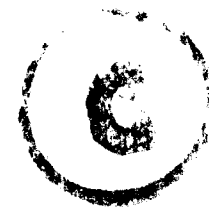


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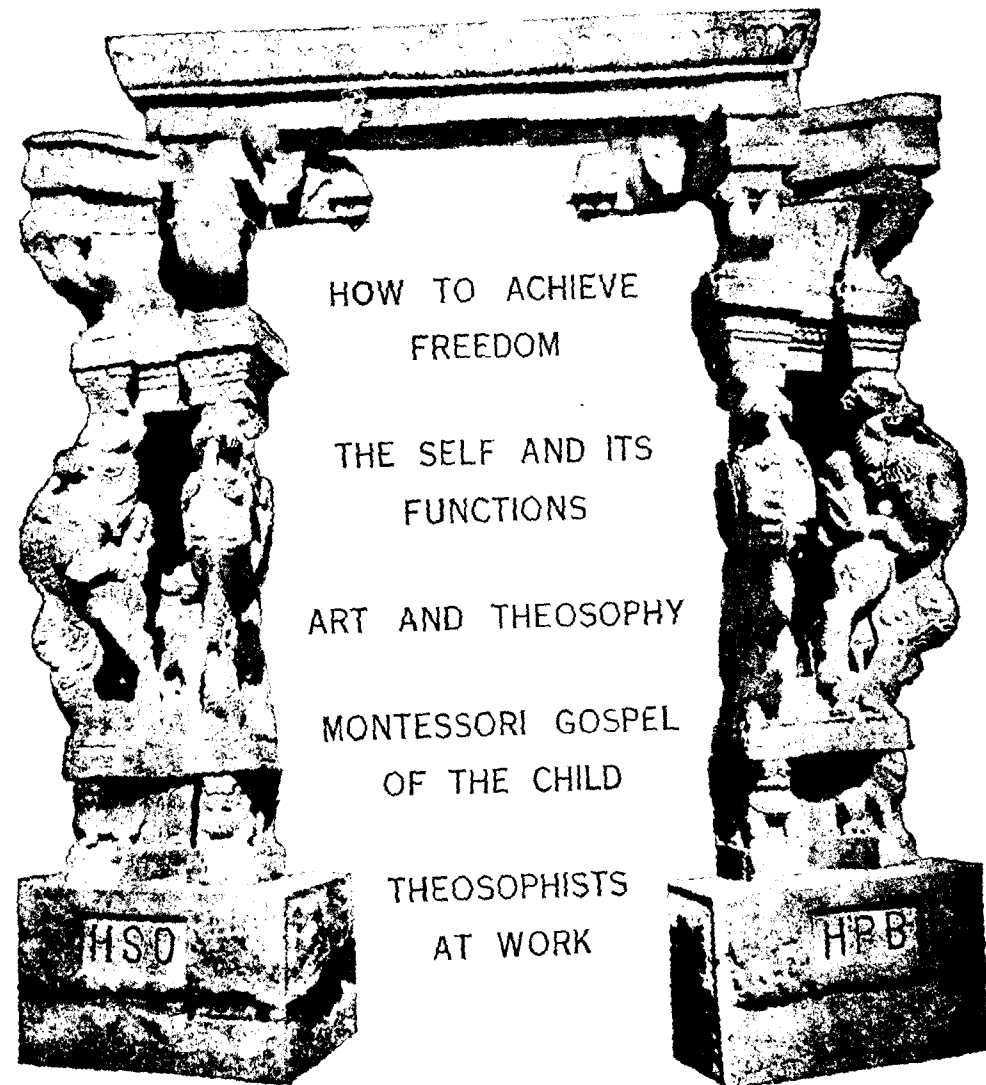
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THE THEOSOPHIST

EDITED BY C. JINARAJADASA

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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 his 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.

JUNE 1946

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THE THEOSOPHIST ON THE WATCH-TOWER

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

ONE hundred and four years ago, the young Tennyson voiced the rebellious minds of the best of his generation in his poem "Locksley Hall." While denouncing the fate that sunders lover from lover, there flashed out in the poem a vision of an ideal, in verses which have been quoted many a time ever since.

Nationalism
versus
Internationalism.

Men, my brothers, men the workers, ever reaping something new :
That which they have done but earnest of the things that they shall do :
For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be ;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales ;
Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue ;
Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunder-storm ;
Till the war-drum throbb'd no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world.

How prophetic the poet's vision so long ago, of what we realized in the war just over,

and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue.

But shall the final part of the vision of the future be also realized :

Till the war-drum throb'd no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world.

The Parliament of Man was attempted by the League of Nations, and we have failed; once again 1945 we began attempting to create it with the United Nations Organization. What stands in the way of success? We can all see: *Nationalism*. It appears in its most vibrant and appealing form in the famous toast of the American, Stephen Decatur: "Our Country: In her intercourse with foreign nations, may she always be in the right; but our Country, right or wrong!" It is this spirit of the Nations of "Our country, right or wrong" that was the root cause of the League of Nations' failure; for that spirit dictated a fear that, in spite of all Leagues and treaties, each nation must be on the alert with increased armies, navies and air forces, not letting go to an international organization one tiniest scrap of its "sovereignty."

It is an undefinable word, "Sovereignty"; but in brief it signifies: "Hands off, even if you see I am maltreating my neighbour." In another form it is the legal principle of English law, "An Englishman's house is his castle," and not even the Nation's officers, the police, have the right to enter a man's house without his permission, or without a search warrant issued by a magistrate for causes accepted by him as valid for infringing the right. The issue before the nations, if there is to be no World War III, is between Nationalism *versus* Internationalism. The position was put clearly by Mr. Anthony Eden, the Secretary of State for Foreign Affairs in the Churchill Cabinet, in his speech to the House of Commons, on November 22 last, and it has been reiterated in similar words by President Truman of the United States. Mr. Eden said:

The truth is that all the inventions of recent years have tended the same way, to narrow the world, to bring us closer together

and, therefore, to intensify the shock and sharpen the reactions before the shock absorbers are ready. Every succeeding scientific discovery makes greater nonsense of old-time conceptions of sovereignty, and yet it is not the least use our deluding ourselves, any more than Mr. Byrnes did in his Charleston speech. It is yet true that national sentiment is still as strong as ever, and here and there it is strengthened by this further complication, the different conceptions of forms of government and different conceptions of what words mean, words like "freedom" and "democracy." So, despite some stirrings, the world has not, so far, been ready to abandon, or even really to modify, its old conceptions of sovereignty. But there have been some stirrings.

Now atomic energy has come to enforce the call for something more, because the world family is smaller today than was the European family at the end of the last war. I have thought much on this question of atomic energy both before and since that bomb burst on Nagasaki, and for the life of me I have been unable to see, and am still unable to see, any final solution which will make the world safe for atomic power, save that we all abate our present ideas of sovereignty.

We have got somehow to take the sting out of nationalism. We cannot hope to do so at once, but we ought to start working for it now, and that, I submit, should be the first duty of the United Nations.

"We have to take the sting out of nationalism." There is the plain but brutal truth. How can that ever be possible with us humans with whom, except for love and hate and greed, the most powerful emotion is patriotism?

Yet it is possible to combine a passionate patriotism *within* the framework of a yet more passionate love for all men. In our theosophical traditions we have two instances. There stood at the formation of the Theosophical Society, two Mahātmās or Adept Brothers, usually referred to under the initials "M." and "K. H." No Theosophist has questioned their greatness as true leaders of mankind. It is these Two who have given us an example of how it *is* possible to combine Nationalism with Internationalism. There was a certain

Englishman, A. O. Hume, with whom the two Adepts corresponded in 1881. Mr. Hume boasted that as a scientifically-minded man he had no patriotism. The Adept K. H. replied:

You pride yourself upon not being a "patriot"; *I do not*; for in learning to love one's country one but learns to love humanity the more.

In another letter, the Adept continues:

. . . philanthropy as preached by our Great Patron—"the Saviour of the World, the Teacher of Nirvana and the Law" [Gautama Buddha] has never killed in me either individual preferences of friendship, love for my next of kin, or the ardent feeling of patriotism for the country in which I was last materially individualized.

Yet it is about this Adept that his fellow-Adept and co-worker wrote:

Within the area of whose "loveable nature," with the exception of his sister . . . love for his country and humanity reigned alone.

It is therefore possible to "love humanity the more."

The Adept M. wrote again:

You know both of us love our country and our race; that we regard the Theosophical Society as a great potentiality for their good in proper hands.

Yet in another letter, describing himself to his critics, he said:

I am, as I was; and as I was and am, so am I always likely to be—the slave of my duty to the Lodge and mankind; not only taught, but desirous to subordinate every preference for individuals to a love for the human race.

Once again: "a love for the human race." How many of us Theosophists pledged to our ideals are capable of so putting *first* "a love for the human race," and are ready, when the

call comes to "give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory"?

* * *

I am the recipient of many revelations. When I arrived in Buenos Aires in 1939, among the first letters on my table was a communication in Spanish signed "Jesus Christ," instructing me to visit a certain lady and receive guidance from her.

Revelations, True
or False?

This month I received here at Adyar another "mandate" from a gentleman, a Bachelor of Arts and Law, therefore educated above the average, how meditating one evening, contemplating the colours of the sunset, the Goddess Kālī Bhavanī came to him and kissed him. On asking passionately, was it Sri Krishna, the reply was: "Yes, Krishna, Shiva, Rama, Jesus, Muhammad, Buddha—all; all here are come to you. I am Kālī." The Goddess gave the gentleman a message to a South Indian political leader why that particular part of the country was destroyed by a cyclone. Furthermore I am personally given my instructions: "The President of the Theosophical Society and Sri Murti, who is as unknown to the world as the former is known, must join hands together and work, says Kālī Bhavanī. They have much to do. Otherwise, she will crush the world. Will you join me in my holy wish?" I need not quote further. While I was out one evening a second person with a revelation telephoned: "He who has seen God never speaks. Telephone No . . . between 6 and 10 p.m."

The world is full of revelations, and I suppose some might retort, "Yours too." At any rate, I do not speak *ex cathedra* and "lay down the law" (except on Art). But others do. I have before me a communication from the school of Mrs. Alice A. Bailey, called "My Work, by The Tibetan," August, 1943, where it is stated blandly:

"The Masters as portrayed in the Theosophical Society faintly resemble the reality."

It will surely be admitted that among those who have portrayed them, the chief "sinners" are two, Annie Besant and C. W. Leadbeater. Yet in *The Theosophist* for March 1922, Mrs. Alice Bailey wrote of these two leaders, and concerning H.P.B.'s *Secret Doctrine*:

A few students got hold of it and they were appalled. There seemed to be no head nor tail to it. Then what happened? Another servant of the Masters came—our President, Mrs. Besant—and she took hold of the book, and put its teaching and theories in such a form that the thinkers of the race could comprehend it. This she did through her wonderful series of books. Where should we have been without those books. She took certain parts of *The Secret Doctrine* and incorporated them in an easier form; and gave us, for instance, *Esoteric Christianity*, a book that has done more for us who are struggling out of Churchianity than any other book that has ever been written. She gave us *The Evolution of Life and Form*, *The Building of the Kosmos*, and many others. She has thus made available for the masses the Wisdom-Teaching of the Orient.

Then what happened next? Mr. Leadbeater appeared, and through his faculty of clairvoyant investigation, verified and checked up the accuracy of certain statements in *The Secret Doctrine*. Hence we have his earlier books, such as *The Inner Life*, and many others. Here you have the blending of the work of those three instruments—H. P. B., and her interpreters, Mrs. Besant and Mr. Leadbeater. Now comes the part that you and I can play. We have got the revelation that H. P. B. brought us; we have got the explanations and interpretations that Mrs. Besant has given us; and, with all that to aid us, surely you and I have got the intelligence and the willingness to go on with the work.

* * *

There is in London a gentleman, of whom it is said that he is the Adept K. H., and some say the Adept Count St. Germain. A certain number of Theosophists have left our "fold" to join this gentleman, and one of them metaphorically shook the dust of her shoes at me, because I declined to accept this gentleman. As to revelations through Spiritualism

(or Spiritism as they term it better in France), I have noted five distinct and separate Annie Besants. In one spiritualistic session, besides the medium, were two Theosophists, one an ex-General Secretary. The entity masquerading as Dr. Besant began:

Oh daughters, daughters, what can I say, what can I say, such an overwhelming ovation. Dear, dear daughters, my utter gratitude and most loving greeting. May I have one (pointing to some lovely carnations on a small table beside her photograph)? Put it there, please, that it may touch my heart.

And all this sentimental tushery from the martial-minded Annie Besant, who even in the last months of her life signed in a shaky hand under her signature, "Warrior."

Soon after Dr. Arundale's death I was shown a communication come through a little girl as medium. I recall hearing, in the Republic of Colombia in 1939, of a group that stood up hands joined and meditated intensely on H.P.B., and finally H.P.B. spoke through one of the circle. The most innocent and charming of these revelations was told me in 1936 in Cochin-China by the principal body of workers of the Kao-Dai Movement (a fine and unselfish group of philanthropists) who followed certain Chinese methods of communication with the unseen. The communications were strictly controlled, that is to say, all followers of the Kao-Dai were prohibited from attempting to receive messages, which were reserved only for the directing management of the movement, under certain conditions and safeguards. I was informed that communications had been received from "the four Sanats." I understood the word, for the "four Sanats" are the four "Lords of the Flame" of whom H.P.B. speaks in *The Secret Doctrine*, "the Builders or cosmic Dhyan Chohans." They are known in Hindu tradition under the names Sanat Kumāra, Sanaka, Sananda and Sanātana. When a communication comes from one of the "Lords of the Flame," obviously all

other communicating entities must promptly retire into the background.

* * *

I need but barely mention the many "Masters," some with outlandish names, presumably from other planets or solar systems, who have given several dozen messages (they appear in many volumes) of the I AM movement. A circular has come from the "Bodha Centre" in Italy with a proclamation from the "Council of the Grand Esoteric Centres of Shigatse, Tibet," emanating from the "Most Venerable Tashi Hutuktu Kwang-Hsih, Prince O. M. Cherenzi-Ling, known also under the initials K.H." This gentleman is already notorious in Mexico and Cuba for his claim that he is "K. H." I have also just been begged to announce the advent of Kalki Avatāra at a certain date, though in the reference quoted by my correspondent to *The Secret Doctrine* (old edition, Vol. I, p. 289) H.P.B. gives no date.

But what shall be our attitude towards all these revelations? They all claim high authority, as one did some years ago in the United States: "This work is issued by authority of the Supreme Exalted Hierarchy and Master of the entire world of the Temples of Mizraim, Osiris and Horus-Isis." Nothing less, though strangely, Memphis is left out.

What can one do in this situation, with a plethora around us of revelations? Perhaps the most practical principle of action is that given by H. P. B. in a conversation which Dr. Besant reported to me years later.

Annie Besant: "But, H.P.B., how can one know?"

H.P.B.: "You can't, my dear."

Annie Besant: "What then am I to do?"

H.P.B.: "If it does not mean too much trouble, only a little effort, go ahead and try, and see what happens."

C. JINARĀJADĀSA

HOW TO ACHIEVE FREEDOM

By N. SRI RAM*

Vice-President of the Theosophical Society

YOU are probably aware that the Theosophical Society is not a political organization. Therefore, I am not going to deal with this subject on the lines on which speakers on politics usually handle it. I want to speak of freedom in the larger sense which includes the smaller. Now, we all desire that our Motherland of India should be in enjoyment of her proper freedom. No Theosophist will object to that ideal. Every Theosophist will surely be in favour of any such proposal, because he, who is a believer in the Divine Wisdom, necessarily believes in freedom for all.

It has been declared in the most ancient scriptures of the world, viz., the Hindu scriptures, that the Spirit which is in man is eternally free. That fragment of the Divine Spirit, which is the essence of his being, descends into a state of limitation in order to develop its own nature, or to realize it. It becomes involved more and more in various circumstances through which it develops its powers, but at the same time it acquires certain prejudices, false ideas, superstitions and vicious habits, which, later on, it has to get rid of before it can understand its own essential nature, which is Godlike. I am sure that most of you are familiar with this idea that the whole process of evolution, which is taking place all around

* A lecture delivered at the opening of the new building of "Jyoti Lodge" at Arkonam, Madras, February 10, 1946.

us, can be summed up as a descent of Godhead or the Divine Life into material conditions, and then its re-ascent to its own proper sphere, but with all the powers acquired in the course of this evolution, with a knowledge and wisdom which it did not possess in the beginning. This latter process of releasing itself from limitations from ignorance is what is described in our books as "Moksha" or "Liberation," a condition of freedom from the fetters which the material world places upon the Divine Spirit. Therefore, every Theosophist is profoundly concerned with the problem of freedom, on which the happiness of every living thing, not only man, but even animals and plants, depends, and an aspect of this freedom is what we might call the political freedom of a Nation. This liberation from dependence on external things is something which each one has to acquire for himself, but liberation is not achieved all at once. It is achieved gradually and by stages, and part of this achievement is the liberation of each group of people from any kind of control which tends to suppress and cramp its powers.

We all desire that our Nation, along with all other peoples of the world, should attain freedom, and should be able to live its life in its own way. That is a very laudable aim on our part. But, supposing tomorrow we achieve Swarāj, will that immediately make a change in the life of every single individual in our Motherland? That is a question which is very much worth considering. We may have all the paraphernalia or the trappings of democracy. We may have a government composed of Indian leaders. They will naturally understand the condition of the people and their sentiments very much better than the British administrators are likely to do. That goes without saying. We may have Legislative Assemblies elected by the people. Suppose, in your imagination, all this has been achieved, that we have a Government of India composed exclusively of Indians, will that immediately spell happiness,

spell freedom for the masses of the people, for the peasants, for the toilers, for those who belong to the depressed or the scheduled classes as they are called, for the children in schools and homes, for the women who for the most part are so very subject to the domination of men, and for the old people, who are very much dependent upon the younger people for their support?

Now, unless we bring about a condition in which freedom is diffused amongst all the members of the Nation and is enjoyed by every single section within it, we cannot really describe it as National Freedom. We may call it National Freedom in the sense that the Nation as a whole is not subordinate to any other Nation, and has certain rights such as that of sending its representatives abroad to conferences and assemblies. They can sit there on a footing of equality with the representatives of other Nations, and carry on their discussions. That will undoubtedly add to the dignity of the Indian people. But what I am concerned to point out is that it is not enough for us to be free from external control. We must be able to feel free in every limb of the Indian State. Suppose a man has a body which is stricken with paralysis partially or wholly, and while he is in that condition he is fairly free because of his economic circumstances to live his life in his own way, free from the directions of other people; we cannot call that a condition of freedom for the physical body of the man. There may be another person who has to obey his orders, but if the latter is not physically fit and able, if he is not able to move his arms freely and raise them, and do all the things which a normally able person is able to do, he is far from being in a condition of freedom. The same will apply to the national body. If you regard the whole Nation as constituting a single body with a single soul, that body may be free from the control of other Nations, but how far is that body able to control itself? The answer to that question will depend on the degree of freedom which is

enjoyed by the different classes and the individual members of the Nation. How are we to ensure that freedom?

That is the question which I put before you, for the simple reason that most people are content to utter the word "Freedom," content to claim freedom from the British, but are unable to translate that principle into any kind of a concrete plan for the achievement of freedom in the full sense of the term. They stop their thought with the elimination of those who are the rulers of India at present, but are not disposed to go deeper into these things. Every Theosophist is a person who should look not merely at the surface but deeper into the causes of things. If we are to do that, we have to consider how we can give a *feeling* of freedom to every single class and section and person in our country, how we can make use of the National Freedom to promote the happiness and the joy of the people. That is a question to which Theosophists along with other people may well address their minds.

I mentioned certain classes of people, the children for instance. Now, so long as we have schools of the sort we have in the country today, and there are homes in which the parents are ignorant, superstitious and severe, and so long as the children suffer from all the disabilities of the poverty of their parents, they cannot really have a happy childhood; and if they do not have a happy childhood you cannot call that a state of freedom for the children. There may not be many grown-up people who are interested in the happiness of children, because, as a man grows in years, he tends more and more to drift away from the children, gradually to lose his sympathy with them and to develop interests which are completely different from those of the children, till in course of time a deep gulf exists between the younger and the elder generations.

Those who believe in Universal Brotherhood, which is the first and greatest object of the Theosophical Society,

should strive to prevent such a situation from arising, because, if we believe in Brotherhood—call it friendship in this context—there must be friendship even between the elder and the younger people. There ought to be friendship between a father and a son. But look at most homes in India. You will find that there is very little contact between the young person in the home and the elder people. Of course, the elders have a certain kind of affection for the child, but along with that affection there is very often a mixture of mild contempt, a sense of superiority over the young people, so that they do not really try to look at things from the standpoint of the children.

I am putting this situation to you only in order to show that it has to be remedied. We must try to give freedom to the children, and unless we do that, a very large percentage of the population of India will be without real freedom and all the joy that it should mean, even if India as a whole may have achieved a certain kind of freedom.

When we talk of freedom, we must bring freedom down from the abstract to the concrete level. We must think of freedom in connection with every single section of society, and with every single individual therein. How shall we remodel our schools? How shall we change our educational methods? How shall we reconstruct our homes so as to make them full of joy, of creative action, of growth in delight for the young people, *who are as much citizens of India as the elder people*? That is one of the problems to which the Theosophist has to apply his mind. It is one of the questions which, with his theosophical wisdom, he should attempt to answer.

Theosophy is not a wisdom merely for the delectation of the elder people. It is not meant for the passing of a pleasant afternoon. There are various clubs—social clubs—to which people belong. They go to these clubs in the afternoon when

they have a little leisure, or when there is nothing else to do, and pass the time there playing cards or in pleasant intercourse. There is nothing objectionable in such mutual contact and exchange of social courtesies. But that is not a movement of social reform which will transform the conditions of the country. In Theosophy, we are much more serious than that. Our Brotherhood is meant to be revolutionary and regenerative, that is to say, we must change with the ideal of Brotherhood all conditions in such a way that each one will be able to share his happiness and his advantages with other people. That is the ideal of Brotherhood at which we aim. Brotherhood is not a motto to be put over the shelf, at which we occasionally place a flower in order to gratify ourselves. It is not like one of those images which people worship in passing, but otherwise do not let it interfere with their lives in any manner. Our Brotherhood must be dynamic. It must change ourselves and other people. We should use such wisdom as we gain in Theosophical Lodges to alter existing conditions so as to give more freedom to every section of the people, freedom as I said also to the children. The children should be able to live in happiness, to express themselves, to show their talents.

Similarly take the question of women. How far should freedom be given to women? I do not know whether there are many men in our own country who seriously think on this question. Perhaps they assume that women have sufficient freedom as they are at present. But I venture to submit that there is a great deal to be done along this direction, in order that the blessings of freedom for which we men crave may be shared by the womenfolk also, as much as by the men. A woman has certain natural disabilities which make her dependent inevitably on man. That is why it has always happened that in every society women have been reduced to a condition of more or less subjection to men. Theoretically, they may not be so. We may call them companions, consorts, sisters,

we may give them nice labels; but in reality very large numbers of women are forced to lead a life of subordination, a life of restrictions to which men are not prepared to submit themselves. Surely we cannot put forward a double standard, one for man and another for woman, in matters of righteousness and morality. It may be more important for the women to be true to the traditions of the past of their country than it is for the men, in the sense that women represent a continuing factor, whereas men may tend to be wayward and fitful.

But, as Theosophists who believe in Brotherhood, we cannot claim blessings, advantages and enjoyments for ourselves as men, which we are not prepared to share with the women. Now, how is a woman to be ensured, to be given a position in which her voice will be heard, in which she will be able to decide how she would lead her own life, in which she will be able to express her ideas, cultivate those talents and gifts which God has bestowed upon her, and regard man as an equal of hers? That again is a question into which Theosophists would do well to probe, because, if the world is to be different in the future from what it has been in the past, it must be different in this direction amongst others. There will be more freedom for all peoples—Eastern peoples and Western peoples—more freedom for those who are the ruled as well as those who are the rulers. That everybody understands. When one reads newspapers he finds such a freedom advocated in the editorial columns and in all the speeches which are reported, but at the same time it is necessary to advocate more freedom for women, more freedom for children. I am not trying here to outline any particular order or system by which such freedom can be given.

(To be concluded)

ART AND THEOSOPHY

By I. MITFORD-BARBERTON, A.R.C.A.

ART is very closely allied to Theosophy, for just as the Ancient Wisdom teaches us that everything in the universe is working or evolving according to the Divine Plan, so the creative faculty in man finds its expression in the artist who, when he creates beautiful things, is working in harmony with the Divine.

When we consider art we must remember that it does not confine itself to painting or sculpture; it is really the expression of all that is cultured or refined in a person or a nation. You can be an artist without actually creating something objective. Let us consider art to be all recognized expressions of painting, sculpture, music, literature, poetry, drama, design and architecture. In these classes many other subdivisions will be found. For example architecture may mean the planning of a cottage or a factory, but it does not stop there, and the layout of a town or the foreshore such as we have here at Cape Town is also an extension of architectural work, and the wider it grows the more important it is, for a cottage can be pulled down and rebuilt, but if the plan of a town is wrong it is very difficult to change the town after it has been built wrong.

All the world is planned and is working in harmony and rhythm, and man's expression in art, to be of any use, must harmonize with the Divine Plan; otherwise we are playing a discord. If we play a discord in any of the different forms of art we are setting ourselves in opposition to the Divine Plan. Bad painting or sculpture may do very little actual

harm beyond injuring the aesthetic feelings of others, but music and literature which affect the plane of thought have much more far-reaching results.

