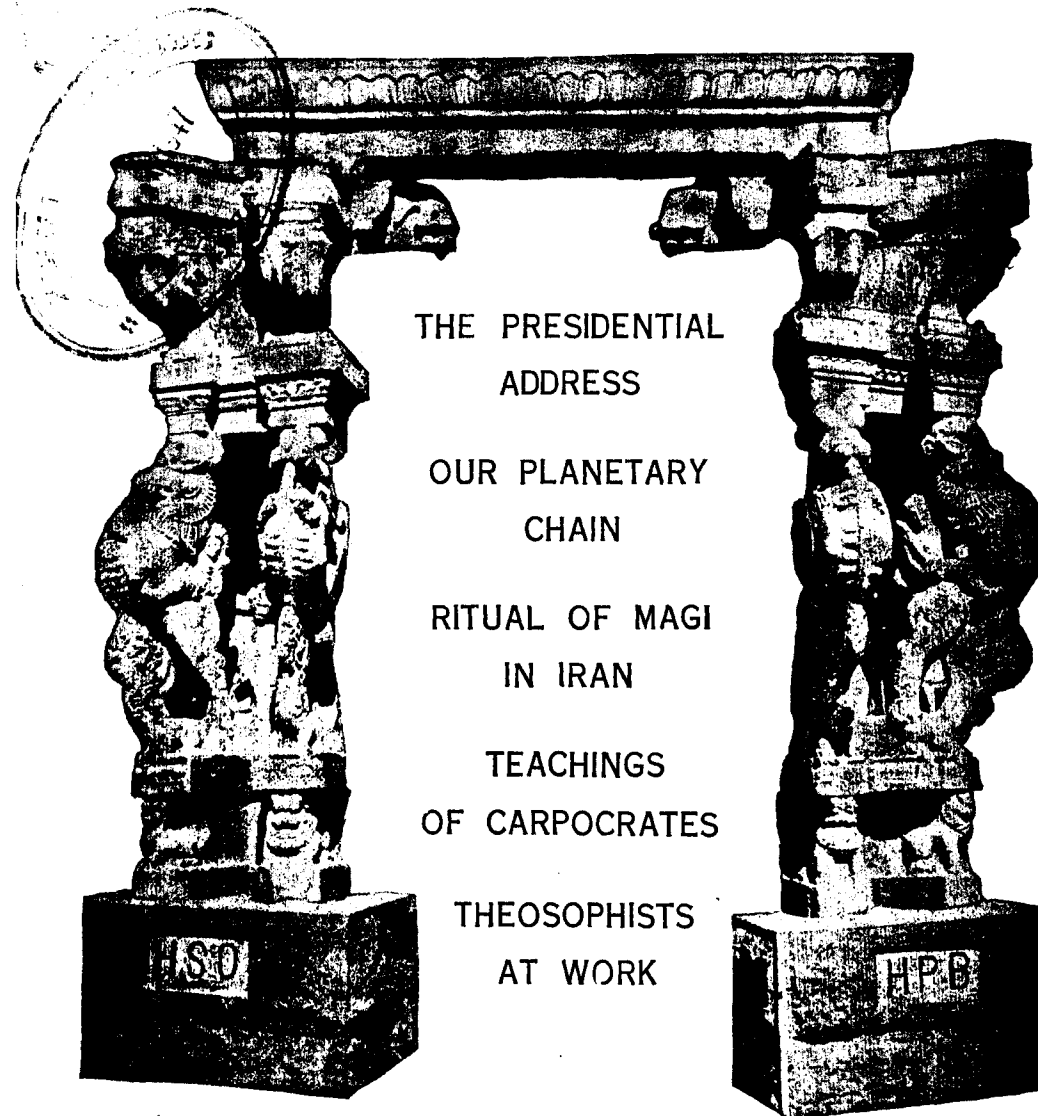


THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA

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THEOSOPHICAL PUBLISHING HOUSE

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THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, 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 the 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.

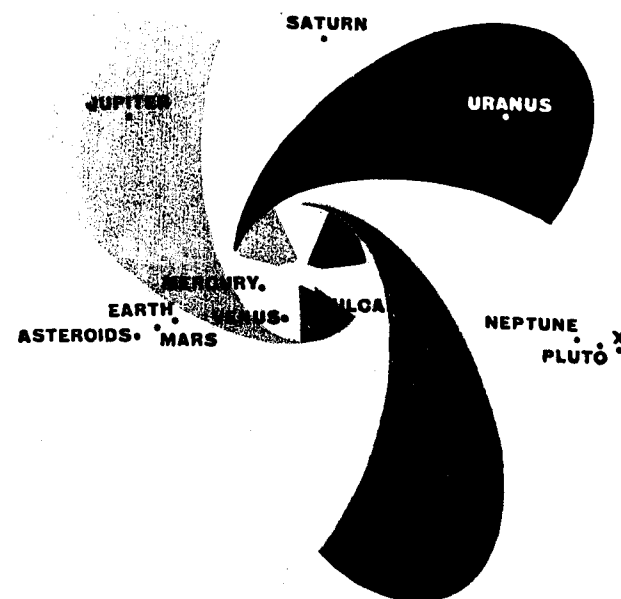
THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, 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

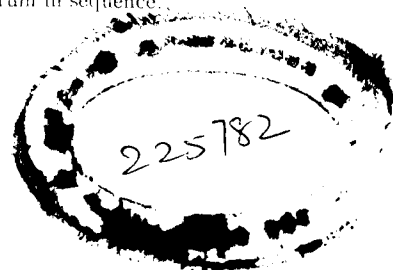
Resolution passed by the General Council of the Theosophical Society on December 23, 1924

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 or 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 Theosophical Society 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.



THE SOLAR SYSTEM SYMBOLISED
AS A FLOWER

Design by C. Jinarajadasa. Each elipsoid, representing a Planetary Logos, has as one focus the Sun, and the planet or planets as the other focus. Distances of planets from the Sun not to true scale. Colours are symbolical and are those of the solar spectrum in sequence.



THE PRESIDENTIAL ADDRESS TO THE 71ST INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Adyar, December 26, 1946

MY BROTHERS :

I welcome you cordially to this home of the Parent Theosophical Society, which from its commencement has had the benediction on its work of the Elder Brothers of our race. Let us, following now a revered tradition, turn our minds and hearts to Them invoking Their Benediction.

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

The Theosophical Society has now passed its 71st milestone; it has weathered many a storm, and is stronger than ever. As to its future, have we not a glorious vision of it placed before our gaze, for did not one of the greatest of the Adepts, He who is called the Mahāchohan, say that "the Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity"? With such a future prophesied for us we may well go forward in confidence, undismayed by the fortunes that every

society has of decreasing or increasing membership. What counts is not numbers, but the work done by all the members collectively, though led by a devoted few. The work that has been done is stupendous in the course of our 71 years. The main facts and laws concerning things divine and human, known within a restricted circle of the curious in the first seven years of the Society's life, are now widespread. From the torch which the Theosophical Society lit, many a society, whether calling itself "Theosophical" or not, has lit its smaller torch, and is proclaiming the main ideas of our philosophy—Reincarnation, Karma, man's invisible bodies, the existence of the Masters, the possibility of communication between the visible and the invisible. While still millions will not join our Society as members, they are interested in our ideas; that after all is our mission. Certainly we can help them more swiftly to Truth were they of our band; but evidently time is not a very pressing element in their evolution, and we know that all will come to the fulness of Truth which is our dream for one and all.

As I survey the Society today, the first fact of note to inform you is that the set-back to the Work imposed on all the countries which came temporarily under the domination of Germany and Japan is over. Could I but narrate them fully, you would be thrilled by the stories of heroism and self-sacrifice to save in secret the Society's work on the part of our members in those countries. In spite of every form of persecution, at the risk of life, small groups of members here and there have met in secret, though they dare not possess books, since if such were discovered they would be punished by the Gestapo, the secret and ruthlessly brutal police of the Germans. In Holland, at Huizen, as the Germans were about to descend, for days there was the burning of papers about any secret body like the Esoteric School or Freemasonry; not a document, not a paper was even hidden,

because as expected, not once but several times the Gestapo descended to look into every drawer and cupboard, to rip open mattresses and look for hidden places under the tiles. In Java, a member constructed a cemented concrete chamber to deposit her books and papers concerning occult things; the place was betrayed to the Japanese by her gardener, and when unearthed, and she was questioned what they were, her reply that they all dealt with the work of her Lord, the Christ, who was preaching an era of peace, satisfied the Japanese officer that she was harmless and not a spy, and the Japanese left her without further molestation. But she was one of the very lucky few.

Perhaps a graphic instance of what our members risked is what has just been communicated to me, that in a particular place where a few had dedicated themselves to the working of the Ritual of the Mystic Star, they used to sit round a table, but had tea-cups before them, so that if the Nazi Gestapo suddenly descended they could say they were met for an "ersatz" tea, a counterfeit tea of various dried leaves.

It will interest you to know how in spite of rigid censorship news came to us. We owe much to friends in Switzerland, a neutral country, who were able to communicate with Holland, Hungary, Roumania and Bulgaria for fragments of news. There is at Huizen in Holland a Theosophical Community with a beautiful house and a large garden; it is called St. Michael's House. While I was in London I received the brief but tragic telegram from Switzerland, "Michael deceased". There could be only one meaning—that St. Michael Institution had been disbanded and the property confiscated by the Germans. It was a great relief when some weeks later a second telegram came, "Michael recovered with the help of Brother Adriaan"—meaning that Bishop Adriaan Vreede of the Liberal Catholic Church had been somehow able to use his influence and get St. Michael free of the clutches of the

invader. Here in Adyar I received a message of 25 words from one country through the Red Cross—it took ten months to come—that “Sophia and sister are well”—which meant, that both the Theosophical Lodge and the Esoteric School were still meeting quietly and were not forbidden. A message from another country that Aunt Sophy was living revealed its hidden secret.

One of the signal acts of service was that rendered in Rangoon in Burma by two Burmese friends. While arson and looting of Lodge property in various cities was the order of the day when the Japanese army swiftly invaded the country, Rangoon Lodge that miraculously escaped bombing was saved by the devotion of two Burmese members. Let me here quote from the General Secretary's report :

The Lodge building is intact, but it has lost practically all its equipment. The Lodge was under the care of Brother U San Hla during all these years. He returned to Rangoon from Minbu a few days after the city fell to the Japanese, and on visiting the Lodge he found some Japanese soldiers tearing up books and generally misusing the Hall and the offices of the Lodge. With great difficulty he managed to get a permit to occupy a house opposite the Lodge, but as even that could not prevent trespassers misusing the Lodge he moved in with his family and lived in the Lodge premises till November, 1942, when intensive allied bombing made the city uninhabitable. He moved into a monastery a few miles away and put the Lodge in the care of watchmen, who proved extremely untrustworthy, and when one of them was found murdered U San Hla decided to move whatever he could to the monastery where he lived. The library books and old documents of value were thus removed and they remained in the monastery for the whole of the period of the Japanese occupation. Much of these has been saved, but we have lost practically the whole of the Magazine Section of the Library, and almost all its chairs, tables, etc. The antagonism of the Japanese for anything English was such that if one were found with an English book in the streets he got his face slapped. U San Hla, however, continued to distribute tactfully the pamphlets “Tenets of Theosophy”, “The Three Vedāntas”, “The Two Dhammas”,

“The Truths of Islam”, etc., of which there was a fairly large stock. Copies of the Burmese translation of *At the Feet of the Master* were also freely distributed. The admirable services of Mr. and Mrs. San Hla during these years deserve the very highest commendation.

An interesting fact is that when the Japanese entered the Rangoon Lodge building, which houses a small Masonic Temple and a meeting room of the Esoteric School, when they opened the rooms and saw what they thought were objects of worship, the two rooms were not tampered with as religious shrines, though later every chair and table which they could find was commandeered as enemy property and removed.

Sweden helped in passing on to Norway and Finland what news they received and such papers as escaped the censors. Portugal helped a few refugees who came to the country to leave for destinations in America. Throughout the years of war between Finland and Russia, the Finnish Section continued holding its meetings in spite of bombing raids. So too in England, not a single meeting was suspended anywhere because of bombings, though they were indeed, as I can testify, serious enough at times. The greatest difficulty was the blackout, so great that it was impossible often to see one's hand held before one's face. But the work went on.

The suffocating fumes that tried to kill all Theosophical work have at last evaporated. But what destruction is there not in their wake? Many a library of a Lodge has been confiscated; and today very few books are left. Even as long as four years ago we met in London in committees of the Federation of European Theosophical Societies, under the chairmanship of our Dutch brother stranded in London away from his home and family, Lieut. Colonel J. E. van Dissel, the Federation's secretary. The plans then set on foot to help the stricken Sections were swiftly put into operation. First the sending of clothes and food. Our members in Britain, the United States and New Zealand have been foremost in

this work, though Britain could send only old clothes and not food. Then in London a central store has been made of Theosophical books, to which the Adyar Library and I sent all duplicate copies on our shelves, and members from elsewhere did the same; from London these Theosophical books, which are for many members more vital than food itself, are being distributed steadily from the London Headquarters. The food parcels from our American Lodges have been received by members with deep gratitude in their state of prolonged semi-starvation. Even my small contribution from Adyar of safety pins, sent through Srimati Rukmini Devi, has been received with warm appreciation. My predecessor, Dr. Arundale, created a special fund for the stricken Sections, and this sum, to which many Sections have contributed, is being slowly drawn upon by the European Federation.

The real strength of the ideals of Brotherhood for which the Society has worked has been shown in a wonderful way by the aid poured from many Sections towards the stricken countries of Europe. Clothing especially, and food, has been sent from Britain, the United States, Australia, and New Zealand. The basement of my house in London was for a while completely full with used clothing collected from members to be distributed to Europe. Our Dutch members, as soon as they had anything to spare, sent it to Germany, the country that had invaded them and left a record of brutality.

