible clue to a hidden connection between Rawson, Sotheran and Blavatsky is given in Yarker's description of the source of Rawson's Masonic creation. Yarker relates the "Guardians of the Mystic Shrine" (by which name Rawson's group was generally known) to another American group called the "Arabic Nobles of the Mystic Shrine" (today's "Shriners") and to a body based in England known as the Order of Ishmael, "expanded by the late Dr. Kenneth R.H. Mackenzie into 36 degrees upon the instructions derived from an Arab in Paris, who was a member of the Occult College of Samarcand."(23) Deriving his information from the Royal Masonic Encyclopedia, published by Mackenzie in London in 1877, Yarker explains:

> The parent of these various Orders, and of many other secret societies scattered over the Moslem World, is the Society B'nai Ibrahim, which claims to be derived from the Guards or Keepers of the Kaaba, who were a superior class of Arabs, the descendants of Ishmael, in the time of Mahommed. Mackenzie terms it "the oldest secret society in the world," and he is probably correct, as the basis of it is alluded to in "Alcoran," and the building of the Temple of the San Grail in a poem of 1298 has a similar legendary history which the author says he derived from the Arabian astronomer Flagamtan.(24)

The use of the name of Ishmael may suggest that Mackenzie is alluding to the Ismaili sect of Islam, which according to the Encyclopedia of Religion and Ethics taught a "conflation of philosophic pantheism, emanating from India, with the formulae of Islam."(25) The term "Assassins" was applied by European writers to an Ismaili community "properly called Talimites or Hasanites"(26) and associated with the use of hashish. This term was taken from the Arabic "hasshashin," which was "applied to the Syrian branch of the sect; and seems to have been a term of abuse, given to it by its enemies, who associated deceit with the habit of drinking this liquor."(27) In the Theosophical Glossary the "Assassins" are defended as a body of Sufi mystics.(28)

A connection between H.P.B.'s contacts in the Near East, Freemasonry, and the source of the theosophical movement is suggested in this passage written by H.P.B. to an unnamed recipient and published in an article by

Manly Palmer Hall in Theosophia:

> My Masters and the Masters are Yogis and Munis de facto, not de jure, in their life not in appearance. They are members of an occult Brotherhood, not of any particular School in India. One of their highest Mahachohans lived in Egypt and went to Tibet only a year before we did (in 1878) and he is neither a Tibetan nor a Hindu; this 'Occult Brotherhood' has not originated in Tibet, nor is it only in Tibet now; but what I always said and maintain to this day is, that most of its members and some of the highest are, and live constantly, in Tibet, because of its isolation and freedom from Christians; that its origin is of untold antiquity, and is as much Masonic as present Masonry is little Masonic...(28)

Another puzzle piece relating Masonry to occult brotherhoods in areas frequented by H.P.B. is a passage from The Secret Doctrine:

> Moreover, there is a well-known fact, a very curious one, corroborated to the writer by a reverend gentleman attached for years to a Russian embassy-- namely, that there are several documents in the St. Petersburg Imperial Libraries to show that, even so late as during the days when Freemasonry, and Secret Societies of Mystics flourished unimpeded in Russia, i.e., at the end of the last and the beginning of the present century, more than one Russian Mystic travelled to Tibet via the Ural mountains in search of knowledge and initiation in the unknown crypts of

Central Asia. And more than one returned years later, with a rich store of such information as could never have been given him anywhere in Europe. Several cases could be cited, and well-known names brought forward, but for the fact that such publicity might annoy the surviving relatives of the said late Initiates. Let any one look over the Annals and History of Freemasonry in the archives of the Russian metropolis, and he will assure himself of the fact stated.(29)

Rawson was also an associate of D.M. Bennett, the prominent Free-Thinker and editor who visited the T.S. Founders in India during his world tour in 1882. Rawson was Secretary of the National Liberal League, a Free Thought organization, and accompanied Bennett on a trip to England in 1880 following his (Bennett's) release from prison, where he had been sentenced to 13 months for publishing controversial material on religious and sexual subjects.(30)

Albert Rawson joined the T.S. in New York in the early days of the Society there. Three records of his membership survive in the Pasadena archives. In a notebook written by Abner Doubleday, his name is recorded with the address 34 Bond Street. This appears on page 41 of notebook #8, which was attached to a letter from H.P.B. to William Q. Judge written in May 1879. The letter reads "My dear Judge: The above are the names of the few members who do not object to having their names known as far as I remember. Make the most of them." The second appearance of his name is in a list of members present at the meeting of the New York Lodge on March 22,

1882, signed by John H. Judge, Acting Secretary. The third record is a listing, in Doubleday's handwriting, sent by Elliott Coues to Judge in February 1886. In what Coues refers to as a list of "Old Aryans," Rawson's name appears with the following annotation by Doubleday: "A prominent member of the T.S. His health prevented him from going out at night, so he did not attend any of the meetings."(31) In two biographical dictionaries he is referred to as a founding member, which makes one question the accuracy of other information derived therefrom. From hints in an 1892 article, it seems possible that he was later a member of the Esoteric Section.(32) However, the sole significant role played by Rawson in the organizational affairs of the T.S. is his 1882 trip to Rochester, New York to establish the first branch of the Society in America outside New York City.(33) This trip was taken at the request of Abner Doubleday, as evidenced by a letter in Pasadena archives from Doubleday to Rawson:

> In accordance with instructions from the Central Council of the Theosophical Society in Bombay, India, dated the 24th of March, 1882, and addressed to me as the representative of Col. Olcott in the United States, I have designated you as one of the most experienced members of our society to proceed to Rochester, N.Y. and in answer to applications dated_____1882 and April 30 1882, have to request that you will organize there, a Branch of the Society, according to the rules and regulations provided for such cases. Fraternally yours, Abner Doubleday, President N.Y. Theos. Society.(34)

The letter from Bombay is in the same notebook of Doubleday's correspondence, signed by Damodar K. Mavalankar as Joint Recording Secretary. It informs Doubleday that

> The application for the formation of a Branch of our Society has been favourably considered by the President in Council, who has ordered the issue of the charter applied for...I am now directed to request that you will use your discretion, as Col. Olcott's representative, as to the sending of a suitable person to Rochester to organize the branch.(35)

Pasadena archives include two letters from Judge to Rawson on legal matters. No record of Rawson's T.S. membership after 1886 is available in the archives of Adyar or Pasadena.(36) Residing at Hillsdale Manor, New Jersey in his later years, Rawson died in November 1902 in New York.(37)

Although there is some intrinsic interest in the outline of Rawson's life, for the purposes of theosophical history it is two of his periodical articles which make Albert Leighton Rawson of lasting interest. For it is in these articles that we find the only account by a Westerner and theosophist of an acquaintance with Madame Blavatsky stretching over forty years.

Rawson's first article about Mme. Blavatsky appeared in The Spiritualist of London on April 5, 1878 and is actually a long letter to the editor responding to criticisms of H.P.B. in a previous letter in the same publication from a Mrs. Showers.

From his detailed defense of H.P.B.'s accounts of her travels, we may conclude that very cordial relations existed between them at this time, further indicated by her laudatory description of him in Isis Unveiled:

> Outside the East we have met one initiate (and only one) who, for reasons best known to himself, does not make a secret of his initiation into the Brotherhood of Lebanon. It is the learned traveller and artist, Professor A.L. Rawson, of New York City. This gentleman has passed many years in the East, four times visited Palestine, and has travelled to Mecca. It is safe to say that he has a priceless store of facts about the beginnings of the Christian Church, which none but one who had had free access to repositories closed against the ordinary traveller could have collected. Professor Rawson, with the true devotion of a man of science, noted down every important discovery he made in the Palestinian libraries, and every precious fact orally communicated to him by the mystics he encountered, and some day they will see the light.(38)

Rawson appears before the spiritualist press as the only witness to H.P.B.'s extensive travels to come forth to defend her; moreover he names several other such witnesses. It would be interesting to pursue the traces of David Dudley, M.D., Frank Hill, and Lydie de Paschoff, the witnesses cited by Rawson, but this exceeds the scope of the present study.

The second article penned by Rawson on

the subject of his association with H.P.B. was published in Frank Leslie's Popular Monthly in February 1892 under the title "Madame Blavatsky--a Theosophical Occult Apology." The cause of theosophical history is well served by a reprint of this article, for it cannot be readily summarized. Although in its original form it is not well known, it contains passages which have been diffused through many other sources. The article opens with these words: "All the world knows Mme. Helene Petrovna (Hahn) Blavatsky, and since her death it may be occultly said that both worlds are equally cognizant of her renowned existence. And yet it is true that very few knew her as she really was."(39) To reveal the real H.P.B. is thus the goal of the nine pages which follow. Rawson begins his sketch of H.P.B. with a summary of her social characteristics, showing familiarity with intimate details. From the ambivalence of his tone, it is clear that he is approaching H.P.B. not as a true believer, but as a friend with substantial reservations about theosophy. Rawson treats of the question of H.P.B.'s mission with a strange mixture of respect and skepticism, defending and ridiculing with equal measure. This is followed by a description of his acquaintance with Mme. Blavatsky during their youthful travels in Egypt. He recounts their pursuit, in disguise as Moslems, of the secrets of snake charmers and of the magical lore of Paolos Metamon, a Coptic magician. Here he states that a failed attempt to form a society for occult research in Cairo was made during this period, the early 1850s. He continues with the assertion that, even in youth, H.P.B. was able to amaze a highly advanced Freemason with her knowledge of Masonic secrets. Most interestingly, Rawson

recounts meeting H.P.B. once more in 1853, this time in New York.(40)

If at this point we ask "Why isn't this fascinating article better known among theosophists?" the following paragraph provides an answer:

> She had tried hasheesh in Cairo with success, and she again indulged in it in this city under the care of myself and Dr. Edward Sutton Smith, who had a large experience with the drug among his patients at Mount Lebanon, Syria. She said, "Hasheesh multiplies ones life a thousandfold. My experiences are real as if they were ordinary events of actual life. Ah! I have the explanation. It is a recollection of my former existences, my previous incarnations. It is a wonderful drug, and it clears up a profound mystery."(41)

In spite of the fact that the journalist Hannah Wolff described H.P.B. as still enthusiastically using hashish as well as opium in New York in the 1870s,(42) theosophists have many reasons for being uncomfortable with Rawson's memories. The belief that use of drugs is conduct unbecoming a spiritual teacher is after all clearly supported by H.P.B. herself. In a brief 1883 article, "Sham Asceticism," she wrote

> A sadhu who uses ganja and sooka--intoxicant drugs-- is but a sham ascetic. Instead of leading his followers to Moksha, he does but drag them along with himself to the ditch, notwithstanding his walking and sleeping

on spikes. A pretty business that, for a religious teacher!(43)

In The Key to Theosophy, she repeats this condemnation:

> ...alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition. Wine and spirit drinking is only less destructive to the development of inner powers, than the habitual use of hashish, opium and similar drugs.(44)

Yet one theosophical historian did take this story seriously. In a 1948 Theosophia article, "H.P. Blavatsky and Spiritualism," Mary K. Neff suggested the early use of hashish as a possible reason for H.P.B.'s statement that she had been obliged to obey her Master, Morya, in the 1850s, "to avoid complete destruction."(45) Although we will never know the truth about this issue, one implication of Rawson's story is that whatever use of the drug H.P.B. did experience was part of her pursuit of occultism, not recreational or habitual. The Naqshsbandi Sufis are associated with the use of hashish for visionary purposes(46) and there are strong evidences of Sufi influence on H.P.B.'s "veiled years."(47) Rawson's later Masonic activity showed influence of contact with the Ismailis, another group associated with use of hashish. Therefore, in spite of H.P.B.'s recorded condemnation of the drug, it seems unwise to reject Rawson's account out of hand.

The concluding pages of the article are devoted to rambling recollections of the early years of the T.S., interesting as yet

another view of the period but more so as a revelation of Rawson's contempt for the leadership of the T.S. after H.P.B.'s death. Olcott, Sinnett, Judge, Besant, Hartmann, Subba Row and Damodar all come in for scornful satirical anecdotes. The Countess of Caithness/Duchesse de Pomar is the only noted theosophist of the time to be described with any respect. The subject of Mahatmas and their letters is treated with unmitigated contempt. Rawson's unexpected conclusion follows extended quotes from Leaves of Grass: "The labors of the entire Theosophical Society under H.P.B.'s lead have not added one word to Whitman's thought, after sixteen years of effort."(48)

What can be concluded from all the conflicting signals in Rawson's articles? He clearly upholds H.P.B.'s claim to have spent a lifetime in pursuit of occult knowledge; he equally clearly regards her quest as a successful one, for he has high praise for her qualities as a teacher and writer. From someone with Rawson's impressive experience and intellectual attainments, this is certainly valuable testimony. Yet he does not take seriously any of H.P.B.'s phenomena (although not necessarily denying their existence) and plainly implies that the Masters K.H. and M. are inventions.

Between 1878 and 1892, Rawson must have become disillusioned with H.P.B. and the T.S., as his attitude is much more critical in the second article cited, yet he does not provide any information regarding the events which contributed to his change of heart. This makes it hard to evaluate the objectivity of his approach. He seems embittered by the disarray into which the

movement was falling. Probably his attitude toward H.P.B. always included the irreverence which is so apparent in the 1892 article. Yet it seems unlikely that he ever would have joined the T.S. unless at some point he had faith in its leadership and objectives. We may never know how or why he lost that faith, but in spite of his later disillusionment, he continued to affirm his knowledge of H.P.B.'s early travels.

These positions place Rawson in a no-man's land, theosophically speaking. He is mentioned only briefly and disparagingly in Olcott's Old Diary Leaves, and appears in de Zirkoff's bio-bibliographies and indexes in the Collected Writings only in a brief reference in D.M. Bennett's biography. Hostile biographers such as Williams, Symonds, and Meade use Rawson as a source, but rather selectively. Little of his defenses of H.P.B.'s accounts of her travels appears in such biographies. Might this be because these writings tend to disprove the popular theory that H.P.B.'s young adulthood was spent entirely in Europe in pursuit of a series of lovers? On the other hand, theosophical writers, who should leap at the chance to cite these defenses of H.P.B., seem sufficiently "spooked" by the hashish anecdote to maintain a "hands off" attitude toward Rawson. Only in Neff's compilation Personal Memoirs of H.P. Blavatsky is he quoted, and selectively in that case.

It would seem that Rawson's ambiguity has made him unpopular from two directions. Regarding H.P.B., opinion tends to crystallize along two "party lines." One party's line is that H.P.B. was a lifelong virgin, inspired and directed by the same

Mahatma from age 20 until her death; that although he was a Rajput and his closest associate a Kashmiri, both were affiliated with the Gelugpa sect of Tibetan Buddhism; that many of the phenomena associated with H.P.B. were done with their aid; that the Mahatma letters were written at their dictation. The other party line is that H.P.B. spent virtually her entire life in Europe prior to 1870, that her relations with a series of men were the focus of her young adult years; that theosophy and the Mahatmas were the invention of a clever and unscrupulous immigrant determined to make her way in the world; that all phenomena associated with the T.S. were fraudulent. With virtually all writings sbout H.P.B. written from one of these points of view, it is not surprising that Rawson has been forgotten or ignored.

According to Albert Leighton Rawson, H.P. Blavatsky was endowed with a brilliant mind, an indomitable will, and a lifelong drive to uncover and transmit the truth underlying religion and psychic phenomena. He portrays her as committed to a world-ranging search for truth from an early age, and asserts that she did indeed penetrate secret societies and obscure tribes in this search. But he finally concludes that she resorted to misleading statements and actions in an effort to lend authority to her teachings. He moreover implies that her publicizing of the Masters M. and K.H. ultimately ruined the theosophical movement for which he seems to have once had high hopes. It seems likely that Rawson had some background knowledge of H.P.B.'s relations with an esoteric brotherhood related to Sufism and Masonry. Perhaps what finally alienated Rawson was the

extent to which she used blinds to mislead others as to the nature of that relationship. Or perhaps, like Subba Row, Rawson was alienated by what he perceived as Blavatsky's unauthorized revelation of secret teachings.

H.P.B. remains a conundrum to all serious students of her life and teachings. We are confronted with conflicting evidence regarding her life history and her motives. The usual response to situations of this type is denial of part of the information so that we can comfortably retain our preexisting opinions. In the case of Madame Blavatsky this equates to following one of the "party lines" alluded to above. But the duty of theosophical historians is to admit cheerfully that we are dealing with as complex and mysterious a person as has ever lived, and to embrace any new information which becomes available.

While Rawson's conclusions are highly debatable, a study of his writings is useful in freeing us from the illusion that there are only two ways of looking at H.P.B. The "all or nothing" approach in the existing literature proceeds from a priori assumptions to predetermined conclusions. Albert Rawson's effort to reach a truly balanced and objective view of Madame Blavatsky was at least a century before its time. In recent years, the unbiased study of theosophical history has gained momentum through the emergence of the Theosophical History Centre and the international support its efforts have received. This suggests that perhaps now we are ready to appreciate Rawson's contribution.

FOOTNOTES

1. "Albert Leighton Rawson," Who was Who in America, Volume One, p. 1012.

2. "Albert Leighton Rawson," Who was Who in American Art, p. 506.

3. Rawson, Albert Leighton, "Mme. Blavatsky: a Theosophical Occult Apology," Frank Leslie's Popular Monthly, February 1892, p. 201.