Modern art is a thing that very few of us understand*. Some of it is good and some of it is bad, and no one person is competent to judge, for we are all born on different wavelengths, and so how can we say what another man should feel when he sees a surrealist picture or listens to the latest swing tune? Here again our development, our evolution, plays a big part. The simple savage gets much pleasure from the gaudiest colours, from the monotonous beating of a drum; what we consider good taste (from our own point of view) would be wasted on him, while we ourselves may not be able to appreciate other types of art said by some to be the most advanced or modern.

Another point of view which we must not overlook is that the plan of the world is both to build up and to break down. And just as Lemuria and Atlantis reached a high state of advancement and then were broken up to make room for other civilizations, so in its small way the pendulum of art swings backwards and forwards, building up and breaking down. Art reaches a state when it has no more message to give the people, and the artist has no vision, and merely copies what all the other artists have been doing. This happened in Greece and later in Rome, and the Renaissance was the crisis when the peoples of Europe woke up and made a fresh start because their art had become stagnant.

We are now going through a similar period, for the Victorian art had reached a stage when the artist had no intuition and consequently no message to give. Now we are in the process of breaking up the old order, and we are trying to discover

* Mr. Mitford-Barberton is himself a sculptor and a painter. He is the head of the Michaelis School of Fine Art in Cape Town, South Africa.
—EDITOR.

a new one. Out of the apparent chaos I have no doubt a finer and better form of art in keeping with our stage of evolution will be reached. We cannot at this stage say what must or must not be done. Even Watts was misunderstood when he did not copy like everyone else. He replied, "I paint ideas, not things."

Another thing to be remembered is that every form of art is symbolic of the cultural development of the race to which it belongs. Negro art in songs, decoration, basket work etc., is so typically Negro in feeling that one could never confuse it with that of any other race. This rule applies to all races, but of course the differences are more subtle in races whose culture or development is about the same. In addition to this a great deal depends on the artists, for they are of many grades. The great artist will intuit the future and set a standard for the people. He may even start a school which will become the traditional or characteristic school of the nation. In Greece art modelled the people and called forth all their other great cultural qualities such as science and philosophy. Mediocre art only contacts the mediocre mind or in other words, you only "tune in" to the unevolved instead of leading them by inspiration.

All art must have a message, and when it fails to give it, then it has lost its touch with humanity for it has no inspiration to pass on. Then it is not art; it may even be a discord. Generally we assume that it is the cultured people who appreciate art; but as the African native can only appreciate simple designs and colours, we cannot lay down too hard a rule, for the development of art will run parallel with the development of the people.

When there is no evolution, then art becomes static, and it is necessary to have a complete break with the past so as to allow life to flow through new channels. This is what is happening now, and unfortunately we find ourselves in this state of

flux when art, like everything else, is searching for something new to present to the world. Modern art is a great problem, and rather than admit their inability to understand or admire it hundreds of educated people will pretend to admire or pretend to understand certain so-called art. All this is a form of pride and a form of dishonesty. You criticize a picture by your ear, or you buy it because it is fashionable or expensive. Because of this attitude of dishonesty on the part of the public there are hundreds of so-called modern artists who by lack of training or intuition cannot produce good art, yet they take shelter in the pride and ignorance of their patrons, and say of their work that they "saw it that way," or that it is their special mode of expression.

All forms of art are becoming mass-produced, as we see in literature, the cinema and the radio, so there is a great tendency to do things cheaply and badly.

In art our aim is the archetype. This is the highest standard of perfection which is in the plan set by the Logos. This is the goal to which we are all striving, to which we are all evolving. There is an archetype for everything, for the flower, the animal, and for the advanced human being. The artist by his intuition strives for an ideal, searches for the archetype, and the result of his work depends on his ability to reproduce, firstly, on the mental plane what he brings down from the intuitive or Buddhic level. Secondly, his work depends on his ability to reproduce on the physical plane what is conceived on the mental plane. So you have also to be a master craftsman and be able to make your hands do what you want them to do.

Art is an expression and an explanation, says C. Jinarāja-dāsa. It is also a selection; for any fool can copy, and a copy has no individuality, no expression and no character. The true work of art must embody the intuitive expression of the artist.

In the Hindu religion Shiva, one of the aspects of the Trinity, is generally represented dancing. He expresses the rhythm of the universe. When Shiva stops dancing the life-wave will pass from this earth and she will go into the long sleep of Pralaya.

Plato teaches us that the three essentials of the archetypal world are the Good, the True and the Beautiful. You may have the first two qualities, but in order to understand the Beautiful you must be an artist. If you overlook this you may one day reach the gate of the theosophical Heaven and find C. Jinarājādāsa standing there in the thought-form of St. Peter. He will ask you if you were artistic. You will probably reply, "I was a pious man, but I was not particularly artistic." He will answer, "Go back to earth and live a few more lives and make yourself artistic, and *then* return."

O WORLD, BE STAIRS!

There is a way of life that leads the soul
 To happiness undreamed of by the mind,
 A way whereon the earnest heart may find
 A reason for its being, and a Goal.
 When laughter grows no more to be enough
 And pain no longer turns the heart to tears,
 The entrance to that Mystic Way appears
 And all the world becomes a plastic stuff
 That shapes into a Stairs. O world, be Stairs
 To me. Be no more hearth or prize or song,
 Be no more home, but scenery by the long
 Long way to HOME. Be hand that bares
 My soul of all its willfulness to be
 A thing apart from what is really me.

HELEN PALMER OWEN

THE MONTESSORI GOSPEL OF THE CHILD

By C. JINARĀJADĀSA *

I HAVE been for long a firm believer in Dr. Montessori's ideas and for the last 17 years I have, when opportunity arose, made myself a propagandist for them. In the course of those years I made two tours to the countries of South and Central America, Mexico and the Antilles. In every large city on those tours there was a lecture on education, and in the main it consisted in presenting certain of the new ideas of Dr. Montessori to teachers who only knew her by name.

Dr. Montessori's contribution is found in many volumes which she has written, but let me first draw attention to one fact that people do not know, and that is that she is the possessor of the degree of Doctor of Medicine. She has been trained in medicine and knows all about children's hospitals, clinics, homes for mental defectives, etc. So that her contribution to education is not purely from a professor's standpoint, but also from that of one who knows also the physiological and psychological aspects of the child. Much has been done to explore the physical nature of the child, particularly in U.S.A. and England. Everything has been planned and much achieved in U.S.A. with regard to an understanding of the physical welfare of the child, and on the psychological side there have been many measurements, tests, etc., so that the teacher may understand more clearly something of the nature of the child.

* An address at a public meeting.

But Dr. Montessori offers a new idea to education, which we do not find emphasized so precisely in any other group of teachings, and that lies in the term "the psychic child," meaning that the child has hidden within him a "psyche," or centre of consciousness. When we take a banyan seed, it is about the size of a pin's head. Inside it there is one germ cell, but within that is a mysterious grouping of smaller elements called "genes," and according to their grouping we know that inevitably in the course of years there will be a wide-spreading banyan tree from that tiny seed. In the same kind of way, Dr. Montessori points out that the child has a centre of consciousness, the psyche, and that the first thing we have to understand is the psyche of the baby who is born.

One fact she points out about the child's life—and if we could go back into our own childhood we would know it is true—is the struggle between the psyche of the child and the adult who imposes his own rhythm all the time. The adult may be full of love for the child, but he does not know that the child is a budding consciousness, so he imposes his own rhythm. A mother will take her child for a walk, she will go at her normal pace, but the child will not be able to keep up except by trotting along, half running. It never occurs to the mother that the child has a rhythm in walking which is not that of a grown-up. How often is the child told, "Hurry up, you are keeping father (or mother) waiting." The grown-up has his rhythm, and because the child has a different one there is no understanding of that difference, and the adult therefore tries to impose his own.

I shall limit myself to one group of the ideas of Dr. Montessori, which refer to one part of the scheme planned for the future in the Arundale Montessori Training Centre, and that is the training of nurses and mothers. I have been reading lately her teachings on the subject delivered in

Spain.¹ As I say, I am limiting myself to tell you something regarding the understanding of the psyche of the child.

When the child is born, we surround the mother with sympathy and care and tenderness, and say how much she has suffered. Has it occurred to us how much the *child* has suffered, how in being born it has been compressed as in a machine, and almost asphyxiated? Have we realized that not a hand has touched the child in the womb, how delicate is the skin of the child? We put him on a rubber cloth, so that he will not spoil anything; not the child's need but our need to economize is our anxiety.

One part of our attitude towards the child is caused by our own avariciousness; so we warn him, "Don't touch this, don't touch that," because "it" might be broken or damaged. Instead of providing things the child *can* touch, we never think of the child from that standpoint.²

Then Dr. Montessori points out that this little entity comes from total darkness into the light, and yet how thoughtlessly we treat it. The animals are wiser; they first find a place which is dark so that the sudden light shall not injure the eyes of the little ones, and also they seek a place where there is absence of noise. We do not think of that; we never think that there should be darkness, or light as through coloured windows, nor do we think of the fact that the child has been living in the womb in a particular position; when born, at once we lay him out. Can you imagine what a shock it must be for the child's psyche to be treated in a way to which it is not accustomed? So Dr. Montessori asks, why not put the child in a swinging hammock, (as do some "savage" peoples) where in beginning life it is in the position

¹ "El Niño," Barcelona. 1937.

² In U.S.A. toys, cups and saucers, as also wallpapers and cushions, have just been made of plastics; the child cannot break the former; the latter, if spoilt, can be cleaned with a wet cloth.

to which it has been accustomed; and why not shut out all the noise of the street to prevent a shock to the psyche?

We do not realize that the child has a psyche which is slowly trying to expand. Dr. Montessori points out how when we are going to bathe it, we lower it quickly into the water; that is as if you were to be brought suddenly down in a lift from the top floor to the ground floor. The child screws up its eyes and puts out its arms, and for the first time a sense of fear is instilled into it, and there we have the beginning of the wrong reactions of the child which later lead to trouble for it and the parents.

In some western countries, though it is customary for the mother to remain at rest for two weeks after the birth of the child, the poor child is taken to church within two or three days to be baptized. There is a completely different treatment of the mother from that given to the child, and yet the person who wants greater care is the child.

Another interesting factor in the child's life, which Dr. Montessori has pointed out, is that the child is a ritualist; he believes in order, and if anything is out of order his psyche is disturbed. People ask, "Why does the child cry, what is it crying for?" Does anybody try to analyse it? She gives a few instances to point out the new aspect of a baby's psyche, which she is trying to present. She mentions the case of a child which was used to being bathed by a particular nurse. This nurse went on a holiday, and a highly trained nurse was brought in to take her place. The first time the child was bathed, there was trouble. So it went on each day. After three or four weeks, the regular nurse came back, and tried to find out why it was the child had objected so strongly when being bathed by the second nurse. It came out that while the proper nurse took the child's head with her left hand and the feet with the right and lowered it into the bath with the feet first, the other nurse had taken the baby's head with the

right hand and the feet with the left and had put it down with the head first into the water. It is those things out of the usual order that give shocks to the child.

There is another instance mentioned, where a visitor came in, took her hat off and placed it on a chair. The baby saw and began to cry. The nurse thought the child wanted the hat, took the child to it, but it cried all the more. Fortunately, the child had a mother who understood; she took the hat out of the room, and the usual order was restored, and there was peace.

Dr. Montessori noticed in Naples an example of this liking for order. She saw a mother walking with a child in her arms. The mother had on a coat, but as it was hot she took it off and put it over her arm; the child began to cry and nothing anybody could do stopped the child's crying. Dr. Montessori who was behind finally said to the mother, "May I assist you to put on your coat?" The mother put on the coat, and immediately the child was happy saying, "Coat, coat, coat!" It wanted regularity and order.

I give another incident from Dr. Montessori's Spanish addresses.

"The Swiss professor of psychology, Professor Piaget, who is acting in the place of Professor Claparède, Geneva, has conducted most interesting experiments with his own child. Once he hid an object under the cushion of a seat, and afterwards placed the hidden object under the cushion of the seat opposite. His idea was that the child not finding the object in its usual place would go and look for it in the other place, and so the Professor, to facilitate the discovery, hid the object in an exactly similar place. The child, however, looked only under the first cushion, saying in his language, "Not there," and made no effort to hunt for the object which had disappeared. The professor then repeated the experiment, showing to the child that he took the object from one chair to the other, but the child went through the same actions as before, saying once again, "Not there." The professor was about to deduce from this that his son was

somewhat deficient in intelligence, and somewhat impatiently lifted up the cushion of the second seat saying, "Didn't I tell you you were to note that I was going to put it here?" "Yes," replied the child pointing to the first chair, "that is where it should be."

There are in England two charming books by Kenneth Graham; they are *The Golden Age* and *Dream Days*. In them four children, two boys and two girls of a family, aged from six to twelve, describe their real thoughts and especially their reactions to the "Olympians," who are of course the grown-ups, who behave as the gods of Olympus, decreeing at their sweet will laws with utter disregard of the desires of the children. The human Olympians are unfair in all ways, have no ideas of the true values to life—as the children see them. The two books at once became classics, and many a grown-up now heartily endorses the children's judgments on the Olympians—that they just cannot understand, either because of perversity or stupidity. In the same manner, we grown-ups little know how the child is looking at life; but it is something completely different from what we think it is, because within the child is the gospel of his own growth.

That is one of the teachings that Dr. Montessori emphasizes, that the child himself will give us the technique of his education, provided we do not place obstacles before him. To sum up in a phrase, the work of education is to enable the soul of the child to show forth. We have not realized how we have imposed shackles on the child's consciousness. It is a strange thing that in this ancient land of India, where we have Shāstras or Gospels in every field, even of sex, there is no Shāstra on babies, or on the education of children. It is only after the *Upanayana* or "thread ceremony" that education is considered as coming under the scheme of divine things for the boy; and as for the girl it is "fifty-fifty" whether or not she gets anything worth calling an education.

It is necessary, if there is to be a real grandeur in the future of India, that we should have an understanding of the child. For as is the child, so is the citizen, and so therefore is the State. It is some of these most illuminating ideas that you will find as you study the teachings of Dr. Montessori. I have given you just a glimpse of the beginning of the whole scheme, which is, How to understand what a baby is.

MESSAGE FOR GOODWILL DAY, MAY 18.

The World Wireless Message of the Children of Wales, broadcast annually since 1922 on May 18th, has this year reached its 25th jubilee. The message for Goodwill Day 1946, received from the Rev. Gwilym Davies, President of the United Nations' Association, reads:

Boys and girls of every nation! We, the boys and girls of Wales, once again greet you. This is Goodwill Day. Youth calls to youth, across land and sea, in the name of freedom and of friendship.

We rejoice in the coming of Peace and in the great effort to unite all peoples to put an end to all wars.

We want a world in which never again shall millions of homes be destroyed and countless little children suffer hunger;

We want a world where no nation shall live in dread of any other nation;

We want a world where nations shall work together for the good of all, trusting each other and sharing together the riches of the earth.

By our confidence and courage, by our thoughts and deeds, we can help to bring this new spirit into the world. And we will!

Youth of all lands, let us walk together as friends. Let us dedicate ourselves to our one great adventure of peace on earth and goodwill among men.

WORLD PEACE THROUGH POLITICAL AND ECONOMIC ORGANIZATION

By ROHIT MEHTA

(Concluded from p. 25)

CAPITALISM always needs more and more capital for investment, and if it has to have more capital for investment then it must be content with less and less profit. But capitalism cannot be content with that, because the very basis of capitalism is profit. And in order that the rate of profit may not be decreased, capitalism wants the elimination of competition. It is there that we find the formation of corporations, cartels and mergers, and "gentlemen's agreements" to evade the law, whereby a handful of capitalists control and direct the entire economic activity of a nation and even of the world. The process we find in capitalistic development is the squeezing out of the small producer because the rate of profit must be maintained, and for that competition must be eliminated at all costs.

What is the result? We find in country after country, particularly of the Western Hemisphere, what is known as monopoly capitalism wherein it is a few people who direct the economic activities. There is no freedom, as the textbooks try to make out which describe the advantages of capitalism. This monopoly at home culminates in a state of financed capital whereby the banks become the controllers of economic activity, because with cartels, mergers and corporations there

must be more and more capital available, and that capital can come only through banks. The result is that it is the banks that direct a nation's economics and therefore its political activities. It is the manager of the bank who is the ruler, the director, of the political, economic and social activities of the social order in which we are living today.

This monopoly capitalism creates artificially the economics of scarcity. There is the gulf between production and consumption; that gulf can be bridged either by reducing production or by increasing consumption. Increasing consumption does not lie in the line of capitalism. So reduction of production is done by the monopoly capitalists through banks and through finance capital whereby a state of economic scarcity is created. That is why we found produced materials being destroyed, tons and tons of grain and fish being thrown into the sea, because proper prices could not be obtained, because the rate of profit could not be kept up. It has been said by an economist that plenty menaces the rate of profit. So somehow or other scarcity must be created where there is no scarcity; that is the economics to which monopoly capitalists resort in order that the rate of profit may be maintained. But this is not all. While there is monopoly at home there is imperialism abroad. These two—monopoly and imperialism—are policies that the capitalist order of society needs must adopt for its continuance. Without imperialism abroad for the capture of markets, there is no expansion of capital.

It is for these reasons that we find an imperialist policy being resorted to for the successful maintenance of an economic order which has become antiquated. This policy creates, so far as the home and the country are concerned, mass unemployment. Unemployment is essential for the continuance of the present economic order of society. Without unemployment, prices cannot be maintained, the rate of profit cannot be maintained. So for the continuance of monopoly capitalism

there must be mass unemployment at home, and so far as foreign policy is concerned, there must be more and more of imperialistic competition whereby the nations of the world come into conflict with each other, and we men and women have to witness war after war, with a slaughtering of millions and millions of innocent people.

How are we to escape this particular economic order in which we live? Capitalism has tried various methods of escape. When mass unemployment increases, the device that the present economic order takes to is to find the means whereby the economics of war can be developed. Look at a country like Germany; when Hitler came to power there had been in Germany for a number of years great unemployment, but Hitler abolished unemployment by resorting to the economics of war. By creating great armament factories, by constructing thousands of miles of concrete by-pass roads for the use of military vehicles, unemployment for the time being was eliminated from the life of Germany. That is the method to which capitalism resorts; by the economics of war it tries to solve the problem of unemployment at home, and by imperialistic devices these masses of unemployed people are absorbed in war industries whereby in the end millions of innocent people are butchered, or are drafted to manufacture goods to flood the markets of the world, just for the sake of the profit that may be maintained for a handful of people who are directing, guiding and controlling the economic activities of the world.

So monopoly capitalism gives birth to Fascism under different forms. It appeared in one form in Germany, in another form in Italy, in a third form in Japan. It may appear in many other forms. So long as monopoly capitalism remains and with it predatory imperialism, so long will there always be a danger of the emergence of wars. There will be war after war, there will be mass slaughter, there will be

unbelievable cruelties and devastation on devastation. Therefore we must first of all eliminate from human society these curses of monopoly capitalism and imperialistic conflicts. Only then shall we be able to establish World Peace on a sound and firm basis. The economics of war and the politics of dictatorships are more or less the order of the day as we look at the world today. It is these two tendencies that have to be fought against if we are ever to build up a really sound politico-economic order.

To sum up, our entire problem is the facing of a threefold question—to solve the problem of hunger due to unemployment, to solve the problem of slavery due to dictatorship, and to solve the problem of mass slaughter in world wars. We must devise means whereby we may be able to eliminate these three factors from human society. How are we to do that? In the words of Lincoln, by "disenthralling ourselves." We must disenthral ourselves completely, which means that we must change our values to life. Today as we look at the different schemes of economic and political reconstruction in nation after nation, we realize that in all these schemes the individual has absolutely no place. The individual has receded into the background. That the individual is a separate entity, that the individual is an unfolding soul—this fact is not recognized in these economic and political plannings. And so long as that is not recognized all schemes of political and economic reconstruction must inevitably fail in the end. There must be respect for the individual, and such respect for the individual must become the guiding principle of our politico-economic order. How are we to do that?

First of all, by providing material security and comforts for all before, as now, luxuries to a few. We must work for an economic order in which material security is given to one and all. Luxuries must come last; necessities must be provided first. It can be done only by socializing the means of the

production of necessities. This can be done by establishing social control without killing individual initiative. For example, first of all, land, which is the gift of Nature, must not remain in the hands of private individuals. Land must become the property of society and controlled and directed for the welfare and benefit of society. Socialization of the means of production for the benefit of the millions—that is the policy that needs to be adopted in order that material security can be given to all, especially the under-privileged of today. In other words, we must move away from production for profit to production for use. Social utility must be the guiding principle in production, not profit which has ruled the economic sphere for several decades. Thus, the first requirement is the providing of necessities to all whereby material security is guaranteed.

The second is providing for everybody socially useful work. We should reduce the hours of work. We must see to it that there is no mass unemployment and that there is no social parasitism such as we find today in many classes. We must see to it that no social rights are granted without discharge of social duties. Today a handful of people enjoy all the rights while millions of people have to slave and labour all through their lives.

Thirdly, there must be the providing of facilities for the constructive use of leisure. We must remember that leisure is going to be one of the biggest problems of the post-war world. Because of science more and more leisure is coming, and curiously enough it is this leisure that is going to lead humanity to the recognition of the spirituality of man. Today we do not recognize our spiritual possibilities, because we are all the time immersed and absorbed in economic necessities. But science has brought us to a stage when more and more of our energy is being released, and that energy must be utilized for non-material ends. That energy can be so utilized

only when there prevails the spiritual conception of man. The spiritual conception of man is slowly being forced upon us by the materialistic conception of society of the twentieth century.

Fourthly, there must be provision of opportunities for political self-determination to all. In the post-war world, if there is going to be a sound politico-economic system, then exploiting imperialism must end. There must be no longer the idea of any form of slavery in the world. We must give the right of political self-determination to all according to their capacities, as was so beautifully worked out by Dr. Besant in the Commonwealth of India Bill. Political self-determination for all is the idea that must be accepted, which means that there must be more and more of decentralization and more and more federation as well, because it is through federation and decentralization that we shall be able to realize the great objective of political self-determination.

Lastly, there must be the creation of an international organization for the administration of subjects which are common to humanity. But not a mere League of Nations. There must be an international authority which is much more than was the old League, and powerful enough to administer certain international subjects, for example, control of raw materials, armaments, communications, banking and currency systems, public health, war and peace, territorial limits, emigration and immigration, laws affecting racial and national minorities. These are just a few subjects. We could enlarge upon this point.

But the fact is that there must be certain subjects given over to an international authority. Just as for the sound and healthy working of a society the individual has to give up certain of his private rights in order that he may receive security from society, in the same way in this international world of ours nations also must part with certain of their national rights in order that international security may be preserved. That is

the great idea that needs to be worked out in our social-economic-political system. These are the five principles upon which our new politico-economic system must rest: material security for all, socially useful work for all, facilities for constructive leisure to all, opportunities for political self-determination to all, and an international organization for the administration of subjects common to all humanity.

This is a stupendous task, but this task cannot be achieved by revolutions, not by civil wars, not by strifes. This great objective of a healthy and happy politico-economic order can be realized only by the creation of small groups in country after country, small groups dedicated to this great objective of the recognition of the spirituality of the individual, and of translating that fact into the political and economic factors of life. That is the great ideal to which groups of people must be dedicated. As Mr. Jinarājadāsa pointed out in his lecture, what we want today is new men, the "new men of Theosophy." For the solution of our political and economic problems, as for every other problem, we need new men and new women dedicated to the great objective of human welfare. It is through them that we shall be able to bring about this great dream of human happiness. It is for the creation of these new men and women that the Theosophical Society exists. The Theosophical Society exists for the creation of a new leadership by the spread of its truths, by the dissemination of its philosophy. By the giving of the knowledge that it possesses the Theosophical Society is trying to create a new leadership, is trying to produce new men and women who, because of their training for the vocation of leadership, and because of their deep sense of philanthropy and service, will be able to guide humanity out of the darkness in which it finds itself now to that light of happiness, joy and prosperity towards which we are all aspiring continually.

THE GREATEST THING

By R. J. ROBERTS

THE shape of human thought is limited to things, attributes and actions. All things have attributes and are capable of use in action. Attributes are concepts, and actions are changes. Abstract things are synthesized attributes which, for action, require to be localized in a physical form, sound, or symbol; otherwise they can be used only as academic principles or as emotional illusions; they then become sentimental unrealities. There is a danger that Love, the "Greatest Thing in the World," can become one of these unrealities and, lacking the strong guiding light of Theosophy, die amid the murk of human ignorance.

Love is a concept capable of appearing both as an abstract thing and as an action. To say merely that it is the Greatest Thing in the World, no more describes it than to say of water that it covers the greater part of the earth's surface. We may relish the wonderful phrasings in the *New Testament*, and note the greatly wise sayings of Gautama Buddha; but they have acquired only intuitive reflections of love's actuality and activity. More is needed today to remove the cloying cobwebs of centuries-old sentimentalities and to show how love may be used and developed; for, if the Greatest Thing, it must also be of the Greatest Use, if not the Greatest Power.

