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THE THEOSOPHIST

EDITED BY C. JINARAJADAS

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THE THEOSOPHIST

Edited by C. JINARAJADASA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA



THE THEOSOPHICAL SOCIETY

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

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

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

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

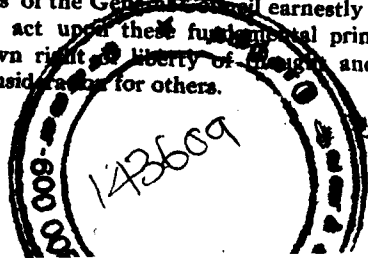
THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study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

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

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

FREEDOM OF THOUGHT

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





H. P. BLAVATSKY

1888



THE THEOSOPHIST ON THE WATCH-TOWER

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

WATCHMAN, what of the night? Watchman, what of the night?", rang out Isaiah's call in ancient Judea. That was the call on every one's lips during the six years of World War II, when millions, combatants and non-combatants alike, were engulfed in the most terrible war in history. That War, that "night," is over. But another call, equally urgent and almost equally full of doubt, is that of today: "Watchman, *what of the day?*" There was just a breathing space while the United Nations Organization was being launched. Such dreams began to be born in us of a world that nevermore would need any watchmen whatsoever. But the dreams are vanishing, and as we see the old national rivalries reborn once again, the question arises: What are we to think? What are we to believe?

A candid description of what is happening in international diplomacy—and here let us not forget what Clausewitz said: "War is only diplomacy conducted by other means"—is thus given in the witty and caustic U.S.A. weekly, *The New Yorker*, for November 17, 1945.

"We have begun the task of collecting ideas and documents for the United Nations Organization to go to work on. The first document we wish to submit is a passage from a little girl's notebook, since it is the shortest statement we have read of the terrors of nationalism, or clubism. It is as follows:

The Club

the members of this club are Susie and Donny, we spy in this club most of the time and also we make pictures of where we want to spy. Sometimes we draw pictures and play games on the blackboard, but still we spy most of the time. We spy mostly when guests come.

Where We Spy and Where We Hide

In the living room we hide under the piano behind the pink chair and also in our club. In the dining room we hide under the table and in the kitchen we hide under the sink in the corner. And sometimes we hide in the hall closet but we dont very much because the guest dont go there very much.

The Things We Do In This Club

when people walk past the club we roll marbles at their feet and when someone sits in the blue chair we hit them on the head. So that is what we do in this club.

"Nations are less candid than children, and their state departments have a less good prose style, but the essential structure is there: the spy system, the places to hide, the waiting for the false move on the part of the guest, the fateful blue chair, the sudden marble. There will be no peace in the household while those club members are under that piano."

* * *

"Out of the mouths of babes." It is truth nevertheless. It is equally true of party politics in every land—the spy system, the "things we do in this club."

Yet there are certain eternal verities. The first is that Humanity does continue. Ruthless as human beings can show themselves, behaving as Mephistopheles said, "beastlier

than any beast," yet those same human beings send forth from themselves great souls, geniuses in religion especially, who reiterate that Love is the law of man, not hatred. Mankind is never deaf to that message, except for awhile. A cable informs us that in the great desert of South Australia, where drought lasts for years, twenty inches of rain fell in two days, and the once arid desert is clothing itself in flowers. So too is it with men; selfishness, greed, animosity, aridity for a season; but friendliness, co-operation, and eagerness once again to rejoice in Brotherhood.

The second is that Ideals "win out" in the end. Their victory at long last is due to those few—alas, how few—who refuse to bow down to facts, and march forward trusting utterly in ideals. For true Ideals—that are not mere phantasies—are of God and bring His power with them. They do not necessarily sweep every obstacle before them and so carry out "the Plan" in a moment. Yet it is true, as Longfellow said—and could we but see the history of mankind from its beginning to its deeds today, we would know how true it is, since there is the Law of Karma—that,

Though the mills of God grind slowly, yet they grind exceeding small,
Though with patience stands He waiting, with exactness grinds He all.

Sursum corda—"Lift up your hearts." That is still the "faith which was once delivered unto the saints," to the few who have flashes of intuition, of that "unperceived foreknown" as Lawrence of Arabia described it; that faith is their "marching orders," to act after what Browning exhorted us to become:

One who never turned his back, but marched breast forward,
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

It is on the few that all for the future depends. Like as the gyroscope compass of a ship steadily points to her goal, though she is tossed up and down and away from her prefixed direction, so the few, with their strong faith, do bring back the ship of Humanity to the direction marked for it in "the Plan." All is not the darkness it appears, since even among the statesmen of many lands (usually considered mere party politicians) there are a few who are struggling to usher in the New Day.

The ancient books say that the Lord Buddha at the beginning sent out sixty disciples to proclaim His message. Buddhism is a World Religion today. The disciples of the Lord Jesus Christ after three years' ministry were twelve, and with them His mother and a small following of women. Christianity is a World Religion today. Four years after the Holy Prophet of Islam preached His message in Mecca, only about forty placed their trust in Him as God's Messenger. Islam too is a World Religion today.

When the news came of the destruction of Hiroshima and Nagasaki by the atomic bomb, a shriek of horror went up from all the nations, especially the Western nations. Pages and pages have been sent to me from the United States, giving popular summaries of how the bomb was made. I have read the accounts in the London *Times* too. I have before me the official account issued by the United States Government on the "Development of Methods of Using Atomic Energy for Military Purposes." The British account, not yet arrived, will probably be a similar though briefer narration. All, rejoicing that the Allied Nations made the bomb *first*, before Germany could make it, showed thereafter a bitter resentment that the scientists had invented the evil. It is so easy for us to wash our hands from the guilt of it all, and lay it on the scientists' heads.

But who are the scientists? *Ourselves*. They work in lecture rooms with mathematical formulæ, or in laboratories with ever new apparatus. They are seeking truth *for us*. It is each of us, the "common man," who creates the Governments that give the order to the scientists: "Give us a more powerful death-dealing weapon." So Gatling invented his gun, and Maxim his that slew more. No one particularly raised hands of horror, for it was known that these weapons, created in the United States and England, were being used against the "backward," "coloured" nations, in Africa, China and other lands—against the peoples whom Kipling called "the lesser breeds without the law." Later, these and other more horrible weapons were invented for use by white soldiers against white enemy soldiers.

Then came their use against *us*, the non-combatants. The Zeppelins in World War I flew over England (I heard the roar of cheers as a Zeppelin was brought down in flames and *its crew burnt to death*); and in World War II, with the bombs on London (I was there), the ordinary bombs, the V.I. ("doodle-bugs") and V.II rocket bombs.

The Hebrew prophet Hosea said: "They have sown the wind, and they shall reap the whirlwind." That is what *we* have done, every man and woman as well as the scientists. We collectively have created the horror. Every one of us shares in the guilt of the ruthlessness at Hiroshima and Nagasaki.

What then about the future? Is it to be horror on horror? Yes, unless we change. I said in my inaugural Presidential Address: "Religion has 'by-passed' humanity, or if you will, humanity has 'by-passed' religion."

That is the pathos of it all. Though Popes, Archbishops, Moderators, Shankarāchāryas, Maṭhādipatis, Rabbis call on us to turn to God away from "the world, the flesh and the devil," they no longer point out to us the *new ways* we desire to tread

in order to come to that goal. They point out to us only the *old* ways; we are tired of hearing about them. Perhaps it is strange that the atomic bomb itself may show us the new way. For there went to its making British, North American, Canadian, Italian, Swiss and Danish scientists. Everything had to be done in a hurry. Thus reads the United States report:

Evidently there was not time for a systematic study of all possible combinations of variables. The development had to be largely intuitive. A variety of conditions had to be studied and a number of partial interpretations had to be made. Then the accumulated experience of the group, the "feel" of the problem, had to be translated into specific plans and recommendations.

"The accumulated experience of the group," "the *feel* of the problem." There is enough wisdom among the statesmen, if they will but pool their knowledge, and especially rise above the nationalisms dictated by the democracies, to usher in a lasting World Reconstruction where the Four Freedoms shall be a reality. They do "feel" the nature of the problem. And the "development" has to be largely intuitive, for all are groping in the dark as to ways and means. Who will lead us to a United Intuition of Mankind? For there is already a collective Will towards Good in spite of all appearances. Perhaps there will soon arise the "new man of Theosophy" whom I described in my last Convention lecture. One thing is certain: None but that "new man," label him by any label or none, can cause the birth of the World Intuition, and with it a World Unity.

From 1875 to 1945—seventy years. During all those years we Theosophists have flown aloft the white flag of Universal Brotherhood, with the motto on it "without distinction of race, creed, sex, caste or colour." In 1945 the United Nations Organization has made as a part of its Charter in Chapter IX,

U. N. O. and our
First Object.

Article 55, clause c: "Universal respect for and observance of human rights and fundamental freedoms for all without distinction as to race, language or religion." For seventy years we have filled the world's mind, through our theosophical propaganda in some 56 countries of the world where our Lodges have been working, with the precisely formulated thought in our First Object: "without distinction of race, creed, sex, caste or colour." As to sex, no Lodge or Section ever considered "sex" when it came to selecting who was to lead the work; the most competent worker, man or woman, has been chosen. This too has been the case in that noble organization, the Salvation Army. As to "creed," our Headquarters have small temples and shrines of Hinduism, Zoroastrianism, Buddhism, Christianity and Muhammadanism. The foundation was laid in 1925 for a Hebrew synagogue. "Race, caste or colour" involve such ancient traditions, and in some countries such bitter social and economic antagonisms, that all that can be claimed is that, on the whole, Theosophists have succeeded better than other groups. At least it can be said of us that we were pioneers and we did "blaze the trail" which the U. N. O. has followed.

We give as our frontispiece a portrait of H.P.B. which has never been published before.* We all know the standard portrait of her, with the shawl wrapt round her head, looking straight at us. It has been called the "Sphinx." At the time that Messrs. Elliot and Fry of London took that portrait, two other negatives were made; they were however rejected by H.P.B. The better of these two is reproduced in this issue. The famous "H.P.B. ring" shows more clearly in this portrait than in that better known. It is of a dark greenish mineral, and I give the design

* The copyright of this portrait is with the Theosophical Society in England.

on it—two interlaced triangles, with the two Sanskrit letters for “Sat,” meaning “Truth.” H.P.B. at her death left the ring to Dr. Besant who wore it from 1891 to 1907 as the head of the Esoteric School, and continued wearing it to the end after being elected President of the Theosophical Society. She left the ring by her will to the future Presidents of the Society. Dr. Arundale wore it till his passing; on February 17 the ring was placed on a finger of my right hand by Mr. N. Sri Ram, the Vice-President, on declaring me elected the President of the Society.

Our Cover. There are in the Headquarters at Adyar five “trilithons,” each consisting of two upright granite pillars with a cross bar over their tops. The uprights are from Hindu temples no longer in use. The largest trilithon, each pillar of which weighs about three tons, used to be at the entrance to the Society's Headquarters placed in 1895 by Colonel Olcott. Later the whole trilithon was moved several hundred yards back and placed on a triangular grassy plot at which divide our two main roads, Olcott Avenue and Blavatsky Avenue. The two pedestals of rectangular granite are no part of the original temple pillars; they were placed by the President-Founder, who carved on them the initials of the two Founders—none but the Two were ever called the “Founders” in the Letters of the Mahātmas—H.S.O. and H.P.B. This trilithon, the cross bar shortened in our reproduction, is our new cover. Another reproduction of it, taken from an angle, appeared as the cover design of the “Olcott Centenary Number” of THE THEOSOPHIST for August 1932.

C. JINARĀJADĀSA



THE WORK AHEAD FOR THEOSOPHISTS

INAUGURAL ADDRESS

By C. JINARĀJADĀSA

President of the Theosophical Society

February 17, 1946

My Brothers :

Will you rise while I repeat the Invocation to the Great Ones made by Dr. Besant at the opening of Conventions :

May Those, who are the embodiment of Love Immortal, bless with Their protection the Society established to do Their Will on earth; may They ever guard it by Their Power, inspire it with Their Wisdom, and energize it with Their Activity:

My Brothers :

I ask you to repeat in unison the “Golden Stairs,” transmitted to us by H.P.B. from a Master of the Wisdom :

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Sacred Science depicts—these are the Golden Stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

☞ Be seated.

My first and most pleasurable duty is to give my loving thanks to our Vice-President, my brother Sri Ram. He has assisted me in every conceivable way. He is one of the jewels of the Society. So far as I know, he is the wisest man among us all, not so much in detailed wisdom, but in the balanced judgement which he gives on all matters. (*Loud applause*). It is many years now that I have been associated with him, and I do not know how my work could have been done but for the fact that he has been such a loyal and helpful colleague.

