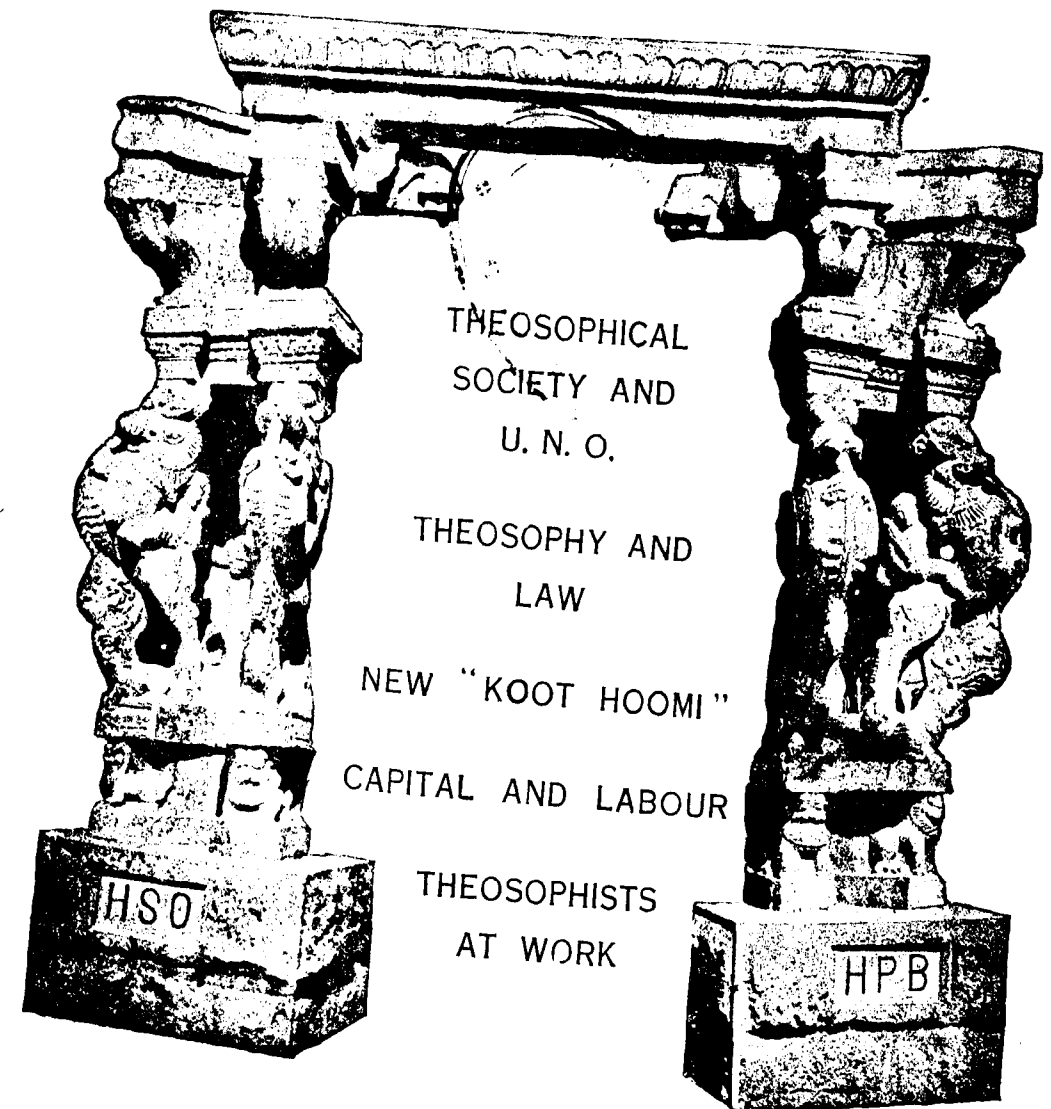


THE THEOSOPHIST

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EDITED BY C. JINARĀJADĀSA

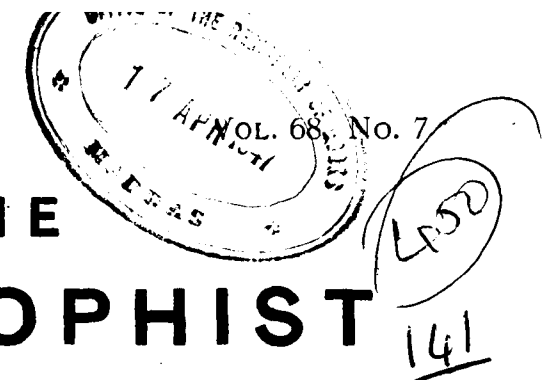


THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20

APRIL 1947

Vol. 68, No. 7

APRIL 1947



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Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

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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 :

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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.

MAY 1947

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JUNE 1947

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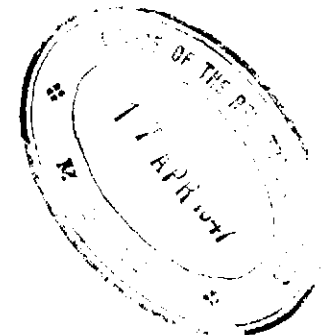
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THE THEOSOPHIST ON THE WATCH-TOWER

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

IN what manner is a Theosophist (not merely so by name but is a student of the Ancient Wisdom and is becoming one with it) different from any other idealist amongst the hundreds of organizations in the world? He may not be better, by education and by character, than hundreds of other idealists round him; he may indeed be worse. Nevertheless there is something indefinable that does mark out the true Theosophist from other welfare-workers. What can that mark be?

It is largely in his *attitude* to the problems round him. Each of us is surrounded by intellectual and emotional fogs, one succeeded by another, presented to him at birth as the heritage of which he should be proud—his race or colour or caste, and his religion. We do not know how distorted is our vision, how prejudiced we are, until little by little we come to know what are the truths of Theosophy. Perhaps the first fog to dissipate is that of religion; as Theosophists we begin to realize that "There is no religion higher than Truth," and that all religions are "the Way". The hardest fog to dissipate is that of colour, race and caste.

But perhaps the true "mark" of the Theosophist is his interest in universals, especially in all that concerns mankind everywhere. He is a true representative of the famous line of the Roman Terence: "I consider nothing that concerns man alien to me." But in addition to this Humanitarianism, which happily thousands possess who are not Theosophists by name, the Theosophist surveys all problems "from the Centre". It is not only that nothing human is alien to him; his interests go beyond, for nothing anywhere in Nature—neither the religions, nor the sciences and the arts, nor every living thing, man, beast, bird and fish, and angel—is "alien" to him. Indeed he goes farther still, for he realizes that he cannot "see" rightly unless he sees every problem *from the Centre*.

At first the inquirer into Theosophy is however apt to be dazed by this vision presented to him from the Centre. He is acutely aware of his own troubles, his want of light, and he seeks a remedy that "touches the spot". He feels uncomfortable and restless when he is assured that his individual problem is the problem that faces all others, and that until he removes himself out of his individual centre and places instead mankind there, he cannot find the true remedy for his troubles. It takes the inquirer long to feel profoundly interested in that *larger* himself which is not he, but the millions of whom he is a part.

It requires dozens of years before the would-be Theosophist shifts himself to the Centre. Sometimes, if he is intuitive, he does so at a bound; almost instantly he says, "I *know* Reincarnation and Karma are true; I *know* Universal Brotherhood is the greatest of all facts." He may even go so far as to say, "I *know* the Masters exist." But usually, this "transportation" to the Centre is a slow process. Yet it is the only fascinating process in life; there is nothing to compare with it for thrill, for zest, for utter absorbing idealism. Once Miss Esther Bright, Dr. Besant's intimate

friend and hostess for many years in London, half humorously said to C. W. Leadbeater: "The occult path does make life trying, doesn't it?" Came instantly the answer: "*But it is the only thing which makes life worth living.*" It is this same attribute that was revealed by Bishop Leadbeater in his last saying; he lay in hospital dying, and as one night two younger helpers and devoted friends left the hospital and said "Good night", promising to come and see him next morning, propped up in bed he waved to them at the door and said, "Well, if I don't see you again, *Carry on!*" He died during the night.

To "carry on". That is the call given of old by the Great Teachers. But it means renunciation after renunciation of personal dreams of ambition, happiness, success. For the sake of what? For the sake of the Centre. What shall that Centre be? God, to millions; Humanity, to millions more. But the "only thing which makes life worth living" for the Theosophist is "to try to lift a little of the heavy Karma of the world", and in that task to join hands with the great Saviours of the World. But the Master warns us that it requires clear brains, stout hearts and a never-flagging courage. For, "then do you enter into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight." (*Light on the Path*). Such is the life "from the Centre" to the true Theosophist. Said Simonides in Greece: "We count it death to *falter*, not to die." In the language of a more modern poet the Theosophist is not

Made weak by time and tide, but strong in will
To strive, to seek, to find, and not to yield.

* * * *

That breezy, witty weekly of the United States, *The New Yorker* (the best readable amusing journal I know, provided one understands American ways and jokes), now and then puts forth an editorial

that is amazing for its breadth and vision. The following appeared in its issue of October 19, 1946; to understand its true significance one has to visualize the Tri-borough Bridge with broad approaches at either end from three sides, front, right and left, carefully planned to give ample room for cars; on the bridge itself there are six "lanes", three in either direction, that nearest to the middle for fastest cars, that next for less speedy cars and the third for lorries. No car may pass from one lane to another except at marked places.

We note with some bewilderment that Dr. Conrad Hoffman, of the Presbyterian Board of National Missions, has accepted a call from the International Missionary Council to become director of the Committee on the Christian Approach to the Jew. Our own idea about the Christian Approach to the Jew, along with the Jewish Approach to the Christian, the Christian Approach to the Next Christian, the Jewish Approach to the Next Jew, and the Moham-medan Approach to the Atheist, is that they should all follow the general lines of the Manhattan Approach to the Triborough Bridge—keep in the right lane, no crowding to the curb, hands off the horn, admire the spaciousness of the roadway, and let everyone past the toll gate for a quarter, irrespective of race, creed or condition of vehicle. It's the simplest approach there is, and we recommend that Dr. Hoffman set things up on this basis and spend the rest of his time in healthful recreation.

Comment is superfluous. *The New Yorker* in its sarcasm and wisdom gives the lie to the question in many an American rival city: "Can anything good come out of New York?"

* * * *

An excellent movement that has begun in the United States is that of "Students for Federal World Government", with offices at 626½ Library Place, Evanston, Illinois. Its objects are:

**Students and
World Federation**

STUDENT FEDERALIST CHARTER

We must make world citizenship in a world community a political fact. Existing governments have demonstrated that they

are incapable of preserving peace and protecting human rights in an interdependent world. The atomic bomb makes even more dangerous the illusion that power politics can give us peace. Only a new world sovereignty based on the principles of federalism can destroy the irresponsibilities of nationalism and effectually attack the economic and social problems whose solution is essential to the creation of a world community. We support the United Nations as the primary existing international organization attempting to achieve some of these aims of world government. However, the United Nations is not a federal government. It has no authority over individuals; it can only make recommendations to, or negotiate treaties with member nations, and it cannot prevent the secession of any nation. It will not be adequate until it is capable of making, interpreting, and enforcing world law.

THEREFORE, a federal world government must be created either by calling a revisional convention under Article 109 of the United Nations Charter, by strengthening the United Nations through fundamental amendments under Article 108, or by other international action. To this end, Student Federalists will; 1. Stimulate thinking on the urgent need for federal world government; 2. Educate our generation in the principles of federalism; 3. Find, train, and organize the necessary leaders. And—4. Support all proposals which embody the minimum essentials of federal world government.

None can challenge the ideals of the movement; it is to make realizable Tennyson's dream of over a century ago, "the Parliament of man, the Federation of the world". But it is the habit of mankind not to be "rushed" into Idealism; mankind prefers to crawl. The first stage in the crawling was the Hague Peace Court established in 1899, largely as the result of the work of the Czar Nicholas II of Russia; the second stage in the crawling was the League of Nations. We witness now the third crawling, the United Nations. If the students of the world can "rush" the nations of the world to make U.N.O. effective, "more power to their elbows." Whether they succeed or not, it is the type of propaganda that is wanted. Would that students were less

bothered by examinations and by search for careers after "graduation" (into what?), and could canalize something of their visions when young with students' movements broad-based on Internationalism.

* * * *

There are women—and women. It is the cynic who "lumps" them all together. Every country's wits, especially the poets who find rhyming easy, have hurled sarcasms at them throughout the ages. Typical is Chesterfield's (and Lombroso's) that "women are children of a larger growth"; Lombroso said, "mere babies". Yet the truest thing said on the subject is in George Eliot's *Adam Bede*: "I'm not denyin' the women are foolish; God Almighty made 'em to match the men." In spite of all the resentment of men against women's "claims", as men term them, of profoundest augury for the world's welfare is the fact that in many lands women have discovered outlets for their spirit of service in many an organization for social betterment. Last August there met in Sydney during a week of meetings, the "Australian Woman's Charter Second Conference". Three women from India, two Hindu and one Parsi, attended the Conference. The Charter, covering as it does ten pages, is too lengthy to quote here; but its topics were:

Woman and World Peace and Unity; United Nations; Women at the Peace Conference; Unity; Woman in Public Life; Commission on the Status of Women; Amendment of Constitution to eliminate Sex Discrimination; Equal Status, Opportunity, Responsibility and Reward; Full Employment and Social Security; Trade Unions and Women's Employment; Employment of Women; Part Time Employment; Nurses; Women as Mothers; Woman as Mother and/or Home-Maker; Domestic Workers; Domestic Training; Child Care; Voluntary Workers; Ex-Servicewomen; Birthrate; Health; Education; Housing; Community Centres; Prison Reform; Delinquents; Alcohol; Racial Hygiene—Equal Moral Standards; Venereal Disease; Country Women.

New Zealand Theosophists have organized The Theosophical Women's Association, and regular reports of its activities appear in *Theosophy in New Zealand*. Last year, a similar organization was created at the Headquarters of the Theosophical Society in India at Benares; and brief bulletins are periodically issued.

Yet one wonders at times, when world crises come, how women (and student idealists) will stand the strain. During Peace we try to link nation with nation with cultural bonds—conferences, exchange of teachers and students, and in other ways; we think we have bound nation to nation with strong ship's cables that will stand the strain of a cyclone. But when Nationalism rears its head, the ship's cables become as gossamer spider's threads which break at the puffs of emotional waves fanned by public excitement. Soon after the First World War, a representative body of students of Oxford University at the University Union Society voted by a small majority that, when the next war came, they would not volunteer and would refuse to serve in the army. But twenty years later these students become middle-aged men were all like their fellows breathing a fiery Nationalism. I wonder whether when the next emotional wave comes, with all the usual cries of "Insult to the Flag", the women of today grown older will "stand by their guns". In the past, among the men there have been conscientious objectors who have been bitterly persecuted by their fellowmen. As one gets older, the bright light of idealism is often apt to vanish in the cold grey light of realities. When an emotional wave sweeps over a country on a matter of Patriotism—"My country, may she always be in the right, *but my country right or wrong*"—few are they who stand against the tide. The thickest of the fogs that surround us, Nationalism, so gives us a warp that "all we have power to see is a straight staff bent in a pool". In one form or another,

"Jingoism" rears its head, as popular sentiment sang in Britain in 1878,

We don't want to fight,
But, by Jingo, if we do,
We've got the ships, we've got the men,
We've got the money too.

Next time I presume Britain will not be able to say, "We've got the money too." But there are two countries that can say it; will they? And yet what is truer about the real values in life than what Horatius "who kept the bridge in the brave days of old" said:

And how can man die better
Than facing fearful odds,
For the ashes of his fathers
And the temples of his gods?

It was in 1915 that President Wilson of the United States said, "There is such a thing as a man being too proud to fight." Two years later world-events forced him to say, "The world must be made safe for democracy." Today, with the atomic bomb, our cry is, "The world must be made safe for men."

When as the result of the work of Theosophists there is spread everywhere the new conception how the task of all men, high and low, little-witted or clever, is

To learn and discern of his brother the clod,
Of his brother the brute, and his brother the God,
the day may then be not far off when mankind will be "federated" on earth, because men have been federated from eternity.

C. JINARĀJADĀSA

REPORT OF CONFERENCE OF INTERNATIONAL ORGANIZATIONS

AT UNITED NATIONS SECRETARIAT, LAKE SUCCESS,
NEW YORK

February 10—14, 1947

By JAMES S. PERKINS

General Secretary, Theosophical Society in America

(*Explanatory.* At the invitation of the Department of Social Affairs of the United Nations Organization to attend a Conference of non-governmental international organizations at Lake Success, New York, from February 10th to 14th, I deputed the General Secretary of the Theosophical Society in the United States of America, Mr. James S. Perkins, to represent me, as it was impossible for me to attend. Mr. Perkins, accompanied by Mrs. Kathrine Perkins, attended all the meetings. Two hundred and forty-seven members of over 100 such organizations registered for the Conference. The meetings were held in the Social and Economic Council Chamber at the United Nations Secretariat. The following is the report he has sent to me, which cannot but be of the deepest interest to all who believe in the new world re-organization for which the United Nations stand.—C. JINARĀJADĀSA).

ARTICLE 71 of the United Nations charter states that "the Economic and Social Council may make suitable arrangements for consultation with non-governmental organizations which are concerned with matters within its competence,"

The first conference of volunteer organizations took place at the United Nations Secretariat at Lake Success, Long Island, New York, on February 10 to 14. Over one hundred such organizations, which on invitation included The Theosophical Society, were represented by some two hundred forty-seven delegates. At the request of Mr. Jinarājadāsa, I, as President of The Theosophical Society in America, together with Mrs. Perkins, represented the Society.

The conference was convened by the Department of Public Information of the United Nations to explore the possibilities of establishing channels of information to all sections of organized public opinion. The attending delegates represented the organized workers of the world, the teachers, the children, the women, the employers, and many other significant international groups. It was stated that altogether some 500 million organized people were represented by this assemblage. The program was designed primarily to be informational as to the functions of the various specialized agencies and the work of the Economic and Social Council, and the material available for educational programs regarding these functions. A secondary aim was to discuss the creation of some form of liaison between the non-governmental organizations and the agencies of the United Nations for spreading information. Opportunities were provided also for the delegates to visit meetings of the Security Council and the various Commissions and Sub-Commissions at work.

The program began with a luncheon, following which all of the delegates were informally presented to Mr. Trygve Lie, the Secretary General of the United Nations.

Following the opening luncheon, the delegates assembled in the Economic and Social Chamber and were welcomed by Mr. Tor Gjesdal, Director of the Department of Public Information. The assembly was addressed by Mr. Andrew Cordier, Executive Assistant to the Secretary General.

The following day, reports were given on the activities of the Departments of Press, Radio, Research and Publications, Films and Visual Information, Information Centers, and Speakers' Bureau. A day and a half was devoted to information regarding problems of the Specialized Agencies, which include I.L.O., F.A.O., U.N.E.S.C.O., W.H.O., U.N.R.R.A., I.C.A.O., and Fund and Bank. An afternoon session was then devoted to discussion of a working form of Liaison between Volunteer organizations and the United Nations Agencies. These discussions resulted in the adoption of some Resolutions which are attached to this Report.

The final day was devoted to the work of the Economic and Social Council which includes :

- Coordination and Liaison
- Economic Stability and Employment
- Statistical Office
- Fiscal Division
- Transport and Communications
- Department of Social Affairs
- Demography
- Human Rights
- Freedom of Information and the Press
- Prevention of Discrimination
- Status of Women
- Narcotic Drugs
- Division of Social Affairs

The Conference closed with a subscription dinner, at which the delegates were addressed by Mrs. Roosevelt and other speakers. Various social functions provided opportunities for the delegates to become better acquainted.

With regard to material for educational and informational purposes supplied by these departments of United Nations :

Press : Distribution clip sheets for the whole world, setting up regional offices in various countries of United Nations. Applicants may register with the Press Division for *subject and coverage*. News releases are objective reporting. There

is a plan to publish a digest of what the non-governmental organizations are doing to distribute information regarding the United Nations.

Radio: The first Assembly passed a resolution that the United Nations establish its own radio facilities. This is not yet implemented, but an advisory panel is working on engineering problems. These include automatic simultaneous transmission of programs and documents to every center in the world. At present, United Nations uses borrowed frequencies for short wave broadcasts of daily programs to the world in the five official languages—English, French, Russian, Spanish, Chinese. Broadcasts open with the significant statement, "This is United Nations calling the peoples of the world". Special meetings are broadcast. Periodical news reviews are released. A half-hour broadcast to Russia begins the day and a broadcast of programs to the Pacific closes it in the evening. The Radio Division is asking for advice from our organizations as to what kind of programs are most desirable.

Publications: A weekly illustrated bulletin is published—subscription price \$6.00 a year. Help is needed to gain wider circulation. The bulletin may be depended upon for *complete* news about the U.N., for *official* news, for *accurate* news. Publications Division makes a weekly survey of public opinion based on Press and Radio reports from all parts of the world. This Department would like to receive tear sheets expressing *opinion*, especially from non-governmental organizations' publications.

Reference Centers: It is planned to establish Reference Centers all over the world. One now in New York has complete documents, complete index; it can be called upon to make available special documents. This includes not only U.N. official documents, but those of Specialized Agencies.

Research Section: Gets out information papers about material for U.N. programs. Documentary studies will be

prepared on request; will check factual material in a paper; will discuss ideas on writing of any book. Information papers available:

One on each Organ of U.N.

One on Charter

One on Comparison of Charter and League

One each on special problems, (such as International Law, Human Rights, Status of Women, Disarmament, Voting Procedure, etc.)

Year Book: Now being prepared. Will be available in about two months, and covers U.N. progress of the year. The year is keyed to the annual Assembly meetings. A Loose-leaf Publication is contemplated giving current information divided according to Departments of U.N. A handbook is proposed on non-governmental organization.

Speakers Section: Will fill speaking engagements at cost of travel—no fees. Will furnish documentary charts and posters to bonafide lecturers. Has Speaker's Manual available. Recordings of speeches on the U.N. are available. A "Speakers' Research Committee for the U.N." has been organized, from which material is available. Film strips can be obtained. A catalog of films is being prepared especially for non-governmental organizations. Each year a display poster is created to publicize U.N. Art work is obtained through an international competition with awards of \$1500 first prize; \$1000 second prize; \$500.00 third prize; and ten honorable mentions of \$100.00.

Information Centers: A world network of Centers is planned. Already established: London, Washington, Copenhagen, New Delhi. Centers planned for the immediate future: Geneva, Paris, one in Latin America, Mexico City, and one in the far east. Closest liaison is wanted between these Centers and non-governmental organizations.

Specialized Agencies:

I.L.O.—International Labor Organization

F.A.O.—Food and Agricultural Organization

- U.N.E.S.C.O.—United Nations Educational, Scientific and Cultural Organization
 W.H.O.—World Health Organization
 U.N.R.R.A.—United Nations Relief and Rehabilitation Administration
 I.R.O.—International Refugee Organization
 I.B.R.D.—International Bank for Reconstruction and Development
 P.I.C.A.O.—Provisional International Civil Aviation Organization
 I.T.O.—International Trade Organization
 I.C.F.—International Children's Fund

With regard to these specialized Agencies the following information is available :

- I.L.O.—Established 1919. Pamphlets regarding its work and program—one on "The I.L.O. and Children".
 F.A.O.—One year old. Has just completed its first survey of the world food situation. Booklets and reports available. Has established the startling fact that one out of every two people in the world faces starvation as *normal*. Two-thirds are underfed; two-thirds are farmers. Publishes an Information Service Bulletin weekly.
 U.N.E.S.C.O.—Available preliminary report on the General Conference held in Paris, December 1946. UNESCO plans action on six fronts :
 1—Rehabilitation of Libraries, Museums and Laboratories in devastated countries (program proposes to collect 100 million dollars for this purpose).
 2—World Education. (Examination of textbooks to eliminate injustices).
 3—Social Science.
 4—Natural Sciences.
 5—Mass Communication. (To promote greater flow of ideas among nations and peoples).
 6—Creative Arts.
 W.H.O.—Mimeograph sheets explaining origin and background, W.H.O. is entrusted with international sanitary conventions; UNRRA with health functions, and epidemiological.

- U.N.R.R.A.—Is being disbanded. Booklet available, "Fifty Facts About UNRRA". Documentary film covering its span from birth in 1943 to end in 1947. Necessary functions will be undertaken by I.R.O., I.C.F. and other Agencies.
 I.C.F.—Reports show that from 70 to 100 million children in most urgent need. Twenty dollars a year needed for each to provide a meal a day, clothes, medical services. Total need 450 million dollars. A Board of 25 nations has been set up to aid in collection of funds. Priorities are as follows :
 (1) Victims of Aggression.
 (2) UNRRA's people.
 (3) Health generally.

Next autumn a plan will be proposed whereby every worker in the world will give one day's pay to take care of this need. The slogan will be "*One Day's Pay For One World*." The Economic and Social Council will decide on this action at its next meeting.

- I.R.O.—Maintains headquarters in London, with an office in Washington. No channels for publicity. It has three services available for "Stateless People." (1) Legal and business protection; (2) Maintenance; (3) Resettlement (no forced repatriation).

I.B.R.D.—

(World Bank) Booklet "Proceedings and Related Documents" (first annual meeting with Board of Governors in the fall of 1946. *Bank's* assets at present 8 billion dollars¹, with 40 nations as shareholders. I.B.R.D. is not "business by government" but a cooperative lending Society by nations (common responsibility is embodied in a legal set-up). Representatives of all governments sit on Board as share-holders, not as debtors.

(Fund) Has a similar report in booklet form to that of Bank, "International Monetary Fund", a booklet of articles of agreement established at Bretton Woods. I.B.R.D. maintains that future reconstruction and development cannot be financed through private channels because risks are too great. U.N. must shoulder investments through *Bank and Fund*

¹ According to British numeration 8,000 millions.

organization. Surveys show 30 billion dollars¹ devastation as a result of the war. Only a few billion a year can be made available for reconstruction. It will take four or five years to carry out the program for reconstruction before the more fascinating and much larger program for development of the world's resources begins. Functions of *Fund* are to provide monetary cooperation, facilitate international trade, stabilize exchange and avoid depreciation, relieve international financial restrictions, inspire financial confidence among nations, shorten duration of financial unbalance. *Fund* will require that standards be set up for all nations or penalties will be exercised. It will contribute to the world economic stability.

Fund is for immediate temporary needs. *Bank* is for long term development. The world is seen as one integrated trade area.

As the story of the specialized agencies of the United Nations unfolded, it was possible to grasp more clearly the integrated pattern of the United Nations' activities. This sense of wholeness is unfortunately lacking in the minds of most people. Throughout the conference, the need was expressed again and again to inform the people of the world in all languages of the character and the operations of all of the various departments of United Nations. Throughout these discussions, Mrs. Perkins and I were impressed with the unique opportunity afforded individual members of the Theosophical Society and the Theosophical Order of Service in particular to serve in this capacity. The international character of our Society, as well as the pursuit of its First Object, gives to such a program of activity special significance.

The Office of Public Information requests that all non-governmental international organizations send periodically all material concerning their activities on behalf of United Nations. Selected material will be used in Opinion Surveys.

JAMES S. PERKINS

General Secretary of the Theosophical Society in America.

¹ 30,000 millions.

THE WORLD AS IDEA, EMOTION, AND WILL

By C. JINARĀJADĀSA

THE WORLD AS WILL

(Concluded from p. 386)

WHEN a soul comes to the stage where he knows himself as the Idea, then begins for him the realization of the supreme mystery of existence. Here, I must frankly admit, we are forced to leave even philosophy behind, and enter upon the uncharted and unchartable lands of Mysticism. We shall have only intuition to lead us, because we are face to face with a mystical teaching which baffles all analysis by the mind. Now, if a so-called truth is revealed in the Mysticism of one religion only, we may be inclined or not to believe it. But suppose we find that same truth is revealed in another religion far away, with no affiliation to our own religion, then that truth presented to us gains a double strength. Then suppose we find that same mystical teaching is presented in still other places as well, then we are forced to admit a certain universality in the teaching, and therefore that there may be a basis of truth underlying it. For, even if we cannot rationalize it to the mind, we are bound to examine and consider, if we are seeking Truth, whether the teaching offers a clue to the solution of life's mysteries.

What is this supreme mystical teaching? It is that God exists, that the universe has emanated from Him, but its creation by Him is an act of Self-Sacrifice of Himself by Himself. God, who is Perfect, can have nothing to gain from an act of creation. Why then has He stepped out of His Perfection to create a universe? He has done so, says the mystical teaching, in order that you and I, fragments of Himself, may appear in an evolving universe, and little by little through our experiences of joy and sorrow, victory and defeat, life and death, begin to realize our own nature in its Perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect," said Jesus Christ. That teaching, says Mysticism, is not mere exhortation to righteousness and to lead the life of a pious and good man; it reveals to us the fact of facts—that life for us is organized by the Divine Plan to direct us to our final achievement, which is not Blessedness but Likeness to God in His Perfection.

This teaching appears perhaps clearest in Hinduism. The greatest of truths, round which all the highest forms of Hindu worship are based, is the idea of *Yajña*, Sacrifice. The average worshipper thinks that *Yajña* means sacrifices to the Gods. Such beliefs and worships are merely like the separate flowers that thread a garland; what is the thread that joins all the flowers? This thread is described for us in a famous hymn of the Rig Veda, the *Purusha Sūkta*, the Hymn of the Divine Man. Let me read you this hymn, which describes the nature of Purusha, the Heavenly Man, and relates what He does with Himself as an act of Self-Sacrifice. (We must remember that "a thousand" in Sanskrit signifies "infinite, without number".)

The embodied spirit has a thousand heads,
A thousand eyes, a thousand feet, around
On every side enveloping the earth,
Yet filling space no larger than a span.

He is himself this very universe,
He is whatever is, has been and shall be.
He is the lord of immortality.
All creatures are one fourth of him, three fourths
Are that which is immortal in the sky.
Whom gods and holy men made their oblation.
With Purusha as victim they performed
A sacrifice. When they divided him,
How did they cut him up? What was his mouth,
What were his arms, and what his thighs and feet?
The Brahman was his mouth, the kingly soldier
Was made his arms, the husbandman his thighs,
The servile Sudra issued from his feet.¹

We note the idea, which is the root in all the Mysteries, that the creation of the universe is an act of Self-sacrifice on the part of Divinity, in order that His creatures, His children, may appear. This same Self-sacrifice is described for us in the *Shatapatha Brāhmaṇa* as follows, where Prajāpati, "the Lord of Creatures", God-in-Unity, performs the act of creation of the universe.

Verily, in the beginning, Prajāpati alone was here. He desired, "May I exist, May I be generated." He wearied himself and performed fervid devotions: from him, thus wearied and heated, the three worlds were created—the earth, the air, and the sky.²

Even as a smith, the Lord of Prayer,
Together forged this universe.
In earliest ages of the gods
From what was not, arose what is.³

Again and again in the Hindu scriptures we have the teaching that Prajāpati *toiled*, that there was an effort, a *Tapas*,

¹ Translated by Monier Williams in *Indian Wisdom*.

² *Shatapatha Brāhmaṇa*. xi. 5. 8. i. "Sacred Books of the East" series.

³ Rig Veda, X. 72. 2, translated by Macdonell.

on His part to bring the universe into being. Again and again is the insistence that it was *Tapas* on the part of God that made creation possible. The Hindu conception is not the Hebrew one that because God said, "Let there be light, and there was light," it was an effortless magical act, but rather that God *toiled*.

Then says the ancient Hindu scripture, that because God sacrificed Himself in order that you and I might come into existence, it is our duty to commemorate that Sacrifice of His. Therefore all Hindu sacrifices were originally intended to commemorate that primordial Sacrifice, and we have in a verse in the Rig Veda: "By sacrifice the gods worshipped Him who is also the sacrifice; those were the first duties. Those great ones became partakers of the heaven where the ancient deities, the *Sādhyas*, abide."¹

Once a certain ritual was performed to commemorate Prajāpati's Sacrifice, and it was as follows². The shape of the ground is a large square with two smaller squares on either side, and a third at its bottom, making roughly the shape of a bird. This bird is oriented to fly eastwards.

Four priests of the four Vedas are present and a piece of ground is "tyled" or marked by them with hymns as a holy enclosure and blessed. At the middle of the large square a lotus leaf is placed to symbolize the waters of space, for God's Sacrifice takes place in infinite space; then upon the lotus is placed a miniature Sun with rays in gold, for the Sun, that is, the God in the Sun, is the Divine Being. In order to make clear the unity of the Sun God with the Divine Life within man, a miniature figure of a man in gold is next placed upon the top of the Sun. Then an altar of 365 bricks is slowly built, on the top of the leaf, the Sun and the man, one brick

¹ X. 90. Translated by Wilson.

² The full ritual is in *Shatapatha Brāhmaṇa*.

being placed each day, the priests of the four Vedas present to represent the four seasons of the year. This sacrifice by man is not complete till the end of the last day of the year, only after 365 days of sacrificial ritual. And what then happens?

Here we have a wonderful mystery, which appears in other religions also. Prajāpati, who was dismembered at the original Sacrifice as described in the *Purusha Sūkta*, has been brought together once more by the ritual actions during 365 days. He is "resurrected from the dead", and His dismembered parts are mystically made whole once again, by human action. When this happens, the very moment that Prajāpati has been so resurrected, reintegrated and made whole, once again He offers Himself as a Sacrifice to be dismembered. The scripture says that were Purusha not so to sacrifice Himself again, the whole universe would be dissolved and vanish into nothing. For the universe exists only because the Divine continues in endless time His act of Self-immolation. All Hindu sacrifices were originally intended to remind us of the great Sacrifice which has brought us into being, and how therefore it is our duty to act in various ways to resurrect Purusha from the dead, to reintegrate Him again, so as to enable Him to give Himself to us once more and allow us to continue our individual existences.

Let us turn to Christianity, a religion that arose completely independent of any teaching in this land of India. Jesus Christ is regarded by Christians as God in the aspect of God the Son. God is Omnipotent, He could have made the world perfect, but He allowed imperfection to appear. It was planned by Him in the beginning that a time should come when He should appear to men as an Avatāra, an Incarnation, God "descended"¹ to earth. It is said in one

¹ Avatāra means "descent".

place in the Christian scriptures (using the symbol of the Lamb for the Christ) that "the Lamb was slain from the foundation of the world". In other words, the tragedy of the Self-sacrifice in Palestine was intended from the beginning. God reveals Himself, voluntarily undergoes a tragedy, and is finally immolated on the Cross; but by His death a road to salvation is opened to men again. All was according to God's Plan.

Just as the Hindu scripture said that it was necessary for man to commemorate daily the primordial Sacrifice of God, similarly the oldest division of the Christian Church, the Roman Catholic, has arranged to commemorate that Sacrifice of the Christ *each day* and by *each priest* in the ceremony of the Mass, which we can witness in any Catholic church. The priest, in symbol, enacts the principal events in the life of the Christ; every action of the priest, as he ascends the three steps to the altar, as he moves the missal or book from one side of the altar to the other, as he brings a small wafer of wheat and some wine for the ritual, is symbolic¹. Symbolic of what? Of the life that Jesus Christ lived. In the course of a ceremony which does not last—in the shorter form of the Mass—more than 25 minutes, the story of the Christ is commemorated in symbol. In this symbolic life story, the Crucifixion is not the central point, but an action which Christ is said to have performed before His Crucifixion. He called His disciples together, and at a sacred meal He took bread, broke it and blessed it, and said, "This is my Body." Similarly, He took wine and blessed it, saying, "This is my Blood," and so instituted a certain ritual mystery.

It is this mystery that is commemorated in the Mass of the Catholic Church, for at a certain moment, after many

¹ I wrote on this in October 1910 in *The Theosophic Messenger* of Chicago under the title "The Mysticism of the Mass". A brief reference was then made to the mysteries of Freemasonry. In 1915 the article was published at Adyar under the title "The Ritual Unity of Roman Catholicism and Hinduism."

preliminary prayers and ritual actions, the priest performs the supreme mystery, which is to call down to earth the nature of the Christ, who is God, into the two physical substances, the bread and the wine, which then they say is "transubstantiated", that is to say, transformed invisibly from the visible bread and wine into an invisible glory. From the moment the priest uses those words given by the Christ, "This is my Body" and "This is my Blood," to the devout Catholic it is Christ Himself who is present on the altar.

More mystical is the fact that the priest who performs this ritual has a double role, for he is the representative of the people to the Christ, and also the representative of the Christ Himself to the people. As you observe the priest when he celebrates the Mass, you will note that he wears a robe called the chasuble; it has a cross at its back, for the priest then is Christ Himself, in his relation to the congregation. In one part of the ceremony he offers to God the adoration of the people. The crowning moment of the mystery is when Christ is said to descend and to be present in the bread and the wine on the altar. All throughout there is the idea of a Self-sacrifice of God, in order that the way to Salvation might be opened to mankind.

Just as in Hinduism there was an immolation of the Godhead on an altar, and in Christianity upon a Cross in Palestine, we shall find the same wherever there is any mystical teaching. In ancient Egypt, the God Osiris was slain by his enemy, His body dismembered and scattered to the various parts of Egypt. Then we have the story of how His wife Isis and His son Horus travelled from place and place, and collected the dismembered parts of the body of Osiris, and finally in a mystical ceremony performed by them Osiris was resurrected from the dead. The ancient mysteries of Egypt had as their basic teaching this Self-sacrifice of Osiris, His death, His resurrection and His ascension.

It is the same general teaching we find in ancient Phrygia, where Attis is slain, and remains dead for three days while he is mourned by the worshippers. Then after three days, as in the Christian story, there is rejoicing because he is reborn once more. So too is the myth of Adonis (= Adonai, the Lord) in Syria, where the beloved of the goddess is slain, and after the period of grief the worshippers celebrate his resurrection with joy, for in his resurrection from death is the promise of their resurrection from the corruption of the grave. In certain mysteries come to us from ancient Egypt and Palestine, which exist in secret organizations even today, the same general myth and its message is given to the initiate. The prototype is Hiram Abiff ("Hiram my father") who is slain by three enemies and buried; his body is discovered and Hiram is "raised" from death in a particular manner. As in the mysteries of Adonis, the candidate for initiation plays the role of the prototype; he is "slain", buried and mourned for; he is finally "raised" by no less a person than King Solomon himself or his representative, and he is taught that as his "father" was raised from the dead, therefore he should have no terror of the grave, for he too shall be "raised" and led to perfection.