The Society has been tested to see whether Brotherhood is a "living factor" in the lives of its members, and it has come through the trial well, the members forgetting all animosities. What these bitter feelings were I witnessed myself in Britain, as for three years of the war I was in London and know the horrors and sufferings consequent upon enemy bombing.

In the revival of the activities of the Society, as soon as the Allies landed in Italy and pushed the Germans back, the Lodges in Italy began work. The whole Society had been

officially dissolved by Mussolini's order in 1939; nevertheless individual Lodges met as students of Truth and carried on the work. As soon as the Allied armies advanced the Lodges began again, and now Italy is a Section of 27 Lodges.

A specially happy augury for the future of Germany is that our German members, who even before the war began had scattered their libraries into private homes, because of the Nazi campaign against any international bonds between Germans and the rest of the world, began to organize Lodges as soon as permission was obtained from the British Zone of Occupation. A similar work is being done in the American Zone, and today there are 7 Lodges in Germany. The work of Idealism and Internationalism for which the members in Germany stand will undoubtedly serve as a most helpful factor in bringing the German Nation back to its old ideals, which were the guiding light of the country before the era of Bismarck and his successors.

I come now to deal very briefly with the work of the National Societies. The report which each sends will be published later and I hope this time without any curtailment due to paper rationing. Each Section gives the statistics concerning the number of Lodges, new members admitted, those who are deceased, who have resigned, and whose names have been removed from the rolls for non-payment of dues over several years and who have not asked for exemption from dues. I must here point out that the value of the work of a Section does not depend upon how many new members are enrolled each year, but rather how much the work of propaganda has been well done. It is well known that there are several types of persons who join our Society. A large number, especially in the West, are attracted by certain Theosophical ideas concerning the powers latent in man, and they hope they will get instruction for the development of psychic powers. Some are attracted to our ideals of Universal Brotherhood.

A definite number in each country after joining us are disappointed that they have not obtained what they expected to get from the Society. But a member, who has understood correctly the Theosophical principles which we have tried to present to him, if when joining the Society he hopes for enlightenment and vision concerning the world's problems, and if he co-operates with us in works of reform all tending towards Universal Brotherhood, will realize that the Society does help him, and so he continues his membership. But there are others who after joining drift out again, some to join associations of a similar nature, and some to lose complete interest in problems of the higher life.

H.P.B. has said that even to join the Society as a nominal member makes a very strong karmic link which will help the member in future lives, even if he "drops out" soon after joining. The history of our Society shows various ups and downs regarding the number of members and Lodges. Our work meets fierce opposition, especially in countries which are under the domination of the Roman Catholic Hierarchy. In these countries far more work of propaganda is done than is revealed by the number of members or Lodges in a National Society. During the last few years in Spain under the Franco regime, there have been no Lodges; nevertheless members have continued their studies. The large stock of books which had been published by the Publishing Society in Barcelona was destroyed by the enemies of Theosophy many years ago, much to the loss not only of the work in Spain but of all Spanish-speaking countries which were supplied with our standard works from Barcelona. Similarly, after the war there are certain of our smaller Sections in Europe, who are within the Russian zone, where for the moment public Theosophical work is impossible. The members meet privately and continue with their studies.

In most National Societies there is an increasing number of new members, though when those who have lost interest for various reasons are eliminated from the register, here and there the total membership may show a decrease. Thus, for instance, New Zealand shows a net decrease of 6, though there are 71 new admissions. There would be no decrease but for the fact that six members on active service during the war were killed. India has a record of 1,578 new admissions with 401 active Lodges. England shows 405 new admissions with 113 active Lodges. The United States shows 454 new admissions with 129 active Lodges. The strength and devotion of the United States is shown by the large amount sent yearly to the Adyar Day Fund and a few days ago by the magnificent donation of a special "Spotlight Fund" in response to my appeal to help cover the heavy deficit in the Society's accounts, due to taxation by the Corporation of Madras for the first time, and an increase all round of salaries and wages and the costs of material and labour. The total gifts from our United States brothers since I became President are munificent—there is no other word I can use for them. So my thirty-eight years' labours, on and off, in the United States, have brought the Society an unexpected reaping. We shall all envy the karmic result which will come to the American Section presently.

A duty that I little relish is now mine, and it is to speak of India. The eyes of all the nations of the world have been turned on India, as foreign correspondents reported day after day the events of Calcutta, Noakhali and Bihar. Our members throughout the world naturally ask, "What has a Theosophical leader living in India to say about them?" All the Sections know that this Convention was planned to be in Benares, and had suddenly to be transferred to Adyar. I have to inform them that Adyar being so far south in India, we have fortunately not had in the area of Madras any

communal rioting, with all the horrors we have noted in North, East and Central India. What are their causes?

I do not here plan to give a historical analysis. But I can inform you of one fact, how on a certain afternoon in September 1915, Dr. Besant who was vigorously developing her political agitation for India's freedom, told me that she had just then been called to her occult Superiors and by Them warned against "excesses" that might come in the wake of a political agitation which called upon the masses to co-operate in the agitation, and to be on guard to prevent them. Neither she, nor any one now living could have foreseen thirty-one years ago the "excesses" which we have witnessed this year. But those Inner Guides of humanity who watch over India saw them coming, and gave her a warning. That is why that, after being carried on a wave of popular enthusiasm to be elected the President of the Indian National Congress in December 1917, soon after she risked all her popularity by standing aloof from India's leaders, when the first signs began of the Non-Co-operation movement started by them. For, little by little, the two major political parties of India, the Indian National Congress and the Muslim League, that had begun to come together, slowly drew apart. It is not for me to lay the blame on this or the other leader. But all could note how a hard uncompromising note began to appear in the dealings between the parties. The very essence of sane politics, which is compromise, disappeared, and here in India we began to witness that extremism which characterized the French Revolution from 1789. "Liberty, Equality, Fraternity" were then the wonderful ideals held up before the world—ideals never before proclaimed so boldly in the West as a political creed, in lands where class privilege was taken as an axiom everywhere of national well-being. But soon it became "Liberty, Equality, Fraternity—or *Death*". "Be my brother, or I'll kill thee" was what the great Revolution degenerated into quickly.

So similarly here in India, the lofty ideals of the Indian National Congress and the Muslim League have, as the result of the intransigency of political leaders in both groups, finally brought about what we have witnessed. Little by little, year after year, forces of hatred were unleashed, first against the British rulers, and then at last against each other. What will be the outcome of it all? Who can tell, when extremism is still the ruling principle of the political parties? But to one fact I must sorrowfully attest: nevermore can any Hindu go to any part of the world and proclaim that India is still the world's leader in spiritual matters. Were he to do so, he will be confronted with the question, "What of Bihar?" Nor can any Muslim proclaim as valid for a whole world the ideals of Brotherhood which the Prophet of Arabia enunciated, for he will be asked, "What of Calcutta and Noakhali?"

As long ago as 1922, when I was Vice-President of the Society, I saw one defect among our Hindu members, that though they lived side by side with Muslims and were often in business relations, Hindu Theosophists knew nothing of what are the teachings of Islam. Our teachings have appealed little to Muslims; Muslim Theosophists in all India are probably scarcely fifty. It was to bridge this gap, that I, with Hindu members and the few Muslim members then in the Society, organized in 1923 The Theosophical Society Muslim League. Our plan was to understand the truths of Islam and of Hinduism, of Islam especially, for one branch of it, that developed in Persia as Sūfism, has so much in common with our Theosophical teachings. After a few years, the work lapsed for want of workers. One beautiful relic of that movement is our lovely little Mosque at Adyar. Then in Patna, our Hindu brothers started the Mel-Milap movement in 1939 to bring the two communities together to speak at joint meetings of fellowship, and a magazine was begun in English, Hindi and Urdu. The old association was revived in Benares

in December 1944 with the name Theosophical Islamic Association, and in 1945 I lectured under its auspices in three cities on the mystics of Hinduism and Islam.

Has this wave of madness begun to pass? We all hope so; it could pass for ever if the political leaders were less hard and extremist, though professing fervently their love for the Indian masses. To all groups I would like to quote what Jesus Christ said: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" For what is at stake is not the material well-being of Hindus, Muslims, Sikhs, Christians and Scheduled Classes through the grasp of political power, but the Soul of India. Perhaps among all groups in India, we Theosophists alone have this vision of a Soul of India. In spite of all the tragic events through which we are passing, we must not let that vision fade from our eyes; for if India is to survive, it will not be because she can become a political power of might and influence in the Councils of the Nations, but because her Soul—which throughout the ages has cared little who were the rulers of the Indian masses so long as they could worship in peace—remains unstained and ever united to Ātman, the Oversoul, on which rest all worlds visible and invisible.

What shall be the role of us Theosophists in the future? It is, in brief, to unite the material with the spiritual, the Objective with the Subjective. All that we have studied of the manifestations of the One Life shows us that the material and the spiritual, while contrasted as philosophical terms, are not opposed to each other. Matter, however much a veil of Māyā may envelop it, is nevertheless Spirit. Purusha and Prakriti make a duality in a manifested cosmos; but they are both two aspects of the one Reality of Brahman, "the One without a second". The better that matter is organized by us and understood, the more we shall understand the nature of Spirit.

From these truths it follows that we Theosophists are on the side of every material improvement for our fellow-men. All that science can teach concerning the laws of hygiene, right diet and right living; all that the mechanical genius of mankind can give us to minimize the toil of daily labour and give men and women more hours in the day to think, to feel, and to create in the realms of literature and the arts; every scheme for beautiful homes, parks and cities; in other words, all that we think as the high water mark of material civilization is our gospel for the regeneration of men. Yet nevertheless we are the opposite of being materialists. It is because Matter is a mirror of the Spirit that we need to organize Matter to every height of perfection and co-ordination, till the light of the Spirit is reflected in all objects of matter in daily use, and in each moment when we use leisure rightly.

We know that, at the moment, in the chaos of a world around us, suffering among our fellow-men outweighs their happiness. It is only a few select souls who can glimpse the working of the Spirit in their sufferings. For the millions, their first intuition of the Spirit must come through well-being and happiness. When through the ending of the struggle for existence, the planned result of wise ways of organization, a man feels free of the load that he now carries, and the little happinesses in life lead to him to experience, even if once, that moment "where every something, being blent together, turns to a wild of nothing, save of joy", then he has touched the fringe of the realm of the Spiritual World. It was said of old in India, "Brahman is Bliss." Something of that bliss can be known by us in our earthly realms. Nothing stands in our way but our ignorance and self-centredness. But when we organize and reorganize the lives of men, till on all sides the toil of each day is done not only without weariness but with exhilaration and zest; when men are surrounded by such conditions of happiness that they cannot help remembering constantly

the nature of the Good, the True and the Beautiful; then they will know the supreme fact that that Divine Trinity is waiting to reveal itself in them, and to grow steadily in increased splendour in their daily lives.

We Theosophists dream high dreams for all mankind, but our feet are on earth. It is because Matter and Spirit are one and not two, that we, who serve the Divine Wisdom, plan to work to the utmost of our powers "to lift a little of the heavy karma of the world", till we realize, not merely as a beautiful phrase, but as the most wonderful, ever present and inspiring of facts, "God is All, and in all".

C. JINARĀJADĀSA,
President.

OUR FRONTISPIECE

The frontispiece is an attempt to illustrate the vision of the Solar System from the Buddhic Plane described by Dr. Annie Besant in her article on p. 227. It was in the year 1896 that she began to exercise high clairvoyant powers; as the result of the development of Yogic powers in past lives, almost in a night she came to their full possession. As narrated in my little book *Occult Investigations*, in 1896 she investigated with her colleague C. W. Leadbeater the structure and forces of the Devachanic Plane, the results of the investigations being the *Manual* by that name. Four chemical elements were investigated by clairvoyant magnification and diagrams of three, Hydrogen, Oxygen and Nitrogen, were published. A fourth, thought then to be Helium, was discovered, but was later labeled "*Occultum*", an element of atomic weight 3, lighter than Helium. The same year were the investigations into the early Rounds of the Earth Planetary Scheme. The record of them was published in *The Theosophist* for August-September 1911. The vision of the Solar System as a flower is first mentioned in these investigations. The record of later investigations is given in the book referred to above.

OUR PLANETARY CHAIN

By ANNIE BESANT¹

IF the solar system is studied from the Buddhic plane, it assumes an aspect entirely different from that in which we are accustomed to regard it, and many allusions, hitherto obscure, become intelligible and illuminative. The first impression is that of a single life embracing and sustaining the whole, that of the Logos of the System; this life appears to be centred in a focus, while surrounding this focus are seven subsidiary and dependent centres, in their turn Logoi of smaller systems, departments in the one. These Logoi are attached to the Central Logos in some ineffable way, so as to be parts of Him, while yet each is a living entity. The whole system looks like a super-celestial Lotus with seven leaves; or as ancient Sages imaged it, as a central Deity with seven long-stalked Lotuses springing forth from Him, each with a creative God seated within it. As H.P.B. says²: "The Lotus flower, represented as growing out of Vishnu's navel, the God who rests on the waters of Space on the Serpent of Infinity, is the most graphic symbol ever yet made. It is the Universe evolving from the Central Sun, the POINT, the ever-concealed Germ".³ This on a lower plane is repeated in the Solar

¹ This address was delivered in 1898.

² All references to *The Secret Doctrine* are to the Adyar edition in six volumes. At the end of the article are given the references to the 3rd edition.

³ *Secret Doctrine*, Adyar Ed. Vol. II, p. 95.

System, the reflection of the Master Cosmos, or 9 Cosmos of a lower order.