4. "Albert Leighton Rawson," Who was Who in America, Volume One, p. 1012.

5. Rawson, op. cit., p. 202.

6. "Albert Leighton Rawson," Who was Who in America, Volume One, p. 1012.

7. "Albert Leighton Rawson," Who was Who in American Art, p. 506.

8. "Albert Leighton Rawson," Appleton's Cyclopaedia of American Biography.

9. "Albert Leighton Rawson," Who was Who in American Art, p. 506.

10. "Albert Leighton Rawson," Twentieth Century Biographical Dictionary of Notable Americans.

11. The Bible Handbook (1869), Bible Dictionaries (Philadelphia 1870-75), Histories of All Religions (1874), Ruins and Relics of the Orient (1870), Statistics of Protestantism (1870),

Antiquities of the Orient (New York 1871), Vocabulary of the Bedouin Languages of Syria & Egypt (Cairo 1874), Recent Explorations in Bible Lands (pamphlet, Philadelphia 1875), Dictionaries of Arabic, German and English (Leipzig 1876), Evolution of Israel's God (New York 1877), Vocabulary of Persian and Turkish Languages (Cairo 1877), History of the Quakers (1878), History of Protestantism (1878), Chorography of Palestine (London 1880), The Symposium of Basra (1880), Historical and Archaeological Introduction to the Holy Bible (New York 1879-1882), History, Statutes, and Regulations of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America (New York 1882, translator), Egyptian Masonry (pamphlet, 1886), Kadmus (New York 1888), The Eleusinian and Bacchic Mysteries, by Thomas Taylor, edited by Alexander Wilder, 85 illustrations by Rawson, published by Bouton, New York 1891), The Archaic Library, Volumes I and II (1893) and The History of Mysticism (no date given). Compiled from all biographical dictionaries listed in these footnotes as well as the National Union Catalog and the New York Public Library Catalog.

12. Blavatsky, H. P., Isis Unveiled, Volume II, p. 315.

13. "Albert Leighton Rawson," Twentieth Century Biographical Dictionary of Notable Americans.

14. Ibid.

15. "Albert Leighton Rawson," Who was Who in Amer-

ica, Volume One, p. 1012.

16. Ibid.

17. Blavatsky, op. cit., pp. 313-315.

18. "Albert Leighton Rawson," Twentieth Century Biographical Dictionary of Notable Americans.

19. Yarker, John, "The Order of Ishmael or B'Nai Ishmael," Rosicrucian Brotherhood Quarterly, Vol. I, Number 4,(October 1907) pp. 158-159.

20. Ibid., p. 158.

21. Board, David, "The Brotherhood of Light and the Brotherhood of Luxor," (TH Jan. 1988 p. 153)

22. Langford-Holloway, Laura C., "Helena Petrovna Blavatsky: A Reminiscence," The Word XXII:136-153, cited in "Sotheran, Charles" entry in H.P. Blavatsky Collected Writings, Vol. I, p. 527.

23. Yarker, op. cit., p. 159.

24. Ibid., p. 159.

25. "Assassins," Encyclopedia of Religion and Ethics, Vol. 2, p. 138.

26. Ibid., p. 138.

27. Ibid., p. 138.

28. 'Madame Blavatsky - a tribute - M. P. Hall *Theosophia* May-June 1947 IV 1 (19) p. 10-11.

29. Blavatsky, H. P., The Secret Doctrine, Vol. I, p. XXXV-XXXVI.

30. "Bennett, De Robigne Mortimer," H.P. Blavatsky Collected Writings Vol. IV, pp. 626-7.

31. Archives, Theosophical Society (Pasadena). Telephone conversation with Kirby Van Mater, Archivist.

32. Rawson, op. cit., p. 204-205.

33. Campbell, Bruce F., Ancient Wisdom Revived, p. 104.

34. Doubleday Notebook #7, Page 1, Archives, Theosophical Society (Pasadena).

35. Ibid., inside front cover.

36. Archives, Theosophical Society (Pasadena), telephone conversation with Kirby Van Mater, Archivist. Archives, Theosophical Society (Adyar), letter from C.R.N. Swamy, Archivist.

37. "Albert Leighton Rawson," Who was Who in American Art, p. 506,

38. Blavatsky, Isis Unveiled, p. 313.

39. Rawson, Albert Leighton, "Two Madame Blavatskys.--The Acquaintance of Madame H. P. Blavatsky with Eastern Countries," The Spiritualist, April 5, 1878. From H.P. Blavatsky's Scrapbook, pp. 70-71, Archives, Theosophical Society (Adyar).

40. Ibid., pp. 201-202.

41. Ibid., p. 202.

42. Wolff, Hannah M., "Madame Blavatsky," The Two Worlds, December 11, 1891, cited in Meade, Marian, Madame Blavatsky: the Woman Behind the Myth, p. 65.

43. Blavatsky, H.P., "Sham Asceticism," Collected Writings, Vol. 4, p. 352.

44. Blavatsky, H.P., The Key to Theosophy, p. 262.

45. Neff, Mary K., "H.P. Blavatsky and Spiritualism," Theosophia, Vol. V, No. 2 (July-August 1948), p. 14.

46. "Monasticism," Encyclopedia Britannica, 15th Ed., Macropaedia, Vol. 12, p. 342.

47. Johnson, Paul, Madame Blavatsky, The °Veiled Years.'

48. Rawson, op. cit., p. 209.

THE CLERGY
AND
THE BRITISH THOSOPHICAL SOCIETY

Who was the first clergyman in Britain to join The Theosophical Society? Probably Stainton Moses, the Spiritualist writer and medium, though his connection with the Church was very limited by then. But another early adherent was W. A. Ayton, who met the Founders in London in 1879 and was involved in 'The Waxworks Phenomenon' (T. H. 1 227-232).

Was Ayton a B. T. S. member? A curious sidelight on this appears in a letter from H. P. B. to Olcott of 21 October 1886, when she was in exile at Ostende, which appeared in the series 'The Early History of the T. S.' (The Theosophist March 1925 XLVI 788-9.)

'The Lodge has now a magnificent Club at Redway's Library, a large beautifully furnished reading and Meeting Room for all the Theosophists of London and elsewhere. It was Sinnett's idea.

'Revd. A. Ayton is on a visit now here to us and living in a room of mine upstairs and the Countess takes care of him. He is now heart and soul *for us*. He can do immense good as a friend of C. C. Massey's. Now listen to me once at least in your life. Wild (i. e. Wyld Ed. T. H.) when President had made him an 'Honorary member', whether he had a right to or not I don't know, but he did and in 1884, when Ayton claimed his rights with Sinnett, said he could not recognise it. Now he had virtually resigned all membership in our Society; but now after seeing Master's portrait he sticks to it as grim death. He would like to have the right to visit the L. L. T. S. room at Redway's, but unless he is made an Hon. member he cannot, since he broke with them on account of Sinnett's rudeness. Why should you refuse now, after the death of Cahagnet and de Potet to make him one? Yarker is one and is not worth a twopenny dam. (sic) If you *can do so* and the old man will bring us into the Society any number of real occultists, astrologers and Kabelists who will never join Sinnett's Society. Do not lose this chance, for we have to make up the deficiency of good members.'

I do not know how the Col. responded to H. P. B.'s request, but Mr Ayton later transferred much of his attention to The Golden Dawn, as Ellic Howe's recent edition of his letters reminds us. (reviewed in T. H. 1 p. 73).

L. P.

H.P.B., Dorjeff, and the Mongolian Connection[1]

Joscelyn Godwin

In volume 10 of The Notebooks of Paul Brunton[2] there is a remarkable passage concerning H.P.B. It is in a long discourse on "The Secret Doctrine of the Khmers," which could supply a learned writer with the material for a whole volume of commentary. The doctrine in question is reconstructed by P.B. (as he preferred to be called) from the conversation of "a man who wears the High Lama's robe," encountered "somewhere in South-East Asia." P.B. apologizes for not identifying his source further, saying that it is not his habit to compound mysteries nor to give out unverifiable knowledge. "If therefore I now reluctantly break my own rule, it is for two reasons: that it would be a pity to withhold information which many might appreciate, and that political enmity has put my informant's head in danger."[3]

In an earlier book P.B. had mentioned an "Asian philosopher" whom he met in the ruins of Angkor, Cambodia, and who initiated him into the "Yaka-kulgan (Mongolian) metaphysical school."[4] It was from this unforgettable personal esoteric instruction, says P.B., that he received the Ariadne's thread which finally led him through the metaphysical maze of Oriental philosophy. Another paragraph in the Notebooks states that this philosopher was a Mongolian, exiled in Cambodia from his native land which had fallen to Communism. P.B. was able to talk to him through the services of an educated Chinese disciple who was with him[5]. From the discourse in the Notebooks this meeting in Angkor can be dated to 1939.

According to this Mongolian philosopher, the adepts who had "penetrated into the secret of the First" had been based in India

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[1] This short study could be read in conjunction with my two-part article, "Saint-Yves d'Alveydre and the Agarthian Connection," in Hermetic Journal nos.32 and 33 (1986), as part of a continuing investigation of modern esotericism.

[2] Published for the Paul Brunton Philosophic Foundation by Larson Publications, Burdett, New York, 1987. The Notebooks contain the writings left behind at his death by Paul Brunton (1898-1981), author of eleven books from A Search in Secret India (1934) to The Spiritual Crisis of Man (1953).

[3] P. Brunton, Notebooks, vol. 10, pp.198-199.

[4] See the Prefatory Chapter of P.Brunton, The Wisdom of the Overself (N.Y., Dutton, 1943), p.14.

[5] Notebooks, vol.10, p.202.

from perhaps the 2nd century B.C.E. to the 6th century C.E.; in Cambodia from the 6th to the 13th century; and in Tibet from the 13th century to the year 1939. P.B. asked him if they were the same adepts as those spoken of by H.P.B. The Mongolian philosopher replied that when H.P.B. was fleeing from her newly-wed husband, she fell in with a group of Russian Buddhist Kalmucks going on pilgrimage to the Dalai Lama. One of these was an adept: he took her under his wing and brought her to Lhasa, where she was initiated into the secret tradition. Thereafter she travelled in Tibet and India, and with great difficulty came also to the undiscovered temples of Angkor "to receive a certain contact by meditation."

Later, the Mongolian philosopher continues, H.P.B. was introduced to a fellow disciple, the son of a Mongolian prince who went under the name of "Dorje" ("The Thunderbolt"), which he Russianized to "Dorjeff." He eventually became a personal advisor to the Dalai Lama. Before his death, their guru charged H.P.B. to give "a most elementary part of the secret tradition to the West," and Dorjeff to "follow her further career with watchful interest. Dorjeff gave her certain advice; she went to America and founded the Theosophical Society." But she was forbidden to reveal her guru's name. Now, says the Mongolian philosopher, the Theosophical Society's mission is over and a new instrument will take up the work and give a higher revelation to the world. This will begin quietly and unnoticed, exactly 108 years after H.P.B's birth.

To summarize: we have H.P.B. apparently making her first journey to Tibet as early as 1849, under the guidance of her unnamed guru; penetrating the Cambodian jungle to the temples of Angkor (officially discovered only in 1860), and later meeting Dorjeff, a fellow disciple of that guru and in a way her protector.

The standard political histories of the time and place are quite informative about this Mongolian, whose full name (variously spelled) was "Ahambra-Agvan-Dorjiew"[6]. According to Alastair Lamb, he was a member of Captain N.M. Prjevalski's last Tibetan expedition in 1884, and was probably in Lhasa by 1886, making friends with gifts and donations of money to monasteries. By 1895 he was a close advisor of the Twelfth Dalai Lama (born 1875), and active in trying to draw Tibet into connections with Russia. The news was released by St. Petersburg in 1900, and again in 1901, that the Tsar had received Dorjeff as an official of the Dalai Lama's government. In both years he was allowed to pass unimpeded from the North through British India, returning to Russia via China and the trans-Siberian railway. Suddenly Lord Curzon, the Governor-General of India, realized that Dorjeff must be a Russian agent, and that the Russians had been quietly

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[6] I have consulted especially Alastair Lamb, Britain and Chinese Central Asia: the Road to Lhasa 1767 to 1905 (London, Routledge & Kegan Paul, 1960), pp.230, 254-266, 312-315.

negotiating with the Dalai Lama for years, while all British efforts to do so had failed. The desire to keep the Russians out of Tibet became paramount, and culminated in the famous Younghusband Expedition of 1904, when the British and their machine-guns cleared the way to Lhasa. When they got there, they found that the Dalai Lama had fled with Dorjeff to Mongolia. The "Lhasa Convention" was hastily signed in their absence, forbidding Tibet to negotiate with foreign powers without British permission. In 1907, the Anglo-Russian Agreement said that neither empire should meddle with Tibet. As a result, both Russians and Buriat Mongol Buddhists were permitted to have relations with the Dalai Lama, so Dorjeff was free to visit Lhasa again. In 1915 he was making propaganda for the Russian war effort among the Buriats.

James Webb, in his study of Gurdjieff and Ouspensky, The Harmonious Circle, fills out the picture still more.[7] Dorjeff, he says, was born in Cherniskaia circa 1850 and educated in Mongolia and Drepung Monastery, Tibet. He founded a Buddhist temple in St. Petersburg, held Buddhist services in Paris, Vienna, and Rome, and visited the Vatican. After the Russian Revolution he was exiled to Leningrad, where he stayed most of the time in his temple. In 1937 he was imprisoned, and in 1938 he died.

Webb disposes of the rumor[8] that Dorjeff was the same person as George Ivanovich Gurdjieff, but he argues forcibly that Gurdjieff can be identified through photographs and published accounts as Dorjeff's companion and pupil Narzunov (or Norzunoff), who traveled the same Tibetan-Indian-Chinese-Russian circuit in 1901-02, as chronicled in the histories of the period.[9]

As for Paul Brunton's Mongolian philosopher, he had appeared many years before to none other than Sir Francis Younghusband, who told P.B. that "without uttering a single word aloud, purely by telepathic contact, [the Mongolian] had powerfully influenced his mind and given it a greatly broader spiritual outlook."[10] It is not clear whether this took place before or after the 1904 expedition to Lhasa; Younghusband first traveled in Mongolia in 1886. And it was Sir Francis who wrote the Foreword to the first book published under the name of Paul Brunton, A Search in Secret

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[7] J. Webb, The Harmonious Circle (London, Thames & Hudson, 1980), pp.56-7.

[8] Launched in Rom Landau, God is My Adventure (London, 1935), p.264.

[9] See Lamb, op.cit., pp.257-8.

[10] Notebooks, loc.cit.

India (1934).[11]

It is indeed a curious web that begins to emerge, and Dorjeff becomes quite a considerable figure if we credit all these suggestions. In his youth he is supposed to have been a co-pupil and advisor of H.P.B.; in middle life he tutored and advised the Dalai Lama; he worked behind the scenes, albeit unsuccessfully, to bring Tibet closer to Russia and to bring Buddhism to Europe; and he was perhaps a teacher of Gurdjieff.

One would like to see some corroborative evidence, especially for the Mongolian philosopher's statements. I would propose first this anecdote from a letter from H.P.B. to A.P.Sinnett, 10 January 1887, as probably referring to Dorjeff:[12]

> A Tibetan [sic] who came back with the Prjivolsky expedition (or after it)--a "plant doctor" they call him as he produces mysterious cures with simples, told Soloviev and others it appears, that they were all fools and the SPR asses and imbeciles, since all educated Tibet and China know of the existence of the "Brotherhood of the Snowy Range," I am accused of having invented; and that he, himself, knows several Masters personally. And when asked by General Lvov what he knew about the London Psychic R. Society since he had never been in Europe before, he laughed and told the General "looking him straight between the eyebrows" that there was not a book pro or contra Tibet and its wise men that remained unknown in Tchigadze. When the General, "much struck," asked him if that Brotherhood would not help Russia against England--the "Doctor" laughed again. He said England or Russia were all one for the "Wise Men"; they left both to their respective Karma.

In 1916, Rudolf Steiner made what may have been allusions to Dorjeff's influence over H.P.B. His statements are conveniently gathered in the third of H.J.Spierenburg's documentations that appeared in Theosophical History.[13] We read of "one who was in the service of the Russians...," "a Russian spy...," who had "deserted occult fraternities where he had been initiated into high degrees, so that he was able to remain in the background as a Mahatma in order to attain through Blavatsky results which he wished to attain." This person, according to Steiner, "appeared--according to well informed occultists--under the mask of the Koot

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[11] In the same year, Alice Bailey wrote the foreword to Brunton's second book, The Secret Path.

[12] Cited from James Webb, The Occult Establishement (Glasgow, Richard Drew, 1981), p.162.

[13] "Dr. Rudolf Steiner on the Mahatmas, Part II," in Theosophical History, vol.2, no.1 (January 1987), pp.23-31.

Hoomi personality..."[14] and after 1874 "replaced" the real Koot Hoomi. Spierenburg's concluding remarks[15] point up the disconcerting consequences of Steiner's statements.

