Y NAILL: In two words now: for what reason are the times depressing?

Y LLALL: In two words, it is human selfishness: without *if* or *were-it-not,* it is that is ruining the world.

Y NAILL: Yes it is that, and what would be the remedy ? No effect without its cause, you see. What would be the cause, now, of human selfishness ?

Y LLALL: False doctrine, I shouldn't wonder. False doctrine taught, and the ignorance of men.

Y NAILL: Are the times to be left forever depressing then, because they are too depressing for truth to be proclaimed in them ? Is there a way to make the times better, but by lessening the ignorance that makes them bad ?

Y LLALL: Truth you are telling, yes. And noble and altruistic the teachings of Theosophy: they do seem to me like a star shining. But without work is little food and less clothes: hunger in the home, and the heart heavy. How can the mind be given to what is noble and altruistic ?

Y NAILL: Twofold the mind, my brother. There is living where it is heavy; and there is living where it is illumined with light. The stream of our consciousness flows up or down: down when we dwell in ourselves and our sorrows; up when we work for the hope of the world. To give one's soul and to labor to spread Theosophy, is to leave the self where sorrow is. It is to oppose, and diminish, and at last wipe out, the evil of the times; and likewise it is to invigorate the mood and the mind, and to heal the sorrow in the heart.

Beechcroft, Sherwood, Llwyhypia, Rhondda, Chaos
Feb. 18, 1932

Mehemmett Pasha !

The enclose, though without literary merit, is what I am up against all the time; I am thinking if you got it into *Lucifer* a few at any rate would read it there to whom it might come home. It isn't materialism, nor religion, nor spiritualism, nor communism, is the enemy one has to fight in this unhappy Welsh coalfield; but the inertia born of despair. And they have cause for despair.

The pres. of this lodge used to attend a Methodist- unsectarian "Brotherhood" on Sunday afternoons and there give out to the big audience our meeting in the evening, subject of the lecture etc.; and by that means get quite a few from there to attend our meeting. The last two weeks he didn't go there; and our attendance dropped. Yesterday I discovered why. He had torn his only pants so they had to be patched big at the knee, and dared not face the "Brotherhood" dressed so disrespectably. Wore a long overcoat through our meetings to hide it. That's remedied now, I am thankful to say !

His case was hinted at to me by another member: the one that gets a dinner "fit for an emperor" on Sundays. It is tremendously interesting to be right up against human despair and misery the way I am. You aren't left five minutes in the least doubt that the one need, help and hope for the world is Theosophy. If one had the strength — a lot — and money — a little — one could easily be lecturing, to audiences of twenty or so, seven nights a week in as many different places. I find I can JUST manage Cardiff Sunday, Gilfach Goch Wednesday, Ferndale Thursday, Tonypandy Sunday, Ferndale Thursday, and then *da capo al fine*; and fight off the threatened bronchitis caused by nerve-fatigue. It looks as if almost anywhere on the coalfield one could get halls to lecture in at a shilling a time; and do the advertising by posters written out by oneself and stuck up here and there in the mining-towns.

The little "Conversation" is in the first place directed at a man in Merthyr Tydfil who sees Lucifer and whom I have argued at till he won't listen any more. I should put it (if you insert it) as by Y NAILL A'R LLALL — which will attract eyes here; which simply means The One and The Other; and which will be more impersonal than my name.

Immense thanks for the photo you sent; it is up on my mantelpiece. Why don't ten of you come to settle in Wales ? You should all have a lecture to give every night of your lives till it killed you; and then you'd get a jolly good Devachan; and what more could anyone want ? As Ever,

K.

Portraits of the Masters

The following from the Point Loma Publications archives is a letter from Boris de Zirkoff, dated February 25, 1951, to Mrs. Helen Harris, formerly Recording E.S. Secretary at Point Loma, but then living in San Gabriel, California.

Dear Helen:

The following data may be of interest to you in a collected brief form:

It was in June, 1884, that Hermann Schmiechen started painting the portraits of Masters M. and K.H., in London. On June 19, the portrait of K.H. was begun, and ended July 9th. According to the account of Mrs. Laura C. Langford Holloway, who was present at the first sitting (*The Word*, New York, Vol.15, No.4, July, 1912, pp. 200-206), Master K.H. was present in the mayavi-rupa. This account is very factual in many respects, but in regard to this particular point, it seems as if Mrs. Holloway got somehow or other confused, because it is quite probable that it was Master M. instead who was present. This would appear rather clearly from a letter of M. to H.P.B., originally in possession of Mrs. Holloway, and which was reprinted in C.Jinarajadasa's *Letters from the Masters of the Wisdom,* First Series, 4th edition, pp.212-214. It says: "Take her [Mrs. Holloway] to Schmiechen and tell her *to see.* Yes, she is good and pure and chela-like; only flabby in kindness of heart. Say to Schmiechen that he will be helped. I myself will guide his hands with brush for K's portrait." In the *Mahatma Letters*, page 349 (Letter LX), you will read: " ... while the others

are the productions of chelas, the last one was painted with M's hand on the artist's head, and often on his arm — K.H."