Still more closely can we study this wondrous ground plan of the System if we regard the One and the Seven as a Sun with seven planets revolving round it. For this vision gives us a glimpse of the mystery of the Sapta Sūrya, the "Seven Suns of Life" or "the seven systems of *Planes of Being*".⁴ The seven Logoi are the "Seven Spirits of God", (Rev. iv. 5), the "Group Four, the Spirit of our visible Sun",⁵ the Buddhi or Oversoul of each separate Planet with its six attendant globes, the reaching of whose plane makes it possible to reach any of these globes, *i.e.*, to traverse this planetary department which is under His rule. These come forth from the Solar Logos, the Equatorial Sun, of whom it is said "that he has SEVEN RAYS, as indeed he has"⁶ the Rays sent forth at the beginning of a Solar Manvantara, and indrawn at its close, "The Seven Beings in the Sun are the Seven Holy Ones. Self-born from the inherent power in the Matrix of Mother-Substance. It is they who send the Seven Principal Forces, called Rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara". (*ibid.*)

(The Logos of a planetary scheme, or department of the Solar System, becomes the Logos of a Solar System in the next Manvantara.)

These are spoken of in Their totality as Daiviprakriti, the Light of the Logos—for our System, of course—the reflection of the Cosmic Daiviprakriti. H.P.B. alludes to the "real objective existence of the 'Seven Sons of the Divine Sophia', which is this Light of the Logos... It is through *this Light* that everything is created",⁷ and this makes the heavenly

⁴ *Secret Doctrine*, Adyar Ed. Vol. III, pp. 242-243.

⁵ *Ibid.*, Vol. III, p. 243.

⁶ *Ibid.*, Vol. I, p. 331.

⁷ *Ibid.*, Vol. II, p. 148.

"quaternary",⁸ or the Tetraktys—the Three Logoi and the Seven taken as one.

The Equatorial Sun circles round a Polar Sun, as the Polar Sun round the Central Sun, which during the Sandhyās "emits *Creative Light*—passively, so to say".⁹

The Solar Logos, who is thus termed the Equatorial Sun, in respect to the Cosmos in which His vast system is but a department, represents *in that system* the three great Logoi, or the Central, Polar and Equatorial Suns. When He is thus regarded, the supreme Life is said to come through Him, "the Central Spiritual Sun, and Group the Second, the Polar Sun, which two radiate on man his Atma",¹⁰ for the outpouring of the life of the Logos into man, as we have learned, has two stages, the building of the vehicle and the filling it with the immortal Life; the Second Logos, or Polar Sun, radiates the Atmā for the former, the First Logos, or Central Sun, the Atmā for the latter. This latter again, "the purely *formless* and *invisible* Fire, concealed in the *Central Spiritual Sun*, is spoken of as Triple",¹¹ as indeed we have learned.

The physical sun is the physical body of the Logos of the Solar System; His expression on the physical plane. H.P.B. speaks of "the Central Sun and its *shadow*, the visible",¹² reminding us of the phrase in the *Book of Dzyan*, where man's body is spoken of as the "Shadow-Sun".¹³ Again, the Commentary tells us that, "SURYA [the Sun], in its visible reflection, exhibits the first or lowest state of the seventh" principle.¹⁴ The seven principles of our Sun are really

⁸ *Secret Doctrine*, Adyar Ed. Vol. II, p. 147.

⁹ *Ibid.*, Vol. III, p. 241.

¹⁰ *Ibid.*, Vol. III, p. 243.

¹¹ *Ibid.*, Vol. I, p. 151.

¹² *Ibid.*, Vol. II, p. 363.

¹³ *Ibid.*, Vol. III, p. 244.

¹⁴ *Ibid.*, Vol. I, p. 330.

the seven principles of the Logos of our system, and form for that system the already mentioned Seven Suns of Life. Of these, the visible Sun is the lowest, or, as said, the physical body. When the Logos pours out life through His physical body we call it Jiva, and this is the essence of every energy on the physical plane. It is vibration; the vibration is modified in innumerable ways by the kinds of matter and the combinations of each kind, endless combinations and permutations. But it is all Jiva, all His life poured out through His physical body the Sun. It is a fundamental occult teaching "that (a) the Sun is the storehouse of Vital Force, which is the Noumenon of Electricity; and (b) that it is from its mysterious, never-to-be fathomed depths, that issue those life-currents which thrill through Space, as through the organisms of every living thing on Earth".¹⁵ The Commentary says: "The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. Thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein . . . The planets are its limbs and pulses."¹⁶ This flow occupies ten years in its circulation and a year to pass through the heart¹⁷; the concealed nucleus of Mother-Substance in the Sun is the "Heart and Matrix of all the living and existing Forces in our Solar Universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the Atoms, in their functional duties, and the Focus within which they again meet in their Seventh Essence every eleventh year."¹⁸ This nucleus of Mother-substance for our system is composed of the

¹⁵ *Secret Doctrine*, Adyar Edn. Vol. II, p. 255.

¹⁶ *Ibid.*, Vol. II, p. 264.

¹⁷ *Ibid.*, Vol. II, p. 265.

¹⁸ *Ibid.*, Vol. I, p. 331.

ultimate of physical atoms, literally the Mother-substance of the physical universe, the lowest form of the Cosmic Prakriti.

Let us turn to the consideration of the Seven Subsidiary Logoi, each of whom rules over a separate part of the solar universe and superintends the evolution of a planetary system through its seven successive stages. Each of these Logoi is the Architect and Builder of His own system and is spoken of in various scriptures under the title of the Demiurgus. H.P.B. remarks: "It is only by the sevenfold Ray of this Light that we can become cognizant of the Logos through the Demiurges, regarding the latter as the 'Creator' of our planet and everything pertaining to it, and the former as the guiding Force of that 'Creator'".¹⁹ The spheres of these secondary Logoi are marked off from each other by what can only be described as a difference of colour. Receiving the one White Light from the Solar Logos, each secondary Logos sends forth a single ray of colour. In Their totality They are a cosmic prism, and break up the light into seven Rays.

In each planetary System its Logos glows with a different light, and that light in turn has its seven sub-divisions, reproducing the seven colours, but all dominated by the hue of the Ray. This fact, observable from the level from which we are carrying on our study, seems to be the reason why H.P.B. used the symbology of colour in connection with the Occult Hierarchies. Each secondary Logos sends forth His own Ray, and this includes the seven colours, and each of His Hierarchies of Beings in turn represents one of these; thus we have the Seven Rays within our own planetary system, each of them, however, but a subdivision of one of the great Rays.²⁰

ANNIE BESANT

¹⁹ *Secret Doctrine*, Adyar Edn. Vol. III, p. 38.

²⁰ See Diagram in *Secret Doctrine*, Adyar Ed. Vol. V, p. 461.

REFERENCES TO THE THIRD EDITION OF
"THE SECRET DOCTRINE"

- ³ Vol. I, p. 407.
- ⁴ Vol. II, pp. 250, 251.
- ⁵ Vol. II, p. 251.
- ⁶ Vol. I, p. 310 (Com.).
- ⁷ Vol. I, p. 463.
- ⁸ Vol. I, p. 462.
- ⁹ Vol. II, p. 249.
- ¹⁰ Vol. II, p. 251.
- ¹¹ Vol. I, p. 115.
- ¹² Vol. I, p. 700.
- ¹³ Vol. II, p. 251.
- ¹⁴ Vol. I, p. 309.
- ¹⁵ Vol. I, p. 579.
- ¹⁶ Vol. I, p. 590.
- ¹⁷ Vol. I, p. 591.
- ¹⁸ Vol. I, p. 310.
- ¹⁹ Vol. II, p. 29.
- ²⁰ Vol. III, p. 483 Diagram.

DR. BESANT'S BIRTHDAY MESSAGES

1928. It is glorious to live in this critical time, and to offer ourselves joyfully as channels for "the Power that makes for Righteousness," by whatever name we may call that Power. Service is the true Greatness, living, as we do, in a world in which so many suffer blindly and resentfully, a world which sorely needs the help of all who love.

1930. If every one of us will work, strenuously and continuously, until each has purged his own heart of every trace of resentment against every person, who has, he thinks, injured him, we shall then find, perhaps to our surprise, that Peace is reigning over the whole world.



THE AUTOBIOGRAPHY OF A. P. SINNETT

(Concluded from p. 175)

WE spent the Christmas of that year (1902) at Eastbourne where Mrs. Campbell-Praed and "Nancy" (Miss H.) were also staying. I had made Miss H.'s acquaintance many years previously at Southsea, and she proved delightfully sensitive to mesmerism. We kept touch with her and saw her at intervals, and in trance I heard from her something about her unhappy past life in Rome. Eventually we introduced her to Mrs. Praed and from that moment the two became very close friends. Through Nancy I came into touch with an advanced Chela of the great Adept, Hilarion, and gathered much interesting information from him, though I was a little misled by him in reference to the shaft supposed to penetrate the earth at the North Pole. I embodied this information in an L. L. Transaction and afterwards in a new edition of my book *The Growth of the Soul*. When the North Pole was ultimately discovered and neither land nor shaft were found there I felt very much disconcerted. Much later on I learned that the shaft was etheric, not physical, but the mistake was unfortunate.

As Mrs. Praed became intimate with Nancy, who lived with her almost from their first introduction, she obtained full and detailed information about Nancy's Roman life, when she was called Nyria, and wrote the novel published under that name. A good deal of the manuscript was read to us during

our Christmas visit to Eastbourne. The story as told in the novel is a genuine narrative of real events.

During 1903 I made arrangements for production of a monthly magazine to be called *Broad Views*. The capital—not adequate to the cost of bold advertizing—was kindly subscribed by friends, and I put a great deal of earnest work into the undertaking, but it never paid its way. Outgoings were always in excess of receipts and though I kept it going for about three years it perished at the end of that time and the money put into it was lost.

For some time past I had been in the habit of attending spiritual séances at Sir Alfred Turner's. There it was that I first got into touch with an entity on the other side, Reynolds, with whom I have become much more intimate since. I gathered that I had been of service to him on the astral plane, though the details only came to my knowledge later on. All that relates to this matter and its very important developments must be told apart from the personal events of the last few years of the period while my wife was still with me.

I may now deal with the latest phase of my occult experiences still in activity as I write (1911-1912). They began in connection with the communications I received from Reynolds at Sir Alfred Turner's séances. Reynolds seized every opportunity to communicate with me, and as a change (?) circumstance showed me that my clairvoyant friend R. K. could get touch with Reynolds elsewhere than at the Turner séances, it seemed to me only courteous to him to provide him with a better opportunity of having speech with me than the Turner séances afforded. So I engaged R. K. to come to my rooms for a series of sittings which might afford Reynolds the facilities he seemed to seek.

A very rich reward for this effort on my part was in store for me. My sittings with R. K. began on the 31st of October 1909. I found that Reynolds was definitely attached to the

Masters of the White Lodge, especially to Hilarion. Our conversation in the beginning grew out of my questions concerning the conditions of the life on the astral plane and dealt also with various scientific problems. The influence of comets on the astral plane of the Earth was one of the subjects Reynolds was enabled to elucidate. Then, one evening in November, R. K. heard a new voice claiming to be Laplace the astronomer, who gave me some information about Mars and its people and canals. Up to this time R. K. did not go into trances with me but repeated what he heard said.

A long interval elapsed between the 2nd of December 1909 and the 19th of October 1910, during which our sittings were suspended, but on the latter date, when R. K. had been spending the evening with me, without expecting communication from Reynolds, he saw a white-robed figure flit past me and got from it the name "Damodar" and a few words heard with difficulty. Damodar was (when I first met him during Madame Blavatsky's first visit to us at Allahabad) a young native of India attached to her as a sort of secretary. Later on he went with her and Colonel Olcott to Adyar when the headquarters of the Society were established at that place, and again much later on was permitted to go in the physical body to Tibet and to join the household of the Master K. H. Those of our old London Lodge group who could remember astral experiences used to see him there when we were, as frequently happened, assembled at the Master's house. On the same evening which was marked by Damodar's first appearance I had a visit from H.P.B. and Judge.

On October 27th R. K. again dined with me and afterwards interpreted Damodar and H.P.B., who gave me a detailed account of what happened at Adyar on the occasion of Olcott's death. This differed in some respects from the story as told me (by letter) at the time by Mrs. Russak, but

confirmed the main idea that the Masters Morya and K.H. had taken part in the proceedings.

On the 10th of November I had a brief communication from my wife, the first of many that followed later. R.K.'s consciousness on this occasion, though he was not in trance, was lifted up to the Master's (K.H.'s) house and he was exhilarated to an extraordinary extent by the sensations this gave him.

On the 1st of December the Master K.H. spoke to me for the first time from his own house, R.K. repeating what he said. He promised to overshadow R.K. and speak through him on another occasion. This he did on the 15th of December, R.K. being completely entranced and, as regarded his own consciousness, away at the Master's house. I am not attempting here to record the actual communications made to me, but simply to explain the gradual development of the conditions now established. Writing now in June 1912, I will only say that the conditions established in the way I have described are still prevailing. R.K. now passes off without an effort into the trance condition, and those who are permitted to come speak to me through his voice with perfect freedom. He has been emphatically warned never to allow himself to be thus controlled except during these sittings with me and appreciates the dignity of our joint undertaking to the full. He has been repeatedly commended by the Masters for keeping his body in a state in which it can be used in this way.

So now I may regard the autobiographical sketch as finished for the moment. I have accumulated in several MS. books elaborate notes of the conversations I have held and continue to hold with the illustrious representative of the White Lodge, my own revered chief K.H., Morya, Hilarion, Count Bubna and others, and will either epitomize these myself later on, or leave them to be dealt with by the trustees to whom the ultimate treatment of this record will be entrusted,

Probably I shall meanwhile have occasion to add to this narrative as time advances, but at all events it is for the moment provisionally complete.

