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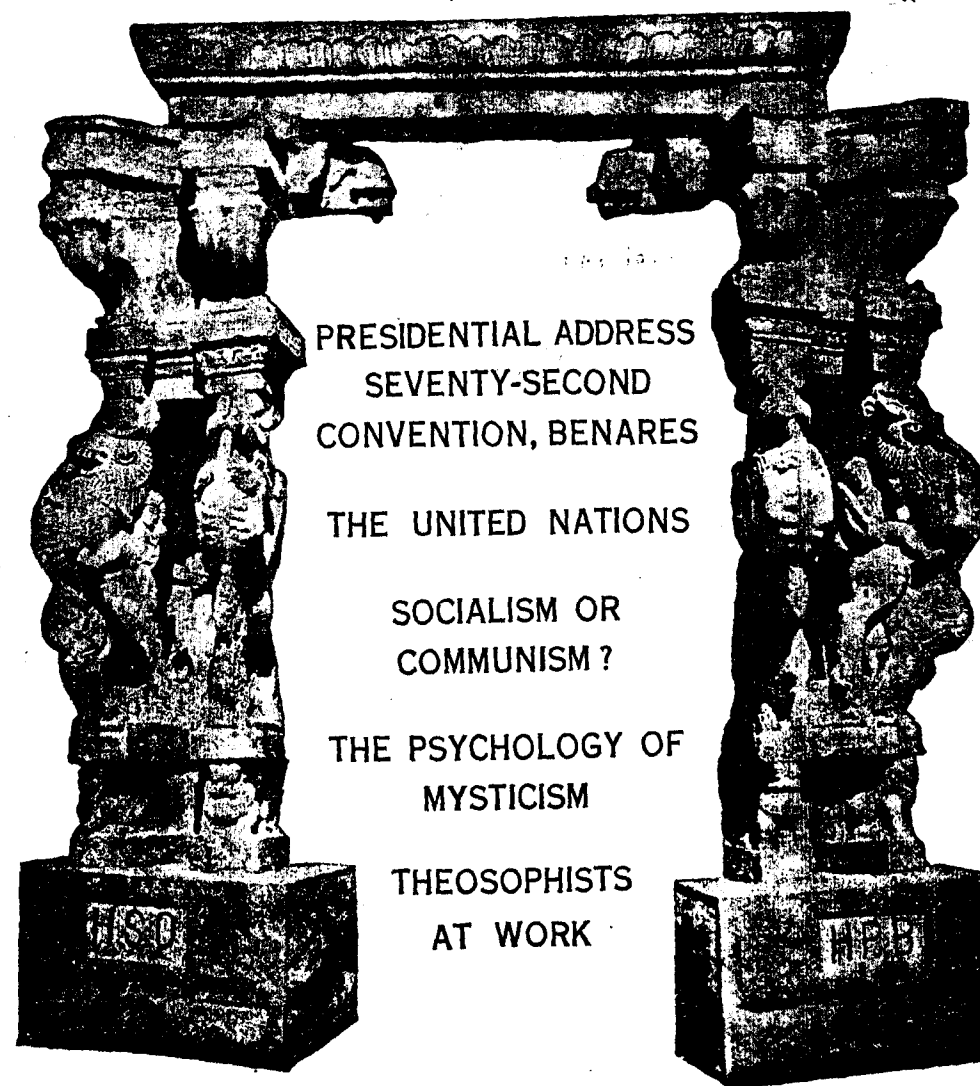


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THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA



PRESIDENTIAL ADDRESS
SEVENTY-SECOND
CONVENTION, BENARES

THE UNITED NATIONS

SOCIALISM OR
COMMUNISM ?

THE PSYCHOLOGY OF
MYSTICISM

THEOSOPHISTS
AT WORK

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20

JANUARY 1948

Vol. 69, No. 4

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THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

CONTENTS

	PAGE
Presidential Address to the Seventy-second Convention held at Benares. C. JINARĀJADĀSA	249
The United Nations—an Opportunity. E. NORMAN PEARSON	265
Socialism or Communism ? L. FURZE MORRISH	271
The Message of Theosophy to Mankind. GEOFFREY HODSON	278
From Tribulation to Nirvāna. ARTHUR ROBSON	283
The Psychology of Mysticism. M. R. WALKER	291
Dr. Annie Besant. M. VENKATACHALAM	296
C. W. Leadbeater. D. JEFFREY WILLIAMS	298
Presidential Tour in Europe. C. JINARĀJADĀSA	304
Reviews	310
Supplement :	
Official Notice	313
Theosophists at Work around the World	313
International Directory	319

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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

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THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

CONTENTS

	PAGE
On the Watch-Tower	391
Mahatmā Gandhi. C. JINARĀJADĀSA	399
Open Immortal Eyes (<i>concluded</i>). JAMES S. PERKINS	405
The New Mental Framework Necessary for Man (<i>concluded</i>). C. JINARĀJADĀSA	415
How Time is Occupied on other Planes. C. W. LEADBEATER	424
Wholeness and Holiness: The Hindu View of Life. DR. G. SRINI- VASA MURTI	430
Easter Day and Resurrection. A. N. INGAMELLS	434
Sir Thomas More and His "Utopia". EDRISS NOALL, B.A.	440
The Way to Sweetness and Light. NARASINGA PATNAIK	448
Reviews	451
Supplement:	
Financial Statement	453
International Directory	459
Index	i

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PRESIDENTIAL ADDRESS

TO THE SEVENTY-SECOND CONVENTION
HELD AT BENARES

December 25—31, 1947

MY BROTHERS,

Will you rise? Following a long-established custom, I will make the well-known Invocation to the Great Ones:

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

Be seated.

Since the word Theosophy means the "Wisdom of God," and since nothing can exist outside of God, all events, especially all human events, are the concern of the student of Theosophy. While he has an Ancient Wisdom coming to him throughout the ages from the Sages of old to explain to him in outline the processes of evolution, the wisdom which he also needs is all the time appearing before his eyes in the growth of civilization around him. The developments in science, philosophy, the arts, economics, industry and commerce have many lessons to teach him concerning "God's Plan, which is Evolution".

This is especially the case just now in the vast upheaval of all nations in the field of politics. We Theosophists are aiming to build "a nucleus of Universal Brotherhood"; but all our efforts will be in vain if the world cannot be guaranteed a stable peace for several generations. We believed that that peace had begun with the League of Nations in 1920; but it was obvious that could not be so, since one of the most powerful nations, the United States of America, refused to join the League of Nations though sympathetic to its working, and since all the member nations of the League refused to enforce by military, naval and air forces any sanctions which the League might decree against an aggressor. The inevitable result of the weakness of the League and the self-centred politics of the big Powers was the second World War. At last, after suffering and destruction as never before in the history of mankind, the United Nations Organization is born. This time there is a fairer future before the world.

I, for one, believe in the United Nations. I believe at last the danger to the nucleus for Universal Brotherhood is averted. I know many are sceptical. I am often asked: Won't there be another war? I follow closely the doings of the United Nations. I note Russia's continual "No" to almost everything. Yet I do not believe Russia wants war. I am utterly certain the United States do not. Nobody dreams of such a thing in Britain. If I have, at the beginning of my Presidential address, spoken on this topic, it is because it is *the* one world topic in which we are all involved; on its solution depends in a large measure just now the destiny of the Theosophical Society. I would plead with you, whether you believe in the United Nations or not, to follow its growth; do not be sceptical of it as of no consequence.

I come now to a mixed theme, one of happiness and one of distress. I refer to the freedom of India. As one who in a slight measure worked in the cause of India under my

leader, Dr. Besant, in England, Australia and New Zealand, it was a joy to see that at last her great dream and that of Indian patriots was achieved. I was in England on August 15th. The British Broadcasting Corporation had their pick-up cars with their experts in Calcutta, Delhi and Karachi, and we heard the joyous marching songs, some of the speeches of the leaders and the cheers of the crowds. Throughout England there was satisfaction that a long task planned had at last been accomplished and that Indians were masters in their own land. Let me emphatically assert there was no regret whatsoever, except a deep regret about the Partition. But that after all was a matter for the Indians where the British could not interfere.

But a sense of shock began as the terror started in Amritsar and on the Pakistan border. Of course nobody in India had expected and nobody in Britain had ever dreamed that such savagery was ever possible in India. We in Britain knew more about it all than you did in India. For the B.B.C. cars and recording apparatus were everywhere. Let me here state that they were not making propaganda against India; the B.B.C. is a national institution in Britain uncontrolled by any party, even by the Ministry in power; its work is purely to be factual. Just as it records the songs of birds in the woods, the nightingales and the thrushes, the talk of the man and woman in the street on the topics of the day, so it records anywhere and everywhere anything that is of interest to the people of Britain, and the recording is purely factual, with no element of bias. Well, I can only say I heard with my ears the cries of distress of the refugees, both Hindu and Muhammadan, the speeches of Hindu and Pakistan leaders, of Lord and Lady Mountbatten, the description of the floods, and so on, one thing after another. One's heart was wrung, and one wondered: "Is it for this we had worked for such long years?" Wherever I went in London, in small shops,

from bus-drivers, the question was asked of me, and with sympathy: "What do you think will be the outcome of it all?" My answer was: "It will pass."

I personally have lost one thing; for forty-two years, in the many lands I have worked, north and south, east and west of the world, I have talked of India's culture and explained its significance. That is no longer possible for me. It was truly said by Pandit Jawaharlal Nehru at the height of the troubles: "*India's name is mud.*" They know in every land of Europe, in every small city of the United States, and in South and Central America, Mexico, Cuba and Porto Rico, in Australia, New Zealand, Java, in China, in the Philippines, by telegrams and radio something of the horrors in the Punjab committed by Sikhs and Hindus. I leave aside those committed by Muslims because I have not preached the culture of Islam. How can I before the world now talk on the ancient culture of India if at the opening of a new era of India's history that culture failed utterly? It is for others now to preach the gospel of India's culture. The only comfort I derive is that the Holy Masters who watch over India's destiny have not relaxed Their vigilance in spite of all that has happened; They hold India's future in Their hands. May the dawn begin soon.

In this situation of acute division, we Hindu Theosophists must enter to make a bridge between Muslims and Hindus. I know that in our Lodges scarcely any attention except in Karachi has been paid to the teachings of the Koran, and though Muslims have lived as our neighbours we have little cared to know what are their beliefs. I saw this division long ago and the need to bridge the gap. Thus it was that in 1923, when I was the Vice-President, with the help of Pandit Iqbal Narain Gurtu, General Secretary of the Indian Section, we created the "Theosophical Society Muslim Association,"

and the late Sir Akbar Hydari, then a member of the General Council of our Society, gave us his support as Chairman. For several years at Conventions, we held a meeting of the Association, and at Karachi our strongest propagandist was the late Hukum Chand Kumar who was an excellent Persian scholar. My interest in Islam has always been deep; I was an active member in Madras, while it lasted, of the Muslim Cultural Association and I read before it three papers which have been published, "*Hindu and Muhammadan Architecture*," "*Abul Fazl and Akbar*," and "*The Moors in Spain*". With subscriptions from both Hindu and Muslim sympathizers I built the exquisite little Mosque at Adyar, taking as model the famous Pearl Mosque. With my friend, Dr. Hamid Ali, Law Lecturer in Madras, we created some years ago "*The Islamic Culture Library*". My aim was to create a library for Islam similar to that created by Colonel Olcott in 1886 for Hindu manuscripts, the now famous Adyar Library. Muslims in India little know, as I know, the vast literature in the many European languages on Arabic and Islamic culture, and my aim is to collect these books into one library. Dr. Hamid Ali and I have so far collected only some 400. We hope some day the Library will be 4,000 books at least with a building of its own. Our brothers in Patna started in 1939 the Mel-Milap Association with a magazine in Hindi and Urdu, for Hindu-Muslim Unity.

I want now to go further. For over a year I have had in my hands a manuscript of extracts of the Holy Koran by Mr. Duncan Greenlees, a Master of Arts of Oxford University, well versed in Arabic, Coptic and Egyptian. It is not easy to study the Koran as it is; first you cannot now get copies of it, and secondly the topics in it are not systematized. Mr. Greenlees has done that, and translated them direct from the Arabic, with a running commentary with a breadth of

understanding which only a Theosophist can have. I recall the late Hassan Imam of Patna, once a Judge of the High Court of Calcutta, saying to me after my laying the foundation of the Lodge Building at Patna—and he was a member of the Society: "It is only Theosophists who can bring Muslims and Hindus together."

Towards achieving this purpose there was started in Patna the Mel-Milap Association in which both Hindus and Muslims were working. The work must be strengthened. I beg every Lodge in India to take up the Holy Koran—I hope within three months to have the condensed edition of Mr. Greenlees ready—and have study-classes on it. It will surprise you what close parallels there are between the loftiest teachings of Hinduism and the revelation received by the Prophet of Mecca. After all there is but one God and one Wisdom of God; let us all be thankful that we can recognize His many revelations and be inspired by them all. If we begin this work, as I am hoping the Hindu Theosophists will do, I am hoping too that the Muslims in the localities where there are Lodges will open their hearts to their Hindu fellow-citizens, and help to produce once again that atmosphere of true Brotherhood which the Holy Prophet of Mecca dreamed for all mankind.

This year, as you are all aware, we celebrated the Centenary of the birth of Dr. Annie Besant of glorious memory. Outside India, most know her by her books; a few now living recall her speeches, especially a few old today her brilliant oratory. There are some still in India, and especially in Benares, to whom she is still a living presence. She helped us to live, not merely with her advice and ideals, but with her gifts. I was a schoolmaster in Ceylon on a hundred rupees salary in 1901, and I could not have visited the Convention at Adyar—with my cat of course—except for the fact that she sent me my railway fare. So she did

that to hundreds, thousands. No wonder we called her Am-ma. I could speak for hours on her genius as a philosopher.

The Centenary Celebration at Adyar—I had to be in Europe, as I shall explain later—was a brilliant celebration lasting a week, directed by Srimatī Rukmini Devi and her band of collaborators, among whom a large body of public men who were not Theosophists and many Associations. In London, Mr. Peter Freeman, M.P., and I shared a B.B.C. broadcast, while a public meeting was held at the Society's Besant Hall. Among the speakers at the afternoon meeting reserved for members was Dr. Besant's son, Mr. Digby Besant; her daughter, Mrs. Mabel Besant-Scott, was unable to be present owing to ill-health. The Centenary Committee at Adyar has issued a fine centenary volume of tributes to Dr. Besant from many public men in India, as also from Theosophists here and out of India. It is handsomely bound in Indian cloth woven at Kalākshetra and its price is Rupees 15. The general editor is Dr. J. H. Cousins. It contains many photographs of Dr. Besant. I find I have achieved a brief immortality in the book as two Kodak snapshots of mine, enlarged, taken of Dr. Besant in 1902 in a hotel in Genoa in Italy, and in 1917 during Internment at Coimbatore, appear in the book. Let me say they are artistic. They are illustrations Nos. XI and XV. When I saw them I certainly spread out my peacock's tail. I can now retire as an amateur photographer and save money. All the National Societies and every Lodge throughout the world held Centenary Celebration meetings.

A not less important Celebration this year was that of the 60th year of the Adyar Library. The celebration should have taken place last year, but was held over to coincide with Dr. Besant's. I think few members know what a wonderful dream the President-Founder dreamed in 1886 as he turned the first sod for the Adyar Library. It is a magnificent piece

of work, and I as a Sanskrit scholar of sorts (I studied Sanskrit for four years at Cambridge with a bit of Zend and Pāli thrown in, so as to round me off) am keenly interested in the growth of the Library. At the Celebration, scholar after scholar of South and North India sang high praise of the Adyar Library, because the Theosophical Society maintains such an institution to collect and collate manuscripts, edit and print texts, and in all sorts of ways carries on the highest traditions of Hindu culture on the literary side. The Director of the Library, Dr. G. Srinivasamurti, has a string of titles; he is Captain, Vaidyaratna of Indian Medicine, Bachelor of Medicine, Master of Surgery, Bachelor of Arts and of Laws. But more than all that he was the favourite of Dr. Besant and physician to three Presidents: Dr. Besant, Dr. Arundale and is to myself. He is an inexhaustible well of Sanskrit knowledge and tradition. And by his side works in an honorary capacity Dr. C. Kunhan Raja, Reader in Sanskrit in the University of Madras, a Doctor of Philosophy of the University of Oxford. I namaskār to (salute with joined hands) both these scholars; the Theosophical Society is grateful to them—not just grateful, but immensely grateful—for having raised the Adyar Library and its publications to rank with the great Oriental libraries of the world.