We find then a mystical teaching that the Divine is all the time performing an act of Self-sacrifice, and in the Christian faith we have the words, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life." If this is the case, if it is true that on all sides a Divine Will is performing an act of Self-sacrifice, and if you can believe that, it is then obvious that your only salvation is by uniting yourself with the Divine Will—not by renouncing the World Will, but identifying yourself with this upward Will of Self-sacrifice. From that moment you live a dedicated life and are no longer an unconscious tool of the World Will, but a

conscious instrument in the hands of the Divine Will; you are the Perfected Man, and you play your role in life according to the drama written for you, in accordance with the Karma of good and evil which you have created. From that moment you consciously begin to live out a purpose. We have this most beautifully described in the words of the Christ: "I seek not mine own will, but the will of the Father which hath sent me." Here we have the highest crown of the spiritual life, where the individual lives and communes with the Divine after giving up everything of himself to the Divine.

Treading the way of the returning Will, what will a man find? In its first stage, it is the "Way of the Cross", for while he knows that he is one with the Divine Will, the world does not. He will suffer, be accused and vilified and finally martyred or "crucified"; but what does that matter? He knows that even his crucifixion is a part of the Divine Purpose for his unfoldment. In a book of "Occult Maxims" we find in Christian symbolism the following words: "Only those actions through which shines the light of the Cross are worthy of the life of the disciple." And in another: "When one enters the path, he lays his heart upon the Cross; when the Cross and the heart have become one, then hath he reached the goal."

It is at this time that the soul as he treads the Path identifies himself more than ever with suffering mankind, and does not stand apart like the sannyāsi seeking his personal liberation. He knows there is no true Liberation for him until he takes with him millions into Liberation. We Theosophists have this teaching given us in a little manual, *Light on the Path*.

When you have found the beginning of the way the star of your soul will show its light; and by that light you will perceive how great is the darkness in which it burns. Mind, heart, brain, all are obscure and dark until the first great battle has been won.

Be not appalled and terrified by the sight ; keep your eyes fixed on the small light and it will grow. But let the darkness within help you to understand the helplessness of those who have seen no light, whose souls are in profound gloom. Blame them not. Shrink not from them, but try to lift a little of the heavy karma of the world ; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. Then do you enter into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight.

It is a profound sadness to live with mankind when you have the right to pass on to live in the Infinite Life, when you see the terrible toil that is necessary on earth in order that mankind may be brought out of darkness into light. Nevertheless you know that your Crucifixion is as nothing compared to the glory that will come after. In the Christian story we have the three stages: the Way of the Cross ending in the Crucifixion, then the Resurrection from the dead, and finally the Ascension into Oneness with the Father.

So, then, we find a general principle which we can deduce, as from the Theosophical standpoint, when we examine the World as Will at work. When we have trained our minds to see the Will on all sides of us, as revealed by the Archetypes ; when we have purified our emotions so that through each kindly feeling toward parent, child, beloved, neighbour, something of a Divine Feeling flows through us, then we begin to understand the supreme mystery of the Self-sacrifice of God. Here let me quote to you the description from the *Bhagavad Gita* where the Lord speaks of how He is all things :

One Force in every place, though manifold !
I am the Sacrifice ! I am the Prayer !
I am the Funeral-Cake set for the dead !
I am the healing herb ; I am the ghee,
The Mantra, and the flame, and that which burns !

I am—of all this boundless Universe—
The Father, Mother, Ancestor, and Guard !
The end of Learning ! That which purifies
In lustral water ! I am OM ! I am
Rig-Veda, Sama-Veda, Yajur-Veda ;
The Way, the Fosterer, the Lord, the Judge,
The Witness ; the Abode, the Refuge-House,
The Friend, the Fountain and the Sea of life
Which sends, and swallows up ; Treasure of Worlds
And Treasure-Chamber ! Seed and Seed-Sower,
Whence endless harvests spring ! Sun's heat is mine ;
Heaven's rain is mine to grant or to withhold ;
Death am I, and Immortal Life I am,
Arjuna ! SAT and ASAT, Visible Life,
And Life Invisible !¹

It is as the soul understands that mystery, how Divinity is all and in all things, that all life becomes a Sacrifice. He may be performing a ritual action, but this is what happens :

All's then God !
The sacrifice is Brahm, the ghee and grain
Are Brahm, the fire is Brahm, the flesh it eats
Is Brahm, and unto Brahm attaineth he
Who, in such office, meditates on Brahm².

This ideal, I hold, is not only for a few. It is for each one of us where he stands now. They had the idea of old here once in India ; there were the Brāhmana-Rishis, the Rishis or saints of the Brāhmana or priestly caste, but also there were Rāja-Rishis from the caste of the warriors. But the point is that you should *see*, for " Rishi " means " he who sees ". Provided you *see* and therefore know directly for yourself the mystery of Self-sacrifice, you can then be a Rishi of a new kind. You can be a Scientist-Rishi, a School-teacher-Rishi,

¹ *The Song Celestial*, by Edwin Arnold.

² *ibid.*

a Doctor-Rishi, a Nurse-Rishi, an Artist-Rishi. The quality of the Rishi is for all, and we can begin to become Rishis if only we will understand this mystery of the Consecration of all we think, feel and do, and make it part of the work of the Divine Will.

On all sides there is one basis of life for us all, and that is to recognize the Archetypal Nature of ourselves, and to live not by withdrawing from life, but by going forth as messengers of God, and laying our hearts upon the altar in sacrifice in union with that eternal Sacrifice of God by which the worlds were formed and are ever nourished and sustained. It is only when we come to such a realization by thinking, by feeling, by retiring inwardly and by going forth into the world with detachment, yet feeling the world with exquisite tenderness, that we realize ourselves as the Idea. We do not then need a Guru, a teacher, a guide, a mediator, for *we* are the Guru; nor do we need an Avatāra, a Saviour, for the Avatāra dwells within us. Thus to know the World as Idea, Emotion and Will is possible for us all, and it is only by living the life of that threefold Yoga that we shall enter the haven of Blessedness and Peace.

C. JINARĀJADĀSA

A BUDDHIST PRAYER

May the Buddhas of the past, the present and the future
give me strength to bear my Karma;
Give me peace in my heart and my mind, and keep me within
the protection of their tenderness and blessing;
Teach me to keep and comfort others always, though I have
no help or comfort for myself.

THEOSOPHY FOR THE LAWYER

BY GEOFFREY HODSON

HUMAN law, in its impersonality, impartiality and strict justice, like mathematics, is a most direct expression on earth of the Divine in the Cosmos. For the highest possible definition of God is as the Principle of immutable Law under which all things great and small, macrocosmic and microcosmic, are conceived, made manifest, densified to the deepest degree, polished, perfected and finally withdrawn. In the Macrocosm all is law and law is all. This is the highest, noblest idea of God and ideal of Divinity. God is immutable Law.

Energy, Life, Intelligence, Form are the bases of Creation. Their existence, emergence, full manifestation and withdrawal occur under the absolute rule of perfect Law.

The law-maker and legalist on earth, mundane in effect though their activities may appear, therefore follow a divine occupation. Human law mirrors divine law. The man of law is an agent of that law. The touch of heaven rests upon the mis-called dry-as-dust procedure of the administration of the law.

One part of the purpose of Cosmic Law is to produce perfected human beings. This objective of Cosmos should ever be remembered by human administrators of law. The real purpose of protective laws is less to punish and more to perfect, less to restrain and more to re-direct, never to crush, always to elevate.

The function of law, international, national and civil is to establish on earth the divine Order, to guide humanity in

perfect living, to educate the individual in self-control and right relationship with his fellows, and to establish flexible but firm foundations for civilization.

The justice of man, therefore, whilst exact, should always be administered with the supreme and sublime purpose for human existence in view. The honest citizen is protected, the dishonest restrained and the deliberately criminal punished and segregated, always to the end of the production of a finer type of man. That is the acid test of the value, and even the validity, of any law, as of the work of any and all of its administrators.

Parliaments in session, Justices in office, Magistrates on the bench, detectives and police, all the personnel of the law, ideally should be guided by a sense of impartial and impersonal justice and a recognition of their larger and less mundane function of servants of the souls of men, each a pilgrim journeying towards perfection under absolute Law.

The penal aspect of human law presents the greatest difficulty in adhering to this ideal. Human feelings are inevitably involved. Justice becomes less impartial in the degree in which emotion is aroused and involved. This tends to be especially true, both of those who suffer at the hands of the criminal, susceptible as they are to the desire for vengeance, and of those prison workers upon whom the responsibility for fulfilling the decrees of justice and maintaining prison discipline devolves. Because the difficulty is here most critical, here also should be the greatest care in the training and selection of such officers. The spirit of vengeance, the infliction of cruelty, the undue application of disciplinary measures are contrary both to the spirit of impartial justice and to the well-being and progress of the indicted and sentenced criminal. It is here, at the present stage of human evolution, that human law most frequently fails in both purposes. It is here, therefore, that reform is most needed. Parliaments in

session, Justices in office, the Statutes of a Nation should approach most nearly that strict and impartial justice which is the ideal. The ultimate agents, the men and women responsible for the hourly carrying out of sentences, can if wrongly trained be farthest away from that ideal.

Under Cosmic Law, penalties for crimes are always meticulously exact in their appropriateness to the crime. There is no faintest possibility under the natural law of cause and effect of the slightest injustice to any man. Furthermore, since in this realm also Administrators are appointed, the spiritual progress of the victim of law in its corrective aspect is never ignored. Quite the contrary; it is the one guiding principle of all those Intelligences who, embodying the principle of Law, are responsible for its application to human action.

Chiefly by extension over long periods, but also by the processes of delay and precipitation at unfavourable and favourable occasions respectively, and also by balancing carefully beneficent with adverse reactions from previous actions, these Intelligences secure strict justice for every human being, and at the same time the greatest possible measure of education and therefore evolutionary assistance. The beneficent results of worthy conduct, noble deeds and unselfish actions are similarly permitted expression in forms and in times when the greatest possible evolutionary benefit will be gained from them.

Just as on earth a hierarchy of officials from the Minister of Justice downwards is responsible for the administration of human law in a Nation, so, at every level of human awareness, physical, psychical, intellectual and spiritual, a Hierarchy of Intelligences is responsible for the administration of Cosmic Law.

These two systems continually interact, the human being complementary to the Cosmic. Whilst the former may efr,

the latter cannot. In the process of interaction between the two, even the human errors and their effects in either lightening or increasing the weight of sentences also occur under Cosmic Law, since they have been earned by the recipient. Those who err, however, in their turn generate cosmic reactions upon themselves, always strictly proportionate to the deliberateness and the degree of error.

Error through lack of ability, or of careful reasoning, or close attention, and therefore with no motive of injustice behind it, produces less painful reactions than does deliberate error founded on the motive unjustly to cause pain. So in all human actions and all human relationships, impersonal Cosmic Law is ceaselessly set in motion by, and upon, man. In the ultimate, all decrees, whether immediately and apparently beneficent or adverse in their effects, are educative, teaching especially that violation of Cosmic Law does not pay. This too should be the long term, basic principle upon which human law is founded.

The wise man is he who by his actions ordains that all reactions under Cosmic Law shall be harmonious. Acting less and less from motives of personal gain, living his life more and more as an impersonal manifestation of the cosmic purpose which is evolution, he does not provoke self-modification and self-domination by Cosmic Law. He avoids these two effects of personally-motivated action and so obtains individual freedom and individual serenity. Naught external, not even Cosmic Law, since he is fully its agent, then has power to shape his existence, limit his activities, or to enforce experiences upon him. He is self-ruled and from within. He is then not only sage, but spiritual king. To the production of such men, human law, as also education and religion, should ever be designed and administered.

GEOFFREY HODSON

A THEOSOPHICAL VIEW OF CAPITAL AND LABOUR

By GEOFFREY C. WEST

"An open mind, a pure heart,
An unveiled spiritual perception,
A loyal sense of duty to the teacher.
A willing obedience to the behests of Truth.
A brave declaration of principles.
A valiant defence of those unjustly attacked.
A constant eye to the ideal of human progression and
perfection."—H. P. Blavatsky.

THE Theosophical mystic or idealist is not a mere dreamer, as the above quotation is intended to show, and though he is a seeker of the reality which lives within and beyond the world of forms, his vision is not incapable of scanning the practical realities of the human situation in the world. Possessing the prerequisite detachment, mentally *uninvolved in politics* and ever-mindful of this condition, let us face one of the most urgent human problems of modern times. Let us see the problem of Capital and Labour as it is, and the questions it poses, with the attitude of looking forward to a new age.

A Future World Trend. It is increasingly obvious to all thinking people that in a unique sense we stand today at the dawn of an entirely new economic age. Because of the latest triumph of modern science, the release of atomic energy, the nature of the incoming civilization is unpredictable. Old

economic values and familiar standards are sure to disappear, for conditions will be basically altered. Such things as coal, oil and petroleum for heat, light and transport may be superceded.

Two successive problems will rise to major importance. First, the established selfish interests of those bound up in the superceded sources of power will make every effort to prevent the new source of wealth from benefiting others. Secondly, the steadily increasing problem of leisure and its creative use, produced by the release of men from the long hours today needed for a living wage. The first is the problem of Capital, the second is that of Labour. At the moment a new and welcome field of investigation opens before scientists, in whose hands the new power is far safer than when controlled by those who would exploit it for their own ends. It cannot remain indefinitely, as now, with the Anglo-American nations, and as others come to know the secret of release, future security will depend on (a) education of people of all nations in their right relations (b) the use of the total resources of the earth for the good of all its inhabitants.

The International World Trend. All nations are still—in varying degree—nationalistic, separative, and may be proud and combative. The smaller single nations are frequently more so than the composite unions and great powers. Fundamentally the United States, the Union of Soviet Socialist Republics and the British Commonwealth form a central spiritual triangle at the heart of the coming new world. Their basic objectives can guarantee, neglecting the false elements in their make-up for the moment, a happier and more peaceful world than any before seen. The United States has well-being as its objective; and the criterion of “the pursuit of happiness” is familiar to every American citizen. The U.S.S.R. seeks right living conditions, opportunity for all, and a levelling of separative classes into one prosperous group of human beings,

while the British Government has as its principle justice for all. A federated world will inevitably take shape around these three great powers. The federations can be based on cultural ideals, and we may have faith that eventually they will not be combinations of nations based on power-politics for selfish ends, and that international jealousy will not dominate them. But to bring about these more harmonious conditions humanity must first make a major change in the relations of Capital and Labour. Else what hope can there be of peaceful conditions prevailing upon earth?

An Indictment of Capitalism. It must be faced and recognized that very largely the cause of present world unrest, and of the wars that have caused such widespread havoc, is the activity of selfish groups with materialistic purposes, who have for centuries exploited the labour of mankind. The capitalist system has controlled the world through the power money gives, and has in fact stood behind selfish politics and made nationalistic aims possible. Capitalists form an international group in unity of intention and inter-relation. In spite of the disaster they have so much helped to bring upon the world, they are today organizing and renewing their methods¹, and are quite unchanged in character. This problem must be faced and rightly handled.

But there are also many well-meaning and decent business men. They cannot or dare not act, fearing a retribution which could involve all their families and dependents. There are certainly some within the system who naturally think on broader lines. The individual humanitarians who have risen to power, often through sheer ability, are rendered impotent by a situation which is too large for an individual. There are also those clever and selfish ones who, sensing humanity's rising

¹ I think not *consciously*. Capitalists themselves are today the blind tools of a system which Capital has created and Labour has tolerated. There is a joint Karma in the matter.—C. JINARAJADĀSA.

anger, are introducing co-operation with their employees, and disguising their capitalist methods as they best can. The problem is thus further complicated. All round, therefore, the Capitalist group stands indicted for the economic distress which is the condition immediately responsible for war.

Organized Labour an Opposing Group. The power of the Capitalistic group is opposed and combated by Labour groups and their leaders. The interest of the Theosophist is on the side of humanity, and not on the side of Capital, nor yet that of Labour as it is at present. We will not here trace the rise of organized Labour, but the existence of Labour groups has been a need of the exploited poor down the ages of history, from feudal times, and from the desperate misery and class distinction of the Victorian era. After the Industrial Revolution the spiritual principle of *Freedom* became increasingly recognized and its expression demanded. The first faint yearnings for a New Age arose from a dawning understanding of the word *Humanity*. In the formation of Labour Unions for mutual protection and their just rights, using the weapons of the strike and of education towards freedom, the masses began to wrest from the moneyed class the better conditions now widely enjoyed. The Labour Movement has thus been a great spiritual movement, but today it seems to be falling away from its first high inspiration. The practical mystic, in applying his Theosophy to world problems, must speak against the evils that exist in that world. As with Capital, so with Labour, powerful resources are being misused. Strikes are becoming a tyranny in the hands of the unscrupulous, and it is all too easy to recognize virtual dictators in the movement. Further, it has itself become capitalistic, using fear and force. Proper relations are as much needed between the controllers of wealth (Capital) and the diverse groups of productive people (Labour) as between nations. Labour has however the advantage, the great asset,

of working for humanity rather than for the privileged few. Power will be with the masses in the coming age, and therefore there is an urgent need to bring about a higher vision in this field, as also to obtain essential improvements in that of Capital.

Questions that Arise. Today we see a weakened and partly ruined world. The man of the present looking into the future is beset with certain queries which the age asks but *which humanity must solve*.

1. Is the capitalist system to be restored? The business man, and the rich man, are nevertheless human beings, and by no means utterly evil. They have their right place in the evolution of the race; but how can their exploitation of others be prevented?

2. Will Labour, through the power vested in its leaders become a tyranny leading to another type of war between the two groups?

3. What standard of living will become essential in the new era, and will justice and plenty for all be obtained through the right operation of supply and demand? It may be that some form of totalitarian control will be used by world governments to meet requirements. Does this possibility mean that there will be a purely materialistic trend, or will there be a new cultural civilization? In this materialistic difficulty the love of money is the evil thing. The symbol of personal success, acquisition of goods, accumulation of things and mastery over others, *money* materially represents a *desire* which exercises a stranglehold over the vast majority of human minds. As the Lord Buddha said, "Desire is the root of all evil," words which are strangely paraphrased in a popular song of the moment.

The Establishment of Brotherhood. Nevertheless there are potent factors tending to change living conditions so that "right and true" human relations may be permanently

established. Along with circumstantial factors, the production of a new presentation of Theosophy could do much good, especially on psychological and subjective levels. But action must begin *now*, in recognition of the urgency of the times and the crisis that is still upon us.

1. The agony which humanity has suffered has made possible a change of heart; and much that was evil has been destroyed.

2. The devaluation of money brings a realization of new values in many countries, and the knowledge that happiness is not insured by finance, but by good and brotherly relations with others.

3. The release of atomic energy will render the present an interim period leading out of materialistic chaos into newer and better times.

4. The selfish motive of self-preservation from atomic and other weapons, in the opinion of many, has tended to check the further possibility of war. And here it might be added despite outcries that the atomic bomb has saved countless lives.

5. The above might be called circumstantial factors; there remains the spiritual reason of human Brotherhood unfolding through the Christ-consciousness in the inner hearts of men. Slowly but surely its effects are being felt, and this largely through the steady efforts of that widespread body of men and women, who may (or may not) be connected with the many branches of the Theosophical Movement throughout the world, but whose right and true principles are Brotherhood, Goodwill, and Service.

The Age of Release. The release of atomic energy is but the first of many great releases in all the kingdoms of nature which will be seen with the near coming of the Sixth Root Race. We may envisage mass creative powers and unfolding spiritual potencies which manifest the true greatness and

divinity of man. All this will take time. Categorically we must emphasize the statement that atomic energy belongs to the human masses—no one nation or group should possess the key to it. If released into the right channels it would no doubt doom the Capitalist system, while another problem would face Labour, namely that of leisure and of education—education of a cultural kind, not for freedom only, but to occupy the leisure incidental to freedom from want.

There is a need that has been expressed for a new presentation of Theosophy; one new way of presentation being the expression of Theosophy as a *light* shed upon human problems. The one essential is that a belief in human unity be endorsed so that the Kingdom of God can appear on earth through the Spirit of Brotherhood in men's hearts. Illumined by this belief, every Theosophist knows the solution to the problem of Capital and Labour. It lies in adaptation and right education, and in the fact that the Occult Government recognizes neither group but only men, women and *brothers*—the children of the One Father.

GEOFFREY C. WEST

What is wise work, and what is foolish work? What the difference between sense and nonsense, in daily occupation?

Well, wise work is, briefly, work *with* God. Foolish work is work *against* God. And work done with God, which He will help, may be briefly described as "Putting in Order"—that is, enforcing God's law of order, spiritual and material, over men and things. The first thing you have to do, essentially; the real "good work" is, with respect to men, to enforce justice, and with respect to things, to enforce tidiness, and fruitfulness.

RUSKIN

MAN AND HIS WORLD

BY MILTON THORNTON

IT is a strange paradox that while all the great religions have much in common—a central core of Truth, known to students of comparative religion and philosophy as the Ancient Wisdom, and a moral code and ethical teaching that has varied almost imperceptibly in several thousand years, there are few subjects about which men will argue and even fight so readily.

This is absurd, but it is unfortunately true. Even within one religion, numerous sects make war upon each other with fanatical fury, assure their followers that they alone hold the key to salvation and that all the others are worthless and their followers doomed. Newspaper readers in New Zealand were reminded of this fact a short time ago when a fierce controversy over a book, *Man and his World*, by James Mainwaring, M.A., D.Litt., F.R. Hist. S., recommended for use in secondary schools in the teaching of social science and history, became front page news and crowded everything else out of the correspondence columns.

Most New Zealanders were, I think, quite unaware of the existence of the book and the fact that it was to be introduced into their schools, until the Roman Catholic Bishop of Auckland launched an attack upon it. Criticizing the passages dealing with the life and teaching of Jesus, he described the book as, "an anti-Christian work . . . insulting to our sacred convictions". He also expressed alarm because, to use his

own words, the author "lumped together" Gautama Buddha and Jesus Christ.

The following extracts show that the charge that the book is anti-Christian is unfounded. The real reason the Roman Catholic Bishop denounced it was that it did not conform to Catholic theology. No historian, if he is to remain historian, can be bound down by theology. His task is to give religion its proper place in the evolution of human society, to treat it objectively, fully and fairly. H. G. Wells, one of the foremost modern historians, stated the position well in his *Outline of History* when he said: "If the light of the divinity shine through our recital, we shall neither help nor hinder it."

Here then is a brief extract from the book.

As Gautama had done 500 years before, Jesus gathered round Him a body of disciples, whom he taught, and who used to listen as He talked to the crowds who flocked to hear Him. Jesus also, like Gautama, taught that happiness could only come through unselfishness and service to others, but he went further than this. He did not teach men to be unselfish in order that they might achieve happiness, but in order that others might be happy as a consequence, which is a very different thing.

The new point in the teaching was that there was not a great punishing Destroyer behind the world, but a God of Love, a Father Who loved His children, who are a great family. Inside this great universal family there ought to be no hatred or jealousy, but love, in the sense of an infinite friendliness, kindness, a desire to help one another.

In the whole story of the evolution of man, this is the greatest story of all, for Love was born into the world and was being taught as an ideal of conduct. How revolutionary this teaching really was it is difficult to realise unless you think of the older teaching of "an eye for an eye and a tooth for a tooth".

It is difficult to see how such passages could be described as "anti-Christian".

Now, while the controversy over this particular book has, so far as I know, been confined to New Zealand, the issues

it raises, the problem of what religious instruction, if any, we should give our children is worldwide and of particular interest to us as Theosophists. Bernard Shaw has something to say on this point in his latest book *Everybody's Political What's What*. He writes:

When all education is compulsory and communized, as elementary education is today, and its aim is to make good citizens of little savages, the Government will not tolerate fantastic sectarian teaching at the whim of the individual parent. It must protect the child against such proselytising, and flatly forbid the inculcation of Jehovah worship and the theory of atonement by blood sacrifice with which our Book of Common Prayer is saturated.

As students of Theosophy and members of the Theosophical Society we have been given a tremendous amount of knowledge about man and about the world in which he lives. We take a long range view of life, and thus are able, as Matthew Arnold put it, "to see life steadily and to see it whole", whereas the average historian, looking at life through a narrow slit in time, as it were, gains a distorted view of things, a partial and partisan view. Knowledge means power—in this case power to bring to mankind a wider, nobler concept of life, to reveal to men their own Divine nature; their goal which is Perfection—in short, the great drama of human evolution, the long upward march of humanity.

Knowledge also brings responsibility. These great Truths given to us as Theosophy are not for ourselves alone. They are not meant to be imprisoned within our libraries or our Lodge buildings. They belong to the world. Our task, our definite responsibility, is to broadcast them far and wide, to impregnate the thought atmosphere of the world with them, and to champion any writer or movement putting forward ideas that tend to unite people, to break down barriers between races or religions, and to establish a wider, more universal outlook, such as James Mainwaring seems to be doing in his book *Man and his World*. Nor does our

responsibility end there. We must be on the alert to challenge and frustrate those reactionary forces that seek to hold back the progress and enlightenment of humanity.

However, any attempt by a Minister of Education, who happens to be a Theosophist, to introduce Theosophy in schools would lead to a revolution. Here we are face to face with a fact well known to all teachers. Changes in education must be gradual, for they are geared to slow-changing adult opinion. If education moves too rapidly, so that the gulf between the outlook of the majority of parents and the teaching their children are receiving at school becomes too great, there is immediately a public outcry, and in the home an overt or unseen conflict between parent and child which warps the psyche of the child. What is needed then is Adult Education. That is the work of this Society. As I remarked earlier, we must change the thought atmosphere of our nation, with that wider, more comprehensive, more universal outlook which a study of Theosophy gives. We may not have great numerical strength. It does not matter. Two men, if they have sufficient dynamite can bring down a hillside. This knowledge we have been given of the Unity of Life, the nature of "Man and his World", is mental and spiritual dynamite, and sooner or later it will bring the hillside of narrow orthodoxy, bigotry and superstition crashing down.

Some day a wider, more universal history will be taught in our secondary schools and universities. That history will include the great Plan of Evolution and the part different nations and civilizations have played and are playing in this mighty drama. Sub-races and races will come within its scope, and due recognition will be given to the place of the Inner Government of the World and *all* the Founders of Religions who have guided and inspired the progress of infant humanity. To this we Theosophists may dedicate our lives.

MILTON THORNTON

A NEW "KOOT-HOOMI LAL SINGH"

By C. JINARĀJADĀSA

SINCE the work of the Theosophical Society began to spread in the Americas, North, South and Central, there has been a great exploitation by unscrupulous persons of the eagerness of many in those lands to know concerning matters occult. It is well known how in past years some Hindus began giving teachings on Yoga in the United States, always of course for so many dollars a lesson. A significant instance of this exploitation met me in Mexico and Cuba in 1929, where I found a certain individual sending out communications signed with the initials K.H. All who have read Theosophical literature know that these two letters are for the name Koot Hoomi, the Adept who communicated with A. P. Sinnett in 1880 and some of whose letters were published for the first time in his book *The Occult World*. Mr. Sinnett dedicated that book to "Koot Hoomi Lal Singh." A large mass of letters from the Adept was received, particularly by Mr. Sinnett but also by others, and these have all now been published. In the beginning only a few are signed with "Lal Singh", as Lal Singh was no part of the Adept's real name. The Adept writes to Mr. Sinnett: "I would have never allowed the passage to pass; nor the 'Lal Singh' either foolishly invented as half a *nom de plume* by Djwal K. and carelessly allowed by me to take root without thinking of the consequences." (*The Mahatma Letters*, Letter LXV).

The World Budhic Community



UNIVERSAL SPIRITUAL CHURCH

COSMIC

CREATIVE

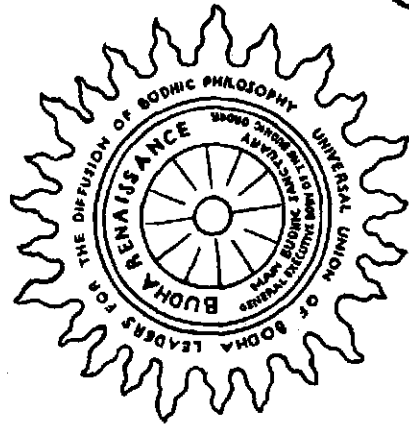
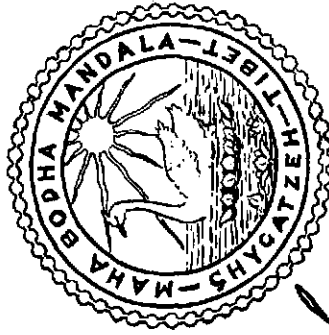
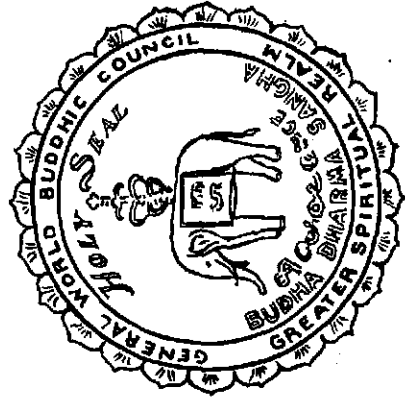
CONSCIOUSNESS

COMMUNION

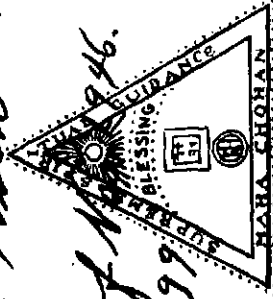
Created in 2856 by the Ven. Anagarika Dharmodara, in Darjeeling, India, as an outer body of the Maha Bodhi Mandira. Filled of the Maha Bodhi Mandala, Tashi Lumpo, Thibet. Under the August Patronage of the Holy Council of Buddhist Patrons and the Ven. Order of Anagarikas. Adherent to the Universal Spiritual Union (2862).

Merged with the Greater World Budhic Council in 2879 (1929).

The individual in Cuba I refer to has been for years sending his literature to various countries in South America, signing the initials K. H. and giving the impression that he is the Adept Koot Hoomi. Once when asked he replied that he was Koot Hoomi. The latest manifestation of his activities is the creation of an organization called "World Budhic Community". In addition to this he has created several other organizations: "Universal Union of Bodha Leaders", "Buddha Dharma Sangha Greater Spiritual Realm", "General World Budhic Council", "Cosmic Power Mandala" and "Maha Bodha Mandala". When last year the Department of Social Affairs of the United Nations Organization circularized organizations for "consultative status", this individual sent a communication plastered over with several seals (see illustration on next page) to make impressive his claim to be something very high and occult. He has from the beginning signed his communications "Prince Om Cherenzi-Lind", claiming to be a prince. "Om" of course is the sacred word of the Hindus. "Cherenzi" is a misreading of the Tibetan word "Chre-si" signifying the "Lord".



Dr. Am. Chrenyi-Lind
Chairman of the World Buddhist Council
Kewang Park, 1st of 11th
Eleventh Moon, 2699



(An error in reproduction needs correction: in the last seal the word Maha Chohan is wrongly reproduced Maha Chonam.)

Mercy", the patron God of Tibet. His disciples say that "Lind" is a family name. As will be seen from the second illustration, he has instituted a new order. He calls himself "Anagarika Dharmodar". The second word makes no sense at all. Damodar as a name is well known; it is colloquial for the Sanskrit Dāmodara, which is composed of Dāma, *tied*, and udara, *waist*; "tied by the waist" is a loving pet name of the Divine Child Krishna. Dharma is the Buddhist word for the Buddha's teaching. "Dharmodar" means "Dharma-waisted, whose waist is Dharma", which makes no sense. The word "Anagārika" is significant because it has been used by *one* Ceylon Buddhist only, the late Anagārika Dharmapala. The word "Anagārika" *has never been in Buddhism the name of any kind of religious order*. There is only one Buddhist order, the Sangha, but since Anagārika means "homeless" it has been used in a few places in the Buddhist scriptures by monks to describe themselves as having left their homes and leading their new lives as disciples of Gautama Buddha.

Anagārika H. Dharmapala of Colombo as a youth was named Hewavitarana Don David, the first being the family name and the second being a foreign name given by many Buddhist parents to their children, following a habit begun in the days when the Portuguese held the island. He came strongly under the influence of H.P.B. and Col. Olcott on their first visit to the island in 1880 and showed a profound attachment to them both. He desired to follow H.P.B., but found no opportunity at the time to dedicate himself completely to that ideal. In 1889 he accompanied Col. Olcott on his Buddhist mission to Japan. When he decided to dedicate himself completely to the revival of Buddhism, he revived for himself the word "Anagārika" which had never been used in Buddhist history, except for ordained Buddhist monks. But Anagārika Dharmapala did not desire

to put on the yellow robe, which would have seriously limited his activities as he would have to wear the robe all the time, head shaved, and live under the strict discipline of the Sangha. Furthermore it would have been impossible for him to receive his share of the profits of the lucrative family business which was greatly needed by him for his work and travels. He then invented for himself a saffron-coloured robe, a cloth from the waist down and a jacket, and wore his long hair. He certainly was distinctive, but he was the only Anagārika in all Buddhist lands. He received no kind of ordination or mandate but dedicated himself to the Buddhist revival and created the now well known Mahā Bodhi Society. His services to Buddhism were very great, and his name is now highly honoured in Ceylon as a Buddhist saint.

In all this strange mixture of names, what I noted in my Latin American travels is that if only one used some sonorous Sanskrit name, those in search of Occultism promptly took for granted that knowledge of the occult could be had from the organization with such a name. The longer and more euphonious the name, the more convincing were its claims to be "the one and only way" to the highest truth. A very euphonious name "Suddha Dharma Mandala", an organization established in Madras City, has been taken by a group in the Republic of Chile. If we were to change the name "Theosophical Society" or in Spanish "Sociedad Teosofica", to "Parama Vijñā-Artha Samāj", the Sanskrit name used for the Theosophical Society in Ceylon, we should have quite a number of new people flocking to us under the supposition that the Sanskrit title promised more than the plain title, the Theosophical Society. All this reminds one of how before the First World War an old lady in England found such great comfort in a certain phrase in the Bible and used to speak of "that blessed word Mesopotamia". Had she lived and known that later soldiers in Mesopotamia

would have called it "Mesopot" she would have had a great shock.

When a number of books on Yoga were published in Chicago by "Yogi Ramacharaka" (they are useful as introductions to Hindu philosophical thought), I "smelt a rat", for Ramacharaka is *no Sanskrit name*. Rāma is well-known; Charaka is a religious student. But the combination is meaningless. Perhaps the name is a misspelling of Rāma-Chakra, the name of a mystic Tantrik circle. The author of the Ramacharaka series wrote also under his own name W. W. Atkinson. Once I tried to meet Yogi Ramacharaka at his Chicago headquarters, but he was "not at home."

Nine years ago in Brussels I was shown a Masonic patent with which the late head of "Amorc" claimed to have been appointed the head of Masonic Rite of Memphis; the patent was said to emanate from Shigatse, with an inscription supposed to be in Tibetan letters but which were Sanskrit.

It will be noted from the illustration on page 46 how the individual in Cuba twice brings in the words "Maha Chohan", words of course used for the first time in the letters from the Masters. Presumably he claims to be the Maha Chohan also.

There is of course no one who can guarantee the genuineness of occult claims. Each group must be judged by itself. There is in California a group called "The Temple of the People" which publishes its magazine *The Temple Artisan*. The origin of this group was from a secession that took place in 1898 from the Theosophical Lodge at Syracuse, N.Y., which itself had seceded from the Parent Theosophical Society at the time the then Vice President, Mr. W. Q. Judge, created his society, breaking away from the organization at Adyar. Its leaders were Dr. W. H. Dower, and Mrs. F. A. LaDue, "Blue Star". Later they moved to California and have built up an organization. Its chief communications are

claimed to be from the Adept "Hilarion". All that has appeared in the magazine is admirable so far as the ideals of a high, noble life are concerned. Presumably they have their own private circles and meet with ritualistic forms, to judge by the names of some of the officials. But this blamelessness does not characterize all such organizations that have sprung up in the Americas.

That an individual in Cuba should sign in full "Kut Humi Lal Singh" (Spanish *u=oo*) is a noteworthy phenomenon characteristic of the way that many in western lands will accept claims to occult rank, wisdom and power, from any person merely because he claims to possess them. The communication by this new "Koot Humi Lal Singh" to the United Nations ends with the following:

"In extending to all the delegates our personal Blessing of Well-Being and Success in the noble endeavors which we have voiced, we remain devotedly

Yours in Compassion and Karuna, and may the Spirit of Lord Maitreya, the New Age Avatar, enlighten you all."

I suppose if instead of signing C. Jinarājādāsa, I were to give what I would be called in Ceylon, "C. Jinarājādāsa Mahātmayā", my books will have a larger circulation. "Mahātmayā" is the *ordinary* word in Sinhalese used for a well-dressed man, a "gentleman", and signifies no sanctity or spiritual quality whatsoever.

Later

As this article was about to be printed, there has come to me from Rome more concerning this Koot Hoomi Lal Singh. The Rome organization states that its headquarters are at the monastery of Ta-shi Hlun-po, Shigatse.

A picture is given of this Lal Singh individual, his believers being unaware of the fact that a picture of the *real* Koot Hoomi was painted in 1884 under H. P. Blavatsky's supervision, for she had lived in Tibet with the Adept. This picture is now at Adyar, and a copy of it by the original painter, H. Schmiechen, at Covina. The name under the picture of the K. H. Lal Singh is, in French, "the very Holy Tdashi Hutulktu Maha Chohan Kwang-Hsih (the Master Koot Hoomi Lal Singh), Director General of the High Buddhist Council, Spiritual Chief of 800,000,000 Buddhists in the world, President of Universal Spiritual Union." This claimant's disciple and representative in Rome is Anagarika Vasukananda. This name also is queer; Ānanda is well-known; also the Sanskrit words Vasu (property) and Vāsu (a patronymic); Vāsukī is the name of the mythical serpent used at the "churning of the ocean". No word Vasuka is listed in either the Sanskrit or Pāli dictionaries.

I presume nobody in Italy or the Americas knows that by a treaty between Tibet and Britain, no non-Tibetan, not even a Hindu, can enter Tibet. Tibetans are permitted to enter India, but nobody except Tibetans into Tibet. There is a trading post at Gyantse, about 150 miles from both Shigatse and Lhasa where a British commercial officer resides. Sometimes the Government of India will permit some of its officers to go on holiday as far as Gyantse, but no farther into Tibet. There are no postal communications between India and Tibet. Any claims for receiving messages from Ta-Shi Hlun-po must be *via* the astral plane.

C. JINARĀJADĀSA

TOWARD GREATER OBJECTIVES

By FREDERICK H. WERTH

EVERYWHERE about us the orderliness and regularity of nature is apparent. The night follows the day, the seasons follow in orderly succession, and the earth follows its course around our central luminary. So dependable are the laws of nature that science places absolute confidence in their exactness. If order and regularity were not a certainty, imagine our consternation in planting corn to discover oak trees growing instead! We know nature is indisputably reliable.