A. P. SINNETT,
June 3rd, 1912.

NOTE BY C. JINARĀJADĀSA

All matters of interest to members of the Theosophical Society have already appeared in the parts of Mr. A. P. Sinnett's Autobiography concluded in this number. There are two additions, made in the years 1916 and 1920. He mentions that the information received by him through the professional clairvoyant, R.K., whom he entranced by mesmerism, gave him knowledge in 1911 of the first World War and how the dark forces were preparing for it. The first forecast was that the outbreak would be in 1913 and that it would be "short, sharp and terrible." Mr. Sinnett explains that the forces of the White Lodge were able to counteract the dark powers but could not do so longer than the time when the war began. The duration of the war, according to these revelations, was to be not more than 18 months. Bismarck is described as manipulating the forces behind Germany and using the German emperor's ambitions to create Germany to be the supreme power in the world. The communications also mentioned that the United States "were marked out to be developed into the 6th sub-race of the present 5th root race, but the people in question became too deeply immersed in a material civilization to be available for this destiny. The young Slav race was ultimately chosen to be the new sub-race, but a long time will elapse before it can be sufficiently grown up—so to speak—to be capable of realizing its potentialities. In the interim the British race will be the acting or temporary 6th sub-race."

The second continuation mentions that Mr. Sinnett was working continually on the astral plane. He had a serious illness but the reason given is that he had physically materialised in connection with the astral work and the dark forces were freely making use of "Neptunian paste" which was prepared with some influences imported from the planet Neptune. Afterwards he narrates his tours to various Lodges in England and the testimonial raised in his honour by his most intimate Theosophical friends, a much needed gift of £510.

He mentions that he has left behind him a record of the various sessions with R.K. He had these sessions once a week on Thursdays, for many months on end. A brief entry regarding each session is marked in his diaries for the years from 1911 to 1921.

Mr. Sinnett never for a single moment doubted the *bona fides* of the communicating entities. He told me in 1922 that the Adept Morya took possession of the body of R.K., and cited as proof of the genuineness of the occupant that the Adept spoke of the "tight fit" of R.K.'s body, which was of medium height, for the Adept whose height is six feet four inches (1 metre 9 centimetres). It is strange that one who wrote *Esoteric Buddhism* and had enough material concerning the possibilities of impersonation on the astral plane never for a single moment doubted all the communications received through "Mary", an American lady whose name I have forgotten, "Nancy", and R.K.

Mr. Sinnett was strongly imbued with the spirit of modern science and had in his house a small chemical laboratory where, as a relaxation, he used to work, though he was not aiming at any particular discovery. He was a constant attendant at the evening receptions of the Royal Institution, attending also several of its principal lectures. His Master early pointed out to him that he had latent within him a metaphysical faculty which would enable him to understand the

facts given to him from a new angle, if only he cared to develop that faculty. Owing to his profession as a journalist we must presume that he did not have much opportunity to develop this faculty. We note when we read his life that he is continually seeking more and more facts of the phenomenal world. When the communications from his "Guardian" K.H. by letter ceased towards the end of 1884, he still went on seeking them through the various sensitives whom he mesmerised. Mr. Sinnett's temperament was one which looked at all the facts "from the outside" only, and this was a serious handicap as often he failed to enter into the real objectives of his Adept Teacher.

He never showed any enthusiasm for the activities of the Society towards strengthening the ideals of Universal Brotherhood. Many of the communications which he received through the clairvoyants whom he mesmerised he passed on to the Theosophical world, imagining that they would be received with the same sense of eagerness as the facts which he expounded in *Esoteric Buddhism*, and he was deeply grieved at the scepticism regarding these revelations. He was also grieved that the Theosophical world had given more prominence to H.P.B. as the introducer of Theosophical ideas to the West, when it was he who—so he claimed, justly enough, till 1886—was the real originator of the Theosophical Movement for the West with his *Occult World* and *Esoteric Buddhism*.

The whole Theosophical Movement owes an unforgettable debt of gratitude to Mr. Sinnett for his first clear statement of the scheme of evolution given to him in fragmentary form in the letters which he received from the Adept teachers. Mr. Sinnett had a warm personal attachment to the Adept K.H. whom he called his "Guardian", though this attachment did not always mean that he fulfilled to the letter the wishes of his "Guardian". That devotion continued to the end.

ANCIENT RITUAL OF THE MAGI IN IRAN

By ERVAD K. S. DABU

ZOROASTRIANISM has preserved some important "landmarks" of the occult priestly rites of Persia where the Magi officiated at the Temple-altar "for the glory of Ahura-mazda (The Almighty Omniscient Source of Existence) and the perfection of humanity."

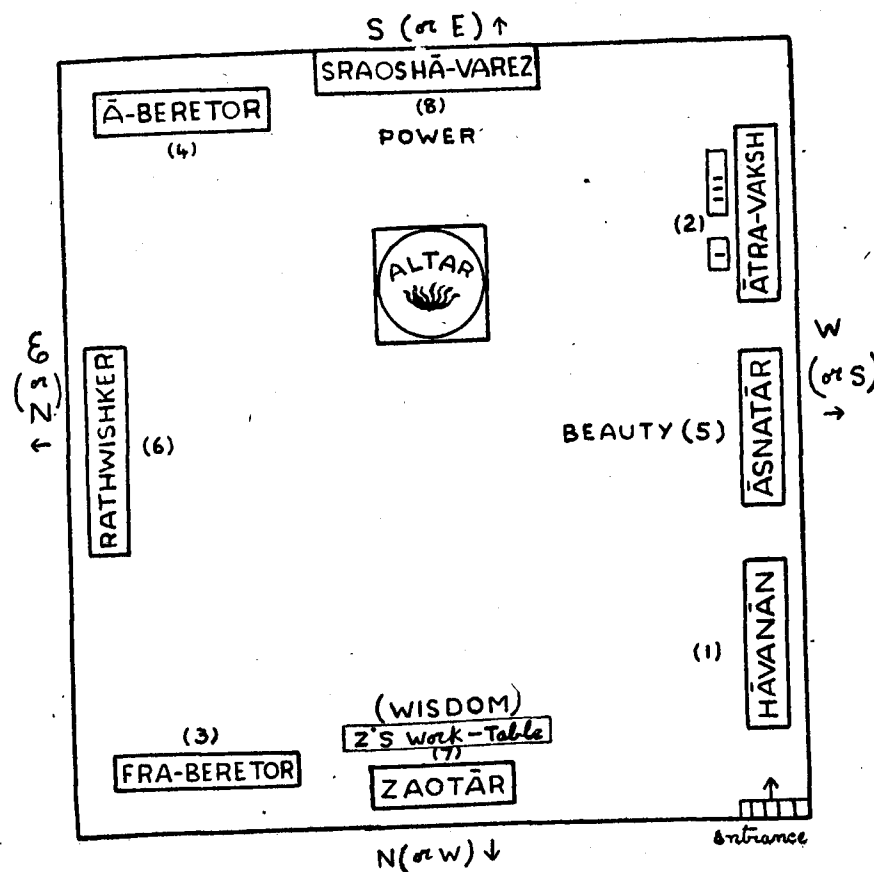
The sacred Order of priests, duly ordained after proper tests in what was later known as "The Mysteries of *Mithra*", was graded into eight various offices; and the grand ritual was conducted under the direction of the Seniormost Hierophant.

We have still preserved the original Avesta names of each grade, and what is of greater consequence, a *chart* wherein are marked the places where the eight had their seats in the Craft-Lodge. The function of each of the officers is duly defined, and their occult spiritual rank also has been indicated.

The grand ritual is concerned with (a) Invocation to the angelic hosts, (b) Oblations offered to each, (c) Preparation of the holy Sacrament—a mixture of water, milk and extract of *Homa* twigs, representing the three outpourings from the Logos, (d) Dramatic representation of Life evolving through various kingdoms leading up to Divinity, (e) Symbolic teaching of spiritual truths such as *Karma* by pounding "evolving life" in a mortar, and *Rebirth* by frequent filtration of the mixture through a dish with nine holes and (f) the consummation of the ritual by partaking of the sacramental force,

and ultimate return of a part of the sacred contents of the chalice, to the well from which water was taken at the outset. Briefly, the working of this Rite of Sacrifice is intimately concerned with Life Eternal and our final *Yoga* (the Sufi's goal of "meeting the Beloved" through the exhilarating *Wine* served by the Master).

It is of interest to deal with all working-tools (still used by Zoroastrian priests) some of which are unique. One such set of apparatus has "four horns, three legs, and two heads" referred to in the Rig Veda as the symbol of FIRE. But I will refrain from this side-line for the moment, and wish to reproduce a sketch of the Mystic Lodge within the temple,



where the eight divines congregated for the ritual. I present it unaltered just as it is preserved.

The following table will explain the several designations of the eight principal and subordinate officers: they are

No.	NAME	LITERAL MEANING	SPIRITUAL ADVANCEMENT	CORRESPONDENCE IN CRAFT-FREEMASONRY
1	Hāvanān	Compounder of <i>Homa</i> Juice the " <i>Elixir</i> "	"awakened to the strain and strife of life—the toiler"	I. G.
2	Ātar-Vaksh	Maintainer of Fire and Light	"raised to the glow of life eternal"	Thurifer and Lucifer
3	Fraberetor	Carrying messages and implements to the Master	"carrying the spirit of <i>sacrifice</i> to Life Eternal"	J. D.
4	Ā-Beretor	Bringing messages from the Master	"acquiring the <i>lustre</i> of heavenly glory"	S. D.
5	Āsnatar	He who cleanses and bathes the neophyte	"having attained to the <i>purity</i> and polish of eternal life"	J. W.
6	Rathwishker	Time-keeper and Record-keeper	"awakened to a sense of <i>union</i> with eternity"	D. C. and Orator
7	Zaotār	Invoker and Sacrificer	"having spiritual <i>Concord</i> with Supreme Being"	S. W.
8	Sraosha-vareza	Inspired and Inspirer	"Lord of prophetic <i>visions</i> and dictafor of heavenly commands"	R. W. M.

numbered in the ascending order: number 1 being the juniormost and number 8 the seniormost.

Column 1 has the serial order, just as it is actually assigned in the Zoroastrian scriptures; and column 2 records their ancient Iranian Avesta designations. The third column gives the derivative meaning of the Avesta titles; and in the fourth column is the list of attributes as explained in old books of Zend commentaries like the *Nirangestān*. The last column has only tentative conjectures. I would however record here some peculiarities of the dispositions of the various officers.

(1) The four points of the compass show the two alternative arrangements permissible even now. ZAOTAR must face either the South or the East; and then other officers' pedestals are to be arranged in the same order as in the sketch.

(2) There is no mention of an O.G. in the scriptural records. Perhaps he was not of the initiated ordained rank, and may have been a neophyte of a lower rank not worth mentioning; or perhaps as the ritual used to be performed in caves or mountain-valleys the I.G. could do the "tyling" also.

(3) Although the Grand Commander presides with his highest (No. 8) rank, most of the working or labour is assigned to his deputy (No. 7). Thus the highest officer acts like "the Silent Watcher", though not always silent; as he had "to have the whip for chastising after judging the cases of delinquents". He is evidently the representative of the Power-aspect of God, and permits the Wisdom-aspect to rule the Lodge for "instruction, invocation and offerings".

(4) The place of the D.C. is a unique feature. He is assigned a rank between the S.W. and the J.W. and has his pedestal opposite to J.W. Most probably he was an examiner of candidates before presentation to the J.W. for the first initiation, after looking into their credentials.

Perhaps it was he who created "those illusions to test the courage" of a candidate entering the Lodge of mysteries.

(5) Another peculiar feature is the situation of the two deacons, facing each other on the same side, instead of the diagonal disposition as at present.

(6) The perambulations round the altar are strictly enjoined in a way so as to keep the fire-altar always to the right. For example, reaching No. 2 would be possible by going from the entrance past 7-3-6-4 and 8 turning to the right. The entrance, which one would prefer to have by the left of the S.W., is therefore not as in modern practice; possibly because the apprentice had to be presented to the S.W. first and then to the D.C. before he approached the altar.

(7) From the very serial order of the two "bearers" it is apparent that No. 3 must be junior to No. 4; but "the carrying forth" and "the bringing in" are functions needing co-ordination, and perhaps the one "awaits the return of the other" at a certain point in the Lodge.

(8) Beyond the triple aspects (Power, Wisdom, Beauty) there seems to be the haunting thought of the fourth influence—that of the Recorder (No. 6) who seems to represent Destiny created out of the past to be worked out "on the floor of the terrestrial Lodge" before one can approach the pedestal where his feet may be washed clean.

(9) The S.W.'s privilege of opening and closing the Lodge, and declaring "the labours of the day having ended", seems to have belonged to him even in Iran. His work-table is full of tools and symbols and his main labour is to teach Life Eternal, Essence of Immortality, Self-sacrifice and the Final Union.

One last observation: it is to record with deep regret the fact that on the migration of a few Parsis to India about 1200 years ago, owing to the paucity of the number of qualified priests, it was ordained as an act of special

dispensation that the ritual can be carried on *even with two officers*. Since then it has been the same number, though No. 2 in charge of the Fire-altar, at a certain point in the ritual, goes about from pedestal to pedestal and says "I represent the *Frabareter* . . . I represent the *Rathwishker* . . ." Thus we have lost, for the present, the charm of each different officer's special contribution and the grandeur of the ritual. The Zoroastrian belief in Dastur Peshotan living in Mount Alburz with his fifty colleagues, guarding Iran and its Ancient Faith, awaiting the time when both can be rejuvenated, persists in several sacred books; and we may conclude with the hope that one day this grand ritual may once again receive its full complement of "labourers" in the service of "the Omniscience Source of Existence". So mote it be!

Ervad K. S. DABU

THE IDEAL HUMAN BEING

There are many who have not properly understood the place of humanitarian activities in their lives. They have not realized sufficiently that they are as fingers of the Hand of God, and that it is through them that God is planning to abolish every form of cruelty in His world. Because God created the world, so many of us leave all to Him, not understanding that in creating us He desires to use us as His channels for His work.