I have now to report to you the work done in the many countries of Europe during my eight months' absence from India and our Theosophical Headquarters. While residing in England from 1942 to 1944, in the crucial years of the War, some of us in England already planned what should be done to help the stricken National Theosophical Societies of Europe after the War was won. There happened to be in England in May 1940, a few days before his country, Holland, was invaded by the German armies, Mr. J. E. van Dissel, who for several years had been the General Secretary of the Federation of the National Theosophical Societies of Europe,

His family was in Holland; he could not get back to them; he was forced to stay in England, without money or home. Our friends helped him and his presence in London was invaluable for our plans for a Round Table Conference, as we called it, of the National Societies after the War was over. He came to Adyar, with Mr. J. Kruisheer, the General Secretary for Holland, who also was similarly stranded in England, and both consulted Dr. Arundale, who was expected to preside at the Conference. A similar Conference had taken place at the end of the first World War. But after the second World War the difficulties were far greater; first, more National Societies had been suppressed by Hitler, and second, one means of communication, the railways, were more greatly damaged. But worst of all was the financial situation in the National Societies. Some of them had no money at all to spend to send even one delegate.

The European Federation has its headquarters in Holland; the Federation could arrange to pay the fare and hotel expenses of two delegates from each National Society; but money was already "frozen," that is, Holland could not send money out of Holland. The situation was saved by the Theosophists of the United States; they had created a fund called the "Rehabilitation Fund" to help the stricken National Societies to repair their damaged premises, for publishing books and similar purposes. This fund is in dollars. There is a new meaning today in the old adage "the almighty dollar".

We decided on Switzerland as the place of the Round Table Conference as being most central, and where food was obtainable without difficulty though Swiss monetary exchange was extremely high against all other countries. The American Section most generously allowed the European Federation to draw upon the Rehabilitation Fund for the arrangements of the Conference.

It was obvious that I, as President, had to be at the Conference. I got my passage to England after the greatest trouble. I will not narrate to you the discomfort of travel on a troopship in a small cabin for six with one wash-basin. After I reached England at the end of April my work began at once, for the Round Table Conference came almost at the end of a long tour. After presiding at the Convention of the English Section in May, with the usual meetings, one of which was a Commemoration of Dr. Besant, my travels were planned to take me to Northern Ireland, the Republic of Eire with Dublin as capital, Denmark, Norway, Sweden, Finland, Holland, France, Switzerland, Italy and lastly Belgium. Of course you cannot travel without a passport; in addition it must be endorsed by India or Britain permitting you to travel; and finally each country you mean to visit must give you its visa or permission, which means you have to fill up forms why you are travelling, what for, when, for how long, and who will be your guarantor in the country of your visit; sometimes they want many photos of you full face, now and then profile also.

Before leaving Adyar I had obtained all the permits to travel; but they would not give me for two countries—Finland and Italy. What was strange they would not give the permit in England either. Time pressed and I hardly knew what to do, when at last Thomas Cook suggested I ask the aid of the Secretary of State for India. I rushed off, and saw the lady dealing with the passports of Indians, and she said: "Oh, these are ex-enemy countries." There was a bar to Indians going to ex-enemy countries. However, after nearly an hour's telephoning, the lady gave me a letter to the Permit Office, and there the official endorsed my passport as valid for travel to Finland and Italy. I rushed off to the Italian Consulate, which demanded two days; the Finnish visa I did not bother about, as one of the leading Theosophists is a

Finnish Minister, and he would send word to Stockholm and I could get the visa there. I will barely mention, apart from difficulties of travel in some countries, the difficulties of diet for a vegetarian, and for a diabetic who must not eat potatoes and peas and can eat very little bread, in hotels, steamers and trains. There was very little butter, and in Paris no milk at all though our old friend Professor Marcault somehow procured for me a litre of milk a day. In some places I was distinctly hungry but there was nothing I could eat. I was glad to get back to my home in London.

Now about the Round Table Conference. It was held at a spot on Lake Lucerne in a small town called Weggis-Lutzelau. A hotel of 47 rooms was taken over by the delegates for eight days; the programme consisted of reading reports of the situation in the various countries, difficulties as to work, the needs of future work, the need especially of means and of lecturers and books and magazines.

Mornings and afternoons (with one day's break for an excursion) we discussed reports and ways and means. We regretted that in all these the country which we desired to help most in its Theosophical work, Germany, was not represented by its General Secretary, who lives in the American zone. He has not yet a permit to leave Germany for a while even for health's sake. In the evenings were addresses by various members. This Conference was restricted to representatives of Sections; nineteen countries of Europe were represented. After a week of these meetings for the development of the work, we adjourned to Geneva for a "Workers' Week" where the topics were all of study. As before, mornings and afternoons were addresses on various aspects of our studies, with a public lecture of mine in French. I gave also a brief French broadcast. In the evenings we had much music, and one evening dances to classical music by the children of the famous Dalcroze Dance Academy

in Geneva. The dances were created to music, and of course not a word was said or sung. The Federation invited to the Workers' Week two Young Theosophists from each country and arranged for all their expenses. The Young Theosophists had several meetings of their own, at one of which I was present. After Switzerland came my tour in Italy and Belgium.

At all the meetings one insuperable difficulty met us—that of language. Dutch members know English, French and German; Austrian members know English; French and most Swiss members only French. So that all the principal addresses had to be translated from one language to another; at the Question and Answer meeting I translated my answers immediately into French, strewing as I went along genders to be picked up; any translation was better than nothing. Esperanto has been suggested as the solution. It is certainly an easy language with a simple invariable grammar; as already knowing French and Italian I make out most of an Esperanto letter. But that points to one difficulty; there is little in it drawn from the Dravidian languages of India. In other words, you have to learn a new language. Many of us are too old for that. We should also need to compile a complex vocabulary of Theosophical terms. Both at the League of Nations and now at the United Nations, as a speaker is holding forth, say in Russian, then and there a translator is whispering into a microphone phrase by phrase what he hears; and those who know French, or English or Spanish listen in to ear-phones. That has been found the only practical solution, not an international language.

Not that an international language is not needed; but it cannot, in my judgment, be created; it has to grow. English—if you ignore its outrageous philological spelling—has already grown to be the international language of commerce in many parts of the world, even if it is only "pidgin English". It will have to be a strong competitor that will oust English from

its place today. And here let me say, I am not a propagandist for Basic English. It makes a good beginning; but if you stay there, you will know little of really good English, such as is written and spoken in England.

I mentioned last year the heavy burdens the Society has now to bear, because the district of Adyar has been incorporated into the City of Madras. In addition to this, the costs of operation of all our departments and of materials have gone up. An increase of salaries and wages has been overdue; we have done that. All wages of our workers have been increased from 17 to 21 per cent; in addition, as an inducement not to stay away, we have, following a model in the United States, paid a full month's wage, including the Sundays. Because of all this heavy overhead, and the usual deficit of some 25,000 rupees (£1,895, \$7,692) having just about doubled, the Vice-President, Mr. Sidney A. Cook, and I sent out an appeal. Members have replied nobly. This year closes with the lowest deficit that I have ever known. But we cannot depend completely on annual gifts to cover our deficit. Something more radical is necessary. That is why both of us initiated the Besant Centenary World Fund, to create a permanent invested fund of 20 lacs of rupees (£151,562, \$615,360) to meet the annual deficit. We are still far away from gaining our objective, for only about one-tenth of the amount aimed at has been collected. I appeal to all members to keep this World Fund in mind; send us what you can; mention the Society as a legatee in your Will; never mind if it is only one rupee or five or a thousand; your gift is equal in the eyes of the Holy Masters who watch over the Society and bless its work.

What now of our work in the future? Before I answer, we must first recognize what that work is. There are two aspects of it, and both correlated, inseparable one from the other. One, on which so far we have laid most emphasis is

to proclaim the Ancient Wisdom. Men must still be taught, especially in Western lands, the two simple truths of Reincarnation and Karma. They are known in most Eastern lands, but the peoples in them have to be taught to apply them. With the two truths of Reincarnation and Karma, are the teachings about man's seven principles, and the conditions in which he will live after death. There are innumerable other teachings of the Ancient Wisdom, which can be expounded to an audience which has grasped the teachings which I have mentioned. The trend of all the Theosophical truths must be to make a man slowly change his character for the better, so that little by little he does what Jesus Christ wanted us all to do, to love our neighbour as ourself.

But there is a second aspect of our work. I recall that in 1881 in India, two prominent Englishmen and Theosophical students, Messrs. Sinnett and Hume, were keen on gaining from the Adepts all they could about occult truths concerning man, his principles, his evolution in other globes and rounds and similar recondite aspects of the Wisdom. But they were frankly sceptical as to the Society having any future before it with its platform of Universal Brotherhood. It was then that the high Adept known as the Maha-Chohan, the head of all the Chohans, interfered, and sent through the Master K.H. a formal declaration that unless Universal Brotherhood were made the first Object and final objective of the Society, the whole Brotherhood of Adepts would leave the Society to itself. Specially stressing the seeming unbridgeable gap of colour, due to the overweening sense of superiority of the white races over the dark races, the Maha-Chohan said bluntly:

"The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised 'nigger' brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle."

That problem of colour and race still remains. It is slowly beginning to modify at last in India—it has never existed among such white Theosophists as come to work in India—because India can legislate now for herself. But retaliation is an evil principle. Because South Africa will not admit any Indians at all, even as visitors, India has retaliated forbidding South Africans to come, with the exception of those concerned in business. The result is that two members of the Society in South Africa want to come to Adyar, applied for permission and that permission was refused. The "colour problem," as it is called in the United States, is well-known, creating bitterest hardships and social injustices. But it is the same everywhere, in some places more, in others less.

It is these conditions which the Adept Brotherhood wants to be modified, and the best agency for Them is the Theosophical Society. There are springing up on all sides organizations to teach psychism, occultism, high this-or-that-ism; each claims to be directed by an Adept. But the trend of their teachings is to inculcate that each individual is a sort of gold-mine of divine forces and that if he will dig into himself under their direction, he will achieve prosperity, happiness and peace. But little is said about his sharing his riches with others.

It is here that the Theosophical Society stands and must stand unique among all other organizations. Whatever is the subject of our studies, there is at the back of our minds, if we are more than Theosophists in name, an aspiration to work to produce changes in all human relations, so that only one fact is supreme in the lives of all mankind—that men are brothers, possessing one Divine Heritage, partaking indeed of the Divine Nature itself, whatever are the world's distinctions and demarcations about us concerning race, creed, sex, caste, colour, social position or the type of labour in which we gain our daily bread.

Today, scientists are exploring the atom to release its power for our daily use. So far they have discovered only the atom's destructive power. But the Adept Brotherhood, the Guardians of Mankind, possess the knowledge of all the powers needed for men, and are ready to guide scientists to their discovery, when the Adepts are sure that the powers will be used for good and not for evil. It is there that Universal Brotherhood enters. When Brotherhood is the ruling principle, and mankind's moral conscience revolts against any anti-Brotherhood action, as it revolts now against murder, then power after power will be thrown into our laps by the Adept Brotherhood, till there shall nevermore be anywhere flood or famine, till all diseases shall be controlled, till men and women shall work perhaps only five hours a day and the rest of the day be employed in the self-discovery of themselves through every form of the arts and of culture.

All these, my Brothers, are not dreams of Utopias. They are objectives already planned. It remains only for you and me and the generations of Theosophists coming after us so to work that the Plan comes swifter and swifter to realization. If we dare to dream nobly, there are greater dreamers still than ourselves; they are the Adept Brotherhood, whose love for mankind is infinite, whose powers are beyond our comprehension. They are ready to help the world. Let us work to open the way for that help. And the only way we shall succeed is by never forgetting that each Theosophist, each Lodge, must be a centre of intense Understanding and Brotherhood, till a chain of lights will be lit from Lodge to Lodge throughout the world, and the darkness of the world will vanish, and even statesmen and directors of men's affairs will see clearly the road they must inevitably follow.

C. JINARĀJADĀSA

THE UNITED NATIONS—AN OPPORTUNITY¹

By E. NORMAN PEARSON

THE Theosophical Society, which has for its first Object the formation of a nucleus of the Universal Brotherhood of humanity, has often been spoken of as an organization that necessarily must remain small—for a nucleus is a small object indeed in whatever level of manifestation it is considered. But a nucleus is not only small. It is a living, vital, vibrant centre, capable of intense activity, and the results that accrue from its creative expressions are tremendously greater than the measure of its dimensions would lead us to expect. Moreover, its activities are not confined to the limits of its own borders; it is always serving to build up the larger unit of which it is a part.

To live up to the obvious connotation of our first Object, therefore, members of the Theosophical Society should forever and eternally be spreading the doctrine of Universal Brotherhood, expanding and strengthening the nucleus within, filling it with zeal and fire, with skilled and ordered action, and working to permeate the human race with a knowledge of its own Divinity.

A recent trip to the temporary home of the United Nations at Lake Success, New York, as a delegate representing

¹ With acknowledgments to *The American Theosophist*.

the Theosophical Society at an interim conference of international non-governmental organizations, brought to me a deep conviction that few greater opportunities could come to us as members of the Theosophical Society than the advent of this second attempt to bring the peoples of the world together in peace—the United Nations.

The building at Lake Success seems to stretch over interminable acres of ground. Symbolically, it is a war-time factory—modernistic in style and equipped with the latest appointments within its walls—which has been turned from a scene of war effort to the more noble purpose of bringing men to that state of mutual understanding that will bring peace and progress upon the earth. That is a tremendous task. But a peace-time army of men and women has tackled it, and is working upon it with renewed hopes and dreams.

The atmosphere of Lake Success is truly universal. One cannot be there for more than the briefest time without noting that everything is considered from the point of view of the whole world. It is said that the workers there are adapting themselves to that point of view and are rapidly losing any sense of narrow nationalism; they are becoming part of the "one world" which they are helping to build. In the meetings themselves, world viewpoints must prevail.

Inside the building there are conference rooms, committee rooms, auditoriums, offices and passages which seem to defy any thought of limitation. The lighting is unique; with concealed fluorescent fixtures which give an absolutely shadowless illumination. Air-conditioning is installed throughout.

In conferences, and in all printed publications, five official languages are used: English, French, Spanish, Russian and Chinese. Every conference room is wired with public address facilities, so that all can hear, and each delegate is provided with headphones. Interpreters, in sound-proof

booths, keep a running interpretation of the speeches, and the headphones can be connected by a switch to any one of the voices, so that a delegate is able to keep himself informed of the discussions as they proceed, unless he is unable to understand any of the languages provided, which is probably a rare occurrence.

Though the size of the building is truly impressive, the really astonishing and thrilling discovery is the amazing completeness of the structure of the organization itself. The United Nations' activities are penetrating into every department of human life, for it is recognized that not until injustice and hardship and poverty can be eliminated everywhere will it be possible to build a new world in which its elements can mingle together in amicable and mutually helpful and equal terms. By this time, most people are well acquainted with the general set-up of the United Nations. With the General Council as the central body, there are the Security Council, the Economic and Social Council, the Trusteeship Council, the International Court of Justice, and the Secretariat which handles administrative details. From each of these stems a multitude of commissions dealing with an almost unbelievable variety of subjects, all of which are highly important components of the business of living.

The interim conference of international non-governmental organizations, in which the Theosophical Society was invited to participate, is a branch of the Economic and Social Council. It continues the work of the meeting held in February 1947, [a report of which was published in the April issue of *THE THEOSOPHIST*]. The Economic and Social Council, working under the authority of the General Assembly, seeks to build greater prosperity, stability and justice throughout the world. It is composed of eighteen member-states, elected by the General Assembly. Its purpose is to make studies, reports and recommendations "on international

economic, social, cultural, educational, health and related matters and also with respect to human rights and fundamental freedoms for all". It appoints commissions to make special studies of particular aspects of its work. It makes consultative arrangements with important large international bodies engaged in economic and social activities, and invites others to participate in its meetings and take part in its discussions. Such participation accomplishes two results: (1) secures the assistance of organizations with international facilities already set up for economic and social work, and (2) enlists the co-operation of all groups in the dissemination of information regarding the United Nations' activities and plans, in a campaign to arouse a more active support of public opinion.

Naturally, to participate in the meetings of one committee can give no adequate picture of the whole gamut of the United Nations' activities, but, as one listens to the reports of work accomplished and to plans for more and greater activities in the future, the really tremendous nature of the new world effort becomes apparent. The United Nations is spreading its extensions not only into every nation and corner of the world, but also into every conceivable human activity.

Plans for publicity are progressive and ambitious. Radio facilities are to be extended to cover almost every part of the world, so that the message of the United Nations may be carried directly to the people; not only to those who can read, but to the millions who are unable to do so. Facilities for the electronic cutting of stencils for the production of UN Bulletins in many lands, and actuated over the same carrier wave as the voice, are to be installed. Information centres are to be extended to give a global coverage. The work of volunteer lecturers will be encouraged and will be co-ordinated through the facilities of existing organizations. Educational work in schools and colleges is being extended.

Amateur radio operators are being organized to publicize the UN work, and 900 have already joined and are in action. A "United Nations Day," to be celebrated as an international holiday, is being arranged, as is also an international "Children's Day" when all will be asked to donate "one day" especially to the children of the world. The problems of labour are being studied from the international standpoint.