The Theosophical Society, beginning with a small nucleus in 1875 in New York of 16 interested persons, is today a world-wide organization. Up to the outbreak of the war, the International Society was composed of 48 National Societies each with its own administration. Expositions of Theosophy were being given, here in India in ten languages, and in other parts of the world in twenty more. What binds us, of nearly all races and creeds, is an abiding eagerness to understand every aspect of Truth, religious, scientific, philosophic and artistic, in order that, growing nobler in character, we may take part in the affairs of men so as to diminish little by little the sum total of human misery, ignorance and cruelty. We have been led in this task during the last seventy years by three Presidents of the Society, Henry Steel Olcott, Annie Besant and George Sydney Arundale. It is my duty, now, at your command, to lead you.

If Theosophy were a cut and dried philosophy statable in books and teachings, or originated by Teachers whom none must challenge, the Society would not have grown to be world-wide as it is today. Theosophy the Divine Wisdom as we possess it today is only that small body of Truth which underlies the everchanging facts, not only of our globe and of our Humanity, but of the whole Cosmos; we cannot by any imagination conceive of even the greatest of Adepts knowing the complete Divine Wisdom which explains every problem of

this vast Universe of a million million solar systems. But we have already received a part of the Wisdom from Adept Teachers in the past; they have given us the religions and the philosophies; we have yet to receive more, and how much more, what mind can say? We are receiving today new fragments of the Wisdom in what Science is discovering in every field of investigation; here and there we gain glimpses also in the creations of the great poets and artists of the world. We Theosophists possess to commence with a body of truths known as Theosophy; our greatest adventure in life is to discover more of Truth, for "There is no religion higher than Truth." And we hope to discover more, not for ourselves, but in order "to lift a little of the heavy Karma of the world."

In this search for Truth, there is none first and none last; all are equal and brothers, and the discoveries of all are needed for the full integration of Truth. It is because of that fact that I, as an individual Theosophist though President of the Society, can address you at this inaugural meeting, and outline to you along what lines I hope to discover with your aid new aspects of Theosophy, and how, with what we already know, and with what we shall know as the years pass, we can work together towards a fuller realization of our First Object, "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour." We have already done much towards that realization; in some ways perhaps we are the only organization that has so far succeeded. But we need only look at the chaotic social and economic conditions of the world today, and the spirit of war inherent in them, to realize how much harder we all need to work in order to make Brotherhood a "living power" in our lives and in that of others.

In order to make the world better we have to understand the causes of its miseries. These were analysed for us in 1881 by one of the greatest of the Adepts who is known by the title

of Mahā-Chohan. In a communication which He then sent to a leading Theosophist, Mr. A. P. Sinnett, the author of *The Occult World*, the Adept first pointed to contrasted conditions then existing, which still exist today. They are first, blind, ignorant religious superstition among the millions everywhere, who hope with prayers and offerings to escape the consequences of their sinning by propitiations of deities great and small; and secondly as its opposite, Materialism in all its forms, preaching the doctrine that man is only the body that perisheth, with no surviving consciousness whatsoever. These two manifestations of the human mind, exploited on the one side by priests of religion threatening the masses with divine wrath and especially with an eternal damnation hereafter, and on the other by the priests of science wiping out of human affairs all landmarks of morality and proclaiming in brief, "Eat, drink, and be merry, for tomorrow ye die," have, says the Adept, created a situation where the struggle for existence has become keener than ever for all. There is a furious rush to crowd into one lifetime all that man craves of happiness; this is especially the case with the sceptical intellectual classes of the West.

Francis Bacon, the Father of modern science, once dreamed that the future of science is "to endow the condition and life of man with new powers or works," and "to extend more widely the limits of the power and greatness of man." It is stupefying to contemplate how instead, the achievements of science which have enabled industry to provide for us ever new commodities and conveniences, have also year by year, as science has advanced, made the struggle for life more fratricidal. The strife between man and man, even for mere subsistence, is keener today than it was a century ago; more millions are being exploited today by capital through the power created for it by science.

Now, those of us who have witnessed the devastation of two great world wars, and all of us who see what may be in

store for humanity with the release of atomic power, realize that mankind's troubles are more deep-seated than ever. And we have to witness the tragic fact that the great religions, once a source of inspiration for all human problems, have failed mankind in this crisis. Religion has "by-passed" humanity, or if you will, humanity has "by-passed" religion.

It is in this situation that we Theosophists have a vital role to play: that role is no less a task than to diminish the intensity of struggle for all mankind. How is this superhuman task to be achieved?

This work is to be done by us by resuscitating in the religions a divine Truth as to man and God that has been so overlaid by the dust of ages as to be completely forgotten as a living factor in daily religious thought and conduct. We know that divine Truth well here in India in the proclamation of the sages that God and man are one, not two. *Tat tvam asi*, "THAT art thou" is still found written in the scriptures; but it is trampled underfoot by the human institutions which Hindu religion has created and sustained. What more ghastly denial of "THAT art thou" could there be than the treatment meted out throughout the ages to the outcaste Depressed Classes, now termed Harijans, the "children of God"? Changing the label has not changed the desecration of a divine Truth.

This same truth that God and man are one exists in some other religions also, but mostly as an esoteric doctrine. Said Jesus Christ, "I am the Vine, ye are the branches," "At that day ye shall know that I am in My Father, and ye in Me, and I in you." Said His greatest disciple, St. Paul, "Christ in you, the hope of glory." Traditions of this wonderful revelation, that there is no eternal chasm between the nature of God and the nature of man, are found everywhere.

Thus in Buddhism also, as it is understood in Tibet, China and Japan, the same mystic truth is proclaimed. The

teaching is given to all, that in each human being exists a Bodhisattva Principle, so that each who desires to tread the Way of the Buddhas, necessitating heroic efforts life after life for hundreds of lives, in order to teach mankind the Great Law, can achieve the stupendous height of being a Tathāgata, a Saviour of mankind, for Bodhi, Supreme Wisdom and Compassion, is at the root of his being.

It is by basing our work on this truth, the eternal Rock of Ages, that we Theosophists can help mankind. If I have the nature of God within me, if somewhere in the recesses of my heart and mind, I can see a Divine Light shining within me, and not external to me as when I am engaged in religious worship under the guidance of priestly leaders and teachers, then it follows that Divine *Happiness* also resides within me. I am then not only "the Way, the Truth and the Life," I am also the fount of Happiness. Convince men that the fount of Happiness is within themselves, then little by little the struggle for life diminishes. What does it matter that I am poor, that I am ailing, that I am oppressed, if I have within me the key to open the Treasure House of Happiness? In daily life then, it is not what I earn that matters, not what I own which is the standard of worth; but what I am as pure and unsullied by greed, as charitable in heart and mind to all, as radiating friendship to bird, beast, tree, shrub and flower.

It is not an easy task to discover, in the words of St. Paul, "the riches of the glory of this mystery, which is Christ in you, the hope of glory." It is to this task we are called. Divine Truth, Divine Beauty, Divine Tenderness, and every factor of hope and glory that is conveyed by the one word Mukti, or Nirvana, or Salvation, all these reside in ourselves. Could only men be aware of them, the search for their realization will be found as the only way to Happiness. We Theosophists have to instruct mankind as to this new way. It was said in China: "If you have two loaves, sell one and buy a

lily." To possess a second loaf is only greed; but to contemplate the beauty of a lily is to realize that the lily's beauty, as all other forms of beauty, are in myself too. It was said in Japan, when one's life is so utterly desperate—as sometimes it was when your feudal lord ordered you to commit hara-kiri—or as sometimes when the course of true love for two lovers is crossed by fate, and suicide seems the only way out of undiminishable misery, then, said the Japanese sage, "Do not weep; you are but reaping the Karma of evil deeds of a past life; but make a *graceful* exit; create out of your tragedy an exquisite poem, and leave it on the bank before you drown yourself; perform your hara-kiri in the midst of friends to the music of doleful chants, and in a ceremony that has dignity." You see the main theme in these strange doctrines of China and Japan: it is not outward circumstances that matter, but one's reaction to them.

I do not want to give the impression that I would advise anyone to commit suicide to escape from his troubles. An understanding of the facts concerning life after death shows that to commit suicide is to "fly out of the frying pan into the fire," for however keen is the suffering while alive, yet it is to some extent deadened by the physical brain. When free of that brain which offers a resistance to the acuteness of suffering, he who commits suicide feels far more keenly the edge of his sufferings. I have quoted the advice of the Japanese sage only to illustrate the point that life must be *creative* of truth and beauty not only when we are happy, but also when we are in the profoundest misery.

To create intense happiness from within our souls, such a happiness as will compensate us for the hardships of life—that is the lesson that we Theosophists have to learn, and to *teach*. The magic phrase, "Open Sesame," lies in that one word, *Create*. Even a child knows its secret; see how busy he is with his mud or sand, or the puddle in the gutter; we say

he is playing. No, he is creating; he is reaching out into the recesses of being, and rejoicing that he can *do* something that gives him joy. So too, we can all learn to create. Every poet creates, for the word means one who fashions; every artist is as a crucible into which is poured the mingled dross of life's transient happinesses and miseries, and he melts and transmutes them in the fire of his imagination, and bodies forth a work of art that for a while is not alone his own Mukti or Salvation, but makes young men see visions and old men dream dreams of their eternal joy and salvation.

It was said by Solomon about the Wisdom, "sweetly doth she *order* all things." Wisdom is a power. It is for this reason that Theosophy is not an intellectual philosophy, but a generating station of power. Each Theosophical Lodge should become a power-plant generating ideas, especially the ideas which the world needs today to lessen the struggle for existence. Take for instance, the most powerful and dynamic idea which we Theosophists have as our "marching orders"—the Universal Brotherhood of Humanity. Only imagine a world peopled in the majority with men and women who not only believe but have discovered the joys inherent in that principle; would a man or woman then care to ask to what race another belongs, to what God he or she bends the knee? The one joyous truth which the stranger brings with him is then: "You are my brother, I am your brother." How could wars ever arise in such a civilization? How could poverty exist as contrasted with callous luxury? These human evils, the source of the struggle for existence, disappear, as the morning mists disappear with the rising of the sun.

Suppose in addition, every Theosophist in every Theosophical Lodge were to say softly to himself as he meets friend or stranger, "THAT art thou, the Vision of God that I seek, the goal of Mukti which I long for, art *thou*." All our Theosophical studies then are a mere accompaniment, an

elaboration in harmonies, of the glorious chant of Unity which rings throughout the universe linking angel and man, beast and plant, in one joyous embrace.

Imagine too Theosophical Lodges not only studying the Wisdom in books, but also trying to express what they know in poems and songs; holding study classes not to study "teachings," but to teach the newcomer the art of creating out of the experiences which he has had in life some glimpses of truth about his own Divine Self, and too about the nature of those Fragments of that Divine Self who are the men, the women, and the children around him. The word Theosophist then undergoes a change; it signifies not one who belongs to a Society, but one who has learnt how, as did once upon a time the sages in India, to create new hymns of new Vedas, in singing which the world of the Angels joins with the world of men; to create statues as did Phidias and Praxiteles in Greece to contemplate which gave the utmost solace to every troubled heart; to paint pictures as did Turner, showing in the colours of the sky the light that never is on land or sea; to create dances in looking at which we gain a far away glimpse of the Cosmic Rhythm in which all creation moves.

Think too of the Theosophist as one who notes the outline and tint of every leaf, of every feather, marvelling at the transcendent workmanship of the Demiurgos, the Divine Artificer; as one who gazes at each flower as a window into another Land where exist for him adventure after adventure in love and life; think of him supremely as one who looks at the faces of children, each as a sentence with a new message that Goodness, Truth and Beauty are one, and that though God when embodied as man or woman is dazzling in beauty, there is another order of Divine Beauty to dazzle the heart and mind in a child's face.

My Brothers, helped by the Teachers and their teachings of the past, we must create new Wisdoms, new Theosophies,

so that we are known not as the professors of a creed, not as the followers of teachers, but as men and women busy, strenuously, but also with the sense of joy, creating new ways of happiness for mankind. Then shall men little by little discover that the Kingdom of Righteousness, the Garden of Happiness, are within their own hearts and minds; then will they cease to clamber and struggle for outer delights; for how then should a man delve into the depths of the earth to find jewels, when in his own hand is the key to the Treasure House of all jewels possible?

It is in these new ways that we who are pledged to the work of the Theosophical Society must work "to lift a little of the heavy Karma of the world." Each of us bears a torch to show the path to Happiness for others.

A time will come, though you and I will see it only in our next incarnation, when the curses called competition and the struggle for life, which dog the footsteps of mankind today, will have been as evil dreams of the night. You and I are working to create that new day's light and that happiness for all, when there shall be no distinction of race, creed, sex, caste or colour; when men and women know and rejoice in the only supreme fact of their immortal life as Souls, as gravity is the supreme fact of their earthly bodies, that Happiness is within themselves, that the Way to Salvation starts from their own hearts, and that they need no temple or priest or book to show them the road. For they will have discovered that the Way, the Truth, the Life and the Joy are inseparable from the essential nature of every man, woman and child.

My Brothers, we shall succeed in our stupendous task. We shall achieve our dream. For we work, but *not alone*. With us stand the Great Saviours of the World who have gone before us. Their Blessing is with us; Their Strength will uphold us, as, in Their name and for the love of mankind, we go forth into the world to lessen the load of human misery.