If this world is now full of cruelty, God is as impatient of it all as the most humanitarian of us. But whereas many of us are sympathetic but lazy, God is not. He is the Eternal Worker, who when His plans are upset by human indifference, tries patiently again and again with new plans. Happy are those who understand His unending work and pledge themselves to assist Him. One test of worth in God's sight is: Who is a worker? To work for a noble cause is to unfold nobility in ourselves.

To be truly human is to reveal something of the hidden God who dwells in us. A humanitarian is one who strives to become the ideal human being after God's pattern. That is why all humanitarian activities are one way of communion with God.

C. J.

THE TEACHINGS OF CARPOCRATES

BY G. NEVIN DRINKWATER

CARPOCRATES, a second century Gnostic or semi-Gnostic, is of considerable interest to students of Theosophical Christianity. His works are lost, but sufficient is known from the Church Fathers to form an outline of his teachings.¹ The following is a somewhat condensed version of the information supplied by Irenaeus and Hippolytus. It will be seen that these doctrines have affinities to those found in Theosophy.

Carpocrates affirmed that the world and all things in it were made by angels far inferior to the unbegotten Father;² that Jesus was generated by Joseph, and that, having been born like other men, He was more just than the rest of the human race. The soul of Jesus, inasmuch as it was vigorous and undefiled, remembered the things seen by it in its converse with the unbegotten God.³ On this account there

¹ References to Carpocrates will be found in Irenaeus, I, 24; Tertulian, *De Anima*, C, 23-24; *Praescrypt*, C, 48; Hippolytus, *Adv. Haer.*, XX; Eusebius, *H.E.*, IV, 7 etc.

² Occultism teaches that the Logos brings the world into existence through angelic beings who are in reality subordinate expressions of Himself. We too are subordinate expressions of the Logos. The full realization of this truth and its perfect expression at all levels is the purpose of human evolution.

³ This hints at inspiration received by Jesus while in meditation or out of the body.

was sent down upon Jesus a power, in order that through it He might escape the world-making angels; and this power, having passed through all and obtained liberty in all, again ascended to God. All other souls in the same state as that of the soul of Jesus enter into a similar condition with the power and like Him receive powers which render null and void the passions of men incidental to men for their punishment. There were some who claimed to be equal or even superior to Jesus, and anyone who despised earthly concerns more than the Saviour would be superior to Him.¹ The souls of such men had originated from the supernal power, and as they equally despised the world-making angels they were deemed worthy of the same power and privilege of ascending to God.

The followers of this heretic practised magical arts, incantations, spells and voluptuous feasts.² They were in the habit of invoking the aid of subordinate demons³ and dream-senders, and of resorting to the rest of the tricks of sorcery,

¹ This seems to be a reference, possibly distorted, to "the just men made perfect", the Occult Hierarchy. Note that they are equal or superior to Jesus as touching His manhood. It was taught by Carpocrates that the power which descended upon Jesus descended upon them also. Was this "power" as understood by Carpocrates what we would call the Monad or the Logos?

The idea of despising the world hints at dualism. Today we should prefer to teach that the desires for the things of this world are best transcended by becoming outward-turned in active benevolence and by cultivating an interest in higher things, so that the attraction of lower things begins to fade. They have had their day but are now outgrown. We thus "escape" the kâma-mānasic angels and elementals to whom we owe our lower vehicles.

² "Voluptuous" feasts can hardly be reconciled with despising this world. Probably the feasts were in reality quite harmless. The Fathers were prejudiced against heretics and were unwilling to consider them impartially. Similar charges were brought by ignorant opponents against the *agapae* or communal feasts of the Christians.

³ In view of what has been said above, these "demons" were just as likely to be in reality angels.

alleging that they possessed powers over the Archons and makers of this world and even over all the works that are in it.¹

It was taught that souls were transferred from body to body so that they might fill up the measure of their sins.² When, however, not one of these sins is left, the soul is then emancipated and departs to that God who is above all the world-making angels. In this way all souls will be saved.³ Thus some souls no longer undergo metempsychosis; by paying off all transgressions in the body they are freed from dwelling any more on earth.

G. NEVIN DRINKWATER

God is one; and He is not, as some suppose, outside of this frame of things, but within it; but, in all the entirety of His Being, is in the whole circle of existence, surveying all nature, and blending in harmonious union the whole,—the author of all His own forces and works, the giver of light in heaven, and Father of all,—the mind and vital power of the whole world,—the mover of all things.

The Pythagoreans, according to Clement of Alexandria. ("Exhortation to the Heathen", Anti-Nicene Library, Vol. IV.)

¹ In other words the followers of Carpocrates practised ceremonial magic. As there is only bare assertion and no proof that this was with evil intent, they should be given the benefit of the doubt. Christians invoked angels in the Name of God, offered prayers for the improvement of the world, and claimed the apostles to have worked miracles.

² Karma!

³ Note that all souls will one day reach His feet.

DAY OF REMEMBRANCE OF TWO WORLD WARS

THIS commemoration took place on November 10, with silence from 11 a.m. to 11.2 a.m., at the Theosophical Headquarters, in the Great Hall. Before the silence began, the President of the Theosophical Society, C. Jinarājadāsa, spoke as follows:

Some of us here present have witnessed both World War I and World War II. It was as the first war began that the then President of the Society, Dr. Annie Besant, spoke in no uncertain terms as to the fundamental issues involved in the struggle between Britain and her allies on the one side, and Germany and her allies on the other. When the second World War began, Dr. Arundale, who succeeded Dr. Besant, similarly spoke in no uncertain terms as to the issues involved in World War II. Most regretfully I have to associate myself with my two predecessors in this belief.

In both wars the suffering has been indescribable, and the second war just over added new and incredible horrors with the persecution and annihilation of millions of Jews, and the imprisonment in concentration camps of hundreds of thousands of those who challenged the Totalitarian ideals of the Axis powers. Millions have been exterminated ruthlessly, and hundreds of thousands have died, both among the armed forces of all the combatants, and among the civilians who have undergone aerial bombardments and starvation.

On both sides of this last war, as in the first, there have been members of our Society. While today the Allied nations will—as in Britain—celebrate the sacrifices of the

dead who have died in combat for the Allies, we as Theosophists must take a larger survey and commemorate this day all those who have died among *all* the combatant nations, in the cause of some ideal of self-sacrifice. We know as Theosophists that to die is to enter upon a larger and more beautiful sphere of life. It is not the dead who have lost, but we who remain, when there have passed from our midst those whom we have loved. This grief has been common to families in all the combatant nations, and therefore this commemoration today must be a testimony that we love them still, and that we affirm that the chain that binds them, now on the other side of death, to us, still on this side of death, remains unbroken.

"Blessed are the dead who die in the Lord," says a Christian service for the burial of the dead. Every man, woman and child, who has died in a noble cause—according to his or her light—and who has sacrificed for that cause, is indeed "blessed in the Lord".

They have not died. We send to them our prayer: "May perpetual Light shine upon them."

THE BEHAVIOUR OF HUMANS

It is customary in the West to consider that animals are beautified by having pieces lopped off them. Fox terriers, bulldogs, airdales, poodles and so on, have their tails cut off, Boston bull terriers have their ears made more pointed, horses' tails are docked and there are many other curious mutilations. There appeared in the *New York Herald* of September 13th 1946 a cartoon which depicts a dog kennel with a French poodle and her two little new-born puppies. In front of the kennel there are on the floor, to keep it clean, large posters from newspapers reading: "War", "Atom Bomb", "Revolution May Engulf", "Murder", "Strike Ties Up", "Political Scandal", "Crime Soars to All-Time High". The mother dog looks down at her two little puppies and says:

"In a few days a man will come and chop off your tails. The Master doesn't like the way you were born and thinks he can improve on nature. No, he hasn't consulted us. That's not the way humans behave. They always know what's best for everybody, else."

THEOSOPHY FOR THE ARTIST

By GEOFFREY HODSON

THE artist is a true saviour of the world. That is the keynote of his life, his power, and the guiding principle in the exercise of his divine faculties.

As beauty in the Universe and every loveliness in Nature represent the manifested Deity, so the beauty which man makes manifest is an expression of the divine in him. Recognition of this truth brings to the artist and his art that reverence without which he cannot wholly achieve.

Reverence is the heart, soul and source of artistic genius. It is that quality of soul and attribute of character which lifts the human mind across the bridge leading from the outer to the inner worlds, from the concrete to the abstract. The true artist, therefore, needs the quality of reverence as does the percipient of his art. A work of art produced and performed in reverence is irradiated thereby, breathes the subtle influence of those abstract worlds wherein Beauty dwells. Exhaling thus the power from on high, the true work of art exalts to those selfsame heights those by whom it is perceived and received.

This is the true function of the artist as of the work of art, to lift the human mind to Beauty's abode. Thereto uplifted, not once but many many times, by works of art from all the branches of the arts, man is aided gradually to discover and so revere the Beauty, and therefore the Divinity, within himself. "Uplift the race, exalt the consciousness of

man, awaken to reverence, train to revere." This is the duty, the vocation of the follower of the Arts.

Slowly and with immense toil, with suffering beyond all power to describe, mankind slowly travels the long winding road which spirally ascends the evolutionary mount. Each completed cycle leads through one plane of consciousness. The first great curve represents the condition of primeval man, Adam and Eve in One, learning to know the physical world and to use a physical form. He was a mentally somnolent soul in a huge, clumsy physical form. The sexes divided. Eve was born, symbolically from Adam's side. Emotion sprang to life. Desire was born. The second circle was entered and later travelled to its end.

The soul, having slowly awakened from its mental torpor, as symbolically Adam woke in Eden's groves, was then self-manifest and self-conscious in vestures both of physical substance, coats of skin and of desire. Memory, anticipation, the first dawns of the power to plan that which was demanded by desire, marked the dawning of mental power. The mind awoke; the third circle was entered upon and is still being trodden by the majority of men. In its higher attributes that mind becomes strictly logical, a marvellous tool in the hand of the thinker within.

A new phase dawns. A fourth cycle now begins. When trodden to its end, it will have brought mankind to the full use of the higher intellect whereby abstractions are clearly grasped, principles perceived with ease, and the Divine as Beauty discovered and revealed.

The artist is he who has crossed whatever bridge separates the future from the present. His mission, therefore, is to reveal that which is the source of his power and faculty, the consciousness of a higher realm than that in which humanity normally abides. By this revealing, he elevates human consciousness, leads the mind across the bridge. That craving

for loveliness and unity which leads undeveloped man into undesirable paths is the very activity within him which, rightly directed, leads him by desirable paths to pure Beauty and everlasting union therewith.

A true work of art evokes wonder, at both the artist's skill and that fragment of ever-existent beauty which it reveals. Wonderment opens the doors of the mind, passing through which discoveries are made. Wonderment is of many kinds concerning many things. Each opens a door leading to a discovery appropriate to its nature. Wonderment at Beauty, and therefore Truth—those inseparable companions, heavenly twins—opens doors passing through which the human mind discovers more glorious beauty and profounder truths. *The artist and the work of art must therefore evoke wonder.*

The soul of modern man is sunk deep in self-indulgence. The lower overshadows the higher in him so that he knows it not. The longing for beauty and the craving for union, innate in every human soul, are sources of debasement because wrongly directed. Rightly understood and rightly expressed, they would, and eventually will, inspire to the heights. Transmutation therefore is the pressing necessity for modern man. Sublimation of the creative instinct from the temporary to the eternal and from the momentary to the continuous expression, is the pressing need.

A philosopher's stone must be provided for modern man. A well-versed alchemist must train him in its use. The philosopher's stone is Beauty, and the artist is the alchemist by whose aid the transmutation of desire to will, of selfishness to selflessness, of the impure to purity, may be achieved. Works of art which exalt, which instruct, inspire and render pure human consciousness are of incalculable value to the human race. Each, when at last produced, becomes and lives as a spiritualising power, a centre of spiritual radiance uplifting all who can respond.

How dark the picture produced by that debasement of the arts and of the artist's power all too common in modern times! There is not one branch in which, side by side with worthy proficient, selfish men do not debase their power. Through this woeful debasement of the arts comes the debasement of mankind, for such art does not lead men across the bridge from lower to higher. Rather does it turn them backwards into the lower and leave them chained in the dark, dank dungeons of desire.

To cleanse the arts in modern days, a great crusade is needed. To rescue music, dancing, painting, drama, and all these in cinema and radio, from the gross and lurid depths to which they have been brought by selfish, money-getting men, demands crusaders of the highest types. Urgent is the necessity in order that together with world-statesmanship, religion, science and philosophy, the arts and the artists may help to save mankind from the destructiveness of war and the debasing power of sensuality. For these are the five fingers of that hand by which mankind may be raised through self-discipline to self-illumination and so to entry upon the fifth great cycle of its evolutionary ascent. Intuition then will reveal as from within that Beauty and Truth which are mother and father of that Goodness or right direction of life by which alone lasting human happiness may be attained. For the soul of man is pregnant with mighty powers, big with spiritual potentialities.

The hour of birth draws near. A racial Nativity is at hand. The new humanity, the men and women of the new cycle and new age will be men of direct spiritual perception, of penetrating vision, for whom Beauty will be another name for God and the pursuit and practice of the Beautiful will be their Religion. In that day the artist will be the true high priest, self-ordained.

May this vision inspire the artist of today!

GEOFFREY HODSON

THE PATH OF HOLINESS

By MADELEINE POWELL

WHEN the relish of all pleasure has passed from sweetness into bitterness, the soul becomes aware of the duality of his nature. He soon answers the call of his divine Self and seeks union with It. This is to tread the Path and to become a disciple.

Whether the disciple seeks the way to God through Yoga or through Mysticism, the two roads run parallel. They can be traced through the *Bhagavad Gita* and the *Dialogues on the Supersensual Life* by Jacob Boehme, put side by side.