Evidence from quite another source came my way while reading a book of 1896, C.G.Harrison's The Transcendental Universe.[16] The passages in this book concerning H.P.B. are of paramount interest to the Theosophical--and the Anthroposophical--historian because they already tell the tale that Rudolf Steiner was to repeat in 1915-16 concerning H.P.B's "occult imprisonment."[17] Here I will quote three paragraphs only of the divagations that Harrison received in 1893 from an unnamed source.[18]

> That Koot Hoomi is a real person, but is neither a Thibetan nor a "Mahatma." "He is," said Mr.---, "a treacherous scoundrel in the pay of the Russian Government, who, for a time, succeeded in deceiving Madame Blavatsky, but whose true character and personality she at length discovered." Her chagrin at having been so long hoodwinked caused her a serious illness. But as the "Mahatmas" were the foundation stone of the Theosophical Society she was obliged to keep up the deception. She contrived, however, to let "Koot Hoomi" gradually dissapear as the author of "phenomena," and substituted for him a mythical "Mahatma M.---," who never appeared in his "astral body."
>
> That it was the "Kiddle incident" which first opened her eyes to the trick which had been played on her.
>
> That it was "Koot Hoomi" who subsequently tampered with the Coulombs at Adyar--in revenge, it is supposed, at the defeat of his machinations.

It looks very much as if Harrison was one of the "well informed occultists" whom Steiner acknowledged. Harrison is cited at some length by the translator of the English edition of

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[14] Ibid., p.28.

[15] Ibid., pp.29-30.

[16] C.G.Harrison, The Transcendental Universe: Six Lectures on Occult Science, Theosophy, and the Catholic Faith, 2nd edition (London, George Redway, 1896). The lectures were given to the "Berean Society" early in 1893.

[17] See especially H.J.Spierenburg, "Dr. Rudolf Steiner on Helena Petrovna Blavatsky," in Theosophical History, vol.1, no.7 (July 1986), pp.159-174. Compare especially p.161, on H.P.B's. nativity and the battle won in 1879 by the spirits of light, with Harrison, p.99 (Harrrison even mentions Michael here); p.168, on Olcott, K.H., and John King, with Harrison, p.166; p.171, on H.P.B's. occult captivity, with Harrison, pp.32, 36.

[18] Op.cit., p.33.

Steiner's The Occult Movement in the Nineteenth Century[19]. One would like to know more about him, beyond the fact, evident from The Transcendental Universe, that he had gravitated to the High Church Anglican wing of esotericism.

One does not have to swallow whole this picture of Dorjeff "running" H.P.B. like a character from a spy-story, deceiving her and finally betraying her, in order to consider that there was an agent of the Russian government somewhere quite important in her background. (A whiff of this would have been enough to set off the rumors that H.P.B. herself was a Russian spy.) Nor do I see any reason to regard Dorjeff as a "treacherous scoundrel," merely because his plans for Tibet disagreed with those of Lord Curzon and the British Empire.[20] If Dorjeff, like H.P.B., was a pupil of adepts, one might give his intentions the benefit of the doubt. If his mission, like hers, was to bring Eastern wisdom to the West, a Tibetan-Russian link would have been a reasonable course for him to pursue.[21] Political rivalries do not even enter into it, as Dorjeff himself told General Lvov.

Although in some respects this juxtaposition of texts only confuses further the question of H.P.B's masters, it does suggest that a group of Mongolians has had quite an important part to play in the recent spiritual education of the West. First there is the Kalmuck Buddhist guru whom H.P.B. met in 1849 and who took her to Lhasa. Second, there is the Mongolian prince's son Dorjeff, taking a benign interest in H.P.B's career; after her

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[19] R. Steiner, The Occult Movement in the Nineteenth Century and its Relation to Modern Culture, trans. D.S.Osmond (London, Rudolf Steiner Press, 1973), pp.100-102. It is worth adding that even so hostile a critic of Theosophy as René Guénon considered Harrison's assertions too fantastic to be worth repeating. See Le Théosophisme, Histoire d'une Pseudo-Religion, augmented edition (Paris, Editions Traditionnelles, 1982), p.25n.

[20] Curiously enough, what Steiner seems to hold against Dorjeff is that he "tried to unite the capacities of Blavatsky's soul with English occultism" instead of with the Central European variety. (Passage cited above, note 14.)

[21] During the years 1900-01 the Tsar and Tsarina were under the influence of the thaumaturge known as "Monsieur Philippe," and of the occultist Papus, who had broken with the French Theosophical Society. But in February 1891 the same Tsar Nicholas II, before succeeding to the throne, had visited the Adyar Headquarters. He came in the company of Prince Esper E. Ukhtomsky, an Orientalist and mystic who directed the Russian-Chinese Bank. Ukhtomsky again visited Olcott in Colombo in 1897. James Webb connects this prince with the machinations of Dorjeff and Narzunov, saying that Dorjeff seems to have had the ambition of forming a Pan-Mongol state under the protection of "Shamballa," identified as Russia. See Webb, op.cit., pp.57-59.

death, guiding the politics of the young Dalai Lama; working with the young Gurdjieff around the turn of the century; bringing Buddhism to St. Petersburg and surviving Bolshevik rule until the age of almost ninety. Third, there is the Mongolian philosopher, who looked Francis Younghusband in the eye and made of him a propagandist for Eastern spirituality; who many years later initiated Paul Brunton into the ultimate metaphysical truths of the Orient. Evidently this Mongolian philosopher was important enough politically to be in danger if his identity was revealed. Presumably he had fled from Stalin's purges, at their worst in 1937-38. We can add that he was an adept of sufficient attainment to give unforgettable esoteric instruction to P.B., himself no neophyte; and that he was well up in the secrets of Dorjeff's and H.P.B's past. It seems to me that he may have been Dorjeff's own protégé, charged with the continuation of his esoteric mission, and perhaps by this very meeting initiating the "higher revelation" of which he spoke.

P.B's. Mongolian philosopher stresses something else that resonates with C.G.Harrison's strange tale: the importance of H.P.B's birthdate. According to Harrison, and to Rudolf Steiner, the aspect of the heavens at the time caused concern among occult orders: they knew that something portentous was happening. The Mongolian philosopher several times mentions the importance of the number 108, counting among other things the years from H.P.B's birth in 1831 to the new instrument that was to take over the work in 1939. Angkor, too, is an important element in the story: both H.P.B. and P.B. had to go there to make an essential contact. Of course this only complicates further any efforts to chart H.P.B's, early wanderings, just as the introduction of Dorjeff compounds the enigma surrounding her masters.

Yet it is worth sketching the logical consequences of identifying Dorjeff with K.H., as suggested by Harrison and Steiner but free from their negativity. Under this hypothesis, Dorjeff knows H.P.B. at least by 1870, and does indeed send the unsigned letter in the "K.H. script" to Nadyezhda de Fadeyev in that year. He advises H.P.B. to go to America in 1873 and to give out part of the secret doctrine. In America she talks about her masters, especially to Colonel Olcott, but for reasons of discretion invents for Dorjeff a pseudonym and a Kashmiri persona which her fertile imagination has no trouble in embroidering, indeed of impressing on the akasha.

While Isis Unveiled adapts a fragment of the secret doctrines and decorates it for the benefit of American freethinkers and spiritualists,[22] the Mahatma Letters give them

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[22] P.B's Mongolian philosopher speaks of how the sages of old gave to the masses symbols for worship: the sun, the phallus, and the serpent. One need scarcely point out the importance of these symbols in H.P.B's major books, nor the fact that studies of them by the anticlerical Dupuis, Volney, Knight, Jennings, etc., had paved the way for the synthesis of Isis.

out in a less diluted and much more Buddhist form. Dorjeff originates at least the doctrinal element of the letters; whether the language is exactly his or that of an English-educated chela, one cannot say. In his public life, Dorjeff travels with Captain Prjevalski's expedition, and on its return (October 1885) defends H.P.B. and the masters to General Lvov. But in 1886, having become increasingly disillusioned by the troubles of the T.S., he withdraws from the scene. We do not need to accept any subsequent letters or messages ascribed to K.H., though the "1900 letter" in its integral form[23] becomes quite interesting under this hypothesis.

Now Dorjeff turns his energies to the situation in Lhasa. Perhaps it is thanks to him that the Twelfth Dalai Lama lived to adulthood, the first to do so since the death of the Eighth in 1804. By supporting and guiding the Dalai Lama, he consolidates that ruler's status both in Tibet and outside, preparing for the day when Tibet will be forced to give the best of itself to the West. Dorjeff spends his old age in seclusion in Leningrad, and dies in Stalin's holocaust. His pupil, the "Mongolian philosopher," continues the work of giving the secret doctrines to the West, choosing P.B. as his vehicle.

As I have said, this is no more than a working hypothesis, and I would welcome a better explanation. But the statements in these texts, whether friendly or hostile to Theosophy, cannot merely be brushed under the carpet. There is too much there already.

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[23] See Theosophical History, vol.2, no.4 (October 1987), pp.115-117.

On 27th November at 7.00 pm at 50, Gloucester Place, London W1, Dr. Edi Bilimoria will speak on 'Paul Brunton and the Inner Reality'.

Persons interested in forming a Brunton group should contact the Editor.

BOOK REVIEW

THE G : D: AND THE T : S :

Historians of the occult revival of the latter part of the nineteenth century have frequently speculated on links between the major groups through which occultism was popularized in the West. It seems inherently improbable that the Thesophical Society [TS], the Order of the Golden Dawn [GD], *Societas Rosicruciana in Anglia* [SRIA], the *Ordo Templi Orientis* [OTO] and others, including a great diversity of quasi - (or, as some would say, pseudo-) Freemasonic bodies, were entirely independent and unrelated. It seems equally improbable that parallels in doctrine and practice were coincidental. It would seem likely that there were historical links between the occult movements: the problem is in defining them. [For some accounts of known links, cf. King, 1970 and Howe, 1972a]

Two important and not unrelated threads run through these occult and magical fraternities: first, the influence of Freemasonry, and, second, deriving from that, a concern with what might be called 'magical succession'. The founders of occult groups have inevitably laid claim to great antiquity and illustrious ancestry. The idea of a *new* occult fraternity, or one which cannot be traced directly to exalted parentage, has found little favour. The concern for authenticity and legitimacy (paralleling, in fact, the desire for validity and regularity in the Catholic concept of Holy Orders) runs throughout occult traditions.

It certainly runs through the TS, and its Esoteric/Eastern Section/ School [ES], and through the GD and its derivatives.

In 1877-8 Madame Blavatsky [HPB] considered developing the TS into a ceremonial, quasi-Masonic order, largely under the influence of an eccentric Mason, John Yarker (1833-1913), who sought to interest her in the Order of *Sat B'hai,* which he then controlled. [For Sat B'hai, cf. Howe, 1972b] HPB gave serious consideration to developing the TS 'into a Masonic body with a Ritual and Degrees: the idea being that it would form a natural complement to the higher degree of the craft [i.e. Freemasonry], restoring to it the vital elements of Oriental mysticism which it lacked or had lost.' [H.S. Olcott, *Old Diary Leaves,* First Series, Adyar, TPH, 1941:468]. This plan was not eventually followed, largely due to objections from Indian Theosophists.

The TS was either a fountain-head or a meeting-room, depending upon one's perspective, for almost all occultists and occult groups in the late nineteenth century. Those occultists who were not members of the TS were

profoundly influenced by HPB and her writings (however much they may have later denied this). Lists of occult leaders and their followers usually read also as lists of members of the TS. Many members of the TS were also members of other organisations, including the GD, which provided a ceremonial or devotional approach to counter-balance the intellectual emphasis of the Society. Many - perhaps even most - of the men seem to have been Freemasons, at least for a time.

And, conversely, many members of the GD and related organizations were also members of the TS. Amongst the leading members of the GD who were members of the TS were W. W. Westcott, Mr and Mrs Mathers, Mr and Mrs Ayton, Percy Bullock, Florence Farr, Mr and Mrs Felkin, F. L. Gardner, Mr and Mrs Brodie Innes and W. B. Yeats.

Robert Gilbert's *The Golden Dawn and the Esoteric Section* provides a valuable background to the links between the two most significant occult movements of the time: the TS, as the essential 'exotericizer' of the occult (with, as shall be noted later, the exception of some of the teachings of HPB's ES) and the GD as a remarkably (all things considered) successful esoteric organization. Previous attempts to survey these links - for example, David Reigle's 'TS and GD', in *The American Theosophist,* June, 1978 - have lacked the depth and documentation which Mr Gilbert brings to this, as to all his work.

The teachings, ritual and practices of the GD have been published almost in their entirety. HPB's ES teachings have now also been made public. What remains to be disclosed is what members of HPB's ES *did,* as distinct from what they studied. It is easy to speculate on various occult practices, Eastern or Western, which might have been undertaken by HPB's pupils in the early days of the ES. They certainly *practised* as well as *talked about* occultism after the establishment of the Inner Group [IG] in 1890, although the nature of the practices remains a mystery.

The special 'Occult Room' which was built at HPB's Avenue Road residence for the Group was described as a 'windowless octagnol room about eight feet in diameter', painted dark blue, with a blue glass roof, and concave mirrors on the walls. It had a ventilation system which does not appear to have worked satisfactorily. [Spierenburg, 1985:xv-xvii, Nethercot, 1961: 344]. On certain occasions a single student would be permitted to sit alone in the room under special conditions and 'under observation'.

The Inner Group consisted of six men (Claude Wright (1867-1923), G. R. S. Mead (1863-1833), Walter Old ('Sepharial') (1864-1929), Herbert Coryn (1863-1927), Archibald Keightley (1859-1930) and Mr. E. T. Sturdy (1860-1957) and six women (Mrs Cooper-Oakley) (1854-1914), the Countess Wachtmeister (1838-1910), Miss Laura Cooper (-1924), Miss Emily

Kislingbury ( ), Annie Besant (1847-1933), and Mrs Alice Cleather (1856-1939). They met weekly, each member sitting in his or her own chair; the men sat on H. P. B.'s right, and the women on her left. Mrs Besant and Mr Mead wrote up the teachings which were given out on such occasions.

[For the teachings, see Spierenburg, 1985]

There seem to have been two other members of the Group. Both were described as 'not under the same rules'. One was a Hindu living in India: Rai B.K. Laheri (-1936). The other was W. W. Westcott (1848-1925), one of the founders of the GD [Spierenburg, 1985:x, Cleather, 1923:24]. Whether Mr Gilbert is wrong when he suggests 'Westcott does not seem to have progressed to the Inner Group of the Esoteric Section' [Gilbert, 1987: 9] would seem to depend on how membership of the IG is defined. Westcott had been invited to enter the IG by a letter signed by Annie Besant and G. R. S. Mead, as joint secretaries of the ES, and dated August 19, 1890, [Howe, 1927:55n, Gilbert 1987:9]. Although he is not recorded as having taken the special pledge of the IG (as taken by all the other members including Rai Laheri), and does not appear to have attended any meetings, his name is recorded as a member. Precisely what this meant is unclear.

Westcott was listed as a member of the ES Council in the ES circular published by W. Q. Judge on April 18, 1891; the Council included all other members of the Inner Group, together with William Kingsland. Westcott attended the conference of the Advisory Council of the ES called by Judge on May 27, 1891, following the death of HPB. *[The Theosophical Movement 1875-1925,* 1925:296]

Westcott's role in the TS and the ES after this remains unclear; he was involved, as Mr Gilbert notes, as 'Interceder' between the GD and the TS over difficulties with Mrs Cooper-Oakley in 1892, and he made an unsuccessful attempt to establish a small lodge of the ES in October, 1893. This was finally disbanded in 1895, and at that point Mr Gilbert's paper concludes.

Westcott was probably kept too busy with other activities to be an active Theosophist. He was Supreme Magus of the SRIA, which office he assumed in 1892, and also involved with other Masonic activities. He resigned all offices in the GD in March, 1897. In 1900 he was accused by McGregor Mathers of fraud over the founding of the GD and alleged to have 'either himself forged or procured to be forged' the correspondence on which the order was based. [Howe, 1972:210-11] He remained, insofar as he could, aloof from the controversy which followed, and, retiring from his proffessional work in 1918, went to live with his daughter and her husband in Durban, South Africa, where he died in July, 1925.

Whether he maintained his magical and occult interests in South Africa is uncertain. It was a country with a well-established Masonic movement and an active TS (both, of course, amongst the British). The TS was established in Johannesburg in 1894, and by 1904 there were four lodges, including one in Durban. The South African Section was established in 1909.

The practical workings of the ES under HPB remain *the* secret of the TS; some of them can be inferred from the occult teachings, but they have to yet to be fully disclosed. As Nethercot comments: 'The Inner Group were sworn so solemnly to secrecy that even after forty years. G. R. S. Mead, who by then had long split from the Society, felt himself so bound by his oath that he would not divulge the rites or occult experiments.' [1961:344]

Mr Gilbert's contribution to Theosophical history is valuable, timely, and well-documented. It is to be hoped he will pursue his research, and produce further scholarly studies.

GREGORY TILLETT

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(Gregory Tillett's study of Theosophy and Freemasonry, to be published by T. H. or T. H. C., is being prepared for publication).

BOOK REVIEW

THEOSOPHIA
IN NEOPLATONIC & CHRISTIAN LITERATURE

By Dr. J. L. Siémons

Published by the Theosophical History Centre, London, 1988.

Price £3.00, $8.00

Dr. Siémons has given us a fine piece of original historical research into the origins of the word 'theosophy' and its cognates in ancient Greek literture. This is a carefully organised analysis which touches upon the different shades of meaning in the term as well as the writers who used it. The result is a coherent and interesting whole.

Sober and thorough historical work of this kind is extremely rare in 'esoteric' studies of any sort, and thus one feels a sense of gratitude to Dr. Siémons for his painstaking efforts.