Each of us lives in a world of sense perception, wherein sense changes are produced by action in response to what we term desire or emotion. Emotion can be formulated and

arranged by a further action we call thought. This total combined action is life; but that which decides and coordinates all this action into harmony is not, as a rule, perceived by the conscious personality. Theosophy calls this decider and controller of life the Ego or the Higher Self, academic Psychology the Over-Soul, and Theology the God Immanent.

Love and happiness are related. Love is the action, and happiness the state, of the personality, whereby and wherein life becomes full and complete. To many people love is an involuntary activity called into being by some set of circumstance or environment. Some philosophers hold that it should be possible, by arranging all external or physical circumstances, and then leaving the personality to act and react amid them, to fill the personal life with love and happiness. Unfortunately, or fortunately, experience proves this false.

But let us once observe and recognize the basic dependence of the personality upon the Higher Self, and life will then appear only like the activity of a well-tuned and trained orchestra, where each instrument of the personality consciously endeavours to keep in tune and time to the will of its conductor, the Higher Self. The first thing necessary is a tuning or aligning of the instruments and the complete submission of the personality to the will and order of the Ego. Life itself becomes then wholly love, and the personality is charged with happiness.

Explained thus, Love reflects man's ultimate destiny. Have we not been told man is a God in the making? This destiny, far in the future as it may be, includes a bliss of which our present happiness is but the faint shadow. Through Love we begin the approach to that Greatness.

THE TWO ASPECTS OF THEOSOPHY

By C. JINARĀJADĀSA

INDIA is a land of many ancient teachings. Yet in spite of that, the message of Theosophy has something which, though it exists in Hinduism, is brought out of its secret recess to shine out in splendour. Anyone who reads our theosophical literature cannot help slowly finding out that the theme of Theosophy is not Mukti or Liberation, but that the individual is to come to the realization of his highest inner nature of Ātman by trying "to lift a little of the heavy karma of the world."

All the teachings which we have received from the Great Ones show us that there is an inseparable relation between each soul and the millions of other souls of whom he is but one. The Great Teachers, who could have gone long ago into the bliss of Moksha, have not done so, because of the profound sense of humanity within Them which makes Them feel that, so long as the masses of mankind are floundering in the bogs of superstition and evil religious practices, They cannot find Their own personal happiness.

It is strange that in the vast body of Hindu scriptures there is only one place where the ideal of self-sacrifice and social service appears in a clear form. We know the ancient teachings as to charity, the five daily sacrifices, etc., but all these forms of righteousness are linked to the idea of personal salvation. But in these words of Rāntideva we have our modern Theosophical ideal:

"I do not seek from the Supreme Lord Moksha attended with the attainment of eight powers or even the

absolute release. I would like to be present in all beings and undergo the sufferings for them, so that they may become free from misery." *

As we gather at Federations our purpose is dual: the first, to understand the full significance of the Supreme Wisdom, a part of which has been revealed to us; secondly, to understand the problem of the sorrow and suffering of mankind so that as men and women pledged to Universal Brotherhood we may lessen the distress of humanity. Our individual unfoldment and our expression in social service are as the two sides of a medal. When the medal is gazed at from each separate side, there seems to be a complete difference of direction; yet we know that both the obverse and reverse of the medal form a unity. In exactly the same way, the discovery of the nature of the Ātman within ourselves and how to help others round us to discover that same Ātman in themselves are as the obverse and reverse of one medal.

If each one of us as a true student of Theosophy desires to understand his own inmost nature, he must realize that success in his endeavour is inseparable from his throwing himself into all schemes of work to make Theosophy a "living factor" not only in his life but in that of others.

The purpose of a Theosophical Federation is to investigate both aspects of the problem. Just now when the millions of India need so much help, it is wiser for the moment not to emphasize such aspects of the Ancient Wisdom as affect our own personal unfoldment, but try to explore ways and means so as to make the masses understand wherein is their true happiness and consolation.

* न कामयेऽहं गतिमीश्वरात्परामर्शद्वियुक्तामपुनर्भवं वा ।

आर्तिं प्रपद्येऽखिलदेहभाजामन्तःस्थितो येन भवन्त्यदुःखाः ॥

Srīmad Bhāgavata Purāna, IX. 21. 12.

THE SELF AND ITS FUNCTIONS

By J. KRUISHEER

AT the very first attempt to understand our own complex being, we soon realize that this physical body which we believe we know so well, cannot be accepted as being really "ourselves." It is but a more or less adequate instrument in and by means of which the living conscious man tries to work and to express himself.

There is a Something which gives life and consciousness to that bodily instrument by taking hold of it, by residing within it. As soon as that mysterious Something—which at the same time is that which carries with it the feeling of "self" and is therefore called the Self—withdraws from this body, the latter decays, dissolves and dies.

Further investigation reveals that even the psychic manifestations of life and consciousness prove to be functions only of that Self. The Self, untouchable, invisible, above and outside time and space, is the very Centre of the whole of a man's living conscious being and it manifests itself within space and time by means of the body.

Life and consciousness are the intermediate and connecting links between the two; they are the means of constant action and reaction, of interrelation between the Self and its body incarnating on earth. This Self proves also to be the Creator of individualized life and consciousness which are interdependent and inseparable. So much so, that every

increase of life means at the same time an increase (or evolution) of consciousness and *vice versa*.

The Self-consciousness, reaching outward into the world of matter and manifestation (into time and space), we call "life," and, on the other hand, life, drawn inwardly and carrying with it the experiences gathered in the body, we call "consciousness." Life is the outward-reaching power of the Self; consciousness is the same power inwardly directed. The former is a stream running from the Centre to the circumference (or manifested world); the latter is a stream running from that circumference back to the Centre.

Life and consciousness work and act by means of a certain medium which connects the time-space-less Self with its physical body as it manifests in time and space. This medium contains all the different grades of matter, leading from the one to the other extreme pole. We may call this medium "soul." This soul covers the whole gamut of matter from the time-and-space-less Self to the time-and-space-bound body, Spirit (or Self), soul and body, as St. Paul also called them.

Both life and consciousness are the activity of the One Self, both working at various levels of soul-matter, if we may use this expression for want of any better way of explaining that the different kinds of life and consciousness are caused by the One Self, functioning at different levels of matter within the living entity. The soul consists of these different grades or layers of matter.

The manifestation of a certain entity takes place because of this reaching out of the Self into the world of matter, and its first attempt at doing this is called by Schopenhauer "the will to live." He recognizes this "will to live" as the very first function or modification of consciousness awakening within the (till then still unmanifested) Self. This outgoing of the Self is what we call "life."

There is first a certain change of consciousness of the Self, and this is the cause of action or Karma. "It is the will, my disciples, which I call Karma, because when there is will, one acts either in works, words or thought," the Lord Buddha declared. (*Anguttara Nikaya*).

Will—the will to live—proves the primordial and original function of the Self and the cause of life and action (Karma) in this world. This is the reason why this faculty of will is always more or less (even when unconscious) present within all other functions or faculties. There lies a certain exertion of will behind every action or movement. Even thoughts and desires are prompted by the will, and every "act," even the simplest fact of living itself, is an exertion of the will, *i.e.* Karma. Behind every action or Karma lies the "will to live" as the original and fundamental state of consciousness. And behind each willing there exists and works the Self as Willer.

Thus the One Self manifests as Will within all the other functions. It impresses itself on matter from within, thus manifesting in forms which gradually become more and more complex, from the ultimate atom to the most complicated and mightiest entity. During æons of time the Self gradually builds in evolution vehicles for Itself by this "action" or "work," creating for this purpose ever better and better equipped bodies. *Es ist der Geist, der sich den Körper baut*, said Goethe*.

In the beginning this will, feebly expressing itself through the heavy medium of matter, manifests as desire, being another function of the Self or consciousness, working at a somewhat higher and more subtle level of matter than the physical plane matter. Desire is dethroned, will enslaved, because it is no longer self-determined, but defined by environment (although this environment is of its own making). Desire is will encased in astral matter. In man's higher nature, will

* It is the Spirit that builds for itself the body.

is the motive power; in his lower nature it is desire; in both is the same force active.

Because consciousness is the drawing-in of the life-stream carrying with it the experiences gathered from without, the awakening of consciousness begins from below. The experiences gained by contact with the outside world are carried up by the inwardly directed stream of life, and reaching the Self, are stored up. If this is repeated, in the long run it develops thought. Then the Self is functioning on a higher level than desire. Longing, the result of desire, is the cause of thought.

At first, thought is dominated and governed by desire, which is the stronger; but gradually mind grows stronger till at the end it in its turn is capable of governing desire. The lower part of mind, Kama-Manas, is bound by desire; the higher is free from desire.

Memory—another function of the Self—arises out of the desire to repeat certain experiences (and to avoid others), and it is this desire-thought which gives rise to action. It is the Self which observes, reproduces, remembers; for every remembrance in waking consciousness here below in the bodies is but a faint reproduction in matter of that so much higher reality wherein everything once experienced, past, present and even future, is fixed and stored up. Memory is in fact a function of the Self Itself, originating not in the brain nor even in the mind. Every real act of recollection is a contact with the Divine Memory of the Eternal Now—a marvel and a wonder indeed.

There is yet another faculty of the Self—which then acts in matter of the lower mental plane—which is that creative power of moulding forms. This is a power to reproduce in mind pictures of that which has been observed, and even to build up an image of something which has not so far actually happened, but which will or may possibly take place. Then the Self *sees* these forms, and this function therefore is called

the power to visualize, to make visible within. This image-making is called imagination. It is the power of the Self to create images in its own mind, and here again we can see that an effort of the will is required.

Another very important function of the Self is to act as a kind of representative of itself in the middle of the mental plane—the “I”-principle. All experiences gathered in the physical, astral (desire) and lower mental worlds, pass through this secondary unit before being handed over to the real Self on a much higher level. This “I”-principle—a specially human principle—springs into existence at the very moment of the beginning of the human status and it dissolves at the end of human evolution.

Man—and man alone—is such a vicarious “I”-centre that makes him a separate “I”-thinking creature. This human “I” is but a reflection representing the Self on the mental plane, itself residing still higher. At our present stage of evolution, life and consciousness are mainly concentrated in this “I”-centre, in which thought and desire act together. It is the centre of selfishness and egoism.

The Self, acting on the lower part of the mental plane and reaching downward from that “I”-centre in the middle of that plane, works by contradistinctions and analysis. On that part of this plane which lies *above* the “I”-principle its action is unifying and uniting. Its function on the former we call knowledge; the latter is more than knowledge, it is reason. The former is known as science, the latter as philosophy.

This higher function of mind-consciousness comes into action when a man begins to see his interrelationship with other beings and with nature. It is dependent on the decrease of power of the “I”-principle, growing distinctly more and more altruistic and less egoistic. Unselfishness marks the awakening of this function because it acts in a higher part of man’s soul-constitution, higher than the separateness for which

the "I"-principle stands. This recognition of a relationship between all human beings as members of one great family-brotherhood, leads us up to the realization that love is the great and paramount function of the Self on that level which is nearest to Its own high abode, the Atmic plane. In Theosophy this is called the Buddhic plane. "Mind as such must be replaced by that more embracing reality of which mind is but a retrenchment."¹

It was Spinoza who maintained that when mind is no longer busy with divisions or parts of reality, but only with totality, there arises another function of consciousness, namely intuition. Again, Prof. Bergson says: "Mind is no source of knowledge of the totality of reality. It is this for inorganic nature and consequently for physical science, language, practical life. But life, the organic, the world of consciousness, can only be reached by means of intuition."¹

This faculty of intuition must be acquired by means of a kind of intellectual sympathy, thus penetrating into the most unifying realms of consciousness, the Self. Thus sympathy and brotherhood will carry us to that intuitive realization of the community, that oneness with other living creatures and the rest of the world. This realization brings also with it an extension of consciousness—intuition—that opens up within us that highest realm of our conscious Being, the Atma or Self which will mean the "return" to the original root and fountain-head, the Spirit Self, from which we once departed.

¹ Bergson: *Evolution Créatrice*.

YOGA IN WORDSWORTH'S POETRY

By J. H. COUSINS

IN *The Theosophist* of February 1946, in an article entitled "Literature and Occultism," I referred to W. B. Yeats' small but packed book of prose, "Per Amica Silentia Lunae," as a series of meditations on the interaction of the personal outer consciousness with an inner consciousness that he called the "antithetical self." In the working out of his theme, Yeats follows the Upanishadic method of rearing intellectual convictions on a foundation of experience.

In a similar way, Wordsworth, in verse that has taken its place among the immortalities of the English language, records experiences out of which arose his conception of the intimate and reacting communion between humanity and nature and the higher worlds, in which he can be seen to have attained to the technique and purpose of Yoga.

Wordsworth wrote "Tintern Abbey" before he was 28. In 1798 it was published in the collaborated volume, "Lyrical Ballads," which contained another poem destined for literary immortality, Coleridge's "Ancient Mariner." Later, Wordsworth wrote "The Prelude," in which he told of the growth of his mind; and as this recounted the early influences of nature on his feelings and thought, I shall refer to a couple of passages in it that bear on the fuller statement of his Yogic experience in "Tintern Abbey."

When I speak of Yogic experience as I see it reflected in English poetry, I do not think of the precise technique of any of the classical ways to union of the individual

consciousness with the consciousness of the universe that have been practised in India for thousands of years. I think of the indications and comprehensions of sometimes inspiring, sometimes disturbing, interactions between the unit and the total that are of the nature of Indian Yoga though differing in direction. Indian Yoga admits no mediator. Shelley saw the desire for union as both a mediate and immediate process. He declared, in "Prometheus Unbound," that the arts were "the mediators" between God and man; yet, in "Julian and Maddalo," he asked the subjective question, "Where is the love, beauty and truth we seek, But in our mind?" Wordsworth had the same double vision. In its out-turned direction it differed from Shelley's in that it saw the phenomena of nature, rather than the achievements of art, as the mediating agencies between himself and the Spirit of the universe. In its intuned direction it maintained its association with nature and at the same time cast its own illumination and interpretation on nature. In "The Prelude" (lines 333-337) he tells of the emotional effect of a solitary walk at dawn:

Ah! need I say, dear friend! that to the brim
My heart was full; I made no vows, but vows
Were then made for me; bond unknown to me
Was given, that I should be, else sinning greatly,
A dedicated spirit.

And in lines 368 to 376 he writes:

An auxiliar light
Came from my mind, which on the setting sun
Bestowed new splendours; the melodious birds,
The fluttering breezes, fountains that run on
Murmuring so sweetly in themselves, obeyed
A like dominion, and the midnight storm
Grew darker in the presence of my eye:
Hence my obeisance, my devotion hence,
And hence my transport.

From a study of "Tintern Abbey" we can see that Wordsworth was conscious of the development of his inner relationships with the universal Life in four stages. The first was a simple physiological reaction:

An appetite, a feeling and a love,
That had no need of a remoter charm,
By thought supplied, nor any interest
Unborrowed from the eye.

The second stage was the recognition of an evocative psychological power: (speaking of the forms of nature)

But oft, in lonely rooms, and 'mid the din
Of towns and cities, I have owed to them
In hours of weariness, sensations sweet,
Felt in the blood, and felt along the heart;
And passing even into my purer mind. . .

A third stage was the touching of a super-psychological, liberative power:

Nor less, I trust,
To them I may have owed another gift,
Of aspect more sublime; that blessed mood
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened:—that serene and blessed mood,
In which the affections gently lead us on,—
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul;
While, with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

The progression here is, as in the second stage, from outer to inner, from sensations to mind; but it is exalted and elaborate,

and gives the essentials of a Yoga of the nature of *Prāṇayāma* (breath control), which lifts the consciousness out of the disturbing details of a world that is unintelligible to ordinary thought, up through controlled feeling and bodily processes; and the attention ordinarily given to these is super-incarnated, so to speak, on that unperturbed level of consciousness which in western terminology is the soul, and in Vedantic terminology is the *viññāna*, the harmonious synthesis, beyond the opposites. With harmony united to joy (that is, with *viññāna* and *ananda*, joy in excelsis, united), sight into the life of things becomes vision.

But there is a further stage in Yoga expressed in "Tintern Abbey," the stage at which even vision is surmounted, and abstractions and powers and experiences are transformed into personality, even as Jeans, the modern scientist, has transformed the concept of the process of the universe from obedience to mechanical laws, to musical and poetical composition. We find this in lines 93-102.

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thoughts
And rolls through all things.

Wordsworth's apprehension of super-personality in and behind life comes out in a passage in "Expostulation and Reply" in which he puts his conviction into lyrical form:

Nor less I deem that there are Powers
Which of themselves our minds impress;
That we can feed this mind of ours

In a wise passiveness.
Think you, 'mid all this mighty sum
Of things forever speaking,
That nothing of itself will come,
But we must still be seeking?

In another lyric, "Mountain Echo," he thinks of the "voices of two different natures," and asks,

Have not *we* too?—yes, we have
Answers, and we know not whence;
Echoes from beyond the grave,
Recognised intelligence!
Such rebounds our inward ear
Catches sometimes from afar—
Listen, ponder, hold them dear;
For of God, of God they are.

A FLOWER-OFFERING

*Paraphrased from the Japanese of the Empress Komio,
about the eighth century.*

Flowers for the Lord! But wherefore spread
Defilement from unworthy hands,
Or to the living give the dead?
Here in these windy meadow-lands
I offer these ungathered flowers
To Buddhas whom the past set free,
To Buddhas of the present hours,
Wild flowers for Buddhas yet to be.

J. H. C.

PLEASURE AND PAIN

By G. N. GOKHALE

WHAT constitutes Pleasure and what is the real nature of Pain are matters which have been discussed and defined in various ways. I think that we would be justified in using the word "pleasure" when in the light of our previous experience and of our own volition, we would like to repeat the experience. When we would rather not go through it again, we may call it "painful."

The experiences we like to repeat or shrink from may originate in our own physical body. The recurring wants like hunger, thirst and sleep, if unsatisfied, will cause pain. Whatever station of life a man may come from, or whatever his habits, the pain due to real hunger or thirst will be the same; and the pain will stop as soon as the deficit is made good. Any wholesome food will meet the demand of hunger, and wine is not necessary for quenching thirst. Excessive heat produces pain, which can be reduced by cooling the skin, and cold likewise by covering it to retain the animal heat within. The throbbing pain which accompanies the formation of pus round a thorn, or a really splitting toothache which keep us awake the whole night, are matters of common experience. When suffering is due to a disease, the microbe has to be allowed to run its course, and such purely physical pain is the most difficult to bear; but as we shall see, it is really the mental part which aggravates the situation.

In the case of appetites the pain is due to a massive sense of want, but all other pleasures and pains are, as the Gītā says, "contact-born." While children will eat the most

sour mangoes or tamarind with great relish, others may not be able to stand them; and it is surprising how even common fruit, like a mango or a banana, is thoroughly disliked by some. The quantity of chillies and spices consumed with evident pleasure by peoples in the East are a wonder to those who come from the West, where they are not accustomed to them. Roast beef, however pleasing it may be to those who eat meat, may shock a strict vegetarian; and even the latter may feel a nauseating sensation, if he stands near a place where onions are being fried, whereas the same smell may make the mouth of another water. It is all a matter of "taste," and we know how taste can, and often is, so cultivated. Dance music which will throw a Westerner into raptures, will make an Easterner feel jumpy; and an European may consider all our music as so much whining. It is not every one who can enjoy scientific music, or appreciate the paintings of the modern Bengal School. A smoker will talk of the "aroma" of his brand of cigarettes, while one not given to smoking will feel disgusted with the fetid fumes.

Again, something may be very gratifying at one time, but not so a little later. What is palatable and even delicious, when a man is hungry, becomes so much carbon and nitrogen after a heavy meal, and the sixteenth laddoo or the seventeenth plate of ice cream, will not taste as sweet as the first one and may prove a positive torture. Dolls which captivate a girl at one time may pall on her a few years later; and a boy will change all his hobbies and even his games as he grows into a man. An evening walk for a mile may be very refreshing, but if one is compelled to trudge along for ten or fifteen miles, he begins to wonder if the milestones have not been placed at increasing intervals. So it is that there is nothing in the world pleasant or otherwise *by itself*. It is the contact of the subject with the object, depending upon the time and place of contact, combined

with the contents of the memory of the subject, that decides whether the new experience is pleasurable or painful. We suffer because we often get what we do not like, or do not get what we want; and even when we get it, we suffer because we are afraid of losing it. Old age comes to all and diseases bring suffering, and the very fear of all these kills us a hundred times, before Death arrives in person to take us. That is why the *Gītā* tells us that all "contact-born" sensations, whether pleasant or painful, have a beginning and an end, and no sensible man lives amongst them.

When a man is happy he somehow seems to expand, to grow lighter and more buoyant and his face broadens. He feels as if walking on velvet; he is elated; he goes with a sprightly step; he is gay as a lark; he giggles; he bursts into laughter. When a man is pained he appears to shrink; he sits down with a heavy heart; he puts on a long face; he is in the dumps; he is dejected; his tread is heavy; he is dull as a beetle; his eyes are downcast; he is gloomy; he whines; he melts into tears. Except in the case of eating and drinking there is no accretion of matter; and in the purely physical sense, such expressions have no meaning. And yet, if we take them as referring to what we may call "the body of desire," we shall see that the words we constantly use are not mere figures of speech. These oft-repeated phrases embody greater truth than many imagine. Obviously these sensations which please or displease start certain processes *within us*, which result in that feeling. It is like an increase in the amplitude of the vibrations of the particles which compose the desire body—a question of loudness or tone—in which memory plays a great part. If we accept that man is "born" by the switching of the current of the energy "*Prāna*," we shall see that the increased amplitude enables us to pass through a greater output of *Prāna*, which comes from beyond the physical—from the Fourth Dimension as we may call it;

and that is the real source of our happiness. If we pause awhile and examine the stupid physical sex-act we shall see nothing in it to justify the maddening influence it has on all animals, including human beings; and yet, it is the only way known in which they can switch on the maximum current of *Prāna*, for a moment at any rate. A happy man literally lives a fuller life; he lives abundantly. He shrinks and shrivels when pained. Pleasure, like heat, expands; pain, like cold, contracts.

Sex utilizes the sense of touch, but other senses can be used as well. The nose and tongue do not appear to be capable of much development, but even they can help. Hence the use of incense and *prasāda* in temples; and the pleasures of the table rank next to sex. But all these require a lot of gross matter, and are therefore considered "earthly." The remaining two senses can be excited with mere vibrations. It is quite possible to induce a high life-current by cultivating a finer sense of sight, so that we can appreciate the harmony of colours, and transfer them to canvas. Then a sunset with its wondrous hues and tints will send us into raptures. Music in various forms can thrill us to the same extent; and if we can enter into the spirit of poetry, we may mix the emotions of the soul with colour and song. The life-current which expresses itself as sex in the average man can thus be transmuted into these channels, and during growing years, when sex just dawns upon a young man, music helps him a great deal in getting it under control. But it must be kept in mind, that sex, painting, music or poetry are all different manifestations of the same energy flowing into us from within; and the line of demarcation between them is very thin. That is why artists are often too passionate, because they are persons who live at a high pressure. Their joys are to them great and so are their sorrows.

If we accept the fact that our desire body consists of innumerable particles of matter having different periodicities,

we shall understand how it grows or changes. The various emotions are like colours with different wave-lengths, and require particles of different periodicities to express them. Just as a particular radio-wave will affect our set only if we have a coil to suit that wave-length, external vibrations will make us angry only if in our body we have particles which respond to the frequency of anger, and so on. The simile goes further; just as every radio receiving set acts as a feeble transmitter, and affects other sets in the vicinity, so if we allow ourselves to get angry, we fill our neighbourhood with vibrations of anger, and so on. Particles in the atmosphere which can vibrate in unison start moving and find it easy to enter our own body and, finding a congenial atmosphere, stay there. So that, every time we yield to anger, we make it easier to yield to anger next time. Similarly particles which never get excited drop off, as their rate of vibration jars with our dominant note. That is the way in which we can change our desire nature, and rise above ordinary temptations.

It is interesting to note that in the Upanishads they put optimism as the first requisite for happiness. Tenacity of purpose comes next, and strength only third. Those who wonder as to how the English, who were thoroughly unprepared, won the war, will see that they followed the old teachings better than the Germans, who started with strength. Well, the wise men of old said, "To an optimist, determined and strong, give the whole earth with all the wealth in it. That is the measure of human happiness. Multiply this by a hundred and you get an idea of the happiness that comes to one who is self-controlled, one who has mastered his own desires"; and so on. If the United Nations really wish to lead the world on to greater happiness, they cannot afford to forget the next lesson. Constant discrimination between the Pleasant and the Beneficial, between self-control and self-indulgence, is the way to the Kingdom of Happiness.

GOOD HEALTH—SOME BASIC PRINCIPLES

By GEOFFREY HODSON

HOW may health be defined? I suggest that health is a condition of harmonious unity of ideal, thought, feeling and conduct. When this unity and accord are attained and maintained, two basic laws are being obeyed. One is the law of harmony upon which, as equilibrium, the whole Universe is established, and the other is the law of compensation by which the whole Universe is ruled. When no natural law is violated, there can be no personal pain. When natural law is violated, suffering is inevitable. Moreover, the nature and the extent of the pain are always exactly appropriate to the degree of violation.

The application to the conduct of life of this knowledge and of obedience to these laws constitute the sole foundation upon which perfect health can be assured, perfect happiness maintained, and both, when they are lost, completely restored. Successful final healing of the sick depends upon a return to harmony and to obedience to natural laws.