Not only do we observe orderliness in nature, we also see evidence of her having objectives. There is reason for such conclusion in the fact that the complex species of today had a crude and simple origin. For example, paleontology informs us that the crust of the earth is composed of various strata of animal life, the first stratum being composed of the aggregation of simple structures, and each succeeding stratum composed of more and more complex structures. This same principle, the science of Botany tells us, is true of the plant kingdom also, and the present plant species are traced back to a simple origin. From the observation of life in its many manifestations, the fact becomes evident that nature's creative forces are moving progressively toward greater objectives. Nature gives evidence of striving for a goal of perfection.

Perfection is typically characteristic of man. Because an individual is dissatisfied with conditions as he experiences

them, he seeks ways and methods of improvement. Our highly scientific devices today give evidence of man's desire for betterment and perfection. Consciously or unconsciously, the spirit of perfection grips the hearts and minds of men.

The objectives within the span of an individual life are constantly changing from the simple to those of higher and nobler motives. To illustrate, the objective of the average male child is a collection of toys; a few years later his desires change to a bicycle or to a set of tools; and as a young man he longs to own an automobile. As time passes, he becomes more mature and seeks a better education and a good position so that he may support a wife and family. Having fulfilled those objectives, he aspires to be of greater service to his fellow-man. And so it is obvious that step by step the spirit of perfection and growth is continuously motivating man toward greater objectives in life. Quite obviously too, the objectives of each individual vary; for that which serves as a motive or incentive for one person is of no interest to another.

Life ingeniously endowed man with some instinctive ambition that he might make of himself a creature of distinction. Man eagerly pursues his objectives in life, only to discover that when he has reached a specific goal its original attractiveness has vanished. The reason is that the *real value* lies not in the attainment itself, but in the character which the individual develops in attaining it. Man is in the process of making; life leads him through various avenues of experience in order to develop strength, courage, knowledge, and reverence, that out of these qualities he may eventually acquire wisdom.

To man is given the privilege of experiencing greater values than those of everyday life. This distinction, however, is granted only to those who are willing to study Life diligently and persistently cooperate with her laws. Just as in any university a student is not eligible to enter a higher course until he has mastered the material at hand, so also does Life

place requirements upon those who seek her wisdom. To understand Life is the rightful heritage of every individual; and the more we understand the world in which we live, the more ably do we take our places as leading citizens.

Every individual is an active participant in a living national drama. The recognition of this fact will induce each one of us to exercise more seriously our part in this great drama of life. Each nation is comparable to a complete story wherein every individual, every country, and every state is an integral part. Each individual is a sentence within the country, each country is a paragraph within the state, each state a chapter within the nation, and the nation at large is comparable to the completed book.

If we turn back to the time of the landing of the Pilgrim Fathers in the United States we perceive an impressive setting for the drama of building the American nation. The typical American spirit had its birth in the Plymouth colony, and one hundred and fifty years later that spirit gave definite evidence of its first national objective in the signing of the Declaration of Independence. We trace that spirit through the settlement of the thirteen colonies and the westward movement until America achieved her objective in national boundaries, thence through the preservation of the Union in the Civil War, and its many achievements to the present time. The chief objective of the American people has ever been the building of a great nation—a nation whose purpose is distinct from other nations, and a nation wherein commerce, education, and religion typify the spirit of a true democracy.

Each generation finds new objectives for which to strive. We of today have greater objectives than those of our predecessors. It becomes our privilege to strive with increasing measure to make the American spirit reflective of a truly amiable and understanding nation.

The spirit of adventure so prevalent in man can no longer turn for its satisfaction to undiscovered geographical areas and regions. However, man's indefatigable will and courage is not limited to physical boundaries, so that other fields of adventure present themselves for discovery and conquest. Since nature gives evidence of constant progress, it would appear that the next logical avenue of adventure would be the discovery of Man. "Man, know Thyself!" Since the beginning of recorded history, the individual has evinced deep concern over his origin, his brief sojourn in this world, and his destiny beyond this life. Through all his joys and his sorrows, man has a burning desire to understand the scheme of things in this world. That idea was expressed in the *Rubaiyat* of Omar Khayyam, in the following:

Into this Universe, and *Why* not knowing,
Nor *Whence*, like Water willy-nilly flowing;
And out of it, as Wind along the Waste,
I know not *Whither*, willy-nilly flowing.

Ah Love! could you and I with Him conspire
To grasp this sorry Scheme of Things entire,
Would not we shatter it to bits-- and then
Re-mould it nearer to the Heart's Desire!

Man has unconsciously impeded his understanding of the *Scheme of Things* by the limitations he has placed on a plan that is cosmic in scope and one that is not limited to the boundaries of our earth, nor to the confines of our thinking. We have but to turn to the time of Copernicus when people believed the earth to be the centre of the universe, or to consider the penalty imposed upon Bruno by the intellectuals of his day, to realize that ignorance was the rule and not the exception. No wonder the *Scheme of Things* has not been understood when an earnest and eager question *Why* was suppressed and penalized, and the voicing of an opinion led to the stake!

Today, the age-old questions of *Why*, *Whence*, and *Whither* are being asked with renewed vigour. May all institutions of learning give assurance to the inquiring individual that he will be met with absolute tolerance, and that free rein will be given his power of reason. The old issue of the supremacy between the Church and the State should give way to the realization that each is an equal servant to a Great Plan; that each is of equal importance in the execution of its respective duties for the welfare of mankind at large. It is the privilege of the Church to stress the fundamental principles of Brotherhood; and it is the State's distinction so to direct national affairs that the principles of Brotherhood will find extensive avenues for expression. To be sure, doctrinal differences may exist but no distinction in the basic principles of Brotherhood. Likewise, political differences may exist but no deviation from the welfare of man.

The first procedure in such a plan should be the affirmation of an international spirit by both Church and State. The concept of international unity is not new; it requires but the fostering of both institutions with greater emphasis to make the precept a reality. History discloses the fact that *in unity there is strength*; and in a scheme of things in which the Church and the State combine their efforts for the welfare of man the idea of war could find no place. Out of the conflict of a civil war, a nation is welded into a strong national unit; so also should World Wars I and II serve to weld all nations into a unified commonwealth or federation and make future wars impossible.

Human life is not meant for destruction, nor is it to be subject to insidious propaganda for the benefit of the few. If this World War has awakened the majority of people to the horrors and absurdity of war, if it has made them aware that man becomes the victim of schemes devised to arouse agitation and hatred, then it can be the means of directing human forces towards constructive ends.

The next great adventure should be the directing of human energy in search of the reality of life. Just as the constitution of any nation postulates the growth of a great country, so the declaration of human objectives should embody the vision of a great Kingdom of Man. Such a declaration will require the same courage and sacrifice as that of our forefathers.

The true vision of life's meaning has been lost. It is now for us to educate, *draw out*, the genius of each individual, for the problems of the world are not solved until the individual problem has been solved. When we place higher values upon man, and when we seek to "draw out all that is common in human nature", we shall have adopted a plan that is in accord with the "Scheme of Things entire".

Only as we keep in mind the fact that the *Scheme of Things* is a process of evolution from the lowest kingdom of nature to the perfection of man, can we intelligently assist man himself to solve his many earnest questions as to the *why* and the *whither* of events. Only as the Church and the State unite in a common purpose to understand the intricate problems of different classes of society, and to provide a place for the savage who lives in terms of "Let us take," for the civilized man who says "Let us make," for the educated person who says "Let us share," and for the spiritual person who says "Let us give," will the higher values of man find unimpeded progress.

May Church and State set a world stage whereon humanity may give unrestrained cultured expression to life, and man's latent potentialities may evidence all that enriches and ennobles his life! May each of us declare the reality of Life and nurture the development of the best that lies latent within the other person, to the end that we may establish the higher values of man and make the principle of Brotherhood a living reality on earth!

FREDERICK H. WERTH

THEOSOPHY AND THE THEOSOPHICAL SOCIETY

By B. R. CHAURE

IF one were to ask me to define Theosophy, I would say it is that "Divine Wisdom" which helps one to feel "One Life" in all. It is this Oneness of Life which is the Gospel that Theosophy proclaims to the world. To see Divinity in one and all, in the minutest atom as in the universe, in the seeming inanimate things as in the so-called visible animate things, such is this Divine Wisdom called Theosophy.

Since it is Divine, it can only be realized by man if he soars high into his own Divine Nature and tries to realize it there. To try to perceive this same Truth through Buddhic means is to see it not in its naked pristine beauty, but wrapped up in a veil, however transcendent the veil may be, being nearer to Divinity, the Truth. All those trying to view this Divinity, this Oneness of Life, down through their intellect (mind) are bound to see it with a further veil on. As down and down the man descends to perceive the Truth, the Divinity, the more distorted his vision becomes. At last down to the physical sight of a man the Divinity is no more observable in its Oneness, but in myriad forms; because what he sees is but the illusion, the *Māyā*, the coverings, which have veiled the Truth so much that it becomes unobservable, untraceable. This Oneness of Life which is Unity in its Divine Nature has assumed separation and differentiation on the physical plane, having been clothed in the different vestures in its descent.

Theosophy, the Divine Wisdom, therefore declares that to realize this Oneness of Life you have to soar high into your Divine Nature, removing the different assumed vestures one by one through understanding and wisdom.

Now, physical life is the only reality to most of us, and the problem is how this Oneness of Life can be realized down here; because there are only few who can rise high to realize their Divine Self. The way, the remedy shown by Theosophy is at once striking and marvellous, the only way practicable on this plane of fullest illusion. Theosophy in its one and only avowed and obligatory Object of "Universal Brotherhood" has touched the very Eternity, the Oneness of Life practicable here on this concrete plane. In this great Ideal of "Universal Brotherhood", the Oneness of Life, the Unity of all, is declared in full. That principle which is Spirit on the spiritual plane is Universal Brotherhood on the physical plane, and therefore the practice, the living of Universal Brotherhood is the very realization of the Unity of Life which is spirituality. Why are children of the same parents brothers, though diverse in their age, intellect and capacities? It is because they are of the same blood, they come from the same source. Similarly, this ideal of Universal Brotherhood declares that we all come from one Source, one Life, and hence are brothers, though we may be on different rungs of evolution, and so unequal.

The more one realizes this Oneness of Life, the more he is steadfast in living Brotherhood; or, to put it the other way, the more one practises Brotherhood, the more he realizes the Oneness, the Unity, which is spirituality, the Divine Wisdom, Theosophy. The Theosophical Society is thus a family in the home of the world, the members of which are living and practising Brotherhood, realizing their Oneness of Life, the Divinity (which is spirituality, the Divine Wisdom, Theosophy). Love and sacrifice are the two ingredients necessary

to keep the members of a family together, yielding prosperity. On the contrary, hate and selfishness are the sure poisons which separate the members of a family and are sure to bring disorder and disruption sooner or later according to their intensity.

The more each member of the Theosophical Society imbibes the spirit of love and sacrifice, the more he will live Brotherhood, and the more Brotherhood is practised, the more he will realize the Truth, the Divinity, which is Theosophy, the Divine Wisdom. In fact, Theosophy and the Theosophical Society will prosper spiritually and spread far and wide, the more the spirit of love and sacrifice is expressed in action by its members.

Blessed is he who is a member of the Theosophical Society, for he has to some degree realized the Divine Wisdom, but thrice blessed is he or she who, having realized his or her own Divinity, shares it with others who are still groping in the darkness of ignorance! Let, therefore, the Light of the Divine Wisdom, Theosophy, which the individual Theosophist has received be put at the service of those who are in the darkness of ignorance, so that it may also help them in their release from the darkness of Avidyā. Let them also through this Light of the Divine Wisdom be illumined, and thus realize for themselves the Oneness of Life, the Universal Brotherhood.

B. R. CHAURE

REVIEWS

Women and a New Society, by Charlotte Luetkens; Nicholson and Watson, London, 1946. Price 6/-

This is a book in The New Democracy Series, which has undertaken to publish a body of informed opinion written by experts to help to work out a pattern of the New Democracy.

This book about women is written brilliantly, and beautifully illustrated with seventy photographs and fourteen charts. The author is a sociologist, and presents the case of western women generally and of the women of Great Britain specially. The revolutionary changes which have come about in their social life during the last hundred years are described, and vividly shown in picture after picture of the Victorian women compared with the modern women in various aspects of life. Women as a body have come of age, have come out of the security and restrictions of home into the freedom of the world; they have achieved and shown their equality with men in work and sports, in education and invention, in strength, speed and efficiency. They are no longer just "producers": they have become

"consumers". Democracy must build a society in which men and women are free and equal and of many types and act in concert.

But the ideal and pattern of the emancipated woman has been—man. "What is the woman of the future to be like? That, however, is a question which can only be answered by life itself. What, then, is to be the result of the struggle for freedom and equality? And of the wish for security? A somewhat dreary counsel of contentment? Is that to be the end of progress? Was it worth while?"

The reviewer ventures to give an answer: the Victorian woman (so impossible and out-of-date) was heart-dominated, she was made to cultivate mainly qualities of the heart; the modern woman is mind-dominated, she has mainly cultivated qualities of the mind; the next step for women might be the ideal to combine the qualities of both heart and mind.

D. R. D.

This Span of Life, by A. E. Lowy, The Faval Press, London 3/6d.

A span of life to be lived completely happily would mean a personality of no mean stature. And the author of *This Span of Life* seems to make out a case that mankind, in hope of better life promised by so many religions for their faithful adherents in other realms, mess up this life on earth instead. It is religion that is to be blamed for this. That is what he thinks. His further contribution is that this virus has spread through all human activities, ethical, social, political and educational. Human progress, he opines, is baulked by "immutability of religious sovereignties, just as national sovereignties bar progress in international relations". The solution that he offers is this: "A world order, a world morality, a world state wait upon a world religion based upon that greatest common factor between men, Humanity." It is only Spiritual Humanism which in his words "is the recognition of Man as the inevitably adequate measure of his Universe", that can save humanity from unhappiness and misery. Hence the hope in the future, for happiness for all mankind lies in the fact that "in every branch of human activity 'self' pattern of thought is giving place to humanistic". Finally it is the firm belief of the author that the weaving of the warp and the woof of this world pattern will be through "our humanness and visualising the progressive

attainment of human happiness by human contriving".

The book of about 40 pages is packed with thought-stimulating ideas, and here and there a few verses are found scintillating with bright images pertinent to the theme. Topical subjects are dealt with, such as the latest "fission of the atom", and in it the author sees that it "brings nearer the fusion of humankind". To those who have in them the conviction that "I am still a little thing, a molecule of a self, but of great stature in my awareness of beauty and glory," it is a stirring appeal to the living of a rich happy human life.

C.S.T.

China Moulded by Confucius, by F. T. Cheng; Stephens, London, 18s.

In days gone by, ignorant missionaries gave the West caricatures of Eastern philosophies and religion, and unsympathetic scholars gave us the wooden translations of the "Sacred Books of the East". It was only round the turn of the century that, with the final collapse of the myth of the Jewish-Christian Bible's absolute superiority, there arose a group of scholars like Pauthier—Waley, Giles, Pickthall, Mills and Jackson, who could give us truly sympathetic visions of the rich treasures in non-Christian systems of thought and action.

Here we have what is even better. The Confucian speaks for that great and noble philosophy which has indeed been the mould for the largest, and one of the oldest and greatest, nations on earth. Dr. Cheng Tien-Hsi, to give him his real name in the Chinese form, is a prominent lawyer and a statesman of wide experience. We expect from his work a balance and a width of vision which will help us to assess the "Chinese Way" at its true value. Nor are we disappointed. The reader will find it as hard as this reviewer did to put down this book once he has taken it up, even when the gong for dinner sounds or the eyes grow heavy with sleep.

It is not only the masterly survey of the varying schools of Philosophy which have guided the great Chinese people since before the dawn of history which gives this book its fascination. It is, in part, to hear the authentic voice of China, bred and nourished from the start in her own indigenous culture, and yet touched with the more exterior vision of a true Western cultured education. Dr. Cheng truly shows us the part played by the wise optimism, the gentle courtesy, the sane practicality of the great Confucius—which has made the Chinese the noble people Westerners who have lived among them all testify that they are. But he does more than this. He sets this ancient Chinese culture, re-

moulded and revived as it was in the days when the Buddha and Socrates were moving among men, in its place in our modern world. These are days when the rash haste of material discovery, invention and expansion, and the danger in which it has laid the human race, definitely calls for these qualities at the heart of man which Confucius taught in his day and a hundred generations of Chinese have honoured and tried to build into their own lives.

In this book we find the teachings of this master mind surveyed first as a true religion and then as a philosophy, in the environment set by the essential Chinese concepts of life. Then we are shown their influence on Family, Marriage customs and ideals, Friendship, Literature and Art. Along with this main stream of thought, we are given vivid pictures of the three great rival systems of thought which have also watered the Chinese mind through many centuries,—the *laissez-faire* and mysticism of Lao Tze, the universal love and pacifism of Moh Tze, and the stern legalism of Han Fei. We miss only the equally important school of Yang Chu, who frankly faced the fact of the misery of life and advised each individual to perfect himself first in solitude, the perfecting of the individual rather than the community being the real aim of life.

The book is enriched with countless illustrations from the anecdotes

of the great Chinese Classics relating to Confucius and his no less great successor Mencius, his versions being uniformly clear, simple and in pure style. We can confidently recommend this book to all students and to those who are interested in the future of mankind. For the future is built by the living present, and we of the present are heirs of the oldest past.

D.G.

Gandhian Constitution for Free India by S. N. Agarwal, Principal, Seksaria College of Commerce, Wardha, Kitabistan, Allahabad, Rs. 3/12.

As this interesting work was published in January 1946, so much has happened in India since then that a good deal in it no longer applies. The book has a foreword by Mr. Gandhi. The first part of the book deals with the general basis of the administration and the departments in any kind of a state, and specially stresses how in ancient days in India, self-government, so far as village administration was concerned, was well administered. We are apt to imagine that the Panchayat system is perfect, but the author recognizes how in spite of excellent local administration it enforced a rigid caste system and a conservatism that was harmful to progress. The most important contribution to the whole conception of Constitution is where the author thoroughly agrees that

there should be full democracy, that is, every man and woman voting, *but for only village administration*. For this there should be no property or educational qualification. Dr. Besant planned in her "graded democracy" to expand slowly the franchise on the basis of education or property ownership to the higher divisions—districts, provinces, national. The author carefully outlines all that should come under the functions of village, district, provincial and national or central.

The author, like all lining up with the Indian National Congress rule, considers that the Indian Princes are all deficient in administrative capacity, in spite of the fact that Mysore, Travancore and Hyderabad have had a very high record in progress in a spirit of national regeneration. Naturally the author completely ignores the opposition to any Gandhian Constitution by 90 millions of Mahomedans, but this is the defect of all pronouncements from one political party which completely ignores the existence of the other.

A very readable book, which, if brought up to date, since Britain has given the date June, 1948 for the complete transference of India to Indians, could be well studied by all who plan to work in political life in India.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

APRIL 1947

THE PRESIDENT'S VISIT TO EUROPE

The President, Mr. C. Jinārājadāsa, left Adyar on April 4 for Bombay *en route* for Europe. The tour planned for him by the European Federation includes: England, Northern Ireland, Eire, Denmark, Norway, Sweden, Finland, Holland, France, Switzerland (for the Round Table Conference of European National Societies and a Workers Week to follow), Italy and Belgium.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Italy

A new and interesting feature has been introduced in the *Bollettino Mensile* of the Italian Section. This is: Questions and Answers, intended for enquirers about Theosophy rather than for those who are familiar with its teachings. The first two questions dealt with in the issue of October, 1946, are: 1. Does Theosophy condemn divorce? 2. Does Theosophy favour Communism?

Besides the *Bollettino*, the Section has encouraged the publication of Theosophical books, giving full support to the Alaya Publishing House of Milan which has particularly carried out translations into Italian and publication of the best Theosophical works.

All Lodges have developed a particular programme of study. The General Secretary has also held public meetings and conferences in Turin, Rome and at the Popular University of Savona.

Puerto Rico

This Section now issues its own magazine *Heraldo Teosofico*. It is edited by the General Secretary, Señor A. J. Plard, and contains articles of general interest and news of the Section and of the Society throughout the world.

On December 29th, at the Theosophical Hall, a fine concert of vocal and instrumental music, organized by Señor Alfaro, was enjoyed by an appreciative audience of members and friends.

Cuba

At the Sectional Convention held at Camagüey on the 25th September, 1946, Señorita Maria Graciela Duany was elected as the new General Secretary. The Sectional magazine, which is to be considerably enlarged and to become a monthly from January 1947, instead of the bi-monthly which it has been hitherto, promises to be full of interesting reading matter. Señorita Duany invites contributions, which should be written in Spanish; and Señor A. A. Ledon, (address: Apartado 365, Habana, Cuba) Deputy General Secretary and Manager of the Sectional magazine, will welcome subscribers from outside Cuba. The annual foreign subscription to *Revista Teosofica Cubana* is \$1.25.

The chief activities in the Section during the year, apart from the usual ones of the Lodges at their members', study and public meetings were: the periodical Conventions of the Central and Eastern Federations in different towns; the free classes given by a group of young Theosophists and ladies in Havana; the leaflets and information sent out by the organization called *Enseñanzas Teosoficas*, made up of Havana members; the work of the *José Martí Club* for Children in Central Mercedes; the propaganda and booklets sent out by the Bureau of Theosophical studies of the Central Federation;

the publication of small books and leaflets at Ciudademar by the Eastern Federation and its beginning to build a Theosophical School; the work of a few Round Table groups for children; five weekly radio programmes broadcast from five different cities to spread Theosophy; the publication of the Section's magazine, *Revista Teosofica Cubana*, and the Eastern Federation's monthly magazine, *Teosofia*.

England

A New Year's party for children was given on the 8th of January at the Headquarters. There was also beforehand an inaugural meeting of the Round Table.

The Executive Committee of the Section resolved at a meeting held in December to agree on principle to the decentralization of the organization of the Section in order to bring home to its members their individual responsibility for the work of the Society and the spreading of its teachings, and that for this purpose the Federations Committee is to constitute itself a Sectional Development Committee with power to co-opt certain people with special knowledge.

The Publicity Department has a useful project in connection with book boxes, which provides for Lodges who have no Library to rent boxes of about 40 books, for a nominal sum per annum; and the

books may be changed from time to time. Birmingham Lodge had a very interesting Students' Week-end in November, during which they tried experiments of keeping the hall open to the public during the whole of the period.

The London Federation arranged a special series of lectures in London lasting three months entitled "The Mystery Tradition." The lectures were concerned with the mystery tradition in Egypt, Greece, Christianity, etc. After each lecture those who wished to stay had a short talk on the practical application of these teachings. A charge was made for entrance and an unusually serious and regular audience resulted. The Section has also set up a committee for Study and Training and various study courses are in preparation.

The Eastern Federation in December issued the first edition of its *News Letter* with a view to allowing members to share with one another their experiences in Lodge work and life. Details are given of a Conference held at Letchworth at the end of September, which was a great success.

Coinciding with the International Convention at Adyar a Members' week-end was arranged at the Headquarters in London. The general subject for discussion was *Man and History in the light of the Seven Rays* and the main speaker was Mr. Edward Gall, General Secretary of the Theosophical Society in Scotland.

A special meeting for members and friends was held on November 4th to welcome the Hon. H. G. R. Mason, K.C., F.T.S., Minister of Education in the New Zealand Government, who was leader of the Government Delegation of the Paris Peace Conference.

Foundation Day was celebrated by a meeting in Besant Hall in conjunction with the Autumn Conference of the London Federation which was held on the week-end of November 17-18. The North Western, Eastern and Southern Federations all held successful Conferences during September. Fifty members attended the Annual Business meeting of the Research Centre on September 21st when reports of the work done were given and Srimati Rukmini Devi addressed the members. Membership of the English Section shows a steady rise. A new Lodge has been formed at Manningham, the Youth Centre has become Youth Lodge and the Southend Lodge has reopened.

The Appeal Secretary, Miss G. Newberry announces the closing of the Rehabilitation fund, after the collection of £2,000 and the sending abroad of £500 worth of books.

Wales

The Twenty Fifth Annual Convention was held in Cardiff from November 2 to 3. Mr. Sidney Ramsom was the Guest Speaker and there were also present the General Secretaries of England and Scotland. It was

announced that at the Annual Elections held in June, Miss E. M. Thomas had been re-elected General Secretary and Alderman R. G. Robinson re-elected National Treasurer for the year commencing July 1, 1946.

Netherlands

On October 1st at the Huizen Centre during the visit of Srimati Rukmini Devi 250 members gathered to deposit some of the ashes of Dr. Arundale in its Garden of Remembrance. In the evening the Centre celebrated Dr. Besant's anniversary, both the General Secretary of the European Federation and of the Netherlands Section being present.

During the Christmas period from 21st December to 2nd of January the Centre arranged an *Unofficial International Centre Week* with meetings under the auspices of Annie Besant Lodge.

Canada

The Toronto Lodge, to celebrate its 25th Anniversary, arranged a Social Evening on 5th October. Approximately one hundred members and invited guests were present. The Montreal Lodge reports a noticeable increase in attendance at its various meetings and also an increase in membership. In Ottawa a study group has been formed and it is hoped that a Lodge will be formed later.

The *Federation Quarterly* of the Canadian Federation states that dur-

ing the spring and summer Hermes Lodge, Vancouver, kept up its vigorous activities. Weekly Lodge meetings have been held and there have been various social events. The Sunday evening public activity has been held in a modified form. A volunteer has been present each time to give a short talk or reading along the lines of Theosophy and to act as chairman and guide for the discussion that follows. The Wayfarers Lodge, Winnipeg has been active with public lectures and is helping with collections for European relief. The Federation has benefited from a visit from Mr. and Mrs. Fritz Kunz.

Germany

Five Lodges and one Centre are already at work in the British Zone, one Lodge in the American Zone and one in the Russian Zone. Permission to work in the French Zone is expected soon. In spite of very difficult conditions the work goes forward steadily.

Greece

This Section arranged its Annual Convention to be held at the end of January and announced that its new Constitution came into force from October 1946. The Society in Greece has received formal recognition from the Government. The various Lodges are meeting bi-weekly, studying the teachings of Theosophy and Physics, Ancient Greek Theosophy, Esoteric Man and Psychology.

The Library at Headquarters is active and a new Greek translation by the Assistant General Secretary of *At the Feet of the Master* is available at the Theosophical Society's Bookshop in Athens.

New Zealand

The visit of Mr. N. Sri Ram as the representative of the President, Mr. C. Jinārājādāsa, coincided with the Golden Jubilee Convention in December 1946. Mr. Sri Ram delivered many lectures and at least 570 were present at a members' meeting, and about 700 people when he addressed the public at the First Convention lecture. The Convention lasted twelve days with programmes each day but with enough time for the members to become acquainted with each other. During the Convention, aside from the usual meetings, such as a Youth Symposium, the Theosophical Women's Association, Round Table, Theosophical Order of Service, etc., there was a talk on the Paris Peace Conference by the Hon. H. G. R. Mason, who described the intricate racial and political problems with which the Conference and Commissions had to deal. At the Convention Miss Emma Hunt was proposed and re-elected as General Secretary, and Mr. Sri Ram spoke of her splendid record of work in the past. Miss Hunt accompanied Mr. Sri Ram on his successful tour of New Zealand during which he was welcomed everywhere with gratitude and happiness.

Portugal

The small Section magazine of 8 pages *Osiris* bears now the imprint, "Passed by the Censor".

The issue of *Osiris* for October-December reprints an article of Dr. Arundale. Foundation Day was celebrated on November 17th, with a programme of dissertations, music and an address by Dr. Cessina Bermudes, describing her recent visit to the Theosophical Society in France.

Argentina

The work of formation of new Lodges continues actively in all parts of the country. A new Lodge has been founded in Corrientes with the name *Anga-vevé*. Centres in Santa Teresa and Carreras hope soon to become Lodges. A short time ago the foundation of a new Lodge in Rosario was announced. Now this number is raised to two, as preparations have been completed for the foundation of Lodge *Luz del Alba*. The foundation of Lodge Maitreya took place in the city of Bahia Blanca on 27th July. On the 6th of October Lodge Guayrá was formed at Resistencia, the first to come into being in the Chaco.

But what is really extraordinary is what is happening in the Federal Capital, Buenos Aires, where all the Lodges without exception are increasing in numbers, even after the foundation of two new Lodges.

First the Centre *San Jorge* has been raised to the status of a Lodge with eleven new members on 7th September. The second Lodge, also formed from completely new members, is the fruit of interesting discussions among a group of students, to which the General Secretary was invited. These were sincere students of the problems of life in the light of Theosophy, and among these the most convinced have signed their application forms and applied to form a branch of the Section. They have taken the name of the great Liberator and hero of the country *José de San Martín*. This great apostle of liberty to the South American continent presents an example of practical Theosophy in his life and work.

During August and September Lodge Dharma of Buenos Aires prepared a programme of a detailed study of the works of Dr. Besant, beginning with *The Ancient Wisdom*. The different subjects have been presented by different brethren and discussed by those who wish to do so.

The Adyar Stamp Collection

The Stamp Collection of the Society, started at the suggestion of Dr. Arundale, and carried on for some years by Mr. J. B. S. Coats, has now been placed in the hands of Mr. A. H. Eedle, an expert collector and a member of the Society in Lon-

don who has kindly offered his services.

Stamps which have accumulated during the war are being sorted and placed in Mr. Eedle's hands for appropriate treatment in connection with the collection. Members who have collections to contribute should send them to; Mr. A. H. Eedle, c/o The Theosophical Society in England, 50 Gloucester Place, London, W. 1. In cases where the transmission of stamps is still restricted, Mr. Eedle should be notified that they are being held. Members in each country can be helpful if they will see that one at least of each of the stamps issued during the war and all others as they are currently issued are sent to Mr. Eedle or saved for him.

When mint specimens (stamps with original gum) are sent, the gummed side should be protected with waxed paper to prevent sticking, especially when they pass through or into tropical or humid climates. Used stamps should be cut from envelopes with a good margin around them, so that they may be expertly removed.

In the course of time the Society can accumulate through the small contributions of many members a very valuable collection. No organization is more world-wide.

Communications regarding this project may be sent to Mr. Eedle, or to me at Adyar.

SIDNEY A. COOK,
Vice-President



THE THEOSOPHIST ON THE WATCH-TOWER

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

WHEN Theosophists who are trying to live the theosophic life meet at Lodges, Federations and Conventions, they have but two problems: to understand God and to understand Man. Many a simile is used to describe our search for Reality; I will use a new one. Our work is dual, to journey vertically upwards to the highest heavens, and horizontally to the farthest confines of the earth.

Vertically, we are rising higher and higher in our aspirations; that pole from the base of our little self is being added to year by year till its top is as seen by others in clouds and as hidden, though for us there are no clouds and we do see how we are soaring into fuller light. This vertical journey is the theme of the religions. "Get right with God," they say, "find Him, and all is found."

But an increase in our vertical erection or climb is related to an increase in the size of our base. Our little self must become steadily a larger self, if we are not to be vaguely mystical. This is where our horizontal journey comes in. From our centre we must put out a horizontal line, and slowly

make that longer. That line is on the plane of the earth ; it is there that mankind dwells. From our feeling of one self—ourselves, with that little line—we must extend it till we are two selves, three selves, thousands of selves, and some day sixty thousand millions of selves who are humanity. Not only must the horizontal extend ; it must be made into a radius to inscribe circles, each circle larger than the previous circle.

This means that we must make not only God ours, but also all mankind ours. What is mankind ? Sorrow and suffering ; saints and sinners ; achievements in science, philosophy, all the arts, and all the schemes of human betterment, that age by age are offered to men by the idealists of every land.

To continue my simile : if as your vertical to God is placed within just a small circle, which is your self, the cone made by the circle and the vertical will be slender, so slender that gusts of Karma may uproot it, and you lose faith in God and no longer find the Way. But if as your vertical is elongated, the circle of your self becomes larger and larger, then the cone becomes not only lofty but also broad-based, and no storm can uproot it.

The problem before us Theosophists has been phrased beautifully by Kipling as the saint's search :

To learn and discern of his brother the clod,
Of his brother the brute, his brother the God.

H.P.B. gave the clue in her division of *The Secret Doctrine* into Cosmogogenesis and Anthropogenesis, in other words, the search for the Ultimate Reality which is the Cosmos, and the search for man who contains in himself that Reality.

Each Theosophist is four-faced like Brahmā ; the world to the East, South, West and North is his. More than that, he is like the images of the great Gods at Angkor, where on the top of the four heads there are three other heads and on their top another new head,

We are for God Universal—call the Reality by any name you will ; for us " There is no religion higher than Truth ". But we are also for Man Universal—saint and sinner, in-caste and out-caste, brown, white, yellow, black, red and for any other colour later races will have. And we are neither men nor women ; we are *souls*. And to be a soul is to possess the whole universe. But there is only one way of possessing the universe ; it is by serving the universe. That is where we Theosophists differ from most religious people. It will be a sad day for Theosophy if Theosophists do not differ from their fellow-men and cease to be " marked men ".

But let us not differ *among ourselves*, except on the high planes of the intellect. On the astral plane of the emotions let us be linked hand to hand, so that we may " lift a little of the heavy karma of the world ". Others are doing it—the Masters ; why not we ?

C. JINARĀJADĀSA

It is a striking thought that in her death and commemoration request, as in her life, H.P.B. asked nothing for herself but continued the work to which her life had been dedicated. White Lotus Day, May eighth each year, is therefore given to the realization of certain of the fundamental truths of Theosophy even more than to remembrance of H.P.B. herself. She so arranged that, in the very exercise of commemoration and gratitude, our thoughts should be turned to the great principles that underlay her life and work. By her own direction attention is called year by year to two of the most important of Nature's laws, which she introduced to western thought through Theosophy.

No worship of herself, no eulogies for her great achievement, but only the steady continuation of her life work, she asked of those who followed her. In the selection of the passages to be read on White Lotus Day, H.P.B. ensured

that so long as any commemorated her, it should be in joy, not in regret, in renewal of basic theosophical concepts, not in vague emotionalism about herself.

In the story of the mustard seed from *The Light of Asia* attention is pointed to the inevitability and universality of death; how all mankind share the brotherhood of a common grief. But in the passage from the second discourse of *The Lord's Song* that follows in the commemorative reading, our minds are focussed on the unreality of death, on the eternal quality of life. The effective reading of these passages¹ constitute a pean of joy for life, a statement of eternal truth, a testimony of the quality of greatness of H.P.B. who on White Lotus Day each year centres our interest on the glory of the alternating life-death process and therefore the unreason of grief and of fear.

* * * *

A remarkable demonstration of the sense of fair play occurred recently when the coal shortage compelled the temporary suspension of weekly journals in England. The daily papers were permitted to continue publication. The Government was under severe criticism at the time and it would have been contrary to long-standing British governmental policy to close down the principal channel through which the criticism could find expression.

The most interesting point in this brief drama of the press however was the way in which the daily papers offered the courtesy of their columns to the Editors of the weekly magazines without let or hindrance as to the political sentiment to be expressed by the guest writers. Violently radical journals found themselves welcomed to the columns of the Conservative daily press and vice versa, no less than to space in papers of kindred political persuasion.

¹ In India, and perhaps elsewhere, the readings are not restricted to these two passages as is customary in the U.S.A.

This, however, was not merely a demonstration of the good sportsmanship and fair play traditional in English life. It was an example of the abandonment, though only temporarily, of one principle in favour of a still greater one. Politically combatant editors who believed genuinely in the value of party government and a critically party press believed strongly also in the importance of a free press, and in support of the greater principle gave practical expression of their sympathy to their political opponents in their limitation.

How much better the world would be if this action on the part of the British press became the forerunner of a similar tolerance by the press and by other creators of public opinion everywhere, in regard to all that is good by whomsoever it may be expressed. So much that is soundly conceived and vitally needed from the standpoint of purely human good is torn to shreds and doomed in political antagonism. The statesmen and the great press of the world will not measure up to the responsibility their positions demand until they can view with political impartiality the good points in their opponents' measures and proposals. As someone has very wisely said: "A very great deal of good could be done if men were less concerned about who gets the credit."

* * * *

A leading daily newspaper in India, referring to the coming of Lord Mountbatten as Viceroy and to his kinship with and direct representation of the King, **Monarchy and Empire** remarks that from Disraeli to Attlee, from Empire-founding to today, "the Monarchy has reflected the progress of opinion faithfully". It is well known that British governments are very sensitive to public opinion. They last but a short time when their policies are out of public favour.

It is not so well recognized that the Monarchy too steadily moves with the long-range and settled changes in the public

attitude toward the greater Empire and world problems. The autocratic actions of the Georges and of early Victorian days would now bring instant revolt in public opinion. The strength of the Monarchy rests in its accurate reflection of the evolving will of the people. Through this channel of the Monarchy which keeps itself informed both by the ministers and the opposition, the government view, ordinarily much subject to the people's changing moods, is often considerably tempered to their less reactionary and more dependably progressive thought.

Is it not possible that the Monarchy has reflected faithfully the progress of Empire opinion, indeed of Indian opinion as well as British?

* * * *

The rejoinder made by Mr. Redfern in this issue, to the President's comments on "fraternization" in February, is "Fraternization" in the tradition of fair and relevant comment and is welcome to our pages. It is hardly correct however to infer approval of the divisions in the Theosophical movement or in Christianity. These are cited as natural because Theosophists and Christians *are* inspired by human teachers and therefore create their natural loyalties to them or to their particular teachings. Every President of the Theosophical Society, and H.P.B. as well, has inveighed against mere personal loyalty accorded to themselves on the part of members of the Society. One of the Masters wrote: "Not even the President-Founder has the right to interfere with the freedom of thought of the humblest member, least of all to influence his personal opinion"; and succeeding Presidents have maintained this position. They have not succeeded however in preventing such loyalties to individuals or to their teachings, either their own or others. Hence the divergences.

These indicate strength in the movement as Mr. Jinarāja-dāsa contends, in that despite these lesser loyalties and conflicting teachings men find enough of Truth in and through them to continue their studies and, in whatever organization, to call themselves Theosophists and Christians.

To defend those unjustly attacked is right, but unfortunately those of strongly held personal loyalties often defend by attack upon those whom they consider to have made the defence of their idols necessary. To prevent this does indeed seem "hopeless," to use Mr. Redfern's term. To our sorrow we know that despite anything that leaders may desire to the contrary, they do not and cannot control these and other equally undesirable practices among their followers. Why therefore should new members and enquirers who are seeking to learn of Theosophy be knowingly and unnecessarily subjected to such disturbance? Better by far is silence, the seldom forsaken practice of the Theosophical Society.