Following Dr. Siémons example, I'm presenting some additions to his collection of passages from the noble Proclus which may be of interest.

We find a closely related phrase to 'hoi theosophoi' (the theosophists); which is 'hoi ta theia Sophoi' (those wise [or expert] in divine matters), in the *Platonic Theology*, vol. I, p. 78; and vol. II p. 42 (ed. Saffrey & Westerink), and the same term is to be found in the *Comm. on the Timaeus* vol. II p. 77 (ed. Diehl). A couple of references turn up in the *Parmenides* commentary, columns 645 and 844 (ed. Cousin). I confess that I do not know which phrase is referred to in these instances, since I do not have Cousin's Greek text to hand - my source is John Dillon's translation.

Another phrase of interest, 'tois peri ta theia gegumnasmenois' (those practised in divine matters), is to be found in the *Plat. Theol.*, vol. I p. 25. See Saffrey & Westerink's note on page 103.

STEPHEN RONAN

BOOK REVIEW

THE DAWNING OF THE THEOSOPHICAL MOVEMENT

By Michael Gomes

Quest, 1987, $8.95. 1987
(By post from T. P. H., London, £10 post free)

Those of us who have been aware that Michael Gomes was at Adyar, to study the archives, have been wondering what he was finding and whether it would cause us to revise our views upon anything. Now that we have his long-awaited book, we see that it was mainly Olcott's diary he was perusing. To study this in the original was obviously well worth while, and it is right somebody should have done it. It does not afford us any radical new perspective, but Mr. Gomes has dug out from it bits the Colonel did not include in his published *Old Diary Leaves,* that Miss Bates had long teeth, that on a short seaside holiday during their New York days Madame Blavatsky paddled, and that aboard the ship that carried them away from America toward their new life, they had, 'An uninteresting company of passengers tiring of the sight of each other's faces'. One sees that Olcott put what he felt to be of profound import into his published work.

This book gives us, then, no Theosophical shocks. Some Theosophists may not be too keen on the amount of space given to Spiritualism at the beginning, but Mr. Gomes probably felt it needful we understand that strange mediumistic ferment into which Madame Blavatsky and Olcott stepped and in which they found one another. I am glad he has said something about Mrs. Thayer, who could bring into the room any flower or plant that anybody asked for, even of the rarest species. Olcott wrote of her in his *People from the Other World,* but it is good her extraordinary gift should be made known to a new generation of readers. She could bear a special study, for she sounds so much more interesting - as well as more wholesome - than the people who materialised 'spirits' out of cupboards and the like.

The idea of creating the Theosophical Society rose during the discussion that followed Mr. Felt's lecture on the Last Canon of Proportion among the Egyptians'. Mr. Gomes is to be congratulated upon having discovered, not indeed the text of the lecture, but at least something of what it was about,

JEAN OVERTON FULLER

DID "THE SECRET DOCTRINE" SUCCEED ?

(A paper presented to the Centenary Congress, Chalfont St Giles, 1988)

"The Secret Doctrine" was part of the achievement of H. P. Blavatsky, as was the creation of The Theosophical Society. In estimating its success, we ought not to separate it from other aspects of the same work. The nature of that work was stated in that most vital of chapters 'The Future of The Theosophical Society', which appears in 'The Key to Theosophy' by H.P.B.

'But I must tell you that during the last quarter of every hundred years an attempt is made by those "Masters", of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality - or call it mysticism if you prefer - has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out.'

Some recent research by Jean Overton Fuller and by Henk Spierenburg has suggested that the 'Masters' of this paragraph were indeed privately associated with the Panchen Lama, and the spiritual tradition of Tsong Kar Pa. But my main point here is a chronological one. In the last centennial quarter, a new effort is made. A new tide sweeps in.

Now turn to the last paragraph of 'The Secret Doctrine'. The Mahatmic inspirer, stepping briefly from behind the curtain of anonymity, says;

'These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas tree of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for Volumes III and IV. Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently it entirely depends upon the reception with which Volumes 1. and 11. will meet at the hands of Theosophists and Mystics, whether these last two volumes ever will be published, though they are *almost* completed.'

With her consent, Madame Blavatsky was kept alive until she had completed the first two volumes of 'The Secret Doctrine'. Her death in 1891 was unexpected by her pupils and, in its precise timing, by herself. We may reasonably suppose that the Teachers felt Theosophists and Mystics had not

responded well enough to the first two volumes, and allowed their servant to depart in peace. Thus a most significant failure, by recipients of the S. D., had taken place within a year or two of its publication.

Although this is an occasion for celebration, I hope you will forgive me if I remind you that there had been other failures by that time. In 'The Mahatma Letters' the Teachers lament the fall not only of individual disciples such as A. O. Hume, but of whole organisations, such as The British Theosophical Society (1878-1883), and its successor The London Lodge. Disappointments came too, after H. P. B. settled in England, from Blavatsky Lodge, from the Esoteric Section, and finally from the Inner Group. There were immense achievements, and the T. S. spread in many countries, but the Teachers were disappointed at the limited spiritual response. By 1887 they felt too that Adyar had passed largely out of their influence. Later Mahatmic letters, published in 'Letters from the Masters of the Wisdom', indicate this.

Unity is essential for much Theosophical work. Five years after H. P. B.'s death, the T. S. had been shattered by the Judge affair. I am not here concerned with the rights and wrongs of the participants, but would note that the loss of catholicity at that time was a grievous blow. This is still symbolised today by the publications of three different English language editions of the S. D. But this at least is preferable to having no full editions in print, as has happened over the century.

There is a sense, I would like to suggest, in which the era of 'The Secret Doctrine' is superceded. Neither piety, nor introversion, nor antiquarians, should blind us to this. My authority for asserting this is H. P. B. herself, and the Teachers behind her. You will remind me, and rightly, that the S. D. is going to be better understood as the century progresses, and as we enter the next century. Nevertheless, there must be, in the light of the effort of the last centennial quarter, some new initiative in progress at the moment. If we are seriously interested in following the Mahatmas, we need to consider what the effort might be.

This is desirable not only for ourselves as individuals on the spiritual Path, but for the T. S. as an organisation. In the robust language of H. P. B., we don't want, as a movement, to become 'a stranded carcase to moulder and die.' ('Key'). In some national sections, such a process is a real danger, whether measured in numbers or average age of members or more intangible qualities.

In Theosophical publications of a generation ago, there was much discussion of 1975, and of what the new spiritual impulse might be. Would it be a new teacher, for example? (One or two rash souls were suggested). Or

perhaps a new movement, probably from the East? There were and are many ostenisible Teachers about. There is the New Age movement, although it was difficult to see how H. P. B. could have accepted that *and* the Kali Yuga. Some wise Theosophists have warned of the tidal wave of psychism, bogus occultism and degradation that if anything makes the last centennial quarter more of a danger than ever to Theosophists.

If I had to point in any direction for the effort of the last centennial quarter, I would look at H. P. B.'s affiliations. They are partly with Sufism, and this is certainly a time of great Sufi activity. But if, even more, they are with a Tibetan group, then the immense flowing out of Tibetan teaching in our time, erroneous though some of it might be, could well contain much of the latest centennial effort of the Teachers. Neither then, in 1875, nor now, however, should we suppose that they work only on one line.

What then are we to do? We should certainly drink deep of 'The Secret Doctrine' and the other precious fruits of that previous centennial effort, from which there is still much to learn and absorb. But as a movement, we must look critically but sympathetically, for signs of that new centennial effort. They may not be in overtly occult or spiritual activities, but in science or education or social issues. A century ago, crowds flocked to Theosophical meetings. Where do those crowds go now, and why? Some of the flourishing centres today are in a sense offspring of the T.S.; parts of Western Buddhism for example. Our role towards them is perhaps that of grandparent. Grandparents, as you know, can be very useful, provided they do not disapprove too sweepingly of the younger ones.

Those of us involved in the publishing and bookselling side of the T. S. have the signs of the times quite forcefully brought to our attention. However greatly we personally value (or do not value!) particular works, the public makes its own choice, and quite hard decisions have to be made about what to publish or to stock. The latest occult fashions may be short-lived, but in making some response to them, we are following in H. P. B.'s footsteps, who often commented even in the S. D. on the events of her day. Sales figures from here are a valuable indicator for the T. S. as a whole of what concerns the public, be it healing and alternative medicine, earth mysteries and Charles Fort or the Holy Grail.

My original question 'Did *The Secret Doctrine* succeed?' is in several senses a historical question. Though the final verdict cannot be given for many decades, the provisional answers are already available. The book succeeded only to a limited extent. It lived on, which is more than most books

do. It inspired thousands and changed lives in every continent. But society was not transformed by it, and in various ways, its impact on Theosophists themselves was blunted over the century. Now I believe, a new impulse from the same source, is making its impact on our world - the centennial effort of the last quarter. Are we receiving the message? That message may be a combination of social - one might almost say political aims, with an occult or esoteric side. H. P. B., as Paul Johnson reminds us in a forthcoming paper, was associated with the Carbonari in her younger days, a secret group which sought political change in Europe, but which also had esoteric links with the Sufis. Rightly the T. S., when established, avoided political involvement, although the goal of brotherhood if taken seriously has serious socio-political implications in every country. What kind of socio-political issues might be the equivalent today of those that concerned H. P. B.'s friends over a century ago? There are some clues in 'The Theosophist's' regular column 'On the Watchtower' ; others in 'The Mahatma Letters' themselves. Animal welfare, for example, has not diminished in importance, but has widened into a concern for the biosphere as a whole.

One tactic the Brothers might adopt, is to avoid working through occult organisations because of their limitations. They employ, of course, whatever channels are available, such as (in Victorian times) Spiritualism. But the trouble with professed occult groups, very often, is that their members become glamourised by them, and preoccupied with distractions. The sufferings of the world may in consequence not be properly engaged. The centennial effort may be directed, not chiefly through the more exciting New Age movements of our time, but behind those individuals and agencies that meet at its darkest the shadow on this planet. These ideas are for your consideration.

LESLIE PRICE

THEOSOPHICAL HISTORY CENTRE

We now expect to have the revised text of John Algeo's Senzar paper in time to appear in the Autumn. This will mean that T. H. C. subscribers will have had two booklets in 1988, and that their subscriptions to T. H. C. will automaticcalyly carry over to 1989, in which year we tentatively plan to publish two more booklets if finance can be secured.

There will be one late paper for the July conference, from Mr Ramanujachary, a study of a friend of the Founders, G. Soobbiah Chetty. We are delighted to learn that Paul Johnson and Dr Siémons will be there in person.

Work is proceeding on drafting a possible trust deed for a Theosophical History Trust. Meanwhile, the T. S. in England has with great generosity increased its grant for T. H. (not T. H. C.) in 1988, enabling that journal to publish at least into 1989 at its present size. The problem of adequate publications outlets for detailed (and at times controversial) historical research remains serious, as the field attracts increasing attention. The possiblity of publishing a collection in book form of some Conference and related papers is being examined.

L. P.

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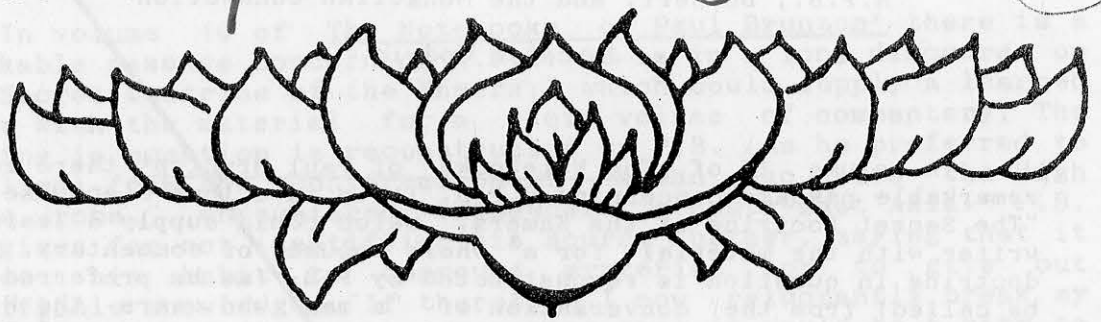

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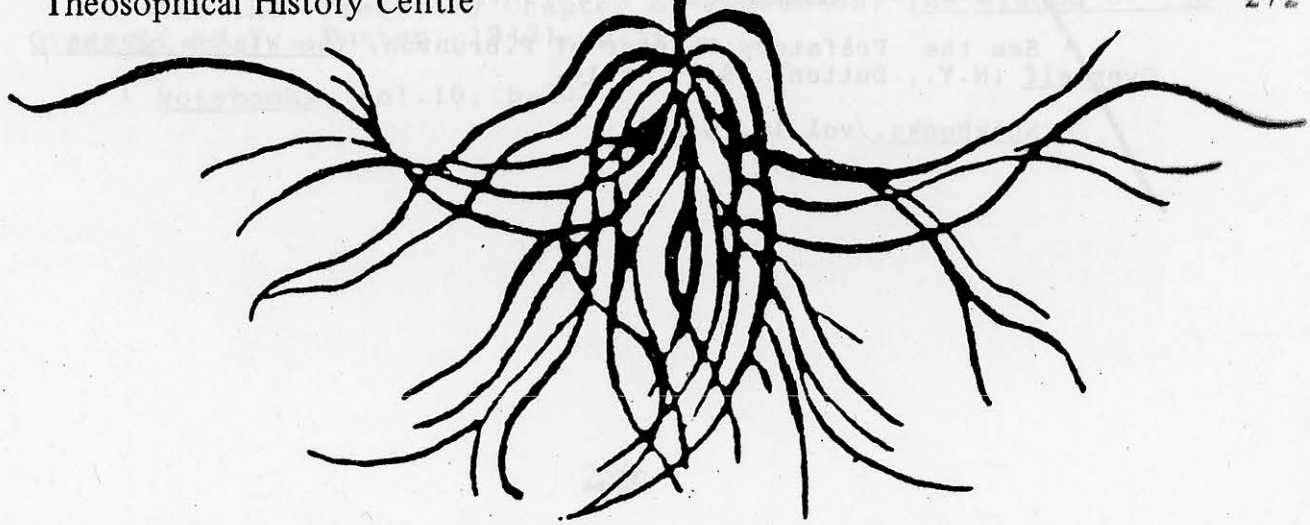

Cover: Paul Brunton (from Volume One of his 'Notebooks', distributed in UK by Element. All volumes from Quest Bookshop)

H.P.B., Dorjeff, and the Mongolian Connection[1]

Joscelyn Godwin

In volume 10 of The Notebooks of Paul Brunton[2] there is a remarkable passage concerning H.P.B. It is in a long discourse on "The Secret Doctrine of the Khmers," which could supply a learned writer with the material for a whole volume of commentary. The doctrine in question is reconstructed by P.B. (as he preferred to be called) from the conversation of "a man who wears the High Lama's robe," encountered "somewhere in South-East Asia." P.B. apologizes for not identifying his source further, saying that it is not his habit to compound mysteries nor to give out unverifiable knowledge. "If therefore I now reluctantly break my own rule, it is for two reasons: that it would be a pity to withhold information which many might appreciate, and that political enmity has put my informant's head in danger."[3]

In an earlier book P.B. had mentioned an "Asian philosopher" whom he met in the ruins of Angkor, Cambodia, and who initiated him into the "Yaka-kulgan (Mongolian) metaphysical school."[4] It was from this unforgettable personal esoteric instruction, says P.B., that he received the Ariadne's thread which finally led him through the metaphysical maze of Oriental philosophy. Another paragraph in the Notebooks states that this philosopher was a Mongolian, exiled in Cambodia from his native land which had fallen to Communism. P.B. was able to talk to him through the services of an educated Chinese disciple who was with him[5]. From the discourse in the Notebooks this meeting in Angkor can be dated to 1939.

According to this Mongolian philosopher, the adepts who had "penetrated into the secret of the First" had been based in India

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[1] This short study could be read in conjunction with my two-part article, "Saint-Yves d'Alveydre and the Agarthian Connection," in Hermetic Journal nos.32 and 33 (1986), as part of a continuing investigation of modern esotericism.

[2] Published for the Paul Brunton Philosophic Foundation by Larson Publications, Burdett, New York, 1987. The Notebooks contain the writings left behind at his death by Paul Brunton (1898-1981), author of eleven books from A Search in Secret India (1934) to The Spiritual Crisis of Man (1953).

[3] P. Brunton, Notebooks, vol. 10, pp.198-199.

[4] See the Prefatory Chapter of P.Brunton, The Wisdom of the Overself (N.Y., Dutton, 1943), p.14.

[5] Notebooks, vol.10, p.202.

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from perhaps the 2nd century B.C.E. to the 6th century C.E.; in Cambodia from the 6th to the 13th century; and in Tibet from the 13th century to the year 1939. P.B. asked him if they were the same adepts as those spoken of by H.P.B. The Mongolian philosopher replied that when H.P.B. was fleeing from her newly-wed husband, she fell in with a group of Russian Buddhist Kalmucks going on pilgrimage to the Dalai Lama. One of these was an adept: he took her under his wing and brought her to Lhasa, where she was initiated into the secret tradition. Thereafter she travelled in Tibet and India, and with great difficulty came also to the undiscovered temples of Angkor "to receive a certain contact by meditation."