Seeking the Path: Arjuna and the Christian Disciple are both on the battlefield, at the hour when the conflict arises between the Higher Self and the lower self:

Arjuna explains how he stands

"... in the midst, between the two armies. . ."

"... that I may behold these standing, longing for battle, with whom I must strive in this outbreaking war."

(*Bhagavad Gita*, I, 21-22).

The Disciple describes

"... a continual combat in me and greater anxiety than I am able to express. . . I feel such irregular and convulsive motions drawing me on this side and that side. . . The Spirit willeth against the Flesh, and the Flesh against the Spirit, in me".

(*Dialogue*, II, p. 60):

Both long to find a way out in a state beyond the senses, as Arjuna says :

"in which the mind finds rest"
"... in which he findeth the supreme delight which the Reason grasps beyond the senses."

(B. G., VI, 20-21).

and the Disciple :

"... this heavenly understanding, at this pure and naked knowledge which is abstracted from the senses?" ...

(Dial., I, p. 21).

There is only one way indicated clearly to both :

"Thinking on THAT, merged in THAT, established in THAT, solely devoted to THAT, they go whence there is no return, their sins dispelled by Wisdom."

(B. G., V, 17).

"Son, when thou canst throw thyself into THAT, where no Creature dwells, though it be but for a moment, then thou hearest what God speaketh."

(Dial., I, p. 13).

Treading the Path: Both face great difficulties, being prisoners of nature :

"... that which from delusion thou desirest not to do, even that helplessly thou shalt perform."

(B. G., XVIII, 60).

"... I am in Nature, and thus bound as with my own chains, and by my own natural will."

(Dial., I, p. 16).

But the Lord Himself is in this very world which enslaves them both :

"By Me all this world is pervaded in My unmanifested aspect ; all beings have root in Me, I am not rooted in them."

(B. G., IX, 4).

"... that matter wherein God doth rule and see all things, He comprehending All, and yet nothing comprehending Him."

(Dial., I, p. 21).

So they should take courage, because the Lord is with them, and by His grace they will overcome :

"... by My grace, he obtains the eternal, indestructible abode. . . . Thinking on Me, thou shalt overcome all obstacles by My grace."

(B. G., XVIII, 56 and 58).

"This is not to be done by thyself, but by the light and grace of God received into thy soul. . . . There is nothing more required of thee, at first, than not to resist this grace, which is manifest in thee."

(Dial., II, p. 53).

First they are to learn how to distinguish the unreal from the Real :

"The contacts of matter, O son of Kunti, giving cold and heat, pleasure and pain, they come and go. . . ."
"The man whom these torment not, . . . balanced in pain and pleasure, steadfast, he is fitted for immortality. The unreal hath no being ; the real never ceaseth to be. . . ."

(B. G., II, 14-16).

"Thou must learn to distinguish between the Thing, and that which is only an image thereof ; between that sovereignty which is substantial and in the inward ground of Nature, and that which is imaginary and in outward form of semblance."

(Dial., I, p. 18).

They learn how they are bound to matter :

The Blessed Lord says :

"It is desire, it is wrath, begotten by the quality of motion, all consuming, all polluting, know thou this as our foe here on earth."

(B. G., III, 37).

The Master explains :

"... by thy willing and desiring them (the contacts with external matter) thou bringest also thy desire into a bestial essence, by which means thou becomest infected and captivated therein."

(Dial., I, p. 19).

But "desire" is not the only obstacle to overcome. Between the senses and the reason there is, first, the "bestial nature" (astral) ; next to it, the world of "low-imaged condition" (what Theosophists call lower mind), and above it, the formless world of higher mind. These also must be subdued and directed towards the things of the Spirit. The seeker must concentrate and meditate upon the Self, upon God.

Arjuna is taught to

"gain tranquillity by means of Reason controlled by steadiness, having made the mind abide in the SELF."

(B. G., VI, 25).

To the Disciple it is said :

"... as much as possible abstract thyself from all Matter whatever ; present thyself as a naked Spirit before God, in simplicity and purity ; and be sure thy Spirit draw in nothing but Spirit."

(Dial., II, p. 65).

It is difficult, but

"As often as the wavering and unsteady mind goeth forth, so often reining it in let him bring it under the control of the SELF."

"Without doubt, O mighty armed, the mind is hard to curb and restless; but it may be curbed by constant practice and by dispassion."

(B. G., VI, 26 and 35).

This meditation leads to a state which Arjuna's Teacher calls *Equilibrium*, and the Master *the true Quiet of the Soul*.

The next lesson, also difficult, is withdrawal from action. This does not mean ceasing from action, for

the Lord Himself acts:

"For if I mingled not ever in action, unwearied, men all around would follow My path . . . These worlds would fall into ruin if I did not perform action."

(B.G., III, 23-4).

Each has his own special duty to perform:

"Man reacheth perfection by each being intent on his own duty. . . ."
"Congenital duty, O son of Kunti, though defective, ought not to be abandoned."

(B. G., XVIII, 45 and 48).

Action may be performed without being bound by its results:

"He who acteth, placing all actions in the ETERNAL, abandoning attachment, is unaffected by sin as a lotus leaf by the waters."

(B. G., V, 10).

" . . . Gather in all thy thoughts, and by faith press into the Centre, laying hold upon the Word of God, which has called thee. Be thou obedient to this call and be silent before the Lord, sitting alone with Him in thy inmost and attending His Will in the patience of hope. So shall thy Light break forth as the Morning."

(Dial., II, p. 57).

and the Master tells us:

"Since, let the Nature be what it will, it is still all the work and art of God. And let the Art also be what it will, it is still God's work and His Art."

(Dial., II, p. 64).

"While thou art in the world thou art certainly by the Order of Providence obliged to labour in it and to finish the work given thee according to the best of thy ability, without repining in the least."

(Dial., III, p. 64).

" . . . It is permitted to the Eye of thy Reason to get food . . . but then this Eye ought not with its desire to enter into the food prepared, which would be covetousness; but

"Thy business is with action only, never with its fruits; so let not the fruit of action be thy motive."

(B. G., II, 47).

must in resignation simply bring it before the Eye of God in thy Spirit, and then thou must seek to place it close to this very Eye without letting it go. Mark this lesson well."

(Dial., II, p. 65).

What has been taught, so far, has been in order to achieve detachment of the Self from the self. Now the teaching is to become that of turning the Self to union with the very SELF of God.

Virtues have to be acquired, and the most valuable is *Devotion*. The Lord comes to the devotee even more speedily than the devotee to Him. Many and well-known are the verses of the *Bhagavad Gita* referring to the powers of Devotion. To give but one: "Merge thy mind in Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge My troth; thou art dear to Me." (XVIII: 64 and 65). Boehme does not use the word devotion, but he nevertheless teaches the pupil to become a devotee in these words: "I will direct thee to our Master from whom I have been taught, that thou mayest learn thyself from Him who alone teaches the heart. . . . O consider now His words, who said: '*Without Me ye can do nothing*,' and defer not to apply thyself unto Him who is the strength of thy salvation." (Dial, I, p. 22).

Then follows the surrender of the Self:

"He who is harmonised by yoga, the Self-purified, Self-ruled. . . ."
(B. G., V, 7).

" . . . without such a total surrender to God and the life of God, thou canst never arrive at such a rest as this."

(Dial., I, p. 23).

With the surrender of the Self begins the process of "making holy". This is the pure meaning of *Sacrifice*. The

Disciple begins to enter the very nature of God by the *Renunciation* of his own will to do God's Will:

"That which is called renunciation, know thou that as Yoga, O Pāndava; nor doth any one become a Yogi with the formative will unrenounced."

"... renouncing the formative will, then he is ... enthroned in Yoga."

(B. G., VI, 2 and 4).

Such is the Path in its broadest outlines. But those who wish to enter upon the Path must have *Faith*. This should cause no one to turn away, for Faith is never blind and has nothing to do with credulity. Far from it; it rests on knowledge, the *inner knowledge* possessed by the Dweller in the body, whose origin is divine.

This is how Shri Krishna speaks of the importance of Faith:

"The man also who, full of Faith, merely heareth it (the teaching) unreviling, even he, freed from evil, obtaineth the radiant worlds of the righteous."

(B. G., XVIII, 71).

Pre-views of the Goal: The man who travels to a big city is able to guess, by certain signs, when he approaches the end of the journey. He feels in touch with the town before he has entered it. Similarly, as soon as contact is made with the Spiritual Kingdom the soul develops the Vision of the Spirit through an inner organ called the "divine Eye".

"The soul here says '*I have nothing. . . . I can do nothing*, for I have no manner of power . . . : *I am nothing*, for that I am is no more than an Image of Being, and only God is to me I AM. . . . *I will nothing* of myself that so God may *will all* in me, being unto me my God and All Things.'"

(Dial., II, p. 74).

The Master speaks thus:

"Behold then if thou desirest to see God's Light in thy Soul . . . this is the sort of way thou art to take, not to let the Eye of thy Spirit enter into Matter or fill itself with any Thing whatever either in Heaven or Earth, but to let it enter by a naked faith into the Light of the Majesty . . ."

(Dial., II, p. 66).

This was given to Arjuna by the Lord Himself:

"But verily thou art not able to behold Me with these thine eyes; the divine eye I give unto thee. Behold My sovereign Yoga."

(B. G., XI, 8).

The Disciple gains it by surrendering his will to God's:

"So then if I can but enter into the Will of my God I am safe, and may both attain to the Light of God in the Spirit of my Soul and see with the Eye of God, that is, the Eye of Eternity in the Eternal Ground of my Will . . . beholding as with the Eye of Eternity things Eternal."

(Dial., II, p. 62).

He will receive Guides and Teachers, and find Friends who welcome him:

"The wise, the seers of the essence of things, will instruct thee in wisdom."

(B.G., IV, 34).

"... the purified from sin . . . ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones."

(B. G., IX, 20).

"... he has all the Angels for his friends. In all dangers and necessities they protect and relieve him; so that he need fear no manner of evil, no creature can hurt him. . . "he gets the very hearts and souls of all these that belong to our Lord Jesus to be His brethren and all the members of his own very life. . . "

(Dial., I, pp. 35 and 36).

What Victory Means: The Victorious Disciple finds the One in all:

"The self, harmonized by yoga, seeth the SELF abiding in all beings, all beings in the SELF; everywhere he seeth the same."

(B.G., VI, 29).

"In power boundless, measureless in strength, Thou holdest all; then Thou Thyself art All."

(B. G., XI, 40).

"They all live . . . as the branches of a tree in one and the same root, and spring all from one and the same source of life in them . . . cherished all by the same quickening sap and spirit diffusing itself through them universally from the One true Vine."

(Dial., I, p. 36).

"He hath found All Things by finding God, from Whom and to Whom and in Whom are all Things."

(Dial., II, 69).

The conqueror of self has won Immortality: "Having come to Me, these Mahātmās come not again to birth." (B.G., VIII, 15) He is a Prince of God: "By this thou shalt come into that ground out of which all Things are generated, in which they subsist; and in it thou shalt reign over all God's works as a Prince of God." (*Dial.*, II, p. 70).

Then all heavenly gifts flow to him:

"(He shall) obtain supreme peace, the everlasting dwelling-place."

(B.G., XVIII, 62).

"(He) goeth to Peace, to the Supreme Bliss that abideth in Me" "he easily enjoyeth the infinite bliss of contact with the ETERNAL."

(B.G., VI, 15 and 28).

"God is Love, and Love is God. Love . . . is the power of all powers from whence they severally operate, and it is the holy magical Root, a Ghostly Power from whence all the wonders of God have been wrought by the hands of His elect servants." (*Dial.*, I, p. 42).

Boehme, having written so much on the nature of Love, yet feels that he has said nothing, because such "a Treasure is it as no life can express, no tongue so much as name". Nevertheless we have no doubt that *he knew*, and we feel sure that, though only a poor persecuted cobbler on the Bohemian frontiers, he was, in that Love, as wise as any of the wise sages of the East, "richer than any Monarch on earth . . . nobler than any Emperor can be, and more potent and absolute than all Power and Authority". (p. 80).

So will every one some day be. We who are now in our hour of trouble should remember that those who have gone before us have known their own difficult hour, and that the vision of victory to follow upon the ordeal of the Cross is the last affirmation of Jesus Christ to His disciples: "And whither I go ye know, and the way ye know." (St. John, 14 : 4).

MADELEINE POWELL

THE ROAD TO UTOPIA¹

By U. G. KRISHNAMURTI

FROM time immemorial many great men—prophets, scholars and philosophers—had visions of an ideal world to be. Indeed, from Isaiah to Karl Marx the prophets have spoken with one voice of the ideal goal of human life and the royal road to the Golden Age. But from the absolute standpoint the future is here and now in the "Archetypal World". In the words of C. Jinarājādāsa, the President of the Theosophical Society, the Universe down below is being shaped to reflect the ultimate perfection of that Archetypal World. What do we mean by Utopia? Utopia is a perfect condition of happiness, and it is indeed a paradox that every one wants to be happy, yet none is truly happy.

Plato in his *Republic* describes such a world where wise men were chosen to rule as Philosopher-Kings. Plutarch's *Lycurgus*, St. Thomas More's *Utopia*, Bacon's *New Atlantis*, Campanella's *City of the Sun*, Voltaire's *Candide*, and Rousseau's educational dream in *Emile* may all be described as the prefigurings of what the world may become. In recent times H. G. Wells' *Men like Gods*, *Outlook for Homo Sapiens*, and *Phoenix*, and the works of George Bernard Shaw, Douglas Reid, Clarence K. Streit and Lenin are also inspired by this

¹ Broadcast Talk at the Travancore Broadcasting Station, 10th October 1946; published with the kind permission of the Director.

idea and form a notable contribution to this topic. Quite recently, the Sankey Declaration, the much talked of Atlantic Charter and the Four Freedoms of President Roosevelt testify to the ever-present yearnings of the human soul after an ideal Society under which humanity may best fulfil its destiny. That great Persian poet and astronomer, Omar Khayyam, writes in his wonderful *Rubaiyat* :

" Ah Love ! Could Thou and I with Fate conspire
To grasp this sorry scheme of things entire,
Would not we shatter it to bits—and then
Remould it nearer to our hearts' desire ? "

Whatever may have been its urgency in the past, such remoulding of the world to the heart's desire, and bringing down as early as possible the Archetypal World to our physical plane, has now assumed a greater importance than ever before.