On the bronze plate at the gateway to the estate of the Theosophical Society in America, Olcott, Blavatsky and Judge are named as Founders. In its book department are to be found some but not all Covina books; and on its Library table, journals of all the principal participants in the Theosophical movement. The Theosophical Society in America is not unique in these respects. The Theosophical Society is offering no literature that overtly or by indirection subjects any individual to personal attack.

"You are not directed to found and realize a Universal Brotherhood but to form the nucleus of one," said H.P.B. We do not consider this to mean that one nucleus only may be founded. In due time the several nuclei *may* coalesce. Such a consummation must be a natural one, however, unaccompanied by the fanaticism or the misdirected zeal of a burning of books or even a figurative burning of authors.

* * * *

The Editor has commenced a long and strenuous tour, sailing on April 9. A cable received from him announces his arrival in London on April 26. Activities of an official nature quickly commence. They include first Ireland, then the English Convention in London; thereafter Denmark, Norway, Sweden, Finland and the Conventions of the Netherlands and of Belgium in Amsterdam and Brussels in the latter half of June. Early in July the President will preside at the very important European Round Table Conference at Lucerne in Switzerland, the first of such gatherings on a major scale since before the war. Much of the theosophical reconstruction of Europe will be planned at this Conference. Excellent preliminary work has been done by the Rehabilitation Committee and the European Federation, who have co-operated with local members in the various countries since communication became possible. The Conference will be followed by a Workers' Week in Geneva, after which the President visits Italy for ten days at the end of July. The work of that Section will be re-established on the foundation already laid by members who have again come together there. Then on to Paris for the Convention of the French Society, London again about the middle of August, and in due course return to Adyar. Access to some countries is still extremely difficult or completely denied. We look forward to the time when freedom to co-operate in the name of Brotherhood will again be re-established throughout all of Europe.

That the President will be enthusiastically welcomed by members of the Society in all the countries he will visit is proven by the cordial letters received relative to his reception and the planning of work to be done, as well as by the very fact of his Presidency and his uninterrupted service to the Society in various capacities through a period of fifty years.

SIDNEY A. COOK

DEVELOPMENT OF THE SPIRITUAL LIFE

By ANNIE BESANT

I HAVE been asked to say something of the way in which the circumstances of life may be turned to the purpose of spiritual development. It is clear that most of us must live in the world; we are here in an environment that we cannot change, bound by obligations that we neither can nor ought to try to throw aside, and the problem for most of us is not: "What is the most desirable condition for spiritual evolution?" but rather: "How may I reach spiritual evolution in the environment which I am powerless to change?"

Now, if people only understood it, those two ways of looking at things may be taken as interchangeable, for the environment in which a man is placed is the best for his spiritual evolution, and it is only one of these many illusions which lead us astray which makes us imagine that if we were somewhere else we could do better. As a matter of fact, we should not do better under other conditions, and if we cannot advance in our present conditions, we may say we should not advance anywhere else. And this, you will see, is likely to be true from the standpoint of reincarnation, for a man is born into the environment exactly fitted to the stage of evolution at which he has arrived; and this, partly because the possibility of his evolution depends, not only on what he is at the moment in himself, but also on the debts he has contracted in the past, which he must necessarily discharge. No environment would be favourable where there was no opportunity of

discharging these karmic liabilities. If a man with many karmic debts were placed in a position where no opportunities were given him for paying them, he might have a pleasant life, but not a life of progress, he would practically begin his next life where he began this, and with the necessity of discharging his debts before he could take a single step along his path. That is why we always say a man's present place is best for him.

And again, the moment a man has really transcended his environment, the environment breaks away from him; there is never any need to forcibly change it, for it will itself disintegrate when it loses its binding power, and as the binding power depends upon these very debts, as they are paid the environment loses its power and falls away.

That is true, speaking in a general way, but the next point is that a man's progress does not depend upon the forces playing upon him, but on his attitude towards those forces, and his power to utilize them in order to forward his evolution. Two men might be placed in the same environment; one man might use it for spiritual evolution, while the other might make no such use of it at all. If the man has knowledge, he can turn any environment to the best possible results. The result that comes out of the interaction of two forces will depend on the angle at which those two forces come the one against the other. If you have two forces in the physical world at your hand, you can send a body in any direction you please by using them, if you can calculate the angle at which they should touch each other in order to produce the particular line of force along which you wish your body to travel. Now you have in the individual and his environment two forces. You can get the most diverse results from the interaction of these, even supposing you have a number of identical individualities. Of course, this is impossible, but suppose you have those identical individualities and environments, the

attitude each individuality takes towards his environment will govern the result; and as the individual is the moving power, he can shift himself, as it were, in regard to his environment. The only thing for us is to see how we can approach our environment so as to bring about a certain definite result in spiritual improvement.

There are certain great laws, the knowledge of which enables us to turn the environment in which we find ourselves to the result which we wish to bring about—two great laws of growth proclaimed in the very ancient days, but as true now as then. First, one of the conditions of spiritual progress is that a man shall learn to act without desiring the fruit of action. The second is that action which is sacrifice does not bind him. Those are two great fundamental principles which are needed to be understood and applied.

Before taking this into consideration, let me say, as a necessary preliminary, that that which you need first of all for spiritual progress is the intense desire for it; without that the difficulties will be insuperable. A man must be set on spiritual progress much in the same sense as you find in the world people set on attaining some particular object of their desire. You will notice in the life of a man desiring money, or political power, or social position, that he turns all things to the attaining of his one purpose. Take a man with his whole heart set on getting money. He subordinates everything to that, he says to himself: "If I simply amuse myself instead of working I shall not gain money." He will travel all night long instead of going to bed, if by so doing he can seize an opportunity which otherwise he might forfeit. He is willing to put his body through great hardships, if by undergoing them he can secure a favourable result in some speculation. We can always judge of a man's likelihood of success by seeing how far he will subordinate everything

people most care for to gaining one particular object. Is he willing to undergo hardship for it? To be frugal for it? To go through all sorts of difficulties for it? To choose his friends only as they help him in it? To give up all that hinders him? If so he will gain his object, no matter how great the difficulties. It is the same with spiritual life; if it is the one thing he cares for above all, then, let his life be what it may, he will gain his end. If the man has not definitely made up his mind on the subject, it will be idle to suggest to him that he should follow the line of conduct implied in the laying down of these two laws; he will not take the trouble, to put it briefly; and if the man is not ready to take the trouble, he may be successful along other lines, but along this line he is foredoomed to failure.

We must recognize that there is no obligation on a man to take this up as the one object of life. When a man has reached the point where he is ready for this fixity of purpose, he is bound to go along this line by the strength of the motive impelling him; if he is not yet ready then there is many a lesson for him to learn from life, many an object worthy of pursuit, many a thing desirable for him to gain, all of which will, in the future, subserve the progress in the spiritual life when at last it exercises over him its attractive power. It is not wise to force evolution; we should rather be drawn towards it than try to compel ourselves to go along a particular line. If the object is attractive enough we shall be drawn along that line by its attraction, and if it is not, and we force ourselves, that effort will be followed by reaction, and we shall not in the long run gain as much as we hoped. I say this because many people may say: "This is an ideal I cannot at present conform my life to." Very well, but see that it is an ideal, and let it exercise over you an attractive power as far as you can respond to it, let it stand if you will at the end of many lives, even then it is worth while to have

an aim by which, to some extent, your life will be guided, although in its perfection it may be far beyond our reach in this life.

The two great laws then, for a life turned to spiritual ends, are to act without desiring the fruits of action; and action which does not bind is sacrifice. Let us take the first of these, to act without desiring the fruits of action. When we act we are moved to that action by some desire; we have a motive for it, or we should be lunatics. Take any action, and if you look at it carefully you will find you do it because you have something to gain by that action; you have a purpose lying behind your action, it may be selfish or unselfish, good or bad, small or great, but some motive there is which impels you to activity.

Now it would be a most undesirable thing to try to force upon anyone a motive which does not appeal to him, for the result would be that you would strike at the very root of action. People evolve by activity, they grow by activity, and at all hazards there must be motives to attract people into action. Now these motives may be of very many kinds. Let us take the life of a man employed in some office as a clerk. He goes to that office day after day, does his work and does it well, with certain motives that have power to influence him. He may want to gain increased salary, or approval from his employer; he may hope that if he does his work well he may become, if you will, a partner; all these may be his motives. If you strike the whole away from him he will probably cease to do his work well. Why should he do that work well without a good motive? Why should he not go through it just carefully enough to avoid getting into trouble but not a bit beyond it? All people work for the fruit of action; take away the fruit and they no longer work. When a man puts before him spiritual progress as his aim, that becomes for him the general fruit of all his action,

the only fruit he desires, and every activity he undertakes has for its end the gaining of spiritual evolution.

How should that motive work in ordinary life? It can only work in ordinary life, and be taken as the substitute for all the ordinary motives that move men to useful activities, when the man definitely recognizes that there is only One Life in the world, of which he is part; that all the activities of the world are carried on by that One Life through the instruments that it uses. That Life is expressing itself more or less imperfectly through all these organs that we call men and women, animals, etc. The man becomes a spiritual man when he recognizes that fundamental fact in Nature, no longer regarding himself as an individual to pursue individual ends, but simply as an organ of the Divine Life, to express that Life as perfectly as it can be expressed in the particular functions he is discharging in the world. That is the difference between a spiritual and an unspiritual man.

The unspiritual man is not a bad man—that is an entirely different question; he may be a very good man, but as long as he is following his own activity for its own sake, even though you may include in that his wife and children, he is not spiritual. I do not mean that he is individually selfish, but the object of his work is to gain certain objects for himself and those who are connected with him. As long as this is his motive he belongs to the world; he may be a very good man, a man self-denying, frugal, industrious, moral, showing out all the virtues which make family life and social life go smoothly. He may be an admirable man, but he is not spiritual. The only man who is spiritual is the man who sees but the One Self everywhere and himself as an activity of the Self, and an organ of the one Universal Life. That is what is meant by “spiritual,” nothing else. All individual ends are thrown aside, so that in all he does he asks himself: “Am I discharging this particular function in the world as God

would discharge it through me?” That is the test of all his activities. You will at once realize that to take up such a position as that is distinctly to go out of the world so far as you yourself are concerned; and that, of course, is what was meant when Jesus said: “They are not in the world, even as I am not in the world.” Their motives have nothing to do with worldly objects; their aims have nothing to do with worldly ambitions. Exactly the same St. Paul meant when he said: “I am dead and my life is hid with Christ in God; I live not, but he liveth in me”—that is, the man is an expression of God in the world.

Now a danger of seeing this is that a man may verbally take it as a motive before it is really a motive power over his heart; he may lose the stimulus of the worldly object which would carry on his evolution, and not yet really be moved by this Divine and Spiritual Will. Long, however, before that is sufficient to be his only motive for action, it may be what we would call an ideal motive of action, which he gradually intends to approach.

ANNIE BESANT

(To be concluded)

REJOINDER

TO CERTAIN PESSIMISTIC POETS

Sing, if you must, of death and doom. For me
Waits patient peace beyond men's foolish wars.
Past your lamented autumn I can see
Spring beyond spring through countless calendars:
And hear, past conquered flesh, the victory
Of the invisible spirit's battle-cars.

Grieve, if you must, for passing things; for gold
Squandered; dead cones dropped in the wooded ways.
Last night the first night's constellations rolled
Across a garden where the Lord I praise
As, after countless ages, I behold
Creation fresh as on the first of days.

J. H. COUSINS, *Reflections before Sunset*

YOUTH'S ACCOLADE

THE Youth of today are the builders of tomorrow. Out of their own hearts they will re-create the world. It is their high destiny to be born in an age of unparalleled conflict, one in which the great surge of life irresistibly drives them to the stupendous task of world-building. The necessities of the hour imperatively demand an awakened Youth to become the revealers of the future.

The call today is the call of Life as it sings at the heart of the world. Youth must hear its song. Life is the great and only Builder. Youth must become one with Life if he would be the interpreter of the future.

The message of Theosophy is the message of Life in all the majesty and beauty of its manifestation. The Life of God fills the world. This is the splendid vision of "God's Plan, which is evolution". It is so compellingly attractive, so dynamic and wonderful, that it exalts the mind and holds the heart in thrall. It reveals an imperious Divine Will at work creating the world to perfection. To become one with that Will is to be a conscious builder of the Universe, a co-worker with God. It is a glorious destiny, a high discovery.

This Life of God is the Song of Creation. Alone it makes "a new heaven and a new earth". It is the only reality. To feel its beauty and its power moving in one's heart and brain is to know the inexpressible joy of creation. To hear its song is to be a revealer of the Plan. To know its mystery is to be forever young.

Life today calls to Youth to be its messengers: it seeks to fill them with its song. They who hear the call and give the answer will become the interpreters of the future. They will be Life's chosen ones, leaders in the new day. They are the Hope of the World.

Among the Youth of today who will be Life's messengers, who will dare the high quest?

If Youth will accept its accolade the world will hear the message of the stars and to men will come again the vision of the Grail.

EMMA HUNT

WHAT INDIA STANDS FOR¹

By N. SRI RAM

INDIA stands among the nations for a spiritual philosophy whose keynote is the oneness of an all-pervading Life, a unity of Spirit amidst the diversities of forms. But the Spirit is indefinable, a circle which can never be squared; no form can wholly contain or express its manifestations; there will always be an imponderable something which escapes.

This unity which, according to Indian philosophy, is the greatest of all truths is embodied in all forms of life, thus making an interdependent universe. The interdependence of varied forms embodying Life in different stages of development creates varied rights and obligations. The right of the father is not that of the child; the obligation of a ruler cannot be the same as that of the ruled. Generally speaking, the strong, the learned or educated, the men of wealth have much more of an obligation, which is to serve with their strength, learning or wealth, than the men without these advantages, who have only the common duty of co-operating. The weak such as the old, the very young, the infirm and the homeless have mainly rights.

In the fulfilment by each man of his proper dharma lies the easiest way of his growth. He is placed there by his past, and he has to make his way to his future by giving his best service where he is or where he may place himself without discarding his legitimate obligations. I said "past," because according to Hindu ideas, the pendulum of human life swings

¹ Summary of a lecture delivered recently in Australia.

not once but very many times until the mainspring of his emotional, forthgoing nature ceases to be wound by the craving or thirst for sentient existence. The forces that operate to bring his individualized consciousness down into material embodiment are the forces that explain his birth, and that birth is governed by natural law as much as any other event in nature. When we rise from body to consciousness and consciousness to soul, which you may conceive as the continuing thread on which the variations of his consciousness are strung, you do not quit the realm of the natural for the supernatural but are in other divisions or scales of an existence whose range so far as we can see is unlimited. A condition of matter vibrating at far higher frequencies must necessarily be different, and all life is clothed with matter however tenuous. You cannot get it in a naked condition in a universe in which matter or limitation is of the essence of life-manifestation or God-manifestation, all life-threads being threads from a central principle, threads not in space but representing links, continuities in time or currents in particular directions. Hence each man would do well to accept his lot, whatever it might be, but may try to change it by every righteous means. That which cannot be changed by means that are right or moral can be removed only by the wearing out process of time. Our cleverness against karma or the law of natural action cannot possibly prevail.

Unfortunately from this view there arises sometimes an attitude of fatalism or resignation, which is an element in the Indian character as it has been formed during the millennia of this philosophy. There is nothing however true and beautiful in this world but has its shadow. There will always be those who lean towards the shadow of a truth rather than walk upright in its light.

From the conception of the One Life, which is God's life, there arises respect for it in every form and repugnance

to the taking of life except under stern necessity. The golden rule obviously applies when you and I are but two ends of an elastic string, our relationship being but a polarization due to the play of life on matter, just as electricity divides itself under certain conditions into positive and negative. When the poles merge with each other, there is the identity of bliss, and that merging force is love, the realization of our ideal and essential non-separateness.

The doctrine of non-violence which Mr. Gandhi preaches or Ahimsa (Harmlessness) appeals to the Indian heart even when he finds himself incapable of carrying it out in practice, and like the Englishman who is sometimes accused of hypocrisy, he gives allegiance to a creed which he does not sustain in his conduct. The whole atmosphere of India is surcharged with meditations on these lines. There used to be places in India where life was very simple, the air filled with the fragrance of jasmine and lotus—the jasmine with its cloying sweetness, the lotus, the sacred flower of India, having its roots in the mud, and its pure unfolded petals in the light and air, its leaves symbolically enough spread on the water but unattached to the water-drops—a temple in the vicinity attracting crowds of men and women turned other-worldly for the time, and a sacredness in the air springing from the meditations of some man who had lived and died there, possibly mostly under a tree, devoid of possessions and devoted only to a certain truth or ideal. If you are to come across one such man, and that is not easy in these days, the tribe has vanished, you will encounter a hundred spurious renouncers, pretenders of a holiness which they do not possess, flaunting only the traditional colour of the man who has renounced, and living virtually as parasites in idleness and boredom. India as such, the India of the ages, stands nevertheless not for such perversions and degradations but for the truth whose fair face

it is possible to behold even amidst the many perversions and degradations.

According to the Hindu conception, man is essentially the One Self embodied in all things, and is in his own true nature eternally free and blissful; and he needs but to realize this truth and know himself, by repudiating everything other than his true Self, with which his eager forthgoing consciousness, in its ignorance, has unwarily identified itself. He has to detach himself from layer after layer of acquired habits and conventionalities. The world is too much with us at first; it has to be stripped from the flame which it seeks to stifle, the flame of our unlimited consciousness, our unlimited thought and affection. This alone will constitute our true liberation, the *sumмум bonum* of our existence. This thought of Liberation has been very much in the minds of Indians in the past. But they also had the idea that we can come to it not prematurely without having served other interests and discovered their relative purpose, but only through the maturity of our experience.

Liberation even as a distant end casts over the thoughts of those who are attracted to it a tinge as of evening violet at the edge of the visible spectrum. The Upanishads which are the books of Indian philosophy touching the summits of life's ends and processes proclaim the nature of that Self in man by the realization of which he crosses the realm of death, that is, overcomes the compulsion to repeated births and attains that state which is above the play of forces that build and unbuild ever so many temporary dwelling houses. That Self is described as free, fearless, subject to no sorrows, clear-sighted because he is the true knower, needing no support, and invulnerable because he represents an ultimate. The freedom is there in the Atman or the Self, counter-vailing the karma or necessity that belongs to the world of matter and mechanics.

Every people's culture is an outgrowth and expression of certain living sentiments awakened in the slow process of growth. For culture cannot be separated from life or art which is the pointed expression of that life. In speech, manners, institutions, tastes, in every gesture and form are portrayed those inner thoughts and feelings, however much they might have become mechanized, which reveal the quality of the living. I have tried to give some touch of that quality by a reference to the springs from which it issues. The quality may not be seen when you look at all the masses of accretion which overlie it, at the crowds, the slums, the diseases, the poverty and the exploitation which are on one side, to most observers the uppermost side, of Indian life; yet there is to those who are sensitive the ever-present scent of India's earth open in its clear atmosphere to the rays of her sun and the heaven of her philosophy.

What shall be the future of the land which is like a wonderful antique stored with the magnetism of ten thousand years or more of thought and experiment with life's deepest experiences? I for one hope she will release to the world at large that pent-up charm which she herself seems sometimes to carry and not possess; that she will be a bridge uniting the past which is not without its seeds for the future with a future which is going to be so different but cannot in life's biological process be unrelated to that past.

India is today on the threshold of her political freedom. But the value of that freedom, as of the freedom of any nation whatsoever, lies in the use that is made of it. Freedom includes freedom to make mistakes and gain experience. But all freedom is for self-realization, the discovery of the uniqueness which is in the individual self, whether a human self or a national self. And India's self-expression, which is the outer aspect of the inner realization, must lie predominantly in the realm of thought and culture, inclusive of all constructive arts.

India has the opportunity of building on the basis of this philosophy and sharing with the rest of the world her unique culture embodied not only in philosophy but also in her arts, temples, manners and customs, and the noblest among her sons and daughters. She can build a model democracy, based on spiritual values, because she has lived and experienced so long in an atmosphere of spiritual thought. She must give her message to the world not through propaganda but by every true word drawn from the well of her wisdom, a wisdom which she must proclaim not merely by lips but also by the life of her people and their works.

N. SRI RAM

JAMA MASJID, OR CATHEDRAL MOSQUE, AT FATEHPUR SIKRI

(BULAND DARWAZA—TRIUMPHAL GATEWAY)

On the right doorway :

Said Jesus, on whom be peace! The world is a bridge, pass over it, but build no house there. He who hopeth for an hour may hope for eternity. The world is but an hour, spend it in devotion; the rest is worth nothing.

Over the left doorway :

He that standeth up in prayer, and his heart is not in it, does not draw nigh unto God, but remaineth far from Him. Thy best possession is what thou givest in the name of God; thy best traffic is selling this world for the next.

THEOSOPHY: A STRONG TOWER IN A TROUBLED WORLD

By THEA HEHR

IN 1907 Annie Besant spoke these flaming words: "Come in to give, to work, to be enrolled amongst the servants of humanity who are working for the dawn of the day of a nobler knowledge, for the coming of the recognition of a spiritual brotherhood amongst men" (*London Lectures*).

Nearly forty years have passed since she stood on the platform of Queen's Hall that evening in June—forty years in which two wars have lashed all the shores of the world with their black waves, beating down our pretty sand-castles of security; tossing the fragments of myriad paper treaties into foam; drowning in thunder our neat phrases: "the brotherhood of nations," "the brotherhood of races," "inter-denominational brotherhood". How free we made of that sacred word "Brotherhood," and how earthy have been the motives for raising its immaculate standard! Did not our "brotherhood of nations" resolve itself into agreements for advantageous buying and selling? Did not our "racial brotherhood" go down before the temptation to exploit our weaker kindred for the sake of gain? Have not jealousy and the arrogant sense of superiority continued to divide sect from sect?

Brotherhood cannot be worn like a garment, to be put on or taken off at will; nor can political oratory kindle it like a sudden fire to serve selfish ends. These are but

counterfeits of the "spiritual brotherhood" of which Annie Besant spoke. Where shall we find the reality? For find it we must, lest the awful armaments of hate doom our world to become a dead globe whirling through space.

We shall find it wherever men are gathered together in tolerance and freedom, and in unselfish devotion to the welfare of humanity; wherever open minds and eager hearts convene; wherever the "little selves" are set aside for the common good; wherever there is an earnest search for the Wisdom of the Ages. Is not this the platform of the Theosophical Society?

"Yes," some may say, "I was once a member, but I found certain ones in the Lodge uncongenial, so I withdrew." In all honesty: Have you ever found any group in which every one was equally agreeable or "sympathetic"? These clashing notes are struck by the lower vehicles of the personality; they do not represent the real person involved. Can we afford to miss our chance to work for Universal Brotherhood because of such a paltry, selfish reason? As one of the Great Ones wrote: "Ever turn away your gaze from the imperfections of your neighbour, and centre rather your attention upon your own shortcoming" (*Letters from the Masters of the Wisdom*, Second Series).

Others are swayed by reports of schisms, and of scandals that supposedly occurred in the past history of the Society. To such ones might be said: "How much time have you spent in careful research as to the truth of these reports? And even if they were true, can you point to a single church, or other organization, whose record is free of any mistakes? Is our stumbling so important, if always we rise again and walk on toward the ultimate goal?"

Still others have had their pride hurt, or their "feelings" trodden upon. They fancy their efforts in the Lodge are not appreciated, so they leave like sulky children. Let such ones

read the passage in *Old Diary Leaves*, Third Series, in which Colonel Olcott tells of the bitter hurt done him by a sarcastic letter written about him by Madame Blavatsky. "In my whole experience in the movement, nothing ever affected me so much as this. It made me desperate, and for twenty-four hours almost ready to go down to the beach and drown myself in the sea. But when I put the question to myself what I was working for, whether for the praise of men, or the gratitude of H.P.B. or that of any other living person, all the despondency drifted away and my mind has never gone back to it. The sense of the paramount obligation of doing my duty, of serving the Masters in the carrying on of Their lofty plans, unthanked, unappreciated, misunderstood, calumniated—it mattered not what—came in to me like the flash of a great light, and there was peace."

In these simple and noble words we have the very essence of Theosophy: a sure light to guide us through the storms of the personality; a strong tower rising above the troubled waters that engulf our world.

THEA HEHR

That friend only is the true friend who is near when trouble comes;
That man only is the brave man who can bear the battle-drums;
Words are wind; deed proveth promise; he who helps at need is kin;
And the loyal wife is loving though the husband lose or win.
Friend and kinsman—more their meaning than the idle-hearted mind;
Many a friend can prove unfriendly, many a kinsman less than kind.
He who shares his comrade's portion, be he beggar, be he lord,
Comes as truly, comes as duly, to the battle as the board,
Stands before the King to succour, follows to the pile to sigh—
He is friend and he is kinsman—less would make the name a lie.
Noble hearts are golden vases—close the bond true metals make:
Easily the smith may weld them, harder far it is to break.
Evil hearts are earthen vessels—at a touch they crack in twain,
And what craftsman's ready cunning can unite the shards again?
Good men's friendships may be broken, yet abide they friends at heart;
Snap the stem of Lakshmi's lotus, yet its fibres will not part.

From the *Hitopadesa*, translated by Edwin Arnold

A JEW LOOKS AT THEOSOPHICAL LITERATURE

By WILLIAM LIPCHITZ, M.D.

A "DEFENCE of those who are unjustly attacked"
(*Golden Stairway*).

The principle of Brotherhood is one to which every Theosophist is supposed to subscribe. This Brotherhood is not a mere pious wish, a vague indefinable hope, but a fact which every one must define for himself and outline the way to practise. This Brotherhood knows no boundaries of race, sex, caste, creed or colour. It aspires toward oneness; but oneness through diversity. One is not asked to change one's religion, but to live it in the light of Theosophy. One is not told to change one's affiliations, but to spiritualize them with the essence of Theosophy. It should therefore seem an easy matter for people of all races and creeds who have reached a certain stage of *vairāgya* to become Theosophists.

Yet a Jew who studies theosophical literature finds to his dismay that, like other literature, it is not free from intellectual anti-Semitism, which is, of course, a far cry from brotherhood. One finds this anti-Semitism in implications and in clear-cut open statements. There are also slights and aspersions which may perhaps be excused as unintentional, yet the carelessness of the writer cannot be completely overlooked. On careful examination one finds that these statements are not Theosophy, but the mud of old prejudices

stuck to the feet of those who would climb the ladder. Let me verify these harsh statements by facts and let the reader judge for himself!

It must be understood that I do not set myself up as a judge of the motives and intentions of those authors whom I quote and criticize in this paper. I can only give the impressions I receive as a reader.

1. *The Origin of the Jews*

The Secret Doctrine is a great storehouse of occult knowledge and wisdom before which one stands in awe and admiration. It contains nevertheless certain statements which could not be corroborated by later researches made by Mr. Leadbeater, Mrs. Besant and C. Jinarājadāsa. This should not at all seem strange to students of this book of encyclopaedic magnitude. The student should rather be grateful for the vast amount of true knowledge contained in it. The mistaken statements must not however be swallowed as truth.

One of the statements on which later research disagrees is the origin of the Jews. In *The Secret Doctrine* H.P.B. states that the Jews are of the same race as the Aryan Indians, but (this is a big "but") they come from a group of outcasts who were "degenerated spiritually, but very much perfected materially". Thus, there is a shadow cast on the very origin of the Jew. Naturally one must know the past history of his group and accept it gracefully, whatever it is. Mr. Leadbeater, however, tells a different story. He finds that the Jew stems from a group of original Semites (fifth sub-race of Atlantean Race) who never were in India. Now, since according to Mr. Leadbeater, the Manu afterwards sent emissaries to ask them to build the second branch of the Fifth Race, (which they mistakenly refused to do) they could not have been as materialistic and as spiritually degenerate as H.P.B. would have

us believe. Also, the fact that the Bodhisattva used them and their writings to establish a new religion in the western world speaks against spiritual degeneracy.

Mr. C. W. Leadbeater, in *The Inner Life*, under the caption "Stray Notes" has a chapter on the Jews. In those notes as in other parts of the book, one is impressed with the honesty, sincerity and great clairvoyant power of the author. One is, however, puzzled by Mr. Leadbeater's opinion of the entity which the ancient Hebrews worshipped with animal sacrifices. It seems to me that it is not the entity which is at fault but the priestcraft, which exploited the ignorance of the people. Many Prophets were opposed to animal sacrifices. Jeremiah, for example, makes this bold statement: "Thus said Jehovah. . . . I have not spoken with nor commanded your ancestors (when I brought them out of the land of Egypt) concerning burnt offerings or any other slaughtered sacrifices. But this thing I have commanded them: Harken unto my voice!" (Jeremiah VII 22, 23.) Animal sacrifices were also performed by the Greeks, the Romans, and by the Hindus to this very day. Why, then, draw this conclusion about the God of the Jews?

Mr. A. E. Powell, using Mr. Leadbeater as an authority, gave, unfortunately, a very distorted picture of the Jews. He should have waited until more information was forthcoming than that contained in the "Stray Notes".

2. *The Tribes of Israel*

Leaning too heavily, perhaps, on the Higher Bible Criticism of the nineteenth century, and not on occult knowledge, H.P.B. denies the existence of the twelve tribes of Israel. According to H.P.B. there were and are only Jews, the rest is fiction. The names of the tribes are borrowed from Zodiacal symbols. The stories about them have symbolic or esoteric meanings, but nothing is factual.

In the collection of books known as the Bible, there are three books dealing in sequence with the history of the tribes of Israel. The book of Judges deals with the early history of the various tribes. The book of Samuel (1 and 2) continues the history of the tribes and tells of their consolidation into one kingdom. The book of Kings (1 and 2) tells of the division of the kingdom of the Children of Israel into two kingdoms or segments. The kingdom consisting of ten tribes and known as Israel (or Ephraim, because of the latter's dominance) was later destroyed and the Israelites were exiled by Shalmanesar, king of Assyria. The other kingdom known as Judah, and consisting of the tribes Judah and Benjamin, and of the Levites who served in the temple, was destroyed and the people exiled into Babylon, one hundred and fifty years later.

If one takes the point of view of H.P.B. there is no basis for Jewish ancient history and the stories contained in the above books are all fiction. But here one must ask the pertinent question, what of the Prophets? Why did Isaiah pour out his wrath on a certain "non-existing" Pekah, king of Israel, who was preparing to war against Judah? (Isaiah VII, VIII, IX). Why did Hosea and Amos devote complete books to prophecy concerning a "non-existing" kingdom of Israel? Names and places are given. Amos was banished from Beth-El for his dire prophecies by the high priest Amaziah. Samaria was the Israelite capital and was often mentioned by the Prophets. Are the Prophets, too, mythical and non-existent? This surely is too much to assume.

Modern archaeology gave the Higher Criticism the jolt of its life, for archaeology has discovered and continues to unearth evidence of the ancient history of Israel. The books by Prof. William Albright and by Prof. N. Turchiner and a number of articles by Dr. Nelson Glueck in *The National*

Geographic Magazine (Feb. 1945) all tell a very startling story. Mr. Glueck tells us, among other things, that many archaeological discoveries have been made through careful study of the stories of the Bible and the names of places they are connected with. No allegories here. True facts. Professor Albright who has made several important discoveries said recently in a lecture that the truthfulness of the Bible is proven by its objectivity. The writings of Assyria, Aram, Moab, etc., tell only of glorious victories. The Bible tells of defeats. It denounces its people and their rulers. That is the sign of truth.

Now I come to a footnote in *The Secret Doctrine*, Adyar ed. III 205, which is quite out of tune in this glorious book. It is too long to quote *in toto*. It states that not the Jews, but the Afghans had twelve tribes, for some of them call themselves sons of Israel, Issachar, Zebulon, etc. "But if you call an Afghan Yahudi (Jew), he will kill you." With this statement H.P.B. tries to prove that those tribal names had nothing to do with the Jews. To the reader with a little discrimination it should prove just the opposite. If some portion of the ten tribes of Israel did mingle with the Afghans after their exile, that would explain their names. One need not go to the Zodiac for further explanations. Why do they refuse to be known as Jews? Simply because they are not Jews. The ten tribes were not known as Jews, but as Israelites, before their exile. The Jews (tribe of Judah) were only their neighbours to the south. The ten tribes never went by the name of Jehudim. That ought to be evident to any casual reader of the Bible. To call them Jews (Jahudites) would be as incorrect as to call a Serb a Russian, or a Norwegian a Swede.

H.P.B. asks further in the same note: "Where are the traces of the Jewish twelve tribes?" Not being an historian I cannot give any positive answer to this question,

but one thing I can state just from reading the Bible records: they were never exiled into Babylon. The record states that they were exiled into "Chalach, Chabur, the river Gozan and the cities of Media" (II Kings, 17, 18). That was Assyria, not Babylon. What became of the ten tribes after that exile? One may also ask what became of Tyre, Sidon, Moab, etc.? The guess of the historian about the fate of the Israelites is somewhat like this: most of them have become completely assimilated into their new environment; some of them emigrated into Judea after the defeat of Assyria and mingled with their brethren and were afterwards exiled with them into Babylon; some also remained and mingled with the newcomers who were exiles from other lands and later became the Samaritans.

Now to deal with the statement in the same note that "there is a trace, and a deep one, that the Jews have tried to deceive people with the help of these names". It seems to me that H.P.B. set out deliberately to make this accusation of intentional fraud. In the book of Nehemiah (VII) there is a list of the Jews who returned from Babylon. Forty thousand was the total number of the first pioneers. Of these 33,000 could trace their families as Judeans, while 7,000 could not. Might not the latter have been remnants of the ten tribes as explained above? From that time to the time of the translations there is a lapse of about 200 years. Could it not be that many more Israelite families trickled into Palestine? Compare this with what is happening in Jewish Palestine today.

It is also possible, perhaps very probable, that the request by the king was not to select six men *from* each tribe but rather to select six men *for* each tribe, a symbolic representation. H.P.B. may be right about the "ghosts"; proxies would be a more fitting name, yet no fraud was intended or carried out.

It is amazing to note how this idea of everything in the Bible being allegory still persists in theosophical literature. In a recent issue of *The American Theosophist* a writer exclaims: "What must be the karma of a people who use cosmic symbols as their personal history?" The fault seems to be in the fact that people who do not know the original language of the Bible and who have not made any study of Semitics still feel qualified to teach us about it.

3. *The Pharisees*

In *The Key to Theosophy* the word Pharisee is always synonymous with or equivalent to hypocrite. The word is also used by other writers in the same sense. Why? Is it because some of the Pharisees were labelled hypocrites in the New Testament? But H.P.B. does not believe in the "dead letter" interpretation of either the Old or the New Testament! It is written about the Buddha that he criticized the Brahmins for their sinugness. Does that stigmatize Brahminism? The Pharisees were the teachers and interpreters of Jewish religion. Of course there are hypocrites in all walks of life and at all times. "Pharisee" means a doctor or follower of religion according to a certain school. It should never be used in a derogatory way. At one place in *The Key to Theosophy* the author refers with deference to Hillel and his school, but the reader is not told that Hillel was a Pharisee teacher and a great authority in that school.

It may be appropriate to mention here a recent article by Mr. James Parks in a Hebrew periodical, *Metzuda*, in which he discusses the failure of the Christian mission among Jews. According to Mr. Parks this is due to the false and untenable assumption by Christian missionaries that all that was good and noble in Judaism went over to Christianity while all that was ignoble remained on the Jewish side. Let Theosophists beware and not fall into the same error.

4. *Brotherhood*

In *The Key to Theosophy* H.P.B. makes the statement that all great religions teach Brotherhood, that is, all except the Jewish Bible. To prove this last statement the story is quoted from the book of Genesis where Noah curses his son Ham and his progeny with slavery. Now H.P.B. herself (*The Secret Doctrine*, Adyar ed. III 285) interprets this as having an esoteric meaning, like most of the stories in the book of Genesis. But whatever the meaning, the story only tries to explain a condition which already existed, not to create the condition.

In *The Inner Life* (pp. 268-269) Mr. C. W. Leadbeater relates that the Jewish people are under a curse of disunion and lethargy, laid upon them a long time ago by some priests. Surely no one can accuse Mr. Leadbeater of lack of brotherhood because of this story. Why then make this strange statement about the Bible?

Why did not the Mosaic law abolish slavery? The answer must be that world consciousness was not ripe for it. Slave markets were supplied not only with Negroes, but all war prisoners became slaves and were sold as such. Buying a slave often meant the saving of his life. The humane laws regulating the relationship between slave and master, the prohibition against returning an escaped slave to his master, the constant reminder that "you yourselves were slaves in the Land of Egypt," coupled with a stern command not to mistreat an Egyptian, are rather a case *for* brotherhood in the Bible.

In the following short notes no accusation of anti-Semitism is intended. Yet one must call attention to the annoyance caused to the Jewish reader because of inaccuracies and lack of knowledge concerning Judaism.

Quotations are often ascribed to wrong persons. Jesus and the Apostles, being familiar with the Hebrew scriptures,

often quoted from them in their sermons. Examples are: "Thou shalt love the Lord thy God. . ." (Deuteronomy VI 5); "Thou shalt love thy neighbour as thyself" (Leviticus XIX 18). Many unscholarly theologians ascribe such quotations to the saintly men who used them, neglecting to find their origin. No one, however, expects theosophical writers to make the same error, for as a matter of literary honour, credit should be given where credit is due.

Yet, in lectures and in writing one runs into something like this; St. Paul said: "As a man sows so shall he reap." Hosea lived about 700 years before St. Paul. Why should he not be quoted? "Sow unto righteousness, and reap according to kindness"; and in the next verse, "Ye have ploughed wickedness, ye have reaped evil, ye have eaten the fruits of falsehood" (Hosea X 12, 13, also VIII 7).

It is also to be regretted that theosophical writers are not digging more deeply into that great well of occult wisdom, the books of the Prophets. Some of the Prophets were contemporaries of the Lord Buddha. Though no physical contact is likely to have occurred between them, there is a strong possibility that an occult spiritual communion existed. I offer the following as evidence: the Buddha summed up Buddhism in these three lines:

Cease to do evil;
Learn to do good;
Purify your hearts.

In the first chapter of Isaiah (verse 16, 17) we read:

Cleanse and purify yourself;
Remove your evil deeds from my eyes;
Cease to do evil;
Learn to do good.

The similarity of these lines is certainly striking.

The use of religious symbols of any kind to explain Theosophy seems to me more confusing than enlightening. They should be avoided except in books and articles dealing with esoteric religion. Clear and simple language should be substituted.