Later, the Mongolian philosopher continues, H.P.B. was introduced to a fellow disciple, the son of a Mongolian prince who went under the name of "Dorje" ("The Thunderbolt"), which he Russianized to "Dorjeff." He eventually became a personal advisor to the Dalai Lama. Before his death, their guru charged H.P.B. to give "a most elementary part of the secret tradition to the West," and Dorjeff to "follow her further career with watchful interest. Dorjeff gave her certain advice; she went to America and founded the Theosophical Society." But she was forbidden to reveal her guru's name. Now, says the Mongolian philosopher, the Theosophical Society's mission is over and a new instrument will take up the work and give a higher revelation to the world. This will begin quietly and unnoticed, exactly 108 years after H.P.B's birth.

To summarize: we have H.P.B. apparently making her first journey to Tibet as early as 1849, under the guidance of her unnamed guru; penetrating the Cambodian jungle to the temples of Angkor (officially discovered only in 1860), and later meeting Dorjeff, a fellow disciple of that guru and in a way her protector.

The standard political histories of the time and place are quite informative about this Mongolian, whose full name (variously spelled) was "Ahambra-Agvan-Dorjiew"[6]. According to Alastair Lamb, he was a member of Captain N.M. Prjevalski's last Tibetan expedition in 1884, and was probably in Lhasa by 1886, making friends with gifts and donations of money to monasteries. By 1895 he was a close advisor of the Twelfth Dalai Lama (born 1875), and active in trying to draw Tibet into connections with Russia. The news was released by St. Petersburg in 1900, and again in 1901, that the Tsar had received Dorjeff as an official of the Dalai Lama's government. In both years he was allowed to pass unimpeded from the North through British India, returning to Russia via China and the trans-Siberian railway. Suddenly Lord Curzon, the Governor-General of India, realized that Dorjeff must be a Russian agent, and that the Russians had been quietly

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[6] I have consulted especially Alastair Lamb, Britain and Chinese Central Asia: the Road to Lhasa 1767 to 1905 (London, Routledge & Kegan Paul, 1960), pp.230, 254-266, 312-315.

negotiating with the Dalai Lama for years, while all British efforts to do so had failed. The desire to keep the Russians out of Tibet became paramount, and culminated in the famous Younghusband Expedition of 1904, when the British and their machine-guns cleared the way to Lhasa. When they got there, they found that the Dalai Lama had fled with Dorjeff to Mongolia. The "Lhasa Convention" was hastily signed in their absence, forbidding Tibet to negotiate with foreign powers without British permission. In 1907, the Anglo-Russian Agreement said that neither empire should meddle with Tibet. As a result, both Russians and Buriat Mongol Buddhists were permitted to have relations with the Dalai Lama, so Dorjeff was free to visit Lhasa again. In 1915 he was making propaganda for the Russian war effort among the Buriats.

James Webb, in his study of Gurdjieff and Ouspensky, The Harmonious Circle, fills out the picture still more.[7] Dorjeff, he says, was born in Cherniskaia circa 1850 and educated in Mongolia and Drepung Monastery, Tibet. He founded a Buddhist temple in St. Petersburg, held Buddhist services in Paris, Vienna, and Rome, and visited the Vatican. After the Russian Revolution he was exiled to Leningrad, where he stayed most of the time in his temple. In 1937 he was imprisoned, and in 1938 he died.

Webb disposes of the rumor[8] that Dorjeff was the same person as George Ivanovich Gurdjieff, but he argues forcibly that Gurdjieff can be identified through photographs and published accounts as Dorjeff's companion and pupil Narzunov (or Norzunoff), who traveled the same Tibetan-Indian-Chinese-Russian circuit in 1901-02, as chronicled in the histories of the period.[9]

As for Paul Brunton's Mongolian philosopher, he had appeared many years before to none other than Sir Francis Younghusband, who told P.B. that "without uttering a single word aloud, purely by telepathic contact, [the Mongolian] had powerfully influenced his mind and given it a greatly broader spiritual outlook."[10] It is not clear whether this took place before or after the 1904 expedition to Lhasa; Younghusband first traveled in Mongolia in 1886. And it was Sir Francis who wrote the Foreword to the first book published under the name of Paul Brunton, A Search in Secret

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[7] J. Webb, The Harmonious Circle (London, Thames & Hudson, 1980), pp.56-7.

[8] Launched in Rom Landau, God is My Adventure (London, 1935), p.264.

[9] See Lamb, op.cit., pp.257-8.

[10] Notebooks, loc.cit.

India (1934).[11]

It is indeed a curious web that begins to emerge, and Dorjeff becomes quite a considerable figure if we credit all these suggestions. In his youth he is supposed to have been a co-pupil and advisor of H.P.B.; in middle life he tutored and advised the Dalai Lama; he worked behind the scenes, albeit unsuccessfully, to bring Tibet closer to Russia and to bring Buddhism to Europe; and he was perhaps a teacher of Gurdjieff.

One would like to see some corroborative evidence, especially for the Mongolian philosopher's statements. I would propose first this anecdote from a letter from H.P.B. to A.P.Sinnett, 10 January 1887, as probably referring to Dorjeff:[12]

> A Tibetan [sic] who came back with the Prjivolsky expedition (or after it)--a "plant doctor" they call him as he produces mysterious cures with simples, told Soloviev and others it appears, that they were all fools and the SPR asses and imbeciles, since all educated Tibet and China know of the existence of the "Brotherhood of the Snowy Range," I am accused of having invented; and that he, himself, knows several Masters personally. And when asked by General Lvov what he knew about the London Psychic R. Society since he had never been in Europe before, he laughed and told the General "looking him straight between the eyebrows" that there was not a book pro or contra Tibet and its wise men that remained unknown in Tchigadze. When the General, "much struck," asked him if that Brotherhood would not help Russia against England--the "Doctor" laughed again. He said England or Russia were all one for the "Wise Men"; they left both to their respective Karma.

In 1916, Rudolf Steiner made what may have been allusions to Dorjeff's influence over H.P.B. His statements are conveniently gathered in the third of H.J.Spierenburg's documentations that appeared in Theosophical History.[13] We read of "one who was in the service of the Russians...," "a Russian spy...," who had "deserted occult fraternities where he had been initiated into high degrees, so that he was able to remain in the background as a Mahatma in order to attain through Blavatsky results which he wished to attain." This person, according to Steiner, "appeared--according to well informed occultists--under the mask of the Koot

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[11] In the same year, Alice Bailey wrote the foreword to Brunton's second book, The Secret Path.

[12] Cited from James Webb, The Occult Establishement (Glasgow, Richard Drew, 1981), p.162.

[13] "Dr. Rudolf Steiner on the Mahatmas, Part II," in Theosophical History, vol.2, no.1 (January 1987), pp.23-31.

Hoomi personality..."[14] and after 1874 "replaced" the real Koot Hoomi. Spierenburg's concluding remarks[15] point up the disconcerting consequences of Steiner's statements.

Evidence from quite another source came my way while reading a book of 1896, C.G.Harrison's The Transcendental Universe.[16] The passages in this book concerning H.P.B. are of paramount interest to the Theosophical--and the Anthroposophical--historian because they already tell the tale that Rudolf Steiner was to repeat in 1915-16 concerning H.P.B's "occult imprisonment."[17] Here I will quote three paragraphs only of the divagations that Harrison received in 1893 from an unnamed source.[18]

> That Koot Hoomi is a real person, but is neither a Thibetan nor a "Mahatma." "He is," said Mr.---, "a treacherous scoundrel in the pay of the Russian Government, who, for a time, succeeded in deceiving Madame Blavatsky, but whose true character and personality she at length discovered." Her chagrin at having been so long hoodwinked caused her a serious illness. But as the "Mahatmas" were the foundation stone of the Theosophical Society she was obliged to keep up the deception. She contrived, however, to let "Koot Hoomi" gradually dissapear as the author of "phenomena," and substituted for him a mythical "Mahatma M.---," who never appeared in his "astral body."
>
> That it was the "Kiddle incident" which first opened her eyes to the trick which had been played on her.
>
> That it was "Koot Hoomi" who subsequently tampered with the Coulombs at Adyar--in revenge, it is supposed, at the defeat of his machinations.

It looks very much as if Harrison was one of the "well informed occultists" whom Steiner acknowledged. Harrison is cited at some length by the translator of the English edition of

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[14] Ibid., p.28.

[15] Ibid., pp.29-30.

[16] C.G.Harrison, The Transcendental Universe: Six Lectures on Occult Science, Theosophy, and the Catholic Faith, 2nd edition (London, George Redway, 1896). The lectures were given to the "Berean Society" early in 1893.

[17] See especially H.J.Spierenburg, "Dr. Rudolf Steiner on Helena Petrovna Blavatsky," in Theosophical History, vol.1, no.7 (July 1986), pp.159-174. Compare especially p.161, on H.P.B's. nativity and the battle won in 1879 by the spirits of light, with Harrison, p.99 (Harrrison even mentions Michael here); p.168, on Olcott, K.H., and John King, with Harrison, p.166; p.171, on H.P.B's. occult captivity, with Harrison, pp.32, 36.

[18] Op.cit., p.33.

Steiner's The Occult Movement in the Nineteenth Century[19]. One would like to know more about him, beyond the fact, evident from The Transcendental Universe, that he had gravitated to the High Church Anglican wing of esotericism.

One does not have to swallow whole this picture of Dorjeff "running" H.P.B. like a character from a spy-story, deceiving her and finally betraying her, in order to consider that there was an agent of the Russian government somewhere quite important in her background. (A whiff of this would have been enough to set off the rumors that H.P.B. herself was a Russian spy.) Nor do I see any reason to regard Dorjeff as a "treacherous scoundrel," merely because his plans for Tibet disagreed with those of Lord Curzon and the British Empire.[20] If Dorjeff, like H.P.B., was a pupil of adepts, one might give his intentions the benefit of the doubt. If his mission, like hers, was to bring Eastern wisdom to the West, a Tibetan-Russian link would have been a reasonable course for him to pursue.[21] Political rivalries do not even enter into it, as Dorjeff himself told General Lvov.

Although in some respects this juxtaposition of texts only confuses further the question of H.P.B's masters, it does suggest that a group of Mongolians has had quite an important part to play in the recent spiritual education of the West. First there is the Kalmuck Buddhist guru whom H.P.B. met in 1849 and who took her to Lhasa. Second, there is the Mongolian prince's son Dorjeff, taking a benign interest in H.P.B's career; after her

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[19] R. Steiner, The Occult Movement in the Nineteenth Century and its Relation to Modern Culture, trans. D.S.Osmond (London, Rudolf Steiner Press, 1973), pp.100-102. It is worth adding that even so hostile a critic of Theosophy as René Guénon considered Harrison's assertions too fantastic to be worth repeating. See Le Théosophisme, Histoire d'une Pseudo-Religion, augmented edition (Paris, Editions Traditionnelles, 1982), p.25n.

[20] Curiously enough, what Steiner seems to hold against Dorjeff is that he "tried to unite the capacities of Blavatsky's soul with English occultism" instead of with the Central European variety. (Passage cited above, note 14.)

[21] During the years 1900-01 the Tsar and Tsarina were under the influence of the thaumaturge known as "Monsieur Philippe," and of the occultist Papus, who had broken with the French Theosophical Society. But in February 1891 the same Tsar Nicholas II, before succeeding to the throne, had visited the Adyar Headquarters. He came in the company of Prince Esper E. Ukhtomsky, an Orientalist and mystic who directed the Russian-Chinese Bank. Ukhtomsky again visited Olcott in Colombo in 1897. James Webb connects this prince with the machinations of Dorjeff and Narzunov, saying that Dorjeff seems to have had the ambition of forming a Pan-Mongol state under the protection of "Shamballa," identified as Russia. See Webb, op.cit., pp.57-59.

death, guiding the politics of the young Dalai Lama; working with the young Gurdjieff around the turn of the century; bringing Buddhism to St. Petersburg and surviving Bolshevik rule until the age of almost ninety. Third, there is the Mongolian philosopher, who looked Francis Younghusband in the eye and made of him a propagandist for Eastern spirituality; who many years later initiated Paul Brunton into the ultimate metaphysical truths of the Orient. Evidently this Mongolian philosopher was important enough politically to be in danger if his identity was revealed. Presumably he had fled from Stalin's purges, at their worst in 1937-38. We can add that he was an adept of sufficient attainment to give unforgettable esoteric instruction to P.B., himself no neophyte; and that he was well up in the secrets of Dorjeff's and H.P.B's past. It seems to me that he may have been Dorjeff's own protégé, charged with the continuation of his esoteric mission, and perhaps by this very meeting initiating the "higher revelation" of which he spoke.

P.B's. Mongolian philosopher stresses something else that resonates with C.G.Harrison's strange tale: the importance of H.P.B's birthdate. According to Harrison, and to Rudolf Steiner, the aspect of the heavens at the time caused concern among occult orders: they knew that something portentous was happening. The Mongolian philosopher several times mentions the importance of the number 108, counting among other things the years from H.P.B's birth in 1831 to the new instrument that was to take over the work in 1939. Angkor, too, is an important element in the story: both H.P.B. and P.B. had to go there to make an essential contact. Of course this only complicates further any efforts to chart H.P.B's, early wanderings, just as the introduction of Dorjeff compounds the enigma surrounding her masters.

Yet it is worth sketching the logical consequences of identifying Dorjeff with K.H., as suggested by Harrison and Steiner but free from their negativity. Under this hypothesis, Dorjeff knows H.P.B. at least by 1870, and does indeed send the unsigned letter in the "K.H. script" to Nadyezhda de Fadeyev in that year. He advises H.P.B. to go to America in 1873 and to give out part of the secret doctrine. In America she talks about her masters, especially to Colonel Olcott, but for reasons of discretion invents for Dorjeff a pseudonym and a Kashmiri persona which her fertile imagination has no trouble in embroidering, indeed of impressing on the akasha.

While Isis Unveiled adapts a fragment of the secret doctrines and decorates it for the benefit of American freethinkers and spiritualists,[22] the Mahatma Letters give them

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[22] P.B's Mongolian philosopher speaks of how the sages of old gave to the masses symbols for worship: the sun, the phallus, and the serpent. One need scarcely point out the importance of these symbols in H.P.B's major books, nor the fact that studies of them by the anticlerical Dupuis, Volney, Knight, Jennings, etc., had paved the way for the synthesis of Isis.

out in a less diluted and much more Buddhist form. Dorjeff originates at least the doctrinal element of the letters; whether the language is exactly his or that of an English-educated chela, one cannot say. In his public life, Dorjeff travels with Captain Prjevalski's expedition, and on its return (October 1885) defends H.P.B. and the masters to General Lvov. But in 1886, having become increasingly disillusioned by the troubles of the T.S., he withdraws from the scene. We do not need to accept any subsequent letters or messages ascribed to K.H., though the "1900 letter" in its integral form[23] becomes quite interesting under this hypothesis.

Now Dorjeff turns his energies to the situation in Lhasa. Perhaps it is thanks to him that the Twelfth Dalai Lama lived to adulthood, the first to do so since the death of the Eighth in 1804. By supporting and guiding the Dalai Lama, he consolidates that ruler's status both in Tibet and outside, preparing for the day when Tibet will be forced to give the best of itself to the West. Dorjeff spends his old age in seclusion in Leningrad, and dies in Stalin's holocaust. His pupil, the "Mongolian philosopher," continues the work of giving the secret doctrines to the West, choosing P.B. as his vehicle.

As I have said, this is no more than a working hypothesis, and I would welcome a better explanation. But the statements in these texts, whether friendly or hostile to Theosophy, cannot merely be brushed under the carpet. There is too much there already.

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[23] See Theosophical History, vol.2, no.4 (October 1987), pp.115-117.

On 27th November at 7.00 pm at 50, Gloucester Place, London W1, Dr. Edi Bilimoria will speak on 'Paul Brunton and the Inner Reality'.

Persons interested in forming a Brunton group should contact the Editor.

SPIRITUAL RENAISSANCE STIRS IN INDIA

Not Only in the Sphere of Religion but in The Arts Also She Experiences an Awakening

By Sir FRANCIS YOUNGHUSBAND

INDIA for thousands of years has been a fountain-spring of spirituality. Perhaps it is the influence of the Himalaya upon its people, drawing their souls up to unbelievable heights. Maybe it is the onward sweeping grandeur of its deep-flowing rivers. Perhaps it is the climate making possible the sweeter intimacy of life lived close to fellow-men and beasts and birds and trees and flowers in open-air brightness. Whatever may be the cause, the Indians have always had a special aptitude for closing with the essential spirit of things. They have been particularly sensitive to the imprint of the surrounding world upon them. And they have been keenly responsive to that impress and eager to express it so that all may know of the joy which it has brought them.

And, while this special capacity for appreciating and enjoying the things of the spirit is always latent in Indians, there are times when they are particularly impressionable and bursting to express their impression. The present is such a time. There is in India a veritable spate of spirituality. Not for centuries have Indians been so spiritually alive.

Public attention is mostly directed to political events; the new Constitution is what is most talked of. And when "improvement" is referred to, what is usually meant is such material improvements as the extension of railways and irrigation canals, the construction of better roads, the erection of more factories, the use of more motor cars. But these are mere surface trivialities in comparison with that uprush of spirituality which is now pouring itself over the land. Not only in the sphere of religion but also in the sphere of art wonderful personalities, like Rabindranath Tagore and Izbal in poetry, Arabindranath Tagore in painting and Dilip Roy in music, are appearing all over India. A true renaissance is now in progress.