So one could go on listing the accomplishments and plans. But there are needs, too. Governments must be aroused to support the United Nations more actively than they are doing now, and to provide more money to pay for its activities. People in all lands must be made to realize the precarious situation which exists today. And, almost above all, something must be done to surmount the barrier of language.

At this conference sixty-three organizations were represented. Their membership and spheres of influence covered many millions of people. They were ready and willing to place their facilities at the disposal of the United Nations' organization, thus adding a tremendous influx of strength to its work. For those who know something of the world conditions and of the precarious nature of the days which are upon us, know also that the United Nations' effort *must* succeed. The alternative is unthinkable.

Here, then, surely lies a great opportunity. We, of the Theosophical Society, can keep ourselves informed of the United Nations' activities and can speak to others about them at every opportunity. We can talk about them on our platforms. We can write about them in the daily press. We can, with a renewed vigour, proclaim the brotherhood of man as a fact in nature. But we have one opportunity which is probably unique. We know of the mighty power of thought and meditation. In addition to the more material contributions we can make, we can, through our daily meditations, form a channel which will bring a powerful stimulation from

within to the life flowing into and from the chalice of form which has so splendidly been built. Through the power of positive creative thought, we can stimulate men and women to raise the level of their thinking and help to build a more understandingly accurate public opinion on this important subject. We can assist in combatting defeatist and unfriendly thoughts, which tend to reduce the effectiveness of the work which is being done.

If the thousands of Theosophists the world over would link themselves together to help in this way, Theosophy could take its place with those larger organizations whose members are now so splendidly labouring to help mankind to build a brighter and more glorious era of peace and progress.

E. NORMAN PEARSON

God sends His teachers unto every age,
To every clime, and every race of men
With revelations fitted to their growth
And shape of mind, nor gives the realm of truth
Into the selfish rule of one sole race.
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, reverence,
Enfolds some germs of goodness and of right;
Else never had the eager soul, which loathes
The slothful down of pampered ignorance,
Found in it even a moment's fitful rest.

J. R. LOWELL, *Rhoecus*

SOCIALISM OR COMMUNISM?

By L. FURZE MORRISH

THIS article is admittedly controversial, intentionally so. The author, however, is not trying to set up divisions, but on the contrary wishes very much to effect reasonable reconciliations. All the same, he envisages certain very serious potentialities in the present international situation which may be actually precipitated by a refusal to face them, through a mistaken sentimentality and desire "to avoid friction". The author points out that the following represents his own opinion, but he claims that it is a logical one and that it demands serious consideration, despite the fact that it may appear on the surface to commit the Theosophical Society to "taking part in politics".

Most Theosophists will agree that compromise, tolerance, blending of conflicting opinions, etc., are desirable attitudes and the mark of a Theosophist. However, there comes a time in the life of every individual or community or group when the entity, whatever it is, has to "take a definite stand for right principles" and assert: "Stand thou on that side if thou wilt: on this am I." There is nothing new in this statement. It has been said before.

It is also a basic natural law of spiritual living that the first elementary quality to be developed is that known as "Discrimination," or the ability to choose rightly between the Real and the Unreal, the True and the False, etc. This quality must be developed all through, and spiritual living consists of

developing an ever finer discrimination until only the One Real is left.

Let us try and use this faculty in deciding the growing important issue between what are called "Socialism" and "Communism". We will consider first certain distinctions, then the logical arguments, and finally attempt a synthesis. That is the best one can do in any solution of a problem.

In distinguishing between Socialism and Communism it is necessary first to define and then analyse them. By Socialism the author means that movement of opinion towards the co-operative organization of humanity for the benefit of individuals as far as it is possible to do this. He means an attempt to blend individual rights with collective duties and to organize individuals in such a way that they may be educated to co-operate voluntarily and adjust themselves to the social group without losing their basic rights as individuals. Socialism, in these terms, is therefore one of the most difficult things to achieve. It is in fact a policy of perfection, and seems to be one manifestation of the Divine Purpose on earth. For this reason alone it is probable that Socialism or "The Left Wing," as it has been called, has drawn the loyal support of large numbers of Theosophists and humanitarians everywhere, so much so that it is almost possible to identify Theosophists with some kind of "leaning to the Left Wing"—to the support of what is called in the U.S.A. the "Democrats," and in the British Commonwealth the "Labour Party". This is only a broad statement.

By "Communism" the author means that body of opinion and action generally known by that term. He does not necessarily define Communism in the academic sense, which few ordinary individuals would use or accept. He means that party and movement whose political ideas are derived from the writings of Karl Marx and Engels with their subsequent addenda and amendments as applied in Soviet Russia.

This political philosophy has certain characteristic markings which are unmistakable when they are referred to universal measuring-rods. This is broadly the definition of Communism which Communists give themselves, so that we cannot do better than use it.

Having defined our terms as clearly as space warrants, let us analyse the two factors in question.

Communism is derived from "Marxism" according to its own declarations, and we must assume that its own supporters know what they want people to believe about them. Marxism is a development of a philosophy known as "Utilitarianism," which had a very fine-sounding aim, namely, "the greatest good of the greatest number," and one Bentham in the last century was one of its prime movers. He claimed that we define what is "right and good" as that which brings the greatest happiness to the greatest number. This claim has captured multitudes of humanitarian sentimentalists who do not always examine closely what they support. Let us therefore do so.

The problem hinges round what we mean by "Good" and by "Happiness". Good and Evil are not absolute terms. They lend themselves to much distortion to suit different likes and dislikes. If I am in business, it may seem "good" to me to capture the whole trade of a community, but the same thing will seem "bad" to those whom I ruin and bring to starvation or despair. What do the utilitarians mean by "good"? They mean "happiness," they say. If we ask them what they mean by "happiness," they reply: "That which suits the dominant system of the time or gives pleasure to either the majority or those who comprise the dominant system," or words to that effect. If we enquire whether they accept a Universal Moral Purpose behind this, they usually reply in the negative. We now have a definition of utilitarianism which reads: "Utilitarianism is that philosophy which

claims that Right means the greatest pleasure to the greatest number or the strongest group. In other words, "good" and "evil" are simply terms signifying what is expedient and what suits the group end in question. Hermann Goering admitted at the Nuremberg trial that the Nazis held this philosophy. In that case those who compelled the early Christians to be torn to bits by wild animals in the arenas of ancient Rome were "right," and those who protested against this were "wrong," because at that time and place this gave pleasure to the greatest number and the dominant system. Many people today would assert that a philosophy which leads to conclusions like that is inherently unsound. However, there is a substantial background of truth in the fact that a Moral Universe itself would imply evolution of moral standards.

What we term today "British Socialism" developed out of the ideas of one Robert Owen in the last century, who was a factory-owner with humane notions. He built a "model factory," introduced rest-rooms, amenities of various kinds and gave free education to the children of his employees. This was revolutionary in conception at that time, and at first it brought a great deal of favourable comment. Visitors came from overseas to inspect these conditions, which Owen claimed to be not only humane, but "utilitarian" because they produced better work from contented people. Owen collaborated with Bentham, who developed this theme of "utilitarianism" and unfortunately did what so many humans do at this stage, distorted it. The dead hand of organized religion entered, and popular opinion swung against Owen, by that usual pendulum-swing between Light and Darkness which seems to be the characteristic of this Earth planet. Owen's schemes fell into disuse, or were stifled for a time, but later emerged again under the name of the "Co-operative Movement". This has developed both politically and

commercially and is a fine development with much benefit in it.

A later development of Utilitarianism was that of Karl Marx. Marx developed the theme of utilitarianism in terms of the "Materialist Dialectic". Marxism denies anything in the nature of a Moral Purpose in the universe. It is avowedly materialistic and rests on scientific causation, as understood at that time, the middle of the last century. Marx claimed that the doctrine of the Rights of Man could not be put into effect in any social order, and that any social system built on Individual Rights would collapse before "Collectivism," just as surely and logically as idealism (or religion as he would have called it) would collapse before scientific materialism. At that time he could only see that cycle of materialism developing. "Communism" has come out of this Marxian philosophy and still claims to be founded on it. We have thus reached a most important definition of Communism, namely, that Communism is utilitarian and is opposed to any idea of a moral universe or universal moral purpose, with which would go any permanent values such as Beauty, Right or Goodness. That alone is "right" or "beautiful" according to Communism, which *suits* at any time. Now, perhaps, we may understand why standards change so amazingly in Russia, and why the international socialistic aims of the original Russian Communist programme no longer apply, but have changed into nationalistic and State-Capitalist ones. What was "right" at one time has ceased to be right (or expedient) now. Nazism makes the same claim about expediency and right, suggesting that Communism and Nazism are really opposite facets of the same flat disc. It is the same argument used by Thrasymachus in Plato's *Republic*. By the same token we may understand the "staged trials" in Russia before the last War, when it was practically admitted that witnesses were doctored, drugged

and even tortured to persuade them to make admissions which were not true, but which suited the Government Prosecution. The western world with its moral conceptions was staggered and asked how the Russians could reconcile this with "right and wrong". "Wrong?" replied the Russians. "We do not understand. 'Wrong' is something which is opposed to contemporary requirements. Marx said so. It is in the interest of the majority that these witnesses should admit what was required. That is therefore 'Right'."

Now, perhaps, humanitarians and sentimentalists will realize what it is which a few "socialists" claim to be fighting, and why it is so important that this distinction between Socialism and Communism should be aired and made public. These sentimentalists tend to be hypnotized by the glamour of what sounds a fine humane doctrine, namely, the "greatest good".

What we term British Socialism diverged from the International Socialist Movement late in the last century. Whereas in Europe the Left Wing took on an anarchist, revolutionary, violent, anti-moralist bias, no doubt as a reaction against the terrible tyranny of the established regime, in Britain the Co-operative Movement developed under the leadership of people like Bernard Shaw and the late Dr. Besant, President of the Theosophical Society. Under this system voluntary co-operation, love and ideal adjustments were advocated. Collective duties were to be adjusted to fit in with individual rights and people were to follow the Christian precept that they "should love one another". In Europe, unfortunately the Movement took the opposite turn and became founded on hate, destruction and regimentation. Under Socialism co-operation of a free kind is advocated and compulsion is only used where social needs demand it for so long as is necessary. Under Communism society is based on regimentation, and individual rights are not

officially recognized. Any "privileges" granted to individuals are simply bestowed for the sake of expediency in cases where there seems to be a need to avoid friction which would upset the programme. Individuals have no rights as such, and the individual exists for the State. Under Socialism the State exists for the individual. As Theosophists we must recognize the need for individual rights and liberty to evolve spiritually in our own ways, because we accept that the Universal Spirit is individualized in every single personality, and that each individual has his own personal karma as well as being part of a group. Regimentation and pressure of individuals into fixed patterns is opposed to the Theosophical scheme, which we consider to be the "Divine" Scheme.

We are thus forced to the conclusion that Socialism represents an attempt by the Great Brotherhood of Light to effect the betterment of humanity and the development of a spiritual pattern; while Communism represents an attempt by the Dark Brotherhood to hinder that pattern. To this end the latter seems to have "stolen" some of the humanitarianism of the former and to be very busily engaged in confusing the issue, in order to lead people to suppose that it is Communism which stands for all the ideals sponsored by Socialism. How many people, especially young people, have been duped by this attempt is impossible to calculate. One can only guess. However, it seems to be time to clarify this issue and show what the distinction really is.

L. FURZE MORRISH

(To be concluded)

THE MESSAGE OF THEOSOPHY TO MANKIND

By GEOFFREY HODSON

IN three articles, published in *THE THEOSOPHIST* during 1945, certain ideas were advanced concerning the work of Theosophical literature and lectures as means of popularizing a knowledge of Theosophy. In this second series, the application of Theosophy to aspects of human life is considered. Clearly, it is of the utmost importance that the message of Theosophy to all the diverse types and classes of men in various walks of life be formulated and delivered. For Theosophy has a message of direction, counsel and inspiration to every man whatever his walk and way of life. The work of the Theosophical Society is to bring Theosophy in comprehensible and acceptable form to every human being on earth.

Many great Theosophists of our time have conceived and presented in lectures and literature their concepts of that message. From these and other sources I venture tentatively to suggest, not dogmatically to assert, in outline, the central part of the message of Theosophy to royalty, statesmen, economists, religious leaders, educators, scientists, artists, legislators and lawyers, reformers in every field, and especially humanitarians.¹

One central message Theosophy delivers to all men. It is that the place in which *each* finds himself is the right place

¹ Two articles of the Series have appeared in *THE THEOSOPHIST*.

for him. All are where they are because there, and only there, can the experience be gained from which alone the needed faculties can be developed. For, says Theosophy to mankind, the purpose of human effort and experience is the development of faculty and nothing else. Faculty constitutes the treasure in heaven. The attainment of faculty is therefore the supreme individual preoccupation of the wise man. Whether king or commoner, statesman or scholar, businessman or recluse, each is in the one position in life in which needed faculty can be developed.

This, however, is an anticipation. Before an unbiased examination of the message of Theosophy can be expected from the thoughtful, a clear and readily comprehensible definition of Theosophy itself must be advanced. H.P. Blavatsky has given the following:

"Wisdom-Religion, or Divine Wisdom." The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely "DIVINE ETHICS". . . . "The one religion which underlies all the now-existing creeds. That 'faith' which, being primordial, and revealed directly to humankind by their progenitors and informing egos . . . , required no 'grace,' nor blind faith to believe, for it was KNOWLEDGE. . . . It is on this Wisdom-Religion that Theosophy is based." . . . "As within the word Sophia is implied Creative Art both in form and in life, which is the Supreme Wisdom, so Theosophy might be defined as the Art of God-Craft, that Ancient Wisdom which through every Mystery School of old taught its Initiates the Art of Arts—the release of the Shining Self." . . . "Theosophia, or Divine Wisdom, Power and Knowledge."

"Theosophy, in its abstract meaning, is Divine Wisdom or the aggregate of the knowledge and wisdom that underlie the Universe, the homogeneity of eternal Good; and in its

concrete sense it is the sum total of the same as allotted to man by Nature, on this earth and no more . . . " "Theosophy is Divine Nature, visible and invisible . . . " "Theosophy is the fixed eternal sun . . . " "It [Theosophy] is the essence of all religion and of absolute truth, a drop of which only underlies every creed."¹

Component Theosophical ideas concerning man would appear to be :

The essential human unit of existence, the innermost human Spirit, the Monad, manifests as an Immortal Self or Ego and an outer mortal bodily man or personality. The Inner Self manifests in and gains experience and knowledge through the outer man. Partly by that means and partly by interior unfoldment it unceasingly evolves, being immune from death. The outer physical man develops up to full bodily maturity and then declines, dies, disintegrates and disappears forever. The faculties and capacities of the outer self are received by and perpetually preserved in the Inner Self, there being but one consciousness and life, that of the Innermost Self, in both. The immediate objective of the Inner Self is development of faculty. The long-term objective is all-round genius or the development to the highest degree by the Inner Self of all possible human faculty. This attainment is termed Adeptship and is the goal of human existence.

The human Spirit, the Innermost Self, the Monad, is a fragment of Divinity, a concentration of Universal Spirit, *with which in origin, nature, substance and potentiality it is identical*. It is as a spark in a flame, a drop in an ocean, a microcosm within the Macrocosm. This is the highest truth concerning man. Its full realization in consciousness is man's greatest illumination.

¹ These definitions are taken from *The Key to Theosophy*, pp. 38, 39, 40; *The Theosophical Glossary* (Theosophia), *The Secret Doctrine*, (Glossary), Adyar ed., V, 449.

At Adeptship, the identity of the Innermost Self of man with the Innermost Self of the Universe, the *Ātmā* with the *Paramatmā*, is fully realized. Pseudo-individuality has been dissolved. The Adept abides in perpetual experience of identity with Universal Spirit. This is Perfection, Nirvāna, or Salvation from the illusion of separated individuality. This is the highest human attainment, the spiritual "purpose" of man's existence.

The means of attainment consist of interior unfoldment and external experience. Interior unfoldment is continuous, and, physical rebirth, or reincarnation, provides the necessary time, opportunity and external experience. A Cosmic law of compensation, partly operating upon man as cause and effect, ensures for him absolute justice. The places and condition in which individuals and races are born, as well as later entered, are exactly the "right" places and conditions, for only in them can justice be done and the experience necessary for the attainment of Adeptship be received.

Men and women have already attained the state of Adeptship. Some of Them remain on earth as Members of a highly organized Fraternity of Agents of the purposes and laws of Life and as Directors of planetary evolution. Certain of These great Sages accept individual men and women for training in the mode of life and thought which increases the rate of evolutionary progress; this is called "the Path," or the Path of Holiness.

The Adepts who teach and train pupils are known as Masters. They can be successfully approached by those who fulfil the necessary conditions and apply for admission to Their Presence in the appointed way. These conditions and the method of application are fully described in ancient, mediaeval and modern Theosophical literature.

Such is the essential Theosophia concerning man. Three laws and an ethical ideal remain to be stated.