The above are just a few notes taken at random. Theosophy takes for its motto: "There is no religion higher than Truth." False statements must be sifted out, especially when they offend a portion of humanity which is already harassed to the limits of endurance.

WILLIAM LIPCHITZ

NOTES

BY P. W. VAN DEN BROEK, M.D.

Though the careful reader will sympathize with Dr. Lipchitz' feelings and agree that the quotations could have been expressed more suavely and carefully, we must recognize that if the facts mentioned are true, an understandable hypersensitiveness of a Jewish student must be the cause of the above reactions. None of the Theosophical authors has quoted with esteem so much from the Kabbalah and other Jewish literature as Madame Blavatsky, and though her statements seem hard and unpleasant at first sight, it is doing her injustice to conclude that she is "not free from intellectual anti-Semitism".

Students who are seriously interested in H. P. Blavatsky and her works will time after time discover that apparent discrepancies in her writings are refuted by deeper study, as her wide vision is often expressed in unconventional form with lack of precision in language. A contrast to this are the clear and scientifically worked-out statements which are the result of occult research done by C. W. Leadbeater and

Annie Besant, and while the former writes with detailed exactitude, the latter presents ideas as brilliant pictures. By comparative study of their writings, one observes that each author, though looking at the same fact, sees the subject from his own particular angle and expresses it in a way which may appear different or even in contradiction to the other. Let us scrutinize a few of the points mentioned.

The original Semites (*ad* 1), derived from the fifth sub-race of the Fourth or Turanian Root Race and brought by the Manu from Atlantis (79,997 B.C.), established themselves in Arabia and increased into a great nation. From them He selected later (75,025 B.C.) a small group (about 700) and moved these into the Gobi district to be used as the basis for the Fifth or Aryan Root Race, which was established about 60,000 years before our era. At about 45,000 B.C. its first sub-race had grown into a mighty kingdom ruling the whole of East and Central Asia, covering all nations from Tibet to the coast and from Manchuria to Siam, and its influence reached over all islands from Japan to Australia. The culture compared nobly with Atlantis but was purer and less luxurious. Its decline set in at 40,000 B.C. and by this time those selected for the second sub-race were ready to be sent forth.

The Semites who were originally left in Arabia had become stagnant as a community; their real interests being in this life, they developed into materialism losing their guiding spirituality, evinced by the fact that they were blind to the opportunity offered them in the Plan of the Manu to assist Him in building the second sub-race. They used His original order as to purity of race to oppose Him in His plans which aimed at amalgamation and absorption of these Arabs in His new sub-race.

The most rebellious tribes, regarding themselves as "chosen people," wandered to the opposite Somali coast and after centuries a division into two groups caused one group

to wander via the Gulf of Aden shore up to the Red Sea and into Egypt where they settled and lived peacefully for ages. A demand made by a later Pharaoh made them wander to Palestine where they remained as the root stock of the present Jewish race. The influx of Chandālas from India, who were "born from their father A-Bram (No-Brahman)" to which H.P.B. refers (*The Secret Doctrine*, Adyar ed. III 205), is of a very much later date (8,000 B.C.). In the meantime the Jewish tribes had "degenerated" so far from the original high civilization brought from Atlantis that, when they enter the pages of official history, they were "a number of pastoral tribes" who "had for centuries been pasturing their flocks" in the Sinaitic Peninsula, "loosely conscious of their common religious affinity," called the sons of a progenitor Israel (Beni Israel), many of them "reduced . . . to a state of weakness" by inter-tribal feuds, which "process of tribal disintegration was accelerated by Syrian and Assyrian wars, leading up to deportation and exile," while at times, when food was scarce, they were driven to take refuge in Egypt where a number settled down in the border districts (*The Jewish Encyclopædia*, 1907, XII 253-54).

C. W. Leadbeater is apparently correct when he explains that their religion was crude, as it passed through all stages of totemism, animism and polydemonism. Jehovah in the early literature is a tribal non-moral deity, not regarded as omnipotent, nor omnipresent, and the more idealized and spiritual conceptions of later history are the result of a syncretism through foreign influences: Canaanite, Kenite, Babylonian, Persian, Greek, etc. (See Israel Abrahams, *Judaism*, London, 1910, pp. 4-5.) It was not until the captivity and exile in Babylon about 600-460 B.C. that the Jews came into contact with the wider conception of a Supreme God in whom the whole universe exists.

A new period with a revival of the race and wide possibilities opened up when "a deeper national sense of unity under Moses" developed, leading to the "establishment of the Kingdom," and it is the characteristic adaptability of the Jew, his practical mind and ability to absorb and retain, which gave Jewish literature a leading place and offered the Bodhisattva the best possibility for that time to establish a new religion. By attack on His body, this new opportunity was also flung aside.

With regard to the twelve tribes (*ad 2*), "the artificiality of the number twelve is apparent," twelve being "a favourite conventional number It probably is of mythological character, having some connection with the twelve months of the year and the twelve signs of the Zodiac" (*The Jewish Encyclopaedia*, op. cit. p. 254). The tribes of Israel developed gradually. The names of the tribes have been derived from Gods (Gad), animals (Ruben, Simeon), or persons (Joseph). (*Die Religion in Geschichte und Gegenwart*, 1913, V 888).

Many modern scholars and archaeologists regard the Bible as certainly based on facts with a superstructure of allegory and fiction. Patriarchal family events correspond to historical facts, later history being projected into earlier centuries. "For example, Joseph and Judah typify two distinct lines of descent, Judah in all likelihood being a non-Israelitish mixed tribe. In the quarrels of Leah and Rachel are mirrored the struggles for the hegemony waged by these two sets of tribes."

The established knowledge of the lost Ten Tribes is meagre and still not a certainty, and proof of their migrations is sought in similarities of names, customs and Hebrew terminology (*The Jewish Encyclopaedia*, op. cit. pp. 249-53), but occult investigation has thrown a different light upon these similarities, showing that they are due to a common Atlantean or early Aryan origin.

After the fall of the Israelite monarchy the Ten Tribes were exiled into Assyria under Tiglath-pileser IV (745-728 B.C.) and migrated according to some to Southern Arabia or perhaps Abyssinia; the connection of this view with that of the Jewish origin of Islam is obvious. The fall of the Judean monarchy and the destruction of Jerusalem by the Babylonians (586 B.C.) was the epoch-making event for Jewish history and literature, as they came into intense contact with a highly civilized country and people. (See article "Jews" in *The Encyclopaedia Britannica*, 11th ed. XV 371-410.)

The attempt to derive the Nestorians of Mesopotamia, the Yezides or devil-worshippers, the Afghans, the Karaites of the Caucasus, the Daghestan Jews, the Karens of Burma, the Shindai of Japan, the Masai of British East Africa, the Indians of Yucatan, the Mexicans, the Peruvians, and last but not least the Sácae or Scythians, from the Ten Tribes, in support of "the theory which identifies the English people, and indeed the whole Teutonic race, with the Ten Tribes" (*The Jewish Encyclopaedia* op. cit. p. 250) seems definitely based on imagination. It must be against the endeavour to introduce such views that H.P.B.'s footnote (*The Secret Doctrine*, Adyar ed. III 205) though awkwardly put, is directed, as she points out the ancience of the common Arabic stock and of the Afghans who call themselves Ben-Issrael or "sons of Mother Earth".

It is impossible within the scope of these notes to elucidate more inconsistencies in Dr. Lipchitz' article, though one point may still be emphasized: Analytic criticism and historical research into the origin of the book of Isaiah (consult extensive literature mentioned in *The Jewish Encyclopaedia*, op. cit. VI 641-42) has shown that it is a collection of manuscripts of several authors, arranged at a later date, so that it is quite possible that Isaiah I 16-17, is indeed a Jewish version of the Buddha's teaching which has entered into Isaiah's verses (consult also Harnack on this subject).

Very commendable is Dr. Lipchitz' remark that Theosophists after having substantiated their subjects and proved them to be true, should try to be as exact and precise as possible in their statements. But it must also be stressed that Brotherhood as such has nothing whatever to do with historical events, blunders made by some, or any occurrence in life. Brotherhood is a fact in nature; we can act in accordance with its law or try to deny it, but we cannot escape from it. We are linked together as humanity, whatever may be the views, deeds or karma of individuals or groups. This fact every Theosophist should keep clearly in mind.

P. W. VAN DEN BROEK

SEA SONG

St. Peter sat at the gates of heaven,
And down he looked at the sea.
"Faith, but it's grey and dull and quiet—
No colour at all," said he.

And with his nail, absent-minded like,
Picked out of the gates, he took
A handful of jewels and shied them down
As a boy throws stones in a brook.

Amethyst, turquoise, sapphire, opal—
Down they fell to the sea;
Melted, and mixed. "That's better," said Peter,
"That's more like Galilee."

TERESA HOOLEY, *The Singing Heart*

WITHOUT DISTINCTION OF SOCIETY

By T. H. REDFERN

THERE is another view of the segmentation of the Theosophical Movement, differing from that expressed by the President in his Watch-Tower notes on "Fraternization" in the February THEOSOPHIST, in which he approves the division, or at least acquiesces in it, on the grounds that every such new impetus results in splits, citing Christianity as one example.

In the stirring last chapter of *The Key to Theosophy* H.P.B. pointed out that "every such attempt as the Theosophical Society has hitherto ended in failure," and that to serve the Adept Brotherhood's messenger of 1975 by preparing the way for him (or her) as she hoped it would, it must be a "UNITED body of people". She did not regard the divisions of Christianity as something to emulate in the interests of divergent temperaments or loyalties. Indeed she described Christianity as "a complete FAILURE and . . . a sham". "Don't let us do as the Christians do," she wrote to Mr. Sinnett, but we have done.

We have the task of forming "a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour," and we cannot even form a universal brotherhood of theosophical students—or at least we have not so far done so, and the President seems to think it is hopeless. Yet if we substitute faith, friendliness and fair-mindedness

for defeatism and distant toleration, how much can be accomplished?

True there are divided loyalties to persons, and those who believe Judge or Leadbeater harshly handled by their critics are in theosophical duty bound to defend whomsoever they deem to be unjustly attacked; but above personal loyalties is the common loyalty to the grand impersonal truths of Theosophy—that should unify real Theosophists, for those truths will remain radiant and powerful when the names of Judge or Leadbeater are unknown among men, and it is those truths the world needs. If Judge's words carry truth to men's hearts let them be disseminated widely, and let those who derive help from Leadbeater get what they need from him, and the ideas of all be freely open to the frank challenges of honest thought. Can we not admire the common impulse to defend one who has been vilified even whilst we vary in our estimates of the worthiness of transient leaders? Is it not the very substance of our theosophical ideal of brotherhood that we must maintain comradely accord whilst conflicting in views, allowing freedom to others, boldly proclaiming our own vision, and resting content that, in the mutually modifying influences of honest interchange, Truth can be relied on to prevail?

Mr. Jinarājādāsa thinks coalescence of Adyar, Covina and the U.L.T. would not work. It certainly would never get the chance to work at present; nor is there any necessity for it. Let us cultivate comradely relations—not just strained politenesses on White Lotus Day but real interest in the other Societies' and Lodges' presentations of Theosophy, and willingness to help them in their own ways of working. If we grow closer together shared Conferences may become possible. Institutional reunion may never happen; that is unimportant, but there ought to be warmly cordial interplaying relations between the several facets of the movement H. P. Blavatsky

started. If we can become UNITED in our living relations, that is what matters—the formal liaisons can take whatever course is found fitting as the future unfolds.

Some of us crill at the word "fraternization"—it savours too much of striving to make enemies be nice to one another. Why cannot we recommend enquirers to go to Covina Lodges or branches of the U.L.T. if they happen to be more accessible than Adyar Lodges, or to get acquainted with them as well as Adyar where alternative presentations are available, and join whichever appeals most? Why cannot we circulate *Theosophy*, *The Theosophical Forum*, *The Theosophical Movement*, *The Path* (of the I.T.S., Sydney) and *The Theosophic Challenge*? How many Adyar members have ever seen these excellent theosophical magazines? Why cannot we sell the best of the Covina and U.L.T. books, as well as our own, regardless of whether they sell ours or not? They are our brother Theosophists. Why not treat them as such?

T. H. REDFERN

A NOTE BY N. SRI RAM

I would like to say a word as to the suggestions in the last paragraph of Mr. Redfern's article. I am a member of the Adyar Society, and I frankly consider that in spite of every defect and form of narrowness that may be shown by any of its members, which is inevitable in the present stage of human imperfection, it represents on the whole the broadest attitude towards what is Theosophy and the work which Theosophists have to accomplish, and further possesses that vital spark of humanitarian earnestness which ensures its growth in the future. The workers of this Society, so far as I am aware, indulge in no attack, disparagement or vilification of those who follow other lines, having seceded from the Parent Society, as we call the Adyar Society, but sincerely wish

them well. Nevertheless, when an enquirer comes to me and asks for my guidance, I cannot but direct him in a spirit of brotherhood to the source from which I myself have drawn the purest inspiration and wherein is to be found, as I think, the truest and deepest interpretation of Theosophy so far available. I do not mind anyone else preferring any of the collateral organizations for his purposes, nor do I lack the feeling of real brotherhood towards them. I am always willing to meet these other bodies and join with them when the occasion makes it possible or discuss with them in a spirit of reasonableness matters of common interest. But I cannot honestly spread my agreement in an equal measure with all, and I am sure no harm can result from declaring the fact that I have my preference for the one body which I consider the deepest rooted and most progressive of them all. I know that the vast majority of our Society has the same attitude in this matter as myself.

DONKEY-WORK

No blazing gift of heart or brain,
No genius divine
Syllabled to eternity;
No fame, no power are mine.

A common unsung toiler I,
My fingers humbly skilled
In that dull craft of "donkey-work,"
Jerusalem to build.

Upon a lowly ass He rode
With palms acclaimed, adored:
It is enough for me to be
The donkey of the Lord.

TERESA HOOLEY, *The Singing Heart*

FORMS OF CONSCIOUSNESS

By R. J. ROBERTS

METAPHYSICAL statements suggest forms of the reality by which, and through which, the life of man is lived. They are concepts, or ideas, which cannot be experienced directly through the physical senses; but there are three modes or manners in which these concepts may be accepted as truths by the individual. These modes are: authority, super-sensory experience, and logical deduction in its many forms.

Authoritatively, by age-old tradition in every race, or because he is so described in all the writings men hold sacred, man is not only a being of a physical body with senses. There are other modes of consciousness than that of sensation. All holy books either state this categorically, or suggest it as fact in less obvious ways, often hidden in allegory. The tradition of the occult and mystical, universal among men and in history, must appear to the enquiring mind as further instances of authority—something not to be accepted necessarily without question, but rather as sign-posts pointing the need and the way to intelligent enquiry.

What we know consciously can have been obtained in two ways: either we learnt it as knowledge, *i.e.*, the factual experience of others, or we have ourselves experienced it. These two ways are mingled in nearly all experiences. A truly intelligent person will treat no experience, even a dream experience, as entirely negligible for the gathering of knowledge. On the other hand, to give credence to some dream

experience, as foretelling directly a physical happening merely because it has been remembered, is not of necessity very intelligent. If we dream at all, we dream all the time we are asleep, and remember only the final few experiences on waking. Nevertheless, it is possible to learn from a dream experience, and the utility of this type of experience has been recorded in innumerable instances.

Basically the individual man appears as an indwelling intelligence of will and power, which uses the physical body. This is most evident when the body is awake, and the state of awakesness is signalized by the vitality of the senses. These senses have become forms or expressions of consciousness. During sleep, the intelligence has neglected to vitalize the senses, but the conscious intelligence cannot itself then be said truly to be absent, dormant or non-existent. It is universal experience that, immediately preceding the process of waking, we are consistently serene and happy; and only as we recall earthly trials and troubles do we become aware of unhappiness of any kind. Particularly is this true when dreams cannot definitely be recalled.

Sleep is a state or form of consciousness wherein memory of this physical world is retained only in part. All dreams, fantastic as they may and do appear, can be remembered and retailed in physical or waking consciousness, only because these dreams have had forms of physical likenesses. All are not due to disordered digestions or other physiological disturbances; and it is no uncommon experience to go to sleep with a bad headache, experience a happy dream entirely unhindered by any sense of limitation, and then to wake to the same splitting headache.

Who among us has not, some time or other, experienced feelings or emotions which he was totally unable to describe in words? Commonly these have come when viewing a noble scene or painting, or when listening to music. These feelings

are not sensory--rather are they perceived by the refined intelligence through an unaccustomed form of cognition.

The really important metaphysical fact in all dream experience is that here is a form of conscious activity which we term dream, rather than sleep, consciousness. This has not necessarily any direct connection with physical consciousness, but has characteristics distinct from it. Some dreams are not remembered because they have not included forms to which the brain consciousness is accustomed. Brain consciousness is a translator of physical forms to the intelligence, and can report no others. They who remember their dreams consistently do so from a self-training which had originated in an effort of will to remember them. By these efforts they can co-ordinate dream experiences with physical ones, impress them upon brain consciousness, and thus remember them in waking consciousness.

A number of people never remember their dreams, but none can be sure they do not dream during sleep. There is, however, a continuity of consciousness, from waking to sleep and from sleep to waking, such that these changes occur normally with an entire absence of shock. Such harmony, or lack of disharmony, indicates the existence of some central core, as a basic intelligent urge, to all forms of personal consciousness. Waking and dream consciousnesses are thus only well or partially known and recognized aspects of life perceived by some basic or essential unit of consciousness.

The basic consciousness appears to exist as a form of awareness of self, a changeless awareness in limitation. All other forms of consciousness in man are modes of awareness in activity or change. There is no form of personal consciousness without a basic awareness of I-ness, nor is it without activity or change. Personal consciousness is the life of the individual as we know him; and, in the personality of conscious thought,

emotion and sensation, there is an ever-present awareness, an unchanging cognition, of the self. This self changes not, whereas the essence of all thought, emotion and sensation is change or activity. Life, awareness in activity, is a changing awareness of non-I-ness, a perception of that which is outside the changeless I-ness or self. This I-ness is the unchanging background to life, which itself is a co-ordinated activity. This activity can be analysed into several forms of activity, each of which is a form, or part of a form of consciousness.

Personal consciousness can thus appear only as cognition by I-ness. This cognition appears in the personal consciousness as an activity within the instruments of the personality. Physical cognition, for example, is attained by some activity of the senses, and this activity can be made possible, or continued, through muscular action or bodily movement. Emotional consciousness is likewise an activity within the instrument of emotion. Thought is the peculiar activity of the mind, the instrument of thought. In these we have the three bases to personal consciousness: thought, emotion, sensation; and it is in such combined activity that waking personal consciousness exists.

The essence of all experience is activity, and activity includes cognition. Cognition is an expression of the awareness of I-ness, through some instrument of cognition. Without the activity of such an instrument, there is no personal self-conscious cognition. Each instrument in the personality responds in cognition with the power or vitality, given it by I-ness, in its own limited manner. Thus also, without the attention or vitalizing power of I-ness, there can be no activity, no cognition, and no experience.

Consciousness in the personality is an expression, through activity, of the attention of I-ness. This activity occurs in one or more instruments of the personality, harmoniously and more or less simultaneously. The factor

of harmony indicates a single source of power for all the instruments in activity; and supports, from the universality of human experience, the claim that disharmony in activity, within the same normal personality, is beyond possibility.

There are three instruments comprising the personality, and each has its own particular forms of activity. The senses, in action within an experience, report contacts and particular qualities of contact from the physical world. The instrument of emotion extracts from the report, through its own activity, the qualities and flow of emotion included in that experience. The mind, as the instrument of thought, compares the essential elements in the experience with those of previous personal experiences. The essences of all reports are received by I-ness, judgment is made of the Good, the True and the Beautiful, and the decision for further experience is made, also by I-ness.

Are there forms of consciousness which do not include physical consciousness? If, aware of emotional activity apart from sensation, aware also of thought as a function of the personality apart from its expression through the physical brain—and these two conclusions are made by normally intelligent explorers of self-knowledge—we can visualize three main forms of personal consciousness. All personal consciousness is basically an expression of I-ness. In waking consciousness this I-ness is expressed through thought, emotion and sensation. In dream consciousness sensation does not operate: and personal consciousness can include activity in emotion and thought only. Further, and it is to be conceived as very possible, there may occur a state of personal consciousness wherein thought is the only personal activity, *e.g.*, in some form of trance. But thought consciousness would then be so far removed from sensation that, except in very abnormal and unusual cases, any memory of such an experience would not be reflected in the brain, or waking, consciousness.

Physical consciousness has seven forms in sensation: touch, taste, smell, hearing, sight, pain or muscle sense, and brain sense. The range of quality in emotion has as great a variety as, perhaps greater than, that of sensation. Personal thought, *i.e.*, simple thought as reason or comparison, is entirely symbolic; for is not such comparison made entirely through symbols? In thought operations, an object or idea is only to be cognized as a form or symbol; and the personal thought instrument has therefore been termed the concrete mind. Personal consciousness, like personal awareness of I-ness, may include in varying degrees the activity of one or more of the instruments in the personality; but all forms of this consciousness include a concentration upon the lowest one. The descending order is I-ness, thought, emotion, sensation.

Does the range of consciousness stop at the limits of the personality? No, so far as we may tell, there are no such limits. By the addition of another type of quality, that of direct knowledge, it is possible to explain those types of experience, known generally as intuition and inspiration, which are assumed frequently to be the peculiar attributes of the mystic and the genius. In its simplest, everyday but seldom recognized form, intuition can appear as the decision, made by I-ness, for each and every experience. In its more spectacular appearances, I-ness, having control of a personality sufficiently refined and therefore responsive, is able to impress purer (truer, better and more beautiful) concepts upon the personal consciousness.

How may these greater, rarer and finer forms of consciousness be attained? To the genius and the natural mystic, they come unsought; but they will come also to the refined personality—refined by intelligent forms of training.

R. J. ROBERTS

THE SYMBOLISM OF THE FLOWER

By M. WHINCOP

THE flower is perhaps the most exquisite symbol that we have of God, His most perfect image in this world of forms.

There is the central heart of the flower wherein is its pulsating life, unseen by us, unknown and yet surely there; how else should the flower live? Radiating from this centre are the streams of its outflowing life. They too are unperceived by us, yet they build the petals which we do see. So is God, the Unknown and the Unknowable, the heart of all Life, far beyond the utmost reach of our thought. Nevertheless is it truly said: "He may be perceived by the man that desires perception." The outpouring of His Life builds the worlds, each a petal of that mighty flower. We may not see the outflowing of His life, but we see its effect, the world, with its innumerable forms—each a silent witness to His Life, each in some measure revealing some tiny fragment of His nature. Yet "having built this universe with a fragment of Myself, I remain," is said in an eastern scripture. More than aught we can perceive, more than aught manifested, He, who is Life itself, remains.

Within the heart of this flower is the mysterious place of union. There is the final consummation of the whole life

of the plant ; there a fragment of the pollen grain and a fragment of the ovule, the potential seed hidden in the flower, unite together, and from that union, and from that alone, the new plant takes its birth. So is the flower the fulfilment of the long time of preparation and of the striving of the plant. Here is its perfection, its consummation.

Within the mighty heart of God is that secret place, known to the great mystics of every faith, wherein the silent union of man and God is consummated. In the life of Christ, as in that of other Holy Ones, is that union made manifest. It is achieved, as expressed in the Athanasian Creed, by the taking of the manhood into Godhead. Such union is the consummation of our human life, its full and perfect flowering. Such union is the hidden purpose of life, running as a golden strand through all things. To work, to plan, for that union is the secret aim of all evolution. It is the Great Plan for which the Inner Hierarchy ceaselessly and tirelessly strives. No less an aim should dominate our lives and all our strivings. Behind, beyond every lesser goal there should shine clear before our eyes this greater goal ; aught that conflicts with it must be instantly abjured. Never should we forget this ultimate purpose, but rather let it dominate all else ; for truly naught else will suffice. "O God, Thou hast made us for Thyself and our hearts are ever restless till they find their rest in Thee !"

Thus does the flower in its beauty remind us of the Unseen ; it shows us the touchstone whereby we may test all experience and decide which is the path for us, the path to the joy of our own consummation in union with God, union with the One Life of the universe.

M. WHINCOP

THE WAY OF ACCEPTANCE

By CATHARINE GARDNER MAYES

AS Theosophists we believe in eternal flux and change. The old order constantly passes, giving place to a new.

At most world periods the change is not too drastic, as the minor cycles of evolution come and go, each bringing its quota of readjustment, which passes almost unnoticed, except for an occasional nostalgic lament for "the good old days".

However, the turning of the wheels within wheels of planetary evolution does not always produce change in small doses. There are epochs, like the present one, when all the cycles, major and minor, synchronize in "total change," as when, let us say, the 10,000 mile mark is reached on the odometer of an automobile and every number, high and low, changes at the same moment. (A rather fascinating thing to watch, by the way.)

We who are alive today are going through just such a complete and drastic change. Not only the usual evolutionary development of inventions, economy, customs, etc., but the birth of an actual new era, the coming forth of a completely different type of civilization ; and, characteristically of birth, it is attended by fear, suffering and chaotic conditions.

These conditions would appear to be inseparable from the birth process, whether of an individual or of a new order ; but are they ? Is it possible that these times of the bringing forth of new life can be periods of supreme effort, yet of triumphant and joyous creativeness ; and that it is only fear,

with its consequent resistance, that stands in the way and makes a horror of what should be a glory?

The work of Dr. Grantly Dick Read of England, which has had considerable publicity in this country (the U. S. A.) lately, takes up this theory as applied to human birth. Any Theosophist who reads his book *Childbirth without Fear*, will, however, hardly fail to see the larger implications of Dr. Read's theory. He explains with beautiful clarity how fear, caused by ignorance of the mechanism and processes of birth, plus negative and fear-producing ideas concerning it, make for a tense resistance to the process which disturbs and inhibits the harmonious functioning of the organism. This produces pain, which, in turn, intensifies fear, with its attendant muscular tension and resistance, and so the vicious circle goes on, until, very often, there must be anaesthesia and instrumental intervention.

By a method of careful instruction, so that the mother understands accurately both mechanism and process, he eliminates fear of the unknown; then, by teaching a method of relaxation and inspiring in his patients a feeling of conscious and confident co-operation with the great process of creation taking place through them, he has produced almost incredible results in every case where he has had the intelligent and open-minded collaboration of his patient, and, very important, her husband, thus making birth a triumphant and magnificent experience.

The secret lies in the great occult principle of acceptance, non-resistance, consent, or whatever one chooses to call it, the utter willingness to co-operate with the process of creation and evolution, without fear, tension or resistance. Surely the parallel is inescapable with the macrocosmic process of the birth of a New Age. It could be a magnificence and a glory, but humanity fears the unknown experience, tightens and resists, thus bringing upon itself untold suffering and

delaying and hampering the process, while living a nightmare instead of a triumph and making it necessary that the birth of the New Age, which is inevitable, should come by force and violence. Not that under even ideal conditions it could be an effortless triumph, but conscious co-operation with creation could be joy and light instead of darkness and horror.

The same great principle could be applied to our own evolution, to the birth of the Higher Self. Again fear, resistance and suffering, instead of confident and joyous co-operation. Not, however, without supreme effort will the evolutionary process express through us as individuals; struggle appears to be an integral part of evolution at this level, and perhaps at all. I am inclined to wonder if even with the occasional physical pain which most of us encounter from time to time in daily living this principle could not be applied with good results.

Perhaps a very large proportion of pain is caused by resistance, "pushing against it," and could be minimized by a relaxed and passive attitude towards it.

There is a saying in the Gnostic *Hymn of Jesus*: "If thou hadst known how to suffer thou wouldst know how to suffer no more," which might refer to this principle. In fact one discovers hints and references to it in so many places, from medical books to scriptures, that this idea of "acceptance" would appear to be worthy of much study and deep meditation, especially as modern psychology cites anxiety, of various forms and arising from various causes, as a major, if not the major, root of maladjustments, neuroses and even psychoses.

The destructive and deadly effects of anxiety, fear, absence of faith, or whatever name one chooses to call it by, would indicate that the confidence which springs from a deep-rooted faith in the life process is basic, almost as necessary to life as food and air,

It would not be surprising if it were discovered that anxiety lay at the root of almost all physical disease, as well as being a major contributing cause of many accidents. Certainly it is the root of war, depressions, and all other social maladjustments.

Fear and hate are inseparable, probably because they are basically the same thing, as are faith and love. These opposites have to do with the fundamental laws of being and there is no happening or problem which cannot be directly referred to them.

The process of planetary evolution is, most fortunately, in wiser and stronger hands than ours, yet we are one with that evolution and have our part to play in it, and by faith in it and by confident acceptance of the creative process in ourselves and in the world we can do much to hasten the birth of the New Age, now ready to appear on earth.

CATHARINE GARDNER MAYES

AN ELUCIDATION

Guilty of cruelty ! How could I be,
I who serve brotherhood and love and joy ?
Yet I was cruel too. The cruel vein
Was brought to life by cruelties I felt :
My bodies seem to imitate the mood
Of him by whom I suffer. How forgive
The man who made me cruel ? Hatred grew,
Until One said : Child, he has served you well !
You could not cure an unknown, hidden fault
While it lay latent. Courage cures this ill,
For hate is fear and fear is cruelty.
Rouse courage in the face of every fear ;
Weakness will fall away. Then thank the Gods
Who brought to light your fault, before you gained
In power, to hazard others with yourself.

KATE SMITH

THE MASTERS AND HUMAN CRUELTY

By GEOFFREY HODSON

THE appalling acts of cruelty revealed during the Second World War have given rise to such questions as : Why do not the Masters protect human beings from such extreme ill-treatment ? Why do they not effectively prevent the grosser forms of cruelty and evil ? Why did not one of Them appear to the persecutors at Belsen, Dachau, Buchenwald, as Christ appeared to St. Paul ? Why do They not intervene to protect and bring relief to animals in their acutest, long-continued agony in the vivisectors' clamps and troughs ?

One reason—perhaps the chief—why the Masters do not intervene phenomenally to prevent human cruelty and wickedness presumably is that man may not be forcibly influenced even in his grossest errors and misdoings. The Adepts may not interfere with man's free will. His development must be the result of his own efforts and achievements, his own experiences and his own mistakes. For each mistake can be a step to mistakelessness.

Tragic and even unjust though the suffering caused by error may appear to be, man is a free being in the cosmos and, apart from the operation of natural laws, free he must remain. The Adepts have given evidence of Their respect for this freedom even when They see it being misused to produce disaster. The Adept knows that His own Adeptship could not have been otherwise attained. He also knows that compensatory ministration to the recipients of cruelty will

restore the balance of justice to its equipoise, however deeply it is for a time depressed on one side. This principle of respect for freedom apparently rules in all relationships between Adepts and men and is applied equally to beneficent as to maleficent conduct. Evidently man must above all things be free.

The Masters do not, however, leave humanity to descend into a maelstrom of error-born agony unaided and alone. Quite the contrary. They make every possible contribution within Their power to the reduction of suffering on this planet. The work of the Adept Brotherhood never ceases or diminishes from age to age. Moved as its members are by divinest compassion, all Their labours contribute towards the diminution and eventual elimination of the cruelty so continually inflicted by man upon fellow-man and upon animals. But that elimination may not be enforced. It must be as natural as possible. Tenderness incarnate as They are, the Masters accentuate the opposites to all the cruel and evil impulses to which man is prone. They teach continually of the law of cause and effect. They flood the souls of men with spiritual power, love and light. They direct spiritualizing influences into the world-mind. They guide and inspire receptive individuals and groups. But with freedom of physical action, apparently, They may only very rarely interfere.

Bodhisattvas appear amongst men as spiritual Teachers from age to age. With one voice They teach the unity of life and the law of cause and effect, and extol compassionate love as the greatest human virtue. Adepts, initiates, disciples, saints, seers and philosophers, by precept and example, unceasingly teach these doctrines. Individuals do respond and change, but the majority of mankind pay little or no heed. Nevertheless, force may not be used. Human liberty, even if misused, is sacred. That, it would appear, is a principle which governs the labours of the Adept Brotherhood on this planet.

There is however evidence that phenomenal powers have been used in some extreme circumstances. Such intervention, though it might stop one cruel act and soften one cruel heart, cannot eliminate or very much diminish planetary cruelty. Even if one man or group were forcefully stopped, others would continue. If one vivisector, butcher or sportsman had St. Hubert's vision or St. Paul's ecstasy, others would continue to torture, kill and persecute. Since, also, the evil of cruelty is world-wide, far more Adepts than are available would be needed to stop all cruelty on earth. Perhaps even the limitation of the activity of the whole Brotherhood to one function would be demanded.

So it is to be presumed that the Masters concentrate upon awakening the higher consciousness and instincts in mankind, by example and precept and by the provision of all possible instruction concerning and inducement to humaneness. The world's humanitarians may be assured that individuals and groups who enrol themselves on the side of humaneness are welcomed as collaborators, and at once receive all the permissible assistance from which they and their cause can benefit.

In addition to the general Adept activity on behalf of all mankind, which has continued without intermission through millennia of centuries, specialized training is given to those human Egos and personalities who voluntarily place themselves under the jurisdiction and tutorship of the Masters. The work of training disciples and of leading men and women along the Path to Adeptship has as its purpose and result the diminution of evil and suffering in the world.

Far more intervention doubtless occurs than is ever revealed; for such spiritual and occult experiences are generally concealed from shame, from fear of ridicule, or because they are sacred. Direct action by the Masters must be largely limited to individuals. Mass phenomenal interference with

man's freedom of action, as in the sinkings of Atlantis, and possibly the two Armada storms, the Dunkirk calm, Hitlerian errors and defeat, and perhaps the discovery of atomic energy, are but rarely ordained. In a phrase: "Man has to grow by natural processes." Although the Masters do Their best to quicken, They may not force that growth.

In view of the profoundly shocking revelations of cruelty during the recent war and of the dimensions of the cruelty continually practised in abattoirs, vivisectionists' laboratories, fur, whaling and serum-producing industries, and for sport, the call to individual humaneness and for a crusade for humaneness is almost irresistible.

The terrible effects of cruelty already experienced in the form of perpetual wars, the ever-mounting toll of disease and disasters add both poignancy and power to that call. There seems to be only one method of breaking the karmic cycle. It is not intervention by Adepts, *but action by man*. The adoption and ratification in conduct by mankind of *Ahimsa* or harmlessness, alone, can stop the generation of adversity by eliminating cruelty from the earth. Man must outlaw cruelty as he is now seeking to outlaw war.

It is not sufficient to dismiss this great human problem with the affirmation that man will cease to be cruel when he develops the Christ (Buddhic) consciousness. The problem is immediate, and that development lies tens of thousands of years in the future for the mass of mankind.

The elimination of cruelty from individual lives and a world-wide crusade for humaneness are urgent necessities. Those who lead and participate in such a cause would be certain to receive the fullest possible permissible Adept assistance. When man moves, the Masters can help. A world *Ahimsa* movement, I submit, is the way to sorrow's ceasing. Who will join?

GEOFFREY HODSON

REVIEWS

The Story of Creation according to The Secret Doctrine, by E.W. Preston, M.Sc. The Theosophical Publishing House, Adyar Madras, India. Twelve annas.

This small booklet is really a collection of notes and comments on a larger work by the author, as yet unpublished, in which there have been selected from *The Secret Doctrine*, by H. P. Blavatsky, the entire portions which have a direct scientific value and interest and tell the story of Creation. But the booklet is complete in itself and serves to stimulate the reader's appetite for a more thorough and profound study of *The Secret Doctrine* and the treasures it contains.

Throughout the ages men have speculated on the story of Creation, not only of humans but of the Universe and the Solar System, as well as the multitude of beings which inhabit them. *The Secret Doctrine* among its many facets reveals the fascinating story of cosmic evolution based on the stanzas in the ancient *Book of Dzyan*, and the author of the booklet under review gives in clear and concise form an outline of the stanzas, which are summarized

under the following headings: Non-Manifestation, Expectancy, The First Stage in the Creation of the Material Universe, The Creation of Spiritual Beings, Creation of the Solar System, The Earth Chain and Man.

An interesting comparison is made between the theories of Creation according to Science, according to the Bible, and according to the picture presented by *The Secret Doctrine*, which is more formally comprehensive and more complex. "It deals not only with the origin and development of the material of our Solar System, but with the life or spirit which is inherent in it, inextricably blended with every atom." What are particularly interesting in these days of atomic and other scientific discoveries are the many statements put forward by H. P. Blavatsky as far back as 1888, which then seemed fantastic but which are now being confirmed by modern science.

This small book, prepared by one who is a scientist, with obvious care for accuracy and clarity, is recommended to those who seek a brief glimpse of the enormous field covered by H. P. Blavatsky in the

greatest of all her works, *The Secret Doctrine*, which would take years, nay a life time, thoroughly to study and fully to comprehend.

H. Z.

India: a Synthesis of Cultures, by Kewal Motwani. Thacker and Co., Ltd., Bombay. Rs. 7-14-0.

This book is published at a time when the attention of many people is focussed on India and will be welcomed by those who wish to study the past, present and future of this great country. It is well written and attractively produced.

Dr. Motwani states that "the purpose of this volume is to indicate the task confronting India and to point to the sociological techniques of solving it." To this end, sections of the book are devoted to the meaning and purpose of India's history, to its religions and philosophies, and to its science, art, education and social reconstruction.

"One idea runs through all these modes of thought and segments of social reality, and that is the Vision of the One, while India's history is a continuous attempt to make this Vision a living reality in the life of every man, woman and child. This enduring quest and its realization have imparted to Indian culture a continuity, universality, humanity and spirituality that have placed it beyond the challenge of time. This Vision emphasizes integration, syn-

thesis, *dharma*, gathering up of the many into the one, in every phase of life of the individual, the group and the nation."

The concluding section contains examples of a planning synthesis for the future. "It is needless to say that our approach to all these subjects must be Indian. Exact sciences are international and know no frontiers: but social sciences and arts, as India has developed them, will alone serve her. Indeed, the western social sciences have come up against certain deadlocks for which they are seeking keys that India alone can provide. India can make a unique contribution by demonstrating the application of her age-old experience and wisdom to her national life to-day and by being true to herself."

Theosophy teaches that India's history stretches far back into the past. Long before the civilizations of Taxila and Mohenjo Daro, the Aryans came from their home in Central Asia and passed through gaps in the northern mountain barrier into the plains of India. They brought with them not only an advanced culture but the emphasis on spiritual truths which makes India unique. "In India," says Dr. Motwani, "religion became scientific and philosophical; science received religious sanction and philosophic support, and philosophy became religious, with a practical bearing on the problems of daily life."

May this spiritual vision inspire the builders of new India as she moves forward to her hour of national destiny.