WORLD PEACE THROUGH POLITICAL AND ECONOMIC ORGANIZATION

CONVENTION LECTURE DELIVERED AT ADYAR,
DECEMBER 28, 1945

By ROHIT MEHTA

General Secretary, Indian Section, T.S.

AS we look at the world around us today we begin to wonder whether the World War II has really come to an end. It is true that the United Nations have secured a victory over the Axis Powers. It is true that the forces of democracy have been triumphant over the forces of totalitarianism. But when we read the newspapers every day we find reports of thousands and thousands of people being thrown out of employment. We read about strikes in country after country. We read about revolts. We read about colonial freedom movements becoming more and more violent. In this way we find that there is everywhere unrest, a spirit of revolt, a spirit of violence. Everywhere we find forces that are aiming at the overthrow of the existing social, economic and political systems.

Living in this world after the World War II we begin to realize that after all the problems of war were simple compared to the problems of peace. The problems of peace are far

more complicated because here we have to work at the re-establishment of social and economic and political equilibrium. But if we go into the deeper causes of the present war, as also of the last war, we begin to realize that we are at that stage in human history when we have to make very important decisions, because humanity today is at one of the turning points in history. For example, soon after the war or while the war was coming to an end a deadly weapon was put into the hands of humanity. The atomic bomb has struck terror into the hearts of the peoples of the world, and we find in conference after conference people talking about the control of the atomic bomb, but they do not realize fully that a mere control of the atomic bomb is not going to bring an era of peace. The atomic bomb, even if it is controlled, is not going to establish by itself peace and prosperity for the nations of the world. We have to understand the causes of war, and the causes of political and economic unrest, if we are going to succeed in the establishment of a new order which will mean happiness and prosperity to all.

Why do we find wars recurring in civilization? What are the deeper causes of war? We must remember that war does not suddenly appear on the human stage. The German tactician on warfare, Clausewitz, said truly, "War is a continuation of diplomacy by other means." If we want to know the causes of war we must understand that in every human society there are certain contradictory forces. Every human society has within itself the seeds of its own disruption. Each civilization has certain fundamental and inherent contradictions in itself. These contradictions may be understood in philosophical terms as thesis and anti-thesis. It is these contradictions that come into conflict and finally emerge in the shape of a civil war or an international war. These fundamental contradictions in human society do not appear in their violent forms at every stage. There are periods when

they are resolved, there are periods when there is a sort of harmony or equilibrium between contradictory forces, and those are the periods of peace and prosperity.

But soon this equilibrium, this harmony, is disturbed, and we find these contrasted forces coming into conflict. They have been explained by Communists and Socialists in terms of class wars and class conflicts. But we Theosophists can present to the world a more philosophic conception of those fundamental contradictions which we find in different stages of human organization. Whenever there is disharmony between the individual and society, there we find the emergence of civil wars, revolutions, revolts and international conflagrations. It is the disharmony between the individual and society that is the root cause of all these violent conflicts in human history.

Why is it that there is disharmony between the individual and the State? This disharmony exists because of the growth and the unfoldment that comes into the lives of human beings. I do not think there is anywhere in the world in any of the social philosophies such a clear conception, such a clear understanding of the rise and fall of civilizations, as is given in our Theosophical philosophy. Modern Theosophy gives us a clear understanding of the conflict between the individual and society. What is it that Theosophy tells us? Very briefly we can say, these conflicts arise because of the unfoldment of human consciousness. Human consciousness is the relationship between life and form, the meeting-place between life and form. This relationship is not something which is static. It changes, it varies with the growth of the individual. All of us know that the stage of consciousness visible in the child is different from the stage of consciousness visible in the grown-up individual. With growth and development there is a change in the relationship between life and form, a change in the reaction of life to outer circumstances and environment.

What happens in the life of individuals also happens in the life of societies, in the life of civilizations. This change of relationship is reflected in the external organizations of politics, economics, social affairs, education, and even organized religion. These various organizations, external institutions, but reflect the different stages of consciousness reached by the individuals composing a particular stage in civilization.

Lastly, we come to the point that because organizations are slow to adapt themselves to change a conflict arises between the inner urge of consciousness and the rigidity of outer institutions of society. This is in brief the conception of human civilization from the standpoint of Theosophy. The urge of inner life is so irresistible that it must create new forms for our social institutions, for where institutions and organizations are rigid wars are inevitable, revolutions must break out, in order that those rigid forms may be broken down and the inner urge of consciousness may be able to build new vehicles, new instruments, new organizations, as the expression of its new needs.

When we look at the world around us we find that, today, although humanity is at the stage of mental development, when mind is the predominant factor in the life of societies and of nations, there is beginning to appear here and there a descent of the intuition within the mental conceptions of humanity. This influence of intuition is visible in different fields of life; I will just mention three such fields. First of all, religion. As Mr. Jinarājadāsa pointed out we find, so far as religious thought is concerned, a movement from institutional to individual religion. This is a tendency of intuition coming down into the life of humanity although in a very gradual and slow process. I do not mean to say that we are on the point of realizing that level of consciousness which is termed pure intuition. That is

far, far away. In religion today there is a new conception of greater spiritual freedom for the individual, a conception whereby it is stated that human beings cannot be bound down by the disciplines of institutional religion, that there must be greater freedom given to the individual for the discovery of the Spirit.

Let us go to the field of art. Today, after perhaps many centuries, the role of art is being increasingly recognized in our national and international affairs. Today art is beginning to take its place in the affairs of society. Owing to the advancement of modern science more and more leisure is coming into the lives of individuals, and this greater leisure is forcing humanity to turn to non-material ends. It is there that the place of art, of the fine arts, is to be found so far as societies and nations are concerned. So there also we find the descent of intuition into the life of humanity, although seen in a very subtle, very imperceptible manifestation.

Consider the field of education. There also we find a new conception—a new conception of the child. We are told that the real educational process consists in providing a spontaneous and free growth for the child. The child is not merely the physical body that we see, the child's life cannot be revealed by external conditions only, its psychological growth has to be understood. That is the conception that has become prevalent.

These different tendencies in the field of religion, in the field of education, in the field of art, bring us to the conclusion that there is a new consciousness descending upon humanity, that human beings are enlarging their conceptions of life, that there is a new element being introduced into men's lives. Whether this new force that is coming into the psychological life of men is termed intuition or by any other name, it is the introduction of this new factor that has created the revolutionary situation in which we find ourselves,

a situation in which we want to break up existing forms in order that newer and more appropriate forms may be created for the expression of these new powers of consciousness.

When we turn to the field of politics and economics, there again we are face to face with a big conflict between the individual and society—where the individual wants more and more freedom, where society is trying to impose upon him more and more restrictions. The entire politico-economic conflict is based on the contradiction between the individual and society. But even here there is perceptible the new trace of consciousness. For example, the barriers between politics and economics have broken down. Today we are not living in an age of pure politics. A politico-economic order: that is how we describe our political and economic position. Our politics and economics have become interlinked. Today there are no hard and fast divisions between politics and economics; where any divisions exist, we say that economics is primary and politics subordinate to economic conceptions. So if we want to work for a new political and economic order we must consider political and economic questions together, and try to resolve this conflict between the individual and society in these two fields of activity. How are we going to do that? That is the great problem that faces us. **How can** we have a new politico-economic order in which there will be the freedom for the individual and at the same time the integration of society?

First, we must clearly understand the process that exists today in the politico-economic sphere—or we might more truly say, the process that appears in the economic field, because economics is primary and politics is subordinate to it. The fundamental problem in the economic life of the people is that there is a gulf, a huge gulf, between production and consumption, a huge gulf between the purchasing power of the people and the productive capacity of industry. This is what is known

as poverty in the midst of plenty. There is an enormous productive capacity; there is plenty of power by which we can multiply our production a thousandfold. But there is not at the same time the same speeding up in the purchasing power among the consumers. But why is there this gulf between production and consumption? Can this gulf be bridged? For that, we must briefly consider the economic system in which we are living today, which has been described as the capitalistic system.

Can this gulf between production and consumption be bridged while remaining within the existing capitalistic system? We must remember that the capitalistic society in which we are living is based on the profit motive. Profit is the driving force behind the entire capitalistic system, because it is based on the private property of the means of production, distribution and exchange. And as profit is the motive power, the present capitalistic system is primarily interested in keeping up the rate of profit. The moment the rate of profit goes down the capitalistic system becomes nervous. It is the strange law of capitalism that for its maintenance there must be an accumulation of capital, but with the accumulation of capital there must inevitably be a decrease in the rate of profits.

(To be concluded)

THESE NEW YOUNG PEOPLE

By KATE SMITH

"I CANNOT make head or tail of these new young people! They seem to have no natural affections, no loyalty, no respect for history, for learning, for logical argument, no sense of beauty, nor anything else. They have no manners. Why, they have not even any sense of humour! What a sad view this is! Can we improve on it?"

There is a reason, there is even an occult truth, underlying all these seemings. Let us take them one by one. No natural affections? But yet they have affection. And they respond to affection. But it must be affection. They have no response to a conventional assumption that members of a family ought to love one another. We must admit the truth that members of a family are brought together by other karmic links than that of love. They repudiate the possessiveness that would exploit them in the name of affection. The affection that gives understanding of their present needs, that helps them where they are right now, is real to them; they respond to it—they make heavy sacrifices for it. The maternal instinct that was indulgent to them when they were pretty children, but would hold them back from growing out of that stage, establishes no claim on them. Above all they resent having their affections called upon. Their loyalty is to what is true, to an existing fact, not to a sentimental expression. They respond to the affection that is expressed in understand-

ing what they want to do and helping it, in understanding what they admire and what they abhor.

Clinging affection genuinely shocks them. They regard it as a low and semi-physical emotion. It is related to Kāma-rūpa. They will have nothing to do with it. Their conception of love belongs to the clear and steady light of Buddhi, not to Kāma-rūpa. Dr. Besant said once that the difference between Kāma and Buddhi is like the difference between pity felt as an emotion and pity as a motive behind a surgeon's ascetic and laborious career. If he were overcome by compassion as a feeling, his hand would shake, he could not operate, because of the activity of Kāma. Whereas the Buddhic motive from a higher plane gives him the most perfect detachment and coolness. He is not upset by his patient's distress. He is not upset by his own appetites. Any indulgence that would impair his work is set aside without a thought.

This surgical detachment is very evident in the attitude of the young people of the new race-type. In order that Buddhi may flow freely, Kāma must be stilled. Therefore these children loathe anything that stirs up emotion. A person who tries to appeal to their feelings is thenceforth an enemy, to be avoided for evermore. "Sentimental" is a word of absolute condemnation among them.

They do not idealize self-sacrifice. They make sacrifices at need, perhaps more readily and at greater cost, than the older generation. But such sacrifices are always made in the interests of realism, of efficiency, of emotional economy in dealing with the facts of the case. The old way, of leaving two hundred families in a slum while fifty other families "made sacrifices" in order to keep "the deserving" among the slum-dwellers barely up to subsistence level in coats and petticoats and invalid comforts, revolts and nauseates them. If your property begins to turn slummy you must pull it down. If you cannot afford to rebuild, that is just too bad. If the

evicted slum-dwellers have nowhere to go, they had better trek south, where they can be healthier under canvas.

These new young people will not be herded, though they love spontaneous crowding. But it must be on the level. They are contra-suggestible to mass-psychology. Old-fashioned teachers who shepherd their class with an absent-minded, beaming smile, kindly patting the nearest on the head without seeing any one of them as an individual, excite them to startling reprisals. It is to be remembered that the institutionalism of "the family," "the poor," "the sick," "the criminal classes," and even, probably, the home, the poor-house, the church, the hospital, the prison, the mad-house, come under the rule of Pisces, the Twelfth-house Sign of the Zodiac, that presided over the age that is past. Aquarius, the Sign of the New Age, belongs to the Eleventh House, the House of Friendship between individual human beings, self-chosen, self-responsible. For Aquarius is the Sign of the Man, the free and intelligent being, who pours out on to the earth everything he possesses but his inalienable individuality.

Their hatred of prettiness is part of their care to keep themselves free from Kāmic emotionalism. They will sacrifice a good deal to beauty; but it must be clean beauty. It must be true, naked, deeply-inspiring, free and spacious beauty. They demand air and space in everything. They demand a certain rugged strength in that which is to be accepted by them as beautiful; it must be true, functional, fit to confront the great spaces. They will not have extrinsic ornament at any price. Candid structure, with intelligent economy of means, alone gives human artifacts the simplicity of a live thing. For the sake of their Dharma of detachment, they are bound to reject even beauty, if it is appealing, entangling to the emotions.

There is more than one reason for the new race-type's preferring to do without history. A Master has said that at

first most new races squander and mismanage their property. They reject contemptuously the advice of their elders and prefer, boy-like, playing in the streets to studying and making the most of the untouched wealth stored up for them in the records of the past. In the second place, these Egos have come into the world with a sharp consciousness of the need for a complete break with the past. It is their Dharma to make the new cycle utterly different from the old. They are conscious of the immensity of the task, and they cannot afford to dally with anything that might hinder them. Historic reasons for the existence of this or that bad condition among men only confuse the issue. The job to be done is to change the bad conditions for better ones.