IN the sphere of religion the great souls have to be sought out. Indians in this respect are very reserved. Like a flower, an Indian saint may produce the honey but those who would partake of it must come to him. The two most deeply religious Indians of today live in far retirement. One, Arabindo Chose, though sufficiently versed in English culture to have been able as a young man to pass the very difficult examination for the Indian Civil Service, lives in almost unbroken seclusion in Pondicherry. And Ramana Maharishi, made known to Western readers by Paul Brunton, lives a most retired life in Southern India. These will probably not be appreciated to the full till after their deaths.

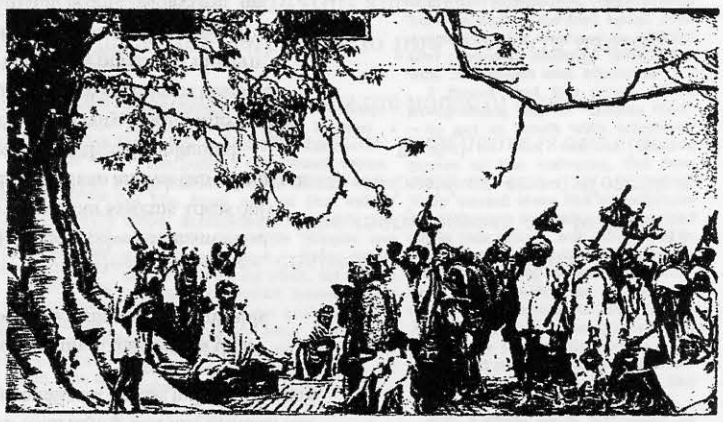
But for the last year there has been celebrated the centenary of the birth of one who in his lifetime lived a similarly retired life, known only to a very few. This was Ramakrishna. And now that since his death in 1882 his disciples have made his life and work known throughout the world, we can better understand these great religious personalities and realize what their spiritual awakening in India actually is. We can see what it means to Indians. And we can form our own opinions of its worth.

RAMAKRISHNA'S parents were very poor and he was born in a mud hut in an ordinary Bengal village. But he was of the Brahmin caste and therefore had centuries of spiritual culture ingrained in him. And he was, even for an Indian, of a particularly sensitive disposition. When he was quite a boy, the sight of a flight of cranes against a dark cloud sent him into a trance.

Besides the impressionability he had an exceptional capacity for entering into the life and thoughts and feelings of others. He loved acting. Though once when acting the part of a divine hero in a sacred play he so entered into his part that again he passed into a trance. He was thus quick to receive impressions. He could live the lives of others and think their thoughts. But he could never bring himself to read or write. He was illiterate to the time of his death. Tradition says that he could not sign his own name.

The one absorbing passion of this most sensitive creature was to "realize God." He was brought up in the traditional belief that the world was governed by God, and in those conversations which, as a boy, he eagerly sought with itinerant holy men passing through his village he learned of the joys of realizing God. He therefore madly yearned to have this experience. He would so purify his whole self that it would be sensitive to the most delicate impressions which might be made upon it by God—by the Almighty Spirit of the Universe which he had been taught was working through him as through all about him. And he would so enter into the spirit of the universe that he would be filled with it to more than the saturation point.

These efforts to attain the highest spiritual experience succeeded. By devoting his whole life to this one end, by deliberately searching (Continued on Page 23)



Symbolic of spiritual renaissance in India are the praying Moslems shown on left and right. The etching recalls a distant time when pilgrims paid reverence to "The Buddha."

Etching by E. S. Lumsden from "Modern Masters of Etching" (William Edwin Rudge); Wide World

The New York Times
Published: September 26, 1937

positions highly uncom- fortable in their initial practice. But, ,like the character in Galsworthy's novel who was always talking about " kesping fit," we want to ask him : "Yes, but fit for what ? " My own observation of Hatha Yoga is that with most people it needs a strong dose of Bhakti Yoga to counterbalance it, which is another name for common or garden Christian altruism. Otherwise it becomes egomania. In his closing pages Major Yeats-Brown, in a sudden burst of 'frankness, which I admire, says, "Not for a moment do L suggest that any kind of Yoga is as good as slow exercise in the open air. However, can't spend eight hours of every day on the South Downs. I like my work ; hence my exercises."

I come to the fourth book which, to my mind, is much the most valuable of the four. It is an exposition of Eastern mysticism, as satisfactory in its way as anything Miss Evelyn Underhill has done for the mysticism of the West. Mr. Brunton's previous books have shown that his mind is critical and not at the mercy of its own will to believe. He sees no necessary cleavage between science and metaphysic, and he would cordially endorse that phrase in the recent Times obituary of Sir Jagadis Bose which said "his achievements provide a unique example of the virtual union between the immemorial mysticism of Indian philosophy and the experi- mental methods of Western science." Mr. Brunton's book gains enormously by the fact that he is a mystic himself. He writes deliberately for the Western mind and what he says is not the justification of a particular philosophy so much as a plea for mysticism as the revealer of certain underlying realities.

If we are capable of understanding mysticism at all we should be capable of understanding The Quest of the Oversell. I am far from saying that Mr. Brunton has proved all his contentions. There is an extremely significant phrase in Dr. Behanan's book which metaphysicians would do well to inscribe "upon the posts of their houses and on their gates." It is this. The limbo of the unknown is admirably passive to all questions

• concerning ultimates ; we niay ask any " questiott and receive the answer that pleases us most." That chastening thought confronts all our systems. Ideas only bectime our possession when we submit experiences to them and we consume our minds to practically any idea we choose. Truth exists but there is unlimited possibility of error. We must just follow our instinct for verity, testing wherever we can. Mr. Brunton carries conviction to me because my own experience bears out much that he says. But I have one quarrel with him. Like a number of modern writers he attacks the validity of time and uses these attacks as a jumping-off ground for vindicating eternity. Time arising from the "old (first" on hallucination of our_ own brain. We ourselves can extend or contract it to any length we choose. It is only "a form of self-consciousness." The spokes in a bicycle wheel ridden swiftly past have been seen as barely moving by an observer who had been electrically shocked. -But surely all these argu- ments affect consciousness rather than time. Surely beside subjective or self-conscious time, there is objective or " clock " time, valid for a million individuals in the animal or vegetable world, but drugged or is undergoing a mystical experience. Time is not merely a mental condition, it is also. a succession outside our consciousness. - Do- the planets only imagine the sequence of their movements ? Is it only a spatial and temporal illusion which keeps them in place, and if they stopped thinking for a moment would they collide ? Even the argument advanced once more by Mr. Brunton that a sufficiently distant star will appear to be in the place it occupied when, as we now, which happened on this planet centuries ago, is to my mind a quibble, for what the star would observe would be not the event but the light rays once set in motion by that event. Mysticism gains nothing by a too complete surrender to subjec- tivity. But, with this one reservation, I recommend The Quest

COMMENTARY ON EPILOGUE

(As given by the author to explain the symbolic meanings)

Many Houses— In temples there are chapels, shrines, crypts, auditoriums and each serves one purpose. The many houses are to get a rounded experience to fulfil you as a man, to build up the different sides of your nature. You must harmonize them. Each house is one side of your being—also what is outside (society is the house of others).

Track into the Desert— The hermit withdraws to find peace (in nature) after finding satisfaction in human things (society and human nature).

Street that Grows Red Flowers— The astral, the passions which beset a person who has to attain self-purification. The flowers of passion are not animals alone so we must control them. This Street is our heritage from the animal—we must claim our manhood, by controlling the animal.

Ascent of High Mountains— Aspiration is essential to lift you from the level where you are. This is the longing for the higher being. You need courage to do it. Because you are lifting yourself out of the herd who are satisfied with small satisfactions, you climb alone.

SPIRITUAL RENAISSANCE STIRS IN INDIA

(Continued from Page 13)

for the holiest persons and pr iting by their experience and undertaking prescribed spiritu exercises he rendered himself sensitive that even the sound men chanting the Holy Na would send him into a trance.

In this state of Samadhi, as is called by Indians, he would perience bliss untellable. T "realization" or experience God would make him swoon w delight. He would long to be e with God. He would yearn to bri all others to Him. And th who came near Ramakrish... told of an attraction which drew them to him again and again.

INDEED, of such a sympathetic nature was Ramakrishna that he could feel with the followers of all religions. He was a Hindu of the Hindus and he remained a Hindu to the end. But for him Hinduism was not the one and only true religion. If each man followed his own religion through to the end, he also would find God; he also would enjoy the same experience which Ramakrishna had known. All religions lead to God, he said. And by personal experience he had tested the truth of this assertion.

For some months he had lived the life of a Christian. At another time he lived as a Moslem. Through both ways he had reached God. By his practice and teaching he had therefore promoted the harmony of religions. This was his great contributi to the world. And the revital ing of India was his contributi to his own country. He put n life into the dry bones of Hi duism.

This new life was very evide in the culminating act of t centenary celebrations of Ram krishna's birth—the Parliam of Religions recently held in C cutta. It was not exactly a p liament, as there was no disc sion. It was more a series meetings at which addresses w delivered by followers of differ religions. But the point was t these addresses did arouse real terest.

I was invited to attend the c gress and had the honor of p siding at one of the sessions. A what I particularly noticed w the earnestness and patient tention with which the huge s diences, morning and even listened to the speakers. For t speeches varied much in qual and no one who was not in de earnest could have sat throu many of them.

AS compensation, however, every session there was at le one really striking address. So holy man whose saffron ro showed that he had devoted whole life to religion would his own language, with conc trated fire of energy, drive ho his point and rouse the enth siasm of the meeting. Or, aga some Indian of distinction, li Rabindranath Tagore, would liver an address in the m polished English and excite loud admiration of the audien And over all the meetings th was a refreshing informality, self-consciousness and good mor. People were there to joy themselves—to enjoy a fe of the spirit. And quite evide ly they went away with th expectation fulfilled.

In the week following the p liament, sacred plays were p formed in a gigantic tent ho ing at least 3,000 persons. were seated on the ground, t men on one side, the women the other. The stage was mere a dais about three feet high, s in the middle of the audienc and there was no "scenery Here, again, what was noticeab was the keen, rapt and revere tial attitude of the audience. T tent was packed to capacity a crowds outside were trying peep through. And in the pla themselves what was remarkab besides the first-rate acting w the occasional humor of even t most sacred characters—even Krishna: he was human through, as well as divine.

The appeal of Ramakrishna modern India was again evide in the final act of the celebr tions, a festival in which fro 150,000 to 200,000 people mu have taken part. Men, wom and children, by road, on foot, bicycles, in motor buses, and river in steamers and in count boats, all day long from eve direction streamed toward Bel Math, the monastery of t Ramakrishna Mission.

IN the great tent, around t big portrait of Ramakrishna, most beautiful flower gard had been arranged, and all, they entered, paid obeisance the saint. In the center of t tent a kirtan, a sacred dance wi singing, was performed. And all parts of the grounds little v lage parties were holding th own kirtans—dancing and sin ing with the most burni religious fervor. Joy was a parent everywhere. If the se sions of the parliament, presid over as they were by some of t most intellectual men in Indi had shown that Ramakrishna h appealed to the most conserv tive cultured men in India, t festival was a sure sign that had no less touched the hea of the ordinary village folk.

I have dwelt particularly the life and ideas of Ramakrish because we are now at about t right focal distance to view th in their true perspective. B during his lifetime he was har ly known beyond a small circ and there may be in existen today a no less spiritual genius.

In Calcutta alone many India came to me with descriptions living saints, each with his ov following. Some told me, for i stance, of a girl saint with wo derful powers of divining t inner essence of men and thin

A Her whole being, I was told, had been illuminated by contact with the Spirit of God. A celestial radiance emanated from her. And her composure and sweet smile carried away the worries of all who approached her.

As it was in Bengal so was it also in Southern, Western and Upper India. Everywhere one heard of some special genius who had arisen. And what was noticeable was that the followers of each were keen to claim their leader as the one and only and superior to every other leader. Probably the leaders themselves were far too humble to make any such claim. Certainly Ramakrishna never did. All he was anxious for was that others should experience the joy which he himself had known.

WHEN my visit to India ended, what then was my impression of present happenings there? Those impressions are probably different from what a Pope of Rome would have if he were to visit India. A viceroy might have a still different view. In now giving mine I do not claim for it any absolute truth. Still less would I wish to impose it on any single person. I only give it as a personal impression in the hope that it may help others to come to their own conclusions. And I had this advantage, that I was born in India and had spent over a quarter of a century in official and personal dealings with Hindus, Buddhists and Moslems.

I found that the great effort everywhere was to "realize God" —to get in touch with whatever might be the central motive power of the universe, the fundamental source of all being. Very varied were the experiences of different individuals who had made this effort, but all agreed in this, that "realization of God" resulted in a joy which was well-nigh unbearable—in an ecstasy of rapture beyond all expression. And all yearned to share with others the joy which they had experienced and which in their view was of more worth than all the rest of life put together.

But I came quite definitely to the conclusion that, like bees in search of honey in the flowers, we must go to them and not expect them to come to us. Indians do indeed come to lecture in Europe and America. But it is not their natural way of communication and we do not see them at their best on a public platform. It is not thus that they can impart what is most precious. If we want that precious thing, we must go to them.

AND it is worth going to them at the present time, for the revitalizing and spiritualizing of India are of value to the whole world. We Westerners may have to put away our airs of superiority and recognize that, if India has much to learn from us in the way of scientific progress, mechanical inventions, big business and the art of government, we have much to learn from her in just those things of the spirit which we sadly need to possess. We may learn from Indian spiritual leaders that balanced yet intense inner activity, that blend of unruffled composure with tremendous energy, and that capacity for appreciating and enjoying the very highest forms of happiness of which the organizers of the Ramakrishna celebrations furnished such valuable practical examples.

The New York Times
Published: September 26, 1937

FIGURE 18.5. Ra-Mak Hotep. From author's collection

"I am sensitive to atmospheres, and the fact that this thing happened when your personality was brought into contact with mine makes me believe that you possess some unusual power," I continued.

Again his eyes studied me. After the pause he said:

"I deliberately wanted you to have that experience. I willed that it should silently carry to you a certain message—and it has!"

"You mean—?"

"That now you recognize the Order to which I belong."

It was true. I had discovered in him every sign and token which identifies the high-grade fakir or yogi. Even without the memory of my extraordinary experience, I had but to look into his eyes to obtain intuitive confirmation.

What attracted most attention and compelled most admiration was the size and quality of his eyes. They were large and lustrous, strong and

SPIRITU

INDIA

The New York Times
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commanding, strangely long-fixed when they gazed at me. As I talked to him, there crept over me an irresistible sensation of their duplex power, penetrative and hypnotic at the same time. They read my soul and they then ruled it. They drew from my mind some of its secrets and they compelled me to remain passive before him.

"This is indeed an unexpected pleasure," I exclaimed. "It is astonishing to me that the only person I should meet in this wild deserted region should be one of your Order."

"You think so?" he responded. "I am not astonished. The hour has struck for this meeting. It is not mere chance that you are talking to me now. I tell you that a higher power than chance has first ordained and then arranged our meeting."

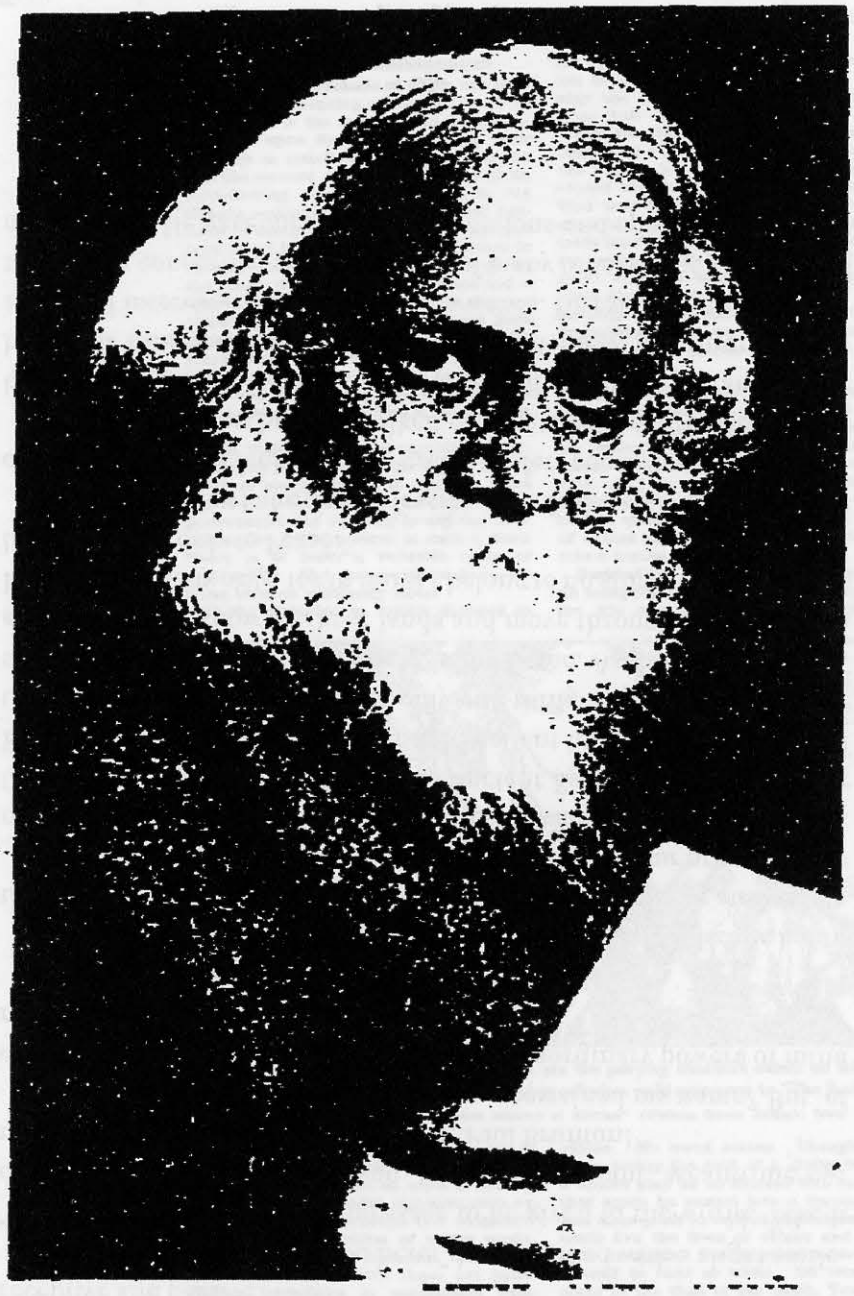
I listened with mildly anticipatory thrill. My thoughts were scurrying to and fro in an effort to take stock of the situation, while my feelings naturally slipped into the mood of veneration which a man of spiritual attainments always draws from me.