E. W. P.

Hinduism and Modern Science, by M. A. Kamath. Published by the author. Rs. 4-8-0.

This review of Hindu science may well be read as a companion volume to that of Dr. Motwani, since it deals in detail with one aspect of Hindu culture, that of science. As Dr. C. Kunhan Raja points out in his Foreword: "The book is comprehensive, there is a wealth of material collected and presented in an orderly way." It is written by a medical practitioner of recognized standing and naturally it lays stress on those aspects of science which apply to the problems of human life; health, hygiene, diet and social relations. Dr. Kamath quotes freely from the Laws of Manu and tells us that "the science of medicine forms part of the Vedas and is known as the Ayurveda (the science of Life)."

Among the subjects considered are the daily practices of the Hindus, Hindu ideals of marriage, the four Ashramas, the caste system, the Hindu faith, and the Hindu view of the death of the body and of Karma.

Hinduism teaches the value of personal cleanliness and of a good diet and regular exercise. A system

of quarantine was adopted to prevent the spread of disease and it sounds very modern to find among the instructions given in the *Manu-Smriti*: "Do not belch or heave a sigh or sneeze in a crowd without covering your mouth with the hand or something else" (page 24). Further it would seem that "Jenner's great discovery of vaccination was actually forestalled by the ancient Hindus". Worship of the Sun was inculcated for a good reason: "Obeisance to you, the great God of compassion, who can rejuvenate the dull or the torpid, the blind, the dumb, the deaf, the stunted, the herpetic, the leprous and those who have ulcers." "Here we have exactly the scientific basis of the modern Sun-cult with its sun-baths and other means of exposure to the ultra-violet rays in the treatment of bodily disease or deformity."

Hinduism teaches the evolution of life and form through the symbols of the various divine incarnations or Avatars. What is significant is the order in which these occur, as Dr. Annie Besant was one of the first to point out. Dr. Kamath gives the details in his chapter on "The Cosmos and Evolution". What are known as the Avatars of Vishnu are His divine manifestations in some form of flesh to bring about some special result. Thus with the coming of the Matsya (or the Fish) began the great evolution of animal life in the world, with Kurma (the Tortoise)

the next type (water and earth animals), with Varaha (the Boar) the type of the mammalian kingdom which flourished on the dry land. Then came Nara-simha (the man-lion), the early animal-man, next the dwarf, primitive man, then the fighting man, and finally the ideal King. After these came Sri Krishna, a manifestation of Love and Wisdom, and finally the Buddha, the type of Perfection. Hindu seers had a clear idea of the mode of evolution: "Patanjali refers to it as *Jatyantaraparinama*, i.e., transformation of one genus or species into another."

Indeed, again to quote Dr. Kunhan Raja: "The subject dealt with in the book rouses one's thoughts. . . . and brings us face to face with certain realities in life."

E. W. P.

The Realm of Art, by Peter Goffin, Lindsay Drummond, London. 8s. 6d.

There is no doubt that there is new life pouring into this old world of ours. A new note of wholeness is being sounded out in the world today and heard by many truly concerned with the welfare of humanity in many departments of life—Politics, Education, Science, and particularly Art.

Mr. Goffin is one of these—his whole conception of his subject is "Art as Life," and he realizes that, as long as man lives in a house divided and separates himself from his spiritual source, there can be no

"Wisdom on Earth". He has delved into his subject very deeply, and has his own unique way of showing how man has gradually become separated from his divine source.

Though every reader may not agree with the details of the intricacies in the pattern the author weaves, he cannot fail to sing with him the song of unity of Art and Life.

"The true aim of human life is *nature* . . . for the separation of art and nature can lead only to the destruction of nature and the sterilization of art, to disintegration and death. The true aim and purpose of civilization is the realization of nature through art, the realization of the elemental and latent harmony which is the moving equilibrium of life."

This book ends on the following note under the heading, *The Meaning of Beauty*: "The promise of new and richer social harmonies in human life, which is given with the capacity for art and the sense of beauty, cannot be fulfilled until man has learned how to control the activities of his conscious mind in accordance with the 'laws' of his own instinctual being—so that beauty becomes co-natural to him, and his work proceeds from his heart. . . . as from his lucid mind."

Mr. Goffin gives to the thinker much food for thought and to the artist moments of rare beauty and inspiration.

M. H. W.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

MAY 1947

THE BESANT ADYAR WORLD COMMEMORATIVE FUND

The President and the Vice-President have jointly issued to all the General Secretaries an appeal for a Besant Adyar World (Commemorative) Fund which has been established for the permanent security of Adyar in commemoration of our late President-Mother's hundredth birth-anniversary, falling on October 1st this year. They point out that no more appropriate memorial to her could be chosen than the establishment of Adyar, the Society's occult and organizational centre, on a satisfactory financial basis, and refer to the causes of the heavily increased deficit in the Society's finances, which has to be met year after year.

"The repair of the many buildings at Adyar, which was postponed by the war, cannot be longer deferred and must now be carried out; labour costs are inevitably still rising to a permanently higher standard; and we cannot avoid the heavy Madras Corporation tax, new to Adyar. A review of the departmental administration of the Adyar estate shows clearly that, although, with higher labour standards and modern equipment, efficiency could be improved, the resultant saving would be but a trifling contribution towards balancing Adyar's future budgets."

This Fund is separate and distinct from the Fund for which an appeal has been issued by Srimati Rukmini Devi on behalf of the Besant Centenary Celebrations Committee, which includes numerous prominent political and educational leaders in India. The response to her appeal is to be used for the strengthening of the Besant Theosophical School and Kalākshetra (Arts Academy) and for the starting of an Arundale-Montessori Centre for training teachers. The funds received in response to Srimati Rukmini Devi's appeal will be held by the Besant Centenary Trust which has been formed by her for the purpose.

The Besant Adyar World (Commemorative) Fund is intended to strengthen the International Headquarters of the Theosophical Society and place the carrying on of its present work and future developments of that work above any uncertainty due to lack of finance. This fund will be part of the Society's funds and in the charge of the Treasurer of the Theosophical Society, who will receive contributions to it. The appeal of the President and the Vice-President is to all members of the Society everywhere and is made in Dr. Besant's name.

BESANT CENTENARY BOOKS

A Centenary Edition of Dr. Besant's books is to be published. Some are already off the press and others will follow steadily as labour and paper supplies permit, until all are produced. A similar Centenary Edition of C. W. Leadbeater's works will gradually become available, for his Centenary is also to be celebrated this year.

Special Discounts.—The Theosophical Publishing House at Adyar is offering a special Centenary discount on all Dr. Besant's books (Adyar publications only) sold at retail during September, October, November and December 1947, and will make this discount available through its agencies throughout the world.

THEOSOPHISTS AT WORK
AROUND THE WORLD

By the Recording Secretary

South Africa

The Cape Town Lodge has acquired some property and a new Lodge building will be erected on the site. During September the two Transvaal Lodges, Johannesburg and Pretoria, held a joint conference, the topic being "Functions of a Theosophical Lodge". Useful contributions were made by various members.

A new Centre was formed in East London in December 1946 and was formally opened by the National President, Mrs. Stakesby-Lewis. The foundation for this Centre was laid during Miss Clara Codd's visit of May 1945.

The link between the Theosophical Society and the South African Institute of Race Relations has been made even stronger by the appoint-

ment on its Committee of the President of Johannesburg Lodge, Mr. J. Stakesby-Lewis.

Johannesburg Lodge had 167 members at the beginning of this year. It also has a book depot which is very active and a library which has 24 subscribers besides the members. With the assistance of one of the members it has been possible to purchase a Lodge property which is considered a great asset. Special advertisements on "Theosophy, the Science of Life" have been placed in newspapers and the contacts made through this have been numerous.

United States of America

The Integration Committee announces that *Main Currents in Modern Thought*, a quarterly journal, completed its fourth volume with

the October issue. It numbers amongst its subscribers a good many educators, college libraries and non-Theosophists in various key-situations. The Committee has a well-advanced manuscript of a book displaying the supremacy of order in contemporary scientific terms. It has nearly two hundred illustrations, and expanded from this manuscript is a large collection of slides and some motion pictures, which will be very useful for visual education.

In its Annual Report, the Chief Brother of the Theosophical Order of Service outlines many useful activities carried out and states that quite a few members have joined the Society through the avenues afforded them by the Order of Service.

Canada

Montreal Lodge held its annual meeting in January during which the minutes of the first meeting of the Lodge held in 1905 were read. One of the Charter members, Miss Katherine Burroughs, is not only the oldest member of the Lodge but also the oldest member in the Dominion of Canada, being 95 years of age.

Canadian Federation: It is interesting to note that as a result of the Watch-Tower notes in the July 1946 issue of THE THEOSOPHIST regarding cruelty to animals, Krishna Lodge, Calgary, Alberta, decided to respond with a whole week devoted to propaganda on this subject. About

800 parcels of literature were mailed to school teachers, churches, Sunday schools and leaders of youth groups. A vegetarian dinner was arranged and also a radio session was conducted.

India

The 17th of February, Adyar Day, the Centenary of Bishop C. W. Leadbeater, was celebrated by all Lodges and Federations with special gatherings. Activities in connection with the Besant Centenary are increasing rapidly. Endeavours are being made to make this celebration a great success culminating on Dr. Besant's birthday, 1st October next.

In this Section in addition to the Section journal, *The Indian Theosophist*, various Federations and Lodges issue their own journals, some of which are in the local dialects and vernaculars, to cater for those members who do not speak English.

During the month of February the General Secretary, Mr. Rohit Mehta, with his wife Shri Devi Mehta, who is the General Secretary for the Indian Youth Federation, visited many places in the Section. Also a number of other lecturers have been visiting various Centres and Lodges.

At Easter, the South Indian Theosophical Conference was held at Adyar under the presidentship of the Vice-President, Mr. Sidney A. Cook. This was followed by a Workers' Camp, which lasted for one week.

Dutch East Indies

News received from Medan Lodge states that although it was necessary temporarily to abandon the building in which the Lodge was meeting owing to the political troubles, fortunately they have been able to save the books of the Library, which has been newly built up. The Library contains about 250 books and the Lodge members comprise Hindus, Chinese, Sikhs, Indonesians and Europeans. A Tamil class for interested people has been arranged and at the request of the Committee of the local Hindu temple, a thirty minute address was given by the Secretary of the Lodge on the subject of Devotion. Further fortnightly addresses are to be arranged.

We are happy to have news of work beginning again in Java after so many years. The Indonesian journal *Merdeka* (Freedom) reports as follows: Theosophy is beginning again. In Solo, on the 24th of December, the Theosophical Society met in the Lodge buildings of the Theosophical Society in Soerakarta; there were 19 members present.

The Easter Convention of the Indonesian Section held this year had a small gathering of only 31 members consisting of 3 Indonesians, 7 Chinese and 21 Dutch members. Public Lectures were held on "Some Problems of Life and how a Theosophist answers them for himself". (God

and Man; Immortality and Death; Grace and Doom; Evolution and Cyclic Laws in Human Thought.) There was an attendance of 50. Every Friday afternoon 8 to 10 members attend a collective study group, and are studying Dr. Besant's *A Study in Consciousness*. Books previously used were Dr. Besant's *Mysticism, The Nature of Mysticism* by Mr. C. Jinarājadāsa, and *Mystiek* by Dr. Aalders. Once a month on a Monday afternoon, articles in THE THEOSOPHIST are discussed.

New Zealand

In response to a call from the Christchurch Branch of the National Council of Women, a great Rally was held in the Civic Theatre, Christchurch, on March 19th. Women were present from all parts of New Zealand. The purpose of the Rally was "to arouse and combine all women, young and old, in the cause of progressive measures in civic and national welfare for 1947".

Three sessions, of two hours each, were arranged, with 32 speakers. There were 1,000 present in the evening, and 400 in the morning and in the afternoon. Among those invited to speak at the Rally was Miss E. Hunt, Dominion President of the Theosophical Women's Association.

On the day prior to the Rally, speakers were entertained at a reception held in the Theosophical Hall

of Christchurch Lodge. Miss E. Hunt, in a short address, said that the most important thing about the Rally was the creative power of the idea behind it—the value of the idea of a call to womanhood. This idea, she said, must go on until women, not only in New Zealand, but throughout the world, were on their toes in the service of the nations.

Austria

One of the leading workers of Austria, Dr. Norbert Lauppert, has recently written and published a book entitled *Mensch, Welt und Gott*, ("Man, World and God") which has been issued with the intention of giving within a small space a few of the most important theosophical doctrines. As all theosophical books were destroyed during the time of the German occupation there is an urgent need for books, but at the moment, owing to paper shortage and lack of funds, it is not possible to reprint the larger theosophical standard works. It is hoped this book will help to fulfil the urgent need of enquirers in Austria.

Yugoslavia

From the Yugoslavijan Section we have received copies of their monthly publication *Teosofski Radnik* containing articles and poems of theosophical interest, some of which are the writings of various theosophical

leaders, which have been translated for the benefit of the members.

Finland

The October-November 1946 issue of *Teosofi* tells of the visit there of Srimati Rukmini Devi and Mr. Sankara Menon, who were accompanied by the Secretary of the European Federation, Lt.-Col. J. van Dissel. This visit was of great help to the Section, which is now looking forward to receiving visits from the President and Mr. and Mrs. Ransom during the coming year. The magazine shows a list of theosophical books available in Finnish including: *The Voice of the Silence*; *At the Feet of the Master*; *The Law of Karma* and *In the Outer Court* by Annie Besant; *Leading Ideas of Theosophy* by C. Jinarājadāsa; and *The Bhagavad Gita*.

Norway

The Section has been receiving books from the European Federation and has now a small complete Library. The General Secretary reports gratefully that packages have also been received containing clothes, sugar, etc., from Great Britain, United States of America and Honolulu—a token of living brotherhood.

During February this Section was visited by Mr. Sidney Ransom, who lectured in Oslo both for members and interested persons and for the public for one week, after which he

went to two Lodges in the western part of Norway, Haugesund and Stavanger. He did magnificent work for which the members are very thankful. The General Secretary writes: "He has promised to come together with Mrs. Josephine Ransom on tour every year. And we look to the future with hope and courage."

Ireland

In the Annual Report it is noted that the Library during the past year has been well supported, many volumes being mailed to various enquirers in different parts of the country. During October a visit was paid to the Belfast Lodges by Lt.-Col. J. van Dissel. On the whole, the General Secretary reports, the year has been one of extension and growth and many more people are now aware of the Theosophical Society in Ireland than in previous years.

An interesting feature in the Section magazine is the printing each month of "Theosophical Terminology," various technical terms used in our literature being explained for the benefit of students.

Chile

Two new Lodges have been formed, and three Centres which it is expected will presently form themselves into Lodges. The Section Headquarters maintains a public

library which is well used, and lectures are held on Saturdays.

Colombia

Señor Guillermo Vengoechea has very generously placed the whole of the second floor of his splendid house in Bogota at the disposal of the Colombian Section. In these apartments the library and secretarial offices of the Section are housed, and the meetings of the Theosophical Society, the Round Table and Co-Masonry are held. The large salon has a seating capacity of 200.

Señorita America Sanders gave, by special invitation, a talk on Theosophy to an audience that was somewhat unique. It was the community of the Central Penitentiary of Colombia, who listened with great attention when they learnt that this life which, for many of them, was associated with unpleasant memories and held out little hope, was not the only one they would live; that they had other lives before them, in which the unpleasant conditions of this one would be forgotten and in which they would be happy members of the great human family.

Cuba

The General Secretary and other theosophical workers have taken the opportunity offered by the Christmas vacation to visit the Lodges at Ciego de Avila, Cienfuegos, Santa Clara, Sancti Spiritus and Camagüey.



THE THEOSOPHIST ON THE WATCH-TOWER

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

IT must be apparent to all who watch international events that acute tension exists throughout the world. It is more than the economic tension of those nations who were devastated in the war or who spent themselves for freedom; it is more than the industrial tension between labour and management; it is more than the tension of nationalistic and political struggle. These are but symptoms of an underlying world-need to find an answer to all such questions in something more basic, more dependable and enduring than any of the unavailing "solutions" of the past.

It is not that men are afraid. Men are endowed with courage enough. If mankind were watching the inevitable destruction of the earth and the race they would find heroic leadership and undoubtedly prove heroes all, proving the God-stuff of which they are made. But men know that courage to face disaster is not enough, and the great tension they feel arises because men realize that destruction is not inevitable; because they know that somehow there is an answer. It is the emotional strain of waiting, in doubt that they can discover

that answer; it is the intellectual strain of the struggle to discover it in time.

In a recent article in the University of Chicago magazine an author stated:

"Unafraid as we were to face the test of battle, we turn once more with fear and misgivings to the task of governing ourselves, that we and our neighbours may live in harmony. . . . A world is aflame with doubt, terror, hatred; that flame can only be quenched by the scholar writing in the loneliness of his study, but writing with a passion for the right, for the welfare of the people."

The value of self-sacrificing and passionate devotion to human need is unquestioned, but a succeeding writer in the same magazine offers a more compelling answer.

"It will not be enough to teach men wisdom, charity and tolerance. These attributes are of the very essence of what has been taught for two thousand years.

"It will not be enough to set the social scientist at work to soften the impact upon society of every new step in industrial progress. . . .

"It will not be enough to put the scholar in his lonely study to write with passion for the right and welfare of the people. The bookshelves of the world are loaded with such material.

"Man must have new and basic eternal truths on which to ground a new faith. He must have a new set of values, a new formula by which to live."

To the Theosophist such a statement is an impelling challenge. The formula it presents could not be more closely descriptive of what the Theosophical Society has to offer in the Wisdom. The time could not be more urgent. New truths are needed that are basic and eternal but supporting a faith "grounded" down to earth and practical with a "set of values by which to live". This is not mere rhetoric

but an expression of the sense of that which the world genuinely seeks and anxiously awaits.

The Theosophical Society through nearly three quarters of a century has valiantly struggled to shed light since its flame was lit in a materialistic, superstitious world. It has not prevented war though it has kept true and clear the basic truths, the eternal values which thoughtful men and the informed masses of mankind, through suffering and trial, are coming to realize as essential to peace, life and freedom.

These basic truths need not be adapted to the scientist, they need not be adapted to the educator, nor to the psychologist, nor to any other who genuinely seeks to answer humanity's appeal. These will take the basic truths, will sense their worth, their eternal and potent values, and apply them to science, to education, to psychology, to all the services through which those who are truly and deeply concerned with human welfare are seeking to give aid. Such men in all fields are striving to discover the underlying and illuminating truth without which they know their offerings are in vain. If Theosophists will only supply this truth in its potency and purity, these men will adapt their professional thinking to its impelling reason.

It is undoubtedly of value that Theosophists should be conversant with all the modes of thought in these various fields of knowledge. So urgent, however, is the call for "new and basic and . . . eternal truths . . . a new set of values . . . a new formula by which to live" that if these were clearly set forth the professional adaptation can be safely left to him who genuinely seeks to aid humanity. About the self-serving we need not be concerned. Ideals will not yet touch him even if presented in his familiar technical terms.

The challenge to Theosophists is to know well and thoroughly the basic and eternal truths that constitute our own special field of knowledge, and personally and through the

activities of the Theosophical Society to set these forth in their purity, their logic and their inspiring truthfulness. These basic and eternal truths have a potency all their own if given a clear channel for their flowing. No disguise, no dilution, no mere adaptation to the palate are needed. Men of knowledge and perception seek the basic and eternal, the ground material of a new faith, a set of values for a happier living, and will not fail to recognize them if they are clearly set forth.

In Theosophy these foundation things, basic and eternal in their nature, have been collected from all the great sources of truth; from the religions, from the philosophies, from Nature herself. This unique synthesis and integration stands to answer the call of the thoughtful of humanity. This the world craves. This, showing that men are by nature brothers, making both life and death useful and understandable, removing their fears, supporting men's faith with reason, explaining past and present, and pointing a sure and reasonable way to happiness; this alone can relieve the tension of impelling necessity which all men feel and many express.

The writer in the University of Chicago magazine says further that the germ of selfishness must be destroyed.

"It is that germ of self-interest that accounts for the futility of all teaching, preaching and praying in the past. Whether that germ is a product of Nature in making self-preservation her first law or whether we teach, preach and pray it into man in the process of conditioning him for the good life is not important."

How closely again Theosophy fills the formula. Its philosophy of Brotherhood, its teaching of the aspiring life and the hierarchical order from man to superhumanity are of the very antithesis of self-seeking and self-interest, of the very essence of self-sacrifice. Theosophy, uniquely in the modern world, teaches the good life, not for self-preservation, but for

the advancement of mankind and for the "lifting," by however little, of "the heavy karma of the world".

* * * *

There are great days on the Theosophical calendar. Foundation Day, November 17, commemorates the founding of the Society in New York in 1875. The **Great Days** occasion is unique. There can never be another founding of the Theosophical Society; there can be but one beginning and when it is the beginning of something so significant as the introduction of the Ancient Wisdom to the western world, it is indeed to be commemorated.

White Lotus Day is observed on May 8, each year, in memory of H. P. Blavatsky who died on that date in 1891. She was one of the founders.

Adyar Day is similarly observed on February 17 in remembrance of Col. H. S. Olcott, co-founder with H.P.B. It happens also to be the birthday of C. W. Leadbeater and the date of the burning of Giordano Bruno, and these are usually referred to. Adyar Day is even more a day of worldwide recognition of the international nature of the Society and a turning in thought to its centre at Adyar. This gives the day its name.

These three dates afford occasion for grateful remembrance of the founders and for celebrating the founding itself. They are commemorated wherever the Society is established in national or local organization and, in their own way, by thousands of individual isolated members.

There is now the practical question of how many other days should be celebrated. Other Presidents—there are no other founders—have been born and have died and already there are dates in August, September, October and December that could be added to the list of great days of physical arrival or departure. But where does this lead? In a few hundred years there would be occasions sufficient for such

celebrations twice a week or oftener. Every Lodge meeting would have to be given to personal commemoration instead of to the great impersonal philosophy and the truths underlying it. This philosophy is what the Society was founded to study and propagate.

Perhaps, except for the founders, the answer is to celebrate the century marks only, and 1947 is an appropriate time to commence the practice, for this is the centenary year of Dr. Besant, the Society's second President.

Beyond this, one day each year might be selected as "Remembrance Day" on which all the various incarnations of Theosophical greatness could be symbolically celebrated in general thanksgiving for the many who contributed to the Society's service.

It ought to be an impersonal and therefore all-inclusive day of greatness—the second Sunday in April, for example, a spring day symbolical of ever-renewing life.

SIDNEY A. COOK

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Sometimes a statement appears, so succinct in expression, balanced in presentation, cogent and timeless in applicability that it bears repetition now and then. Reprinted below is such a statement of Dr. Arundale's from THE THEOSOPHIST of October 1935 in an article entitled "The Next Forty Years."—S. A. C.

The Theosophical Society, while quite definitely concerned with time, with the present, is in many ways a challenge to time, a challenge to the present, to change, to adjust radically their constituent elements to a larger life of which they are but a partial manifestation. Our Society challenges in time and in the present the static, and the static occupies a not inconsiderable portion of their being.

A Statement by
G. S. A.

Thus is the Society a valuable receptacle for the seeds of movements which shall be a blessing to the future, but which belong more to such future than to the present in which they are born. Left unprotected, the present would rend them to pieces. Guarded by forward-looking Theosophists, and Theosophists are, or should be, the most forward-looking people in the whole world, these little seeds are safe, safe for the future. Hence, we must expect movements, which are to be the hope of the future, arising within the Society, and colouring the Society to a certain extent with their specific characteristics.

Such arisings are opportunities, but they are also dangers. I am quite prepared to believe that some of our members have actually been guided to membership in order that they may find in the Society strength for the guarding of the movement-seeds they are appointed to sow. I do not for a moment doubt that the close association of many of our members with the Indian Home Rule movement, with the Co-Freemasonic movement, with the Liberal Catholic Church, with the Bhārata Samāj, with the New Education, and so forth, is quite definitely ordained by our Elder Brethren. On the other hand, the very natural fervour of these pioneers has caused their sowing to be as much a danger as a blessing. And I am not in the least surprised that other members, in an equal and opposite condition of anti-fervour, have magnified the danger into a curse, and have not at all perceived the fact of the blessing. When the pendulum swings violently to one end, there is a reasonable expectation that it will swing no less violently to the other end.

But the Society must establish itself in such impersonal and lofty strength and wisdom that even the uncontrolled fervour of members entrusted, perhaps, with some special duty, in no way affects the neutral or universal front it presents to the world. The study of Theosophy, of progressive Theosophy, will aid to this end, as also the constant presence in

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every member of the spirit of Freedom and Friendship. But no activity of any nature must, without peril to the Society's future, be suffered to colour our movement's great purposes. The sooner such activities are able to remove themselves entirely from even an indirect association with the Society—of course, they can have no direct association whatever—the better both for them and for the Society.

During the next forty years we may indeed welcome the birth of many seeds of promise within the Society in the sense of their nurturing by individual members of the Society in their individual capacity. But the Society has work to do other than that of starting movements intended to meet special needs. It is more concerned with the Eternal Wisdom in all its impersonality than with such Wisdom's practical application for any particular time. It encourages such application. But it refuses to be in any way committed to confinement within any form within which it may be expedient to confine the Wisdom.

G. S. ARUNDALE

To discover then the *Creator* and *Father* of this universe, as well as his work, is indeed difficult; and when discovered it is impossible to reveal him to mankind at large. And this, too, we must consider respecting him, according to which of two patterns he modelled the world; whether with reference to one subsisting ever in a state of sameness and similarly affected, or with reference to one that is only generated. If this world then is beautiful and its artificer good, he evidently looked to an eternal pattern; but if it be without beauty, and what it is not lawful to mention, he must have looked to one that is generated. It is evident, however, to every one that he looked to one that was eternal;—for the universe is the most beautiful of generated things, and its artificer the best of causes.

PLATO, *Timaeus*

A BROADCAST IN FINLAND¹

By C. JINARĀJADĀSA

What Is Theosophy?

THEOSOPHY is a system of thought which explains the nature of man and the process of evolution of which man is a part. It is not a religion. It is not a new philosophy. The word Theosophy was first used in the third century by Iamblichus, a Neo-Platonic philosopher of Alexandria. The main ideas of Theosophy are found in all religions and mysticisms, from the times of the ancient Hindus, Greeks and Egyptians. Theosophy states that the cosmic process is the result of the operation of a Divine Mind, whose fundamental nature is Truth, Goodness and Beauty. Some call this Divine Mind God; others, as in Buddhism, cosmic law. The most important fact is that man as the individual man or woman is an embodiment of this Divine Mind; man therefore shares in its attributes of Truth, Goodness and Beauty, and is immortal and undying, though the body he lives in dies according to natural law. A brief summary of Theosophy is:

"The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not

¹ This ten-minute broadcast in June 1947 was first in English, section by section, followed by a translation in Finnish.

heard, or seen, or smelt, but is perceived by the man who desires perception.

"Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."

What Is the Mission of the Theosophical Society?

The mission of the Theosophical Society is to bring all mankind of every race and colour, of every religion, and both men and women, into one Universal Brotherhood. Because all men have the Divine Nature within them, though some are white, brown, yellow or black, and are of the male or female sex; though some are highly intellectual and cultured, and others are simple-minded and in lowly occupations; all are equal. Mankind is like a family with elder brothers and younger. But just as in a family there is inequality between a son of twenty and a baby of one, so here is also inequality; yet all mankind form one Brotherhood. But today men are divided by race, religion, sex, culture, and in worldly goods. The mission of the Theosophical Society is to build bridges from one nation to another, from one culture to another, till the present rivalries and animosities disappear, and all men realize that they are brothers. As brothers there can be no war among the nations; every national problem as between the white races and the dark races, as between employers and workers, as between men's rights and women's rights, can be solved in a new manner, if when each rival group meets another rival group both realize that they are brothers. When men sit face to face across a table and do not argue with hostility as worker and master, or as Finns or English or Indians or Russians or Germans, but as brothers, a new standpoint is possible between the two, and all the difficult problems that have arisen among them can be adjusted with better understanding and less friction.

On the basis of Brotherhood all our problems can be brought to a just solution.

The Society has branches in 47 countries of the world; at international congresses men and women of many nations, races and creeds meet to discuss in what ways they can understand "God's Plan, which is Evolution," and to apply their knowledge to lessen the ignorance, misery and inequalities of the world. One especial work of Theosophists is to study the many religions of the world, because they believe that each religion has some truths, but no one religion has the totality of truth which men need for their guidance.

How Can Theosophy Help the Man of Modern Times to Solve His Problems?

Since man is fundamentally divine, within him is the Wisdom of God. Man is a storehouse of the creative faculties of Truth, Goodness and Beauty. The message of Theosophy to the modern man is not to look to a God external to him to lead him to salvation, but to look into himself. Christ said: "I am the Way, the Truth and the Life." Theosophy says that each man is to himself the Way, the Truth and the Life.

The fierce competition between the classes within a country, and among the nations in the world, can be minimized when men realize that not in wealth or comfort or ease is their true happiness, but only in realizing the essential Truth, Goodness and Beauty within themselves, and in creating from them beautiful and inspiring dreams, thoughts and works of goodness and beauty. We need every material comfort, we need the best standard of living for all, but comforts of the body are not enough. True happiness for each of us begins when we are artistic creators of Truth, Goodness and Beauty which we plan to share with our fellowmen. Go within and realize your own Divinity; in the light of that

Divine Nature within you, all men can establish an era of Peace and Brotherhood in industry, in economics, in politics and in international relations. Look up and not down; seek within and not without for every solution. This is the message of Theosophy to the man and woman of the modern world, as it has been the message to mankind throughout the ages.

C. JINARĀJADĀSA

CROSSING THE BRIDGE

In his commentary on *The Idyll of the White Lotus* Swami T. Subba Rao says that the soul is the neutral point of consciousness. It is under the influence of the physical and astral body on the one side and the sixth and seventh principles on the other. When the attraction of the former prevails, the jiva is subject to all the passions of embodied existence. The power of these passions grows weaker and weaker as the neutral point is approached. But so long as the neutral barrier is not crossed, their attraction is felt. But when once this is affected, the soul is, as it were, placed under the control and attraction of the other pole—the Logos, and the man becomes liberated from the bondage of matter. The struggle for supremacy between these two forces of attraction takes place on this neutral barrier.

Now the analogy. Let the earth represent physical and astral body or earthly passions, and the moon the Logos or sixth and seventh principles. If a man (jiva) attempts to fly from the earth to the moon by means of an aircraft faster than the gravitational pull, he is under the influence of the attraction of the earth till he reaches a neutral point (the soul according to Subba Rao) where the pull of the earth equals the pull of the moon. Before that point is reached if the engine fails, that is, if the man is slack about his spiritual progress, he falls back onto the earth, but if he safely crosses the neutral point he is under the influence of the gravitational pull of the moon, and is not likely to fall back onto the earth. He reaches the goal, namely, the moon, even if the engine fails, though a little more slowly than if the engine works full blast and helps the gravitational pull of the moon by its (jiva's) own continuous effort till the last.

F. H. DASTUR

DEVELOPMENT OF THE SPIRITUAL LIFE

By ANNIE BESANT

(Concluded from p. 87)

LET us see how the ideal spiritual man would act, and see how we may come up towards that ideal from our present standpoint. Take, for instance, a man who has a wife, children and servants; they would make up an ordinary family. Now most men, quite rightly, look on them as a source of happiness, and quite properly expect to find happiness in the married relation; they think how much the wife is to them, just as the wife thinks how much the husband is to her. Quite naturally this relationship brings much happiness and comfort. Now, suppose the man was the ideal spiritual man; he would be to every one in his home the channel of Divine Life. The Divine Life does not take; it gives. The Divine Life does not demand, it bestows; does not seek, but is always pouring itself forth; and the ideal spiritual man as husband would be a man who in all his relations to the wife thought how much he could pass on to her; how he could share with her anything in him life-giving, noble and great, without considering for a moment what she was giving to him. So, of course, with the ideal spiritual wife; she would only think how much of the Divine Life could come through her as an organ in the family. You will at once see, if it were possible even to some extent to get that motive

at work in general, how noble the relationship would become. And with the ideal father, the children would not be looked at from the standpoint as to what they may in the future bring him of comfort and support in his old age, of credit and praise from the mouths of men; he would only ask: "What is it that the Divine Life through me has to do in the helping of these children?" In regard to servants also the same would be his position; and in his relationship with all to whom he is responsible he would ever be trying to express to them what we may call the Divine Masterhood, helping them forward, as weaker than himself, and aiding them to grow into strength.

Now it is clear that such an ideal would be beyond the reach of most of us. Nonetheless, if we see that no life is worthy save as it expresses the Divine in the world, that that is the only thing worth living for, then might we begin to shape our conduct in that direction, and try in our relationships to think more of what we could give of happiness than how much happiness we might gain; how much we could enrich the lives of others, instead of asking how much they might enrich our own. A man might take this as a principle of conduct and try slowly to work it out in life; and as he made progress along this line, more and more trying to express the Divine through his own activities he would find that he was gradually able to dispense with the motives for action that move ordinary men; for when he is trying to express the Divine Life, he must try to do perfectly whatever he is doing. True, he may be merely a clerk, but if that be the particular function in society which he has to discharge, and if he looks at himself as an organ of the Divine Life, that particular function must be perfectly done, or it will not be divine. These functions are necessary for the growth of society. Every activity in social life which conduces to the welfare of the whole is divine, and the happiness of

the whole society depends on the amount of perfection which any one unit in the society can bring to the discharge of his functions. It may not seem to be a very important matter to write letters well, to add up columns of figures well, but it is part of the great social machinery, and if it is worth doing at all, it is worth doing perfectly as part of the life of God.

One of the great mistakes in life is to apply our opinions of great and small to all these things in which we are engaged. There is nothing in the world which is great if looked at from the higher standpoint, neither is there anything trivial. There is a beautiful story told by the Russian writer, Turgenev, illustrating this—that everywhere, in what is called great or small, perfection is the mark of the Divine, and that there is neither great nor small from the divine standpoint. He says he was walking once through a vast cave, and he saw a female figure, gigantic in size, splendid in outline, beautiful in face; and he thought it was some great Goddess sitting there, so busily and intently occupied over some work that she neither heard nor saw him as he approached. He thought to himself: "Surely she is fashioning the soul of some great hero, surely she is shaping the soul of some great saint, for this is the Goddess of Nature who makes all things, and when she is thus intent on her work with all her magnificent faculties, some great work must be coming forth from her hands"; and he asked her what she was doing, and without looking away from her work she answered: "I am fashioning the leg of a flea."

To the Divine there is perfection everywhere, and if you took a microscope and looked at one of the tiny shells, your microscope would show the more exquisite markings, that with the eye you can hardly see, the most delicate geometrical designs, and the stronger the microscope the more you will see design after design coming out, every one perfect of its kind.

That is how God works, and if the Divine Life, in forming shells which to us are normally invisible, thinks it worth while to add to them every exquisite design how can any of our works be unworthy of perfection? And slowly we begin to realize that the greatness of all work depends really upon the perfection that is put into it, and not on what we should call the external greatness or triviality of the work. The greatness lies in the Divinity expressed in it, and that is expressed by perfection, no matter what the particular kind of work may be. When a man realizes this he goes out into the world in quite a different spirit, and begins to do all things perfectly, not for praise or fame, but only because it is the work he has to do, and it must be done his very best; because he is striving to express the Divine Life working through him. So that all the reasons for which he does his work perfectly are changed from the reasons which make the worldly man work; the work remains the same when done, but the motive is entirely changed. When the man has as his motive not the result of action but the expression of the Divine Life, then we see that he is working without desire for fruit; then success or failure will be to him the same.

To most of us success or failure is an important factor. If we have thrown all our life into a particular scheme of work and have toiled hard in order that it may succeed, then, when the success comes, we feel repaid for all our efforts. Aye, this is the fruit of action which we pick and eat for ourselves. Suppose we have thrown our activity into another scheme, and at the critical moment it fails; we are much disappointed, life looks gloomy, because of our failure. We have not gained the fruit of action, and we find our hands empty where we expected to find them full—not necessarily because we wished something for ourselves; it may have been some philanthropic scheme, something for the benefit of our fellow-men. Take the case of some one throwing his energies into some really

philanthropic object. He works for it early and late, plans for it and schemes for it, and at last it breaks down and fails. Of course, he is terribly disappointed. But what was he working for; to gain that object, or to help forward the world's evolution? "Oh," you say, "the two things are the same. Would not men have been benefited if the scheme had succeeded?" The answer to that is that the divine guidance of the world is wiser than our guidance, and if the man has worked, not for the fruit, but only for the forwarding of the world's good, then he will be content to receive the divine decision on what has been done, knowing that the efforts which were put forth will have their fruit somewhere; the mere failure on the outside is a matter of indifference.

There is one way of looking at success and failure which I think may help you. There is no such thing as failure, but only success. Whatever happens to the man, he must succeed, no matter what outside things may come, of what we call success or failure. Take the case of an army under a General of genius who knows exactly what he is doing, whose plans succeed. Imagine that such a General, with a plan of battle he intends to work out, sends a message to an officer having a small number of men under his command, with the order: "Take your men and charge that battery; take it and hold it." The officer receives the command, looks at the battery and his men, and knows that it is impossible with his men to take it. The order is clear; he knows his General is wise. What does he do? He at once obeys, thinking how he can best lead them to carry out the given order. His men fall around him, and still he persists; he fights till he and his men lie dead or wounded round the place which they were bidden to take. He has failed! Now look over the whole battle-field under the guidance of such a General, and you will find that that failure which that group of men has undergone was a condition of the success of the whole army; that they

were set there not really to take the battery, but to draw the attention of the enemy away from the real point of attack. When the story is told, among the names of the victors will be the men who failed and made the victory possible.

Apply this to life. If we know that we are serving under a Master who has the whole of the world under His eyes, if in carrying out that work we meet with what seems to us a failure, but know that we are only doing what He bade us, then we care not whether we fall dead in the doing, or whether we live to apparently share the victory. We have carried out His work, and that is part of the great plan for the world's helping. All succeed who carry out the Divine Will, and He gives to His best-beloved whom most He trusts, the tasks that seem to be failures, which others would not have the courage to carry out unshaken. The spiritual man does not care whether he succeeds or fails. His success or failure is the carrying out of His Lord's will and nothing else; he measures nothing else and thinks of nothing else; and if in any of his schemes the outer failure comes, he only looks to see whether it is due to carelessness on his part. If it is, then he must correct that, but if he has done his best he is as contented under the failure as under the crown of supreme success. That is not desiring the fruit of action; that is leading the spiritual life.