Aversion from excessive or irrelevant learning, and aversion from logical argument belong to the same instinct as that which repels prettiness and sentiment. They resent any endeavour to captivate their lower minds, in the same way as they resent any fascination of their lower feelings and emotions. They regard such mechanisms (whether of logic or sentiment) as *cramping, distorting, a hindrance* to the free truth of intuition. They feel "the hand of man" in every logical argument presented to them and they will not be captured by it. They must breathe the free air of heaven.

Although manners cut no ice with them, they are extremely sensitive to courtesy. Nothing less than the good manners of the heart will satisfy them. They do expect friendliness from every man or woman alive and from animals too. Their own outlook is candid, sincere and helpful to the next man, they extend a ready hospitality and they expect the same from others. The Lodge member hurrying to give a message to the speaker of the evening, who utters a repressive "Afterwards" to someone who accosts her on her way, has shut herself off from contact with all the new-race youths in hearing. Had she met her interlocutor with a look of recognition,

with sympathy, and said: "Will you excuse me till afterwards?" it would have made all the difference. As it is, they will never again come to her lectures, when it is her turn to speak.

The guest who arrives late, full of gushing apologies and explanations, makes worse his offence, to the new-type on-looker. If he were really friendly, they feel, he would make as little fuss as possible, giving a mere word: "I was kept by so-and-so," subsiding into his place quietly, watchful to pick up the thread of what has been done so far and join in the mood established by the party before he came. Real friendliness means undisturbedness.

These young people do not lack humour. But they do not like jokes. The elaborately led-up-to, over-worked humour of the past simply sickens them. They delight in the single soft-dropping word that reveals a humorous appreciation of situation or character. They cannot bear preamble, proper prefaces, introduction, ornament, or elaboration, whether in matters of feeling, aesthetics, manners or wit.

If it is true that these young people are excessively critical, that is no more than a necessary quality of their detachment. They could not begin to manifest the genius of their new type, if they had not detachment of the lower vehicles. We must try to respect the genius who is not yet recognised, to defer to the spirit of a whole generation. There is no doubt that their new type of brain goes swiftly to the point, reaches essentials more quickly than ours. Our minds are like intricate winding systems of hawthorn-ridden country lanes. Theirs are like airways. They have greater gifts than we for recognition of a great yogi. Even a little touch of yoga wins their instant allegiance.

TRAVEL NOTES OF A LECTURER

By C. JINARĀJADĀSA

(Written in Italy in 1911)

TRAVEL, for the Theosophical worker of the twentieth century, has a fascination lacking for the ordinary globe-trotter. Our worker may be born in the East or the West; yet when he travels, leaving hearth and home, he is sure to find in each new place "sisters and cousins and aunts" of past lives, not to speak of husbands and wives. It does not require "forty minutes" for him to put "a girdle round about the earth;" America, Europe, Asia, Africa and Australasia are peopled by his companions in the Work today who are the "affinities" of past lives, and with the speed of thought he may now girdle the earth, finding himself welcome and at home at each point in that girdle.

Furthermore, for those who are training themselves to be expert in "my Father's business," every incident of travel brings instruction and illumination. Travelling as he does to learn and to understand the play of the hidden forces which are guided by the mighty Chiefs of evolution behind, he carries with him no standard of judgment belonging to any particular nation or age; local customs and national idiosyncrasies are neither approved nor condemned as by the un-theosophical philistine; he prefers to follow Captain Cuttle's advice, "When found, make a note of." There is all eternity during which to formulate judgments, and unless a judgment

is immediately required for the furtherance of the Work, why should the Theosophist judge?

Three years' residence in Italy makes me no stranger in this land of traditions. The shadows of the past still cling almost visibly to modern Italy, and "the grandeur that was Rome" has not altogether departed; and in the works of art brought to Italy in ancient days now found in her museums there yet lingers "the glory that was Greece." The value of a residence in Italy is manifold, if one responds to what Italy, her past and present, has to offer.

Primarily, perhaps, to those born in Anglo-Saxon surroundings, what should be striking is that among all "Latin peoples" there is a standard of values different from that which prevails among the Teutons. It is not absolutely better, nor worse; *it is different*. It is sometimes a revelation to discuss problems with men and women whose feelings and thoughts are tuned to a different pitch than that to which we are accustomed. Where a Teuton may get excited, feeling that a principle is involved, the Celt may shrug his shoulders, as seeing the matter from another angle of vision; what seems for the moment an utterly unbearable situation for the Italian or the Frenchman may seem of little importance to the Teuton. One who is accustomed to observe things analytically with the mind, from the outside, so to say, as is so often the case among Teutonic peoples, may learn much that is new to him about those same familiar things, could he but feel them from the *inside*, as comes natural to the Celt. It is this *sensing* things first, before thought begins, that not infrequently gives a truer criterion to judge with than the reverse process. Where the Teuton prefers to go from the "form side" into the "life side," the Celt instinctively reverses the technique; and this technique of peoples is an ever-fascinating study.

I am perhaps fortunate that I can read and speak Italian, and so see a phase of life that is usually a blank page to the

traveller. A theosophical lecturer and writer must be clear in thought and diction, to be successful in his attempt to proclaim Theosophy; he notices, therefore, the clarity of thought that characterizes Italian literature. There may be little thought, as a Theosophist values thought, in many an Italian writer; but what there is of thought is stated without ambiguity. The precision, the logical sequence of ideas, are invaluable things that one probably learns more readily from Italian, and especially from French literature, than from English or German. The beautiful vagueness of English words, exquisite for poetry, and the loose handling of dependent clauses, which makes a foginess in thought, are foreign to Latin modes of thinking and expression. More than all this, there is in the study of literature the attempt to enter into the thought, rather than to observe the modes of grammatical constructions. Days gone by, Karma and the needs of the future decreed that I should struggle through Euripides, Sophocles and other acquaintances of Athenian days; I must now frankly confess, that, except Homer, they were unsympathetic till expounded in an Italian university by an Italian professor, who paid little attention to aorists and enclitics but was much fascinated by the beauty of statement and thought.

Supreme in this respect stands the poet of poets, Dante. Such a marvellous balancing of the thought with the diction, the life with the form, probably the world has never seen nor will, till he reincarnates again. Limited as Dante was with the intellectual horizon of the Middle Ages, yet he soared to the very region of the Archetypes themselves. We Theosophists study life and form and their mysteries; we should not forget that both are also in the "world without" of fields and gardens, seas and clouds, and, too, in those happy gardens which the poets create where we may grow "as the flower grows." There is one garden worth the discovery, cost what it may, and that is Dante. But Dante's *Divine Comedy*

in a translation is mere narration and often tedious. It is in the Italian that one senses the wonder of his phrasing, for each phrase, sometimes only of a few words, which describes a person or a situation, is as an open window into the *type* of person or situation. I know no poet whose mind opens so easily to the realm of the Archetypes, so that what he says of a thing is a far-off description of the Idea of the Thing of things.

How shall one now describe what Italy has to offer to the Theosophist from her glorious past? Surely the cultured Theosophist can think fuller and feel deeper about works of art than the greatest of modern critics. We know that the Archetypes *are*, that the Logos has bodied them forth, and that through them we may see Him, though but as "in a glass darkly." A work of art becomes for us therefore a discourse on Theosophy, on the Wisdom of the things that are and *to be*. In Rome, in the statuary brought from Greece, in Florence in her marvellous churches and galleries, again and again the life of the Spirit stands revealed; and sometimes so overpowering is it, that a mere mortal's imagination becomes dazed. To the intelligent traveller, art is everywhere in Italy; there is not the smallest town but has some picture, fresco, or carving speaking to him of the realm of ideal beauty. Surely it was my good deeds of past lives that brought me to Italy years ago, and gave me an insight through art into a phase of Theosophy not yet proclaimed in our text-books.

If to art students the art of Greece is fascinating, for balance, reserve, and other "classical" qualities, to the Theosophist some of the Italian artists are fascinating for these, and for that other discovery, that they are reincarnated Greeks. Some day we shall make the equations, Giotto = X, Botticelli = Y, Michael Angelo = Z, all once great artists in Greece, but as sculptors. But till then, when these painters shall be "looked up" clairvoyantly into their past lives, and we begin thereby a new history of art, we have their wonderful works.

I am still limited in my sympathies, for my favourites are all the "primitives," those early painters who were charged with thoughts and feelings which they could not adequately express for lack of technical development. Later came the masters of colour and shade and form, like Botticelli, but, alas, then it was the "form side" which began to predominate over the "life side." And so, "primitive" though he is, Cimabue teaches one the A.B.C. of devotion; Giotto opens a fairy realm for the soul's offerings, still marvellously alive, though St. Francis and his miracles are things that have been; Fra Angelico takes one by the hand and we gaze with him not on substance as seen by man but on substance as seen by God, and Heaven is very near. This is not painting, it is philosophy, it is the Vedanta surely, which tells us that Prakriti is a Maya after all, and that it is Purusha who is lord of all. And so we pass in review Fra Lippo, Botticelli, Michael Angelo, Raphael and others of the mighty host, and as Theosophists we may note how here life is growing, trying to cast off the form, there life and form are balanced, and here, alas, begins the decadence when artists and men are satisfied with the form alone.

These "travel notes" were begun with the intention of saying something of the field-worker's activities in Italy, but the pen became partly obsessed and things not directly to the point have thence issued forth. The particular field of action of the American Section is from the Atlantic to the Pacific, but the present field-worker, during the two months' holiday after heavy work, accepted on arrival in Italy the invitation of the Italian General Secretary, and has once again become for a while an Italian field-worker, as was his role before going to America. Genoa, Rome, Florence and Turin Lodges listened to an address in Italian on "The World Without and the World Within," and repeated invitations were given for another visit and more addresses. The limit of the lecturer's

vacation was two months, and his passage had been booked for the return to New York on November 21st; all these arrangements have been changed as the result of an invitation from the President to visit Adyar, first visited in 1901.¹

Genoa, Italy, November 1911.

CHUANG-TZE ON IDENTITY

Only the truly wise understand this principle of the identity of things. To place oneself in subjective relations to externals, without consciousness of their objectivity, this is the Tao. But to wear out one's intellect in an obstinate adherence to the individuality of things, not recognising that they are in fact all One, this is called Three in the Morning. What is that? asked Tzu-Yu. A keeper of monkeys said in regard to their rations of nuts that each should have three in the morning and four at night. But at this the monkeys were very angry, so the keeper said they should have *four* in the morning and three at night. And with this the monkeys were very well pleased. The actual number of nuts remained the same, but there was an adaptation to the likes and dislikes of those concerned. Such is the principle of putting oneself into subjective relations with externals. Wherefore the true Sage, while regarding contraries as identical, adapts himself to the laws of Heaven. This is called following two courses at once.

¹ The result of this invitation was that in January 1912 Dr. Besant kept me with her at Benares, and when she went to England in February, I was made companion and tutor to J. Krishnamurti and his brother Nityananda. I did not return to U.S.A. till 1924, not any longer as a fieldworker of the Section, but as Vice-President of the Society.—C. J.

JEALOUSY

By CLARA M. CODD

ST. PAUL said that "the love of money is the root of all evil." Certainly if greed for money and all that it may bring of personal comfort, satisfaction and prestige were eliminated from life very much evil would disappear. But there is another, even more universal source of unkindness, injustice and pain, and that is the common quality of jealousy. I would put that first as the root of all evil, for the man who suffers from it becomes blind, prejudiced and unable to see any good in the object of his selfish myopia. So often have I seen its devastating power. No wonder the Song of Solomon states: "Jealousy is cruel as the grave; the coals thereof are coals of fire which hath a most vehement flame." There is hardly anyone who does not suffer at times from its piercing pangs. Some people are under the impression that they, at least, never feel its pangs, but I do not believe them. I remember once one of our great workers telling me that she simply did not know what it felt like, whilst all the time I could very plainly see this giant weed sticking out of her aura in all directions. Why not be honest, and own up to a universal human failing?

The best way to deal with jealousy is to understand it, not violently to proclaim that we do not feel it. It is only just recently that I have myself begun to understand it properly. I can now see quite clearly what it is and from what it arises. Its roots lie in a bad inferiority complex. If we never

felt inferior we should never be jealous. As some great man said—I forget his name—jealousy arises when we are apprehensive that some one is superior to us in some way that we emulate.