Health may also be defined as the result of harmonious interplay between the forces of spirit and of mind on the one hand and those of body and emotion on the other. From above, or within, spiritual and mental forces and impulses play downwards into the outer man. From below, physical and emotional impulses both respond to and modify those descending from above. The harmonious interplay of these two, the mento-spiritual and the physico-emotional is essential to health.

Health therefore is almost entirely a matter of ethics, of the mental, emotional and physical conduct of life. This is a fact which is ignored by modern medical science, except that psychology and psychiatry, as branches of medical science and therapeutic aids, are demonstrating that mental, emotional and physical harmony and right self-expression are essential to the recovery and maintenance of perfect health.

The Inner Spiritual Self of man continually transmits spiritualizing impulses. The mind receives and relays them. The man in his physical body receives and in varying degrees manifests and ratifies them. The degree of such ratification decides the degree of happiness and health. Similarly the degree in which they are ignored or violated determines the extent of unhappiness and ill-health. Where the harmonies are preserved, health is assured. Discord within will in time produce disease without.

This must be so. For man is not a mere body alone. Man is a threefold being of spirit, intelligence and body. Moreover, this power-unit grows increasingly sensitive as evolution proceeds. The nervous and psychic balance and responsiveness of civilized humanity grow continually more delicate. In consequence, violation of basic law produces a greater disturbance in advanced than in primitive man, brings a more keenly felt pain to modern man than to men of earlier races.

What, then, is the message which the Spiritual Self of man transmits, the mind receives and the body must ratify? If it were possible to ascend, as it is possible, to a state of spiritual consciousness and view the universe with the eyes of the Spirit, what would be seen? If with the ears of the Spirit the song of life could be heard, what would be its theme? The answer to these two questions is one and the same. In a phrase it is: "LIFE IS ONE." One Life, One Light, One Power, One Love—that is the central spiritual truth in realization of which the Inner Self of man perpetually abides.

Unity is the message which the Spiritual Self continually transmits to the lower man through the medium of the mind. In the savage, the message is scarcely heard and only ratified as an instinct of tribal and family unity. In the self-centredness of material-minded man, unity and love are still denied. "Each for himself and the devil take the hindmost" is his guiding principle. Individuals, groups, and even nations, when not threatened by a common danger, still show themselves capable of acting as self-centred units, with little or no regard for the welfare of their fellow-men, not to mention the animal kingdom of nature. The result is clear to every eye. The large majority of human beings are prone to ill-health. The chaos, ruin and disease in the world are the direct results of man's ignorance and denial of the truth that life is one.

Is the situation hopeless, then? Is there no cure for war-frightened, disease-ridden humanity? There is hope and there is cure. Man is gradually evolving. For an increasing number the Inner Voice grows stronger, more insistent, calling: "ONE LIFE." Eventually, mind answers and brain and body fulfil. Kindness to fellow-men and humaneness to animals then increase. Charity is extended. Love grows deeper, less selfish, more universal. Health and happiness correspondingly increase. Ultimately the message of the unity of life is recognised as a Divine Instruction, an impelling summons, becomes an irresistible command. Mind assents. Brain fully responds. Conduct squares with conscience. Humaneness becomes the gospel of life. Charity burns as a flame in the heart. Self-interest is lost in selflessness. Then, at last, the secret of perfect health, radiant vitality and inward happiness has been discovered. Recognition of unity is the individual and racial panacea.

What is found when recognition of unity is applied as a test of the mode of life of modern man? Unfortunately, continual disobedience and denial. What forms do man's

denial of the unity of life most commonly take? The answer is all too plain. In a word it is *cruelty*. A marked characteristic of modern man is cruelty to man and cruelty to beast. The former is beyond question. Man's inhumanity to man is proverbial. The prisons of the world and the annual reports of societies for the prevention of cruelty to women and children provide convincing proof. Man's exploitation and murder of the animal is long-continued and world-wide, as annual reports of animal protection societies continually demonstrate. Man is by far the greatest enemy which the animal kingdom has to fear. For pleasure, for food, for adornment, for health, as he thinks, man deliberately and systematically practises the slaughter of animals.

Three reasons have been advanced for a well-chosen vegetarian dietary. Physically it meets every bodily need, is indicated by anatomy, and does not poison the body. Morally, it is humane and free from blood guilt. Spiritually, being humane, it is in harmony with the fact of the Unity of Life and the Law of Universal Love. A fourth reason is that from the results of the denial of this fact and the breaking of this law there can be no evasion, no permanent scientific self-protection. There are no fact-raid shelters. Neither are there any law-raid shelters. The whole vast product of the modern world's pharmacopoeia and medical practice cannot avail to protect mankind from the results of the violation of the law of life, the law of love, the very law of being. The greatly improved health in the war period of the people of Britain, despite war strain, on a diet in which the consumption of meat was greatly reduced, demonstrates the harm done by meat-eating.

I repeat that *humaneness which is obedience to the law of love, in thought, feeling, word and deed is the only way to enduring physical health as also to lasting world peace.*

THE HIDDEN LIGHT

By FLAVIA B. SNYDER

THE mystery of pain and suffering has always been one of the greatest problems of the world, for everyone experiences it. In the study of evolution we see that life is a constant progression from less to more. Illness and pain have a two-fold meaning just as everything else in the world has a dual aspect. When we have thoroughly outgrown our present body and a great many atoms must change at once, then there is pain and we must lay the body down to rest. If we resist change, the pain is great and frequent, for life will not stand still. But if we can flow with life and live and enjoy each change, then our atoms can change without pain. If we put our mind upon some other problem, the resistance to change is released, and when we look back later we find that the pain is gone.

The second aspect of pain is imposed upon the body by the ego. When he has work to do on the higher planes, and he wishes to be free of the physical body, he imposes a desire for the body to rest. The withdrawing of his attention from the physical body causes loneliness and depression in the physical elemental, which results in a lowering of vitality or interest to live, and then we have certain parts of the body slowly disintegrating. After the illness or rest, those parts must be rebuilt to their normal functioning again. Another aspect of pain when we get out of focus with the Great Plan is sometimes manifested as a nervous breakdown.

And so growth and rest, rest and growth, are the methods which the Lord uses for the human kingdom as well as for all nature. Evolution is a continuing energy for the whole planet. The whole race must go forward together toward that one great realization of the unity of all life. We who understand this must look about us and lend a helping hand to those who falter on the way and who suffer because they lag behind a little.

Dr. Besant wrote, "Oh, Hidden Light, shining in every creature!" One of the greatest privileges we have is to call forth that Hidden Light in our fellow man. There are many ways that do not require a genius or an expert in which we can fan the divine spark.

Sometimes a friendly smile for a stranger, the loan of a small pamphlet or book at a time of sorrow or distress, may cause that Light to shine. A diamond soul is he who can listen to a neighbour's troubles by the hour and never breathe a word of them to anyone else. There are silver-lining moments spent beside the bed of an invalid or reading aloud to the blind. And what of the sense of exhilaration that comes from the care of our four-footed and winged friends.

All creatures are brothers and the Hidden Light is all too often too well hidden. It is our duty to see that it shines so brightly that the Master can see it at once when He looks out over the world. It is not necessary to do famous or spectacular services. We can give beautiful music and lovely poetry to inspire the depressed, and for the lonely we can give Theosophy, the greatest jewel of all.

The world is full of souls who sit beside the window but see not. The flowers bloom but there is no colour for them; they know not what to look for. Theosophy not only brings them comfort in their environment, but points the way to the sunlit mountains of beauty and fulfilment. Let there be no one seeking for the Light and we not there to give it.

WHITE LOTUS DAY

THE following clause appears in the will of Helena Petrovna Blavatsky (H.P.B.), made at the Theosophical Headquarters, Adyar, Madras, on January 31, 1885:

"I desire that yearly, on the anniversary of my death some of my friends should assemble at the Headquarters of the Theosophical Society and read a Chapter of Edwin Arnold's "Light of Asia" and "Bhagavat Gita."

EXECUTIVE ORDERS

The Theosophical Society,
President's Office,

Adyar, April 17th, 1892.

WHITE LOTUS DAY

In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends should assemble at the Headquarters of The Theosophical Society and read a chapter of *The Light of Asia* and (extracts from) the *Bhagavad Gita*; and, since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as White Lotus Day, and makes the following official order and recommendation:

At noon,* on May 8th, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters at which extracts from the before-mentioned works will be read and brief addresses made by Chairman of the meeting and others who may volunteer.

H. S. OLCOTT, P.T.S.

* As May is one of the hottest months in Adyar, and as people live in various buildings in an estate of 264 acres, 12 noon is an inconvenient hour. Since many years the celebration has been at 8 a.m.

REVIEWS

Eugenics in Prospect and Retrospect, by C. P. Blacker, M.A., M.D. London: Hamish Hamilton Medical Books. Price 1s. 6d. net.

At the Convention of 1914 the first of the four lectures given by me was on "Theosophy and the Problem of Heredity." We had long been talking about Karma, but very few seemed to know how it could be correlated to the facts of heredity as discovered by Darwin, Weissmann and the Mendelians. Several months of attending lectures on heredity, including some brilliant expositions of the then latest ideas on Mendelism by Bateson at the Royal Institution, gave me the material upon which to work. The lecture which I delivered was an attempt to correlate the facts with the advantages or limitations imposed at birth by Karma. Since 1914, an enormous mass of literature has arisen from detailed experiments in several countries on Mendelian heredity. Except for the fact that what Bateson termed "factor" has been fractionated into smaller units called "genes," and that the details are more voluminous than they were in 1914, my

lecture still holds good as giving an outline of a difficult subject.

This most readable pamphlet is the Galton Lecture for 1945, and summarizes in brief the main ideas of Eugenics, which is defined as "the study of agencies under social control that may improve or impair the racial qualities of future generations either physically or mentally." The urgency of understanding the problem is shown by one single instance:—

"Father born 1880; mother born 1883. The paternal grandfather was feeble-minded; two great-uncles were certified insane and a maternal uncle was epileptic. This woman has given birth to the following seventeen children: (1) Daughter; died of convulsions in infancy; (2) Son: died of convulsions in infancy; (these two illegitimate); (3) Daughter: certified Mentally Deficient; in an Institution; (4) Son: certified as imbecile, died at age of 11; (5) Son: certified as Mentally Deficient; in an Institution; (6) Daughter: certified as imbecile; (7) Daughter: died at 11 months; (8) Son: certified as imbecile; (9) Daughter: in service;

(10) Son: died in infancy; (11) Daughter; at school, but of very low mentality; (12) Son: at school and of average intelligence; (13) Daughter: aged nine, has never been to school; mentally deficient; now in Institution; (14) Daughter: now aged eight; never been to school; in Institution; (15) Son: aged five, recently admitted to Institution; (16) Daughter: aged four; (17) Daughter: aged one."

The difficult problem of birth control is naturally not dealt with in the lecture. Since all Theosophists are committed to the improvement of human affairs and must take into account the problems Heredity and Eugenics, a small and cheap pamphlet on Eugenics in these days of expensive books is valuable. C. J.

East is West by Miss Freya Stark. John Murray, Albemarle Street, London, W. 1945.

Miss Stark is already well known by her many books of life and travel in Arabic countries. This last work describes her work during the war in Aden, Cairo, Tripolitania, Iraq and other places. Miss Stark points out the great changes that are taking place among these peoples with the rise of nationalism. She emphasizes that probably among all peoples it is the Arab who has the natural sense of equality, and so never thinks of himself as inferior or superior. The idea of true democracy

is inherent in the Arabs. One part of Miss Stark's work was to organize groups of "Brothers" in all the various places where she worked, who kept apart from political discussions but tried to understand the true meaning of freedom for the individual. Very striking photographs are a feature of the book. C. J.

The Upraised Hand, or The Spiritual Significance of the Rise of the Ringatu Faith. By William Greenwood.

Mr. Greenwood has given us a book of deep interest for two classes of readers—those who are students of New Zealand's early history, and those who prefer the study of the evolution of religions. He traces the founding and development of the Ringatu Church and the history of its founder (Te Kooti) showing how a religion of peace, purely Maori in essence, though founded on the Maori translation of the Bible, emerged from a fury of war.

T. W. R.

Colour: its meaning and use by Hugh Darval and commentary by John Moxford. Pentagon Press, London: 1944. 5/- net.

This little volume is an introductory one in a series devoted to the Syntax of Art. To those many Theosophists who believe in the approach of a new age of Order, this book has much to say.

The book is divided into two sections, in the first of which Mr. Darval explains the outer meaning of the many radical changes in method this new outlook must bring about. In the second section, Mr. Moxford goes into the esoteric explanation, which to the lay reader may be a little difficult reading. Mr. Darval succeeds admirably in relating the great principles of the ancient Truth to the scientific and modern conception of colour. He also gives an exceedingly practical division of the elements of colour into the three distinct ideas related to life, colour and music: Character-Hue-Pitch; Quantity-Hue (or what he calls "Chroma"); Loud-Soft; Quality-Intensity of Hue-Timbre (sometimes called "colour").

Mr. Moxford begins his section of the book with a deeply true statement to the effect that the present chaos in the art world is due to an almost complete lack of unity among

the artists in regard to their ideas and craftsmanship. The "aura" of the art world, he says, resembles a crazy quilt or a garbage can. This condition prevails during Dark Ages—those periods of change which precede a renaissance and wherein the seed of the New Age is germinated. Mr. Moxford gives the symbolic and numerical basis upon which the art of the age of Law or Order can be built.

In his chapter, *Esoteric Explanation of Colour*, Mr. Moxford gives the Kabalistic symbolism of Colour synthesized with that of Greece, Egypt and Chaldea and he makes the clearly defined threefold division of Movement and Light in Light the *Force* to Initiate; Movement the *Understanding* to Manipulate, and Individuality of Equipose or *Determination*.

A small, concise treatise covering a vast field of new ground, stimulating in its implications.

A. E.

There's no way of getting good Art, I repeat, but one—at once the simplest and most difficult—namely to enjoy it. Examine the history of nations, and you will find this great fact clear and unmistakable on the front of it—that good Art has only been produced by nations who rejoiced in it; fed themselves with it, as if it were bread; basked in it, as if it were sunshine; shouted at the sight of it; danced with the delight of it; quarrelled for it; fought for it; starved for it; did, in fact, precisely the opposite with it of what we want to do with it—they made it to keep, and we to sell. **RUSKIN.**

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

MAY 1946

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Singapore

The Singapore Lodge has revived with a considerably increased membership and a spirit of activity. A practical division of work has been put forward. The President is to give the lead while the Vice-President also attends to Malayan Work. The Secretary attends to committee, general and informal meetings, keeps records, diary, etc. The Publicity Officer arranges material for meetings, spreads Theosophy through personal contact with interested people and suggests suitable reading; organizes lectures, contacts prominent writers of local papers and by suggesting ideas spreads Theosophy indirectly; selects specialists to lecture on different subjects; and attends to Bulletin material. The Planning Officer collects suggestions on improvements and points out defects in coordination of officers; he has the care of the Building Fund, Library

Fund, Malayan Work and Youth Activity, and he suggests other activities if necessary. A Social Officer entertains visitors, arranges parties and other social functions; keeps a visitors' book and with the assistance of helpers makes newcomers feel at home. A Welfare Officer helps study-members and sponsors new members; he visits absentees to arouse their interest in the Lodge. The Liaison Officer establishes a bond with other Theosophical Centres and writes to them for plans, schemes, catalogues, news, and keeps a list of addresses for information of those leaving Singapore to other places. The Steward Service Leader keeps the inventory of Lodge furniture, arranges for stocks of foodstuffs and forms a group of helpers to attend to Lodge cleanliness. The Youth Group Leader suggests improvements and leadership, establishing sub-sections and leaders if necessary. The Treasurer collects fees, dues, donations, keeps

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Lodge accounts and plans a sound financial standing. The Librarian keeps the library up to date, attends to index, popularizes the use of books, makes lists of interest to members, and takes charge of book sales and orders.

India

Blavatsky Lodge, Bombay, has issued a very interesting and helpful report of its 1945 work. With a large membership of 175 it has managed to arrange and support public lectures, conduct services of Bhārata Samāj Pūja, Ritual of the Mystic Star, Ritual of the Zoroastrian League (Bombay being the largest centre of the Parsi community), and Healing Ritual. Group meditations, visiting the sick and ailing members, Bhajana or devotional song meetings, and social gatherings are also a part of Lodge activities. The Lodge has also started a Fellowship of Theosophical Teachers.

Youth in Action is the title of the Youth Bulletin of the All India Federation of Young Theosophists. It contains suggestive material on Lodge work, etc. Membership and the number of Lodges is increasing in India with rapidity. From October 1945 to February 1946 nearly 600 new members have joined and more than 100 lapsed memberships have been renewed. Six new Lodges, two new Centres, and three new

Youth Lodges have been founded in the current year.

America

Mr. James S. Perkins, the National President of The Theosophical Society in America, has assigned the task of producing a "technique of advance publicity, lecture organization and follow-up activity" to Mr. L. W. Rogers. The following are some of the points that both Mr. Perkins and Mr. Rogers stress. The Society exists to spread its gospel throughout the world. To do this the greatest number must be reached. Two main considerations are: adequate advertising and a suitable hall for lectures. Mr. Rogers suggests as publicity a minimum of a two-inch column such as is inserted in the usual "church page" of the Saturday paper. With it should be sent to the paper a carefully written news item about the lecture. As to choice of a hall, it is better to hire one which the public likes and to which it is accustomed. Obscure halls lead to the idea of unimportance. Well organized theosophical work will pay its way.

The Sixtieth Annual Convention—the first since the end of the war—will be held in July in the world's largest hotel, the Stevens Hotel, Chicago, with 3000 bedrooms and bathrooms, where were held the conventions of 1924, 1928 and 1938. A new pre-Con-vention activity will be the Workers'

Training Sessions to be held at "Olcott," Wheaton. It will be a period of definite training and teaching for Lodge workers with instruction classes and discussions of new and better ways of presenting Theosophy to this specialized competitive age. Every Lodge is expected to send at least one worker. The Annual Convention will be followed by the usual Summer School at "Olcott"—a friendly reunion and getting together of members at their National Headquarters.

It is interesting to note that Lodge dramatic work is a growing factor in America, and several Lodges are reported as having produced plays during the Christmas season. Thea Nehr is conducting an excellent and practical series of articles in *The American Theosophist* on "Your Lodge Theatre Guild." She has hopes that the Society will undertake the publication of good suitable plays for Lodges, written by the active groups themselves. Besant Lodge (Hollywood) is doing a valuable piece of work in learning to transcribe into Braille. The Oakland Lodge is active with a programme of great interest and importance concerned with national and international affairs. It has conducted a Panel Discussion on "The Future of Capitalism in America . . . right attitude toward conquered countries . . . our greatest contribution toward World Peace." Mr. Edward Lee (a Chinese

American) gave a talk on "Racial Understanding."

Advised by *The American Theosophist* to all Animal Lovers is a film, "The Enchanted Forest." The editor urges his readers to demand that this film to be shown at their local theatre.

The American spirit of fine generosity is showing once again in the work as reported by Miss Anne Kerr of "Olcott" of sending a very large number of parcels to the needy members in Europe. The work has become too heavy for the "Olcott" staff to deal with and an appeal has been made to the Lodges to help. A prompt and ready response has increased the generous supply and relieved National Headquarters of the strain. Honolulu (where there is no sugar rationing) is sending this much-desired commodity to European members in quite large quantities. Miss Kerr speaks about the thrill that members in Europe will have on receipt of a ten pound bag of sugar! She writes that about 80 parcels a month go to Europe from "Olcott" and that the Lodges are also sending their own quota. A total of 240 to 250 parcels have been sent to date (February 1946) from Headquarters.

Australia

Contact, the news-letter of the Brisbane Theosophical Society, has "reincarnated" in a printed and not

roneotyped form. It gives, among other interesting items, news of the fifty-first annual meeting of the Brisbane Theosophical Society in which a commendably honest review of its work was undertaken and a resolution was made to "work for spiritual rehabilitation and so assist in the spiritual rehabilitation of the world." An appeal has been made by John G. Clarke for members in Australia to contribute food parcels to Adyar for use in the villages of famine-threatened India.

The Order of the Round Table is active and enthusiastic in Australia. The members, old and new, have worked at fêtes for the raising of money for the Adyar School Fund and for the Theosophical Society World Rehabilitation Fund. £10 was sent to Adyar for the School Fund and two food parcels valued at £1-10s. were sent to the Adyar Baby Welcome Centre. The reason given for the "thin" financial resources of the Table is because it is "always giving."

Hungary

Miss Flora Selevér, writing to the European Federation Secretary, says that things are still very difficult for members in Hungary. Many are completely ruined. Only three good meals per week are available if the full ration is obtained. Bread is scarce, sugar absent. A brighter as-

pect is that the Jewish members are being cared for by American Jewish organizations. The Headquarters of the Theosophical Society in Budapest has been miraculously saved from very near bombing. The Jewish members have been splendid and they have been helped with food, clothing and protection by their brother members—one, indeed, going to prison for so doing.

Czechoslovakia

Mrs. Vaclav Cimr, the wife of the General Secretary, reports that her husband is in Bulgaria but that she is trying to gather all the members together for a meeting she hopes to hold in April or May. Many German members have had to return to Germany under the new regulations. It would seem that the whole Section will have to be reorganized as, at present, it is practically non-existent.

Norway

The new General Secretary of the Norwegian Section is getting into contact with the European Federation which is helping him to obtain certain books much needed by his Section. The Section has begun issuing its monthly magazine.

Netherlands

The economic conditions are still very hard and owing to German

vandalism and theft it is difficult for the economic life of the country to be reorganized. The members and the Section throughout are full of enthusiasm and Prof. J. N. van der Ley, the General Secretary, hopes that they will succeed in building a world a little better than the one "we lived in before the war."

Greece

It is encouraging to know that amidst all the political upheaval of Greece our members have been able to hold a "happy Convention" in February at Athens where all the Greek Lodges were represented, and that the division that existed among them has ended.

Austria

The Graz "Blavatsky Lodge" has sent its greetings to the "Mother Society." The Lodge has begun its work with vigour. Thirty-one members take part in study and meditation classes and lectures every week. Dr. Norbert Lauppert, the Lodge President, has heard from Vienna members that circumstances are difficult there, but he hopes that when travelling is possible throughout the whole country, they will be able to build anew the Section.

South Africa

It is reported in *The Link* (the journal of the Society in South

Africa) that Mr. Stakesby Lewis has been elected to the Council of the Institute of Race Relations and to the Committee for the National War Memorial Fund. It is excellent that a Theosophist is on the former and that a Theosophist-architect is on the latter—both movements for Brotherhood. In Johannesburg the Service Group gave two car-loads of Christmas gifts to the poor children under the official auspices of their own Father Christmas.

The Pretoria Lodge seems to be a most active centre in the Union, for some of its activities reported during 1945-46 are that the Lodge has reached a very important landmark in its history, namely that for the first time it has members of other than European lineage. There are now six Indian members. With a net gain of 10 members, the Lodge roll now stands at 114. The study classes have been conducted on the original plan of basing the entire syllabus on the History of the Theosophical Society and its growth, its leaders and its main teachings, so as to give new members a "thorough grounding." There has been a more advanced study class for those longer in the movement. The Race Relations Group had a series of special meetings which were devoted to play readings—an excellent Lodge activity; the two plays were: "The Little Man" by John Drinkwater and "Outward Bound" by Sutton Vane.

Other entertainments ranged from two recitals of Tennyson's "Maud," musical concerts of undoubted excellence, to garden and other social parties. The "Lodge children" entertained their poorer friends at a Christmas party. £65 have been raised for the Theosophical Rehabilitation Fund.

As will be realized from the above, the Pretoria Lodge works the useful "group system" and the groups are: Race Relations; Library; Children's Group; Book Depot (with £30 profit on books sold in 1945 which could have been trebled if books available); Music Group (providing music every Sunday); Car Service (for transport of speakers, a very useful plan); Tea Group (refreshment supply run by voluntary contributions); Speakers' Class; Contact Group (for newcomers, country members, etc.); Healing Group; Translation Group which has published four books in Afrikaans ("The Ancient Wisdom" is in preparation). This work is carried out through the Institute for Theosophical Publicity in South Africa, Johannesburg.

Finland

The Finnish Section has held its Theosophical Convention during Easter in Helsinki with a Swedish guest Miss Franzén as a lecturer and Swedish representative. Mr. Armas

Rannka, the General Secretary, writes to say that the members have received help in kind from their theosophical brothers in Denmark and Sweden all through last winter, and Mrs. Winde visited Finland as a Danish representative. There is an increase in the work in Finland since the war and the members desire to be able to help in the establishment of a secure peace. It is very interesting in connection with this to note that one of the pacifist members of the Finnish Section, Yrjö Kallinin, has been appointed Minister of Defence in the new Finnish government.

Switzerland

The Theosophical Order of Service has been sending food and clothing parcels to individual friends and acquaintances in Holland for which they have received very grateful letters of appreciation. The parcels all arrived in time for Christmas. Rev. Albert Sassi of Geneva is endeavouring, with the collaboration of the General Secretary for Sweden, to publish *First Principles of Theosophy* by C. Jinarajadasa in German to distribute to the 1,300,000 German prisoners still held by the Allies. They aim at publishing an edition of 5,000 copies through the French Section's publishing firm of *Editions Adyar*.