Where we have to be careful is in not getting indifferent to activity because we are indifferent to the results of that activity, which is a failure many people fall into when they begin to live the really spiritual life. This is one of the snares of the spiritual life, and so it is written in that great Scripture which speaks always of renouncing the fruit of action, that the wise man must act with the same activity that the people act with who desire its fruits; that he must throw his whole life into a thing while working at it, but the moment the work is done he must drop it, indifferent to results.

The second great principle I mentioned was that the only action that does not bind is Sacrifice; the man has learned to do duty because it is duty. It is only another way of putting what I have been saying. He does a thing because it ought to be done; recognizing it as duty, he offers up everything as sacrifice to the Supreme. That which binds us is not action, but desire for the fruit of action, and the easiest way to get rid of that desire is to turn all action deliberately into sacrifice, because there love comes in and makes difficulties easy to face. Not only do we think of ourselves as organs of the Divine Life, but we think of that Divine Life as One who is full of Love, of Wisdom, of Compassion to the world, and we see that in the work we are trying to do we are really becoming expressers to the world of this love and compassion and tenderness and are becoming joyful co-workers with Him, offering up to Him as sacrifice every activity we perform; then every action becomes joy as well as duty. It is necessary, to give this joy to life, to recognize the Divine working in the world as the working of a Being who is helping forward evolution in order to bring all these now separated selves into union with Himself in perfect bliss. That realization of a Divine Being who is the centre of His universe is necessary if we are to think of action as sacrifice; and, remember, the true meaning of sacrifice does not lie in the pain to the lower nature with which it may often be accompanied, but in the joy of the higher nature which finds its delight in pouring itself out for helping forward the Divine Purpose; then difficult things become easy, for we do not think of the difficulties, but only of the joy of being allowed to face some great struggle for the forwarding of this purpose on which our hearts are set. Just in the same way that, if you love a person, any effort you make for that person's happiness becomes a joy to you, although it may mean self-denial and struggle, so to the man who is spiritual, who

realizes that his life and the Divine Life are one, all hard things are easy and all painful things joyful, because they are done to please the One whose approval he strives to win, to forward His purpose, which is a purpose of perfect good to the whole world.

Such is the way in which life must be led if it is to be spiritual. What does it matter what your surroundings are? It is not a question of what you do but how you do it; not what are your activities, but the spirit of your activities. You may be in the world's sight important or obscure, you may be from the standpoint of society highly or lowly placed; none of those things affect the possibility of the spiritual life. It is the way a man lives in which the essence of that life consists.

I said at the beginning that the ideal was so lofty we could not hope to reach it perfectly at our present stage, but we may grow towards it. Every time we do an act for love's sake and not for anything it brings to us, every time we are able to do a thing well because doing it well expresses the Divine Life better than otherwise it would be expressed, we are reaching towards the ideal, and though we may only do it, perhaps, once a day, and all the other activities of the day be tainted with selfishness, still, we have started on the road leading to this perfect unity, in the Divine Will and the Divine Purpose.

If we can catch a glimpse of its beauty, the power of responding to that beauty is the proof that hereafter we shall realize it; for that which a man can answer to, that, sooner or later, he will be able to achieve. The power to recognize the grandeur of a great ideal is the attraction within the human spirit which is the promise of its future perfection, and every one who is able to respond, however feebly at the moment, will respond perfectly at some future stage in life; for the primary response is the beginning of perfection.

ANNIE BESANT

FROM LABOUR TO LEISURE—A THEOSOPHIC ATTITUDE

By E. MARION LAVENDER, M.A., L.L.A.

WHAT has the Society to do with economics? Is the Theosophical Society "a non-committal society of investigation"? Repeatedly, workers have been asked that the Society should give this, that, or the other pronouncement on schemes and policies the world over. Often a leader has given a personal pronouncement. Sometimes such a declaration has caused misunderstandings. It may in time come to pass that groups of research students will meet for special subjects, and make pronouncements. Perhaps no official pronouncement may ever come to pass. Maybe as a Society members will wish always to emphasize the uniqueness of the individual, and also the fine liberty of thought within the Society that guards the freedom of expression of the individual.

Happily that leaves members to find out for themselves their reactions to ideas and ideals, and to apply them in action. Unhappily performance lags behind thought, some side of life is left without application, or without emphasis, in the realm of thought. With technical subjects we fear to rush in—perhaps remembering the proverb about fools rushing in where angels fear to tread. Yet the foremost thinkers in the Society have not feared to apply Theosophic ideals boldly, and applications of weight have resulted. Even there the history of the Society has recorded

those who have thought neither such ideals nor their application officially Theosophic. Hence the title of this article is put forward tentatively, using the word "attitude," rather than "ideal".

It is high time that students of Theosophy bring their conceptions more and more into the world of economics—both in thought and practice. If the principle of brotherhood were but put into practice in a slow and general way, in the long run it would solve most, if not all, of the problems with which we are faced. If it were put into specific practice it would act far more rapidly. Students certainly need not be non-committal in their applications. Experiments can be made, and, when made in the high spirit of impersonal research, students will not become attached to the experiment itself to such a degree that they are blinded to the faults it may have, but will watch it, and go back to the principle it seemed to fulfil, in order to observe where the principle has not been clearly seen, and where the experiment does not round out the conditions.

Mr. Jinarājadāsa has written in *The Future of the Theosophical Society*: "As an organization for practical brotherhood, it had before it, as one part of its labours, work to minimize the fearful struggle for existence which modern civilization was steadily intensifying." He quotes the strongly worded passage from "the great Adept": "In a word, how—seeing that the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of mankind, with that curse which is known as the 'struggle for life,' which is the real and most prolific parent of most woes and sorrows and all crimes? Why has that struggle become the almost universal scheme of the universe?" The passage closes with the solution: "Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our

own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity."

Now the topic, "from labour to leisure," is an outstanding modern problem. Modern conditions must be met. A former way of meeting inequalities of distribution of goods, and of leisure time, was to suggest that ways of living be simplified. Does that meet modern conditions or does it push them aside? The evolution of thought and form has given us the capacity of production of the Machine Age. Is that to be foregone? Surely man can learn a right way to use the goods he has learned how to make? If he studies past history he finds that many modes of economic life have worked for a period. Well may man ask: "What has not worked?" and become bewildered until he inquires again "why that which worked so well failed later". Then comes the discovery that systems have failed when those who possessed privileges ceased to see them as such, and claimed them as rights. In India and other parts of the East the family system worked well for long ages. In England a somewhat allied system worked well of old, until responsibility to the peasant was forgotten. Finally there, with several changes, the new industrial system worked after a fashion in the "comfortable" mid-Victorian period. Now it has evolved to the wide spread of a fair standard of living, and other countries are passing into similar positions of intensive scientific and mechanized agriculture and with industrial processes developing side by side. Revolutions, minor and major, have occurred when privilege has been usurped. It happens similarly in other realms of life.

In the present era the problem is to find the means to redistribute goods and leisure time, without revolution. But "practical contempt for the earthly life" need not imply the giving up of the use of goods. Many people of wealth show how to use them rightly, stewards who care well not

only for the rights of their own employees, but who work to establish right use and right distribution throughout. There is nothing mistaken in the use of rapid transport, trains, cars, aeroplanes; nor in the use of electricity for lighting, cooking, heating, cooling; nor in any of the ways of life that make for a higher standard of living and the spread of culture. What is mistaken is for anyone to need to cry out for a higher standard of living, and to have any sense of possessiveness over it. In economic phrase, right distribution and availability, and in spiritual phrase, the paradox of possessions without possessiveness. Fear must go. Every one is to have all things available according to his need; his economic need will be too his next step for individual unfoldment. But every one is to have these things without longing for them. They will be inalienable. The truest welfare of every individual will alone make a group or nation's wealth, and, finally, the world-wealth. No world-wealth when individuals are poor! The progress of production has made it possible to reckon the individual share of the national wealth; that share was formerly reckoned at £400. Remembering that this means per man, per woman, per child, it gives a large vision of possibilities, of outer comfort and inner leisure, and freedom from anxiety. Recently in woeful times of international distress nations have shared by a common will in privations, with rationed clothing, food, petrol, paraffin. The same schemes that shared privations will enable nationals to share their countries' wealth. A "fixed-points" system, as used in ration schemes for extra goods beyond ordinary rations, will give to each his power to obtain the things preferred for individual expression. Thus there is ground for the disappearance of narrowness of mind, which can be seen too as fear. But from the bottom up, it is the disappearance of self-centredness and sense of possession that is the ground-work task.

A second outstanding point is the perception of the places of both individuality and group-consciousness. A union of possession without possessiveness; and of individuality with group life; these two in unison will solve the third problem, the solution of the place of nationalism in a world of universal order, for that is again an individual in relation to a whole. Some kind of planned whole there must be, organized and worked with goodwill. Benevolent autocracy, benevolent democracy, kingdom, republic, all have worked. What are now called totalitarianism and regimentation have failed. They too present psychological problems, for they usurp the privilege of individual uniqueness. The movement of mankind^h is both towards a whole, and towards individual self-expression, away from separatism yet with stress on the value of each. The old socialist slogan is a wonderful brotherhood principle—to each according to his need, from each according to his capacity. Already progress towards a union of voluntary association with the factor of compulsion has made great strides. In land after land the few, the elected representatives, impose restrictions on the many for the sake of all individuals as a whole. The many accept the restrictions, but reserve to themselves the right of freedom to grumble at the restrictions. The teachings of the Ancient Wisdom give splendid analogies showing how to unite the value of a whole with that of each separate part. The mass of humanity forms an occult group, a Heavenly Man, a great human organism, where, as in the human body, individual cells have specialized and then contributed their clear-cut keynotes to the effective work of the whole, as do the cells of the eye, or of the skin, or of the heart. In the Heavenly Man individuals hold their uniqueness, it is this that they have of their own to give to the whole. In that vast economy they are not lost, while they too have gained from it by the specialized work of others.

Their lives would not be so rich were they not part of the whole. This should argue then that any scheme should be observed, discussed, analysed, to see where it makes for non-possessiveness, brotherhood, stress on the individual, and stress on the value of the whole.

The world appears to have passed, through the stage of the Divine Right of the Ruler, to the stage of the Divine Right of the Ruled, and is discovering rapidly that ruling by too many individuals is apt to be misrule. The fear of the individual being lost, swamped, in the whole, is passing. It must go speedily. One of the ways in which the Occult Hierarchy works gives another suggestion. It is said that its members in a discussion express each his own ideas, and still the unity of all is so perfect that the effect is like turning over the ideas in one single mind. In such an example of the perfection of individual creativeness, within a group-consciousness that is verily united, there is shown the way-out for man, the way towards which he is already working. Individualism will naturally melt away, and true individuality take its place. The crushing strength of a whole group will never appear, overwhelming and submerging the individual consciousness. But there will be healthy unit-cells living their special life within a great organism in the benefits of which they share. Every Theosophic community that lives a group-life retaining and sharing the keynotes of individuals, while giving back to them the community benefits, aids the solution of economic problems. Every instance of property held impersonally, only for use to benefit the whole, drives away the sense of self-centredness. It may become necessary to face economic and political ideas previously dreaded. Since the group—the nation, the world—will be reckoned as the ultimate unit in which individual unit-cells share *to their fullest*, national ownership of property ceases to be a bogey. Personal freedom to use one's due share for self-expression and for the good of

the whole, will remain. There will be neither bureaucracy nor autocracy, but a dynamic flow of life, its form a system that is organized, yet is decentralized from one central authority, yet centralizing expert and special opinions. In the years of war this was seen put into practice. Devolution of authority to local units gives scope in enterprise and in management for the individual; a field for the display of initiative emphasizes the place of individuality as in labour units, research units, locally self-relying. One of the results of such organization must be absence of forced unemployment, for, as well as sharing in the national well-being, citizens will all share in the work of the nation. In other words, unemployment will be redistributed as leisure hours.

As a foundation for this, education will surely be changed though it will run along these same principles. It will be education in Theosophic attitudes, and applying them to the sphere of national education. There will be *first* education that will fit the young to share in the culture of the nation and the world—first, yes, but also this will be a continuing part of education. They will have not a merely technical education to fit them for employment; that will be almost a by-line. Every opportunity and facility will be given for expansion and research, for expression in the fields of world thought, not only in science but in philosophy and in art as well, in economics, industry and applied sciences too. Here is the basis for the development of the "common wealth," the development of faculty in the people.

The implications of the Occult Science, of the grand scheme of evolution in the Rounds and Races, these have practical sides yet to be unfolded. For the moment let us put into realization what it would be to the world if they had in the Society's members living examples of those who live without fears and without self-centredness, and who have individual richness and freedom combined with a stress on community consciousness.

E. MARION LAVENDER

THE THEOSOPHICAL SOCIETY SHOULD PREPARE STATESMEN¹

BY GIUSEPPE GASCO

PLATO, in his famous treatise *The Republic*, established the qualifications necessary for Statesmen. In order to bring out more clearly and with greater significance the conception of the man of State, he resorted to the analogy of the flock and its shepherd, asserting that as keeper of the flock or of the herd we do not set a sheep or an ox, but a shepherd, who belongs to a superior order of beings; in like manner for the government of men it is not admissible that the ordinary man should be appointed, shackled with desires and passions, but a superior being, who combines with moral principles universal culture, spiritual balance, sentiments of justice, and capacity for administration.

We add the assertion that, in accordance with esoteric tradition, at the inception of our race men were governed by Divine Kings, by "Demiurgi," who belonged to a race of superhumans. From this grand tradition the human monarchies which succeeded them drew authority and prestige, whilst the Guardians of our race adjudged that men would be able to advance *without direct tutelage* along the path of evolution, and would acquire experience and power, realizing the joys of success and the grief of defeat emanating from the faculty of choice and of free will.

¹ Translated from Señor Gasco's article in Italian.

From this grand esoteric tradition Plato drew inspiration, and, brought up, as he was, in an atmosphere of democratic and republican liberty, he saw the dangers of demagoguery and moral and intellectual unpreparedness in government, and he preoccupied himself in establishing the attributes of men of government, synthetically incorporated in the famous definition: "*The best Government is that which consists of the best citizens.*" The conception of the superman, free from the fetters of degrading passions and desires, to whom alone must be entrusted the functions of government, is genially portrayed and scrutinized by Plato by the representation of human existence in a dark cave.

He supposes that in this cave live a whole swarm of men, shut up from their very birth. These men are fastened with chains in such a way that they can neither get up, nor walk, nor even turn their head. Behind them shines a light, of which they receive nothing but the reflection, and in front of them pass shadows which they mistake for actual beings.

The cave is the terrestrial globe on which we live; the chains which imprison the men are our passions, our prejudices; the shadows which pass are ourselves; it is the aspect of the world which we mistake for reality. As a matter of fact, man imprisoned within his senses is nothing but an empty phantasm. He alone lives who after long and painful efforts has contrived to break these chains and to emerge from the dark cave. There, in front of the light, he ceases to be a shadow, and becomes immortal, raising himself even to God.

"*No one will be worthy of governing men unless he shall have come forth from the cave and penetrated into the spiritual world of virtue.*" No one will successfully conduct human affairs unless he contemplates things divine: the theory of the beautiful becomes thus the practice of the elect beings.

Granted such principles, Plato traces the course of study for men of government; they must be acquainted with all

the human sciences, not only so as to apply them to the satisfaction of our material needs, but also in order to develop the more highly spiritual theories of them. These intellectual studies of the men preferred for government, to which are also added other practical studies, should last until attaining *the age of fifty years, the period in the life of a man when he is not too old to desire rest, and not too young to be ambitious.*

This lofty conception of the man of government is very far removed from the demagogic tendency which exalts youth, a tendency exploited with subtle malice by totalitarian governments, because well the tyrants know that from young men it is easier to obtain servile submission, and because from their inexperience they can realize a safe revenue for the prosecution of their liberticide and corrupt designs. Who should adjudge and appoint the men of government? In democratic regimes it is the collectivity, the "masses," from whom the principle of authority springs; but one must not elevate the masses beyond the point of social usage, nor make them the trustees of virtues and abilities, which, as a matter of fact, they do not possess, if one wishes to avoid precipitating the democratic regime into licentiousness and tyranny. In the history of Europe that has happened so many times.

In order to avoid this insidious snare, threatening liberty and civil evolution, the moral and civil education of the masses is indispensable, so as to elevate their discernment, to develop their moral conscience and their intelligence; so that they may be effectively raised to the status of a nation acquainted with, and devoted to, civil liberty and pacific progress. Thus alone will the masses of the nation, rising as it were out of authority, become worthy and capable of their highest task.

Are the political parties able to accomplish an educative mission so lofty? Are there parties, schools and academies capable of preparing men of government morally and intellectually? The tree is known by its fruit. Observe what is

happening in the world—not understanding and spontaneous co-operation, but intolerance and greed on the part of the individual and of the different classes; not the pursuit of truth and of the common welfare, but hyper-party dissension; not aspiration towards universal progress, but inceptive greed on the part of the individual and of the various categories, for wealth and sensual enjoyments; not love, but hatred; not goodness, but wickedness; not the search for better citizens and their elevation to the dignity and responsibility of government, but defamation of every virtue and of every ideal conception of life, individual and collective. All humanity seems to be fatally advanced upon the path of progress towards absolute evil.

The fact is that all parties are ensnared in the most brutal materialism, and they all delude themselves with the belief that they can solely by their own force readjust the circumstances which spring from the forces of human nature itself. The parties are not the educators of the masses, and are not able to prepare men for government; they do not educate the masses, but rather the reverse, inasmuch as they are anchored exclusively to material interests, and are therefore incapable of perceiving the good that is above such interests.

In face of so much narrowness of mind and of method on the part of the political parties, the Theosophical Society shines resplendent as a magnificent sun—a sun of love, of liberty, of human and divine solidarity. By the comprehensive programme of its three main aims the Theosophical Society is capable of worthily preparing men for government, and of developing in them the spirit of mission and of sacrifice, indispensable in the service of humanity, since the career of government men is a *career of service*, and not a ladder to climb to power. The realization of the three aims of the Theosophical Society leads the studious to the acquisition of

that universal and humanistic culture, of that moral conscience, and of that acute psychological sense which are the indispensable essentials for rulers of men, considered not as simple biological unities—as the bestial materialistic science desires them to be—but as spiritual entities in their threefold aspect of will, sentiment and intelligence. Only those politicians whom the Theosophical Society prepares will be able to understand thoroughly and to apply the teaching of the Masters: "Do not think of sowing any seed for your own harvest; but desire only to sow that seed whose fruit will nourish the world; you are part of the world, nourishing it, you will nourish yourself."

The "Masters" are for us the living example of what statesmen ought to be, the rulers of the people. From all the above-mentioned considerations, I submit that the time has come to proclaim that the preparation of statesmen is the obvious concern of the Theosophical Society, just as in ancient times it was that of the school of Pythagoras at Crotona.

The Theosophical Society should therefore offer to undertake the preparation of the *élite* from whom the statesmen should be selected; none other but our great and universal Association realizes the immortal ideals of Plato, consummating and perfecting them in the vision of the real man—that entity which, upon this earth, reflects the three aspects of the Divinity and of the laws of evolution.

The task of the Theosophists becomes greater and higher; but its final attainment is a matter of such importance as to justify every effort; and they are well aware that no effort to this end will be lost in the world's economy.

GIUSEPPE GASCO

THE GOVERNANCE OF LAW

By SIDNEY A. COOK

IT may seem strange that one from the United States should talk on this subject in a country steeped in the Vedic precepts and operating for centuries under the coded laws of Manu. Laws however have not brought complete happiness to mankind. The Society for International Law of London reports that in the last 4,000 years only 268 have been free of war. In that same period 8,000 peace treaties have been signed. There are today 35,000,000 laws on the statute books of the nations and their many governmental subdivisions.

These facts taken into consideration with the state of the world today prove the ineffectiveness of laws alone to create a peaceful, joyous world. 35,000,000 laws of restraint and prohibition, of compulsion and imposition, to govern the conduct of mankind and his relationship to his environment and his fellows have not yet brought mankind to an entirely desirable state.

Laws to be effective must be currently needful. If obsolete they are ignored. If unappreciated, because they are ahead of the moral and political development of the people, they are readily broken and cannot be easily enforced. Laws must therefore be suited to the times. Such are the characteristics of man-made laws. They are changeable and revocable, they may be inequitable and unjust; men can break, ignore or evade them.

The laws of nature, by contrast, are changeless and irrevocable, they are unprejudiced and universal, effective alike in Chile as in China, inevitable in their operation. They require no majority acceptance to give them validity and in their impersonality and infrangibility they provide evidence of perfect order operative throughout nature.

Examples can be readily cited. Water does not quench fire on one day and feed it on the next; the action of hydrochloric acid on zinc always releases hydrogen; fire always burns the finger that approaches too closely; crystals never fail to build on axes at the same angles; gravitation can be ignored and one can fall, but its law cannot be broken.

These are the qualities of natural law. Man cannot prevent its operation; he cannot control. He can but co-operate and in so doing he discovers the key to his own good. By such co-operation he can change the incidence of the law from destruction to usefulness.

It is first necessary to recognize the existence of such a law, then to study its operation before co-operation is possible. Knowing the rhythmical movement of the tides men will not build homes where they will be inevitably inundated. Understanding their power men impound flood waters to create electrical energy and to irrigate their fields; seeing that lightning strikes tall structures they nevertheless constantly build them taller, but provide a channel through which lightning becomes harmless. (The world's tallest building has been struck scores of times.) Through sanitation man avoids pestilence and disease. He has learnt that drugs destroy but may be lawfully used to preserve.

Study of nature compels recognition of her laws. Men live in the midst of them; they are operative all about and many are instinctively recognized and men co-operate. They protect their heads from the sun, wear warmer clothing in winter, use stairways from upper floors instead of letting

gravity dash them to pieces if they jump. Mankind has learned to obey nature's laws in such simple ways as well as through the technical processes of science applied to productive industry. He has always benefited from his co-operation.

In nature we see the governance of law as distinct from man's governing through or by means of law. Man uses his laws for ends to be achieved. Nature's laws are self-operating but as impartial, just and unfailing as if a great intelligence were at work behind them.

Huxley writes :

The student of Nature wonders the more and is astonished the less, the more conversant he becomes with her operations; but of all the perennial miracles she offers to his inspection, perhaps the most worthy of admiration is the development of a plant or of an animal from its embryo. Examine the recently laid eggs of some common animal, such as a salamander or a newt. It is a minute spheroid in which the best microscope will reveal nothing but a structureless sac, enclosing a glairy fluid holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globe. Let a moderate amount of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid and yet so steady and purpose-like in their succession, that one can only compare them to those operated by a skilled modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller proportions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body, pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamandrine proportions in so artistic a way that after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic microscope would show the hidden artist, with his plan before him striving with skilful manipulation to perfect his work.

And Einstein :

It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity—to reflect upon the marvellous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature.

And Sir Arthur Keith :

It (the brain) perceives the wonder of the inventions of nature, that design is manifest everywhere . . . Whether we are laymen or scientists, we must postulate a Lord of the Universe, give Him what shape we will. . . .

Statements from such authoritative sources contain the recognition that mankind dwells and functions in a setting of intelligent natural law. What seems to be lacking is the realization that man is himself not apart from nature, that he is intimately associated with and enmeshed in nature's operations, that her laws in fact work in and through him and he can be an agent for their beneficent use through his own intelligent co-operation in the area of morals no less than in the field of physics.

Once accepting the principle "all is from and in God," that Ishvara is intelligent and all-pervading, that "from Himself He produces the universe," that "in Him we live and move and have our being," to quote from various of the scriptures, men are compelled to think of their duty relative to the laws of nature of which they are a part.

"For ye are the temple of the living God. As God hath said, I will *dwell* in them and *walk* in them." Thus God declares Himself to be both living and active in man, and men are faced with the conclusion that they are not only a part of the beauty of the universe but no less creators of its disorder and its pain, and they have equally the power to create joy and harmony and happiness.

But man appears to have forgotten his own real nature, that he is "a temple of the living God," and he neglects to be

a co-operator and collaborator with the great law that is a part of his very being and as his own intelligence demands of him. He seems yet to have to learn that this law governs not only the physical world where the effects are readily observed. The universe is a unity, nature a wholeness. In poetical language man's every thought disturbs the distant stars, the drop from the pond changes the whole ocean. Man is a part of the whole world and true to law the impulses of his thought and feeling react upon himself. They have their effect upon the whole ocean of life of which he is a part. Only so is the equilibrium and the justice of the whole maintained. The universe is intelligently ordered, and natural law as we have seen is impersonal and therefore just.

The energy impulses men send forth through their emotions and their minds can have only the result the world now experiences. Who has not seen the devastating effect of anger directed at another; how in turn it arouses anger or resentment or creates permanent injury to a sensitive nature? It cannot be claimed that such feelings are of no effect. Who has not felt the helpful and healing influence of pity and compassion? Thoughts need not find expression in feeling or in words. In themselves they are energy and force. The psycho-analyst recognizes their influence upon the thinker. But every act, feeling and thought is a generation of energy with its outgoing influence as well. It invokes the working of natural law in the moral world on the same basis of equality of cause and effect as in its physical operation.

"This is basically a moral world, not an economic one, for the moral law is a natural law." Spiritual law by its very name is the law of God. Natural law is also the law of God. A kindly act may be the response to a moral impulse or the result of spiritual understanding. A distinction cannot be made except to say that the moral law is that part of the spiritual law that man has recognized and given effect to in his

conduct. God working kindness *through* man is moral law in evidence, but it is equally an expression of spiritual law at work *in* man. The moral law is equally a part of the great law of nature.

The working of this part of natural law brings its karmic results no less sure and exact than those proven in the laboratory. We may rightly conclude that just as poison injected in the laboratory will work harm upon the physical body, so poison injected in the realm of thought and emotion will be equally harmful to mankind. Hatred is a poison leading even to murder, envy to theft, suspicion to contempt and thence to hatred and to war. Nations, suspicious of the motives of others, next hate or fear the suspected purpose, and mass murder, war, eventuates. So also national envy, so also the greed of the employer who withholds a just and reasonable sharing of the benefits of industry. Near or far, the reaction is sure. The law invoked means the law in operation.

Men who invoke the law through impure emotions of hatred, envy, greed, forget that they are themselves a part of nature, not immune from the working of her subtler laws. Through all the realms of nature the law is at work, in the realm of physical actions but equally through the action of feeling and thought. No law of nature stands alone. All are interlinked and related. The common factor, not reducible to formula, is the existence of God in all His laws. It is Ishvara's own energy and pervading life that is locked within the substance of the universe and man can discover the key, the formula, only when he becomes lawful to God.

"Love is the fulfilling of the Law."

"Men have not realized sufficiently that they are as fingers on the hand of God, and that it is through them that God is planning to abolish every form of cruelty in His world."

The solution of the world's ills, man's ills, lies with man. He must change himself. The same kind of energies

he has dispersed into the thought and emotional world will produce the same kind of reactions, the same kind of world—but in cumulative effect.

Each one seeing what is right, knowing the law, can do his part. With each one the wrong must be undone. Mankind takes his rise from one Father. He is one humanity and must invoke the law of his Brotherhood. He must become, in the words of W. T. Stead, a part of "The Union of all who love in the Service of all who suffer". But "all who suffer" are all mankind.

Does the task seem impossible? "Every noble work is at first impossible," said Carlyle. But there are some who, knowing the law, turn to do their own small part, not caring when the final consummation comes, but only that they shall be on the side of the law. In Wordsworth's phrase, they are "Glad hearts . . . who do Thy work and know it not": know it not as work but only as right, as purity, as love of God, to co-operate with His law.

The great in the world are not only those who lead in the legislatures, the market-places, the pulpits. The great include the "lesser" people who see the great law-embodiment scheme and identify themselves with it as co-workers with the Law.

SIDNEY A. COOK

Whenever I see a meat- and fish-ridden dining-table I know that I am looking upon one of the seeds of war and hatred—a seed that develops into an ugly weed of atrocity. Whenever I read of hunting parties I know that I am reading about a seed of war and hatred. Whenever I read or hear about vivisection I know that seeds of war and hatred are being sown for perhaps a future generation to reap. Whenever I read about or see cruelty to animals I know that another war is coming.—G. S. A.

"WANTED—A NEW MESSAGE"

By SADIE STAVE

I SHOULD like to give my reactions to the article in the December issue of THE THEOSOPHIST by Louis B. Ball. He asks for a new message. There is no doubt that the evil in the world is the result of the accumulated karma of humanity. That is an axiom of Theosophy. At the same time other principles of equal importance must be taken into consideration. In the first place, we must make every effort not to be the channels of evil forces. In the second place, we must make every effort to counteract the effect of evil forces. For this noble purpose the Theosophical Order of Service was formed. Our aim should be ever to help, to heal, to rescue, to restore. For example, a man meets with the karma of disfigurement in battle. The plastic surgeon helps to restore him to normal health and living in society. Karma may give a man a difficult youth with few opportunities for education or culture. This same youth later in life may through effort and study achieve all the education and culture that his heart desires. A couple may be childless. They adopt a child, and the karma is counteracted. A man loses his job or his home. Friends help him find another job or help him build a new home. Of course, not everybody is able to counteract every bit of karma that descends upon him. But many people with a little imagination and effort are in a position to counteract karma that does not seem to be of a fortunate nature. Some experiences seem unfortunate but are in

reality fortunate. My grandfather had his property confiscated by Bismarck and was exiled. He came to the United States a penniless man with a wife and several children. My grandfather told his children repeatedly that that was the greatest good fortune of his life—the day he was compelled to leave Germany. He considered his citizenship in the United States a great blessing.

As the number of compassionate people increase in the world, the amount of good deeds will increase and the evil that cannot be counteracted will gradually diminish. When more people are world-minded and quick to help, a dictator like Hitler will not come into power, or will not stay in power very long, or will not be able to do so much damage in the world. The existence of a Hitler is a challenge to us. Are we ready to be champions? Have we the strength and courage to beard the lion in his den? The existence of widows, orphans, the destitute, the sick, the hopeless, the mentally ill and the homeless is a challenge to us. Are we good-hearted enough, generous enough, to take all possible measures to help the afflicted? Russia through her revolution abolished the previous poverty. Through an organized campaign she abolished illiteracy. China is attempting the same educational measures.

Many people suffer unnecessarily. If people who have what they need become ill with envy because of rich friends, shall we blame karma? You will admit that such suffering is foolish. If a man with kidney trouble can be easily cured by a fast or a vegetarian diet, but he prefers to be operated on and have a kidney removed, shall we blame karma? It is not fair to attribute every stupid thing we do to karma.

Through suffering people achieve understanding and become humane. When people are more considerate of one another, all human relationships will improve. Husbands and wives will be more co-operative, parents and children will

be more loving, employers and employees will be more conscientious, citizens will be more devoted and loyal, and countries will be ready to make sacrifices to prevent widespread poverty and war.

As Madame Blavatsky pointed out in *The Secret Doctrine*, karma can function only as long as we furnish the channels. That is one of the great inspirations of the study of Theosophy. Through trying to live Theosophy, we avoid being channels for evil forces and we become another channel through which the good forces of the world may function.

Let us do all the good that we can as individuals, in groups, and as nations, and peace and prosperity shall once more bless the world.

SADIE STAVE

SYMBOLIC VISIONS

Whence come those pictured scenes which often rise
 Within our minds unbidden, unannounced,
 And form with little effort of our own?
 When hands are busy and the eyes have glanced
 On some familiar, simple daily task;
 An inner vision wakes by which is shown
 A flash of beauty,—and we recognize
 Its source is not of earth but from some sphere
 Wherefrom symbolic images impart,
 In answer to the questions that we ask,
 The thought that we are held not wholly here.
 Bound by the earthly path on which we trod,
 But in its depths unguessed, the human heart
 Holds ever an unbroken link with God.

VIVIAN VALINE, *Poems*

HEBREW—NOT JEW

By HENRY C. SAMUELS

"To Hebrew Theosophists: Friends, It is a great happiness to me to see the members of the great Hebrew race enriching Theosophy with contributions from their ancient Faith. Much wisdom is enshrined in their occult treatises, and European philosophy and metaphysics owe much to the subtle genius of the Hebrew Nation. Great have been its sufferings in the past, but the greater will be its gifts in the future to the human race. Step forward, then, Brothers, and take your rightful place among the Nations. Israel has a future and a work to accomplish therein. Last year I had the pleasure of laying the foundation-stone of a Hebrew Synagogue on the Theosophical Society's estate at Adyar, and in our daily act of worship a Hebrew Theosophist chanted a Hebrew prayer. Your Faith has thus its just place among the Faiths of the world, each of which is erecting its temple in that home of Divine Wisdom.—ANNIE BESANT, D.L., President of the Theosophical Society." [Dated 26 September 1926.]

MAY I make the suggestion that the plot dedicated for a Hebrew synagogue at Adyar be designated officially as such, instead of a Jewish synagogue? It may be noted that in her message "To Hebrew Theosophists" of 26th September 1926, Dr. Besant refers distinctly to the Hebrew faith and a Hebrew synagogue, also to Hebrew (not Jewish) prayers.

To my best view it will help in the mission of the Hebrew faith and its following if it be more popularly realized that Judaism is one of its several elements (not usually called denominations in the Hebrew faith). Zionists represent only the old Judaic nationalistic group, where the Jewish element of the Hebrew faith was the national religious expression. But Zionism does not embrace nor represent the entire Jewish division or element of the Hebrew faith, much less the entire Hebrew faith—much as the Church of England does not represent or embrace the entire Protestant faith, or even the Episcopalian denomination because of their similarity.

It is only by conventional usage that the terms Jewish and Judaism are confused with the entire Hebrew faith, for basically Hebraic expression as such is far different from Judaism. In fact, a careful analysis of the subject may even prove Judaism to be among the smaller elements of the Hebrew faith, at least not nearly as large as it appears to be. It is not important enough, I think, to make such analysis; but the distinction should be more fully taken into consideration, as pointed out in my booklet *Palestine and Judea*, and on previous occasions.

Such emphasis or clarification will obviously help Judaism and every element of the Hebrew faith in their true views, and of course it will help the Hebrew faith and its following and its mission as a whole. The blanket or the predominance of the Roman Church is gradually being removed from the Catholic faith, and the Fundamentalist blanket is being removed from the Protestant; likewise, the Jewish blanket should be removed from the Hebrew faith—that each and all may function freely in their proper missions.

There are obviously three principal faiths in the one Christian religion, namely, Hebrew, Catholic and Protestant. In each faith there is a definite belief in Christ (the World Teacher, Emanu-El, etc.), and in each faith there are differing

beliefs, views and expressions about the Christ or the World Teacher—and likewise of the Deity. There are in each faith a number of denominations, divisions or elements (though not all of them are necessary), and in each faith there is a dominant note in relation to its distinctive mission—in the expression of Brotherhood, and in the work of the Divine Plan.

Briefly, the Catholic faith is a channel for His blessings through the Most Holy Sacrament of the Altar. Take that away and there is no Catholic faith left, for it is supplemented only with the principal aspects of the Protestant and Hebrew faiths.

In the Protestant faith it would seem that the analytical side of Christianity is emphasized, but it should be with heart and mind, not with mind alone or just emotional expression. It is the sermon which has a very important place in Protestant worship, which like its prayers and many hymns is usually both devotional and analytical—all of which obviously form the channel for His blessings. The Protestant faith needs to be supplemented with the great Sacrament (once a month in many churches); nor is it given to the expression of fine mysticism.

In the Hebrew faith it is the purely mystical view and expression that form the principal channel for His blessings. It is the realization of the new Messianic, Christly or Godly age ("Messiah" comes from Judaic nomenclature) which is of greater significance to the Hebrew than even the Teacher, the great Luminary or Emanu-El Himself, though of course the two are inseparable. John the Baptist therefore cried: "Make ready the way of the Lord," which implies: "Do not wait for the Lord to come first." The Hebrew, as I see it, looks for Righteousness, for God as such (however humble or great his vision), which is beyond personality or free from it—in a sense. It is the expression of beauty in holiness, rather than holiness in beauty.

The Hebrew faith is supplemented with the blessings of the Sacrament on proper occasions, and also with some preaching. The analytics of the Talmud, for example, is not Hebraic as a whole but only Judaic. But it contains fine teaching of a general character.

Many devoted Hebrews, not satisfied with the limitations in Judaism (as confused with Judea, etc.) or perhaps not in a position to rise above those limitations (it can hardly be done within the confines of Judaism or the Jewish element of the Hebrew faith), enter the Fundamentalist denominations of the Protestant faith. But they have most beautiful concepts of Christ and Christhood, and of Christianity true and beautiful, which they can best express as Hebrews. The Hebrew therefore must come closer to the fact that the Hebrew faith is integrally a part of the Christian religion, along with its sister faiths, Catholic and Protestant, and that as Hebrews they are already Christians. Likewise it is highly important, I think, that the Hebrew faith should be represented as such, and that the synagogue and its prayers at Adyar should be designated as "Hebrew".

HENRY C. SAMUELS

Oft Life is like a mirror which reflects
Back to the thinker his own thought sent forth.
Thus in suchwise benevolence doth bless
The noble heart which, of its own free choice,
Sends forth to all the self-redeeming light
That to its source returns.

VIVIAN VALINE, *Poems*

THE ACTOR WITHIN

By M. R. WALKER

IN civilized countries it is usual to accord respect to the famous, the wealthy, to men in certain professions; the working man or woman is considered unworthy of notice. But real worth is inherent in the use made of faculty, be it great or small. We all of us build, by our lives, a living work of art, according to the means at our disposal, and because the Eternal is working in every child of man, to that creation, built within ourselves by days and years of labour, the divine seal is added.

A workman is seen tired, dirty, bent, plodding home in the evening; not pleasant to look at, perhaps. But "This is my workman!" says the Divine Spirit, gleaming through his self-abnegation. That man has taken patience, steadiness, dutifulness, skill, and spent them on his work, and gradually, day after day, he has built up that strong character, a good workman.

The French artist, Millet, realized this eternal reality showing in the toiler, and displayed it in pictures of the utmost simplicity. "This is my peasant!" says the Eternal, shining through the type shown by the painter on his canvas. His pictures are the result of a higher type of vision, which sees the inner life, and judges not by the criteria of civilized mankind.

There is that hidden Self, that Breath of God, in each of us, and, working through our character and circumstances, it produces a type, great according to the genuineness of our

effort. The writers of deep insight, such as Charles Dickens in England, Victor Hugo in France, Galdos in Spain, have depicted these types in their works, simple beings who yet had the stamp of Divinity upon them.

The old priest, in Victor Hugo's *Les Miserables*, who befriends Jean Valjean, an escaped convict—even after the latter has stolen from him—as well as other characters in the book, such as the poor mother who has all her teeth painfully extracted in order to sell them and buy food for her child, seem surely to stand forward with the divine stamp on them.