They are: Increase follows renunciation of personal acquisition. Decrease follows the adoption and pursuit of the motive of personal acquisition alone. Enduring happiness is attainable only by merging the highest individual interests and aspirations in those of another individual, group, nation, race, Creation as a whole. Wisely directed service alone ensures lasting happiness.

The highest ethical ideal and greatest assurance of rapid progress on the Path of Holiness is fulfilment of duty.

The final test of the verity of all Theosophical ideas consists of their direct superphysical investigation and their experimental application to physical life. The student of Geography first takes information from teachers, books, maps and photographs, still and moving, but must visit the place studied for full knowledge. So also the student of Theosophy, after contacting, comprehending and applying to life its teachings must directly perceive and experience them, in order to become a knower.

The student thus passes through successive phases of discovery, examination, test by reason, application to life, and investigation by direct observation into full experience. This last phase is the most prized, and students of Theosophy, whether in Mystery Schools and occult communities or in the outer world are ever advised to seek that inner perception, that individual experience and comprehension by which alone Truth may be known.

Theosophical exegesis, ancient and modern, is replete with guidance in successful passage through the early phases and in the development of the requisite powers and faculties for direct investigation of metaphysical and spiritual ideas. Theosophy is therefore a complete science and a complete philosophy. It also provides a satisfying religious ideal, doctrine and practice.

GEOFFREY HODSON

FROM TRIBULATION TO NIRVĀNA¹

By ARTHUR ROBSON

WHAT precisely is the nature of Pain? Does Pain subsist in the conditions that occasion the pain, or does it subsist in oneself? There are certain phenomena in connection with it that must be kept in view in any study of the nature of Pain:

1. A circumstance that is continuous and unvarying will be found to give intense pain at certain times, and at others give very little pain or none at all. If one has been robbed of something valuable, the loss will be found to cause intense pain at certain times, and at others to occasion only a mild annoyance or leave one altogether unaffected.

2. The same circumstance will be found to cause one person poignant grief and another no pain at all, although both stand in the same relation to that circumstance. If, in the example we have taken, instead of a single person, we have a husband and wife robbed of something that both made equal use of, the circumstance is not likely to cause the same amount of pain to both. It is almost certain that they will suffer to a different degree and maybe to a *very* different degree. It is even possible for the same thing to cause one person crushing agony, and another, pleasure, although both

¹ This article (in two parts) is an abridged form of one of a series of three essays which are published together as a book with the title, *Look at Your Karma*, T.P.H., Adyar, Re. 1/8.

stand in the same relation to it. The financial crash which prostrates Colonel Newcome gives Clive Newcome almost a thrill of joy. "Good-bye to our fortune and bad luck go with her—I puff the prostitute away."

From all this it is clear that Pain does not subsist in the occasion of it, but in what one does in relation to it. A solid oaken door is not in itself painful. It is hurling oneself against it that makes it so. So is it with mental pain. It is the pressure against the occasion of the pain that causes the pain. The whole of Colonel Newcome's being presses towards providing his son and daughter-in-law with the worldly wealth which would give them a place in society, to which such wealth was a necessary ticket of admission. He never paused to ask himself if such an aim in life was a worthy one; he joined in the pursuits of his associates, treating the direction in which so many were going as naturally the right one. But Clive's will never pressed in the direction of wealth or being accepted into a society of people whom he did not find to be any better or truly happier than those outside it. And the obstruction that raised itself between him and these things in no way hurts him who does not thrust himself against it.

That makes us scrutinize this will-thrust to see where it springs from and what it is that makes us press our will in this direction or that, and so suffer pain when it comes up against obstruction. From whence come all these urges, impulses and thrusts of our being that we find within us? Because, when we come to take stock of them in order to withhold our will-pressure on them, we find them to be multitudinous and the task of neutralizing them to be herculean.

The truth of the matter is we find that we have undertaken the impossible, that we have undertaken to withstand the weight, not of a year or even a lifetime, but of millions of years, of countless lives spent, not only in humanhood, but also in the animalhood which preceded it. These urges of

ours are incalculably old and are survivals of animal habits which we have brought with us into humanhood. They make up our Karma, habits which we had developed in our immeasurably long struggle for existence in the past, and they derive their present strength from the fact that subconsciously we see ourselves as still engaged in that struggle in its more primitive forms and having the same dangers to combat. This is the illusion which is at the root of Karma.

How we come to be governed by our karmas is a vast subject, which is of great importance and at the same time most absorbing. I have dealt with it in my book, *Human Nature*. But I shall briefly recapitulate here the salient facts, a knowledge of which seems to me essential in order to understand what follows in this essay. I shall not attempt to substantiate them. For that and for a better understanding of the facts the reader is referred to *Human Nature*.

Let us first assume as established facts: 1. the Evolution of Form, and 2. the Evolution of Spirit.

1. No living thing that exists in the world has been created—as far as concerns the *visible form* wherein it manifests its existence—out of nothing. Nor, if that form is at all complex, has any single factor of it been created out of nothing. Taking as our example the human body, the most complex of organic forms, every single part of it, the eyes, the brain, the heart, the digestive system, nay, every single muscle and nerve, has been evolved gradually from small beginnings, the process of evolution being urged on by the will to live. That is a fact that now has general acceptance among the intelligentsia of all nations.

2. But what has not yet been generally accepted is the equally important fact that the spirit which animates the visible manifestation of its existence has also evolved very gradually over immeasurable ages, and there is no single factor in its make-up but has evolved from small beginnings

under the pressure of the struggle for existence. Taking Man again as our example, every single Ego that ensouls a human body has evolved gradually, and every single element of our nature, every single habit, mannerism and peculiarity of nature of every single individual person has its history—its genesis and gradual evolution. It is all this that makes up our Karma, our "doing" (the Sanskrit word *karma* means literally "doing"), which we bring with us from the past and which, with whatever developments or modifications we add to them during this life, we shall take with us into the future.

Now the question is: What are we to do about this immense mass of Karma that we bring with us from the past? Knowing that it all springs from, and subsists on, illusion, it would seem to be the right thing to do to put an end to all Karma. But that is easier said than done. The illusion which makes the subconscious mind see death in the karmic urge not being satisfied gives Karma its immense strength and makes it a herculean labour to stay it, a fact that we discover when we attempt to suspend any one of the vast multiplicity of karmas which throng our being.

Moreover, if we are to apply the principle to Karma at all, then we must apply it to all Karma. But, if we were to suspend all Karma, it would mean suspending life itself. Because life, *all* life, is maintained by Karma. All the functions of the whole vast complexity of organs of the body are carried on by Karma which we have acquired in the long course of our evolution from the primordial protoplasm. If it were not so, every function of every single organ of the body would have to be a conscious and deliberate act.

The blind strength of Karma is found to be of the greatest value to us in yet another way. All our karmas, even the basest of them, undergo in the process of evolution a most wonderful transmutation. In each of the brute instincts that

we bring with us from animalhood a tiny seed (as small and insignificant as "a grain of mustard seed") of a most valuable quality is to be found, which goes on developing unobserved ("like unto leaven") in the course of our countless lives down the ages, until finally a sovereign quality is found to enrich our character. But during the long ages of its growth, while it is still lacking in maturity and strength, it is found to be inseparable from the animal lust out of which it develops, the two being so interwoven that any attempt to remove or destroy the evil cannot but injure and even destroy the good. "Let them grow together," our Lord advises, "until the wheat is mature, and then it will be easier to destroy the tares while preserving the wheat."

This, in its figurative application, is found to be extremely difficult and to call for qualities of the highest order. To control our animal urges and instincts is in itself difficult enough, but to do this without injury to the sovereign virtues which derive from them calls for qualities of a very high order. And it does not make it any the easier that it is often difficult to distinguish between the tares and the wholesome wheat, between what must be controlled in our natures and what must be fostered. To be domineering may be regarded as a tendency to be deprecated, but the forcefulness of character which enables a strong man to maintain law and order in human society will be regarded as a most valuable asset. But often it is found difficult to tell whether such a man is using this asset in his character for the good of society or whether he is imposing his will imperiously in order to serve his own ends. The same sort of difficulty is very often met with in distinguishing between animal Curiosity and that Know-quest which makes one peer into the unknown for information that would be valuable to many others besides oneself; between Acquisitiveness and Thoroughness; between Niggardliness and Thrift.

In fact, it is because one does *not* distinguish easily between the original animal karma and its transmuted derivative that the latter takes the strength of the former, that strength being derived from the subconscious illusion which is at the root of both.

It must not be thought that the transmuted karma supplants its original. The two continue side by side. A person's Acquisitiveness of as much as he can get of the things that make for happiness may have led him to discern the value of moral and spiritual assets in ensuring happiness. But his Acquisitiveness of mere material assets will remain unabated until he himself does something to abate its hold on him. The need to do so will probably be borne in on him when he finds that it gets in the way of the nobler quest.

There comes a period in one's evolution when, the derived virtue having developed a strength of its own, the lusts of the flesh are found to hamper its action and full development, and one considers how one can disencumber oneself of them, how remove the tares without injury to the good wheat.

But any attempt to throw off the hold which our animal karmas have on us soon makes us aware of their irresistible strength, and we scrutinize them to see wherein that strength lies. One would probably get to see, maybe not very clearly at first, that there is something deceptive, something illusory, in their allure.

Awareness of the illusion, however, does not of itself remove the fetters of Karma. Although one's Reason may see the illusion, subconsciously one sees death in one's karmic urge remaining unfulfilled, and one's efforts to fulfil it only serve to keep the wheel of Karma turning, thus imposing on one the necessity of going on satisfying Karma.

That is the great problem of life: We find ourselves impelled forward by forces coming from our past, which

are the cause of suffering for us when they come up against obstruction. And yet we find it so very difficult to stay those karmic forces. We find that we *must* fulfil Karma. In our attempts to do so we often have to bend all our powers to our purpose and, when we succeed, we tend to be carried by our momentum far past our original purpose and to overdo what we had intended. This results in Karma being given an added force, an "ūpādhi," and so given additional power to cause us pain in the future when that karma runs into obstruction.

We have been considering things so far as if the problem consisted only of the working out of a purpose in life—a multiple purpose as it generally appears to us—which the karma that we bring with us from all our yesterdays imposes on us. But this problem is made up of a multiplicity of smaller problems which keep arising from day to day, from hour to hour, and from minute to minute, and which are created sometimes as a result of one's having conceived a purpose oneself, but far oftener in aiding or in countering—according as whether one looks on it as good or bad—a purpose conceived by another. And, needless to say, it is the aspiration of all of us to be so equipped, mentally and otherwise, as to be able to deal with each such problem as it arises, and to overcome the difficulties it presents. Now when we come to look into these problems we find that each is a miniature of the basic problem of life. We are impelled by our Karma to bend our will towards a particular purpose in dealing with the problem that has arisen, and while it often happens that we need to strain all our powers to the achievement of that purpose, we need to be on our guard that we are not overcarried by our own push. At any moment something may arise requiring us to rein in our force.

In order, then, to maintain Life—by which I mean keeping on our feet in life—we must on the one hand be able to fulfil Karma, and on the other hand be able to stay Karma

as soon as it becomes necessary. We must steer a narrow course between dangers which threaten us from both sides.

This is the Path, the extremely narrow Path of Beingness, sometimes called the "Razor's Edge". The Lord Buddha likens the Noble Path to a narrow causeway across the troublous waters of life. Could any simile be better than that? Keeping one's feet on it is Dhammapada, literally "poise-footing," maintaining by featness of foot one's poise between perils into which one is constantly in danger of falling on one side or the other.

To understand this is to understand a most important verity of life.

And here is something that Theosophy has to add to our knowledge which gives it even greater importance: It is the great truth of our continuity in this world. This is our world for ever, and if we want to keep on our feet in it and not go on being flung down this side and that by the multiplicity of currents and cross-currents that swirl in and about us in life, it is only by developing in ourselves the necessary faculties which will enable us to do so. It is of no use looking on the problem as only a temporary one that will vex us only for this short life, or thinking that any faculties that we may develop to meet it will be of no use to us once this life is over. In all our tomorrows we shall find ourselves face to face with exactly the same problem as that which we are up against today, as that which we wrestled with in all our yesterdays, and the faculties which we shall have at our command to meet it in the days ahead will be those which we take with us from our today.

So it behoves us to find out what those sovereign faculties are and how they can be developed, and then to do what we can to develop them.

(To be concluded)

THE PSYCHOLOGY OF MYSTICISM

By M. R. WALKER

IN considering the psychology of mysticism we are much helped by the idea of spiritual evolution achieved through reincarnation; the individual taking incarnation time after time, each life carrying its lessons which are assimilated in the heaven-world in the intervals between incarnations. Without this clue of spiritual evolution, the mystic would seem, to persons incapable of any supernormal expansion of consciousness, to be a mere eccentric. However, when we consider such mystic experience as the reasonable outcome of many lives of spiritual development, we have a more logical theory to work on.

A great musician, for instance, has followed his art in past incarnations and thereby attuned his invisible bodies to the vibration of beautiful sound. The mystic, likewise in incarnations perhaps as hermit, yogi or monk, has set out to live the spiritual life, and thereby built into the causal body, that fine receptacle in the higher spheres of all beautiful and noble influences in the individual, a capacity for higher states of consciousness.

The science of psychology divides man's consciousness into two great divisions, the waking consciousness and the subconscious. The latter—as well as including the automatic actions of the body, such as blinking, and all those things woven into man's consciousness during the course of life which he has forgotten, although they remain stored in a deeper

level of consciousness and influence us unknown to ourselves—has also a deeper layer, called the Id, which is evidently the elemental essence on the downward grade. The higher region to these, the superconscious, has not yet come under definite observation by the psychologists, although it is postulated and even admitted by some. The lives of great mystics and men of genius are a witness that such a level exists. This higher range corresponds to life on the returning arc, in process of being raised to consciousness awareness of the Divine.

The mystical experience consists in the penetration of consciousness, or awareness, into the region of the superconscious, which is a state of spiritual awareness, and brings with it a sense of expansion of being and increase of understanding so extraordinary that no words can truly describe it to those who have no experience of such a state. The vague, poetic abstractions employed by mystics to convey their knowledge to others are clear enough to those who have experienced the mystic state for themselves, in any of its forms.

The statement in different ages and by men and women widely separated in space that they have experienced an extraordinary expansion of consciousness, is evidence of this superconscious level. The inspiration of men of genius, also, goes to prove that there are reaches of wisdom and beauty beyond our present consciousness, yet possible of man's attainment, because already reached by the few.

We all of us have certain barriers in our consciousness, or inhibitions. Our minds will go so far and no further; we are capable of feeling certain types of emotion and not others; our physical senses reach so far and no further. Others have different capacities, cleverer minds, more amenable emotions, keener physical senses. In the same way some are very sensitive to beauty, so that it produces in them great delight. The mystical type is sensitive in this manner to the things

of the spirit, but for the ordinary man there is a barrier shutting out all experience of higher states of consciousness.

When we think of men at various stages of evolution, we can see how they are shut in by this barrier of consciousness. For the savage, with his instinctive and crude sense of invisible presences, but with a brain incapable of thrilling to higher ideas, the barrier, or "cloud of unknowing," exists in the simpler stages of emotional life. Gradually, during the course of evolution, through the experiences of many incarnations, the barrier recedes, and the possibility of higher emotions and mental reactions to life come within the scope of the individual, his inhibitions becoming fewer on account of the greater variety of experience and the refining process to which his brain is subjected in education.

It is easy to see how the forces of life, the stress and strain of the fight for existence, gradually push on the barrier which hems in man's consciousness, make his limitations a little less binding, and allow him, stage by stage, to respond to a finer and wider reach of vibrations; some types working along the line of mental development, some artistic, some practical service, some spiritual at-one-ment. Far as we have reached, however, in the culture of our present civilization, with its rich heritage of religious teaching and artistic influence, our consciousness still embraces only a very small part of the real range possible to the genius, or to the inspired mystic. Our everyday range of vibrations of consciousness to elevated art, to pure reason or abstract thought, our powers of intuitional enlightenment, are small. The barrier still hems us in within the region of the commonplace and obvious. Naturally, within these limits there are various stages of awareness and efficiency, making the difference between talent and dullness.

There are certain beautiful emotional states which tend to raise the barrier and lead the mind towards the light of

the higher consciousness. Any person who will analyse his own personal consciousness-vibration when under the influence of a high mood, may ascertain that while in that state a deep reverence, a pure serenity, or a radiant joy, invaded his being. It is quite possible for a sensitive person to feel the rate of vibration of his own mood. One may notice the thrill aroused by a flame of enthusiasm; by deeply religious sentiments; by self-sacrifice; by the search for truth; by the contemplation of pure beauty; each of them having its own key-note. Then compare these with the rough vibrations aroused in the consciousness by anger, for instance, or the sluggish rhythm of sloth. The less of culture a person possesses, the lower the rate of vibrations to which he habitually responds.