SIDNEY A. COOK

Vice-President of the Theosophical Society

from May 8, 1946



THE THEOSOPHIST

ON THE WATCH-TOWER

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

THE three words, so significant to all Theosophists, "The Ancient Wisdom," suddenly appeared lately one morning in England as the title of a leading article in the London *Times*. Little wonder that one at once read the leader to know what miracle had happened in insular Britain. The miracle was however very simple. The forty-fifth President of the Classical Association gave an address, once more emphasizing the value to the modern mind of an acquaintance with the leading minds of Greece and Rome. The tussle between a "classical" education requiring boys in the "public schools" of England to learn Latin and Greek, and a "modern" education, is old in England, and modern languages and science have won. For, the practical parent of today is less anxious as to the fineness of his son's mind and more eager that he should "get on."

It is nevertheless true that a good acquaintance with "classical" thought does help to clear one's mind from the fog created by the modern novel, the detective story and the

cinema. All this, however, is an academic discussion. But the important fact is that the *Times*, the best representative of the best British mentality, never dreamt that there are other civilizations than Greece and Rome that have the "Ancient Wisdom." Two older civilizations, far older than either Greece and Rome, are completely ignored, as if they just did not exist for England. They are India and China.

In this ignoring the value of Oriental thought, British universities, and I presume on the whole American universities, are unique. They are unique because there have been European minds which have tried to incorporate into their philosophy what other countries, especially India, had to give. When over a century ago the first German translation of a few of the Upanishads fell into the hands of Schopenhauer, whose influence is profound on Western philosophical thinkers, he wrote as follows in his *Parerga* II :

From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. Indian air surrounds us, and original thoughts of kindred spirits. And oh, how thoroughly is the mind here washed clean of all early engrafted Jewish superstitions, and of all philosophy that cringes before those superstitions! In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death!

There fell into Goethe's hands a German translation of Kālidāsa's famous drama *Sakuntalā*. (It has lately been atrociously vulgarized in an Indian film). But this is what Goethe wrote in 1787 :

How often has the cursory reading of a book, which irresistibly carries one with it, exercised the greatest influence on a man's whole life, and produced at once a decisive effort, which neither a second perusal nor earnest reflection can either strengthen or modify.

This I experienced in the case of "Sakuntalā"; and do not great men affect us somewhat in the same way?

More famous still is Goethe's verse in four lines about Sakuntalā, thus translated by E. B. Eastwick :

Would'st thou the young year's blossoms, and the fruits of its decline,

And all by which the soul is charmed, enraptured, feasted, fed,
Would'st thou the earth and heaven itself in one sole name combine?

I name thee, O Sakuntalā, and all at once is said.

What of China—of Confucius and Lao-Tze? When a civilization has persisted, strong and rooted in its soil in spite of every calamity, flood, famine and invasion, for four thousand years, and is "still there, going strong," is it not time to ask if there is not some "classical" quality that should be incorporated into the thinking of a modern man and woman who considers that he or she is a representative of the "best" thinking of the people? But who reads Confucius' *Analecets* today or Lao-Tze's *Tao Teh King*? If ever there was a thinker who can give us the principles for which we are groping in the dark to define to us what is true "Democracy," it is Confucius, the man who threw open all careers to all, especially in municipal and provincial and central administration, by stating clearly what is a "gentleman." When one is the Confucian "gentleman" he is fitted for all careers in the State, while retaining his own unbending integrity as a "gentleman."

And the "old Boy," Lao-Tze? How refreshing in these days when one has to fill up forms and be indexed and classified, to come across his saying: "You must govern a state as you cook a small fish; don't overdo it." Certainly Greece greatly, and Rome in a minor manner, had the Ancient Wisdom; but not less two older civilizations, India and China.

* * * * *

It is a moot problem whether during the hours in classes religion should be taught, or be reserved to "Sunday Schools," the parents being left to their initiative to send or not their children to them. The problem would be simple if one could define what is "religion." It is in this quandary that, when Dr. Annie Besant and a group of enthusiastic friends started the famous Central Hindu College in Benares, and the committee decided on a religious education, it was found necessary to select, out of the plethora of Hindu beliefs and observances, those which might be considered not only Hindu but also "All India." After much work two books were issued, and they were used as standard texts, *Sanātana Dharma: Elementary Textbook*, and *Advanced Textbook of Hindu Religion and Ethics*.

But trouble begins when religion means many pious legends and beliefs that have come down by tradition. Last year in Boston, U.S.A., the Rev. J. D. Townsend, the pastor of the Providence Methodist Tabernacle, said boldly, "the story of Christianity is an almost unbroken chronicle of warfare." Young people do get to know such facts. The whole trend of a modern boy's and girl's education is "away from tradition." Youth today, seeing how religion is so often a mere form with their elders, is averse to fall into line with such forms. But just as the poet says, "the falling out of faithful friends renewing is of love," so Bernard Shaw holds that youth ought to "fall out" of religion.

Religion is coming into its own again through those who discarded it, not through those who learned it at their mothers' knees. All mothers should pray that their children may be atheists at the age of seventeen. If as children they say the parson is a fraud and the church a humbug, then they are on the way to becoming good Christians.

What is particularly interesting to us as Theosophists is a new trend in Christianity. In 1943, the London *Times*

published a letter signed by distinguished names like Lord Horder, the late Sir Henry Wood of the Queen's Hall Orchestra and others, urging that *religions other than Christianity* should also be expounded in the higher classes. Britain in 1944 enacted a new Education Act, and religious instruction is now a part of the curriculum. What should be the type of religious instruction? To thresh out this thorny problem, a Joint Committee of Anglicans and Free Churchmen, the Association of Education Committees and the National Union of Teachers met to plan. There is only one item interesting to us in the "basic outline" that is finally stated: after enumerating nine points in religious instruction, the tenth is, "*Christianity and other religions*." This topic is of course only for the higher classes. But it is just a "sop to Cerberus," for the public—the intelligent part of it—knows that there are other religions, and that in spite of all missionary efforts, the "heathen" persist in the main in rejecting Christianity. In the long list of books selected by the Committee of representatives, all the books are on Christianity and not one appears on "other religions." Still, as Galileo said, "E pur si muove." Though Christian teaching still contemplates a contracted world, the world has become enlarged as the result of the march of civilization.

* * * *

In the earliest phase of Theosophy, H.P.B.'s first work, *Two Messages in Isis Unveiled*, slightly lifted the veil that covered the Mysteries and the mysterious happenings that are described by the almost universal (and to many attractive) term, "Occultism." Then came Sinnett's *The Occult World*, with just a glimpse of an Adept Brotherhood which had teachings to offer with a revolutionary outlook on all the world's problems. Then appeared the gem of gems, M.C.'s *Light on the Path*, which proclaimed that there is a Path, "sharp as a razor's edge," but the only possible road for those

who desire to be "disciples." Little need to outline the host of books since then, *The Secret Doctrine*, *The Key to Theosophy*, *The Voice of The Silence*, *The Ancient Wisdom*, *The Path of Discipleship* and others.

All these works had an intense appeal to the individual as an individual; they displayed before his eyes marvellous heights to be climbed of purity, tenderness and wisdom. Theosophy was revealed as a gospel of salvation and liberation *for the individual*. Even today to the vast body who read Theosophy for the first time, this individual appeal still appears as pure undiluted Theosophy.

But there is a manuscript at Adyar, in H.P.B.'s handwriting, in which she revealed that there was another message in Theosophy, other than that to the Theosophist as an individual seeking to find "the Way." She published the following from a letter of a Master :

Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion. . . . It has to find objective expression in an all embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals.

In another and expanded version of the Master's message published by H.P.B. in *Lucifer*, January, 1888, she adds :

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second,

the modelling of these conceptions or their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

"Theosophy must be made practical." From these luminous words has arisen an aspect of Theosophy that was scarcely dreamed of by its early students. It is the attempt to apply Theosophy to reorganize men's lives in all its activities. The very first was by Colonel Olcott, with H.P.B.'s support, to initiate education for Buddhist children in Ceylon with Buddhist schools. H.P.B. was one of the first donors to the Sanskrit Pāṭhashāla in Madras, and a life-donor to a similar institution in Nellore. Volumes could be written on what Theosophists have done in the field of Education. But there are also other fields of beneficent activities. It is for them that Dr. Annie Besant organized the "Theosophical Order of Service" having for its guiding principle, "a union of all who love for the service of all who suffer."

* * * * *

I have been asked my opinion regarding the subjects that a Lodge should concentrate upon. Some members, often a majority in a Lodge, want to concentrate on the "Path," to read and discuss the many works that have been written on the building of a truly theosophical and aspirational character. But not all members want to be "spiritual" and "aspirational." With a world round them of injustice and chaos, they desire to know if Theosophy has any solution to offer to the "World's Problems." *Theosophy has*. At public lectures especially, it is this aspect of Theosophy that needs stressing, that Theosophy *can* point a way out of the chaos, though it may take many a generation yet, seeing the obscurantism of religion and the apathy of men to change. "Leave me alone" is still the gospel of the average man. He may be a revolutionary and want all conditions—economic, political, social—to change,

Lodge Studies

but when one tries to enlarge his mind with ideas of Reincarnation, Karma, and especially of Brotherhood, his polite or impolite answer is, "Leave me alone."

But we must *not* leave him alone, for Theosophy must be made practical, not only for ourselves, but for him also.

* * *

From May 8, 1946 Mr. Sidney A. Cook is the Vice-President of the Theosophical Society. Mr. Cook retired last year, after fourteen years, from his post as National President of the Theosophical Society in America. As Mr. Cook's business career was as Financial Vice-President and Secretary of the Diamond T Motor Truck Company, the eighth largest in the United States, he used to leave the Theosophical Headquarters at Wheaton in the morning and return in the evening after office hours, and then do all his work for the Section in the evenings and on holidays. The very heavy work which he had to do could only be done by perfect organization, with a National Secretary and an office staff with the latest type of American office equipment. Extracts from some of Mr. Cook's writings are given in this number.

Mrs. Etha S. Cook is well known throughout the American Section for several tours to the Lodges as lecturer. She has also been National Secretary of the American Section for ten years, and so knows well all about the administration of a great National Society.

Mr. and Mrs. Cook plan to come (provided they get passages) to India by the end of the year. Their assistance at Adyar will be most valuable.

C. JINARAJADASA



H.P.B. BY ONE WHO KNEW HER

By G. SOOBIAH CHETTY

(There are at the Theosophical Headquarters only three left who had any contact with H.P.B. One is Mr. G. Soobiah Chetty and another myself. My contact was brief, as I saw her only twice as a boy when C. W. Leadbeater went to call on her in London and I accompanied him. The third resident, M. Subramania Iyer, for many years a prominent theosophical worker in Burma, had a glimpse of her as a boy of twelve. Colonel Olcott and H.P.B. left the train at Chingleput on their journey from South India to Madras. By invitation of a public committee the two Founders left the train and were taken in procession. The boy Subramanian had heard of the two strange white visitors and so was in the procession and saw H.P.B. Some two hours later the Founders continued their journey to Madras.

But Mr. Soobiah Chetty as a young man saw H.P.B. constantly during the three years of her residence at Adyar. He is still living at the Theosophical Headquarters. Though unable to be present at the White Lotus Day celebration, he sent the following message.—C. JINARAJADASA).

AFTER his return from Guntur and Nellore in 1882, Colonel Olcott expressed his intention of changing the Headquarters of the Theosophical Society from Bombay to Madras. A few friends of Madame Blavatsky soon collected a sum of money and the house, "Huddleston Gardens," which was the old name of the Headquarters, was purchased. In connection with the selection of the place, I desire to say that when within a few days of her arrival in Madras, H.P.B. came to look at the place, she suddenly said: "Master says,

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'Buy this place.' H.P.B. always acted under the direction of her Master.

In this place H.P.B. lived and laboured from 1882 to 1885, when she left for Europe. She always rose early and set to work immediately. She was a tireless worker.

I recall her massive head and I remember its remarkable size and shape. I also remember the steady penetrating gaze of her eyes. She would open her mouth and eyes wide and laugh with the innocence and naturalness of a child.

It was sometimes said that she was an eccentric woman. I do not agree. Whatever took place in or about her was beyond doubt out of the normal, and she was most undoubtedly endowed by nature with psychic powers which she controlled. I do not also agree that she was ill-tempered as was frequently alleged. There was nothing violent or brutal in her and any quick change in her was a consequence of her long and intense previous occult training. It was also frequently alleged that she was a credulous woman. I again say that it is wrong. Credulous she was not, and she was not a fool either. She felt that it was undignified and unspiritual to suspect a fellow-being.

Every line of her face was instinct with power. Her every action proclaimed it. When she brought the two palms of her hands together and bent them so as to form a cup, a loud explosion was heard; musical bells rang clearly in the rooms in which she happened to be; voices were heard; and missives dropped from above. All these happenings were spontaneous.

As far as I knew, her only enemies were the Christian missionaries and their tools and sympathizers. Her hatred of Christian dogma and ecclesiasticism was twisted and misrepresented as a hatred of the ethics of Christ or of the Christian religion itself. It was as false as it was wrong. She hated religious dogma and ecclesiasticism unreservedly

and universally. It just simply happened that the Church which gave itself superior airs received a more devastating exposure than any other institutional religion.

There are two important features of her life and character and disposition that I would like to lay great stress on. Her devotion to her Master, and her abiding faith in His benevolence and guidance, were the most conspicuous among her numerous virtues. She did not take any credit at any time to herself, it was always the Master in her thoughts or in her words and acts. The other feature is her overwhelming sense of Universal Brotherhood. It was from the precept and practice of it that she forgave most freely and wholeheartedly men and women who slandered her.

I appeal to you to cultivate equal faith in the Masters who watch over us all, and to practise Brotherhood in an equally efficient manner. We talk of Brotherhood but most of us like to choose our friends. We talk of democracy, but what can be more democratizing than Universal Brotherhood? The democracy of politicians and statesmen is tribal or national, but the Universal Brotherhood of the Theosophical Society is democracy in the truest and highest sense of the word.

*H.P.B. to W. Blavatsky
with no kind regards.*

Written on the fly-leaf of H.P.B.'s copy of *The Voice of the Silence*, now among H.P.B.'s books at Adyar.

HOW TO ACHIEVE FREEDOM

By N. SRI RAM

(Concluded from p. 85)

IN what way can we make the old people happy when they become helpless, or have to depend upon their able-bodied wage-earners, especially in poor homes? In what way can we give them security? Can we give them the necessary measure of independence? That question may not arise in well-to-do homes where the old man, even though he may be unable to move his hand, is yet in a position to control the property and the finance. In that way he does, in a measure, enjoy respect, because the young people understand that they have to look to him for their legacies, for being well-placed in life. But there are innumerable poor homes in which there is an old man who has been discarded by the employer, who has not been able to amass any savings out of his scanty wages. He has to live on his son or his daughter, or some relative as the case may be, and he gets only that much of respect and consideration which a dependent can obtain under such conditions. Surely there ought to be some kind of provision for old age in the case of all people, which will be a return for what they have contributed to society during the period of their labours and physical ability.

I need not take the case of the "depressed,"¹ or the "scheduled classes," because it is now very widely recognized that these classes must enjoy the same rights as the other communities. But take the case of the average political voter,

¹ Once called pariahs.

i.e., one who enjoys a vote in the elections for a Provincial Assembly or the All-India Assembly: to what extent does his vote mean freedom to him? To give a vote to a man, who does not know where his next meal is to come from, is giving him stone instead of bread; worse than that, it is a mockery. A vote to a man who is unemployed and starving is less than useless. For, he will readily sell it for a few annas, if they are forthcoming, so that with these few annas he might buy the rice or the wheat, which he requires to satisfy his hunger. I am making this point that the political freedom for which the vote stands cannot be established without economic freedom, that is, satisfaction, physical satisfaction for all, so that every one is able to live his life in a healthy and fit condition without being at the mercy of, or being exploited by, those who have a monopoly of economic advantages.

The average man is satisfied to think that when he has a vote he will be able to assert his wishes; but, in the case of the vast majority, the vote avails nothing if they do not have the economic means for ensuring a proper physical basis for their lives. How are we to ensure economic freedom along with political freedom? How are we to ensure that each man in our country will be able to live decently in a house, will be clad properly, have food when he feels the cravings of hunger? That is a very large question. It is questions of this sort, which Theosophy is meant to answer.

There are various people, who have answers to these questions; but, what should distinguish the Theosophist from other people is, firstly, that his answers will be disinterested. The Theosophist has no axe to grind. If a man of a particular class is asked to answer this problem of economics, he will attempt to answer it from the standpoint of what will promote the interests of his class, because most people are not willing to sacrifice their interests for the general good. They are willing to admit only those solutions which do not touch their particular

interests. So long as what they regard as their interests are left alone, they are prepared to contemplate any solution which may be propounded. But the Theosophist should not have any reservation because he believes in Universal Brotherhood. He believes in those solutions which will give the greatest happiness to all. He is not wedded to any particular system. He is prepared or ought to be prepared to consider all systems and then judge for himself which of them will give the greatest measure of happiness to all people without any exception whatsoever.

Secondly, the Theosophist is concerned not only with the immediate problems, but looks at everything from a standpoint which covers a long period of time. There are many short cuts to the goal which we want to reach, but very often a short cut is found to be thorny, full of pitfalls, so that, in reality, it is not a short cut, but a very difficult way. Every revolution in the world, whether the French Revolution, the Russian Revolution or any other, is somewhat of a short cut to the goal at which the revolution was aimed. They wanted to achieve certain changes. They did not care what was sacrificed in the process of achieving them. They wanted in France to bring about Equality. It did not matter to them how many men were guillotined provided Equality was obtained. They did not care what ideas, what principles, they threw away in order to obtain this ideal of Equality, a so-called Equality among human beings. In the same way there are tempting short cuts which impatient reformers urge as the only ways to human happiness. But the Theosophist is one who has the necessary patience and who, as it were, takes his stand on an eminence from which he is able to survey all solutions at a glance, examine all pathways, and consider properly the best way to reach the goal or objective at which he aims. Theosophy shows us what is worth achieving, and what is the best way of achieving it.

Our wisdom should be applied to these practical problems. This is what I mean by "How to achieve freedom." I am not telling you the method or the means to achieve it, but am rather trying to enlarge the conception of freedom, so as to make it practical, to make it apply to every class and every section of the people, and to show that the problem of freedom is much larger than we imagine. Here in India, it does not consist merely in the British rulers quitting India. That will be the beginning of the problem, because, after they quit India as rulers, *i.e.*, after they have ceased to rule India, the whole question of how the political power is to be exercised has to be seriously taken up by all interested sections. Then there will be claims and competitions between various groups. We have, as far as possible, to bring about solutions which will satisfy all of them, solutions which will be equitable to all, by peaceful, co-operative, and intelligent means.

Many an eager reformer has too simple an idea of what freedom means. If every person is allowed to do exactly what he likes, would that mean freedom for all? If you think it over for a moment, you will see that it will result in a state which is the exact opposite of freedom. In a jungle, every animal is perfectly free to do as it likes. We do not want to reduce society to a jungle. So long as human beings live together, if each one is allowed to do what he can, it will mean that the strong will have their own way, and the weak will go to the wall. There will be a state of exploitation of the many by the few. Those who are clever will be able to work their will upon those who are less intelligent. Those who are physically powerful will have a lever over those who are physically weak. If you want a state of freedom for every individual, it can be realized only in a settled order.

Thus, we come to the conception of a necessary order. We have to have a political order, an economic order, a

social order, in which alone freedom can be realized. This is a point which may seem obvious to some, but it needs to be deeply understood and realized by all. So long as there is no order, so long as there is anarchy, there is bound to be freedom only for the few—those few, who either because of their superior resources, or their wits, or their capacities to deceive, are able to manage things in their own ways. You can have freedom for every one, the weak as well as the strong, for the stupid as well as the intelligent, for the well-endowed as well as for those whose resources are scanty, only in a properly devised order, and in that order, politics, social laws, and economics must all be welded together.

We must not have a political system of one sort, an economic order which has other aims, and a social order which works on yet other principles. If we have such conflicting systems, then there is bound to be disorder amongst the people. We must have an order which will embrace politics, and embrace as well the economic and other problems.

What are the principles of political organization which may be expected to give increasing happiness to all, which will enable the body politic to acquire more and more solidarity and stability? What are the principles of our economic organizations which will produce contentment, which will give every individual a constructive bent of mind, so that instead of being as now discontented, restless and destructive, he will use his intelligence and his talents for the welfare of all? The present system works exactly to the contrary effect. Look at the average man, look at his life: How restless he is! How discontented! How full of grievances! He will readily tear down and destroy the existing system if only he can. If a child is fretful, restless, chafing against the system in which he is brought up, he is apt to be destructive; he will pick up anything which comes into his hand and dash it in a fit of anger:

but if the child is in a healthy condition, if his physical needs have been attended to, then he will be able to play happily, to make designs and drawings, construct various things according to his childish ability. If men are in a healthy condition, live in houses which will give them a measure of comfort, if their physical needs are attended to, they will also be happy working as agriculturists or masons or carpenters, using their ingenuity to construct, to plough, to model, and to produce something which will be of general use to the advantage of all.

We have to plan such an order, and this is part of the freedom for which a Theosophist has to plan. As a Theosophist plans such freedom for other people, he will feel free within his own heart. His liberation will be secured through the liberation of other people. I do not believe that a man can achieve "Moksha" or Liberation by merely sitting under a tree, by contemplating a God, however elevated, by a desire for a state of freedom for himself, because, after all, it is a selfish urge, which makes him long for freedom for himself, oblivious to the need of freedom for others. But what a man has to free himself from is, first of all, the state of inner isolation from others. As we realize our unity, our brotherhood with other people, we will become inwardly free, because we will get away from the feeling of loneliness with which the lives of so many people are for the most part wrapped up. A man finds himself depressed, he feels lonely or neglected, because he lives his life in a water-tight compartment. There is little sympathy between him and others. If he is able to feel an active sense of brotherhood with others, if he is able to share their interests, if he will work for them, plunge into their problems as well into his own, then immediately he will feel lifted out from the state of isolation or separation from other people in which he has been living. That is one way of achieving true Liberation.

I am not talking against devotion to any ideal, or Deity, or against any form of worship, because all ideals, all Deities belong to everyone. They are not the exclusive monopoly of anybody. If I have a right conception of the Deity whom I worship, this conception should enable me to realize that He belongs not to me, that He is not my private property, but that He belongs to all. The more I think of Him, the more universal I must feel by being nearer to Him. I must be drawn near to all the lives in which he embodies Himself. This kind of worship or devotion, which enlarges the life of a person, widens his sympathies and enables him to take an interest in all the people who are around him, is invaluable. Thereby, he can achieve a realization which may not be possible when he is plunged in various outer activities that give him no time to study himself or to concentrate upon a single valuable idea. But, as I have said, our Moksha, as Theosophists, as philanthropists, as humanitarians, as reformers, as seekers of the good of all, should consist in working for the freedom of those who are round about us to the measure of our capacities, working in the ways which I have described, as well as trying to help each individual out of his ignorance, his superstitions, the difficulties with which he is beset.

If we can identify the Divine Wisdom, of which we are all devotees, with such humanitarian, philanthropic and unselfish work, then we will become true Theosophists. Then, Theosophy will become a matter of first-hand knowledge to us.

The means of achieving freedom for oneself is to try to achieve it for others. We must try to achieve it for every single individual with whom we seek to be united in Universal Brotherhood; and such work, along social, political, educational and economic lines is truly work which is full of spiritual merit, which will have a spiritual value and result.

SOME INCIDENTS IN THE LIFE OF H.P.B.

WITH ANNOTATIONS BY C. JINARĀJADĀSA

I

LETTER from Franz Gebhard to Mahātma Morya, translated from the German.

PARIS 25th April 1884

Most respected and august Master,

If I dare to enlarge the number of those who are troubling you with letters on private matters, this is done confiding in your immeasurable kindness and your understanding of defects of frail humans.

I am standing at the cross-roads of my life, which way shall I go?

One road would be, to be able, after a short time in business, to live independently in the world, to devote myself to the study of philosophy and so to prepare myself for the great Path which you yourself have trodden. I would like to say that this would be for me the most pleasing idea, because during that time I could work spiritually in my fatherland, in the country which I hold before all other European countries to be most qualified to receive the doctrine of salvation. Surely my great master Richard Wagner has to that end prepared and paved the way.

But against all this is the other road; deeply, inwardly, I am grieved for the misery of my fellowmen. It is my plan since years to establish a factory which I will manage with justice and duty, a factory which will serve as a shining example, by which I want to

attract labourers for good, not for wrong. The money which I earn I want to use to found schools for youth, theatres for the old. In both the people will be taught to love the good, not to live selfishly, but in a community spirit to rejoice in the beautiful.

I would like my colony so to grow under my care in order that I may give an opportunity to good Monads to be born there as children. Unity makes strength. To what wonderful results would it lead if a colony of good people were together?

You who can see into my inmost self, who know how my noble sentiments often are suppressed by my materialistic mind, by flippancy and sensuality, to you I need not enlarge upon my better thoughts, as surely those you know.

It would be more agreeable to my family if I remained with them in business, but what have I to do with pleasantness, if really in me is the ability to carry out one of the "two"?

Through vice I have undermined my health. For a plan as that of a colony an iron constitution is needed; it is really the work of two lives. Will my health last for that? Shall I reach old age at all? Is my destiny really such a happy one, that I am able to carry through such an achievement? Then first I must earn much money, very much money, to acquire the power to be able to serve my fellow-men in this way. I must not take up more of your time by mentioning details of my plan.

The eagle who lifts his wings for a flight aimed too high, and does not reach his goal, falls by that much the deeper!