Now why do we all have “inferiority complexes”? It lies in a sense of incompleteness. We could not imagine the Master as being jealous or having inferiority complexes, because He is wholly complete, and that is why He is “holy.” It is natural and necessary that we are at the moment incomplete, just as a bud or a child is incomplete. Their possibilities are not yet unfolded. But dimly we all feel and yearn for that heavenly completeness. The dimmer our sight, the darker our ignorance, the more violent and supreme are the pangs of jealousy. Like lost children clinging to any support, like a drowning man clinging to any spar, we cling to our little possessions or prestige, and resist with panic any suggestions that we should surrender them, or admit that we have not got them. It is quite natural. We *are* lost children in this vast universe. Some philosophers say that the idea of “God” is the father-complex in man further removed. But we must have a father’s hand to hold in this mysterious universe, at any rate until we are spiritually grown-up, mature. In the same way, like children—the average man is psychologically only twelve years old!—we boast and envy, and conceal our faults, for when we seek the assurance of other people’s approbation we are really seeking to reassure ourselves.

The three great psychoanalysts, Freud, Jung and Adler, define man’s greatest moving power rather differently. Freud said that the greatest hunger in man is to be loved; Jung says it is the hunger to be secure; but Adler says the greatest craving in man is to be important. He needs to *count*, to himself, to his fellow-men, to life; and if he feels he does not count, then to him life has lost all savour. I would define man’s inner hunger as two-fold, according as to whether he is the

“positive” or “negative” type. The one desires to wield power, the other desires to be loved.

Jealousy, therefore, is a vice of spiritual childhood. All men suffer from it as all children do. I suffered hideous pangs of jealousy when I was a tiny child because my younger sister was given a prettier pair of blue shoes than I was. And do not imagine that once we commence to try to live the spiritual life we shall automatically lose those pangs. To quote *Light on the Path*: “the pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to things which concern his larger span of life.”

Of course it is plain that the real root of this devastating vice is the “giant weed,” the preponderance of the personal equation in the character. But there again do not be surprised or indignant, because that is the case with the majority of us. For untold ages we have been slowly growing inside a matrix, a calyx, of ego-hood. It cannot be destroyed in a moment. It has served its turn in protecting the immature seed of divinity, and must now, by those of us who are aspirants, be worn away. If we are very strong we can burst it, but for many it is better slowly and relentlessly to wear it away. Let me quote *Light on the Path* again: “Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death.” It is a point of view. Cultivate the big, the noble and the right one, and the pangs of jealousy will begin to lessen and disappear.

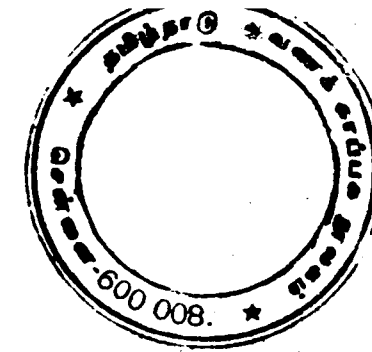
There are two aspects of its extirpation, one negative and the other positive. First, we must be utterly willing to accept ourselves as we are. It is a kind of inverted conceit

either on the one hand to refuse to acknowledge our limitations, or on the other to practise an exaggerated humility. A great preacher once said: "Humility does not consist in thinking little of ourselves; it consists in not thinking of ourselves at all." And an occultist has written: "The greatest freedom lies in the acceptance of limitations." To the spiritually enlightened, the truly impersonal, there is no "sin" in this world, only the perception in all embodied beings of limitation, lack of growth. Let us accept the limitations of ourselves, as well as of others and "wait with the patience of confidence for the hour when they shall affect us no longer." Little St. Thérèse of Lisieux said: "Now I am resigned to see myself always imperfect, and I even find therein my joy. . . . Since I have shunned all self-seeking, I lead the happiest life that can be."

And the other step is to practise a limitless generosity. The Roman Catholic Church with its profound knowledge of human psychology and its genius for definition, has listed "envy" as one of the "Seven Deadly Sins" which kill the soul, and has put opposite to it as its cure the virtue of "Generosity and Brotherly Love." This limitless generosity is one of the signs of Spirit. It means that we are living in a wider world, the world of our fellows, and that their good is also our good, the real meaning of the word charity.

I am so happy to die! Yes, happy . . . not because I shall be free from suffering: on the contrary, suffering combined with love seems the one thing worthy of desire in this vale of tears; but happy to die because far more than on earth I shall help the souls I hold dear.

SISTER THÉRÈSE OF LISIEUX



THE SIGNIFICANCE OF THE PHYSICAL PLANE

COMPILED BY D. JEFFREY WILLIAMS

IT should be made clear at the outset that it is the significance of the physical plane in relation to the evolution of consciousness and self-consciousness that is implied in the above title. The extracts which follow have been taken or summarised from *A Study in Consciousness* and *Man and his Bodies*, in the main. One or two quotations are from other books by Dr. Besant.

It has been pointed out that the relation of the physical body to the causal body is something like that of the causal body to the Monad. The importance of the physical body and of the physical plane in the evolution of human consciousness is made more evident perhaps by a consideration of these extracts. Some linking comments are made when they appear necessary.

Unawakened, Simple Consciousness

"It is on the physical plane that consciousness must first evolve into self-consciousness, must become aware of an external world that makes impacts upon it, and must learn to refer those impacts to an external world, and to realize as its own the changes which it undergoes in consequence of those impacts."

"Consciousness (in the germ stage) knows nothing of an outer and an inner, of an object and a subject." It is born of change, of motion in the sheaths or envelopes of matter which surround it. "None of us may count the ages which roll on as these changes become more defined, and as the envelopes become more definitely shaped by the impacts from without, and the no less ceaseless responsive thrillings from within." At this stage consciousness can only be described as a sort of "feeling," a kind of "undifferentiated, general feeling." Later, as the states of pleasure and pain become more definitely established, memory arises and there is a dim groping after pleasure, and a dim effort to avoid pain. This will inevitably give rise to a consciousness differentiated into the familiar three aspects of thought, desire and activity, which repeats "in miniature the kosmic process in which the triple Divinity ever arises from the One Existence."

Consciousness at this stage is, so to speak, "consciousness only in the within, is conscious only of changes in that within. It has not yet turned its attention outwards, is not yet conscious even that there is an outwards. Meanwhile, that outwards of which it is not aware is continually hammering at its vehicles, and most vehemently at its physical vehicle, the vehicle most easily affected from outside, and with most difficulty from within . . . It is the hammering outside that causes the difference of 'without' and 'within' to arise in consciousness."

Self-consciousness begins in the Physical World

"The external world grows into 'reality' as the consciousness, separating itself from it, realises its own separateness, changes from a vague 'am' into a definite 'I am.'" External objects come and go "without any reference to the man

himself, and with disconcerting irrelevance to his feelings. He distinguishes these (external objects) as 'real,' as having an existence which he does not control . . . and this sense of 'reality' (in the Western sense of the word) is first established in the physical world. Self-consciousness begins its evolution in and through the physical body, and has its earliest centre in the brain."

"The normal man at the present stage of evolution, still identifies himself with this brain-centre of self-consciousness, and is hence restricted to the waking consciousness."

"On other planes, the astral and the mental, he is, as yet, conscious, but not self-conscious; he recognizes changes within himself, but does not yet distinguish between the self-initiated changes and those caused by impacts from without on his astral and mental vehicles. To him they are all changes within himself . . . He regards astral or mental phenomena as the result of his 'imagination,' that is, as forms of his own creating, and not as results of impacts upon his astral or mental vehicle from external worlds, subtler indeed, but as 'real' and 'objective' as the external physical world . . . He is, in fact, an infant on the astral and mental planes."

Why Man's Physical Body is built for him

When a man has ended his stay in the heaven-world, he very soon begins the process of building for himself a new mental and a new astral body for his use in his next incarnation. He vivifies the mental nucleus or mental unit and around it builds a new mental body much the same as the one with which he ended his life in Devachan; he likewise builds an astral body around the astral permanent atom that is a replica of his astral body at the end of his astral life in his last incarnation. He vivifies the physical permanent atom in its turn, but the new physical body is built for him by outside agencies.

A new and "alien power" takes the building of his physical vehicle out of his hands. That is an important fact, the significance of which is often overlooked. The reason for this change lies in the working of the law of Karma. In this connection, that means that on the higher planes the consciousness is not outward-turned, that the energies of the consciousness on these higher planes are directed, and one might say, inclined, in the main, towards its own vehicles; they are not directed outwards and do not affect an outside world of people and things, except through the agency of the physical body. These relations with others complicate his Karma on the physical plane, and his physical body must be suitable for the working out of this complicated Karma. "Were he at a point of evolution at which he entered into similarly direct relations with others on other planes, similar limitations to his power to shape his vehicles would appear. In the sphere of his external activities, whatever they may be, these limitations must present themselves."

The Difference between "Vehicle" and "Body"

On the one hand, "we must distinguish between the primary work of the organization of the mental and astral vehicles that fits them to be transmitters of part of the consciousness of the Spiritual Man," and, on the other, "the later work of developing these same vehicles into independent bodies, in which the Spiritual Man will be able to function on their respective planes . . . The astral and mental vehicles . . . must be organized in order that the Spiritual Man may use the physical brain and nervous system as his organ of consciousness on the physical plane. The impulse to such use comes from the physical world . . . This process goes on during hundreds of births, started, as we have seen, from below, but gradually coming more and more under the control

of the Spiritual Man . . . As the process continues, more and more forcible direction comes from within, and less and less directive power is exercised by the attractions and repulsions of external objects . . ."

Inner Centres and Physical Body

In time, the centres which link up the developed inner bodies and the physical body make their appearance. "But nothing is done to vivify these slowly growing centres for immense periods of time, and the connexion of them with the physical body is often delayed, even after they are functioning on the astral plane; for this connexion can only be made from the physical plane, wherein the fiery force of Kundalini resides."

Learning the Alphabet of Self and Not-Self

"When we turn to the study of the real man, the continuing individual who passes from life to life, who comes into various bodies and leaves them, over and over again, who develops slowly in the course of ages, who grows by the assimilation of experience, and who exists on the higher mental plane, we find that we can consider to some extent the action of consciousness upon the vehicles, which is a very different thing from a study of the vehicles themselves."

It has been said that man, the real man, begins his experiences by developing self-consciousness on the physical plane; it is on the physical plane that what we call the waking consciousness appears; this waking consciousness, with which we are all familiar, works through the brain and the nervous system; by its means we reason in the ordinary way, carrying on logical processes, by which we remember past events of the current incarnation, and exercise judgment in the affairs

of life. "Man's self-consciousness on the physical plane becomes more and more vivid, more and more active, more and more alive, we may say, as the individual develops, as he progresses life after life."

In the lower stages of growth man seems to want to make sure that he is feeling, and learns to distinguish things by receiving from them strong and vivid sensations. It is quite a necessary stage of progress, and without it he would not learn to distinguish between that which takes place within as distinct from that outside his vehicle; "he must learn the alphabet of the self and the not-self by distinguishing between objects causing impacts, on the one hand, and the sensations caused by impacts, on the other; in short, between the stimulus and the feeling."

Memory as Basis of Law

The development of memory is the foundation upon which reason and the power of logical thinking are built. Without memory there is no recognition of causal connections or of law. On the other hand, memory depends upon causal laws. Upon the perception of causal relations between things and events, law and order seem to appear out of the apparent chaos among our ordinary notions and impressions. "All this is the work of consciousness in and through the physical brain, but even in this working we trace the pressure of that which the brain does not supply. The brain merely receives vibrations; the consciousness working in the astral body changes the vibrations into sensations, and in the mental body changes the sensations into perceptions, and then carries on all the processes which . . . transform chaos into cosmos. And the consciousness thus working is, further, illuminated from above with ideas that are not fabricated from materials supplied by the physical world, but are reflected into it

directly from the Universal Mind. The great 'laws of thought' regulate all thinking, and the very act of thinking reveals their pre-existence, as it is done by them and under them, and is impossible without them."

(It was Karl Pearson—the compiler thinks—who observed in his *Grammar of Science*, that it seemed to be as correct to say that man gave laws to nature as that nature gave laws to man.)

The Rule of Reason

Another mark of progress appears when a man begins to regulate his conduct by conclusions arrived at within, instead of by impulses from without. "In fact, there is a distinct growth of him as *man* when he begins to forecast, to judge of the future by the past, to reason ahead by remembering what has already occurred. He is beginning to behave as an individual when he begins to choose his own road instead of drifting along with circumstances, or being forced into a line of action by some pressure from without. Strong-willed persons are moved from within, and master the outer circumstances by bringing appropriate forces to bear, guided by their store of accumulated experiences." The store is in the man, but he can only use so much of it as he can impress on the physical consciousness, which in this case must be regarded as the physical brain. "The man himself has the memory and does the reasoning; the man himself judges, chooses, decides: but he has to do all this through his physical and etheric brains; he must work and act by way of the physical body, of the nervous mechanism, and of the etheric organism connected therewith. As the brain becomes more impressible, as he improves its material and brings it more and more under his control, he is able to use it for the better expression of himself."

All this suggests the need for the deliberate training of our vehicles of consciousness. Suggestions for such a training are to be found in many of our books on Theosophy. But when after much training, "improved brain capacity has been gained, the gain is also an automatic improvement in the astral vehicle, Astral matter is far more responsive to thought-vibrations than is physical matter, and the effect on the astral body of the course of action taken is proportionately great. It becomes more definitely outlined, and assumes a well-organized condition."