We are at present at the cross-roads. We are living in an age when the appointed time of great Renewal draws near, when the world's thoughts and destinies are being refashioned. The world is passing through a crisis unprecedented in its intensity and magnitude. Never before has society been so shaken to its foundations. Mighty forces are at work moving the world towards a precipice. The civilization of the world's greatest nations has committed acts of which savagery would be ashamed. The world is in a delirium of hatred. Never has the need been so crying and piteous as today, when men are disillusioned and threatened with despair.

The great war of 1914-18 was called a war to end war, a war to make the world safe for democracy, a war to give us a better and happier world fit for heroes to live in. But it led to none of these longed-for results. The League of Nations, which promised to usher in a new dawn more glorious than the world had ever seen, proved a tragic failure. It certainly could have achieved the dream of Tennyson :

" Till the war drums throbbed no longer, and the battle-
flags were furled

In the Parliament of Man, the Federation of the
World."

But the League of Nations failed miserably. There was no power behind it, and so it fell to pieces. The New Era could not come. The real cause of this failure lies in the fact that the leaders of men have not yet tried to understand the great law of Unity. World War I stranded the surviving youth of the world on the sand-banks of depression and futility. After it we had the World Economic Conference and Disarmament Conferences. Why did all these fail ?

The end of World War II finds us in no better situation, and the birth of the new Atomic Age even threatens us with total annihilation. On the other hand, let us try to discern the Divine Working of the Great Law ; the world is becoming increasingly united, in spite of all attempts to divide it into warring sections. Science and Economics have brought all parts of the world closer together. In social, political and scientific thinking there is an increasing community of ideas and ideals.

And yet this unity is neither real nor effective. The world is yet without a vision. The changes we see today are only political and economic, social and moral, but the spiritual revolution has not yet come. No doubt, schemes of reconstruction and readjustment are necessary, but by themselves they will not inaugurate an era of human happiness. Must these stupid cycles of alternating peace and war go on for ever ? Politics, economics and science, if they fail to organize the world, can do no better than give us wars as in the present day. It is beyond politics. Politics have failed. Systems have been found inadequate. Leaders have not led us out of chaos, and once more we ask the question, " Where is the way out ? "

One defect in all our schemes is that only the physical aspect of man is stressed. This indeed is the tragedy of modern schemes. Biological man, with the moral code of a cave man, is trying to dominate the civilized man; biological man is ruthlessly trampling upon the spiritual man. Economic values are frankly reckoned above the moral and the spiritual.

If the world is in a sorry pass today, and if wars and persecutions disfigure the world today, it is due to the lack of love and human fellowship. The world, alas! does not yet see the truth of the law of Love. It still believes in strife and conflict. And the modern world, dominated by desires and self-seeking, listens not to the new message. Yet along this road is still the hope of our dark and lonesome world, and the nations will not be free until they rise above all exclusive cults to a vision of co-operation and brotherhood. Surely, the hope of the world is in this vision of the brotherhood of man, and it has a great part to play in steering the world clear of its dangers and in establishing peace and goodwill on earth. It is a vision of the One in all—seeing the vision of the Divine Life in everything. For wisely has it been said that Self must be the basis of all right endeavour.

"Seek ye first the Kingdom of God and all these things shall be added unto you." So said Jesus. It is a reaffirmation of the teaching of the Upanishads: "Realise the Divine Life, the Divine centre within you." The consciousness of the identity—of the oneness—of life in oneself and the realization of the Divine in all bring about concord and amity, and that is verily and truly the Fellowship with Life. The future lies with Fellowship—Fellowship first and foremost.

The greatest need today is to bring home to the mind of man the fact of the Universality of Life and the need for co-ordinated functioning of head and heart. Only through the recognition of this fact can we save humanity from suicidal

strife and mutual destruction. And the words of the *Īśāvas-yopanishad* are significant and inspiring:

"Yastu sarvāni bhūtāni ātmānyevanupashyati
Sarva bhūteshu chātmānam tato na vijugupsate."

"He, who uniformly sees all beings even in his self and his own self in all beings, does not feel repelled by them".

When our self is thus illuminated with the light of Love, the negative aspect of its separateness from others loses its finality, and then our relationship with others is no longer that of competition and conflict but that of co-operation and understanding. Well has Sir S. Radhakrishnan said, "Only when the life of Spirit transfigures and irradiates the life of man from within will it be possible for us to change or renew the face of the earth."

The need of the world today is for a new spirit and new vision. The world today is in search of a new synthesis. A new idealism is the need, the imperative need of the world. The task today is to impregnate the world with a new idealism. Let us make a small beginning. To bring about stability, we should try to establish a synthesis amidst the strife and differences. This will come about very slowly. We should not, of course, expect all of a sudden any miracle or millennium. It needs a long time to establish such a happy state for all. What is needed is the marshalling of the goodwill and idealism of every individual. Then it will be possible to establish a long peace and happiness. We shall then be on the quick road to Utopia. Then Utopia will no longer remain a dream of the idealist, but will burgeon forth into a living reality.

U. G. KRISHNAMURTI

THE ARTIST IN US

By SIDNEY A. COOK

THERE is a way to think of the beauty of nature that brings it nearer to us. For we can set aside the more abstract understanding that it is in some subtle way an expression of life and take for our own the simple thought that it is God's way of living, nature's way of being. And knowing as we do that we are each a part of the life that lives in all nature, we can perhaps sense an obligation to live as the whole of nature does, beautifully, so that the God in us lives up to the beauty-creating quality that is so fully manifest in His living, throughout all of nature.

And the way to most naturally acquire the power to do that is perhaps to more definitely call upon the quality of the artist in us for expression. That quality does exist in each of us, and though it expresses itself as an ability to reproduce or portray nature in objective physical form in but few, we may all be artists in our living. We can cultivate the power of seeing the beautiful amid unbeautiful surroundings as does the true artist. We can learn to see the "bits" that are so true a joy when we discover them, "bits" that everywhere exist, gems amid fine scenery or in conditions where beauty is unexpected.

And having found something of that power of the artist in ourselves so that we begin to see beauty everywhere, we shall find ourselves living nearer to the beautiful, being more as nature is, beauty creating in our own living. Then perhaps we shall discover in ourselves that surest touch of the true artist-philosopher, an ability to see in all our human brothers the beautiful and the true amid unattractive characteristics, finding in everyone something that we can cherish with sincere admiration and appreciation. Thus can the spirit of Brotherhood grow in us. Thus can we be artists skilled in discovering the divine qualities hidden in others as in ourselves.

SIDNEY A. COOK

THE DANCE OF SHIVA

By JOHN MOXFORD

IN common parlance the artist is said to produce magical effects at times, and this is a view that is strictly accurate; so far as one understands the meaning of the word artist.

The artist-mage discovers, understands and controls innumerable natural forces. The word *mage* fundamentally only means wise, with the wisdom of understanding. So the artist-magician is not at all the slave of Nature, nor its helpless victim, he is not an automaton at the mercy of his stars, but the controller of his own world at their indication, which he uses as a clock or barometer. But neither does he attempt the impossible by trying to interfere with their operation in a supernatural way, however inexplicable their effects upon his life may be to the uninitiated. His greatness depends precisely upon his supreme naturalness, for to be natural is always the characteristic of the highest art.

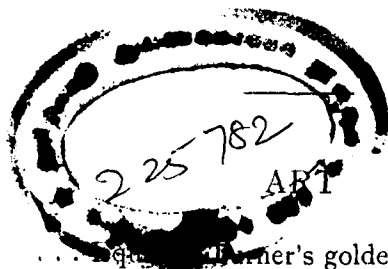
These almost magical effects are actually produced by his acceptance of the universal balance which is our sense of unity. He knows that if he lacks spiritual perception he is little more than a monkey or a slave, showing the pathetic evidence of intellectual conceit. But he also knows that without material discrimination and control, he is as futile or unmanifest, or at the mercy of elementals he does not understand.

On this plane, therefore, as elsewhere in other forms, his essential androgeneity is paramount. In Eastern terms, "Gauri the white" is "Kāli the black" after another manner;

their resolution and that of the world's turmoil is in the peace of Shiva where they unite. The magic or hieratic artist dances the sevenfold Dance of Shiva, which is at once movement and stillness: stillness seen at the heart in the order of his movement, movement that is directed by intelligence creating order. The result is the twelvefold Dance of Peace, which is the ever-unmanifest Self beholding itself in the distorting reflection of a glass or mirror through the Hermetic agency of art.

Having watched this ritual, the self-observer, being satisfied with its likeness, returns into itself by means of praise, or criticism—carrying its sheaves with it.

And this is the natural relation of the creative self to itself, by means of Divine Science, Art and Criticism.



JOHN MOXFORD

... of the golden gleam
And Wagner's heaven-ascending shout,
In Benvenuto's jewelled dream
And gates Ghiberti hammered out,
In Shakespeare's hoard of human lore
And spirit-singing of Tagore,

Art seeks, in script that shall endure,
To write across the page of death
Beauty's immortal signature.
This well accomplished, vision saith.
Body with soul shall sweetly walk,
And God and man hold friendly talk.

JAMES H. COUSINS,
from "Graven Images."

REVIEWS

Christ or Paul? by The Rev. V. A. Holmes-Gore, C. W. Daniel Co., London, 3/6d.

This interesting thesis, scholarly written, is meant to reach not only the clergy, but also others who are deeply interested along the same lines. A welcome sign of these days is that people no longer blindly believe but start to search for themselves; that they are attracted to the splendidly accumulated results of historical and scientific research into the scriptures and traditions of their religion and the foundations and original institutions of Christianity.

The theories offered are an expansion of the work started by the theologians of the Tübingen school and Ernest Rénan, who have pointed out that a serious conflict of ideas existed in the early Church between Paul and the other disciples of Jesus. A bitter controversy can be read in the Pauline epistles, and many anti-Pauline references are found in the *Epistle of James*, *Epistle of Jude* and *Revelation*, while according to Bauer, one of the chief theologians of the Tübingen school, Simon Magus, who is mentioned in *Acts VIII*, is in reality a pseudonym for Paul. The violent dispute between Peter

and Paul is revealed in the Clementine literature, which is regarded as reflecting Peter's tradition with its Ebionite and Essene doctrines. Paul attacked the Jewish Essenes and Gnostics, and the author has collected abundant material to prove that Paul's nature, intense and concentrated but twisted through suffering, has done much harm to Christianity by introducing "moral force", resulting in hypocrisies, cruelties and artificialities, and that he has given to the Christian Church "its temporal power, its accursed intolerance, its contempt for reason, for beautiful living, for every sweet and sunny and simple aspect of the world". There is no doubt that Paul's triumphant version of the Gospel has created Christian tradition as known to us, and that "Paul, and not Peter, was the rock on which the Church was built."

Interesting is the author's inquiry into various problems. He points out that it is the opinion of many scholars that Jesus "was of the purest sect of the Essenes" and that it has been recently discovered that the name Nazarene or Nazorene meant "one who belonged to the sect called the Nazarenes", a pre-Christian sect of Syrian Jews akin to the Essenes.

Worth noting are the many quotations from which the author derives proof that the Master and His followers abstained from flesh foods and blood sacrifices and believed vegetarianism to be the correct form of diet. This rule was continued by St. Benedict, the Cistercians of the 12th century, the Carthusian monasteries in England and the Grandmontines.

The author surveys the influence of Paul's teaching on marriage, which is Manichæan in character and has been mercilessly attacked by the opponents of Christianity. Paul regards marriage as "a concession to human weakness and as an outlet for those who are intemperate", which has led to extravagant claims made for virgins and to a grim asceticism resulting in "saintly uncleanness". "This doctrine has had a harmful effect upon the Christian ideal of marriage, because it has encouraged the belief that sex and everything connected with it is sinful."

Fascinating are the author's discussions on sacrifice and Atonement, ministry, the Gospels, the date of the Gospels and the Pauline Church, in which he shows that Paul's influence has been responsible for many limitations and erroneous doctrines, and that "the Church will have to make up its mind whether its teaching shall be based upon the Christianity of Christ or upon the Christianity of St. Paul".

Certainly a book that we wish were in the hands of every Christian.

P. W. v. D. B.

A Layman's Bhagavad Gita, by A. S. P. Ayyar, M.A., I.C.S. Part I. The Alliance Co., Mylapore, Madras, Rs. 5.

Though the author, a popular and well-known officer and lecturer in South India, expressly disclaims any idea that his work can take its place beside the great classical commentaries on this key-gospel of Hindu thought, it is certainly a very able attempt to interpret it to the modern mind.

Here we have his humour canalized for the elucidation and making vivid of the eternal truths of the *Gītā*, and it has succeeded in making the book most readable. The Introduction of 82 pages is itself a useful treatise on the work, its relationship with the Vedas and Upanishads, both those earlier and later than itself. It will further increase the value of this section if in later editions the exact references are given where they have been so far omitted. He shows the universality of the message of the *Gītā*, and refutes the allegation that it is an interpolation in the *Mahābhārata* and a mere amalgam of contrary philosophies. He strongly maintains it as a complete gospel of itself, restating the oldest truths of Hindu thought on the universality of God,

the essentiality of due performance of work, and the supreme value of dedicating all we do and are to God as His devotees.

We hope that in the next edition many misprints will be corrected, such as the wrong spelling of *san̄yasi* and *Oh* (consistently used for *O*). The translation of *Guna* as *strands* does not seem to this reviewer quite happy. But these are little things, and the book may certainly be recommended to all.