Intellectuals often look on the enlightenment of the mystic with the same lack of comprehension as the savage looks on scientific facts; regarding it as the sign of an unbalanced mind and abnormal neurotic development, or the result of an unstable character or constitution. As a matter of fact, mystical experience is not incompatible with intellectual development, although in many cases the mystic does not excel in this direction. He has the capacity to raise his consciousness to states where beauty, love and wisdom flow in on him, where the sense of the Divine Life in himself and the world around fill him with inexpressible joy and wonder. Then the veil drops, the consciousness descends to the prison of everyday life, and he loses what was to him that touch of a deeper reality, the vivid realization of fuller life. That this experience is very intense while it lasts we have the witness of many mystics.

Having glimpsed the higher consciousness, the mystic has to set himself to gain a lighter touch, more dispassion, when dealing with the lower self. This has often been carried to great extremes. However, discipline has always played a definite part in the development of the mystic line of

consciousness, and when this has had a sufficiently stabilizing, purifying effect, the aspirant reaches what is called the "Unitive Life". This is the settled state of the practical mystic, who, then leaving the contemplative life, often sets out into the world with a mission to help mankind, and certainly works what seem to others as miracles in achieving apparently impossible effects.

Mystical discipline insists on detachment from personal possessions, humility, that stillness of meditation when it is possible to receive the vibrations of the higher self—often described as "grace".

It seems probable that after long ages of evolution mankind will naturally be in the state to which mystical enlightenment is possible, that the barrier will have reached far into the higher levels of consciousness, and man will be a more vital, subtle, vivid individual, living consciously in the consciousness of the Divine.

M. R. WALKER

Sometimes I think, the things we see
Are shadows of the things to be;
That what we plan we build;
That every hope that hath been crossed,
And every dream that we thought was lost
In heaven shall be fulfilled;

That even the children of the brain
Have not been born and died in vain,
Though here unclothed and dumb!
But on some brighter, better shore,
They live embodied evermore
And wait for us to come.

PHOEBE CARY, *Gone Before*

DR. ANNIE BESANT

HOWEVER closely and intimately one may know the life and character of another, it has to be admitted that invariably there is an aspect of a person's inner life which is not and cannot be known by any other except his Maker and his Master. This maxim is perfectly true in the case of Dr. Besant, in spite of the fact that there are available to the world, firstly, her own *Autobiography*, and, secondly, innumerable sources of knowledge and information about her life and her activities. It is no exaggeration to say that she was one of the few most-known persons ever born on this planet. Her attainments were so remarkable, her activities so numerous and varied, her life so busy, her personality so forceful and striking, and her eloquence so marvellous that it is hardly possible for anyone who saw her or heard her even once, or read her writings, not to be definitely impressed if not captivated. Her activities as a free-thinker, as a fighter for popular and righteous causes, as an educationist, as a social reformer, as a nationalist politician, as a scout, as a religious teacher, as a journalist, as a propagandist and organizer, as an orator and as an author, and finally as the President of the Theosophical Society for twenty-six years, are matters fairly well known to Indians and to the world at large.

But it is nonetheless true to say that there is still much more of Dr. Besant's life which is completely veiled from the public gaze. It is that unrevealed inner spiritual life of Dr. Besant which is perhaps far more fascinating than all that is known about her to the general public. Dr. Besant herself gives a glimpse of her inner life and her inner struggle

1948

DR. ANNIE BESANT

297

in her *Autobiography* up to a certain point. Her real inner life, which commenced after she entered the Theosophical Society and found her Master, is indeed a closed chapter. Who but her Master knows her struggles, her suffering and her silent sacrifices? Who knows the motive-springs of her actions? Of course there may be a few individuals who may have some knowledge of those mysteries of her inner life. But it cannot but be a sealed book to most of us. If we can bring to our minds a vision of those Saints and Sages who trod the razor-edge path leading to the gateway of Nirvāna, if it is possible for us to imagine even vaguely the misery, the torment, and those moments of utter darkness and void which at a certain stage seemed to overwhelm those souls who aspired and struggled to become one with the Source, and coming nearer home if we can even partially comprehend all the agony and suffering which Sri Ramakrishna or Sri Ramana-Maharshi had undergone before they saw the Light, we shall be in a position to imagine the silent sacrifice, the suffering and the agony of Annie Besant. How few know of her attainment on the spiritual plane and how little indeed do we know of it! She was indeed a Sannyasin in the truest sense, a perfect Karma Yogin according to the *Gita*. Centuries ago she learnt the art of dying, and for centuries afterwards she learnt the art of living. In her last physical incarnation she left her land of birth, she left her children for good, snapping outright the bonds of a mother's love and affection, and she came away to the land of Light and Wisdom. She lived and worked hard for over four decades according to the directions and orders of her Master. She grew like a flower and blossomed like the lotus. She remained firm and loyal to her Master to the very end. And she surely had her reward . . . freedom from rebirth?

M. VENKATACHALAM

C. W. LEADBEATER

By D. JEFFREY WILLIAMS

IT may seem a trifle odd that one of the apparently most reserved of Anglo-Saxons, one of the most objective and level-headed of men, should also have been one of the greatest of modern seers and occultists. C. W. Leadbeater was not much interested in philosophy, in "systems of thought"; nor was he particularly interested in literature or poetry, or for that matter, in art. He had a scientific mind, a scientific bent, and apparently a scientific temperament. He saw and judged everything in this or in any other world with a detachment and objectivity that were as pronounced as they seemed to be idiosyncratic.

Seen through his writings—and it is only in his writings that we can now come near to him—he is, from one point of view, ever concerned with the facts of life and existence. Where other people would speculate in a metaphysical sense, he would either be silent or refer to the actual *facts*, as he saw them, in relation to a condition of consciousness or to a high level of the invisible worlds. His attitude was the same whether the facts were those of the physical plane or of the astral or mental or of a yet higher plane. His approach was the same in each case. He insisted that the laws of nature operated on every plane, and had to be studied in much the same general way on every plane. We owe a great deal to his accuracy, his clarity, his unflinching devotion to truth. If we are really objective, and are among those who care for the

scientific method in the discovery of truth, then we shall find C. W. Leadbeater a sure guide, a guide we can learn to trust. We shall find that he has never an axe to grind in any sense. He does not ask that his observations should be accepted by anyone, still less does he expect his own views on any matter to be taken for granted; he gives the facts and his conclusions for what they are worth to the student who is invited always to use reason and common sense.

When dealing with the intuition and how far it can be trusted he once wrote this:

"You will learn in time and by experience whether your intuitions can invariably be trusted. The mere impulse has its birth in the astral body, while the true intuition comes directly from the higher mental plane, or sometimes even from the Buddhic. Of course, the latter, if you could only be sure of it, might be followed without the slightest hesitation, but in this transition stage through which you are passing one is compelled to take a certain amount of risk—either that of sometimes missing a gleam of higher truth through clinging too closely to the reason, or that of being occasionally misled by mistaking an impulse for an intuition. Myself, I have so deep-rooted a horror of this last possibility that I have again and again followed reason as against intuition, and it was only after repeatedly finding that a certain type of intuition was always correct, that I allowed myself to depend fully upon it."

That quotation gives us a glimpse of the kind of person C. W. Leadbeater was in relation to his own reactions to those intimations that came from within. As long as he was not absolutely sure, he was detached and tentative as to the conclusions he would draw and the actions that should follow.

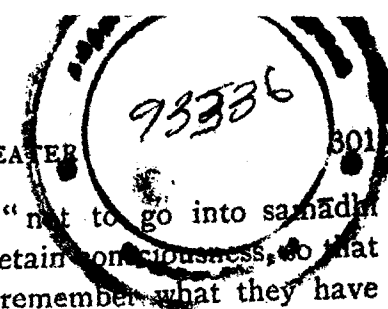
He tells a story as to how different his particular way seems to be from that of the man of will. "We do not know the limits of the power of will . . . and incredible things are

done, more especially on the higher planes, by the mere action of will. When I had to take up the study of materialization, for example, according to my way of progress I had to learn exactly how it was to be done—a complicated process involving a good deal of knowledge of the different materials to be brought together and how they could best be arranged. But I have known a person, who knew nothing whatever about it, to drive straight in by the tremendous force of will and produce the same result, without gathering together all the complicated things that were necessary, and without in the least knowing how it was done. Such will is one of the divine powers latent in all of us, but in very few does it ever come to the surface and produce such a result without a long course of careful training."

"C.W.L."—as he was affectionately referred to by members of the Society—has no more than one or two references to mysticism in the main body of his Theosophical writings, and in one place has this comment: "In many cases the aim of the mystic is simply to become utterly one with God; yet it is not right to call him selfish, because even in the act of so becoming he must and does shed a tremendous influence around him. Our aim, that of the occultist, should be to raise ourselves step by step through all the different stages until at certain high levels of Initiation we can merge our consciousness in the Third Aspect of the Deity, then with the Second, and finally with the First." Dr. Besant, on the other hand, published a book on mysticism, and there are many appreciative references in her writings to the mystic path. Writing of the mystic, Dr. Besant, in *An Introduction to Yoga*, says that he "fixes his mind on the object of devotion; he loses self-consciousness, and passes into a rapture of love and adoration". On the other hand, "the yogi does not work like that; step by step he realizes what he is doing". C. W. Leadbeater is a supreme example of the yogi or occultist. He

1948

C. W. LEADBEATER



would strongly advise members "not to go into samādhi when they meditate; they should retain consciousness, so that when they come back they can remember what they have seen". Another dictum of his on this matter runs: "Our method is to keep full consciousness on any plane that we can reach, and try to be of use on that plane."

To be of use on every plane he could reach was undoubtedly something that was invariably achieved by C. W. Leadbeater. His every moment was of use in some way or another. Existence and service were to him one and the same thing in any world. His self-sacrifice and self-effacement in the work of the Great White Lodge seems always to be perfect and complete.

The experience of unity in the truest sense as revealed by a man of C. W. Leadbeater's temperament is an engrossing and special study. We have to face the fact, he suggests, that there is separation down here on the physical plane, even though it is true that in a physical sense no man can give to himself alone. There is separation so far as astral, mental and causal bodies go; so we have to consider the filling out of the sense of separateness in conformity with the facts of nature.

On the Buddhic plane, consciousness gradually grows wider and wider "until, when we reach the highest level . . . we find ourselves consciously one with humanity." This experience of unity is described in a significant passage of about ten pages long in *Talks on the Path of Occultism* (pp. 695-705). It is a passage to read over and over again, to brood over and live with in our quiet moments. Here are a few sentences: "When the unity is fully realized the man feels, however paradoxical it may sound, as though his vehicle at that level filled the whole of the plane, as though he could transfer his point of consciousness to any place within that plane and still be the centre of the circle. It

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is an experience which is quite indescribable. Along with that feeling, permeating and accompanying it always, is a sense of the most intense bliss—bliss of which we can have no conception at all on these lower planes—something vivid, active, fiery beyond all imagination. . . . It is an active reality which is quite overpowering in its strength. There is nothing passive about it; one is not resting. . . . One is a tremendous incarnate energy whose expression is to pour itself forth, and the idea of rest or the need of rest is entirely outside one's consciousness. What to us here seems rest would seem a kind of negation up there. We have become one with the expression of the divine power, and that divine power is active life. . . . It is the intensity of power that is the real characteristic of this higher life—a power so intense that it does not show itself in any sort of ordinary movement at all, but rather in one vast resistless sweep which might look like rest when viewed from below, but which means the consciousness of absolute power. It is impossible to express all this in words."

"It may be that until the Buddhic level is reached no man ever really knows any other man thoroughly. When he reaches that condition he is able to pour himself down into the consciousnesses of others and see what they do and why they act in that particular way. *There* all things are within him instead of outside, and he studies them as parts of himself. . . . In this way all the world's suffering is within his reach, but he knows with absolute certainty that it is a necessary part of the plan and has no existence on those higher levels. . . . It is only when one gains that development that one can fully help others."

In C. W. L.'s view, "it is not so utterly impossible as many students think to attain to that higher sight. A reasonable number of people have succeeded in this incarnation, here and now, in gaining it. It is certainly within

reach of those who will try hard enough, if they are willing to follow the rules, willing to adopt the utter selflessness that is required. . . ."

And yet "many . . . are eager to claim unity with the Master and the saints, and not so anxious to claim unity with the criminal, the drunkard, the inefficient, the sensual, the cruel. But since humanity is one, we must be one with the less evolved people as well as with the greater; in the one case there is a part of ourselves towards which we must reach up, but in the other case there is a part of humanity which we must try to help. . . ."

D. JEFFREY WILLIAMS

FOURTH DIMENSION

If on that road to higher consciousness
We suddenly saw the cube, bright as a gem,
Projecting luminous sides; an oriflamme
Of shimmering colour in a strange place,
At last we'd know extension into space
Had touched the mind's old eye, long buried there,
Waked it to see all things as if we were
Inside and out of figures shaped in glass.

Toward that new world, of which we are a small
Though given part, we reach far out
Beyond ideas and dreams that rise and fall,
Beyond old symbols from a world of doubt,
To find a new dimension in the Whole
That moves through us, divine, identical.

FLORIDA WATTS SMYTH

PRESIDENTIAL TOUR IN EUROPE

*Talk to Members by the President, C. Jinarajadasa,
Tuesday, December 9, 1947*

LET me first mention the "high light" of the journey, which was the discovery of certain letters of H.P.B., written by her from India, about 1881-84, to her friend Prince Dondukof-Korsakof, then Governor-General of the Caucasus. After his death the letters were evidently in his home, which seems to have been sacked during the Bolshevik revolution and some soldier, Hungarian or Rumanian, brought them to his country and offered them to a Foreign Office official who, though not interested himself, sent him to a colleague who knew something about occult matters. This gentleman bought the letters for a small amount, and kept them in a superstitious way as a kind of charm to protect him personally. Finally he had to flee his country and taking the letters with him tried to dispose of them to Point Loma for \$500, but they could not afford that sum. He then went to Portugal where he was the guest of the General Secretary, Madame J. S. Lefèvre, for several months. Later in France as death seemed to be approaching he entrusted the letters to a well-known French member in Paris to be passed on to Madame Lefèvre. As she was not able to get to Paris in 1947, however, she asked that the letters be given to me, which was accordingly done.

The letters are mostly in French, but H.P.B. sometimes suddenly switches over to Russian. I took the letters to

Switzerland with me, and there Dr. Anna Kamensky worked on them, translating the Russian part into French. They are now here at Adyar, carefully arranged and preserved. One day they will be published. There is nothing sensational in them; they are very newsy and journalistic as a rule, but there is one interesting letter which describes H.P.B.'s journey across the frontier of Sikkim, in 1882 probably, when she met the two Masters. She writes on this incident to Mr. Sinnett, but her letter to the Prince is another description in different terms of that journey. Another interesting letter, 1884, concerns scandalous stories told about H.P.B. by some French Court lady who was one of her enemies.

Coming to the story of my journey, I will give you first my reason for undertaking it. In 1942 in London careful plans were made that as soon as the war was over a Round Table Conference of all the European National Societies should be held, as after the first World War. But this time there was a difference in that in the general invasion by Hitler so many of the National Societies were practically wiped out or suppressed for the time being. At that time we did not know of the great difficulties, the first of which was money. By the time the Conference was to take place this year money had become "frozen". The only money available was United States dollars, collected by our American friends as a Rehabilitation Fund for the various European Sections. Switzerland was not anxious to have dollars, but finally consented to receive \$1,000, the money to be spent in hotel expenses and so on. The European Federation arranged to pay the expenses of a certain number of General Secretaries and others who were unable to get money to come to Switzerland. The place selected was in a beautiful village half a mile's drive from Lucerne called Weggis-Lutzeln, where an hotel of 47 rooms was engaged for us exclusively. As President of the Society it was necessary

for me to preside over the Conference and take charge of the general discussions and plans that were to be made.

There were all sorts of difficulties of getting out of India and securing a passage to England, of obtaining the necessary passports for the nine countries I was to visit, of arranging for money in the form of travellers' cheques sometimes earmarked for special countries, of securing visas, (which could not be got in India for Italy and Finland), to enter the countries and so on. On arrival in London there came at once meetings of the Research Centre, the Round Table, the Buddhist Society, White Lotus Day, visits to Northern Ireland and Eire, and then the English Convention. Meanwhile there was the "sticky" business of getting visas for Finland and Italy which were ex-enemy countries, but finally it was arranged for me by the office of the Secretary of State for India. Going from one country to another there was always a double examination at the customs going out and coming in, generally lax, but it could be difficult. Travelling as a vegetarian, and being a diabetic, I found food was extremely difficult; then, in some places there were no hot baths. In the matter of language, lectures were carefully written out in English in specially short and clear sentences. There was one lecture for the public, one for members, and one for the E.S. Two or three sentences would be read by me in English, and the translation followed immediately, and so on to the end. In Norway, Sweden and Finland there were newspaper interviews on arrival and publicity was secured. Finland, to which I was paying my third visit, is notably a country of high ideals, and responded strongly; there the public lecture was in their largest concert hall, which held 850 people who had to pay for admission, and some 200 were turned away. There was a musical interlude at the beginning, with a recital on a very delicate instrument called Kantele resembling the vina in delicacy of tone.