In the next stage, the man begins to work consciously on the plane of mind. He has long been working on this plane, sending down from it all the thoughts that take such active form in the astral world and find expression in the physical through the brain. He has long been using this power unconsciously, but at a fairly high stage of development he finds that when he is thinking he is in fact creating forms. At that stage his powers of usefulness very largely increase, for when he can consciously create and direct a thought-form, he can use it to work in places to which, at the moment, it may not be convenient for him to travel either in the mental or the physical body. That, of course, implies that the man can function consciously in his mind-body in that higher world, and is able to regard the mental and astral planes as outer and objective worlds as he does the physical world.

It would seem that the taking of the first of the Great Initiations is possible only while the candidate is using a physical body. The following sentence from *The Masters and the Path* seems to bear this out: "Hitherto, except very rarely, persons have been initiated only after their physical bodies have come to mature age, and after they have proved by their activities that their hearts are pledged to the work of the Logos."

THEOSOPHY AND SCIENCE: A NEW CONTACT

By F. H. DASTUR

SOME readers of *The Secret Doctrine* consider it as an ordinary book, just one among many, to be tolerated in spite of its complexity. Such people think that they are treading on ordinary earth, unmindful of the hidden gold and diamond mines beneath their feet. Madame Blavatsky has struck such a mine, and prospectors such as Annie Besant and C. W. Leadbeater have unearthed in their various works, especially in *Man: Whence, How and Whither* gems of great value. Mr. E. L. Gardner is one more explorer in the field.

In *The Secret Doctrine* I.148 (Adyar edn.), Madame Blavatsky writes: "Father-Mother spin a Web . . . and this Web is the Universe." Again on I.75 she calls space "Seven-Skinned eternal Mother-Father," and adds that "from its undifferentiated to its differentiated surface it is composed of seven layers." This space or web is the garment of God, in Goethe's words:

"Thus at the roaring loom of time I ply,
And weave for God the garment thou see'st Him by."

Mr. Gardner in his book, *The Web of the Universe*, says that this web is three-dimensional and serves as the foundational structure for all material, physical, emotional and mental. It is not itself that which we know as material, but it is substance, that is, it stands under material. It

acts as the canvas of the painter and carries upon itself all the material forms of the world. The basic pattern of the web is a maze of exceedingly fine lines rectangular in plan, ablaze with tiny points of brilliance where the lines cross. The spacing of lines in the web is smaller than even the atomic order of measurement.

Einstein approaches the subject of the nature of space from a somewhat similar point of view. William Hudgings in his *Introduction to the Theory of Relativity* says that Einstein assumes that the entire spatial universe is composed of invisible geometric lines analogous to the lines of force in a magnetic field, and to each point in these lines he ascribes an electric and gravitational potential. Thus empty space is no longer empty. When the study of free electrons has sufficiently advanced, it may be seen that these elementary energy particles of electricity play an important role in gravitational phenomena.

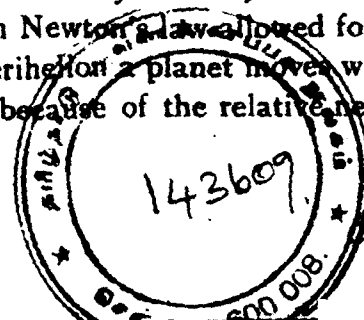
Mr. Gardner on pages 55-56 of his book, *The Play of Consciousness*, says that the field of view of an amazingly large section of the web, stretching from the centre of the earth to beyond its periphery, was stepped down for him, by another and altogether larger consciousness. By this means a very large area of the web was scaled down to a comprehensible size, and he saw that the web was more closely knit near the earth's centre than at the periphery. From surface to centre the regular diminution of the spacing was progressive, and it gave the appearance of a slight curve inwards all the way, as if one were looking down an incline. He then asks: "Is gravity due to the tendency of the material to flow along converging lines and hence become more packed towards the centre?"

Mr. Gardner's description is obviously related to Einstein's theory of the action of gravity. Einstein says that a falling body moves from one point to the next nearest point in

space-time. In an undisturbed region remote from matter, the body would fall in a straight line, but in the region of a large body of matter like the earth, the lines of points become so distorted that the path of the falling body will accordingly deviate. This causes the falling body to take a direction towards the centre of gravity, but gravity is not an external drawing power as Newton assumed, but an inherent order of nature in space (our web). The distortion is constantly increased as the body travels towards the centre and there would likewise be a constant acceleration. This acceleration is not due to any attractive force exerted by a centre of gravity, but rather to a warped condition of space which surrounds all bodies of matter.

Einstein considers time as a fourth dimension, and says it must be taken into consideration while making calculations of astronomical distances and events. Here he differs from Newton. Newton did not take the time factor into his calculations, hence certain discrepancies, as in the instance of Mercury's perihelion given below. Terrestrial distances not being large, the time-factor might be omitted in ordinary calculations, but for great distances in space Einstein takes it into account. The formula of Pythagoras about a right-angled triangle holds good for any two diagonal points in a three-dimensional region, not necessarily solid, technically known in astronomy as a frame of reference. If, say, length = 12, breadth = 14, and height = 12, the diagonal distance will be $\sqrt{1^2 + b^2 + h^2} = 22$. Einstein subtracts the numerical value of the interval of time required for a light ray to traverse the diagonal distance, hence his formula is $\sqrt{1^2 + b^2 + h^2} - t^2$, where "t" represents the time interval.

It was difficult for astronomers to explain why the perihelion of Mercury actually advances 42 minutes per century more than Newton's law allowed for, but Einstein pointed out that at perihelion a planet moves with greater velocity than at aphelion because of the relative nearness of the sun, and that



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its velocity (the time element) must be reckoned with. Einstein computed that by taking the time element into account the advance of Mercury's perihelion would be 43 minutes per century, an astonishing corroboration of his theory. Mr. Gardner intuitively asks: "Is the orbital motion of planets due to rocking-like pulsation through the web's vast network?"

Our three dimensions in space are length, breadth and height, and a cube is three-dimensional. Is it permissible to call past, present and future as three dimensions of time, and the Eternal Now as the cube of time? Our general idea is that time is constantly moving, but I was much impressed by an artist's conception on a large stone carving, which stands as a background to a fountain in California. There Father Time, in Manu-like majesty, stands still and unconcerned, while the human panorama, with all its weal and woe, sweeps by beneath his gaze from age to age. Compare here *The Secret Doctrine*, I, 110: "Time is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration, and it does not exist where no consciousness exists in which the illusion can be produced." This is just like the illusion of a flying landscape, when in fact we ourselves are making a rapid succession of movements in a railway train.

Einstein is in accord with Theosophy when he refutes Newton's law of inertia, that any particle of matter at rest will for ever remain at rest if not disturbed. Einstein holds that any particle of matter, if left to itself, will move in the easiest direction, and if it encounters a gravitational field, its motion will become accelerated, and its direction will change. It is natural for matter to possess energy, natural for it to be in motion, and unnatural for it to be at rest.

Our most modern scientists agree with Theosophy that every particle of matter in the universe, from the infinitesimal electron to the gigantic sun and the super-systems of outer

space, is moving and nothing has been discovered to be at rest. This is spatial motion of the body as a whole, but in the region of the molecular and atomic motion of particles within a body scientists have still to learn something from Theosophy so far as the inner principles of motion are concerned as given in Occult Chemistry. "Some day," as C. W. Leadbeater once remarked, "they will tap atomic energy at the cost of a few rupees, instead of spending fabulous sums as at present."

Thus a poet or an artist in his flight of fancy or a scientist when he has reached the limit of physical apparatus bursts into the stratosphere of Theosophy, which is the realm of reality.

NOTE BY C. JINARĀJADĀSA

The idea that interstellar space is not empty space is mentioned by C. W. Leadbeater in *The Theosophical Messenger* (U.S.A.) for July 1909. In answer to a question from me he replied as follows. (By "atoms" he means "Anu," "ultimate physical atoms".)

"In interstellar space (between solar systems) we are given to understand that atoms lie far apart and equidistant; and I believe that that is their normal condition when undisturbed. Within the atmosphere of a planet they are never found in at all that state, for even when not grouped in forms, they are at any rate enormously compressed. A man may have a causal body on the atomic mental plane, but the (sphere walls of) mental atoms composing it will be crushed together by attraction into a very definite and quite dense shape, even though they are in no way altered in themselves, and are not grouped into molecules. Such a body could exist very comfortably on its own atomic plane in the neighbourhood of a planet, where the atomic matter is in the compressed condition; but it would not at all be able to move or function in this far-away space where the atoms remain absolutely free and uncompressed. The conditions in inter-planetary space are probably not exactly the same as in interstellar space, for there may be a good deal of disturbance due to cometic and meteoric matter, and also the tremendous attraction of the sun will be sure to produce a considerable compression within the limits of his system. Indeed, the vortex made in the first place by the Logos is of course still in action; and part of its action was to draw in matter from the surrounding space and compress it."

The shape of the "sphere wall" of an Anu in free space is not spherical; C. W. Leadbeater mentioned later that the shape of that wall when compressed within the solar system is not a regular dodecahedron, but a rhombic dodecahedron.

THEOSOPHY IS YOGA

BY DR. G. S. ARUNDALE

IT is becoming quite clear to me that Theosophy is Yoga in every detail of its presentation, so that every Theosophist who is intent on seeking the depths of Theosophy must become a Yogi, constantly meditating on the particular section of the field which he desires to experience, creating his own Yoga meditation, his own Yoga contemplation, his own Yoga action, in order to identify himself with every aspect of the life in which he would specialize.

I must become a Yogi in the Theosophy of the Heart, just as others must become Yogis of the Theosophies of the Mind and of the Will. All Theosophists, to be effective, must endow themselves with the spirit of Yoga, and our theosophical literature is fortunately fairly rich in expositions of Yoga.

And in order to contact the Yoga spirit there must be the utmost concentration upon the relevant field, with a veritable minimum of distractions. In the case of my own particular subject there are constantly coming before me innumerable circumstances appropriate to the application of my Theosophy. There are the very difficult cases of Nazi suicides, of people suddenly removed from physical plane existence who feel utterly lost on the other side, of those who die of some terrible war shock, of those whose bodies have become maimed beyond repair, of the millions who have been killed in the war, and of the many more who are left on this side of death lonely and desolate. There are the heartrending cases of animals being

prodded to the slaughterhouses with all the frightful concomitants of the approach to them and of the murders themselves. But everyone knows the innumerable forms of cruelty in which the Universal Heart lies imprisoned, and stalwarts of the Heart know well the bars they have to break down.

Out of Yoga I must evolve theosophical prescriptions to meet the needs of each individual case, and this itself is a task of the utmost magnitude, for no two prescriptions can be exactly alike, and one must have deep knowledge of this facet of Theosophy.

THE GREATNESSES OF THEOSOPHY

1. The ceaseless blessing of the world by those dedicated to its saving.
2. The ceaseless continuity of individuality from greatness to greatness. Ascending ladder of Kingship. Life before birth. Life after death. The spirit of inseparability.
3. The laws of Cause and Effect (experience through justice) and of Reincarnation (experience through time).
4. The technique of growth, including states of consciousness.
5. The deep understanding of all life's darknesses and the way out of darkness into Light.
6. The resolution of the apparent injustices and apparently undeserved wrongs.
7. The great Fellowships of Races, Nations, Faiths, Kingdoms of Nature.
8. *All the 7 establishing,*
The Universal Comradeship of all Life.

G. S. A.

MEDITATION

By ELIZABETH W. PRESTON

“WHATSOEVER things are true, whatsoever things are lovely, whatsoever things are of good report—think on these things.”

In these words, St. Paul two thousand years ago gave the western definition of meditation. The eastern method speaks of “fixing the attention on the Supreme,” of “balance amid pleasure and pain,” and of “the search for the Self,” but for the people of the West the simple “think on these things” is the key to something all can do.

It has been said that anyone who can write a good letter can write an article. With equal, if not more, truth, it can be said that anyone who can think can meditate. Anyone can meditate or write if he wishes. It is this last clause—*if he wishes*—that is of importance. Granted the wish, then meditation is not something mysterious and unattainable, but is possible to all.

This is not to be taken as implying that meditation is easy. It should be fully understood what meditation is *not* easy.

It is not a state of vague dreaming or absence of thought.

It is not an emotional and thrilling vision, in which the percipient is the central figure entrusted with a special mission or message to the world.

It is not an easy passage into a new and wonderful state of consciousness. Change of consciousness may follow meditation, but does not constitute it.

The early stages of meditation are best described as thinking quietly and clearly upon some subject which interests the experimenter. There is no hard and fast rule about the subject, or about the time of day, posture or conditions under which the thinking should take place. For useful results, most people find that they need to feel reasonably safe from interruption for a period, but a bus has been proved to be as fruitful a place for thought as a closed room or a hilltop.

Each person will have his own individual approach, “where the personal tendril fixes,” and he must find this out for himself. He should be able to do this after a short period of experiment. With practice the stage of thinking quietly can be attained at will—but he must *want* to do it, and be interested in the subject on which he thinks. This may be devotional, abstract, or of the nature of contemplation of problems of world development or of personal training. It may be an attempt to assimilate an experience, or to write a lecture or article on a given subject.