D. G.

Man's Destiny by Natalie Hammond, The Philosophical Publishing House, London, 1/6d.

In this small booklet the author has attempted to set forth in simple language the broad sweep of man's evolution to the goal of perfection. Apparently in order to condense the material as much as possible, there are a few somewhat dogmatic statements made without sufficient elucidation, and these tend to leave the reader with the feeling that further explanation is desirable. However, this does not apply to all the ideas which are dealt with, and there is developed logically and reasonably an exposition on the fundamental principles of Karma and Reincarnation and their application in daily life. These doctrines explain the problems of personal relationships, attraction and aversion, and heredity and environment, and in the light of these two laws "we can realize that any place, circumstance or person having

any bearing on our lives is an integral part of our destiny and a factor in our own soul growth. In our response to them, and in our dealing with any situation they may create, we pay off our past, re-make our present and create our future. In this understanding lies much of the secret of happiness". The author concludes with a chapter on "The Real Leaders of Mankind" whose spiritual growth has led them into the superhuman kingdom, and reasons that if the Path were a *spiritual truth* in the past it must still be so today. It is for each man to develop his own inner powers of discrimination, so that he may find his own "Way". This booklet will be found especially useful to enquirers into Theosophical teachings and should serve as an excellent introduction to more comprehensive and technical works.

H. Z.

Why Vivisection? Compiled and edited by Marie Graves Thompson, Founder and President of The Animal Protective League, Inc., Milwaukee, Wis., U.S.A., 1945, \$ 3.00.

This is a book of horror which calls out righteous indignation against the whole subject of vivisection. The particular contribution that Mrs. Thompson and her fellow-workers make is to show that certain medical schools, which are permitted by law to experiment on animals, are utterly callous in the way that these animals before and after vivisection are

neglected. The institutions indicted are the Medical School of Northwestern University, Billings Memorial Hospital at University of Chicago, Johns Hopkins University, and others. A horrible result of vivisection is the callousness that it develops in those to whom are entrusted the care of the animals. The conditions found are fully described and attested. It is incredible that great medical schools in the name of advancement of science should tolerate the brutalities outside the operating room on the animals. Everyone who desires to lecture against vivisection can find much valuable material, though a good many of the testimonials from medical men and others are not recent and so carry little weight.

It is a pity that a section should be given labeled "The Failure of Insulin". The following extract shows what an amount of sheer nonsense can be written on the subject:

"Insulin is *not* a cure, does not touch the disease and is only a transient palliative. It is a symptomatic specific requiring both skill and experience for its administration. A patient under insulin may be truly said to exist from day to day. He must conform to a diet most carefully regulated both in nature and quantity: he must keep in constant touch with his medical advisers and the sugar-content of his blood must be maintained under observation, his diet and his

dose being governed thereby. He vacillates between two dangers, the reappearance of his symptoms and a collapse from a malregulated dose of his drug. His dependent position is far worse than that of a diabetic treated by dieting alone."

As the reviewer has been a diabetic for the last ten years, he has some knowledge on the whole problem. Of course one knows there is no cure for diabetes, any more than for a man whose arm is amputated. Once in six months he has his blood tested by a pathologist for blood sugar and according to the report doses himself with insulin or does without it. Three minutes daily is spent on the injection which, after one has been *trained*, requires only the usual asepsis and not "skill and experience". The reviewer has existed "from day to-day" doing much hard work of travel and brain work. Certainly if he were to cut down his brain work by half, and his diet by one third, he could do without insulin. But a man who has heavy duties must see that he does them, and the reviewer can give his testimony that dieting alone is not sufficient to keep him up to mark. He has no "dependent position" except twice a year on a pathologist.

Once again a book of horror, but one that it is well we should know as levelling a grave charge against certain medical schools.

C. J.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JANUARY 1947

OFFICIAL NOTICE

December 18, 1946

Mr. C. D. Shores has been appointed Treasurer of the Theosophical Society, *vice* Rai Bahadur Panda Baijnath.

C. JINARĀJADĀSA,
President

ADYAR WORKERS

Arrivals: Dr. P. W. van den Broek, President, Singapore Lodge, f internment in Java; Miss E. W. Preston from England, for special work *Occult Chemistry* material; Mr. Henry H. Hotchener, to assist in Sri Rukmini Devi's work; Miss Helen Zahara, from Sydney, to work in President's office; Srimati Rukmini Devi, after a four months' tour Europe, from August to December; Mr. Theo Lilliefelt from Sweden; Mr. C. D. Shores, from England; Miss Margaret Flinter, evacuee from Singapore, from the London Headquarters.

Departures: Miss Irene Prest, for work in Australia; Mr. J. Davidge, for many years assistant to Dr. Arundale as Assistant Editor *The Theosophist*, to work in Australia; Mr. Alex and Mrs. Mary Elm for England; Mr. Sten and Mrs. Rie von Krusenstierna for Singapore; Mr. K. Sankara Menon for Europe; Mr. N. Sri Ram by air, to represent President at the Fiftieth Anniversary Convention of the Theosophical Society in New Zealand.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Germany

Herr Martin Boyken writes of the work of reconstitution of the German Section and is appreciative of the help given by the members outside Germany. "They well know the difficulties with which we have to contend," he says, "and every opportunity to show us sympathy is taken."

The membership of the Section is 153, and steadily growing, and now seven Lodges are active. They hope soon to be able to finance a magazine in the German language.

Italy

Theosophy in Italy reports the formation of a new centre in Messina with nine members. The membership in Italy is larger now than it was before the war.

Czechoslovakia

We have just received news that this Section is again functioning. Work is fully reorganized only in Brno, the capital of Moravia, but the branches in other locations are preparing to begin work very soon. There is a weekly programme

in Brno including lectures, followed by study and debating, Bible study, Astrology, Esperanto, etc. The Library is also active.

East Africa

Nairobi Lodge. The 33 members of this Lodge are working in almost all the religious, social and political institutions in Nairobi, the capital of Kenya, trying to spread Theosophy indirectly by their selfless service. This Lodge is now 28 years old and is situated in the largest town in East Africa, a town with a population of many different races and communities. There is great need for a Lodge building where classes and meetings can be held and a public library established. There is also need for a visiting Theosophical lecturer, since it is easier to gain inspiration from a speaker than from books. An appeal is made for donations from anyone interested in such work in this important centre. Now that there are seven Lodges in East Africa, the formation of an East African Section is soon to be realized.

Burma

The last annual report was sent six years ago and much has happened

during the intervening years, according to the new report just received from Mr. C. R. N. Swamy, Assistant General Secretary. The General Secretary, Mr. N. A. Naganathan, has just returned to Burma. In 1942 all members evacuated and all Lodge property had to be abandoned. Yet not one of the Lodges was rendered entirely homeless, and although the loss has been great, many of the books, records and even some of the furniture have been recovered. In spite of intense Japanese hostility to the Theosophical Society, Mr. and Mrs. San Hla did much to protect Lodge property in Rangoon and even distributed pamphlets and books on Theosophy. (See the Presidential Address in this issue.) The first public lecture was delivered in Rangoon at the end of 1945 by the English Theosophist, the venerable Bikku Prajñānanda. Out of the 112 members of the Section in 1940, 57 have been traced and 12 have passed over. Lodges in Rangoon, Pyinmana, Mandalay and Maymyo have been revived.

Yugoslavia

The 18th Annual Convention was held in Zagreb on 28th-29th September. This was the first Convention without the presence of Gospojica Yelisava Vavra. She was the inspirer and builder of the Section in Yugoslavia. The work during the year 1946 has been active, with one hun-

dred visits to 13 towns, with also concerts, etc., as well as the regular lectures. The Order of Service continues its work and the Round Table has again started its activity.

Greece

The Greek Section has at last found a large and beautiful room for its meetings in Athens. There they have placed some of the furniture which they were able to rescue, and the Library with about 400 books. The six Lodges in Athens will be able to hold their meetings in this room and regular activities began on October 1st. The members feel that here they can create a Theosophical atmosphere quite different from the meetings which formerly they have had to hold in a strange office. A joint meeting of all the Athens members, numbering about 130, was held recently, the Inaugural Address of the President was read, and a special issue of *The Theosophical Bulletin* was dispatched. With the revision of the rules completed, the members feel that they are now ready for the work ahead.

Austria

The Austrian Section has been able to find a public lecture room in one of the first districts of Vienna, and until the end of June regular public lectures were delivered

by well-known old workers. An advertisement in a Graz paper doubled the attendance. Here were given also lectures for beginners, as well as weekly talks to earnest members on some of the deeper aspects of the Theosophical teachings. All the Lodges show much revival of activity. Even though the country is divided into four zones, thus preventing the General Secretary from travelling freely throughout the country, the division into the Federations has made it possible for their respective leaders to carry on the work. To overcome the lack of books an arrangement has been made with some of the Vienna Lodges to lend books under special control. The European Federation is assisting with books as well as with money towards the re-establishment of Headquarters. The General Secretary writes that he has had information that food parcels are on the way, and that they are very much needed.

Finland

Because of the difficult housing situation in the various cities many of the Lodges have lost their meeting rooms, and the members gather in private homes. In all the Lodges a memorial meeting was held in the autumn for Dr. Arundale. In Helsinki music by Sibelius and Schubert was played, and the General Secretary writes that the hall was beautifully decorated with flowers.

During this year a number of Helsinki members toured the Section. They find that practically all the Lodges have started activities, and in some places have spread Theosophy to the peasants. A suggestion has been made in order to keep the links between the Lodges strong. The nine Helsinki Lodges meet together once a month in what is called a General Lodge where they have refreshments and discuss various problems.

Norway

The Annual Convention of the Section was held in September and attended by representatives of five Lodges beside those in Oslo. The General Secretary, Mr. Ernst Neilsen, reported harmonious work in the Lodges and a legacy to the Section. The Treasurer's report shows a considerably increased balance over that of 1945. A Federation of the four Northern Sections of Sweden, Norway, Finland and Denmark is being considered.

Switzerland

The General Secretary reports 26 new members and three new Lodges since 1945. The Swiss Section is now able to make contact and to help Germany, Austria and Hungary.

Hungary

During the war years six books on Theosophy were translated into Hungarian and printed. Sixteen more

were translated, typed and bound by a group of members. A translation of *First Principles of Theosophy* is ready, but the publication is delayed owing to want of funds. With the help of the Rehabilitation Fund, the Headquarters building has been repaired and the rooms repainted. Its only fault is that it is too small for the increasing audiences. Forty new members have joined this year and the membership now stands at 172. The Hunyadi Lodge in Transylvania has returned to the Rumanian Section.

Mexico

Mexico also reports the translation and publication of books on Theosophy. 20,000 copies of a leaflet on Theosophy have been distributed. Here also there is a steady growth in membership, the total now being 356, a net increase of 22. There is a new Lodge in Mexico City, Maitreya Lodge.

Argentina

Continued growth is reported from this Section and from the sub-Section, Bolivia. Membership has increased by 57 during the last two months, among these being many re-joining members. A new Lodge and a Centre have been founded in Buenos Aires and another Lodge in La Paz, Bolivia. Lodge "Sol Naci-

ente" of Mar del Plata, has increased so much that it has moved into larger and more convenient quarters. A Committee for Art and Culture has been established. Its first task, which it carried out very successfully, was to organize the celebration of White Lotus Day in Buenos Aires. Any Lodge in the Section may call upon this Committee for help in organizing special meetings and festivals.

Malaya

News and Views, the Bulletin of the Singapore Lodge, reports the formation of a new Centre in Klang near Kuala Lumpur. Although the Centre has a membership of nearly twenty it will be some time before application will be made for a Charter to form a Lodge. The Pioneer Committee is continuing its work to establish more Lodges in Malaya in preparation for the formation of a Section. One member of this Committee is preparing a history of Theosophy in Malaya.

England

Readers of *The Theosophical Worker* may remember an account of the formation of a Centre, Putney Bridge, as the direct result of interest aroused by the donation to the Forces of a book *Life, More Life* by Mr. Jinarājadāsa. News now

comes that the Centre has 14 members and has applied for its Charter as a Lodge.

New Zealand

Miss E. Hunt, the General Secretary, extensively toured the Section during April and May and found activities steady, and though the membership was not large in some of the Lodges, the members were devoted workers. Miss Hunt writes: "This year for the New Zealand members is pre-eminently a preparation for the future . . . the coming years will be a test of our strength, our determination, our sincerity."

The Vasanta Garden School in Auckland is growing yearly and the school is not able to accommodate all the children desiring to enter. It is interesting to note that there is a higher percentage of boys than girls in the school.

The Rt. Hon. H. G. R. Mason, Minister for Education, one of the leading Theosophists in New Zealand, was the head of the New Zealand Government Delegation to the Peace Conference in Paris. The Section is preparing for its Golden Jubilee Convention, which will be held for later despatch.

mence on December 26th. Mr. N. Sri Ram has flown from India to represent the President at the Convention.

European Federation

Book distribution. Many Sections in both Central and Eastern Europe are asking for books and magazines to replace those lost or destroyed. The work of book distribution goes steadily ahead. France and Belgium have been helped to build up a full file of *The Theosophist* for their records. Similar files are waiting for dispatch from London to Austria and Germany. This has entailed a vast amount of collecting and sorting. New books up to the value of £41 have been sent to 7 Sections. A basic Library list has been drawn up and a large number of secondhand books, given for the purpose, have been used to complete basic libraries of Sections whose bookshelves lacked the essential volumes. Letters expressing the warmest appreciation have been received. Files of books and magazines likely to be needed by Sections not yet reopened, whose libraries are known to have been destroyed, will be held for later despatch.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: 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 Information	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	Sgt. 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	Fru Eva Ostelius	Ostermalmsgatan 12, Stockholm	<i>Teosofisk 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> .
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