Probably my karma is already opposed from the beginning. How much better it is then to work quietly in Germany as a preacher in the wilderness. There was a time when I thought the Mahatmas will help me to get money, when I will do good with it. Now I know that Those Enlightened never work against karma. But you, who can see into the future and who lovingly accepts everyone who desires the good, will also not reject me who can do good if turned on to the right path.

But if I through ignorance have herewith offended you, then forgive a stumbling child.

To the enlightened Mahatma Moria thanks; may I ask you: "what shall I do".

Your for ever faithful submissive servant,

F. GEBHARD

II

The Gebhard family consisted of Herr Gustav Gebhard who was a mill-owner and banker, Frau Mary Gebhard, and the sons Rudolf, Franz, and Arthur Gebhard. All these were attracted to Theosophy, and with Dr. Hübbe-Schleiden formed the first German Lodge, "Germania." In 1884 Mr. and Mrs. Sinnett and Miss F. Arundale went to Elberfeld to visit H.P.B. who was the guest of the Gebhard family. Various phenomena occurred, and just before the return of Miss Arundale there was precipitated Letter No. 4 (*Letters from the Masters of the Wisdom*, First Series) addressed "To Francesca Arundale, Treasurer of the London Lodge."

It was during this period that the famous portraits of the Adepts M. and K.H. were painted by Hermann Schmiechen. The originals were brought by Colonel Olcott to Adyar where they have remained ever since. Arthur Gebhard, the youngest of the family, left almost immediately for the United States where in New York he came in touch with Mr. Judge, who was greatly depressed, but Mr. Gebhard helped him to revive the Theosophical Movement.

After the missionary attack on H.P.B., known as the "Coulomb Conspiracy," H.P.B. left India in February 1885, going first to Italy and then later to Elberfeld in Germany. There went with her an Indian chela, "Bawaji" (S. Krishnama-chāri). Bawaji is a north Indian respectful term for a holy man. This chela was for several years devoted to both H.P.B. and Colonel Olcott; but finally he turned against H.P.B. and created a situation which was full of worry and anxiety for her. There are several letters from her to various persons on this defection of Bawaji which was causing her the greatest anxiety. One such letter from H.P.B. to C. W. Leadbeater, dated Elberfeld June 23/86, is reproduced in the book *The "K. H." Letters to C. W. Leadbeater*. The long letter is

practically all of it about Bawaji and the work that he had done to undermine H.P.B.'s influence. One element in this drama is that Bawaji "psychologized"—H.P.B.'s word—Franz Gebhard, who turned against H.P.B.

In H.P.B.'s letter to C. W. Leadbeater, she alludes to a certain mystery about Bawaji.

... to one he says he was 10 y. with Mahatma K.H.; to another 3 years, again he went several times to Tibet and saw the Master only from afar when He entered and came out of the temple. He lies most awfully. The truth is that he (B) has never been to Tibet and has never seen his Master 100 miles off. Now, I have the assurance of it from my Master Himself. He was a chela on probation. When he came to Bombay to the Headquarters, your Master ordered me to tell all He accepted Krishna Swami, and had sent him to live with us and work for the T.S. He was sent to Simla to Mr. S. that is to say, *he gave up his personality to a real chela*, Dharbagiri Nath, and assumed his name since then. As I was under pledge of silence I could not contradict him when I heard him bragging that *he* had lived with his Master in Tibet and was an accepted regular chela. But now when he failed as a "probationary" owing to personal ambition, jealousy of Mohini and a suddenly developed rage and envy even to hatred of Colonel and myself—now Master ordered me to say the truth.

We have not the full details concerning the matter, but very briefly summarized it is as follows:

In 1882, (Letter No. CXI *The Mahatma Letters to A. P. Sinnett*) the Adept K. H. informs Sinnett that there will appear at his house a young chela, Dharbhagiri Nath, and a second chela, Chandra Cusho. These two were not to shake hands with Mr. Sinnett, were not to enter his house except when invited, and Mrs. Sinnett is allowed to see them but not to talk to them. The first chela, Dharbhagiri Nath, was a Hindu who had lived in Tibet for several years with his Master. It was necessary that he should make a contact with Mr. Sinnett and answer his questions. But for reasons we do not know he was not able to go to Simla. An arrangement was therefore

made that another chela, S. Krishnamachari of South India—later called familiarly "Bawaji"—should temporarily give up his body for occupation by Dharbhagiri Nath. Whether this occupation was all the time or only for certain hours of the day cannot be known. But as Bawaji was at Ghoom, near Darjeeling, where there is a Tibetan temple, we might presume that somewhere in the region of Sikkhim the transposition took place. Bawaji knew what was happening, and that the work which the Master required to be done by Dharbhagiri Nath was not done by Bawaji, though Dharbhagiri Nath was occupying the body of Bawaji.

There is also a good deal of mystery about the second chela, Chandra Cusho. In 1882 a chela, R. Keshava Pillai of Nellore in South India, was travelling from Allahabad to Moghal Sarai alone in his compartment. While the train was in motion a letter in the blue handwriting of K. H. dropped in the compartment (Letter 64, *Letters from the Masters of the Wisdom*, Second Series). The letter instructed him to change into the dress of a Buddhist Tibetan monk, with yellow robe and cap, and proceed at once to Darjeeling, calling himself Bavajee Chunder Cusho. A letter from the Master to him under this name would be awaiting him at the post office with instructions. He was there to meet "Deb," Dharbhagiri Nath. Both were then to go to Simla to Mr. Sinnett.

When Bawaji turned against H.P.B. he made the claim that he had been in Tibet, whereas it was not he but Dharbhagiri Nath. The other claims of Bawaji are described by H.P.B. in her letter to C. W. Leadbeater.

III

How was it that Bawaji had such a strong influence on Franz Gebhard, so that the latter completely turned against H.P.B.? The last chapter in this strange incident was given

me by Mr. Arthur Gebhard-L'Estrange (L'Estrange being the mother's name which he took when he began to reside in England). During a long interview which I had with him in 1943 he was very clear in mind over many incidents, though he was 87. I talked over many things of the time of H.P.B. with which he was concerned. On returning to London I wrote down at once what he said, and the following is the story about Franz Gebhard's defection from H.P.B. and his firm belief in Bawaji:

Franz was a sceptic. One day Bawaji said that it was possible to make people dream what one wanted. Franz refused to credit such a thing as possible. Bawaji a little later wrote something on a paper and gave it folded to Helene, wife of Franz, and asked her to keep it and show it to him next morning. Next morning Franz said, "I have had a curious dream," and described it. His wife then gave him the paper. It described the dream. From this incident grew Franz's faith in Bawaji.

Franz Gebhard had evidently an intuition of the future: "The eagle who lifts his wings for a flight aimed too high, and does not reach his goal, falls by that much the deeper!"

The last chapter in the life-story of Bawaji or S. Krishnamachārī appears in the letter referred to above which H.P.B. sent to C. W. Leadbeater who was then working in Colombo, Ceylon. When he opened the letter, there appeared on its last page in the blue hand-writing of K. H. a personal message to him. But the last sentence of the brief message was: "The little man has *failed* and will reap his reward. SILENCE meanwhile." Bawaji returned to India, but no one now remembers when, or how long he lived. But he too "dropped out" of the work.

UNCHANGING PRINCIPLES IN THEOSOPHY

By SIDNEY A. COOK

Vice-President of the Theosophical Society

THE unity of life, the solidarity of mankind, Brotherhood as nature's highest law, life continuing, and Karma and Reincarnation as its method of gradual unfoldment of the Divine Spirit in men—these are unchanging principles that the world needs to comprehend. To teach the eternal amid the ephemeral, that the world in its discouragement may lay hold of the changeless amid the transient, and know that under eternal and beneficent law only the outworn suffers destruction, that is our work.

We shall not fail as long as we bring this philosophy of hope and certainty to the world, but we must present the truth with a clarity that is impossible if we attempt to portray this, that or the other economic, social or political system as conveying the answer to the world's need. The real need is an understanding of the eternal principles rather than of some system that may in part embody them. Since in the world progress all systems have changed, all in the present and the future will change, for they are but the form by which various social and economic philosophies are practised. The Theosophical Society must promulgate only the changeless principles upon

which all systems must be founded for the world's progress and for its ultimately enduring happiness.

* * * *

The problems to which we would apply Theosophy constantly pass, as new problems take their place. It is not for today or tomorrow alone that the Theosophical Society exists. Its existence can be timeless only as it retains as its primary purpose and activity the timeless task of teaching the eternal truth itself. We fail in our work to the extent that we fail to teach Theosophy, for anything else can have but a passing interest as it is applied to passing problems. If we attempt to teach only that which seems acceptable at the moment, if it is our desire to supply only a philosophy which shall appear to be modern and up-to-date, we shall be teaching that which will pass and the Society will pass also.

If we wish our Society to endure, to do the work for which it was formed and to which we are called, we shall found all our activity primarily upon Theosophy as eternal truth, straight, undiluted, and undisguised, and only incidentally as an application of this eternal truth to the psychology and other "ologies" of the time. Our work is to be tested not by the way it fits into the design of current thought, but by the degree to which we strike the eternal keynote, which because it is eternal will fit the future also.

* * * *

It is so easy to say things that will turn our Lodges into groups identical with those in many other organizations, studying everything but that which the Theosophical Society was founded to set before mankind. Perhaps some of us are a little old-fashioned in thinking that the world's great need and our great purpose is still to make the Ancient Wisdom known, and that this cannot be done by duplicating in our Lodges and at our lectures those studies and talks which can be found in hundreds of other organizations and from thousands

of other platforms. We feel that it is better to leaven the world a little with the Ancient Wisdom than to join the crowd who have other interests. New presentations, yes, through more skilful and more topical approach, but the presentation must be THEOSOPHY and the approach must lead rapidly to it; otherwise the Theosophical Society will eventually serve no purpose that is not already being served by others, and the uniqueness which gives us a valid and useful place in the world will have ceased.

* * * *

Who shall say by what path men must approach the Truth? Or that the Theosophical Society shall at any time specialize in keeping any particular path more open than the rest?

If there has at any time been neglect of any one approach, then there is always a welcome for any who would lend themselves to the wider opening of such a neglected pathway. Theosophy is a vast ocean of Truth with many approaches, no one of which can at any time, or for any people, be considered as The Way. If Theosophy is not for all men at all stages, in all conditions of life, with all their varied temperaments, then it is for none at all, for it is the science, the philosophy, the religion of the unity of all, and it must provide approaches by which all types may find understanding of this tremendous truth.

* * * *

Stand with those who work and fight for ideals. Time will prove them right. The only reason their rightness is not effective now is that not enough people yet recognize that ideals worked for with zest will bring results happy beyond anything achieved through action that seems expedient or is merely practical. The Great Law seeks to consummate the highest and works with those who serve ideals. Nothing less than the highest can ever endure.

THEOSOPHY AND YOU

By G. S. ARUNDALE

BE afire with the Greatnesses which thrill and exalt you, through meditation, silence, study, and expression in action. Choose the Greatnesses most likely to impress and be needed by your surroundings and send them forth with intense conviction.

Remember that Theosophy and the Theosophical Society are supremely channels of healing and courage. What are you doing as a channel within the channels? Are you healing? Are you giving courage?

Is Theosophy, is the Theosophical Society, honoured because of you? This is the acid test of your real worth. Professions are little. Study is little. Devotion even is little. Bringing honour to Theosophy and to the Society is very much.

Remember that Theosophy and the Society are pure white. Do not colour them with your own favourite colours, but with the colours in which the recipient may rejoice. When you help a single individual in trouble you are helping the whole world.

An Ego in search of Truth is ever listening to you, even though the individual down here turns a deaf ear.

BOOKS THAT HAVE INFLUENCED ME¹

By C. JINARĀJADĀSA

WHAT books have influenced me?" To answer this correctly, I need to bring you to some three thousand books in my library here and to a few hundreds in my home in London, and say, "All these have influenced me." Of course the thought behind the question is not individual books, but authors. Many authors have moulded my thinking and feeling, and I shall describe a few.

But let me first give you an instance of how a book, as such in appearance, can be little as a book and far more something else. I take with me on my travels one book beautifully bound and in a special case to protect it; it is a German book, the libretto or "book of words" of Richard Wagner's great trilogy, "The Ring of the Niebelung." When first I heard the four music-dramas long years ago, I marked at the side what musical motives and what orchestration stood out for beauty and grandeur. As I read the book now, the words count for little, for it is the music and dramatic setting which give me the soul's refreshment I am seeking. Similarly, whenever I read *A Midsummer Night's Dream*, while I revel in its poetic charm, I see the picture of the play as I saw it once, acted in the open air one afternoon in a college garden in Cambridge. Sometimes it is the ideas in books that mould one's life; sometimes it is the author's personality that makes

¹ A talk broadcast over Madras Radio on May 20, 1946.

the ideas living. It is not easy to say who influences us most, the idea or the man behind the idea.

I need hardly say that first and foremost the books of certain theosophical authors have influenced me most. I knew of those ideas when I was a boy; from then to this year when I am the President of the Theosophical Society, my life's loftiest plans and work have been based on those ideas. I do not propose to mention the authors; anyone interested can find their writings. While from these authors I have constructed what I may call the main edifice of my thoughts, I have added to it many "wings," if I may call them so. It is of these I propose to speak.

Let me first mention, so as to be done with the subject, one author whose novels still enthrall me. It is Dickens. I went to England as a boy when it was quite common to hear Dickens' characters and their sayings quoted. That hardly ever happens now, except, strange to say, in the leaders of the London *Times*. Of course Thackeray is the larger mind, and the more charitable. While Dickens goes for the villain hammer and tongs, Thackeray, like Shakespeare, has a soft spot in his heart for the villain too. But for real rest and refreshment, Dickens for me, not Thackeray.

I come now to two great minds that have influenced me. The first is Ruskin. I can single out his book *Unto this last*, in which he lays down the principles of true Political Economy, according to which the worker is a soul whose soul-needs have to be catered for even more than his body, and where the true employer is to buy and sell in order that he may later possess a heavenly mansion. And in Ruskin's *Crown of Wild Olive*, read forty years ago, I re-read the passages marked then. I should weary you if I were to tell you in full how Ruskin has moulded my economic and philanthropic thinking. Ruskin gave me new eyes so that I saw things not taught us in our schools and universities.

Then Carlyle, a man distinctly of the type of the Hebrew prophets, who tore aside the veils from hypocrisy, and showed our so-called "culture" to be the crudity that it is in reality. But there is one book of his which contains for me eternal truths. It is a very hard book to read, his *Sartor Resartus*. But if you persevere, and if you read it again some ten years after the first reading, especially if you have been "up against things," and so some of the veils of illusion have slipped away from your eyes, you will find *Sartor Resartus* invigorates your enfeebled spiritual sense.

I must now mention, even if hurriedly, several foreign authors. First of all, Dante. His *Vita Nuova* or the "New Life," which narrates his love story as a young man, is exquisite. Some of its sonnets are unfading in their beauty. But it is his *Divine Comedy* that has influenced me most. It is a book not at all easy to read, I mean in Italian, for there are many archaisms of language, and a commentator's help is necessary. To read it in a translation gives not the faintest idea of its beauty. The story of his descent into Hell, and ascent to Purgatory, and then the glories of Paradise where all the saints live in concentric circles—the story itself has little to hold us. But if you are steeped in the Italian poets, then Dante reveals to you what no other poet has ever done, which is, that every aspect of human character, good or bad, every incident in life, especially tragic, is as a window through which you look into a larger world. Each purely mental concept is made by Dante by means of his exquisite imageries drawn from nature and from men's deeds into an avenue leading to an intuitive world. Let me give you just one instance of what I mean. In Paradise, St. Francis of Assisi says to Dante:

"I have seen all the winter through the twig show
itself thorny and forbidding; and lo, later, it bore a rose
upon its summit."

That is life, for those who have suffered, but aspired also. Italian is a language of sweetness; but it is also a language of precision, with the right word in the right setting and not one word more. It is this sheer artistic mastery in Dante that makes him revered by all the poets of Europe, and in England from Chaucer and Milton to the best poets of our day.

There is one book which means to you only something ludicrous and laughable; I refer to the word "Quixotic" taken from the Spanish classic, "Don Quijote" (which in mispronounced in English as Don Quixote). Do you know that that book is one of the texts in the higher classes in Mexico; that in many a Spanish home you will find a statuette of Don Quixote, the crazy man who went tilting at windmills and took peasant girls to be titled ladies? Yet that book is recognized in Latin-American countries as the book *par excellence* of idealism. For, crazy though Don Quixote is, yet his madness is the result of trying to put into practice what Jesus Christ asked His followers to do: to protect the oppressed, to defend the weak, to challenge in His Name all forms of injustice. I doubt if in India you hear much of Sancho Panza, the squire of Don Quixote. The master rides a half-starved horse, Rocinante, while the squire rides an ass. Both are symbolic. Sancho Panza is not an idealist; on the contrary, he is of the earth earthy. He is always seeking profit for himself, and his ideal is not adventures to rescue oppressed damsels but a good dinner, and a soft bed to sleep in. Latin America knows that paunchy Sancho Panza still moves among us; he does not now ride an ass; he is today driven in a high-powered motor car and has many investments and bank balances. Latin Americans have realized too that what the world needs today for its salvation are crazy-eyed and gaunt Don Quixotes. As you read the adventures of this lunatic-hero your mind laughs but your heart is touched. India has produced one hero, whose dreams and deeds are not dissimilar to those of Don

Quixote; I shall leave you to find out who he is. Where the Christian Church failed to capture the imagination of the masses for these teachings of Christ of loving one's neighbour as one's self, Cervantes, who wrote Don Quixote, did.

Yet another book I must mention. It is the Shvetāshvatara Upanishad. Every evening some of us meet from 8.15 to 8.30 for meditation, and I repeat some verses from this and another Upanishad, one evening in Sanskrit, the following evening in an English version. All that philosophic India dreamt of 2,000 years ago is in a few of the oldest Upanishads. And in the Shvetāshvatara Upanishad especially, the sublimity of thought, the intensity of devotion to God, the sense of the Oneness of all Life in the Divine, are unequalled by any other Upanishad.

There are two poets of England who have not "influenced" me, for I had felt as they had before I read them. They lead me into a land of idealism where all is familiar. These are Wordsworth and Hardy. Wordsworth's intense feeling that Nature is the mirror of God draws from me an instant response. When he sings:

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears,
he is describing feelings I know intimately.

Hardy has written many novels, but they do not affect me. His poems affect me profoundly. Many of his poems are novels in miniature. Hardy, as a follower of Schopenhauer, has no religion, but all the same he has a deep humanitarian feeling. As no other English poet, he looks at men's lives—and they are mostly tragic—with unclouded eyes. He sees men and women as pawns on a chessboard of Fate, hungering for happiness, and Fate continually thwarting the satisfaction of that craving. Religious convictions are for many a kind of spectacles *couleur de rose*, and they say with Browning's Pippa, "God's in His heaven, all's right with the

world." Hardy's gospel in his poems is rather, "All's wrong with the world." I keep one copy of his poems here, another in London, and a third travels with me.

And last of all, one more author, Plato, whom Coleridge described as "that plank from the wreck of Paradise, cast on the shores of idolatrous Greece." And Emerson said: "There are not in the world at any time more than a dozen persons who read and understand Plato." There are more books now on Plato than in Emerson's time; though perhaps the number who understand Plato has not greatly increased. Plato has added as it were new floors to my edifice of thought. If I were to begin to tell you about Plato I shall either bore most of you stiff or produce in some a cerebral excitement. I shall not attempt either.

I must also mention that I constantly read the Bible, not for its teachings, but for its vigorous and classical English. Shakespeare and the Bible have much in common in one respect, for it has been truly said that the Bible and Shakespeare have been the chief agents in moulding the best in the English character.

One last thought. A book's value must not be judged by its size. I have written fifty books and pamphlets, but among them are seven quite small books, so small you can slip them into your waistcoat pocket. I won't mention their names. But the curious thing is that the thoughts in them call out a warmer response in the Latin-American mind of Spanish and Portuguese-speaking countries than in the Indian, Anglo-Saxon or American mind. A group of young people in Cuba have brought out a Spanish translation of each of them, thinner than a watch, and it slips into your waistcoat pocket. I feel proud that I can say, not, "I have written a large book," but, "I have written a small book." It requires an artist to do that.

A NEW CHARTER OF RELIGION

By L. FURZE-MORRISH

THE idea of evolving forms of life is now so clearly proved and accepted that there can be no serious argument against it. Not only do animal and plant forms evolve, but the created instruments of human expression evolve, such as science, philosophy and art. In this case religion can be no exception as far as its forms are concerned: if the eternal Spirit of Religion is to continue affecting human consciousness in an ideal manner, the forms it ensouls must evolve.

The fact that periodic changes in human consciousness follow in strict sequences determined in the divine plan of evolution has been shown by Professor E. Marcault in his outline of racial "levels;" but it does not need any specialist training to perceive that in the new world which is taking shape the forms of religion need modifying and renewing where necessary.

Today words are beginning to have a more and more specialized meaning. The tendency is to group isolated concepts under single headings. Words themselves are developing a group-significance and new words of more comprehensive scope are being coined daily and passing into common use. This is according to expectation, but it is necessary to avoid fixing labels to spiritual concepts and then judging them by the labels. "Religion" has often been misused in this way. We should therefore consider what it means.

People sometimes use the word "religion" as a synonym for "enthusiasm," meaning self-dedication to some objective

loyalty, such as national expansion, political objectives, or even money-making. But religion is more than this. Religion (religio) strictly means that which "binds (man) back" to his divine source. Any cultus which acts as an agency in linking man with God is therefore "religious;" but it follows that as human groups evolve increased capacities to appreciate the nature of this Source—as they come nearer to it—cults or forms need renewal, enlargement and strengthening. Beliefs are "stepping-stones towards self-experience." One might say that the real purpose of religious forms is to increase spiritual experience. Each age has its Charter of Religion—a codification of the spiritual principles which the age is able to understand. A new age calls for a new charter.

Before codifying the principles of religion in the future, it is necessary to consider what those principles are. It is agreed in all religions that man's spiritual Source is a Trinity in Unity, a triple expression of a single Life-impulse. Man, in the image of God, is a reflection of this Trinity, and therefore presents (or is projected as) a triple mechanism in the worlds of matter. The spiritual Trinity consists of:

1. a divine motivation or Universal Will;
2. a divine all-inclusiveness or Universal Love;
3. an organizing agency or Universal Mind.

In the sphere of human spirit these are Atma-Buddhi-Manas, Will-Intuition-Thought. Up to the beginning of Christianity western man had not seriously begun to contact the spiritual part of himself. He was engaged in developing the triple mechanism. Public religions were therefore exoteric. They played on the vehicles of man from outside. There was an exoteric form for the masses, esoteric teachings for the few. Christianity began to lift western man into the realm of his own spiritual Self, and to lay the foundations of Esoteric Religion; the attempt was to open the Mysteries to all men, so as "to save sinners." The last two thousand years seem

to have been occupied in idealizing the first of the spiritual agencies, that of Higher Mind, and the result is the chief ideal behind the fifth subrace, namely social justice. This level functions objectively through the instrument of analytical mind, hence the need for fixed dogmas and authoritative beliefs.

With the beginning of the sixth sub-race, however, a new level is coming into operation, Buddhi or Intuition. This does not depend on any sociological method of organization because it is above the mental level. It accepts and transcends the level of organizing mind. It operates in the sphere of union. It does not reflect itself in analytical mind but in purified emotion, and therefore the future religion will tend to do without dogmas and will express itself in terms of love and union rather than theological belief and formulas. Differences are not abolished, however; they will simply be accepted and transcended, together with all affairs of the mental level.

The above principles might be codified as a new charter of religion:

1. Religion is a universal expression of the Divine in man seeking union with the Divine external to man—God Immanent striving to merge in God Transcendent.
2. A unifying and re-grouping of religious organizations is to be encouraged, those less dependent on fixed beliefs finding their common factors and gradually extending their scope.
3. Religious freedom is a *sine qua non* in the future, provided this is not taken as licence to interfere with the freedom of others or to plot against the State. This does not mean abolishing all authoritative bodies, because there will long remain groups of people whose level of understanding requires some form of authoritative doctrine. It means that all groups should enjoy freedom to organize themselves as their evolutionary needs prompt.

4. The study of Comparative Religion is particularly desirable in all theological institutions, to show the factors common to all religions. (It would be advantageous if the Theosophical Society were to re-emphasize the Second Object).¹ It will be necessary to gradually eliminate literalism from religion together with the idea of a Supreme Person. A Person cannot be "supreme," because the very word implies limitation. In its place there should be introduced the theosophical idea of a Divine Imperson, or Purpose, personified on different levels by various intelligent beings.

5. Study of the inner constitution of man—his spiritual and psychological nature—is essential. Pure and Applied Psychology should be part of the theological training for all ordinands. (The Liberal Catholic Church might be persuaded to establish some sort of theological seminary or religious order with this aim in view).

6. Religion, instead of being externally divided into numerous mutually antagonistic sects, should gradually become a single universal motif subdivided internally into four main branches or modes:

(a) Individual-aspirational, (b) philosophical, (c) humanitarian; (d) group-stimulating. (There is a certain correspondence between these modes and the four colour-temples of *Man: Whence, How and Whither*). The first mode would consist of those interested in an advanced technique of self-realization (*Voice of the Silence*), using meditative methods to realize the "peace which passeth understanding." The second would represent the more intellectual method of

¹ It is stated on the cover of every issue of *The Theosophist* since its beginning. Since 1925, each meeting of the International Theosophical Convention held either at Adyar or Benares begins with brief prayers of all the religions, from members present representing Hinduism, Jainism, Zoroastrianism, Judaism, Buddhism, Christianity, Islam and Sikhism.—EDITOR.

discovering truth by eclectic philosophizing. The third would consist of those interested in service. The fourth would comprise ritualistic methods of arousing devotion and uplifting consciousness.