I do not have information as to when Schmiechen painted the portrait of Master M. It was, however, near in time to the first portrait. H.P.B. was present at the first sitting at which Schmiechen began K.H.'s portrait. Whether she was present at any other sitting, I do not know. It appears from Olcott's *Diaries* (in Adyar Archives) that H.P.B. and Olcott went to Schmiechen July 9th, to see the portrait (apparently the finished one of K.H.).

After H.P.B. had gone to Elberfeld, and was staying with the Gebhards, Schmiechen arrived there. September 11 (Olcott's *Diaries*), "to alter portraits of the Masters." We do not know what this means. He may have made his second portraits form the first ones right there, or maybe not. This is uncertain. September 15th, he began the portrait of H.P.B herself. September 25th, Schmiechen left for London. October 8th, Olcott visited Schmiechen's studio in London; we do not know why. Oct. 11, he lunched with the Schmiechens. Oct. 20th, Olcott sails from Marseilles to Bombay on SS Colombo, in company with Rudolf Gebhard (son of Konsul Gustav Gebhard), and takes with him the original portraits of the Masters. Nov.11, he exhibits them at full meeting of the T.S. at Bombay. He then took them to Adyar. They have been there ever since. First they were in an end room of the Adyar Library. Olcott states in his *Diaries* that he later received an order from his Master not to allow such a public display of the two pictures. They were withdrawn, and later placed in one of the two rooms which the Esoteric Section (Adyar) built over the library.

Nothing much was known for a long time about the second originals painted by Schmiechen (or shall we call them copies from his own originals !) C.Jinarajadasa states (*The Theosophist*, Vol. 69, September, 1948, p.366) that he had a visit with Arthur Gebhard-L'Estrange (he had taken his mother's maiden name), in 1943, at Guildford, London. Arthur Gebhard had left for New York immediately after "the pictures were painted" (presumably the second ones !), and "took with him the copy of the M. portrait." It was his private property, it would appear. He had it with him at Guildford. At his death, in 1944, "the portrait went with the rest of his property to his heirs." I am now trying to get certain data on this point from his widow in Germany.

Sanskrit Keys To The Wisdom-Religion

Judith M. Tyberg

It may be helpful from time to time in our pages to reproduce Prefaces and/or Introductions to outstanding theosophical books, both published by our own Point Loma Publications, Inc., and by other theosophical publishing houses, thus acquainting readers with material they may not have known about but still available.

In this issue, because of the markedly growing interest in the Sanskrit language, we reprint Judith Tyberg's Introduction to her book, titled above, first published in 1940, and the second edition in 1976. It is dedicated: "To Dr. G. de Purucker, who opened for me this Gateway to the Wisdom of the East, and to all students who enter upon this Pathway to the Light." — Ed.

Students of Theosophical and Occult literature often complain of the frequent use of Sanskrit words, and ask: "Cannot Theosophy be explained without these unfamiliar terms ?" The answer is: "Yes, it can be done, but this method has many draw-backs." For not only are many of our English words so weighty with false and dogmatic beliefs that a Theosophist prefers not to use them, but our language is poor in words dealing with the inner mysteries of the soul and spirit, with the many after-death states, with origin and destiny of worlds and men, with human psychology, and with the glorious hierarchies of compassionate beings above the human stage. The Sanskrit language has words for all these higher teachings, words which have been used for millenniums by Panditas, Brahmanas, Rishis, and Mahatmans of India, and which can be found in all the Sanskrit scriptures available to our Western civilization. Neither the English language, nor any other modern European language, possesses the niceties of expression that such subjects demand; whereas the Sanskrit language is a storehouse of philosophical and religious terms; for the history of the development of Sanskrit was contemporaneous with that great event of which Occult history tells — the bringing of profound universal truths to the mankind of the early Fifth Race by compassionate hearted god-men, who had already evolved through the human stage. (See *The Mahatma Letters to A.P.Sinnett*, p.41.)

The following quotations from *The Mahatma Letters to A.P.Sinnett* demonstrate the difficulty that even the Masters have in explaining in English the archaic yet universal Truths of the East:

> First of all and again I will draw your attention to the tremendous difficulty of finding appropriate terms in English which would convey to the educated European mind even an approximately correct notion about the various subjects we will have to treat upon. To illustrate my meaning I'll underline in red the technical words adopted and used by your men of Science and which withal are absolutely misleading not only when applied to such transcendental subjects as on hand but even when used by themselves in their own system of thought. (p.60)

> Our mystic terms in their clumsy re-translation from the Sanskrit into English are as confusing to us as they are to you — especially to "M" unless in writing to you one of us takes his pen *as an adept* and uses it from the first word to the last, in this capacity he is quite as liable to "slips" as any other man. (p.84)

> Indeed, — no adequate words to express the difference between a state of mind on earth, and one outside of its sphere of action; no English terms in existence, equivalent to ours; *nothing* — but unavoidable (as due to early Western education) preconceptions, hence — lines of thought in a wrong direction in the learner's mind to help us in this inoculation of entirely new thoughts ! (p.192)