And he went on to tell me how the ways of some men cross and criss-cross at the bidding of unseen forces, and how seeming coincidences may be prearranged links in a chain of causes destined to have certain effects. He told me other things, too, calmly referring to himself—without the slightest vanity but as a mere statement of an existent fact—as an Adept.

"It is a word which I prefer to any other; it was good enough for the ancients—including the Egyptians—and it is good enough for me. In those days the Adept was known and his status accepted; today he is practically unknown and the mere fact of his existence scornfully disputed. But the wheel will turn, and your century will be compelled to recognize that the law of spiritual evolution is ever at work, creating inevitably those who can freely function as spiritual beings no less than as material ones."

I felt that what he had told me was true. He was indeed one of those mysterious men of whom Eastern tradition not infrequently speaks—those Adepts who had entered into the councils of the gods and knew the deepest spiritual secrets man could ever learn.

They prefer to work in silence and secrecy rather than be hampered by the misunderstanding world, and where a public channel must be



Rabindranath Tagore, a leading figure in India's renaissance.

The New York Times
Published: September 26, 1937

found, not seldom they send forth their disciples, who thus become foils for the criticism of the ignorant and targets for the barbed arrows of the malicious.

The other man said that he could exchange thoughts with his fellow Adepts at will and at any distance; that an Adept could temporarily use the body of another person—generally a disciple—by a process technically called "over-shadowing," during which he projects his soul into the other's body, that other being perfectly ready and willing and receptive and passive.

"I have been waiting for you here," he remarked with a slight smile. "You are writing. There is a message to be given to the world. Take it down when I shall give it to you, for it is important. Meanwhile our meeting today is but introductory, Mr. Paul Brunton!"

I drew back with a start. How had he ascertained my name? But, of course, the Adepts were famed for their extraordinary powers of mind reading, even at a long distance.

"May I know your name, too?" I ventured.

He pursed his lips and looked across the panoramic landscape below the hill. I watched his noble-looking face and waited for an answer.

"Yes, you may," he rejoined at length. "But it is for your private information alone—not for your writings. I do not want my identity revealed. Call me Ra-Mak-Hotep. Yes, it is an ancient Egyptian name and your Egyptologists can doubtless offer an excellent literal interpretation of the words—but for me it means only one thing: *at peace.* Egypt is not my home. Today, the whole world is my home. Asia, Africa, Europe, and America—I know all these lands and move through them. I am an Easterner in body only, for in mind I belong to no single country and in heart I belong only to Peace."

He spoke somewhat quickly, forcibly and feelingly, yet it was quite obvious that all his feelings were under perfect control.

For more than an hour we talked of spiritual things, sitting on the hilltop under a sun whose light still glared in one's eyes and whose heat still caressed one closely. Yet I forgot these conditions in my absorbed interest in this man and his words. He told me of some matters which concerned the world, and of many others which concerned only myself. He gave me precise instructions and special exercises in

Article

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The World-Mind

by

Frank A. Preston

First British Serial Rights.

About 2,000 words.

THE WORLD-MIND

In his classic novel "The Razor's Edge" Somerset Maugham told the story of Larry Darrell, a young man who rejected what could have been a prosperous career and sought instead the meaning of existence. Such a man existed in real life and went further in his search for truth than the fictional Larry or possibly anyone else living in the western world. When Dr. Paul Brunton died in Vevey, Switzerland on 27th. July 1981 he left behind him superbly written books on yoga, mysticism and philosophy. His books are sufficient in themselves and the only purpose of this article is to try, however inadequately, to give some idea of their contents in the hope that some who may not have heard of his writings but would find in them the answers they seek will be induced to delve into their pages for themselves. His books mentioned herein were published by Rider (now an imprint of Random House UK Ltd.)

"A Search In Secret India" (1934) tells of his travels in that vast land in search of any surviving remnants of the great sages of India. He sought a personal enlightenment, not second hand knowledge, and encountered fascinating characters ranging from fakes or self-deluded prophets to genuine Yogis.

But this was no guided tour conducted in comfort and safety. Drinking in country wells, eating often unsuitable food, dealing with all manner of strange, sometimes dangerous men, wore him down both mentally and physically. He had abandoned the fruits of hard-won success for this spiritual quest but finally returned to Bombay, ill and so dispirited that he booked passage back to England, feeling that he had wasted his time.

He was at a crossroad of his life. He tells movingly of how he went

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to a cinema during the few days he had left before sailing and, hitherto always able to derive comfort from losing himself in some filmed story, found no such relief. Instead an inner voice informed him that here he was but watching an illusion within the greater illusion of life. He left the cinema and wandered down to a quiet part of the seashore where the voice bade him examine his memory - had there been no one who could have helped him in his quest? In his mind's eye one face kept returning - that of the Maharishee of Arunachala (Hill of the Holy Beacon) - faraway in South India.

The Maharishee (or Great Sage) had impressed him more than any of the sages he had met. His message had been sublimely simple : "Ask "Who am I?" His very presence induced a spiritual atmosphere around him that brought mental peace to those in his vicinity, so much so that Brunton's carefully prepared, eager questions fell away from him so that they no longer seemed important. But, after a two week's stay Brunton's busy schedule had enforced his departure and now, reflecting on these matters, knowing he should return he was pulled in two directions - that he should return to the Maharishee - but that he was too ill and worn out to make the attempt. Finally, some force within himself impelled him to take the first course, come what may.

It must have taken great courage to cancel his steam ticket and once again cross India but the fact that he did began his own spiritual enlightenment and the writings that have helped thousands of spiritual aspirants and people interested in philosophy and yoga. It may be that future generations will see that here was the beginning of the spiritual re-awakening of a too-materialistic civilisation.

mf

Under the Maharishee's guidance Brunton fell into a spiritual trance that lasted for nearly two hours. Thought had ceased yet he was still aware of who he was and what he was experiencing. He was pure consciousness, unhindered by body or brain, able to comprehend without the necessity for sequential thought. He felt gloriously free, surrounded by brilliant, living light, his normal little self replaced by a higher Self. In his words : "For something that is far superior to the unimportant personality which was I, some deeper, diviner being rises into consciousness and becomes me." This paragraph gives but the barest hint of his experi ence, the details of which are in the final pages of his book. One important point is that he says : "....my battle for spiritual certitude has been won,....without sacrificing my dearly held rationalism for a blind credulity."

In the December 1950 issue of "Prediction" Brunton wrote of the passing away of the Maharishee earlier that year. He wrote that he was "the one yogi whom I revered most, and his power was such that both Governor-General and ragged coolie sat together at his feet with the feeling that they were in a divine presence." The last message the Maharishee had sent to him through a friend was : "When heart speaks to heart, what is there to say?"

In Brunton's books there are meditation exercises of enormous value to any aspirant but obviously they cannot be compressed into a short article and, in any case, are best arrived at through the text which leads up to them.

However, some of the observations concerning matters other than the purely mystical are fascinating in themselves. In "The Secret Path" (1935) he tells us that humanity is infinitely older than we believe and

that each of us began as a spiritual Self, later taking on an electro-magnetic form, then the material body we now possess - a second self encompassing the original Self. That original angelic Self he calls the Overself, a being of which we are normally unaware, yet ever waiting above our heads.

In "A Search In Secret Egypt" (1936) he told of his night in the Great Pyramid of Gizeh, with psychic awareness of entities so horrifying that he declared he would never again spend such a night. These vanished finally to be replaced with a vision of two Ancient Egyptian priests, one of whom requested him to lie down. Brunton then went through the whole process of death to find himself floating above his body and looking down on it, attached to it by a silver cord of light. He was told this was the lesson of the Pyramid, that the human soul is deathless and that, just as we must penetrate to the depths of the Pyramid to find its hidden secrets, so we should seek our inmost depths to find our hidden souls.

He also met an Adept who warned of the dangers of opening the tombs of the Pharaohs, often guarded by evil entities artificially created in ceremonies conducted by priests who had degenerated into the practice of black magic. Although invisible to us they could and did affect our physical world, even to the extent of causing mischief between nations. Later, writing during the war, in "The Wisdom Of The Overself" (1943) he stated that Hitler, in semi-trances, had penetrated to the unseen domain of malignant entities using him as the ideal agent of their malevolent manipulations to plunge humanity into unprecedented violence and cruelty. Thus they hoped to prevent the dawn of greater spiritual enlightenment

which was karmically due.

It was in "The Wisdom Of The Overself" that Brunton, claiming to be no more than a "blundering student," nevertheless brilliantly combined ancient teachings with present-day experience to produce a philosophy that he explained is "a fresh reincarnation and not a revivified corpse." It can be understood intellectually even by those of us who have little or no spiritual experience.

The basis of this philosophy is that the universe is a Thought inside the spiritual Mind of its Creator and that each human, deep within his or her self is linked with that Mind even though most of us do not suspect this. We live in a universe of thought, all else is illusion, i.e. whilst it exists it is not what it seems.

Only the body dies, releasing the spirit to a private, dreamlike world, perhaps meeting loved ones by a curious process of entering each other's dream; reviewing the experiences of the life just left and next falling into a dreamless sleep, resting from the burdens of the former life. Eventually we are reborn on Earth in a process of reincarnation embracing many lifetimes. Allied to this doctrine of rebirth is that of karma - that, basically, whatever I do of good or bad in life will return to me in this life or another. Thus I largely make my own fate.

Thought alone is the basis of the universe and of life and our own lives are mental experiences. All I know of my life except this present moment is just a memory - and now that present moment is gone - into memory. This hides a great secret : that all my knowledge of the world about me is my mental interpretation of what I am seeing, hearing etc.

Yet what of that hard, physical world about us, how can that be thought?

Science tells us that seemingly solid matter is not solid at all but consists largely of space within which whirl particles or waves of energy as far apart from each other relative to their size as the planets in the solar system. Brunton's philosophy tells us that the source of that energy is the immensely powerful force of the Creative Mind.

Brunton foresaw that the discoveries of quantum physics would lead eventually to physicists landing themselves in the realm of metaphysics. This now appears to be happening, albeit slowly due to the still materialistic viewpoint of most scientists who still seem to hold to the idea that the physical brain is the producer of thought rather than the transformer for a transcendental mind and that matter is somehow produced by a blind, meaningless force.

But some see the metaphysical implications of the discovery of the tenuous nature of matter as, for example, Dr. Fritjof Capra in his book "The Tao Of Physics" (Flamingo, 1985) in which he makes clear the links between quantum physics and eastern mysticism. Others, like Professor Paul Davies in his "God And The New Physics" (Dent, 1984) have considered the idea of an universal mind as one possible theory but, because there is no scientific way of proving or disproving it, have left it in abeyance. It would seem that it will be necessary for the scientist to become a mystic or the mystic a scientist for the final truth to be revealed convincingly to the world.

The death camp horrors disclosed at the end of World War 2 caused many to ask how such bestiality could emerge from a supposedly advanced and civilised humanity. Many lost what faith, if any, they had in a divine power.

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In "The Spiritual Crisis Of Man" (1952) Brunton pointed out that if people have wrong inner attitudes their external acts will be equally wrong, from politics to daily life. It is transparently clear that if every human on Earth felt benevolently towards all other humans, regardless of race, religion etc. then we could make a better world in which, for example, no one starved to death on a bountiful planet.

The individual, Brunton made plain, may be able to do little about the behaviour of nations, but he or she can attend to his or her own inner self and seek spiritual guidance. The more who succeed in doing this the greater the chance of influencing others by example. He says : "If there is any single message which philosophy gives the wayfarers on earth it is that there truly is this World-Mind in which our own little minds are mysteriously rooted and which is the inspirer of all that is benign and noble, serene and beautiful in our thoughts and feelings; that the full reverent awareness of its presence and conscious co-operation with its will, fulfil the ultimate purpose of human life and bring the extreme measure of human happiness."

At the heart of Brunton's philosophy dwells the secret of human life, beautifully and briefly expressed in the inspired advice given to humanity, firstly by an ancient Greek and secondly by Paul : "Know thyself" and "Love one another."

ends.

AFTEN BLADET: (Denmark)

INCOGNITO IN COPENHAGEN

The philosopher Paul Brunton denies that he has fashioned a philosophy. The man who wrote "A Search in Secret India" talks about fear of war and the secret way to the Truth.

Dr. Paul Brunton, author of the world-famous book "A Search in Secret India" is one of the age's most intellectual personalities, but chooses rather to follow solitary footpaths than the high roads where people are always in full view of one another. This author and philosopher, who has made it his sole purpose in life to search deeper and deeper into the "Truth of the Spirit", and whose home and address is "The World" is staying in Copenhagen. Paul Brunton is probably the European of our day who has the deepest knowledge of the ancient Eastern wisdom. For many years he pursued his quest all over Asia. It was just before one of these journeys and while still in England he had written a book, "The Secret Path", founded on his surprising spiritual experiences.

"I have no special mission here," said Dr. Brunton. "This is only a halt on my way. I have no fixed home as I am on constant journeys round the world. One reason for my visit just now is the appearance of my book "A Search in Secret India" in a new Danish edition."

Q. "Is it true that all the world over men long for peace but fear that war is coming?"

A. "Yes. One asks what can an individual do about it? The answer is both difficult and easy. Each of us must first and foremost find peace within himself and thus hold back these fears. And if told that this calls for a great strength, it is the truth that such strength comes in the inner stillness."

Q. "It is said you have disciples or followers in different parts of the world--can one talk of a Brunton philosophy?

A. "Not quite true. I have neither thought out nor published any intellectual philosophical system. "To know one's self" is the real key to philosophy's doors. And years of experience have enabled me to open them. The Self is our only certainty, all philosophical systems must base themselves on that. There is only one end to them all."

Q. "One must obviously ask you what that is."

A. "God."

Q. "You talk about peace within you. Has your wealth of human and spiritual experience given you peace within yourself?"

A. "That is really my own affair. The only possible place to seek Truth--and therefore find God--is within one's own heart. I can only answer you that is what happened to me."

Q. "You have met more mystics than most of us can imagine. Who was the wisest?

Paul Brunton, who himself has wise eyes and who in his voice and movements gives the impression of peace, thought for a moment.

A. "Years ago I met in India a man who spent part of each day in deep meditation. The meeting was a rich experience. He was the most inspiring man I have ever met."

Q. "How did he show his wisdom ?"

A. "By the silent outpouring of truth, peace and strength.

Q. "And the worst fear of all?"

A. "Fear of ourselves. The man who attains divine things, knows no fear."

(over)

Q. "You are not talking to philosophers, Dr. Brunton, but to the man in the street."

A. "But it is for every man that divine life exists--it is more needed by the ordinary man today than ever before.

. . . . . .

NATIONAL TIDENDE: Denmark

A LITERARY GYPSY - THE ENGLISH AUTHOR, PAUL BRUNTON, IN COPENHAGEN

The English author Paul Brunton, first known here when his book "A Search in Secret India" was published by Gyledndal, is on a visit to Copenhagen.

"It is many years since my book was published, but only two years since I last came to Copenhagen," he said when we called on him yesterday. "People have called me a Gypsy of Literature and I am one insofar as I have no fixed home. I am constantly travelling and all on work-journeys, the purpose of my journeys being partly to carry out research and partly personal reasons."

Q. "Scientific research?"

A. "Philosophical research, more correctly. I have written ten books with differing themes but all with the same foundation--mysticism. My observations have been made in far parts of the world and several different countries, and I have come to the conclusion that when one is talking of the soul of man, there is little difference between the races of mankind. Deep in our subconsciousness--which is the vital part of us and the basis for all our outer life--we are like each other."

Q. "Are all the people you meet on your travels illumined in their own inner being?"

A. "No. We all have this Overself but so few of us are really conscious of it," Dr. Brunton said regretfully. "But there is a definite and recently much increased interest in spiritual matters. My books have gradually been translated into French, German, Czech and other languages."