Members of each characteristic group should be taught that none of these types is exclusive, but all have a mutual purpose to fulfill. Leaders of each group would require official training in the methods of the other groups.

In the meantime, as all this is probably beyond the capacity of the modern religious world, every effort should be made to influence leaders of religious bodies towards some such subdivision of religion in general.

7. The sacramental form which has embodied western religion for many centuries is probably more or less persistent. It has descended in principle from pre-Christian sources and it seems to contain all the various levels to which mankind can attain. It brings down the Divine into physical embodiment in certain sacred elements and in the process enlivens all the intermediate levels for those able to contact them. It evidently stimulates each human being on the highest level he is able to reach at any time, and at the same time appears to awaken the spiritual counterpart of each mechanism by a kind of reflection. Its chief aim at present appears to be to stimulate the Intuition by purifying emotion and extracting the essence of devotion. Changes in religious method and outlook will probably leave the sacramental form more or less unaltered, and merely lift the consciousness of its devotees to a higher level.

Evolution might be called the process of changing mystery into realization—reducing Absolute to Relative by successive stages, the final goal for the Manvantara being the self-realization by all beings of the totality of God Immanent in the solar system, although at that stage there will still remain God Transcendent, the Absolute—the Great Mystery beyond our solar system.

NOTE BY C. JINARĀJADĀSA

During the session of the General Council of the Theosophical Society at its Jubilee Convention in 1925, the Council endorsed the following statement concerning a World Religion as representative of theosophical conceptions:

The World Religion, of which all special religions are integral parts—whether or not they recognize their places in the World Order—declares:

1. There is one transcendent Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, whereby and wherein all things which exist live and move and have their being.

2. For our world this Life is immanent, and is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognized as the One Creator, Preserver and Regenerator.

3. Under Him, our world is ruled and guided by a Hierarchy of His Elder Children, variously called Rishis, Sages, Saints, among whom are the World-Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age; this Hierarchy is aided in its work by the hosts of Beings—again variously named Devas, Angels, Shining Ones—discharging functions recognized in all Religions.

4. Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

THE ATTRACTIVENESS OR UNATTRACTIVENESS OF LODGE ROOMS

By C. JINARĀJADĀSA

Foreword

WHEN I was appointed Vice-President of the Theosophical Society in the year 1921, I started the habit of sending a quarterly Letter to all the Sections. The Letter mainly consisted of news of Adyar workers, the travels of the President, the Vice-President and others.

In the first quarterly Letter which I sent out, I directed the attention of all Lodges to one very urgent problem, which was to bring in a touch of beauty into our Lodge rooms. I had by then had 17 years' experience of Lodge rooms in various parts of the world, and I knew what a help or handicap to a lecturer's work is the *quality* of the Lodge room or lecture hall in which his message has to be given.

I re-publish now, 25 years after, what I wrote in 1921, because I regret to say that what I said a quarter of a century ago needs re-saying once more.

May 8, 1946

Theosophical propaganda, then, must be the principal aim of a Lodge, and the value of a Lodge to the Society must depend upon its energy for propaganda. It is on this subject

of propaganda that I wish to appeal to you, to add to such methods as are already in existence a *new method*.

We know from our studies what a thought-form is—how it radiates its qualities to the atmosphere around it, and, if it is an unselfish thought, what a response descends on it from the Logos of our Solar System. Now, if a thought-form is badly constructed, dim in outline, dull in colour, its usefulness is lessened, and its capacity to be a channel of blessing is crippled. I want to suggest to you that, in exactly a similar way, each Lodge Room is a thought-form, through which unseen forces play with ease or with difficulty.

The Lodge Room exists not only as a material room of walls and furniture and books, but also as a thought-form in the shape of the room. This thought-form of the Lodge Room is radiating an influence, even when no meetings are held, and even when its doors are locked. There is almost as much theosophical work done by this invisible Lodge Room in astral matter as by the material and visible.

Our duty to the inquirer into Theosophy is to remove from him as many obstacles as possible. One obstacle is the general lack of beauty in our Lodge Rooms. For, ugliness and untidiness, in every form, challenge and deny the Wisdom which we try to proclaim in the Lodge. Each speck of dirt, each picture which hangs crookedly, each book labelled untidily, each chair and desk which is not well kept, all these are so many obstacles both to the exponent of the Wisdom and to its learner. For, as is said beautifully in the *Wisdom of Solomon* concerning Wisdom: "Wisdom reacheth from one end to another mightily; and sweetly doth she order all things." Wisdom speaks more appealingly to the heart of man, where that Wisdom can reflect itself with beauty in all things whatsoever which surround the seeker.

So everything in the Lodge Room helps or hinders. Beauty in a Lodge need not mean costly decorations; beauty arises

from proportion, fitness, arrangement, "taste," and often from sheer simplicity. There is no Lodge Room, however difficult in position and shape, which cannot be made more beautiful to the inner sense than it now is. And it is important that we should make our Lodge Rooms centres reflecting an inner beauty. For Theosophy, both in its vast sweep and in its details, is infinitely beautiful. It is indeed "an house not made with hands, eternal in the heavens," where the Divine Wisdom ever dwells. Where the outer setting for the Wisdom is beautiful, there indeed "mightily and sweetly doth she order all things."

When we shall make each Lodge Room such a fit shrine for the Divine Wisdom, then will each Lodge become, more than it can now be, an inseparable organ in the invisible bodies of the Masters of the Wisdom who are the Society's Guardians. They will commune with us, not only through the teachings which they have given us, but also through the very places where we study and proclaim those teachings. The thought-form of the Lodge will be permanently connected by them with their wonderful Thought-bodies, and the Lodge will be, in a new way, their channel for the help which they desire to give the community through the Lodge.

"Love is life," He said, "the only life that is real. A man who ceases to love is already dead. All conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will come under the most unlikely circumstances, if men will but allow it to come. Without this all other qualifications are only as water lost in the sand."

VASANTA GARDEN SCHOOL

By BERTHA H. DARROCH

(Principal)

(The *Theosophist* does not reprint from other magazines, but I am making an exception for this article which has appeared in the Golden Jubilee number of *Theosophy in New Zealand*, celebrating the 50th anniversary of the founding of the Section. I have visited the Vasanta Garden School, which is a part of the activities of the Section. The Section supervises its work and is responsible for its finances. The Indian Section has the Besant School directly under its auspices. For a few years the Australian Section took charge of a school, the Morven Garden School, as a part of the Section's activities, but later transferred it back again to the original owners. New Zealand and India are the only two National Societies that are making the experiment of having a school under their direct supervision and responsibility. Perhaps in many ways the success achieved by the Vasanta Garden School of Auckland is due to the fact that it is a small school of about eighty.

There are schools in India directed by Theosophists who are interested in Education. The oldest organization is that created by Dr. Annie Besant, the "Theosophical Educational Trust," under whose direction is the Besant School at Adyar, the Theosophical College at Madanapalle, and the National Hindu Higher Elementary Girls' School at Coimbatore.

The oldest of all educational experiments was that begun by Colonel Olcott to give elementary education to the severely handicapped "depressed" classes, now called "Harijans." The school is the Olcott Memorial Free School, next to the entrance to the Theosophical Headquarters.—C. JINARAJADASA.)

TODAY we read and hear much of "Newness"—new Education, new Art, new Music, new Medicine, new Economics. I doubt if there be any fundamental change in

this "newness," but its outward form clothes itself in a garb to suit the fashion or the need of the day. So breathless is the struggle for existence, so accelerated has life become that overnight new needs arise, so new supplies must be forthcoming. It follows, then, that those of us who lack the vision to foresee the dawning of a new day, whether in education, politics, art, music, economics, medicine, shall find ourselves still groping in the musty halls of tradition and convention.

Perhaps no profession has advanced so far as has Education; there are experimental schools the world over, where magnificent endeavour is revealing marvellous opportunities for further experimentation; there are modern psychologists earnestly seeking illumination to guide them in their quest; and more encouraging still, there are many young teachers amongst us with the new vision. There is much ado about education, but let there be more concern about our children, for are not the secrets of a more noble civilization cupped in their gentle upturned hands? We are but their guardians; they hold the golden key to unlock the portals to the gateway of knowledge and truth. Woe unto us if we fail to provide these our children with the conditions, environment, understanding, that will best enable them to deliver their Message!

So pressing was the need for reformed educational methods and ideals that Dr. Annie Besant made a special appeal to Theosophical workers to support and maintain all new educational endeavour. In answer to her call Theosophical Educational Trust Schools have been established in several countries with varying degrees of success. In New Zealand a small band of Theosophical enthusiasts purchased an estate at Epsom, Auckland, in January, 1918, with a view to commencing a school on modern educational lines. On February 10th of the following year Vasanta Garden School was opened on this distinctly suitable and valuable property. The early vicissitudes of the school must have been heart-breaking, so

insurmountable seemed the difficulties. In 1922 I was invited to accept the principalship, and, with buoyant step and light heart, I began my duties at Vasanta Garden School on February 12th, 1923, with an interesting little group of thirteen boys and girls of varying ages from five to eleven years, approximately. Today, for lack of space and other considerations, we are obliged to keep our roll number within the vicinity of eighty pupils. Our teaching staff consists of four permanent teachers, one of whom is my sister, Miss Daphne Darroch, who is in charge of the Infant Department, and three visiting teachers.

Seldom has anyone had such a unique opportunity of attempting to put into practice some of the more modern methods in education as have we at Vasanta Garden School. Many have begun such schools but few have had the privilege of continuing over a period of twenty or more years. At the outset of my experiment I conceived the idea that, with the New Zealand type of child, and with the environment under which I was to work, a modified Dalton Plan would probably prove the most successful on which to conduct my school work. Each child from nine years to twelve years is provided with a quarterly work-chart which consists of assignments of work in the various subjects. With this method he proceeds at his own pace, in his own way, with no sense of competition creeping in to mar his spontaneous individual endeavour. Of course, there are no punishments or impositions of any kind, nor is there any compulsory homework, but the average child sees to it that he is not behind those with whom he considers he should be equal. I often hear the children discussing amongst themselves what homework they will do to hasten on their work, while little groups will arrange to do the same homework on particular evenings, and others will plan to arrive an hour earlier in the morning or to stay an hour later after school. The part that interests me about

these self-imposed tasks is that it never occurs to them that I would be interested to know what they are doing, or that they are doing anything unusual.

To my mind there is only one drawback to this modified Dalton Plan; this is that the over-conscientious child worries if he cannot cope with the assignment up to date. When this happens I can relieve the stress by offering to help after hours. But so sensitive are such types that they are not wholly satisfied with this arrangement, which seems a little unfair to their mates—children have an acute sense of justice. Otherwise the Plan works admirably, and develops initiative, a sense of personal responsibility, and independence.

In the infant classes and standards one and two the teacher is regarded as their school mother-father who, at all times, surrounds them with that deep sense of security, so necessary to the well-being of all little children. Although the lessons are informal, with much activity and freedom along individual lines of expression, the fundamentals of subjects are soundly and scientifically taught. Probably the most important years of the child's education are the first three years of his school life, for in them are laid the foundations of all his future learning.

If we could continue our assimilation of facts with the same speed as we did in those tender years, by the time we reached adulthood we would be masters of knowledge. Between the ages of five and seven the child conquers the most difficult mental tasks he will ever have to face, *i.e.*, the mechanical mastery of reading and the mechanical relationships of number. Through modern methods and careful individual teaching the child of five and a half years has become a fluent reader actually enjoying his attractive, well-graded books. So thrilling does he find his work that he constantly demands "to be heard read." Just as thrilling does he find his number-experience lessons later on; for the understanding teacher, as she guides

him through his graded concrete lessons, aids him so that here, too, he feels he is conquering an added portion of his environment.

In babyhood his experiences came through touch and taste, but in his first school years his world is a concrete one, so he must learn by constant doing, to climb, to run, to lift, to skip, to dance. Passing from the stage of ego-centric individualism, he begins to be a social being and trains his mind and emotions to consider, to consult and to share with his playfellows. His imagination is vivid and soars beyond the adult's comprehension: all his games are real to him and his ragged doll is in truth a fairy princess; a clumsy plasticine aeroplane is transformed into a wonder of speed and beauty, with himself the master-pilot skimming above the clouds; the upturned garden seat is a majestic liner sailing great seas, and he the captain with his crew and passengers. The only tragedy for him at such a time is when he is rudely disturbed by some grown-up person who simply does not understand. Of course, interruption and correction or direction are sometimes necessary, for even children must fit into the social environment in which they are placed.

It would not be precisely true to say that no child is expected to do anything he does not wish to do, or to learn anything he does not wish to learn, as the ultra-modernist might affirm proper in a "new" school. After many years of earnest experimentation to discover what is truly the best for the child, I have found that there are many children who are eventually grateful for a little exterior compulsion; in fact, not infrequently have children begged me to enforce this, that or the other thing, where they knew they lacked the will to control the situation themselves. I would urge the freedom passionist not to place too great a responsibility on the shoulders of the very young student. Of course, much of the so-called coercion is avoided if the child is encouraged to educate himself

through his inherent interests. To illustrate: last year in my highest form was a girl with artistic aptitudes, but with decided limitations in other directions. In the future she will probably be quite a successful artist. I became acutely aware of my responsibility, for she could not respond to the usual methods I employed in teaching the various subjects. Her number sense was almost nil, but it was quite fascinating to see how it developed when she began illustrating her arithmetic book with the most colourful and artistic drawings. And, too, the greater part of her geography, history and nature study was learnt through her compilation of a "Project" book on the "Art of All Ages."

I have discovered that the ailments of most children can be readily cured by a happy school environment. One little girl, who had suffered for years from asthma and constipation, was cured of the latter complaint in a week after being admitted to Vasanta and the attacks of asthma became less frequent; a boy of ten years was a serious nervous case, having sleepless nights, poor appetite and glandular swellings under his arms, from all of which he recovered in a fortnight with no return to his former condition; a stutterer talked normally in a month and became a fluent reader. These are only a few of many similar cases. All repressed and over-controlled children within a week seem to step out of a tightly fitting harness and to the concern of their parents, take the law into their own hands and "run wild" at home as well as at school. To us these are developing symptoms and the case is progressing satisfactorily. In time, which varies according to the temperament of the child and to the nature of his previous environment, he settles in with his newly-acquired social group and behaves naturally. And we can only trust that we have not also saddled him with a different kind of control from which he must be released at some future time; the whole problem of education bristles with difficulties that beset it from all sides.

Although it would seem to some that we have had a small measure of success at Vasanta Garden School and also at other schools where an honest endeavour has been made to put into practice the new methods in education, much remains to be done. This is no time for complacency, for few have the slightest notion of the true nature of the child—what he is, whence he comes and whither he is going. And until educationists seek this knowledge from the Ancient Wisdom, known as Theosophy, we can hope for no lasting improvement in the general attitude towards the child. The position will change, must change, with the revival of the knowledge of Evolution, Karma and Reincarnation. The true nature of the child is revealed to us: he is not a piece of clay awaiting the hand of the potter, nor is he a blank sheet on which it is the duty of parents and teachers to imprint faculties and attributes; he is a Divine Being, potentially a God, with a storehouse of experiences garnered from the fields of many incarnations. Of course, it is necessary to keep before us the fact that although the Real Self is advanced in experience, the body he uses is still young, and that it is most difficult for that Self to express itself adequately through a new untrained vehicle. The ego cannot easily operate through an immature instrument, and when it tries to, or wearies of trying to, we see in the child all sorts of distressing abnormalities, and, unfortunately, unfitting punishments are often resorted to by both parent and teacher. Is it too extravagant to suggest that what we have previously supposed to be good discipline was but a form of the aggravated arrogance of the adult who instinctively feared the overthrow of his own autocracy?

Many of our leading New Zealand educationists fully realise the gravity of the situation and much is in process of being done to place our education system on a sounder basis. New modes of education will be devised, are being devised; be not alarmed if the changes are revolutionary—they must be.

THE ULTIMATE REALITY

By M. VENKATARAMAIYA

THE endeavour of scientists has always been to find the ultimate reality that the universe contains. Likewise the philosophers from of old have been trying to discover the cause which produces the various phenomena we see taking place around us at all times. And religion (I am not sure if this is the correct word) has been at pains to know the truth about God, the Divine Essence that pervades the whole universe.

All these three branches of human knowledge are ever growing, developing with the advance of time and the experience gained. In the past, however, for some curious if unknown reason, there were antagonism, want of co-operation and mutual understanding among the votaries of these different subjects. Sometimes they behaved even as dogs do at the sight of a bone, as witness the killing of men for holding certain views, or the imprisonment of people for denying God. Theosophy is not a synthesis of these three branches of learning, for it transcends them. In fact, a great and advanced Theosophist is he who has a sound knowledge of science and philosophy and has "graduated at the University of Life."

During the war that has just ended, science has been called upon to contribute heavily; many scientists, however, had even before begun to enter the field of philosophy. It is of absorbing interest to note the change in the mentality of the scientist from being a rank materialist to a believer in the illusory nature of the universe (though not exactly in these words).

Thirty years ago, we thought, or assumed, that we were heading towards an ultimate reality of a mechanical kind.

Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not, of course, our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts. (*The Mysterious Universe*, by Sir James Jeans, p. 148).

And now we know that the atom of the scientist consists of forms of energy, viz., negatively charged electrons and positively charged protons. As Jeans observes, the whole of physical science is now comprised in the science of electricity. We can now say that the scientist's view of the universe is that it is a world of Thought and consequently a creation of Thought.

Turning to the advance of philosophical speculations, there is a good deal of "rational thinking" leading to a realization of the existence of an "Entity" behind all that is going on in the world round us. In fact, it looks as if the modern philosopher is on the verge of believing what he doubted during decades of argument and discussion, namely, "the reality that is immanent in the soul of man."

With regard to religion, or rather Theology, there have always been two phases: one speculative, and the other, the practical. While there may be development of thought in the former, the results obtained by the latter have been more or less uniform from ages past. What C. E. M. Joad holds is what Hindu Religion affirms:

... the reality of the universe is expressed in and is continuous with ourselves, continuous not with our everyday selves, but with our true selves which underlie the stream of impulses and desires which are the raw material of the everyday self.

Hence the search for reality is also the search for the true self, and in uncovering the true self, we know, or rather become one with reality. (*God and Evil*, p. 347).

The aim of the Theosophist is no less. He seeks to find the Self in himself and this he does by studying the nature of the Self that is in all that exists. In ancient days, this search after the permanent reality or eternal essence of the universe resulted in the laying down of four postulates, called Mahāvākyas, "great utterances." It is noteworthy that the word God as we now understand it was not used in the discussions. The primordial Substance or Cause was designated "Brahman," and always the question was asked, What is Brahman? Only one answer was forthcoming, namely: "That from which all that exists is born, That by which all that is born subsists, That into which all merges, That should be reflected upon (or sought), That is Brahman."

The Sages who, each in his own way, investigated, found one thing, the unity of life that pervades the universe. The great utterances are:

- (1) Prajñān Brahma—Brahman is Intelligence (or Consciousness).
- (2) Aham Brahma 'smi—I am Brahman.
- (3) Tat tvam asi—That thou art.
- (4) Ayam Ātmā Brahma—This Self is Brahman.

When analysed and pondered over, all these lay down only one truth, the Oneness of life.

Science in physics has arrived at the threshold of this discovery of Oneness; but unless scientists shed their conservative habit of thinking that there are no facts relating to Spirit, that there are no laws other than physical which govern the world, they will be knocking only at a closed door. It is, however, refreshing to find an agnostic thinker like C.E.M. Joad attaching great value to the testimony of mystics (as he calls them) and religious teachers. If H. G. Wells is correctly reported,

he sees the nearing of the end of speculative thought in the West. While thinkers are losing their valuable gift of intellectual enquiry, and scientists break atoms and thereby enable commercial nations to break the heads of the human race, the result will be the destruction of cultures and civilizations. The truths of Theosophy have been, even to an elementary student of them, pointing out steadily the right path, and it even now stands at the cross-roads of present-day world's affairs as a signpost. Science and philosophy are arriving at certain conclusions by laborious methods, to confirm what Theosophy told us long ago.

The world is at a turning-point. The search for the reality has produced supermen among men. A man like Aldous Huxley has found himself in the end on the track. More such men are the need of the hour, who will unravel the mysteries hidden in nature, but who will not permit the use of the knowledge of atoms and cosmic rays for the destruction of humanity. There is hope, for some like Pearl Buck in America are saying that they are "ashamed" of the use of the atomic bomb. The need of the hour, I say once more, is more men who will guide the nations of the world to a recognition that man's duty is to preserve and protect life and never to destroy it. If the good men of the world fail to understand this simple but firm truth of Universal Brotherhood, the fundamental principle of unity in the universe, they may be termed civilized, but the history of Atlantis cannot but repeat itself. Theosophy is the teaching which is the urgent need in all countries. If there be those who do not welcome it, theirs is the loss. New supermen will yet repair the wrecked road, whereby only the reality that can bring peace may be realized.

THE CLOUDS OF LOVE

By H. C. BAKSHI

LOVE is a divine gift in man. There is none but is endowed with even a small measure of love, because man is an image of God and God is love. So the more love a man has, the more Godlike he becomes. But love and lust are two different things; one partakes of the nature of the Divine, the other is after that of the body; one lifts us up, the other drags us down.

Though love abides in the breast of man, it is obstructed, at first, by clouds. These clouds have to be pierced through before the light of love shines out in its pristine beauty. As these clouds evaporate and love becomes incorruptible, it becomes divine and a flame that fills the heart with joy. Of these clouds four are the chief—selfishness, jealousy, lust, and a desire for reward.

When we love someone very often we are selfish. We want recognition or favour from our loved one and we are grieved when our desire is denied to us. This is very often the cause of our sorrow. It is selfishness pure and simple and it shows a want of love or trust in our beloved. If our desire is granted, let us accept it with a thankful heart but on no account should we ask for it. Asking is not love. Let us trust our Master that He will give us what we want, provided it is needed for our growth and when the proper time comes. Till then we should be content without it. When our desire is not granted it does not occur to us that the Master is making an experiment to get rid of our selfishness. So we should learn to love unselfishly.

Our second obstacle on the path of love is jealousy. We are jealous when our loved one loves someone else. We

grudge every kindness shown to others. But true love is appreciation, not possession. Therefore we should rejoice if our beloved loves others. Jealousy is a form of selfishness, arising from an inferiority complex, and the sooner we renounce it, the better it is for us. An inferiority complex creates diffidence. The antidote to it is trust in oneself. If we are strong nothing can shake us. The Master loves all, we are not the only chosen persons of the Master. Besides, why should the greatness of others sting us? All that is good is of the Master and we should salute the Master in the good, the true, and the beautiful that shines out in others.

Lust or the pleasures of the body is our third obstacle. Lust in its most carnal form is gross selfishness and is degrading to man. When the sex-energy of man is upward turned and concentrated on a single Ideal, this power of lust recedes. Love does not depend upon the physical presence of the beloved, nor does distance diminish it. "Whom not having seen, I love" is the greatest test of love, for true love is not of the body but of the Self within the body.

And finally, when we love someone but that someone does not love us, or does not love us sufficiently, we experience pain. Why? Because we want a return for our love. This again is asking. True love knows nothing of reward or return. It finds all its joy in loving. If we love someone and if that someone does not return our love, let us neither be sad nor cold but continue to love, renouncing our desire to be loved in return. Love means freedom—freedom not to love us or to love someone else. This is very near the divine quality of love because that alone is true love. The essence of love is offering, unconditional offering. There are no conditions in love. Love seeks only the happiness of the loved one. Happy the man who loves in this way, for of such is the Kingdom of Saints and Sages.

REVIEWS

The Adoration of the Supreme Being, by G. Venkata Narayana Naidu, B.A., B.L., C.I.E.; Messrs. C. Coomaraswamy Naidu and Sons, 28 Chinnathambi Street, Madras 1; Price, Rs. 2.

The author, who has had a distinguished administrative career under the Madras Government, has a flowing style which matches the exuberance of his emotion in treating the various aspects of his approach to the theme of a Supreme Being. The sub-title of the book, "The soul's simple child-like converse with the All-Soul," describes the nature of its main contents, which are a series of outpourings, acknowledging His various manifestations and attributes—for instance, as the voice of conscience, as the greatness in all great men, His unity with man, and so forth. The earlier part of the book treats of such matters as "why is God thought of as a person" and the evidence of His intelligence and power in all Nature. The author says he has freely drawn upon the utterances of Sir R. Venkataratnam, and other exponents of the Brahmo faith and also upon other sources where he could get material for his purpose. As an instance it

may be remarked that in a chapter on Death, the author has laid under contribution one of the *Mahatma Letters* but without specific acknowledgment.

N. S. R.

An Introduction to the Study of Srimad Bhagavad Gita, by R. Vasudeva Row. Rs. 3. Shuddha Dharma Office, Mylapore, Madras.