The stage of quiet thinking does sometimes lead to a condition in which the sense of proportion changes. It is this change of view or of proportion which is sometimes called change of consciousness. This condition follows, not the ceasing or “slaying” of thought, but on the integration of the whole nature, and the focussing and quietening of the mind which brings the real “detachment” from any emotional stir.

In such conditions, an idea, a vision, or a new appreciation of truth enters our consciousness. We touch the world of the Divine Reality, and everything within us glows with life and light. Such visions are not personal, but of general interest, and present us with a deeper and wider view of life, of our own goal and of modes of service.

The end and aim of meditation is the stabilizing of the light within, till we have become as “a strong pillar in the Temple of our God, and no storm can shake us”.

REVIEWS

Man's Most Dangerous Myth by M. F. Ashley Montagu, Professor of Anatomy, Hahnemann Medical College and Hospital, Philadelphia. Columbia University Press, New York; 1945. \$3.25.

A very long review is really necessary to draw attention to the thesis of the author, which in the main is to explode the generally accepted idea that a certain particular group of people constitutes a "race." Acting upon this supposition, they develop a superiority complex concerning other racial groups whom they consider inferior. Among the chapters of the book are the following: The Meaninglessness of the Older Anthropological Conception of "Race"; The Genetical Theory of "Race"; The Biological Facts: "Race" and Society; Biological and Social factors; Psychological Factors; The Creative power of "Race" Mixture; Myths Relating to the Physical Characters of the American Negro; Are the Jews a "Race"? The author admits that there are certain ethnic groups, and he defines an ethnic group as follows: "An ethnic group represents one of a number of

populations, which together comprise the species *Homo sapiens*, but individually maintain their differences, physical and cultural, by means of isolating mechanisms such as geographical and social barriers." But these ethnic groups have little to do with colour of skin, hair, shape or size of brain, etc. He says: "No one ever asks whether there are mental and temperamental differences between white, black, or brown horses—such a question would seem rather silly; but when it comes to man, the prejudice of anyone who has ever made the statement that skin colour is associated with mental capacity is accepted as gospel." The main thesis worked out by the mass of facts presented is that "race" is largely a matter of a mass of individuals who develop and cling to certain social and cultural habits and not a matter of "race type," and that the "race problem" is fundamentally a social problem. In these days particularly we know that it is an economic problem also.

The cranial capacity of the primitive Neanderthal man who lived more than 50,000 years ago was, on the average, 1,625 c.c., which is more

than that of the average white man today. If the primitive man with his larger brain was backward, it is simply because he lacked opportunities for cultural development.

The author points out that there is no such a thing as a Jewish "race." Many an accepted belief concerning the inferiority of the Negro is challenged by him with statistics. The last chapter of the book is a statement of the legislation in 30 States in the United States which forbid legal "inter-racial marriage." In some of these, such miscegenation is a felony, in many a crime, in others the marriage is *ipso facto* null and void. The special bibliography on this topic given by the author consists of 413 works. The book is a species of atomic bomb hurled on the old fashioned believers in "race superiority."

C. J.

Prisons and Borstals. Published for The Home Office by His Majesty's Stationery Office, London. 1945. One shilling net.

Many Theosophists are interested in the work of prison administration and reform. This pamphlet, with several illustrations, summarizes the policy and practice in the administration of prison and Borstal institutions in England and Wales. It is encouraging to note what new ideas are being incorporated into this difficult topic. The summary of legislation on the matter will help

all reformers who are planning to change the conditions of delinquents, young and old, towards a better understanding and treatment.

C. J.

Hearts Not Heads in the School by A. S. Neill. Herbert Jenkins, London: 1945. 7/6 net.

Mr. Neill has already made a name for himself in Britain as a revolutionary in education. For the last 30 years he has made himself admired by a few teachers and parents looking to the future, and intensely disliked by the orthodox among both groups. He is the headmaster of a residential school called Summerhill in Wales. Not only is the school co-educational, but it has made itself famous (or notorious) by standing for the principle of full liberty for the child, going to the extent that if a child does not want to attend a maths class, he is allowed not to do so.

The many labours of Mr. Neill can be judged from the titles of his earlier books: *That Dreadful School*; *The Problem Child*; *The Problem Parent*; *The Problem Teacher*. In this present work he insists again and again that the child is a psychological problem, not an educational one. I have for many years watched with admiration the attempts of Mr. Neill. One important truth which he brings out in the present work is that the teacher with his usual attitude is not really teaching, but often passing on

to the child his own personal complexes. Every school library should have all these works of Mr. Neill, though probably if the children read them there will be a rebellion, and if the teachers read them they will work for a revolution, though the teachers are definitely confronted by departmental curricula and regulations, and so are "stopped down."

C. J.

* * *

In *Baconian Light*, II-V, by James Arther. Vasanta Press, Adyar, Madras.

This pamphlet has been written in honour of the foundation of the Pallas Athene Lodge of International Co-Freemasonry, London. The author proves from historical evidence that not only was Bacon a poet, but also King James who wrote sonnets and translations, and that we owe the Black Letter Bible, known later as the Authorized Version, to "a King, a Poet, and a Body of Translators." Positive cipher evidence of Bacon's deliberate part in the production of the Bible is derived from the Bible text, and of his hand in the plays from plays and poems, and from contemporary "masks." Lest, however, Baconian studies should degenerate into a riddle hunt, the author urges that the Shakespeare plays and Bacon's works should be read for their poetic beauty and philosophic insight.

J.L.D.

The Adyar Library Bulletin (*Brahmavidyā*) still fulfils its dual purposes of disseminating Theosophical lore from the classical books and of revealing wonders and beauties enshrined in the Sanskrit and Prakrit manuscripts in the Oriental Section of the Library. Vol. IX completed in December—the Bulletin is a quarterly issued to commemorate theosophical anniversaries—not only publishes in serial form Sanskrit and Prakrit texts and translations edited with critical introductions by scholars associated with the Adyar Library, but it devotes a special section in each issue to notes on original texts discovered in the Library's rich collection and annotated now for the first time. Among the world's great libraries the Adyar Library is unique, in that rare and hitherto unknown works, some of classic value, are still being discovered, edited, translated and published in this journal.

The serial publications in the Bulletin are finally bound into books, the latest in book form being the *Saṅgitaratnākara*, translated by Dr. C. Kunhan Raja, Head of the Department of Sanskrit in the Madras University and Curator of the Oriental Section of the Library. He is also Editor of *Brahmavidyā*. The *Saṅgitaratnākara* is one of the longest and most important of the works on Indian Music now available. In seven chapters it gives a

comprehensive exposition of the subject, and its pronouncements are accepted by all later writers on Indian Music as authoritative. Its author, *Sārṅgadeva*, belongs to Kashmir and lived in the thirteenth century A.D. Under the editorship of the late Pandit Subrahmanya Shaṣtri, the Adyar Library undertook some years ago the publication of the text with two valuable commentaries in Sanskrit. Two volumes of this, containing the text and commentary of the first four chapters, have already appeared, and the remaining volumes are expected to appear before long. The present translation, which is the first known, covers Chapter I only, and the rest of it will be ready by the time the edition of the text is completed. This publication is No. 51 of the Adyar Library Series which is well-known among scholars the world over and promises to go on indefinitely.

Another section of the *Bulletin* is devoted to scholarly reviews of publications which cover various aspects of ancient Indian culture. With the textual studies, these go a long way towards revealing the glories of Sanskrit literature and to encourage the present renaissance.

H. G. NARAHARI, M.A., M.Litt.

* * *

A *Call to Womanhood*. The Theosophical Women's Association of New Zealand (Miss E. Hunt, Dominion President: Mrs. H. G. R.

Mason, Dominion Secretary) has published a book of 14 pages, folio size, with an imaginary portrait of an ideal woman—a book which will help to evoke and focus the energies of New Zealand women in the building of their nation within the new world structure. The Association urges that at such a time as this women should expand their field of work and assume a fuller share in the affairs of the State—the larger Home of the Nation. New Zealand is fortunate indeed to have amongst its leaders men and women Theosophists who are planning for the nationhood of the future.

J.L.D.

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Vaiṣṇava Upaniṣads, translated into English by T. R. Srinivasa Ayyangar; Adyar Library Series No. 52, Adyar, 1945; price, Rs. 10.

Nearly sixty years have passed since the late Professor Friedrich Max Müller, suggesting what he felt ought to be done by the Theosophical Society in fulfilment of its great objects, wrote to Col. Olcott:

"But it seems to me, considering the higher object of the Theosophical Society, that you ought to publish a complete and correct edition of the Upanishads. . . The Upanishads are after all the most important portion of the Vedas for philosophical purposes, and if the Theosophical Society means to do any real good, it must take its stand on the Upanishads and

on nothing else. . . If you have sufficient funds you should also print the commentaries on the Upanishads . . . At present the issue of a beautiful and correct edition of the text seems to me almost a duty to be performed by the Theosophical Society."

Professor Max Müller's suggestion resulted first in the Bombay edition of the 108 Upanishads published by Tukaram Tatyā in 1895 on behalf of the "Theosophical Publication Fund." Seeing that the publication did not come up to the standards of modern scholarship, it was then decided that the Adyar Library should shoulder the responsibility. The result was the publication in 1908 of the Descriptive Catalogue of the Upanishad MSS. in the Library, compiled by Dr. Otto Schrader as a preparatory step to the publication of the texts themselves. It was next planned to publish the 108 Upanishads in seven volumes, and, in classification, the method suggested by Weber and Deussen was adopted with slight modifications, influenced perhaps by the arrangement given in the *Haribrahmasāmarasya* of Appayya-sivācārya, a brahmin of the Tinnevely District who died nearly forty-five years ago. The first volume in this series appeared in 1912, and, by the time the next could appear, the *vivarāṇa* of Upanishadbrahmayogin, whose only merit lies perhaps in its being a general commentary on all

the 108 Upanishads, was discovered. Nevertheless it was decided to use this commentary, and in 1920 came the second volume of the Adyar Library edition of the Upanishads. The last volume in the series appeared in 1936.

Once the text was completed, it was then considered desirable to give an English translation, and in 1938 the Library was able to secure the services in this respect of two able workers, the late Pandit Subrahmanya Sastri and the late T. R. Srinivasa Ayyangar, who undertook the task as a labour of love. Three volumes of this translation have already appeared, and the rest are expected to be out in a short time.

The text of the *Vaiṣṇava Upanishads* appeared in 1923. The volume under review, published a few months ago, is its translation in English. It is a readable book and will be useful to all who have no access to the original. It forms No. 52 of the Adyar Library Series now well-known in academic circles the world over. If the Library can continue its present rate of literary output, if it can attract by its increasing size and value the best Orientalists of the East as well as the West, it should not be long before the dream of its President Founder, the dream of making Adyar "a second Alexandria . . . on (whose) lovely grounds a new Serapion may arise," will have approached its fulfilment.

H. G. NARAHARI

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

APRIL 1946

OFFICIAL ANNOUNCEMENT

RESULTS OF THE PRESIDENTIAL ELECTION 1945-1946

National Societies	Number of votes			National Societies	Number of votes		
	For	Against	Not valid		For	Against	Not valid
U.S. of America	2283	16	22	Wales	100	2	
England	1912	10		Uruguay	35	19	
India	3944	7	28	Puerto Rico	65		
Australia	576			Yugoslavia	253		
Sweden	111	13	1	Greece	117	1	
New Zealand	706	2	3	Central America	132		1
Netherlands	469	1	434	Colombia	180		
France	773		7	Egypt	27		
Cuba	184			Paraguay	6		
Hungary	90			Canadian Federation	97	2	4
Finland	380	3		Nairobi Lodge—			
Czechoslovakia	1			Br. E. Africa	19		
South Africa	260	1		Singapore Lodge	15		
Scotland	214	4	5	Krishna Lodge—			
Switzerland	157			Zanzibar	25		
Burma	32			Narayana Lodge—			
Austria	63			Tanganyika	14		
Norway	37			Mombasa Lodge—			
Denmark	202			Kenya	9		
Ireland	69	6		St. Louis Lodge—			
Mexico	190			U.S.A.	25		1
Canada	did not take votes			Laxmi Lodge—Kenya	9		
Argentina	606			Shri Kalyan Lodge—			
Bolivia	54			Uganda	4		
Chile	104		5	Fellows at large	2		
Brazil	123						
Iceland	111	1					
Portugal "ALL FOR" no number given							
				Total	14785	89	511

JANE CLUMECK,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

America

The Annual Report shows that for the fourth time in succession there is an increase in membership, and that after the War, the National Society has emerged stronger than ever before. The Department of Information directly distributed approximately 34,000 publicity leaflets, not including those distributed through Lodges, and 15,000 were furnished free for soldiers. About 1,500 inquirers were written to, and out of these 265 were referred to Lodges. Four hundred theosophical books were placed in various public or educational libraries. The Theosophical Press was most active, selling over 20,000 books not including smaller pieces of which over 10,000 were sold at 25 cents or less, 48,000 at 5 cents, and 67,000 publicity leaflets.