The one-armed, one-legged old salt, Medio-Hombre (Half-Man), created by Galdos, who loses his life fighting on the Spanish side in the battle of Trafalgar, although he was ugly, fierce and ignorant, was yet a grand seaman and faithful friend, and is one of the pictures of noble souls created by the world's great writers.

The many fantastic, pitiful characters of Dickens are a great attempt to show how the Divine works in man, from the lowest to the highest, none too lowly for the novelist's loving care, as no one is too lowly for the inner God to shine through at times.

Such writers are truly creative, for by their imagination, using a divine power within themselves, they display life as it is working in varying characters and circumstances, caring as little for riches or importance as the Divine Spirit, when it sets out to make a man. The Eternal is the actor in each one of us, and in our different human garbs we are all His children, held in His love and pity, perchance shining with His light.

Stefan Zweig has given us, in his little book, *Die Augen des Ewigen Bruders* (The Eyes of the Eternal Brother) the picture of an ideal character who passes through stage after stage of renunciation. As a princely warrior, he accidentally kills his brother in a surprise attack on enemy camps by night.

Sorrow for this act causes him to spend the night in brooding, but at the end of it illumination comes. He sees that whoever he had killed it would have been his brother—the human race being one family. His next stage is that of judge, where he condemns a criminal to incarceration in a dungeon, later taking the place of the criminal in order to find out to what sort of suffering he has condemned a man. As a result, he will no longer act as judge to any man. He passes through various phases, learning deep lessons from each. In the concluding chapter he is shown, just before his death, as an old man, the keeper of the dogs, unknown and despised by the people he might have ruled. There is only one fault in the book; surely, when the last, final stage of renunciation came, Virata would have achieved union with the Eternal. A man of such noble soul was ready for it, but the author gives no sign that Virata had gained anything for all that he had lost. He was content, that was all. But the whole life of the man had drawn him nearer and nearer to the Eternal Wisdom. An epilogue giving some hint of a deepening life, or illumination, would have crowned an almost perfect work.

This book gives a clue, perhaps, to the idea that the Eternal may shine through the simple worker. It is because his work, being dull, hard, uninteresting, without rewards except a bare livelihood, has stripped such a toiler of self-interest, and where the self-regarding instinct goes, there the eternal light shines within. Thus, and even more so with Virata. He had stripped himself free of pride, ambition, self-satisfaction, of every shred of selfishness, and the Spirit within should have been revealed, making him illumined.

What is the Eternal? It is within us, that inmost centre of truth and sincerity which we know as ourselves, that is the drop from the Eternal Ocean, that is the breath of the great, eternal Brother, the Over-Soul.

M. R. WALKER

AMONGST OUR YOUNGER BROTHERS

By CLARA CODD

I SHALL never forget two nights and a day that I once spent in the great wild game reservation of South Africa, the Paul Kruger National Park. It is a large stretch of virgin country, 400 miles long, about 100 miles north of Pretoria in the Transvaal. It is studded with several "camps," places where one can pass the night inside a big stockade, sleeping in little rondhaves or round huts, and cooking on communal fires outside. Outside the 400 miles there are no barriers, yet the wild life inside knows that it is only safe there and seldom strays beyond. Sometimes a hungry lion forages in the neighbouring farms and so there they put the cattle for the night inside high spiked stockades.

Within this reservation no animal is allowed to be shot or hunted. The animal group-soul knows this and so no animal there is afraid of man. You cannot imagine how entrancing it is to watch countless wild animals, deer, lions, elephants, giraffes, boars, hyaenas, jackals, monkeys, hippopotami and numerous birds, all crossing your path and even coming up to you consumed with curiosity!

The friends who took me and I arrived by car late at night. The camp fires glowed hospitably. We could only spend one day there, so we started in the car again at six in the morning. There are many roads traversing the park and you are only allowed to go in a car, not on foot, and are enjoined to keep windows shut and not to get out of the car

except at camps. Almost at once as we left the camps a large herd of the graceful, charming springbok (so-called because of the immense length of its spring) crossed in front of us. The dainty deer with many little ones with them looked at us with such soft brown eyes. I felt I was in fairyland. Then the next thing I saw were two baby leopards staring at me across a fallen tree trunk. There are many fallen trees, for the elephants tear them up in order to eat the succulent roots. Elephants appear to be particularly destructive creatures. We saw many of their huge spoor. All camps have a notice that if you meet elephants you must either go straight on or turn back, because elephants are very curious animals, and will quite likely crowd round and overturn your car if you stop, as indeed they did to one professor and his pupils there.

Different animals seem to keep to different parts of the reservation. Soon we left the elephant country and came amongst the giraffes. These queer creatures straddle when they want to drink. It is very sweet to see a baby giraffe straddling. And in spite of their clumsy build they can maintain quite a surprising speed. Every one we met wanted to know if we had seen lions. They seem the favourite animal to see. But I infinitely preferred the many lovely deer. There was the shaggy grey water-buck, and the queer wildebeest who looks like an old man, and the lovely different kinds of springbok, and lastly the magnificent kudu. I called him the king of the jungle because of the haughty, proud tilt of his great head and antlers. Then everywhere there were chattering monkeys, especially the ugly but intelligent baboon. And wart-hogs with their tails in the air and slinking hyaenas and jackals. A jackal looks like a pretty little fox. Then there were eagles and vultures and myriads of birds. I loved a queer little bird I saw near one camp where we stopped for tea. It looked like a ball of grey cotton-wool with a large scarlet beak.

The second night we spent at Spion Kop in the lion country. Every one wants to hear the awesome sound of a lion's roar at night. I forget to mention the zebras. These pretty little striped creatures are great friends with the wildebeest and are always found together. I think they keep watch for lions for each other. Lions love zebra meat. Lions only kill when they need food and are very scientific about it. The lionesses teach the young cubs how to kill. They single out a special deer or zebra and chase it from the herd. The rest of the herd is imperturbed as they know it is not *their* turn yet. Then the lions surround the fated beast and one lion leaps on his back, pulls back his head and breaks his neck. You can always tell when there is a kill by the terrific growling that goes on in the thicket.

Early on the second morning we left the reservation. When we had been gone about ten miles I began to have a queer heart-ache. I missed something dreadfully. Analysing I found I was missing the extraordinary élan of being with wild life, and the deep sense of added vitality which is yours with them. I wonder if men realize what they have lost by the wholesale destruction of the wild life of the world. The world is now like a home with no children, no natural joy and liveliness.

CLARA CODD

Created by Act of the South African Parliament in 1926 as a permanent sanctuary for wild life and as a place for the recreation and instruction of the people of the Union of South Africa, the Kruger National Park grew from the Sabi Game Reserve established in 1898 by the Government of the Transvaal Republic at the instance of President Kruger. It is the largest and in many respects the most striking permanent refuge for wild life in the continent of Africa and in the world.

The Geographical Magazine, March 1947

FOUR-DIMENSIONAL ANALYSIS

By A. C. HANLON

"CAN man, in association with the physical brain, visualize geometrical forms having one dimension more than the three dimensions of his normal physical experience?"

To take a definite example and one familiar to all acquainted with this subject: "Can the tesseract—the four-dimensional solid consisting of eight cubes joined together in such a manner as to enclose a portion of four-dimensional space, identical, but for the extra dimension, with the way in which six squares enclose the cube—be conceived with the same degree of completeness and objectivity with which we conceive the cube?" Until an answer in the affirmative can be given to this question the whole subject of the fourth dimension must remain in an unsatisfactory condition, ridiculed by sceptics, deplored by pragmatists, and still more doggedly pursued by those students who have seen the "magic casements" open only to close, not more firmly than ever, but still firmly.

That a four-dimensional shape has been clearly seen by many students is doubtful, for with most writers on this subject—Hinton, Ouspensky, Bragdon, Hodson and other but not all Theosophical writers—we have theorizing, speculation, suggestion, interesting research, promises of fulfilment, anticipation, but not realization.

After all the hopeful things Hinton says in *A New Era of Thought* we find in a later published work, *The Fourth*

Dimension, this statement: "All attempts to visualize a fourth dimension are futile. It must be connected with a time experience in three-space." If this is so then the pragmatists are right. All this theorizing is nothing but sheer waste of time; for it can lead nowhere. To say it must be connected with a time experience means nothing new; for that is precisely what happens to us with regard to everything. All that four-dimensional study could accomplish would be a clearer definition in the mind of the nature of the physical time-space universe, providing, of course, that there is a fourth dimension.

Hinton, of course, was not qualified (no one could be) to say: "All attempts to visualize a fourth dimension are futile." All he was entitled to say was: "All my attempts have been futile." One who has had no experience of a fourth dimension cannot deny its existence; one who has had experience cannot deny its existence; therefore no one whatsoever can deny its existence. From the positive experience, however, positive data result and this kind of data is all that ultimately matters.

Where then, in all literature, Theosophical and non-Theosophical, is to be found this positive data—something that can entitle us to regard the fourth dimension as not merely a subject for speculation but as a reality in the world of our experience? All we require is not a volume of positive evidence but one simple statement that the fourth dimension is a fact, expressed unambiguously by a qualified scientific investigator. The necessary qualification is the ability to discriminate between a three-dimensional and a four-dimensional object, and is gained through the study of four-space geometry. The opportunity to exercise this faculty of discrimination cannot occur, however, until the four-dimensional object is either created by visualization or is presented to the consciousness of the student. We could say of all those writers whose names I have just mentioned, that

they would recognize a four-dimensional form as such if they saw one. Unfortunately they have never seen one. The whole tone of their writings reveals this.

One of the most interesting books of late years is Geoffrey Hodson's *Some Experiments in Four-Dimensional Vision*, but here, too, after many stimulating things are said, we find this statement: "With regard to the fourth dimension itself, I must admit that I cannot claim ever to have brought clearly into my brain-consciousness a true conception of this added dimension or direction in space."

It is remarkable the amount of valuable material on this subject that is available to the student, descriptions of higher dimensional forms, methods of visualizing, brilliant intuitions, but not the final experience, the actual seeing in the mind, or with the mind, the complete four-dimensional form.

I will now briefly, but nevertheless completely, describe the visualizing of a four-dimensional form, the one act necessary to rescue the subject of the fourth dimension from a sea of speculation and uncertainty, and place it upon the rock of scientific fact if not philosophical validity. Its philosophical validity requires another kind of demonstration and I think has already been established.

My purpose in describing a four-dimensional shape and the method of visualizing it is to show graphically how little really has to be done to bring the fourth dimension as a reality into the physical consciousness.

Ignoring the sphere, which is both simple and subtle, the simplest three-dimensional solid is the tetrahedron, the first of the Platonic solids. This is bounded by four equilateral triangles. The simplest four-dimensional shape is the equivalent to the tetrahedron and is bounded by five tetrahedra, all the same size. These five tetrahedra are grouped in four-dimensional space in such a manner that each tetrahedron is joined to the other four by its four triangular faces, one

face of each tetrahedron to one triangular face of each of the other tetrahedra. The whole process of visualizing is to picture these tetrahedra thus related, locked together and of different sizes when viewed three-dimensionally, but separated and all the same size in the higher dimensional consciousness where a higher order of space has come between and surrounds them. Not until man can see this form or its spatial equivalent, will he have four-dimensional consciousness.

And this brings me to the consideration of the last and most (perhaps only) positive writer on these matters, the greatest occult investigator of modern times, C. W. Leadbeater. What then has he to say on the existence of the fourth dimension? I will quote from the latter part of *Man: Whence, How and Whither*, this part being written entirely by C. W. Leadbeater, and where he describes the beginning of the Sixth Root Race. In the foreword, he says: "I, for my part, know this to be an accurate picture of what will inevitably happen." After commenting on his investigation of the past lives of various persons, he says, with regard to this vision of the future, that "the experience was precisely similar".

In depicting the life of a special community existing some eight hundred years hence, C. W. Leadbeater describes the service of a temple devoted to intellectual development, during which the congregation visualize certain mental forms:

These forms are all different, and many of them distinctly imply the power to visualize in the physical brain some of the simpler four-dimensional figures. . . . With the more intelligent persons the form becomes more definite and more complicated; but with some of the most definite of all it is again taking on an appearance suggesting indefiniteness, because it is beginning to be so much upon a still higher plane—because it is taking on more and more of the dimensions, and is becoming so living that it cannot be kept still.

In the next paragraph, speaking of the method the Deva priest uses to stimulate the intellect, he says:

Some who have normally the consciousness of the mental body have it awakened in them by this process, so that for the first time they can use it quite freely and see clearly by its means. In others who have it not normally, it awakens the power of four-dimensional sight for the first time; in others less advanced it only makes them see things a little more clearly, and comprehend temporarily ideas which are usually too metaphysical for them.

There are, scattered throughout the works of this writer, many references to the fourth dimension requiring some elucidation as to their fuller significance for the reader not well versed in these matters. The above quotations, however, need no interpretation: they stand as clear, unequivocal evidence that the four-dimensional and higher-dimensional worlds exist, and that four-dimensional forms can be seen by man, while he is still functioning through the physical brain. Since the physical brain is three-dimensional, the higher form cannot be contained in the brain—probably no thought ever can be. What happens is that four-dimensional matter contiguous to the brain becomes a field of mental activity and an extension of the waking consciousness. The brain is the organ which enables three-dimensional man to come into contact with the world of mind.

My final quotation from C. W. Leadbeater is an extract from a private letter dated 28 January 1921:

Astral consciousness is capable of appreciating a fourth dimension which is at right angles to our three, a conception that is very difficult to realize when we are functioning with only three-dimensional consciousness. It is, however, to be remembered that not all entities functioning on the astral plane have developed that faculty. The mere development of astral sight will not give one the power to see and understand four dimensions. One would have to learn how to appreciate and use it.

With regard to developing astral consciousness by studying higher dimensional figures, Bishop Leadbeater informed me he knew of two people "who have developed regular

astral clairvoyance by this method". The point here is this: If the fourth dimension of space and matter were not a reality and if the astral world were not four-dimensional, no amount of concentration on the study and visualizing of higher dimensional shapes could develop astral consciousness.

It can be noted here, but not dogmatically or authoritatively, that C. W. Leadbeater was primarily an occultist, scientific rather than philosophical or mystical, but so deeply did he penetrate into the loftier realms of consciousness, into those pure states where the mystic and the philosopher are at home, that his accounts of conditions there create an atmosphere more akin to mysticism than science. To a mystic this should give added validity to his researches.

In the passages quoted, the four-dimensional philosopher also notices facts incidental perhaps to C. W. Leadbeater, but of great significance. He recorded what he saw and he saw four-dimensional forms being visualized, but he makes it clear that these forms are not merely a part, but an essential and inevitable part, of intellectual development.

Why is it so essential, then, that evolving man should understand the fourth dimension? The obvious answer is because it is a reality and therefore a legitimate object of intellectual inquiry. The deeper answer is that the whole evolution or unfoldment of consciousness is a development of space consciousness.

Even if there occurred in this physical universe no phenomena significant of a higher dimensional existence, if every thought and action initiated here were completely restricted to three spatial dimensions, this restriction could not have an absolute application, otherwise there could not be higher states of consciousness. Such a restricted life might be interesting for a while, for a long time perhaps with increased scientific facilities and psychic development to

explore the vastness of the heavens and the minute side of nature, but fundamentally, once we have completely understood the cube, all this other knowledge would not effect any real change in consciousness. And if precisely the same applied to the astral world, if we found there exactly the same conditions, three-dimensional as before, with a variation only in the kind of phenomena, and with greater or lesser power to do certain things that we could do in the physical world, we would at the best find life interesting but not producing a fundamental change in consciousness; interesting for a time and then only in things that do not much matter, for a three-dimensional astral world could add nothing of eternity to physical consciousness.

If the inner planes of consciousness were three-dimensional, then they would not be, in the best sense of the expression, a higher order of existence. But all the evidence points the other way. Seers, scientific and mystical, record that the mansions of the spirit are all different, that there is a quality possessed by each one not possessed by another, that each plane of consciousness is the manifestation, the embodiment, of a different and definite spiritual quality.

How the basic quality of each plane is inseparable from its spatial condition does not come within the scope of this analysis. All I will say here is that emotion appears to be a four-dimensional manifestation of consciousness and could no more find full expression in three dimensions than intellect could. Indeed, when man is rapt in the contemplation of pure abstractions and the loftiest ideas possible to the intellect, he has shed his physical limitations, freed himself from the brain and entered a higher dimensional state; for abstract thought is not thought that occurs in greatly rarefied three-dimensional matter, but thought that occurs in an entirely different kind of matter and space. It is through thought and feeling that man establishes contact with a higher dimensional

existence while apparently limited to three dimensions, to this physical world.

An "expansion of consciousness" to use a familiar Theosophical phrase, can take place only when there is an increase in the spatial content of consciousness. When the consciousness is fully three-dimensional no further knowledge of the three-dimensional universe can bring about an expansion of consciousness. An astronomer, through scientific and imaginative understanding of the co-ordinates of space, comes to the full stature of three-dimensional man, after which any further discoveries in the stellar universe effect no revolutionary change in his mind unless those discoveries imply for him four-dimensional explanations. Having attained to his full stature nothing more can be added so long as he remains three-dimensional. A distinction is to be drawn between scientific understanding and that understanding which is the result of steady contemplation of the nature of space with all the power of the limited human spirit, limited but in the very process of liberation through this act of contemplation.

The path of Initiation is a translation to increasingly higher levels of spatial consciousness.

Space, the "Absolute All," as H. P. Blavatsky called it, space alone can satisfy the spirit, for it alone cannot be revealed in manifested existence. Space contains all things but is not contained itself. And of space it can be said, as of God: "In Him we live, and move and have our being."

Though for many years yet the astronomer will go on building more sensitive and powerful instruments to aid him in shaping his intellectual structure of the universe, a time will come when he will realize that his telescope will never reveal the true nature of the stellar universe, not because it is less powerful than it should be for the task, but because it cannot swing away from the three co-ordinates of right ascension and declination and point to the new, yet old, world

pressing on his consciousness and modifying his cosmology to a pattern more satisfying to his intellect and nearer to his heart's desire. Yes, nearer to his heart's desire, for space is both the field of the intellect and the ground of the heart.

We have now seen that there is in Theosophical literature, and perhaps nowhere else, positive evidence that the fourth dimension is a fact. The clairvoyant investigations of C. W. Leadbeater have given a reality to what before was either theory or fantasy. That he had four-dimensional sight is certain, otherwise he could not have observed four-dimensional shapes visualized by others.

His testimony then is simply this: that the fourth dimension of matter and space is a fact in nature, and that it is possible for man, working through the brain, to conceive the forms of that space. The implications of that statement are profound and far-reaching.

A. C. HANLON

Hither came I,—whence forgetting,
Now the sun of life is setting,
Yet for me is no regretting.

I have learned to hope and love.
Shall not Truth be far above
All imaginings I wove?

Never can I now believe
That my highest dreams deceive.
There are fairer than I weave.

And when earth's clay return to earth
The deathless "I" shall find rebirth
To know a life of greater worth.

VIVIAN VALINE, *Poems*

REVIEWS

Sanskrit University : a Vision and a Mission, by C. Kunhan Raja, Adyar. Price eight annas.

A strong and stirring plea for the establishment of Sanskrit Universities in India is made by Dr. C. Kunhan Raja in pamphlet No. 1 of the Kala Association, recently formed for literary and cultural ideals and programmes. In tracing the history of this project, he mentions how at a conference in the United Provinces of India the feasibility or otherwise of taking such an important step was considered. The plan has passed from the region of contemplation to that of realization, since the Maharaja of Alwar donated a munificent grant for such a venture to be started in the beginning of 1947. Another such scheme is before the public in the form of an "Oriental" University at Tirupati in South India.

Very cogent arguments are offered by the Doctor in support of this scheme. It is to be nation-wide and thoroughly Indian in character. The medium of instruction will be Sanskrit, and the field for studies includes syllabuses in almost all the

faculties to be found in modern Universities. The research work will be in all subjects of human knowledge and culture, particularly those that are embalmed in Sanskrit language. In the opinion of the Doctor, there is a good deal of matter in those ancient books, which will bear the scrutiny and examination of modern times, and the light that it will throw will illumine many an obscure problem in almost every field of human activity.

The University, being of an all-India nature, will necessarily overshadow all the regional Universities with provincial languages; English and foreign subjects will not be neglected; and so it will attract alumni from all parts of the world by its unique nature.

To India particularly, it will be a great source of inspiration, since it will revive the ancient culture which is enshrined in Sanskrit literature, and it will supply one of the sorest needs of present times, namely, learned priests endowed with knowledge and character, who can be the guardians and keepers in Hindu temples.

C. S. T.

Life in Modern Turkey, by E. W. F. Tomlin. Thomas Nelson & Sons, London, etc. Price 5/-

Mr. Tomlin gives us in a small space an interesting and well-illustrated introduction to the study of modern Turkey. He does not attempt to penetrate deeply into politics, but gives glimpses of the people of Turkey today, from the townsmen of Istanbul, the ancient Constantinople, to the peasants of Anatolia, that land once called by the vague term "Asia Minor".

Geographically, Turkey stands at one of the meeting-places of East and West. She is at the same time very old and very young. The original inhabitants of Anatolia are said to have been Hittites from Mesopotamia. In A.D. 1520 the empire of the Ottoman Turks extended from Budapest to Mecca and from Egypt to the Black Sea. Then came the period of slow decline until, by 1920, only Anatolia remained and "Turkey had almost ceased to exist as a free nation" (p. 15).

The next chapter in the history of Turkey is one that is of great interest to those who look at history with new eyes; who see in the rise and fall of nations not the working of chance, not the hand of blind destiny that "hither and thither moves, and mates, and slays," but the fulfilling of a plan under the guidance of the Inner Government of the world.

"The events of the next few months (after 1920)," says Mr. Tomlin, "are among the most dramatic that have happened in any country; they began, as I have said, at a moment when Turkey was nearer than at any other time to falling to pieces, or at least to being cut up. How did all this come about?"... "Without Mustafa Kemal the country would undoubtedly have collapsed; but with him just the opposite happened. Turkey suddenly realized that, in spite of the Allied occupation of large areas of her soil, she was at least free to be herself. A thrill of excitement ran through the country. Turkey had found her man" (pp. 16-17).

"Fortunately this leader turned out to be no less successful in peace than in war. He was certainly one of the greatest men of modern times" (p. 2). Changes were introduced in every sphere of life. The difficult Arab script was replaced by the Roman alphabet, mass education of the people was undertaken, the language was simplified, western dress introduced, and, perhaps most significant of all, the veil was abolished and women took their place as social equals. A remarkable experiment is that of the Halkevi. Every town has its Halkevi or People's House, a social centre, club and institute, where all Turks can meet to study language, music and art, and to take part in all kinds of social activities.

All these changes in Turkey have taken place in the very short space of twenty years. This would seem to be an answer to those pessimists who suggest that humanity can make no real progress.

"What the Turkish intelligentsia are most anxious to see realized is not a revival of empires, power politics, and spheres of influence, but . . . the establishment of a world organization in which the lesser nations are given a voice, and in becoming members of which each nation may be guaranteed rather than shorn of its individuality."

In this little book those who are interested in the welfare of humanity can read the story of the rebirth and welfare of a nation.

E. W. P.

Look at Your Karma, by Arthur Robson. T.P.H., Adyar. Re. 1-8-0.

The author's works are always challenging, and in his recent book, *Look at Your Karma*, he has challenged the entire hereditary aspect of the caste system as such, putting forth the idea that Indian children of old, after a form of astrological vocational guidance, were placed in the caste most suited to their "native karma and excellence" regardless of what caste these children entered by birth.

The book was read with great interest by a learned Hindu friend who presents the Hindu idea as fol-

lows: The most intense karma with which one comes to birth is the karma of the body itself. Therefore, after one has gone to the "body shop"—whether Brahmana, Kshatriya, Vaishya, or Shudra—and obtained a body therein according to the karmic skandhas from one's past, modified always by one's *dharma* or innate duty in the present and far future, why then should one change over, for the short span of a single life, from a Brahman body to a Shudra body, or vice versa? No karma of environment can be as intense as the original karma of the body which we must carry with us throughout the whole of a life. The present Adharma in the world is caused by the confusion of caste in which a man with one type of body seeks to do another type of work.

But if there may be difference of opinion between the author's and the accepted Hindu interpretation of the functioning of the caste system in the far past, there can be nothing but appreciation for the author's stirring appeal to the Self of man to cease any supine attitude of martyrdom to "bad karma" and attain that knowledge, desire, will and action that are pre-requisites for success in gaining ascendancy over one's personal karma. These qualities, sublimated into Wisdom, Compassion, Assurance and Adeptness, become the four pillars of an ultimate Nirvana.

A. H. P.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JUNE 1947

FINANCIAL STATEMENT

The following receipts for three months, from 1st February 1947 to 30th April 1947, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs.	A.	P.
The T.S. in England	£125-18-1	1946-47	...	1,663	5	8
The T.S. in India (part-payment)		1945-46	...	1,000	0	0
The T.S. in New Zealand	£39-15-7	1946-47	...	528	8	2
The T.S. in Mexico	£17-4-0	1946	...	226	15	6
The T.S. in Portugal	£4-12-1		...	60	12	0
Secretary, Narayana Lodge, T.S., Dar-es-Salaam	£0-5-0		...	3	4	0
Singapore Lodge, T.S. (Diploma Fees)			...	6	12	1
				3,489	9	5

DONATIONS (ADYAR DAY)

				Rs.	A.	P.
The Canadian Federation, T.S.	£56-0-0	...	...	738	15	5
Singapore Lodge, T.S.	...	...	...	316	0	0
Prof. Ernest Wood and Besant Lodge, T.S., Hollywood	...	...	...	224	4	0
The T.S. in Panama	\$50.00	...	...	163	4	0
Capt. Felix Layton, Calcutta	...	...	...	99	10	0
Sanatana Dharma Lodge, T.S., Surat	...	...	...	51	0	0
Ahmedabad Lodge, T.S., Ahmedabad	...	...	...	50	10	0
Mr. V. B. Gokhale, Poona Lodge, T.S.	...	...	...	50	8	0
Sivashankar Lodge, T.S., Motihari	...	...	...	36	8	0
Bengal T.S., Calcutta	...	...	...	35	0	0
Mr. M. G. Kanitkar, Benares	...	...	...	25	0	0
D. R. D., Adyar	...	...	...	25	0	0

				Rs.	A.	P.
Karachi T.S.	...	...	...	24	10	0
T.S. Lodge, Bowringpet	...	...	...	5	8	0
Mr. A. Subramaniam, French Rocks	...	...	...	5	0	0
				1,850	13	5

DONATIONS (GENERAL)

The T.S. in New Zealand	£280-0-0	...	3,720	6	1
The T.S. in U.S.A.	\$983.50	3,246 0 8			
Mr. Lewis Murphy, Seattle	\$10.00	33 0 0			
Miss Clyde Taylor, Doraville, Ga.	\$12.33	40 11 5			
Miss Bertha C. Carrington, Closter, N. J.	\$5.00	16 8 0			
Miss Agnes Reif, Mich.	\$1.00	3 4 9			
			3,339	8	10
The T.S. in England	£179-1-8	...	2,368	8	9
Mr. & Mrs. Stakesby Lewis, Johannesburg	£100-0-0	...	1,328	7	6
Sr. Tenente Armando Sales	£87-0-0	...	1,153	11	9
Mr. Harihar Prasad Lohani, Gaya	...	...	498	14	0
The T.S. in Central America	\$100.00	...	326	8	0
The T.S. in Mexico	£15-19-3	...	210	10	1
Señor Hermenegildo Munoz and friends, Puerto Rico	...	...	194	11	0
The T.S. in Australia	£12-8-4	...	164	11	9
Miss E. Bright, London	£5-0-0	...	65	15	8
Mrs. H. Lillian Dunn, Belfast	£5-0-0	...	65	15	8
Señora Cordelia Marcondes De Compos, Brazil (through T.P.H.)	...	...	61	12	9
Mr. L. D. Burling, Canada	...	...	41	10	0
Mr. D. A. Anklesaria, Bombay	...	...	24	14	0
Mrs. Jane Smith, England	£1-10-0	...	19	13	0
Miss H. Balmer, Switzerland	£1-0-0	...	13	0	6
Mrs. Luber	£1-0-0	...	13	0	6
Mrs. Kleiber	£1-0-0	...	13	0	6
Mr. & Mrs. E. G. McLean, Calgary	£1-4-9	...	16	5	2
Mr. C. J. Sutaria, Baroda	...	...	10	10	0
Mr. P. S. Yagnasami, Tirukattupalli	...	...	3	0	0
			13,655	3	6

THE T.S. DISPENSARY

			Rs.	A.	P.
D. R. D., Adyar	...	...	25	0	0
BESANT ADYAR WORLD (COMMEMORATIVE) FUND					
Mr. N. A. Naganathan, Adyar	...	...	1,001	0	0
Sri Sardar Natha Singh, Sind	...	...	1,000	0	0
Mrs. N. W. Gray, Adyar	...	...	500	0	0
Mr. C. D. Shores, Adyar	...	...	500	0	0
Anonymous, through the President, T.S.	...	...	500	0	0
Anonymous	...	...	500	0	0
Garland money, from many friends in Bombay and 2 from Poona	...	...	479	2	0
Josephine Gamble Whittemore, Calif.	\$100.00	...	328	4	9
Mr. Jamshed Nusserwanjee (three instalments)	...	...	300	0	0
Mrs. Lorna Retief, Johannesburg	...	...	264	5	0
Per Mr. N. Kumar Bidani for late Seth Radha-krishna Bidani, Multan	...	...	253	14	0
Sri Kanwar Birindar Singh, Punjab	...	...	199	7	0
Mr. K. S. Dabu, Andheri, Bombay	...	...	150	4	0
V. B. Dadar Lodge, T.S., Dadar	...	...	100	10	0
"Ack Emma" per Minoo P. Mullan	...	...	100	10	0
Prof. D. D. Kanga, Adyar	...	...	100	0	0
Mr. D. L. F. Pedris, Colombo	...	...	99	10	0
Kathleen Furley, Lansdowne	...	...	99	10	0
Mr. D. C. Driver, Calcutta	...	...	50	10	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	50	0	0
Dr. Iqbal Kishen Taimini, Allahabad	...	...	49	14	0
Mr. Manohar Lall, Lahore	...	...	49	10	0
Messrs. M. R. K. S. Aiyer and M. Veeraswamy, Kurnool	...	...	49	10	0
Mrs. Freida U. Heintz, Calif.	\$10.00	...	32	13	3
Capt. Sidney Ransom, London	£2-2-0	...	27	11	4
Mr. C. L. Sanjiviah, Tiptur	...	...	21	0	0
Miss E. W. Preston, Adyar	...	...	25	0	0
Dr. James K. Gilder, New York, U.S.A.	\$5.00	...	16	3	6
Joanna Jordan, New York, U.S.A.	\$5.00	...	16	3	6
Mrs. Pearl M. Grant, Decatur, Ill., U.S.A.	\$5.00	...	16	3	7
Mrs. Dhanbai Bharucha	...	...	15	0	0
Mrs. Dina N. Bhajiwala, Bombay	...	...	15	0	0
Miss Aloo D. Chinoy, Bombay	...	...	10	0	0
Mrs. K. Kanga, Bombay	...	...	10	0	0
Mr. B. K. Kanga, Bombay	...	...	10	0	0
Mr. K. H. Kanga, Bombay	...	...	10	0	0
Mr. D. S. Dube, Damoh	...	...	10	0	0

			Rs.	A.	P.
Mr. M. P. Nagar, Benares	...	...	10	0	0
Mrs. Kalindi Nagar, Benares	...	...	10	0	0
Anonymous contribution through Mr. K. H. Kanga	...	...	10	0	0
Dr. P. C. Patel, Agra	...	...	10	0	0
Mr. C. R. Ramanuja Desikan, Coimbatore	...	...	9	10	0
Mrs. Avanbai D. Bharucha, Bombay	...	...	7	0	0
Miss H. S. Kemp	...	...	5	0	0
Miss E. B. Petrie	...	...	5	0	0
Mr. B. Dayanand, Katalur	...	...	5	0	0
Shrimati Thangamma, Mysore	...	...	5	0	0
Mr. A. Vasudevayya, Mysore	...	...	5	0	0
Mr. Krishna Anand Badey, Bombay	...	...	3	0	0
Mr. P. R. Ramayya, Dodballapur	...	...	3	0	0
Mr. Gopal Chandra Bhaumik, Khulna	...	...	1	14	0
Mr. M. V. Raghava Raj, Adyar	...	...	1	0	0
			7,052	3	11

PRESIDENT'S TRAVELLING FUND

The T.S. in England	£50-0-0	...	659	12	8
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C. D. SHORES,

*Hony. Treasurer, The Theosophical Society*THEOSOPHISTS AT WORK
AROUND THE WORLD*By the Recording Secretary**United States of America*

Correspondence through the International Correspondence League is encouraged with members in Europe, and this was well started through letters received by those who participated in the Theosophical Order of Service parcel project. These letters were full of gratitude for the

gifts sent, which in many cases were a necessity for existence. Those in Europe studying English wish to correspond also.

Thea Hehr, whose plays have appeared in *The American Theosophist* from time to time, has been appointed by the National President to assist Lodges who desire hints on developing the technique of dramatic

presentation. This is being accomplished in a businesslike manner, and from the replies to questionnaires it is obvious that there is real enthusiasm. Twelve Lodges have current dramatic productions, twenty-six wish to produce plays as soon as material is available, and many others are interested.

The Theosophical Book Association for the Blind had its most successful year in 1946. A new staff worker, trained in Braille, was added to the staff; 31 new volumes were transcribed, bound and added to the circulating library; 54 new readers were added to the library and four joined the Theosophical Society. The circulation of the quarterly magazine was increased by 60 copies. The work of the Association being international in scope, 50 subscriptions to the magazine now go to several foreign countries. The Association is dependent upon voluntary contributions for its work.

Australia

Theosophy in Australia writes appreciatively of the visit of Mr. N. Sri Ram who gave many public lectures and talks to members, also over the radio, and at St. Alban's Church. Among other subjects he spoke on "What India Stands For" in the Savoy Theatre in Sydney. Mr. Sri Ram also visited Perth, Adelaide, Melbourne and Brisbane.

The Annual Convention was held this year in Melbourne from April 3rd to 7th. The keynote was "Theosophy and the New Race in Australia," and the title of the symposium was "How best to present Theosophy to the public." The delegates had the opportunity of meeting socially at a picnic in the Fitzroy Gardens and at a tea in the Lodge rooms.

Two Melbourne Lodge members have been regularly coaching several of the Young Theosophists in the art of public speaking at their "At Home" every Thursday evening, and the results have proved worth the effort. In place of the usual weekly lecture, an art evening proved a great success with its music and verse speaking, songs and play.

The Young Theosophists' magazine *Fraternity* shows much activity. All over Australia the young people are working in the Lodges, and are training for the various offices by being understudies to the regular officers. In Sydney the Young Theosophists take the Lodge platform once a month, talk over the radio, and have speakers' training classes. In Melbourne, they meet three Sundays in the month, two for study and meditation and one for a hike or a beach picnic. Once a month some of the members take 12 to 15 institution children to a picnic and the expenses are donated. Here also the Lodge platform is used. The Perth Youth Group has started to function,

and so now there is an active youth group in every mainland State capital city.

England

The Liaison Officer of the Theosophical Society in England appeals for work on behalf of Training Centres for Neglectful Mothers, for the Probation System for lawbreakers, and for inquiry into the working of the Juvenile Courts. For the Theosophist to work in these other organizations means a rapid spread of our ideas and methods, and the Liaison Officer points out how this help is to be given.

The Annual Convention was held in the Besant Hall at Whitsun, Mr. C. Jinarajadāsa presiding.

At the Federations' Committee meeting it was resolved that a Reincarnation Campaign should be instituted in all the Federations during October, the Publicity Department assisting, and that one public meeting should be held in the chief towns of each Federation. Lodge Presidents will be invited to Federation meetings occasionally so that they might become acquainted with their work. Tours are arranged in all the Federations, Mrs. Ransom going to Scotland for one week. Work has again started in the Channel Islands and the General Secretary will visit the Jersey Lodge. Theosophy is very active in England, as is seen from the many public lectures in London

and the activity in the different Federations.

Italy

The publishing house, Casa Editrice Alaya, 5 via Rovello, Milan, which has already published Italian translations of some Theosophical works, has just produced the following books in Italian:—*The Way of Service*, by George S. Arundale; *Towards the Temple*, by Annie Besant; *The Solar System*, by A. E. Powell.

World Federation of Young Theosophists

Efforts are being made to stimulate this organization after a lapse during the war years. A new Committee has been formed at Adyar under the presidency of Shrimati Rukmini Devi and endeavours are being made to link up the work of Young Theosophists everywhere.

It is interesting to note the number of Young Theosophist Groups, who have their own magazines. These include: New Zealand—*The Torch*, and India—*Youth at Work*.

Two new ventures have been recently started; at Karachi a monthly bulletin *Advance*, and in Australia the magazine *Fraternity*. From Adyar is sent out a regular monthly journal under the editorship of Shrimati Rukmini Devi, *The Young Citizen*.

ANNIE BESANT: A CHARACTER-SKETCH

(Illustrated)

By W. T. Stead

Reprinted from *The Review of Reviews*, 1891

Rs. 3-8

This is a brief but beautifully written biography of Dr. Besant. The narrative begins with her happy girlhood life, and goes on to describe the pilgrim's progress—her out-journey from various phases of Christianity to Atheism, and then from various phases of Atheism to Theosophy. "Whatever she may do or wherever she may go, one thing only is quite certain, she will be animated by a passionate love and sympathy for the poor and oppressed, and she will command the enthusiastic affection of all those who come near enough to her to know her as she really is."

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H. S. Olcott, Annie Besant, George S. Arundale, C. Jinarajadāsa

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Ask your nearest Lodge Bookshop for copies, or the Theosophical Publishing House in your country. If these agencies cannot supply, please communicate with

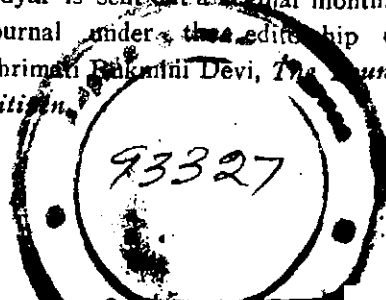
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London Agency: The Theosophical Publishing House,
68, Great Russell Street, W.C.1.

U.S.A.: The Theosophical Press, "Olcott," Wheaton, Ill.

Printed and published by C. Subbarayudu, at the Vasanta Press, The Theosophical Society, Adyar, Madras, India.—P.I.C. No. 85-5-6-47.

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