This treatise, which is one of the Shuddha Dharma Mandalam series, has much in it to interest those who have already some acquaintance with the field of thought contained in the more technically philosophical portions of the Gita. Verses and phrases are culled from different parts of this scripture to elucidate the conceptions as to four main subjects of enquiry propounded in the book, namely (1) Upāśya Vastu or Goal; (2) Upāsana or Discipline; (3) Upāsaka or Disciple; and (4) Jagat Vyavasaya or Objective Functioning. The presentation is in the form of a close analysis and classificatory. Thus Upāsakas (aspirants) are divided into two classes; Yogi and Sāṅkhya; the latter are subdivided into Kevala Sāṅkhyas and Suddha Sāṅkhyas,

apart from the usual division into Gñāna, Bhakti, and Karma. The differences are explained with illustrations from the Gita. The conception in the word Shuddha, the Pure or Transcendent, is held up as the highest both as to aim and method. A study of the book, which must be difficult without some knowledge of the Sanskrit philosophical terms occurring in the Gita, will certainly repay the effort.

N. S. R.

The Great Divorce, by C.S. Lewis. Geoffrey Bles: The Centenary Press, London. 7/6.

Mr. C. S. Lewis is at the moment the most brilliant mind in England who deals with topics of religion. His book *The Screwtape Letters* went quickly into several editions. It was a story of Satan dealing with a young man who was both sceptical and religious, and Satan was sending instructions to his emissary how to pull the young man through various beliefs and doubts on to the side of the Devil. The book was immensely clever and readable. Mr. Lewis has written several other works since then and the last is this *The Great Divorce*. It is a dream of Hell, Purgatory and Heaven, and, as all his other works, is full of psychological brilliance. There are no fires in Hell, but it is a very crowded and gloomy place of narrow streets, not unlike some of the workmen's dwellings in manu-

facturing towns of England. Here the people huddle together and are exactly the same after death as they were before. Death produces no change whatsoever except opportunities for advancement; for example, those in Hell have perfect freedom to go to Purgatory and from there to Heaven, though the last stage means a good deal of effort. But those in Purgatory can easily go back to Hell if they want to. The people in Hell and Purgatory have occasional holidays and some of them use this to come back to earth and to give messages through spiritualistic séances. Those who before dying had firm convictions of what Hell is naturally cling to them, and even if they meet the Celestials, tell them about Hell:

"We met several Ghosts that had come so near to Heaven only in order to tell the Celestials about Hell. Indeed this is one of the commonest types. Others, who had perhaps been (like myself) teachers of some kind actually wanted to give lectures about it: they brought fat notebooks full of statistics, and maps, and (one of them) a magic lantern. Some wanted to tell anecdotes of the notorious sinners of all ages whom they had met below. But the most part seemed to think that the mere fact of having contrived for themselves so much misery gave them a kind of superiority. 'You have led a sheltered life!' they bawled. 'You don't know the seamy side. We'll tell you. We'll give you

some hard facts'—as if to tinge Heaven with infernal images and colours had been the only purpose for which they came. All alike, so far as I could judge from my own exploration of the lower world, were wholly unreliable, and all equally incurious about the country in which they had arrived. They repelled every attempt to teach them, and when they found that nobody listened to them they went back, one by one, to the bus" (to take them back).

Of course in theory after death everyone should come nearer to God, but if each is interested in his particular line of work, he "carries on" after death as before:

"Every poet and musician and artist, but for Grace, is drawn away from love of the thing he tells, to love of the telling till, down in Deep Hell, they cannot be interested in God at all but only in what they say about Him. For it doesn't stop at being interested in paint, you know. They sink lower—become interested in their own personalities and then in nothing but their own reputations."

Mr. Lewis in his dream meets with George Macdonald who still speaks with a Scotch accent. George Macdonald naturally has deep thoughts, and says:

"Every natural love will rise again and live forever in this country; but none will rise again until it has been buried."

One interesting description is the appearance of a very angelic woman, whom the dreamer imagines might possibly be the Virgin Mary, but she turns out to be somebody quite different:

"Not at all," said he. "It's someone ye'll never have heard of. Her name on earth was Sarah Smith and she lived at Golders Green."

"She seems to be . . . well, a person of particular importance?"

"Aye. She is one of the great ones. Ye have heard that fame in this country and fame on Earth are two quite different things."

"And who are these gigantic people. . . . look! They're like emeralds . . . who are dancing and throwing flowers before her?"

"Haven't ye read your Milton? *A thousand liveried angels lackey her*."

Also this Saint has with her lots of cats and dogs, birds and horses, for the following simple reason:

"Every beast and bird that came near her had its place in her love. In her they became themselves. And now the abundance of life she has in Christ from the Father flows over into them."

The first part of Mr. Lewis' book is very "heavy going," but after about the middle the book is interesting and readable. Of course as a Christian thinker, the only way of salvation to him is through Christ and the Christian God, and no other

possibility is visualized. In this Mr. Lewis is completely different from Mark Twain who in his uproariously funny *Captain Stormfield's Journey to Heaven* describes quite another kind of Heaven. It is millions of miles away among the stars, and is an enormous place also covering millions of miles, but the unique feature of Mark Twain's Heaven is that it has a Heaven for *everybody*, and not only for Christians. God has so arranged matters that there is a Confucian Heaven, a Buddhist Heaven, a Muhammadan Heaven, *et cetera*. Everyone who has dreamed of any Heaven has it according to the Divine Plan. What is more, he has it in exactly the way that he wants his heaven to be. The story is narrated of a murderer who before his execution repented and was "washed in the blood of the Lamb." The man imagines that when he gets to Heaven the various Prophets will come and meet him with celestial bands. Captain Stormfield mentions that the Prophets Joshua, Jeremiah, and others are very great people in

Heaven, and do not hobnob with everybody; but since this repentant sinner would not be happy unless he was greeted at Heaven's gate with a procession with the Prophets welcoming him, the Prophets oblige him and come out of their exclusive retirement to greet the sinner. Mark Twain is much more readable than Mr. Lewis, and certainly to the Theosophist is more attractive because he creates a Heaven that is for everybody, not for Christians alone.

All such works as those of Mr. Lewis with their brilliant mental sparring have an appeal for a time, but they do not really help those who are in search of Truth and Realization. No presentation purely to the mind can achieve this aim. It is necessary that there should be some basis for the intuition as to where lies Reality. The mystics, in spite of their vagueness, often penetrate deeper and more lastingly into the soul's consciousness than the mental material which Mr. Lewis has so far provided.

C. J.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JUNE 1946

OFFICIAL NOTICE

LODGE CHARTERS RETURNED

Belgium :

Brussels, Lotus Blanc Lodge,
12-5-1944.

Brussels, Alcyone Lodge, (charter
lost).

Cuba :

Sagua de Tamano, Armoria Lodge,
31-8-1945.

England :

Chester, Chester Lodge, 1-4-1944.

Doncaster, Doncaster Lodge,
26-1-1944.

Exeter, Exeter Lodge, 7-11-1942.

Exeter, Isca Lodge, 29-3-1942.

Taunton, Taunton Lodge, 1-1-1944.

Mexico :

Cordoba, Progreso Atlante,
8-3-1945.

Texas, Annie Besant, 6-10-1945.

New Zealand :

Stratford, Stratford Lodge, Decem-
ber, 1942.

Sweden :

Angelholm, Angelholm Logen, no
date given.

Halmstad, Halmstad Logen, no
date given.

Skovde, Skovde Logen, no date
given.

Stockholm, Logen Ananda, no
date given.

Sundsvall, Sundsvall Logen, no
date given.

Vaxio, Vaxio Logen, no date
given.

NEW LODGES

England :

Romford, Prana Lodge, 21-3-1942.

Ealing, Ealing Lodge (Amalgama-
tion of Ealing and Hanwell)
4-12-1942.

Sidmouth, Sidmouth Lodge,
20-5-1943.

Gold Coast, W. Africa : Koforidua
(Ateko) Centre, 1943.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

America

The Mothers' Research Group of the Theosophical Society in America gives among their objectives research on child training, introducing their literature into public libraries, interesting young mothers in the work, obtaining professional help from teachers, doctors, journalists, etc., assembling material for leaflets that would teach Theosophy to children. Membership in the Research Group is not limited to members of the Theosophical Society, although the officers are Theosophists, nor is it limited to mothers. The Group has membership in the Child Study Association of America in New York City, whose educational programme is not limited to the U.S.A., thus fostering international relationships. A change has been made in the publications which come from the Mothers' Research Group: *The News Bulletin* is to be published ten times a year and the *Mothers' Bulletin* will appear annually. The January number takes up the problem of objectionable radio programmes and suggests that the radio stations be influenced to produce better material. The February number states that the Research Group has made itself responsible for a year-old child

in Paris through the French Section Headquarters and that repaired clothing is sent regularly to Theosophists in Europe. Lessons in Theosophy for children consisting of plays, etc., were sent on request to Ahmedabad, India, and are being translated into Gujarati.

Mrs. Anita Henkel Wild writes that she is very busy with the Right Citizenship Campaign. Professor Douglas Wild has composed a meditation which members of the Right Citizenship League repeat daily.

The Theosophical Book Association for the Blind, Inc., of Los Angeles, California, sends their annual report. This year, six hundred deaf-blind of the League of the Deaf-Blind of the U.S.A. were supplied with a series of theosophical pamphlets. As a result, forty new readers were added to the Association and four members to the Theosophical Society. The American Brotherhood for the Blind has given the Association their list of some 1,500 blind people who read Braille. This attempt to help these people to understand what happiness may come to them in future lives brings response. The circulation of the Braille magazine has nearly doubled since 1940, not only the blind in every State reading it, but requests coming in from

abroad—Canada, England, Mexico, Egypt, Yugoslavia, Sweden, China, Cuba and Asia. This Association keeps in touch with thirty blind members of the Theosophical Society for the American Headquarters at Wheaton, Illinois, and as soon as the war was over the Members' Supplement was increased from a quarterly to a monthly issue.

A Report on the National Programme Questionnaire sent out to Lodges throughout the country shows in summary: Development in a varied programme for training workers is clearly supported by the Section, and more field work and Lodge help from Headquarters is desired. The School of Tomorrow will probably begin as a Summer Camp for children. Courses of study for college-level students at summer camps are definitely wanted. Headquarters building expansion, and founding of the Home for Elderly Workers for the present remain in a stage of planning.

Mr. L. W. Rogers writes in *The American Theosophist* for March about a new plan for mass education of the public in Theosophy by making gifts of theosophical books to public institutions, influential people, supply bureaus, etc. The Theosophical Gift Book Institute has been therefore incorporated and relies on donations for its expenses. During January 253 theosophical volumes were placed in the libraries of four States and District of Columbia. Fifty-five volumes

were distributed among eleven universities, and one hundred and fifteen were placed in the libraries of twenty-three colleges. The other eighty-three went into public libraries, one jail, and two penitentiaries. The gifts were warmly welcomed, beyond all expectations.

At the American Section Headquarters a new activity has been instituted—a monthly tea and book review. This attracted a good audience at its inauguration.

Italy

Already the work in Italy is becoming strong. There are 478 members distributed in 29 Lodges and 5 Centres. Owing to the then General Secretary deciding in 1939 to change the Objects of the Society to fall into line with Fascist ideology, the Section had to be dissolved and the Lodges who desired to be attached to Adyar under the old Objects grouped together as the Theosophical Society in Italy. Soon after, however, the whole Society was dissolved by the Fascist Government of Italy. But the fact that almost immediately after Italy was liberated groups began once again to hold meetings, with also broadcasts on Theosophy, shows the strength of the movement in Italy. The Lodges have yet to meet to elect a General Secretary, but communications are still broken and travel is difficult.

Chile

Chile reports no change in activities. There is neither increase nor diminution in the number of members. The work in the Lodge Valparaiso shows a general strengthening. Attempts are going to be made to open new Centres in places where Lodges used once to exist. The Section already publishes a magazine of general articles for the public, called *Fraternidad*. Plans are being made to implement this public magazine with a bulletin reporting the activities of Lodges, for the help of members.

Sweden

The Swedish Section has been able to continue its work during the war. Theosophical summer schools have been attended regularly by about fifty members from different parts of the country and the Section magazine, now in its fifty-sixth year, is one of the oldest idealistic publications in the country. Most public lectures are held at Stockholm, as nearly one-third of the members live there, and about eighty to ninety meetings are held yearly including the Lodge meetings. The smaller Lodges all over the country continue their work, from time to time having a public lecture, often with a visiting Stockholm lecturer sent out by the Section. International contacts, so eagerly awaited by members, are again being renewed.

Denmark

At the annual meeting of the Theosophical Society in Denmark in September, 1945, the fund now called the Scandinavian Fund was announced, being founded by the late Mrs. Valborg Andersen for the support of theosophical work in Scandinavia. Since the conclusion of the war, the Fund has received from the painter Jorgen Winde and his wife a large gift consisting of their property in connection with their former home, the "Gammel Praestegaard" (The Old Rectory), and also the right to buy the home as well. It is proposed to use the available capital with care as travelling expenses for lecturers from abroad to Gammel Praestegaard, after which it is suggested that the Sections pay the travelling expenses from here to the district where the lectures will be held. In the summer months the home will be used for meetings, courses of study, and for conferences with international leaders taking part. The management of the Fund consists of a committee of Theosophists who are legally appointed as administrators, chosen by the donors, with an international council acting as advisors, of three members from each Section in Scandinavia—Norway, Sweden, Finland, Iceland, Denmark, and three from the rest of Europe. The courses for the summer of June, July and August 1946 have already been arranged.

England

News has been received of the newly elected General Secretary, Mrs. Doris Groves, who is now in charge of this most active Section. The Support Convention held in December at the English Headquarters had an interesting item of several short talks under the title "Theosophy in Many Lands;" these included Malaya, Java, theosophical activities in a Japanese prison camp, and Mexico. There are special activities such as the Christian Lodge which discusses the esoteric tenets of Christianity, a study class held by Dr. and Mrs. Bendit on psychology, a study class on the *Secret Doctrine*, a weekly group of the League of Healing, and regular public lectures twice weekly with carefully chosen subjects. During the first three months of last year these public lectures look the form of a Basic Theosophy Campaign dealing with Man and his Bodies, Reincarnation and the Law of Adjustment, and this was followed by lectures on the Three Objects spread over five months.

Ireland

The General Secretary, Mrs. Alice Law, writes that there is increased interest in Dublin shown at the public meetings. At a social evening for members and friends a play, "Karma," was given by fine artists and tea was also served. The Annual Convention is held this year in Bel-

fast, with members travelling from the south to the north to attend. Mr. John Coats has promised to be the guest speaker. At the end of July, the Dublin Headquarters plans a Study Week-end which always draws many members together. In Belfast the work goes steadily on: Public lectures, Study and Discussion Circle open to members and non-members, the weekly Absent Healing Group, social meetings, and members meetings.

Canada

From the Canadian Federation comes the news that after being closed for several years Orcas Island summer camp will be reopened this year and that Mr. and Mrs. Fritz Kunz will be there. The various Lodges throughout the Canadian Section continue good work with public lectures, along with regular members' meetings.

Mexico

The Mexican Section, which now consists of 353 members in 18 Lodges and 4 Centres, has recently held its twenty-seventh Annual Convention. It was agreed (a) that no candidate should be nominated for the office of General Secretary, or of President of the National Council, without his consent having been previously obtained; (b) that the annual subscription should be increased. Señor A. de la Peña Gil was re-elected as General Secretary and Dr. Alfredo Cuarón as President of the National

Council. During this year theosophical propaganda has continued actively, 20,000 copies of the leaflet *Dharma* have been distributed, and the President of the National Council has issued 43 weekly letters. A donation of £77 has been sent to London as a contribution to the Rehabilitation Fund for Sections which have suffered through the war. The Section has almost paid off the cost of the T.S. building in Mexico City and the property is increasing in value. The Theosophical Colony, situated 37 kilometers from the capital, is making good progress. The Ritual of the Mystic Star has been worked on the last Sunday of each month throughout the year.

India

The General Secretary of the Indian Section has published in the *Indian Theosophist* valuable suggestions for Lodge work. They cover such points as the beauty and friendliness of the Lodge to enable it to radiate happiness and healing; the linking of all the Lodge members together into one family by informal gatherings both in the Lodge and in the members' homes. He mentions humanitarian work and the necessity to go out and help in outside activities and obtain workers in these fields to visit the Lodge; the duty of the Lodge is to dispel "ignorance and darkness" in its neighbourhood by well-conducted study and attractive lectures, with Theosophy defin-

itely linked to the problems of the individual and society. He urges the awakening of the civic sense, and that the Lodge should make enquiries into the crying needs of the locality, starting such activities as may be necessary to relieve them; ceremonial is suggested to help in the outpouring of those higher forces which are constantly ready to help the world. Lastly, every Lodge should attract the young and conduct very vital programmes of study and activity so that the Indian Section may have earnest, trained workers. From Benares also comes the good news that Shrimati Shreedevi Mehta has devised a scheme for the forming of a Theosophical Association for Women with four most striking objects which cover the field of the social, economic and educational problems of the Indian woman; education of public opinion through the usual channels for the improvement of the conditions of Indian women; the whole subject of motherhood-education and instruction; and lastly, the stressing of the true ideal of Indian Womanhood and to release this ideal in every activity of India's life. Mrs. Mehta has written details of ten branches of activity to fulfil these main objects, and asks for opinions and enquiries, as she realizes it is a huge task and one which will need care and patience to perform.

The Besant Theosophical School at Benares, which is directed by the

Section, has received permanent recognition as a High School from the United Provinces Government. At the Indian Section Headquarters, various allied activities to the main stream of theosophical life have been started; a Healing Group with its own Healing Ritual; a Scout Committee to strengthen the Scout Movement in the city of Benares, a Rover Group being established at the Indian Headquarters. The Cultural Association has organized a splendid exhibition of Rajasthani paintings and several lectures and concerts have been given.

The Bihar Theosophical Federation held a District Conference at Bhagalpur. The Organizing Secretary visited several villages in the Saran and Champaran Districts where talks on Theosophy and Mel-Milap were given. Some of the villages visited were inhabited mostly by Muhammadans where the message of communal harmony was stressed. Printed leaflets in Hindi and Urdu were distributed in trains and other public places.

Adyar

The twenty-third South Indian Theosophical Conference held during Easter at Adyar and presided over by the President was well attended as one of the highlights of theosophical work in South India. At the opening, greetings were given personally from the various secretaries of the Federations and by members

of the Lodges under them. In this Southern Federation there are 2775 members, and some Lodges are very active, twenty-three of them having libraries, many printing leaflets in the vernacular, doing village work, one issuing a journal in Telegu, etc. Mr. Jinarajadasa in opening the Conference pointed out that there are two objectives at which we aim as Theosophists: the first to discover and understand the great Wisdom, and the second to pass on to others what we discover in the study of that Wisdom. But as there is no creed, no orthodoxy in Theosophy, one can only make the discovery each for himself.

At a meeting on the work in India the President said that attention must be turned to the masses, as it is from the villages where are the deep roots from which art and culture must come. Dr. Cousins lectured on the Theosophy of Beauty and Mr. Jinarajadasa gave a lantern lecture on Hindu Civilization in Champa, with its temples at Angkor. There was a discussion on the Besant-Leadbetter Centenary celebration and the Conference was closed with an inspiring lecture by the President on "The Unreal and the Real." The Ritual of the Mystic Star was performed on the last evening.

White Lotus Day, 8th May, was celebrated by a meeting in the Headquarters Hall, according to the wish of H.P.B. expressed in her will.

Mr. C. Jinarājadāsa read a fine passage from the *Light of Asia* and Shrimati Rukmini Devi a chapter from the *Bhagavat Gita*. Then Dr. G. Srinivasa Murti read a message from Rai Sahib G. Soobiah Chetty as one in Adyar who had known Madame Blavatsky, after which he gave a short talk. The President, in commenting on her life, pointed out how H.P.B. gave back to India the Rishis who had become mere names, and how to the world she gave a certainty to the mind as against a purely emotional outlook of faith. She gave a gospel to test by, not to believe in, a lamp to light our way. The meeting began as usual with the Prayers of the Religions and ended with the offering of flowers at the statues of the Founders. In the afternoon there was a distribution of coin to poor people, and later the President planted his tree on Founders Avenue, a small pippal or Bodhi tree which he rescued from a crack in Headquarters Building into which a seed had dropped.

Cable greetings for White Lotus Day were received from New Zealand and Norway.

European Federation

The Federation reports: There is to be a Summer School at Huizen in the middle of August, under the auspices of the Federation. Members

from the neighbouring countries will be present, and several of the newly-elected General Secretaries, notably from Netherlands, France, England, Norway and possibly Sweden. Discussions about the work in Europe will form part of the programme, with special reference to Huizen as the European Centre and its relation to Adyar, Sydney, and the Society as a whole. Ample time will be allowed for discussions of vital problems.

The London office of the Federation is busy preparing a list of about a hundred basic books for libraries. They hope this will be useful in getting the continental libraries up to date and in suggesting books for translating. There is a large amount of translation going on, and much was done during the war.

L'Action Théosophique, February, gives more news of Theosophy re-awakening in European countries. Yugoslavia is restarting activity; in Hungary the main theosophical building in Budapest is in fairly good condition and members have already re-established contact with England and U. S. A.; Austria restarted activity in November; news about Czechoslovakia is still uncertain though in Karlsbad one branch is active; Greece has already over two hundred members and with its library saved, in spite of the occupation, has a good foundation.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarājadāsa. Vice-President: Sidney A. Cook. Treasurer: Panda Baijath. Recording Secretary: Mrs. Jane Clumeck.

Headquarters of the Society: ADYAR, MADRAS 20

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott", Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50, Gloucester Place, London, W.1	<i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist</i> .
1895	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>Theosophist Tidskrift</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 Théosophique</i> .
1902	Italy	Signor Roberto Hack	71, Via Leonardo Ximenes, Florence	<i>Bollettino</i> .
1902	Germany	Señor Armando A. Ledón	Apartado No. 365, Habana	<i>Revista Teosófica: Teosofia</i> .
1905	Cuba	Miss F. Sellér	Lipthay-utca 9, Budapest II	<i>Teosofi</i> .
1907	Hungary	Herr Armas Rankka	Vironkatu 7C, Helsinki	...
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia	...	...	...
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link</i> .
1910	Scotland	Edward Gall, Esq.,	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Switzerland	Frau Fanny Schefmacher	Multenweg 20, Binningen 6, Basel	<i>Ex Oriente Lux</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 rue J. B. Meunier, Bruxelles	<i>L'Action Théosophique</i> .
1912	Netherlands India	...	...	...
1912	Burma	Sri N. A. Naganathan	c/o Theosophical Headquarters	...
1912	Austria	Herr F. Schleifer	Unt. Tullnerbach, Steingasse 7, Vienna	...
1913	Norway	Herr Ernst Nielsen	Oscars gt 11, I, Oslo	<i>Norsk Teosofisk Tidskrift</i> .
1918	Egypt*	Mr. J. H. Pérez	P. O. Box 769, Cairo	...

* Reverted to Presidential Agency.

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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	Iurbide 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 Armandogoli	Casilla 3603, Santiago de Chile	Fraternidad.
1920	Brazil	Señor Aleixo Alves de Souza	Rua do Rosário No. 149, Rio de Janeiro.	O Teosofista.
1920	Bulgaria	Herr Greter Fells	Ingolstr. 22, Reykjavik	Gangleri.
1921	Iceland	Señor Felix Bernudes	Rua Passos Manuel 20, Lisbon	Osiris.
1921	Portugal	Miss Edith M. Thomas	10 Park Place, Cardiff	Theosophical News and Notes.
1922	Wales	Señor Luis Sarthou	Palacio Diaz, 18 de Julio 1333, Montevideo	Revista Teosófica U.
1923	Poland	Señor A. J. Plard	Apartado No. 3, San Juan	
1925	Uruguay	Gospojica Yelisava Vavra	Mesnička ulica 7/III 1. Zagreb	
1925	Porto Rico	Monsieur Cimon Primaris	c/o Jt. Gen. Sec. K. Melissaropoulos	Theosophical Division.
1925	Romania	Señorita Lydia Fernandez	National Bank of Greece, Athens	
1925	Yugoslavia	Señor William Paats	Apartado No. 797, San José, Costa Rica.	Teosófica.
1925	Ceylon	Señor Jorge Torres Ugariza	Apartado No. 693, Asunción	The Lotus.
1926	Greece	Señor Jorge Torres Ugariza	89 Havana, Manila	Revista Teosófica.
1928	Central America	Señor Ramon Martinez	Apartado No. 539, Bogotá	
1929	Paraguay			
1929	Peru			
1929	Philippine Islands			
1933	Colombia			
1937				

* Reverted to Presidential Agency.

Canadian Federation (attached to Headquarters) ... Mrs. Elsie F. Griffiths ... 671 Richards St. Vancouver, B. C. ... The Federation Quarterly.

British East Africa:

Uganda: Shree Kalyan Lodge, Secretary. Mr. J. S. Visava, P. O. Box 54, Jinja. Zenshiar: Krishna Lodge, Secretary. Mr. H. D. Shah, P. O. Box 142, Zanzibar. Tanganyika: Nanyasa Lodge, Secretary, Mr. Venkubhai K. Dave, H. M. High Court, Dar-es-Salaam. Kenya: Nairobi Lodge, Secretary-Treasurer, Mr. Chinambhai R. Patel, P. O. Box 570, Nairobi; Mombasa Lodge, President, Mr. P. D. Master, P. O. Box 274, Mombasa; Shree Laxmi Lodge, c/o Mr. P. L. Pandya, P. O. Box 68, Kisumu.

THE THEOSOPHIST

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