Then came visits to Holland and Paris, and to Switzerland for the Round Table Conference, to which came members from nineteen countries. Certain countries could not be represented, particularly those behind the "iron curtain," but there was one lady unofficially from Rumania, and the Yugoslav General Secretary came. The German General Secretary could not get permission to come, but one member came from Germany. The list of work to be discussed, which had been carefully worked out by the General Secretary of the European Federation, Mr. J. E. van Dissel, included how to start the work in various countries, what type of books are needed, particularly more allied to science which makes a strong appeal to young people, and in certain countries books on economic questions. Again, certain standard books need to be reprinted, but there are difficulties with regard to paper and money which cannot be sent out to help from a central fund. It has been arranged by the European Federation that each country shall "freeze" its annual dues, donations for the Adyar World Fund, and so on, notifying the Federation which will keep book entries and will notify Adyar.

After the Conference there was a Study Week in Geneva at which other workers were present; the Federation arranged for two Young Theosophists to be present where possible from each country. The languages used were English, French and German, and there were meetings also of the Young Theosophists. From Geneva I went to Italy, visiting Rome for the Convention, and then Florence, Genoa, and Venice, then back to Genoa, and from there to Belgium through the southern railway route to Paris.

Some members are beginning to say that the work of the Theosophical Society must now change. All these years the work of the Society has been to give the public as clearly as possible the fundamental truths of Theosophy,

but the claim is now made that the work should be turned in what is called a "cultural" direction. In spite of all the culture of the nations throughout the ages the fundamental ignorance and misery of humanity, national rivalries and exploitation of the under-privileged have not been changed, and the war spirit remains. The Theosophical Society was started by the Great Brotherhood to change fundamentally the spirit of mankind, to inculcate and emphasize the fundamental basis of human brotherhood, as stated in the famous Letter of the Maha-Chohan. Our work has scarcely begun in this field. In the countries I have visited I have seen an eagerness on the part of the public to understand the principal truths of Theosophy. The supreme need at the moment of all the Sections is for more literature. There can never be any true culture that has not for foundation the three great truths as set out by the Adept Hilarion in *The Idyll of the White Lotus*:

"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 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.

"These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them."

The Society's work has had so far only a small measure of success in changing the spirit of civilization. Many generations of Theosophists have yet to work before we can say we have done that. Even in America today few journalists

even know the word "Theosophy," and it is necessary for me when they come to interview me to spell out to them the name of the Society. Then there are rival societies which speak in the name of the Great Brotherhood. Their movements aim fundamentally at a subtle kind of selfishness in individuals, not one doing the work which the Maha-Chohan stated to be the supreme need for the world, namely, to bring the white races nearer to the dark races in bonds of complete friendship. Only when the three great truths are understood, and there follows the understanding of what may be called the Theosophical scheme of evolution, will culture represent here below something of the archetype of the Divine Mind.

C. JINARĀJADĀSA

All this universe has the Supreme Deity for its life. That Deity is Truth. He is the Universal Soul. Thou art He, O Svetaketu.

Chhândogya Upanishad

To live is to die into something more perfect. God can only make His work to be truly His, by eternally dying, sacrificing what is dearest to Him.

R. L. NETTLESHIP

REVIEWS

Authentic Report of Sixteen Talks Given in 1945 and 1946, by J. Krishnamurti, published by Krishnamurti Writings, Inc., price Rs. 2.

Mr. Krishnamurti, or "Krishnaji" as many Theosophists respectfully call him, introduces these talks as spontaneous discourses given at different times and not intended to be read through like a novel or as a systematized philosophical treatise. Those who have carefully studied his previous talks will marvel at the contents of this book of only 116 pages, in which he develops his thought with a boldness and originality which has the effect on the reader of taking him directly up a steep mountain side, giving him the same thrill of freshness, of stimulation, the delight of unexpected views, and sometimes the feeling of inability to take the step described to him.

The mainspring of Mr. Krishnamurti's thoughts is his concern with the tragedy of the world with all its conflicts and the sorrows of its individuals, the utter degradation of modern civilization, and the inability of all of us to discover the causes of our suffering. He teaches that the

misery and disaster which exist, war, violence and every other evil, are to be traced to the individual, to each one of us, and our ways of thinking, feeling and acting, conscious and sub-conscious. All of us are responsible for war; he says, we have brought it about by our everyday action of greed, ill-will and passion. Mr. Krishnamurti is of the view that "we have over-developed the intellect at the cost of our deeper and clearer feelings, and a civilization that is based on the cultivation of the intellect must bring about ruthlessness and the worship of success."

As in his previous talks, so in these the central theme is the very nature of the individual "self"—the "I" and the "me" in each—and the diverse guises it assumes, all productive of conflict and misery. "If we do not seek power and domination, if we are not self-assertive, there will be peace." . . . "We use our needs as a means of gratifying our psychological demands. . . . So needs assume far greater significance than they really have." Mr. Krishnamurti asks: "Is not craving the very root of self? We think

1948

REVIEWS

311

and feel in terms of achievement, of gain and loss, and so there is a constant strife; but there is a way of living, a state of being, in which conflict and sorrow have no place." That way lies, he says over and over again, through "self-knowledge," "the awareness of what is," that is, of our conditioning in various ways, by nationality, organized religion, etc. It is in vain to try to pick out a few gems of thought as representative, in the lavish profusion of his ideas.

The thoughts that are elaborated in these talks have a metaphysical texture, although Mr. Krishnamurti would repudiate that description, as they are to him not speculative theses but facts of direct perception, plain to all who have the necessary simplicity of mind. They have equally a deep ethical basis, concerned with matters of practical life and urgency, with which each one of us can experiment for himself. Although Mr. Krishnamurti's thought and his psychological analyses, to which he seems to come not by a laborious process of reasoning but in a brilliant flash, is as modern as the conditions in the world of today, there is a strange reminiscence in what he says of ideas which one associates with the teachings of the Lord Buddha: To mention some, the idea of the illusoriness of the self, of craving of one sort or another as the cause of all disturbances and sorrow, of "right meditation" as the means of attaining self-knowledge, the need

for still awareness of every process of thought and action, the importance of "right livelihood" without harm to another, the understanding of the part that memory plays in the continuance of sensations, and above all the need to look to oneself for liberation from bondage to our own ignorance.

Mr. Krishnamurti constantly refers to the Reality which comes to us rarely and unsought, when there is complete cessation of conflict, "the self being temporarily absent". He invites us to consider if, "instead of its being rare and accidental, it is not possible to bring about the right state in which Reality is eternal being," in which there is "creative ecstasy" and freedom. The talks are an answer to this question posed from a diversity of angles. Only in the search of the Real, which consists in becoming aware of all the forms of the unreal, can there be, according to him, an enduring solution to our problems.

Mr. Krishnamurti deliberately refrains from any description of the Reality to which he refers, for it is to be experienced by each one for himself, and the Reality, he asserts, cannot be translated or described. But the reader can gather some touches of Mr. Krishnamurti's thought about it in such statements as: "The truly religious individual begins with himself; his self-knowledge and understanding form the basis

of all activity. As he understands, he will know what it is to serve and what it is to love..."; "Conflict ceases in the aloneness of Reality. This transcending is Love. Love has no motive. It is its own eternity." It is not possible to convey in a brief review the depth and beauty of Mr. Krishnamurti's thoughts except by quoting them. Such depth and beauty run through his utterances as a river, majestic, clear and placid, may run from one end of the land to another reflecting the beauties of the surrounding landscape.

—N. S. R.

The Dawn of Freedom, by F. G. Pearce, Oxford University Press, pp. 187, price Rs. 2.

In *The Dawn of Freedom* Mr. Gordon Pearce, Minister of Education, Gwalior, gives an outline of world history for the seven hundred years from A.D. 1200 to A.D. 1900. This book is the second of a trilogy. The first, already published, dealt with *The Struggle of Modern Man*; the third, *The Struggle of Democracy*, is in the press.

This clear and interesting outline intended for pre-matriculation classes, is made helpful to the teacher by suggested questions and points for discussion, and attractive to the student by the many maps and illustrations and by the clarity and simplicity of the language and method

of exposition. In such a short compass there is danger of over-simplification but the main ideas are well presented. It is admittedly an outline and one could regret certain omissions, such as that of the work of Faraday in the invention of the dynamo, from the chapter on great scientists. No doubt the apparent inaccuracy of the calculation on page 184 will be corrected in a later edition. It is good to find events in the great continent of South America included.

As a Theosophist Mr. Pearce sees events as part of the design of the divine tapestry, each strand the life and destiny of a nation or people. To the well-known four freedoms Mr. Pearce adds a fifth, *Freedom from Selfishness*. As he points out, freedom from oppression, freedom of religion, and freedom of expression have largely been won; freedom from want remains for the men and women of the twentieth century to win. But "there is a fifth freedom . . . without that freedom Man cannot hope to succeed in winning the fourth freedom and keeping it for always. The fifth freedom is freedom from selfishness . . . we are little by little gaining even this fifth freedom . . . it is then, and then only, that the world will become a happy place."

—E. W. P.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JANUARY 1948

OFFICIAL NOTICE

8th December 1947

The Lodge Olcott-Blavatsky, of Athens, hitherto part of the Theosophical Society in Greece, is hereby attached directly to Headquarters under Rule 31, Clause C.

C. JINARAJADASA,
President.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

*The President Returns to
Adyar*

After an absence of eight months, the President, Mr. C. Jinarajadasa, returned to Adyar on 7th December from his European tour. He was enthusiastically welcomed by members at the Madras railway station and again on his arrival at Headquarters, where a large crowd was waiting to receive him. A few days later on "The Roof," in a talk to members, he gave a most interesting and vivid description of his travels

in many countries. (See article in this issue, p. 304.)

Mr. N. Sri Ram returned to Adyar at the same time after having been in Europe since August, and reports show that his work and presence there have been much appreciated.

The President was accompanied by his Secretary, Miss H. S. Kemp.

The President left Adyar again on 20th December for Benares in order to preside over the 72nd International Convention. He was accompanied by officers of the Society and a large party of members.

Burma

Conditions during the past months have been difficult owing to unsettled conditions in the country. In spite of this, however, there were five admissions during the year and it is hoped soon to attract many members who have not linked up since the war. Rangoon Lodge is very active and Buddha Ghosha Lodge at Pyinmana and Lotus Lodge at Mandalay have started regular study-groups.

For the last few years it has not been possible to publish a Section magazine, but now the new General Secretary, Mr. U. San Hla, has issued the first copy of a News Letter which will keep the members in touch with the activities of the Section. Meantime steps are also being taken to revive the former magazine, *The Message of Theosophy*. Efforts are being made to get the Library in working order again and also to open a Burmese section starting with a collection of Burmese and Pāli manuscripts. The Burmese Educational Trust conducts a co-educational School, the future of which is under consideration by the representatives of the Section and the members of the Trust.

Netherlands India

Despite many difficulties the Section has managed to be fairly active in carrying on the work during the past year. In Batavia the beautiful

Lodge buildings have been required for military and civil use and they have only two ramshackle garages for their library and a small gallery for their meetings. In Soerabaya there was nothing left but walls and something of a roof, and meetings are held in the house of the Treasurer. Bandoeng has no Lodge premises and depends for its meetings on part of the building of the Liberal Catholic Church. Semarang was fortunate in retaining its Lodge building with all its furniture complete, thanks to the devotion of an old watchman. Although there is no Section magazine as yet to maintain inter-lodge connections, Soerabaya issues a typed leaflet of two pages, *De Kiem* ("The Germ"), and Batavia has a stencilled periodical of four pages, *Theosophie*. There are four Lodges altogether which are able to communicate with each other and amongst them there are 102 members.

Brazil

The most important events in the Section during the last year have been the formation of a study-group at Santa Ana, which it is hoped will soon become a Lodge, the foundation of a new Lodge, Lodge Thibet at Sao Paulo, and the visit of the General Secretary to Lodge Bhagavad Gautama in the City of Belo Horizonte. The Headquarters of the National Section has been transferred to the city of Sao Paulo, and

in consequence of this change, it has been possible to publish the official magazine of the Section, *O Teosofista*, monthly instead of bi-monthly. In the town of Mogy das Cruzes it is intended through the help of members there to broadcast talks on Theosophy. The membership stands at 163 and there are 15 active Lodges.

Cuba

This Section has benefitted by greater activity and visits to all the Lodges but two by the General Secretary. The Section magazine has been published regularly every month and has been able to increase the number of its pages. The Eastern Federation of Lodges has also continued printing monthly its journal *Teosofia*. The Young Theosophists had their own Annual Convention, which was well attended and published a booklet, *The World Mother*, containing articles on her by Dr. G. S. and Srimati Rukmini Arundale. There are being formed two more Round Table groups and the children are taking a greater part in the activities of some Lodges. The Eastern Federation is building a School on its grounds at Ciudadamar, which is situated by the sea. During the year the Western Federation of Lodges was revived and the Havana Lodges are holding a joint monthly meeting with each Lodge President taking turns at presiding. The num-

ber of active Lodges is 28 with a membership of 564. The Section is now looking forward to a visit from Miss Clara Codd in February.

Canada

The October issue of *The Canadian Theosophist* reports the passing of Mr. Albert E. S. Smythe, who was responsible for bringing Theosophy to Canada and forming the Toronto Theosophical Society in 1891. For twenty-five years he was the General Secretary of the Section and edited the magazine for twenty-seven years. The Section has arranged for a lecture tour by Prof. Ernest Wood beginning in December.

Philippines

The Theosophical Society in Philippines is now fourteen years old, more than three years of which were passed in enemy's occupation during World War II. Soon after the liberation of the Island the members began to return to their Lodges, and in the first post-war Convention held in Manila, on February 24, 1946, 8 reorganized Lodges and a newly organized Lodge reported with a total membership of 161 active members.

The Board of Trustees has taken steps to accept and legalize the donation to the Section made by the Martinez family of a piece of land located at the outskirts of Manila and the entrance of Quezon City.

The Annual Convention was held in Cardiff, October 25-26, and Mr. N. Sri Ram was the guest of honour. He lectured to the public and to members, and the meetings were very happy ones and well attended. The new General Secretary, Miss Claudia Owen, reports a rising spirit of enthusiasm in the Section, and plans for a busy winter.

European Federation

One of the main needs of the European Federation is the translation of Theosophical literature especially into German. Pamphlets and the book *The Riddle of Life* are being prepared; 6,000 copies of Dr. Lauppert's book, *Mensch, Welt und Gott*, have already been sold and a second edition is being printed. The Italian Section has already printed in Italian many books including *Man: Whence, How and Whither*, and two volumes of *The Secret Doctrine*. The Federation has received reports from several countries which have been successful in attempts to use the radio and the press for spreading Theosophical teachings. In connection with the Besant Centenary, Belgium was able to arrange a series of talks on Dr. Besant, while Italy was able to use the radio under allied control, although this has since been stopped. Austria and Finland have also made some broadcasts.

At the Round Table Conference meeting in July Mr. J. E. van Dissel

was re-elected General Secretary and Mr. van H. Labberton, Treasurer. The Council consists of members from a number of countries.

From December 22nd to January 2 plans are being made for meetings of an international character at Huizen. The Executive Committee of the European Federation will meet, and it is hoped that visitors from abroad will be able to attend. A Workers' Week in Switzerland in the Summer of 1948 is being planned followed by a gathering in Germany under the auspices of the Federation. Steps have already been taken to obtain the necessary authorization. German-speaking members will be able to have news of the Federation through the Austrian Section journal *Adyar*, which will devote a few pages of each issue to news of the work in Europe, and arrangements are being made for copies to be distributed to all the German Lodges.

Switzerland

This Section has been particularly fortunate during the past year, for, in addition to a number of visiting lecturers, it had the privilege of the Round Table Conference and Workers' Week under the leadership of the President of the Society being held within its border. These were a great uplift to the work in every way. The membership during the year increased by 16 and there are now 318 members and 17 Lodges.



THE THEOSOPHIST ON THE WATCH-TOWER

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

THE last number of THE THEOSOPHIST had been printed off when news came of the assassination of Mahatma Gandhi. All I could then do, in token of the distress of all India, nay, of the whole world, was hurriedly to insert a page with two brief tributes before the first page of "On the Watch-Tower." The first article in this issue is on him by me; I have there tried to give a very brief outline of his ideals and of his work.

When in Finland last June, the General Secretary of Finland presented me with the statement that follows. He explained to me the division of thought among the Theosophists, and asked what line of thought I would offer in answer. It was not possible during the many meetings in a brief stay to deal with such a vast problem; I promised to deal with it later, which I now do.