Q. "Do you think that it is particularly because of these anxiety-filled post war years that interest in mysticism is spreading?"

A. "I do not believe that those who are beginning to take up this teaching are merely seeking, as psycho-analysts claim, an escape from reality. War's horrors have brought them to search for Truth. They gradually become convinced that Life must have another and a higher meaning than naked materialism."

Q."Have you thought of giving a lecture?"

A. "In my younger days I lectured occasionally, but not now," replied Paul Brunton, who is grey-haired but a still youthful-seeming man about 50. "I also wrote for journals devoted to philosophical subjects. Now I gather material for my books and for my own researches. The Soul of Man is indeed a wide field of study."

SPIRITUAL TIDINGS: Denmark

A GYPSY OFFSPRING - THE ENGLISH AUTHOR, PAUL BRUNTON, IN DENMARK

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Q. "Do you think that it is particularly because of these modern-minded people that interest in mysticism is increasing?"

A. "I do not believe that those who are beginning to take up this tendency are merely sceptics, as psycho-analysts claim, in search from reality. Many horrors have brought them to search for Truth. They gradually become convinced that life must have another and a higher meaning than naked materialism."

Q. "Have you thought of giving a lecture?"

A. "In my younger days I lectured occasionally, but not now," replied Paul Brunton, who is physically not a still youthful-looking man about 50. "I also wrote for journals devoted to philosophical subjects. Now I gather material for my books and for my own researches. The goal of man is indeed a vast field of study."

INTERVIEW

Copenhagen

Article from "Dagens Nyheder", Sunday 16th September 1956

Man should relax and listen to the whispering of the soul.

Now people ponder more than formerly over the meaning of life.

Only by developing the good in ourselves can we make life tolerable.

Science makes life easier, but this is no remedy against the agony of the soul.

Wickedness to others will return as wickedness to ourselves.

His face has got the right kind of wrinkles. Not the deep worried wrinkles on the forehead or the vertical bitter lines round the mouth. His wrinkles are gentle and kind and they are all centred round his calm attentive eyes.

On the whole, the years passed have left surprisingly few marks on this slender, spiritual and refined man who has been so influenced by his many years of philosophical studies in India that he lacks only the picturesque dhoti to create a perfect illusion of being a native Indian.

The Englishman Paul Brunton is a doctor of philosophy, but that does not mean that his researches into the mental processes are purely scientific. In principle he maintains that they are, but now and then he moves his hands apologetically and admits that some of his theories are also based on faith. That happens whenever he approaches religious life. His books of which there is quite a lot are also known in this country. Several of his books have been translated into Danish, among others "A Search in Secret India", "The Secret Path", "The Spiritual Crisis of Man", "The Inner Reality", and "The Quest of the Overself", which is a continuation of "The Secret Path". In the course of a year or so another two will be published, "The Hidden Teaching beyond Yoga" and "The Wisdom of the Overself".

- If they knew what I know.....

- I am 57 years old - or maybe 58 - no, 57 - and now it is 40 years, since I first pondered over the problem of "life and death". I was an only child and my mother died, when I was only a big boy - I think this was the original cause of my search. My father did not believe in any form of religion, so I had to have recourse to books. "What becomes of the soul after death?" - This was the question I wanted to have answered!

- Did you succeed?

- Yes! But don't let us talk about death - let us talk about life. After all, we have to begin there. We all have a soul - something in us is connected with a power outside ourselves. You may call it "God" or "Nature", whatever you like, but don't underrate it, for the contact with this unknown factor is decisive for our whole life. This is not a thing I believe - it is something I know through personal experience. I have many followers, but of course I have also many opponents and sceptics. I do not repudiate their diverging views, for they are logically and correctly formulated from the standpoint of these people. But I have been fortunate enough to experience things they have had no opportunity to experience. If they knew what I know, I am sure they would admit that I am right in my views.

- Not back to the primitive, but.....

- Is it true when it is asserted that there is an ever-increasing number of seekers?

- Yes - and this is not least due to the last two wars. They have compelled people to think, first of all of the whole meaning of life. What is the purpose of it? This is the question which man - faced with atomic warfare - now more than ever wants to have answered. And then he wants to have peace with himself, to become balanced.

Science cannot give us the answer. It deals only with physical things and objects. It does nothing for the mind or the soul. Nor is materialism as such of any help. Man has a tendency to make himself dependent on the opinions of other people and on outer things and comfort. Instead he should in reality re-

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ly on himself only. But he cannot, for in order to be able to do so, he must have something within himself to rely on and be supported by. Don't misunderstand me - I do not want the abolishment of materialism and a return to the primitive stage. This is not the way. Science has made life so much easier for us and given us so many conveniences. Why should we give it up? We only have to realise that materialism cannot give us everything and certainly not what is most essential. It is here that people are making their great mistakes. They must create a balance between the outer and the inner life. And it can be done.

- An echo from the soul

- How?

- We know our bodies, our emotions and our thoughts. But what we do not know is the inspiration, the intuition - the soul - in us. Listen to a wonderful piece of music, look at a lovely scenery or receive in some other way an overwhelming impression of beauty. Or experience only complete relaxation. Then it happens - not often, but on rare occasions - that you hear deep within yourself a kind of whispering from the soul. Or maybe it is only an echo? You should endeavour to experience such moments as often as possible, for through them you can discover the outlines of the soul, its nature.

It is difficult to work with the soul, but it is not impossible. No form of intellect is required, though it is especially the intellectual who are the most seeking. In fact, too much intellect has a disturbing effect, for intellectual people always want to pose a problem in the form of a logical train of ideas and demand a conclusion. We cannot do without the intellect, but it must be set aside in this connection. It must give place to spontaneity, to intuition. The only thing which is necessary is a longing and a search for the truth about ourselves as human beings.

People are seeking happiness. They want to get away from the problems and routine of everyday life. Through entertainment and pleasures they try to forget. But whether they become happy in that way is quite another thing. Pleasure is not the same as happiness. As soon as it is over, you are back again where you were! All people are seeking happiness, but they are all doing so in their own way.

- Goodness makes life tolerable

- Did you find it?

- The work and the years have given me peace of mind. And I have learned that the all-important thing is to develop the good in ourselves. I know that it sounds commonplace, but so do all truths. I do not lay it down as a command - I have only learned that this is the principle that rules the world. And if we do not co-operate with this idea, we are only punishing ourselves.

I believe in reincarnation. And to me reincarnation is not a question of faith, but of facts. The years I have spent in India have taught me that. Therefore - if we are reborn, we bear the past in us. And it is this past which creates our character and makes us what we are. Here on earth we have all in us a mixture of good and bad qualities. If we were entirely good or entirely bad, we should be on quite other planets! But we are constantly changing. No human being is the same at the age of 30 and at the age of 60. Time and experience have made us other persons. And, after all, also better persons, I think.

For it is impossible to avoid learning that only goodness makes life tolerable. Wickedness to others becomes wickedness to oneself. And this is the cause of the mental catastrophes, the nervous breakdowns, the suicides, and the wars. If man himself had the will, he could avert the third world war, but unfortunately he does not seem to want to.....

NINKA

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NINNA

Article from "Berlingske Tidende", Sunday 30th September 1956

One of those who longed, sought and found.....

Dr. Paul Brunton, the author of "A Search in Secret India", who is trying through his philosophy to help men in our harassed, materialistic world to find a spiritual place where to stand, is here saying a few words about the way he found. It goes from without inwards. To find oneself is the most important thing in the world and the beginning of everything else. The way to mental quiet is open to everyone.

A wise man and one of the quiet ones in our Western culture, Dr. Paul Brunton, has visited our city and left us again.

Many will know who Paul Brunton is. In the English-speaking world his first book, "A Search in Secret India", has been sold by hundreds of thousands, and in Danish in many editions. "The Secret Path", which was published in 1948, had already in 1951 reached 23 editions. In addition to this there is the American market and all the rest of the world. In this country "The Secret Path" is out of print.

After that book came "Ad Sindets ukendte Veje" (The Quest of the Overself), "Hemmelighedsfulde Ægypten" (A Search in Secret Egypt), "Vejen til nyt Liv" (The Spiritual Crisis of Man), already in four editions in Danish, and at last "Livets indre Virkelighed" (The inner Reality). Next spring another one will appear in Danish, "Den skjulte Lære hinsides Yoga" (The Hidden Teaching beyond Yoga), published by Strube like the four preceding ones.

It is not because we speak or write very much about Paul Brunton's books here. In this matter-of-fact country of ours with its comfortable existence we are still a little afraid of openly confessing what we really feel in our innermost hearts that there is a spiritual world with eternal truths which is correlated to and as important as our harassed, combative, materialistic world.

We know - if we do want to know - that some of our fellow-men have experienced that spiritual life is as real as material life. Brunton is one of them. The West has gone through a violent process of change and materially the gain has been enormous. But has the human mind been able to keep pace with it? Have we grown equally much spiritually?

Those who want and dare to know the answer have known it for a long time. It is the emptiness and rootlessness in modern life which is common to the whole Western culture group which is the background of Paul Brunton's works.

Through his books he wants to teach us to find a place where to stand. He says - like the ancient sages: Know Thyself! To find oneself is the most important thing in the world and the beginning of everything else. The way to such knowledge goes from the exterior to the interior, into oneself, to strong hidden forces in one's own mind. Through these forces one can find the serenity and the renewal which a restless and too material world cannot give.

Without much publicity Paul Brunton's books have imperceptibly stolen upon people who need and are longing and searching for more than intellect alone can give them, for Brunton's books are an account of a man who longed and sought, paid the price and found.

Brunton says in one of his books:

"I am not writing for the benefit of the man who has already put up the shutters of his mind and firmly fixed them, in case the light of a few new ideas might stream in and disturb his sleep. I am writing for the few who amid the modern muddle of bewildering doctrines have placed their feet upon tentative ground because there seems no safer place in sight."

The constantly sold out editions of his books in most Western civilized languages - in the English-speaking world it is a question of millions of copies - show that many have left their shutters open or have reopened them to listen to Brunton's message.

He is a short, slender and meticulous man - a modern ascetic. No gestures, no superfluity. The calm smile never becomes laughter and the wise eyes and their wrinkles dominate his face. He is a self-disciplined, refined man, even ennobled, I should say, and in addition to this modest and unpretentious.

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"I am not writing for the benefit of the man who has already put up the shutters of his mind and firmly fixed them, in case the light of a few new ideas might stream in and disturb his sleep. I am writing for the few who said the modern muddle of bewildering doctrines have placed their feet upon tentative ground because there seems no safer place in sight."

The constantly sold out editions of his books in most Western civilised languages - in the English-speaking world it is a question of millions of copies - show that many have left their shutters open or have reopened them to listen to Brunton's message.

He is a short, slender and meticulous man - a modern ascetic. No gestures, no superfluity. The calm smile never becomes lawlessness and the wise eyes and their wrinkles dominate his face. He is a self-disciplined, refined man, even sanctified, I should say, and in addition to this modest and unpretentious.

There is a great and significant calmness about Paul Brunton. It is part of his nature, this calmness, the source of which is his life-long profoundly serious search for truth and the experiences it brought him. Mental quiet became the catchword of his life. It is as if the noise from the outer world cannot reach him at all, as he is sitting there on the chair, erect and cross-legged, absorbed by his subject.

Tea has been served and Brunton takes very weak tea and mixes it with the South-American maté. He does not touch the good English plumcake, but takes a little coarse, dry bread. The first subject of a long and incoherent conversation is the food we take. He says:

- I have been a vegetarian for almost 40 years. I have made many experiments with food and also with fasting. Reason was not my only guide here, but also the intuitive feeling which has developed in me. By experimenting with short fasting periods of 2-3-4 days, where I took nothing but water, maybe with a little fruit juice and a very small quantity of honey, I have found that the craving of the body for food was altered and that it returned to the primitive appetite. It seems to me that we modern people have spoiled these primitive instincts by our habits. At the end of the fasting period these bodily instincts spoke clearly and told me what was right and what was wrong to eat.

The instinct was purified and returned to nature. I arrived at this result through my interest in yoga which I studied in the course of the many years I lived in India. The yoga system applies to the mind and the emotions as well as to the body, and it was necessary for my yoga work to get the body in this purified condition. The yogi purifies his body to make his brain more sensitive to spiritual intuition and consciousness. Indigestible food remains in the body where it ferments and weakens our sensitiveness to higher forces.

I also found out that the nourishment which consists exclusively of cooked food has the same delaying effect and the same holds good of eating more than the body needs. I also found that alcohol and strong drinks temporarily almost paralyse the brain centers which enable man to have and hold spiritual ideas. Tobacco has the same effect though it is milder and asserts itself more slowly.

Brunton says: We are the victims of the habits of the past - physically as well as mentally and emotionally. These habits are strong in us and cannot be quickly altered, but it can be done through knowledge, patience and perseverance. It is possible to alter a character completely.

- How?

- This is a lengthy affair. First of all the individual must have a longing to become better. This longing is the motive power without which nothing can be done.

Then you can create an ideal of what you would like to be. It does not matter that the ideal is far away. You should not be afraid of that, for the really important thing is that you are going in the right direction.

Moreover, you must be quite honest to yourself. Every evening you must look back on the day passed, passing in review what you thought and said and did. Look at yourself from without, as if you were another person, and then find out what you did against your ideal and criticise yourself. It can be done quickly in the course of a few minutes.

And then there is the way in which you begin your day.

As soon as possible after your sleep you should sit down in a place, where you can be alone and then use your creative imagination to make a mental picture of the better person you want to become in the coming day. You must look at this mental picture of yourself as at a film, see what you will say and do this very day. It takes 15-20 minutes. I think that cannot be too much.....

- This is psychological meditation which makes higher meditation more possible. If you can see these pictures clearly before you and look at them as at a photographic film, the result will be that you will act quite spontaneously as it shows in the course of the day. It will influence your actions. It will take some time to arrive at this result; it cannot be done from one day to another.

In this way we purify our minds as we have purified our bodies.

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- Why all this purification?

- First of all because of its practical advantages and then to strengthen our character. You will make fewer and fewer mistakes and succumb to fewer and fewer weaknesses with the result that you will improve your relations with other people and all that this means in life.

- But all this,Brunton adds,is only a preparation for that which is higher. When body and mind have been purified,it is possible to begin higher meditation and obtain quicker results,for higher meditation is aiming at one thing only: to find our true self,the Overself,what the religious person calls the soul.

I am not going in for any particular religion. The essence is the same in all of them. They all try to tell us that there is a higher power behind the universe and consequently behind human beings,too. If therefore a man can find his true self,he will simultaneously find that this higher power is behind him. I know this about the other spiritual self of man. It is not blind faith,but a fact which I have experienced myself.

- What happens to him who has attained this experience?

- First of all he will find that behind the material happiness which he had been seeking in the world like other men in various ways is another happiness deep within himself,the true happiness. Therefore Christ said,"The Kingdom of God is within you....." True happiness is always the first point.

Secondly his attitude towards his fellow-men will from that moment always be that of good-will,because through finding himself he will obtain the power to identify himself sympathetically with others,however different they may be. Then it is impossible to feel any hatred against another human being or to start a war of agression against him.

He will get a feeling of absolute security,of never being left alone. He feels that the higher power is with him whatever difficulties he may have to overcome,and it will become easy for him to bear troubles.

And Paul Brunton goes on with his explanation:

- When you pray to God,whatever you call Him,you feel like a child speaking to a great father,and this feeling remains during the prayer. You constantly feel: You are a God - another. In higher meditation you feel God in your own self. Our minds cannot penetrate into that of God;we are too small for that, but in ourselves we can find that which is an expression of God.

- And in his most peaceful moments,Brunton says,man will be able to realise the profound truth that he has never been really separated from God.

In one of his books he expresses this in the following words:

"I have found a Land where strange flowers grow,and grow for ever;where the sky's light is never less;and where all things sing an immortal music that has not ceased since time began."

- But few have reached this point,he says;it is hard and it cannot be done without struggling with yourself. However,the way is open to everyone and you can have a glimpse of it.....

- You are often quoting the words of Christ in your books?

- I love the words of Christ,but also those of Buddha. My study of the philosophy of the East and of the ancient wisdom of India has for me thrown new light on the words of Christ and made them still more beautiful and their truth still more profound.

- You believe in reincarnation?

- Yes,the soul is eternal life,as Christ says. In the first 2-300 years some of the Christian sects believed in reincarnation. A large percentage of the Christians accepted this doctrine. Today we know only the other school of thought which became predominant and burnt the scriptures of the others.....

- In this world we are constantly moving from one thought to another. The consciousness which is without thoughts is eternity..... that is the wonderful silence,the peace which passes all understanding. As long as we are moving from one thought to another,there is no peace. What people call happiness is pleasure. Eternal life means that you have found the happiness of the soul which never disappears and will always be there.

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- The Indian has a strong sense of abstract thought, meditation and search for truth. But the life of India is changing in these years and Indian thought is no more what it was. Today India is at the beginning of an industrialisation on Western lines, and religious thought is forced into the background by economical conditions. Nehru and his clever men want it to come quickly or it may be too late. In practise they are getting farther and farther away from Gandhi's ideas. Today India has many young revolutionaries.

We speak about the success of his books. He says:

- I found that Denmark was psychologically ready for these ideas, but it has come faster and more strongly than I had expected. Now people know in this country, too, that we cannot live only for material things, for the body, and that if we fail to find the soul and its relation to God, we miss the real purpose of life.

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