The Successful Service project published its first two pamphlets: "The Lodge" and "Helpful Hints," and a series of articles which are the basis for more of these useful booklets. The Rehabilitation Fund, born out of war need, has brought a generous response of \$10,000 up to date for the use of the stricken Sections.

"Convention Everywhere" was again adopted locally because of necessity, and as before it was most

effective in bringing all the members together in thought and aspiration. At the sixtieth annual gathering at Olcott in 1946 the three previous years will be combined with it making a strong Convention ready for the work ahead.

This year rings in the new administration of Mr. James S. Perkins who was elected as National President after Mr. Sidney Cook retired after 14 years of fine service.

Denmark

The General Secretary writes about the expelling of pro-Nazi members:

"During the annual meeting of the Section in September last year the fact was discussed that a few members during the German occupation had shown sympathy for certain Nazi doctrines. This was unanimously condemned in principle by the meeting, but the majority were against taking any steps at present, because it was believed that the Section would clean itself automatically." It seems that this problem is not confined to Denmark only, but exists in all the liberated countries.

European Federation

From Netherlands comes interesting news of the work, much of it done

by individual members. Miss E. B. Petrie has sent about 200 parcels (over half a ton) from England for personal relief in connection with the War Distress Relief Committee. Appreciation was expressed for Mrs. A. E. Gardner's editing of *Theosophy in Action* and it was decided that Mademoiselle Serge Brisy would restart *L'Action Théosophique* for the French-speaking members, collaborating with the General Secretaries in Europe as far as possible. Plans are being made to reprint books in various languages of all countries which need books in their languages, and a publishing centre in Europe was discussed though no decision was made. Although very few books have come in for distribution, each Section will build up its own Section Library. It was agreed to offer the recently printed French "Adyar" books to all Sections and let those who can afford pay for them.

Study Groups held during the war have done good work in educating our members and relating theosophical ideas to world needs. The general trend is shown in the establishment of study centres. Although international work is difficult to organize, needing much co-operation, still the desire is evident and the idea belongs to the new work.

Netherlands

Professor J. N. van der Ley has been chosen as the new General Secre-

tary and Mr. J. Kruisheer as the Assistant Secretary. Of the five further members of the Executive, four have never been in office so, as Professor Selleger writes, "there is a good lot of new blood for the reconstruction of our Section."

Meetings are again being held at St. Michael's, Huizen, and Professor J. E. van der Stok, who is in charge, hopes to build up a really international group of workers and students. After five years of silence, *St. Michael's News* is once more being issued. The Annie Besant Lodge has taken as its work for the winter the study of what has been happening to Europe during the years of the war, and the European Federation is sending special papers and files of old magazines for the purpose. If members possess files of illustrated papers about the war, or about cultural experiments in any of the European countries, the Federation would be happy to receive them for this or other Lodges doing similar work. Address: St. Michael's, Huizen, N. H., Holland.

Switzerland

A Conference was held in September, in Minusio, with Dr. Anna Kamensky as the guest of honour, at the home of Mrs. Trudi Kern, a member of the Federation Executive Committee. The programme was in two languages with lectures announced both in French and German, and

members of several Lodges took part, handling with clarity the rather complicated material.

The Swiss Section publishes its magazine "*Ex Oriente Lux*" also in two languages, bound together. In a recent article Albert Sassi puts forward the idea that if the European Federation is to fulfil its mission, that of being the spiritual nucleus of a European brotherhood, it must be based on a very special act of sacrifice, sacrifice of lives and possessions, for the Ancient Wisdom teaches that sacrifice must underlie every lasting spiritual structure.

Finland

A letter is received from the General Secretary expressing the gratitude of the Finnish members for the relief parcels received from their Danish brethren, which they had been able to send through cutting down their own rations. Some Danish members have also been able to help their Dutch brethren by sending shoes and provisions.

France

From *News and Notes* we learn that some interesting experiments are being tried in the French Section. Dr. Seillon intends to set up a College of Studies consisting of 10 or 11 people representing different types and social and intellectual activities. To these will be added a

"neutral" person without any specialization and a critic. The team will synthesize all the aspects of civilized society. The work of the college will be to issue propaganda pamphlets, to do research work, to establish connections between the Lodges in France and Sections abroad, to produce theosophical diagrams and illustrations capable of popular interpretation.

The "Esoteric Theatre" which was begun in 1924 is to be restarted, and monthly under the auspices of the Theosophical Society a theosophical or a profane play will be presented to the public.

A nursery has been organized by a member so that mothers can leave their children while they attend afternoon lectures at the Paris Headquarters.

"For those who suffer." This group is again active. Its members visit those who are in hospital and who have no friends of their own. theosophical books are often asked for and a lending library has been developed for this purpose. This practical brotherhood cheers many a returned prisoner of war.

At seven in the morning, at two in the afternoon and at ten at night, members are asked to unite in using thought power for the moral regeneration of France and of the world. Goodwill is the basis of thought, including love, sacrifice, co-operation, understanding. If other Sections

have some such meditation perhaps a united effort could be established—a suggestion from *Theosophy in Action*.

India

The Indian Section Headquarters continues to send news of many activities. The Theosophical Society Dispensary at Benares is now in charge of a lady Resident Medical Officer and to this will soon be attached a Child Welfare Centre. First Aid and Home Nursing classes are being conducted for ladies. The Indian Section Library, now in process of reorganization, is to be made into a national institution of the Theosophical Society in India so that students from all parts of India may come to Benares for study and research. Each member of the Indian Section is asked to donate one book to this Library, and to those willing a list of the books necessary will be sent.

The Benares Youth Lodge has undertaken to establish a strong centre of theosophical work at the Benares Hindu University and a nucleus has been formed which is in contact with the Section Headquarters. A new Youth Bulletin has its first issue dedicated to the purpose of linking up Youth members with the central organization in order to co-ordinate more closely the activities of the Young Theosophists. The Cultural Association attracts

eminent artists to Benares where dance, music, painting from all India brings in close touch the Section Headquarters and the Benares public.

The *Bombay Theosophical Bulletin*, March, is a complete issue on Mr. Jinarājadāsa with an excellent biographical article illustrated by well printed photographs. There is a very natural photograph, little known, taken in Cuba in 1934, while he was talking to someone and did not know that he was being photographed.

South Africa

In the annual report of the Johannesburg Lodge a valuable observation is made. In spite of well organized propaganda at public lectures, where a class in Theosophy was announced and printed slips were distributed to obtain names of those interested in further information, the largest lecture drew only one inquirer. Statistics taken showed that 90 per cent of the new members joined through personal contact, a fact recorded in many other Sections. The class in Theosophy was most successful, functioning for eight months and enrolling nearly all who attended as members. Miss Codd has started a Speakers' Class. The two Transvaal Lodges, Johannesburg and Pretoria, had a successful joint meeting, and they hope to make this a regular feature. Another adoption is reported, of the Arundale Lodge in Breda (Holland) by the Johannesburg Lodge. Already

about four dozen parcels, mostly clothes, have been sent.

The Johannesburg Service Group reports some interesting activities. They have worked wherever possible in other organizations so as not to duplicate the movements. They helped the S.P.C.A. in their fight against vivisection and collections showed a sympathetic public in spite of a hostile press and officials. Three Lodge members are on the S.P.C.A. Committee. Much has been done to relieve fellow members in stricken areas in Europe with funds and clothes and shoes. Service Group members are also on the Committees of the South African Institute for Race Relations and the National War Memorial Fund, whose aim is to establish a living memorial in the form of Health Services with special reference to the most needy section—the native population.

East Africa

New activity is going on in the Nairobi Lodge: a weekly study class, a Bharat Samaj Puja once a month, writing to the local press on Brotherhood, and a scheme of lectures. For the latter there will first be a series on Shambharacharya's work and then one by one a talk will be given by a Parsi, a Muslim, a Buddhist, and a

Christian scholar on their respective religions.

Argentina

The General Secretary of Argentina keeps a close link with Uruguay and he visited that Section in connection with the last Convention, stimulating the work. During the Convention of 1945 in Mar del Plata a new constitution for Argentina was studied and approved and at the next Convention to be held in April at Santa Fé the final approval will be given. Though the Bolivian Sub-Section has seven Lodges necessary to constitute a Section, some are weak and the members are waiting for one more Lodge. Two Youth Centres have recently been formed and it is hoped that these will become Lodges and make the new Section a reality.

Mexico

The General Secretary of Mexico has received the suggestion from the General Secretary of Peru that all Peruvian Theosophists whose financial position permits should receive into their homes a war orphan, thus putting into practice our First Object. Mexico thinks that even a Lodge might make an adoption, and the idea will be placed before the next Convention.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarajadasa. Vice-President: N. Sri Ram. Recording Secretary: Mrs. Jane Climeck. Treasurer: Dr. G. Sriavasa Murti.

Headquarters of the Society: ADYAR, MADRAS

Official Organ of the President: *The Theosophist*. Founded by H. P. BLAVATSKY, 1878

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott", Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	J. B. S. Coats, Esq.	50, Gloucester Place, London, W.1	<i>Theosophical News and Notes</i>
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist</i> .
1893	Australia	Mr. R. G. Litchfield	29, Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Herr Theo Lilliefelt	Ostermalmsgatan 12, Stockholm	<i>Trososfisk Tidsskrift</i> .
1896	New Zealand	Miss Emma Hunt	371, Queen Street, Auckland	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	156, Tolstraat, Amsterdam	<i>Theosophia</i> .
1899	France	Monsieur Léon Benzimbra	4, Square Rapp, Paris VII	<i>Bulletin Theosophique</i> .
1902	Italy	Signor Roberto Hack	71, Via Leonardo Ximenes, Florence	<i>Bollettino</i> .
1902	Germany	...	...	...
1905	Cuba	Señor Armando A. Ledón	Apartado No. 365, Habana	<i>Revista Teosófica: Theosophia</i> .
1907	Hungary	Miss F. Selevér	Lipthayutca 9, Budapest II	...
1907	Finland	Herr Armas Rankka	Vironkatu 7C, Helsinki	<i>Trosofi</i> .
1908	Russia	...	...	...
1909	Czechoslovakia	...	...	...
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>The Link</i> .
1910	Switzerland	Fran Fanny Scheffmacher	Multenweg 20, Binningen 6, Basel	<i>Theosophical News and Notes</i>
1911	Belgium	Mademoiselle Sarge Brisy	37 rue J. B. Meunier, Bruxelles	<i>Revue Orientale Lux</i> .
1912	Netherlands India	...	...	<i>L'Asiatique Theosophique</i> .
1912	Burma	Sri N. A. Naganathan	c/o Theosophical Headquarters	...
1912	Austria	Dr. Norbert Lauppert	Brückengasse 2, Graz	...
1913	Norway	Herr Ernst Nielsen	Oscarsgatan 11, I, Oslo	...
1918	Egypt	Mr. J. H. Pérez	P. O. Box 769, Cairo	<i>Norsk Teosofisk Tidsskrift</i> .

* Reverted to Presidential Agency.

1918	Denmark	Herr Charles Bonde Jensen	"Dharma," Fredensvang, pr. Aarhus	Theosophist.
1919	Ireland	Mrs. Alice Law	14 South Frederick St., Dublin	Theosophy in Ireland.
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	Boletín Mexicana; Dharma.
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	163 Crescent Road, Toronto	The Canadian Theosophist.
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	Revista Teosófica; Evolución.
1920	Chile	Señor Juan Armengolli	Casilla 3603, Santiago de Chile	Fraternidad.
1920	Brazil	Señor Aleixo Alves de Souza	Rua do Rosario No. 149, Rio de Janeiro.	O Teosófica.
1920	Bulgaria	Herr Gretar Fells	Ingolstr. 22, Reykjavik	Gangur.
1921	Iceland	Señor Felix Bermudes	Rua Passos Manuel 20, Lisbon	Ostir.
1921	Spain	Miss Edith M. Thomas	10 Park Place, Cardiff	Theosophical News and Notes.
1922	Portugal	Señor Luis Sarthou	Palacio Diaz, 18 de Julio 1333, Montevideo	Revista Teosófica Uruguay.
1923	Wales	Señor A. J. Plard	Apartado No. 3, San Juan	...
1923	Poland	Gospojica Yelisava Vavra	Mesnicka Ul. 7/III 1. Zagreb	...
1925	Uruguay	Monsieur Cimon Prinari	c/o Jt. Gen. Sec. K. Melissaropoulos	Theosophikon Dell.
1925	Porto Rico	Señorita Lydia Fernandez	National Bank of Greece, Athens	...
1925	Roumania	Señor William Paats	Apartado No. 797, San José, Costa Rica.	...
1925	Yugoslavia	Señor Jorge Torres Ugarriza	Apartado No. 693, Asunción	Teosófica.
1926	Ceylon	Mr. Domingo Argente	89 Havanai, Manila	The Lotus.
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