We Finns had the fate of getting involved in the fight between two great powers, and owing to our smallness we have been unable to remain lookers-on, though we

should have liked to do so. Our nearness to our eastern neighbour has always been a matter deserving attention, although most cultural factors in our civilisation have come from Germany and Sweden, and have been permeated with western spirit and democracy. We Theosophists got into a very difficult dilemma when Russia, against whom we had been dragged into a war when defending our borders, surprisingly soon became allied with the English world, which we were requested to support by the Theosophical Society. We then had to ask ourselves: is sympathy not enough in the way of support, as the use of arms always has been a very difficult question to many a Finnish Theosophist. How were we Theosophists, who have obliged ourselves to follow the demands of Brotherhood, to take the right stand? Our Society has always included supporters of complete disarmament who have claimed it an absolute duty of the Theosophists and who do not even accept an armed defence. They get into conflict with their conviction and given orders. On account of this war problem, our membership has been divided into two camps. When the conception of Brotherhood is so different, it has been very difficult for either of the two parties to accept the conviction of the other; and for me in the office of General Secretary it has been hard to prevent things from being brought to a head and to get the diverging conceptions to become assimilated in a harmonious whole. I do wish, however, that your visit will help to bridge this present gulf.

The statement that, when Britain and Russia joined hands, "We were requested to support by the Theosophical Society" is completely mistaken. The mistake is due to the identification of a statement of the President with a pronouncement by the Society. This has happened many

times. During the first World War, the then President, Dr. Besant, was outspoken in her denunciation of Germany in the pages of THE THEOSOPHIST, which is the *private* and *personal* organ of the President, not of the Society. She was careful again and again to reiterate that she spoke, not as President, but in her personal capacity as Annie Besant. She would never admit that, because she was President, she should conform to any and every deduction by others as to what are the implications of the Three Objects of the Society. Similarly, during the second World War, Dr. G. S. Arundale, the President, wrote in THE THEOSOPHIST expressing his sympathies with the cause of the Allied Nations against the Axis powers. But like his predecessor, he made clear that he was speaking as G. S. Arundale, not as President.

Does the Society ever speak as the Society? It does, but rarely. The "Society", *i.e.*, the legislative and governing body of the Society, the "General Council" composed of all General Secretaries of National Societies and nine Additional Members elected by the Council, spoke last December at its annual meeting to all members, in the resolution concerning the work of the United Nations published in the February THEOSOPHIST. It is as follows.

As all members of the Theosophical Society desire earnestly to establish World Peace as a realization of Universal Brotherhood, the General Council of the Theosophical Society recommends all Lodges throughout the world to be informed of the work of the United Nations.

And the Council further suggests that one meeting each year be devoted to describing the work of the United Nations towards ushering in the era of World Peace and Brotherhood.

The Council spoke in 1924 on "Freedom of Thought" in the Society, and its resolution since then has been printed in every issue of THE THEOSOPHIST, except when restrictions on paper by government control prevented the use of the space needed. *Only the General Council can speak on behalf*

of the Society. None of us were ever "requested to support by the Theosophical Society" or "given orders."

With this clarification, let me attempt to speak on the thorny subject of "peace at any price", premising that I speak, not as President, but simply as C. Jinarājadāsa. I am, however, an old student of Theosophy, and a member of the Society for 55 years, and so perhaps I may have something not un instructive to say.

Undoubtedly the most attractive gospel in human affairs is that of "peace at any price", but the implications of the words "at any price" are so many, and create such problems, that each individual has to consider carefully what his action should be. It is surely an axiom that any kind of injury caused to another in any action that can be construed as *offence* must be denounced as against the moral law. We have such instances where two nations go to war, and the historian after the struggle is over is able definitely to say which nation is the aggressor and therefore blameworthy. But on the other hand, is one never to defend oneself against the aggressor? Upon this point there is an illuminating teaching both from Indian teachers and from the Christ. The former have outlined two Dharmas, that is to say, two moral codes, one for the "householder", the citizen, and the other for the "sannyāsi", or "renouncer". The sannyāsi places before himself as his ideal of daily conduct the Unity. There is for him no friend or foe, for both are the One Life. Similarly, whatever may happen to him of good or evil, happiness or suffering, must be accepted by him as the gift of the One Life, even when that gift gives him the most excruciating suffering, even death itself. If, for instance, a tiger pounces upon a sannyāsi, it is the duty of the sannyāsi not to kill him, since the tiger is the agent of his Karma and all that comes to him is inseparable from the high ideal which he is trying to live.

It is this high ideal of the sannyāsi, who has "renounced" all the duties and obligations to family and friends, caste and nations, which imposes on him the Dharma of never to attack to defend himself. A part of that same Dharma is to pay no attention to what is going to happen to him tomorrow, as is proclaimed in the words of Christ: "Take no thought for the morrow . . . Provide neither gold, nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. . . I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn unto him the other also . . . and him that taketh away thy cloak forbid not to take thy coat also."

Even Christian bishops have pointed out that if this gospel were put into practice *by all*, only the most backward of mankind would rule our lives, and civilized life would become impossible. But did not Christ say those words? Yes; but I hold, *not to all*, but only to His disciples pledged to follow Him renouncing all "for His name's sake." To them He says: "If any man come to me, and hate not his father, and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." But all men are not called upon by Him to be His disciples, in the technical sense. It has been said by another Master: "'My peace I give unto you', can only be said by the Master to the beloved disciples who are as himself." *Who are as himself*: in that lies the difference between the disciple and those who live the righteous life in the world, performing life's duties which He commanded for them, "Honour thy father and thy mother", re-enforcing the ancient doctrine of filial duty of the Hebrews. Indian teachers recognize that the ideal of "taking no thought for the morrow" is no part of the duty of the *householder*, who has dependent upon him wife and children, parents and relations.

Far otherwise is the duty of the man who is not called upon to tread "the strait, narrow way" here and now. He has obligations to wife and family, and to the organization—tribe or nation—of which he is a part, and whose protection he enjoys. If a tiger or any other wild beast attacks his child no one would construe it as his duty to act as a sannyāsi and do nothing. Nor is he to do nothing if he is attacked himself, because he is not free to renounce his life in such a crisis as that, and completely ignore his responsibilities and the distress into which he will throw those who are dependent upon him since he is the householder, whose ideal is not that of the sannyāsi. It has been most beautifully and nobly said in *The Voice of the Silence*: "Inaction in a deed of mercy becomes an action in a deadly sin."

It is true that all great Teachers have proclaimed the doctrine of tenderness and of harmlessness. That teaching may be construed by the unwise in an extreme form that one should never defend oneself against premeditated injury by an evil-doer. Now, the whole spirit of the teaching of the Lord Buddha is for pity and compassion to be irradiated from the man of righteousness; but when He was questioned by a body of leaders of a particular tribe, the Lichchhavis, what they were to do should they be attacked by King Ajātashatru, the answer given was, not that they should not defend themselves, but an answer which, if it had been carried out, would have resulted in their not being attacked. The Lord asked them the question whether according to ancient custom they met in their councils for any consultation, and whether their lives as citizens were characterized by high morality. Because so long as they were united among themselves by mutual consultation and co-operation, the King would not attack them. But unfortunately this high teaching of unity was not followed by the tribesmen and they were of many counsels, and the result of their disunity was that the King did attack them and conquer them.

We have to realize that we are living in a world where all the souls of men are not at the same level of evolution. True that they have the Divine Nature all within them. But there is complete difference between that Divine Nature manifesting in a savage and in a brutal man, and its manifestation in a man or woman of civilized life. It is for the sannyāsi to ignore these differences and reverence the One Life. But civilization, with its high aims, has been slowly developed by the powers of God out of the savage stage, and surely it cannot be considered a part of evolution that civilization should revert to savagery. There *are* differences between younger brothers and elder brothers, and the natural expression of a younger brother of selfishness and violence cannot be accepted as a part of the gospel of the grown elder brother. I certainly do not myself consider that I am violating the principle of Brotherhood if, when I see a child attacked by a ruffian, I do my best to protect the child by attacking the ruffian and chasing him away, even if necessary injuring him, and it may be killing him, if there is no other way. And as I believe I can still be of some use to my fellowmen, I shall not allow myself to be murdered by a villain without resisting him. I am not a sannyāsi, and I have relations who are dependent on me. But on this thorny problem of "peace at any price", I can only state what I would do, without desiring to impose my creed of action on any other.

* * * *

An enthusiastic member of the Society in Argentina, Señor Salim Alfredo Webbe, has taken upon himself the duty of issuing a Spanish edition of THE THEOSOPHIST, translating all the principal articles, and also the Section "Theosophists at work". Several issues have appeared of this Spanish THEOSOPHIST. For many years consultations have taken place as to how such a Spanish Edition could be issued, and

*The Theosophist
in Spanish*

the difficulties seemed almost insuperable. Señor Wehbe has on his own initiative begun to solve the problem.

That veteran in Theosophy and energetic worker, Mr. Fritz Kunz, has been producing for the last five years a remarkable magazine called *Main Currents*, with the sub-title "in Modern Thought".

Main Currents in
Modern Thought

The magazine contains articles of the highest quality and excellence from many writers who are not particularly interested in Theosophical conceptions but work along their own lines trying to bring about "Integration." Many thoughtful scientists have come to the recognition that while laboratory work is developing in all parts of the world, the work of scientists is becoming more and more specialized to such an extent that an individual worker has scarcely any time to survey the field of scientific achievement as a whole. Even Darwin wrote to his friend Hooker :

It is an accursed evil to a man to become so absorbed in any subject as I am in mine. The commonplace man is *not* conscious of it; he obtains his heart's desire, if he works hard enough, but God sends leanness withal into his soul.

For some years before the war a scientific magazine in England called *Science Progress* has in some measure attempted to fill this gap in providing an aeroplane view, as it were, of whither Science is going. Mr. Kunz in his magazine produced on fine paper and in large type is doing an essential piece of work for Theosophy of branching out into new fields. He and his fellow-enthusiasts have created "The Foundation for Integrated Education", sponsored by high officers in many Universities and Colleges in the United States. The magazine is published by Mr. F. L. Kunz, who is the editor and whose address is Port Chester, New York, U.S.A. The subscription price is three dollars a year.

C. JINARAJADASA

MAHATMĀ GANDHI

By C. JINARAJADASA

ONE more name has been added to the number of men and women who for their services to the Indian peoples have been raised to the position of sainthood. The names of Tulsidās, Rāmdās, Mīrābāi and Kabīr are venerated by all Indians, and their religious songs sung and pondered over, not only by the educated men and women, but particularly by the masses also. The last pearl to be added to the necklace which Mother India wears is Mahatma Gandhi. Dozens of biographies of him already exist, and hundreds more will be written immediately. His tragic death has given a profound shock to all peoples of the world.

Abraham Lincoln, after a fratricidal war had been brought to an end, and the attempt to divide the United States into two nations had been thwarted, was planning to bind up the wounds caused by that war and to lay down a policy of healing and justice. But just as he was entering upon his new plan of service, he was struck down by the hand of an assassin. In a similar manner, just as Mahatma Gandhi had planned a campaign of work to bind the tragic wounds in the invisible body of Mother India, and to unite once again the two halves of India—India and Pakistan—at least in spirit, the hand of an assassin brought to an end his labours.

As a tribute to the work which he did, my aim is to give only a few ideas concerning his work. Historians in the generations to come will assess his work at a truer value than anyone can do at the moment.

Gandhiji¹ was in the core of his being a rebel and a militant, but he was a rebel for Humanity's sake, one who

¹ It is usual in Central and Northern India to add the honorific particle "ji" to a name; hence Gandhi-ji familiarly.

sought nothing for himself, but was militant against the evils which surrounded the peoples of India, and in South Africa against the injustices meted out to them by South African white legislation. One remarkable attribute of his character which makes him shine out more than any Indian leader is that during his lifetime all his work was for the masses of India. Never for a moment were their hardships of livelihood and difficult conditions of travel and other lack of amenities forgotten by him. The theme of his life was "for the masses," and in the light of this aspiration alone must the work that he did be assessed in all that he succeeded and in all that he failed.

There is little need here to narrate the story of the work which he did to bring India to national liberation. There is a long list of noble patriots from the beginning of the Indian National Congress in 1885 who prepared the way for him, one of the most powerful being Annie Besant. But it was Gandhiji who made *Swaraj* or "autonomous India", a "self-ruling" India, not only the hope and dream of the educated classes, but also of the millions of the so-called uneducated masses. He made the four hundred millions in India feel as a unity.

As did all great souls, Gandhiji tried to raise all the millions to his own level of purity in every thought, word and deed, and he radiated the spirit of Harmlessness. During all his campaigns for the denunciation of England and its administration, however seemingly violent were his phrases, there never was a particle of hatred in his heart towards those whom he denounced. He thought when he appealed to the millions of India to join in his political work, that they also would be able to create a revolution against England with no hatred in their hearts. His creed of "non-violence" and *Satyagraha* (relying on Truth) as he initiated what practically amounted to a revolution, seemed the ideal of peace upon

earth put into practice in a world of turmoil and oppression. He succeeded in living this life himself; but he had to admit profound disappointment at the incidents of violence which were the result of his own campaign of revolution and reconstruction, which in theory was to be "non-violent." Again and again, after he had started a campaign for "Non-cooperation", as when he called on the people not to pay taxes, on the legal profession to abstain from working in the English courts, and on college students to abstain from going to the lectures, and when in 1921 at the time of the visit of the Prince of Wales he proclaimed in Bombay a *hartal* or "silent mourning" with a stoppage of all business, he had to admit that on many an occasion the result was an outbreak of violence. No wonder, therefore, that once he wrote:

"A rapier run through my body could hardly have pained me more. I have said times without number that Satyagraha admits of no violence, no pillage, no incendiarism; and still in the name of Satyagraha we burnt down buildings, forcibly captured weapons, extorted money, stopped trains, cut off telegraph wires, killed innocent people and plundered shops and private houses. If deeds such as these could save me from the prison house or the scaffold I should not like to be so saved."

Nevertheless, his dream that all, irrespective of education, culture, caste or class, could be pure in heart as he was himself was never modified by him. It was his dream, as his life was brought to a tragic close, that he would succeed in bringing a completely new spirit in India that would unite Hindu and Muslim and bring an era of "Peace on earth, and goodwill to men".

Gandhiji had another great dream, which was that of all who truly love India. This was to make a caste-less

India. Caste has been modified considerably of late in certain of its old harsh restrictions, particularly against the "Pariahs" or "Untouchables". Nevertheless, many of the evils of caste distinction still seem as hard and rigid as ever. One significant phrase which he coined for the Untouchables who had euphemiously been called "Panchamas", or fifth caste, was to abolish the idea of untouchability and coin the name "Harijan", that is, "the people of God". No longer are the words Pariah and Untouchable used by anyone in India, or even "Depressed Classes". Once he coined a phrase which has dropped into the background of Indian consciousness, to the great loss of her spirituality. This is the word: "Daridra-Nārayan". "Nārayan" is one of the most ancient names for God; and "daridra" is a Sanskrit word meaning "poor", "destitute". "Daridra-Nārayan" was used by Gandhiji as a spiritual designation to describe the poor and helpless, particularly the Harijans. It had the significance, "God the poor man, God the destitute."

One of the strangest elements in his character was his fasting. Fasts are a part of Hindu religion, as a means of purification and self-recollectedness. But they only last for twenty-four hours. There is in Islam the very severe fasting, from an hour-and-half before sunrise to sunset each day during the month of Ramzan, so severe that not a drop of water must be drunk. This Muhammadan fast, which is obligatory upon all Muslims, except those who are old or sick, means a very severe testing when the month falls, as sometimes it does, in the season of the greatest heat. Gandhiji fasted not so much to purify himself but as an act of atonement for the sins committed by others. So great was his influence that naturally his prolonged fasts, bringing him to the verge of death, brought about the result that, for the time at least, the evil against which he was agitating ceased.

One noteworthy characteristic in Gandhiji's inner life was that he tried all the time to be in communion with God. As he has said again and again, he never launched any campaign of resistance or began a fast without long inner meditation and trying to be sure that what he was about to do was as God would have him do. In old days in England, Cromwell in politics and in warfare had the same quality of belief that a divine mandate guided him. One of the greatest charms of Gandhiji was that he was utterly self-revealing and in his journals and books he had nothing to hide from public gaze, and so spoke frankly of his hopes, aspirations, mistakes and failures. All the "memoirs" which such a great man might have left to be published after his death, Gandhiji gave to a vast public which read with eagerness all he had to say.

In a manner that no one ever before had become, Mahatma Gandhiji was as the Conscience of India. During his later years, through voice and pen, he brought into high light one evil after another in the lives of the Indian people, particularly lately corruption in politics after India gained her Independence, which needed to be clearly recognized if there was to be any betterment. One of his last actions, as all know, was the denunciation of the horrible atrocities committed after the separation of India into India and Pakistan. He succeeded by his fast in Calcutta after Independence Day in forestalling a carefully planned massacre which one group of violent people had planned against another section of the community.

I wonder if the ultimate destiny for Mahatma Gandhi will be what has been that of the teachers before him. That destiny is to put the teacher on a pedestal, build statues of him, offer him songs and garlands, and little by little forget how the teacher lived and died that all might act in accordance with his teaching. In Palestine, where the Jews had a religious life full of ritual observances, Jesus Christ denounced the

evils of the Jews of his time in the words: "Woe unto you, hypocrites, for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law—judgment, mercy and faith; these ought ye to have done." At the moment there is intense, almost hysterical, glorification of Mahatma Gandhi, and at meetings all pledge themselves to commit themselves to his ideals of harmlessness and service. But India is in the throes of a second birth; party and caste divisions are acute. True, there is no longer a foreign ruler against whom to agitate; but among Indians themselves? Will it be a regenerated India in the spirit of India's ancient ideals of spirituality and culture? Or an India after a foreign model with, as in some Western countries, fratricidal parties and policies, and brother killing brother in the name of Patriotism?

I end this brief tribute with the prayer in the ceremony for the dead in the Catholic Church: "Rest in the eternal grant unto him, O Lord, and let light perpetual shine upon him."

C. JINARĀJADĀSA

PRIME MINISTER BALDWIN OF BRITAIN ON A GREAT PARLIAMENTARIAN

He has left us. In the remote parts of that countryside where I was born and where old English phrases linger, though they may be dying, even now I hear among old people this phrase about those who die, "He has gone home." It was a universal phrase among the old agricultural labourers whose life was one of toil from their earliest days to their last, and I think that that phrase must have arisen from the sense that one day the toil would be over and the rest would come, and that rest, the cessation of toil, whenever that occurred, would be home. So they say, "He has gone home."

When our long days of work are over here [House of Commons] there is nothing in our oldest customs which so stirs the imagination of the young member as the cry which goes down the lobbies, "Who goes home?" Sometimes when I hear it I think of the language of my own countryside, and I feel that for those who have borne the almost insupportable burden of public life there may well be a day when they will be glad to go home,

OPEN IMMORTAL EYES

By JAMES S. PERKINS

(Concluded from p. 338)

IF imagination, coupled with knowledge, becomes a bridge over which we may pass into a realm of unobstructed awareness, it is vital that we search for the most useful knowledge. The knowledge that universally concerns us is that which reveals to us the laws that govern our environment, because by knowing these laws and putting them into operation, we may live harmonious, unfrustrated lives.

There is, however, a higher knowledge, that of universal principles, each of which controls whole realms of law. To know these principles and cultivate them in our daily lives is to approach the supreme knowledge, the *Theos Sophia*, the wisdom of God. It is the knowledge of these principles with which Theosophy deals.

Various important themes of Theosophy could be enumerated here. Only one has been selected, the most inclusive of all subjects, that relating to the constitution of man. If William Blake's statement is true, that the only mystery is man, then by understanding man we shall know all. Proceeding with this subject, rather than summarize the various elements and factors which make up the reality of man, it might be more useful to illustrate the use of imagination plus knowledge as a way to the perception of Truth. The suggested technique of this approach is that

of meditation. Our aim must be to use the knowledge we have, together with the faculties of thought and imagination, to create a condition in which there may appear direct intuitive illumination.

We have in the beginning to quiet our bodies and calm the tumultuous emotions by focussing thought on the first subject of investigation, the physical body. We may think quietly of its various elements: the head, the arms, the trunk, the legs, and so forth. And thus examining it contemplatively, in imagination we will become gradually detached and abstracted. When a state of tranquillity has been attained, we imagine ourselves as plunging into the interior of the physical body, through the skin, the epidermis and the dermis, the nerve endings, and on into the world of muscles, bones and organs. And there using our knowledge of physiology, such as we possess, we begin our search for the source of life. We may dramatize and observe all the wondrous processes of the physical organism and begin to know ourselves as never before. We may search for the source of life throughout its various parts—the brain, the heart, the digestive system, and then on to that ultimate unit of physical life, the body cell. There by focussing our attention in that tiny area, using our knowledge of bio-chemistry, we may continue our search with vision becoming ever more microscopic. Soon the walls of the cell are resolved into clusters of activity which turn out to be the molecules, and so we advance into the atomic world.

To enter the world of the atom in imagination, we may make use of the concepts of nuclear physicists as to the nature of the atomic world, that is, the central nucleus of protons, et cetera, and the remainder of the atom's space filled by the whirling energies of electrons. In the hydrogen atom, for example, the central nucleus is said to be one hundred thousand times smaller than the diameter of the

atom, the remainder of the space being filled by one electron which whirls at such a speed that it can be conceived only as a cloud of energy. Moreover, this cloud of energy is conceived as appearing and disappearing in some mysterious way. Where to? No one knows. If we are to pursue the source of life, we must follow that energy into the beyond.

But to do this, where shall we turn for the knowledge we must use with the imagination? We have reached the frontiers of scientific knowledge. Apparently life's source is not anywhere in the physical world. Life appears to pulsate through the mechanism of the atom, energizing the physical world from some subtler level, invisible and beyond our reach. We must now resort to the likeliest hypothesis we can come upon dealing with that region. Theosophy is recommended as a source of such knowledge and theory, because it has a great deal to say about the super-physical world. If we will venture to use that knowledge with imagination, we will find that we may proceed in an orderly logical pattern of ideas.

Let us suppose that we now accompany the electron from the physical atom into the astral atom, which is moving at a much greater rate of speed. The energies of these two levels are interlocked, and it would be well to examine the occultist's concept of the ultimate physical atom to see how this interlocking arrangement is explained.¹ If we come up through the astral atom into the astral form in which our consciousness is dwelling, we discover that the form is as substantial, when consciousness is focussed there, as the physical body is when consciousness is focussed in brain and nerves. Moreover, when we use the energy we call feeling, waves of light and colour ripple out from that body into the surrounding world, and there is endless variety of form and

¹ See *Occult Chemistry*, chapter, "The Aether of Space."

phenomena. These have been observed clairvoyantly and recorded in Theosophical literature.¹

But we do not find here the source of life, for the pulsations of energy appear in the astral world from a region still beyond. If we pursue these through the astral atom we enter another atom moving much more swiftly, that of the mental world. Consciousness using energy at this level creates thought-forms. Here in the mental body imagination is a *reality*, for whatever we visualize is actually created in mental substance.² Such phenomena take place only upon the lower levels of the mental plane.

Upon the higher levels is a focus of the essential intelligence of man, that immortal self which is preoccupied with observing the phenomena of the lower worlds as these are imaged in mental matter. Thus he comes to understand and use them in the process of unfolding his divine possibilities in space and time. Here, then, is the actual region of the soul, but we do not yet find the source of life. Already mentioned is the fact that beyond the mind or mental world lies the world of intuition. If we are to continue this process of inquiry, we shall have to enter that infinitely subtle world. It is one that is known to the greatest mystics, sages and teachers of mankind. To reach such a level we must try to imagine what it is like for consciousness to touch a region of at-one-ment, where all barriers that shut off from one another fall before our perception, where indeed all creatures become one in an ineffable glory that has been called Universal Love. Jesus spoke of it as "the Kingdom of Heaven," and others have called it Cosmic Consciousness, the Bliss of God, and so forth. From this plane of being

¹ See *The Astral Plane*, C. W. Leadbeater, and *Man and His Bodies*, Annie Besant.

² See *Thought Forms*, Annie Besant and C. W. Leadbeater, and *The Devachanic Plane*, C. W. Leadbeater.

must stem all of the cultural influences that exalt the soul of man and inspire his nobler ideals and illuminations. It is here that consciousness knows and understands all beings and things by becoming united with them in awareness.

But wondrous as this experience indeed may be, it is not here that we find the realm from which all life proceeds, for there is a most mysterious of all worlds beyond—that of *Power*. At that high level of Will may be glimpsed in the Eternal Now the archetypal visions that God projects of all that is to be and ever can be throughout evolution.¹ If our consciousness were to touch this realm for an instant we would have some glimpse of that which is to be for us, when we have achieved Perfection. In that instant we would see all our errors, our achievements, our failures, our pain, as essential parts of a totality of experience that is perfect, and in such a glimpse our joy would be so deep, our peace so wondrous that we could never again completely despair. Imperfections are seen as such because our consciousness is aware only of fragments. When through holiness of life we achieve wholeness of perception we will reach peace that is complete and unshakeable.

The technique of crossing this bridge of consciousness, then, is to push out to the frontiers of the knowledge we possess, and then by coupling imagination with the most reasonable theory we can discover as to what lies beyond, to pass confidently out upon the bridge, searching, demanding, returning repeatedly and waiting patiently for the glimpses of Truth that will come. This is the way of the genius, the way of the artist, and of all those pioneers of thought who go beyond the frontiers of the known to reveal new knowledge to mankind.

Returning to the subject of imagination, we are now in a position to see a little more clearly what it is. Upon the

¹ See *The Eternal Now*, Annie Besant, and *Nirvana*, G. S. Arundale.

lower mental levels are the actual images in mental matter, created there by the impulses coming up from below through the sense-channels and across the astral into the mental world. But these images, as was pointed out in the beginning, are distorted by our own inadequacies of perception and do not present the true reality behind the phenomena of the physical world. This reality is more clearly revealed, however, as the higher faculties of consciousness come into operation. These are the awakened intuitions, illuminations and inspirations, pouring down upon the images of the lower mental plane from the higher regions, and these tend to brush away the veils of illusion and to reveal the real amidst the unreal. This is another way of saying, "Blessed are the pure in heart, for they shall see God".

Purity may be defined as lawfulness, the approach to union with Universal Law, or God's Will. The opening of the higher faculties is a process of "growing in lawfulness". If by means of this lawfulness or purity our awakened faculties enable us to glimpse reality in the heart of unreality, then we behold the One who is in all things. Once perceived He will be seen everywhere, and blessed indeed are they who are afforded such vision. We may realize, too, from the foregoing that the purpose of evolution is the lifting of consciousness to ever subtler levels of refinement. That purpose may also be thought of as the development of the skill of aligning the vehicles of consciousness harmoniously so that the highest Life may be continuously manifest in all of the vehicles, even the lowest.

This is a skill with which we are all preoccupied every hour of our lives, but which cannot be unfolded in the short span of a single life. Instead, it is acquired through ages of experience and becomes the development of the true art of living. We know how we spend almost an entire lifetime learning to live intelligently in our physical bodies, to properly

harmonize them with the emotions, and by the time of maturity discover that our mentalities have become biased and crystalized in such a fashion as to bar the free flow of the Divine Life into the lower vehicles. So life after life we deal with this problem, striving to achieve a stabilized alignment of thought, emotion and action. Whenever attained, as it sometimes is momentarily, a channel is created which permits the flashing down into the very physical body itself of the immortal spirit of man. Upon occasion, we do know this harmony. All of us have had the experience of walking some morning to a window and suddenly without reason finding ourselves possessed of an inexplicable, overpowering happiness, and a knowledge that all is well. But very shortly thereafter we usually find that all is again confusion, turmoil and uncertainty.

The effort to reach a stabilized condition of harmony entails the cultivation of watchfulness and recollectedness with regard to every thought and feeling and action. If we could be perfectly spontaneous in our action yet continuously harmonized with universal law, liberation would be achieved. Imagination is the most useful faculty we have for such pursuit. That is why it must be rightly cultivated. Lawfulness is innate in nature and can be observed everywhere as the universal principles which were referred to as governing all fields of law. When we associate ourselves with nature intelligently and sympathetically, we tend to become conscious of these universal principles, and thus by this association we become aware of Divine Law.

But we are not always able to enjoy such contact with nature or, even when we are, to observe universal principles clearly. Here then is the true function of Art, which is to aid us in this perception of, and association with universal principles. All enduring Art embodies these principles found in nature.

To be more explicit, if a painter is going to create a canvas, his first act must be that of visualizing the subject to be painted. And if the canvas is to be successful this visualization is dominated by the principle of *unity*, the first principle in Art as in nature. Then before the artist can proceed, he must next perceive the few fundamental elements of design upon which his visualization is to be created. Implied here is the principle of *order*. He begins now to draw and observes that all action is rhythmic, following laws of periodicity, the recurrence of points, lines, areas, colours, and so forth. *Rhythm*, then, is a third principle. With action there must be balance or chaos will result. Consequently, *balance* is a fourth principle. At this point the assemblage of elements and areas upon the canvas is drawn together in a pattern which gives expression to the law of *harmony*, which also is one of the principles. Its utilization is the science of aligning elements and factors in a manner which permits the next stage, which is that of revelation. There is nothing that lives, whether it be stone or plant, animal or human, which is not singing its message, consciously or unconsciously. And from a higher level it is found to be a single universal Message, delivered in an infinite variety of ways. As to the ultimate state of consciousness, sages, mystics, philosophers and artists all unite in the Message that life is *Bliss*. Bliss is a principle in nature. Certainly we cannot have life without joy, just as we cannot have Art without joy. When joy is removed from men, they cease to be men and become beasts. A seventh principle is the will to *perfection*. If there exists upon the plane of the Eternal Now the archetypal patterns of all that is to be, then the will to perfection is an active principle in nature which moves all things toward achievement of their archetypes. Each one of these archetypes is reflected in lower worlds and attached to some evolving creature who is thus drawn toward

fulfilment of divine purpose in it. Every exquisite moment of being, every utterly lovely passage in painting or in music or in any other form of Art has captured here below some glimmer of that archetypal glory which exists above. Some day when we have all become artists in living, every word of ours, and every gesture and feeling will be perfect, and we will then complete on the physical plane the Logoic vision which led to the creation of the universe.

The full embodiment of these principles in the action of our lives constitutes immortality. Immortality is not merely a state which follows death; it is not some attainment to be found in heaven or in some far-off world; immortality is an achievement that we win with our developed skill in the art of living. When through intelligence we no longer attach ourselves to transiency, and there remains nothing in us that dies, then immortality is attained. But this is the wisdom gained after many lifetimes of experience. The first step is to be able to see spiritually, *to open immortal eyes*. For this, the study of Theosophy is suggested.

Curiously, all of the knowledge that may be studied under the heading "Theosophy" falls readily into one or another of seven great divisions, each of which is summed up as one of the universal principles that have been mentioned as observed in nature. To illustrate, we study the pouring forth of the One Life into a universe-that-is-to-be. This life flashes out into all the myriad forms of the Universe and through the course of evolution returns to its Source, but it is ever the One Life, its dominant principle is *Unity*. Secondly, we study the plan by which this One Life works through its course of unfoldment by involution into lower stages of matter, and evolution out of these. Thus, beneficent *order* is the dominant principle observed. Thirdly, in this parallel evolution, all that lives does so in cycles, and the recurring cycles of life descending into and ascending out of

it constitute *rhythm*. Reincarnation is an expression of this universal rhythm, as are the larger cycles of the coming and going of worlds and of universes. Fourthly, there is that law which holds all of this action in equilibrium, the law of Karma, the principle of *balance*. Theosophy deals with the science of thought, the science of emotions, and of the various other vehicles in their worlds, all of which constitute together the science of the harmonization of life, and thus we have the fifth principle of *harmony*, ruling over this field of knowledge. The mystic side of Theosophy reveals the purpose of life as the realization of bliss. *Bliss* is the sixth principle. Then, lastly, we learn about the path of Occultism, the Path of Discipleship, the Noble Eightfold Path, the Path of *Perfection*. These are all designations of ways by which we may hasten the completion of the pilgrimage of human evolution.¹

Thus we have indicated here seven principles that are perceived in nature and in Art, and which constitute the essentials of Theosophy, revealing that Theosophy is indeed a body of universal knowledge and wisdom comparable to Art and nature as a source of Truth.

Used with imagination this wonderful source of knowledge will open our vision and help us to draw down flashes of divine intuition. Through it we may begin to perceive without obstruction new worlds of glory wherein no glimpse of forest tree or gleaming lake or mountain slope but will reveal to our immortal eyes the joy of the Lord, and to our ears His Song, which is Brotherhood.

So may we use Theosophy to stand upright as Gods and walk straight toward that freedom which is everlasting.

JAMES S. PERKINS

¹ See *The Path of Discipleship*, Annie Besant, and *At the Feet of the Master*, J. Krishnamurti.

THE NEW MENTAL FRAMEWORK NECESSARY FOR MAN

By C. JINARĀJADĀSA

(Concluded from p. 345)

THE reason why you must answer the question: Shall I live after death? is this; If you are going to live in eternity you must *arrange for eternity*; you must plan, you must have a framework in your mind that is not circumscribed by this life only. Upon that *larger* framework which you determine to create for the future depends the forcefulness of what you think and do *now*, within the small framework of this one short life.

I have said there is little to be expected from the religions. I will put it briefly thus. In every religion there is today a kind of dry-rot. It is much like what happens to beams in tropical lands when we discover that there are white ants in them; the beams still look the same, though their inside has been eaten away. So, similarly, the religions are still with us, but in every religion today we find mostly "form." Let me read you an observation with regard to Christianity, made as recently as last November 16th¹ in a leading literary review of England, *The Times Literary Supplement*. There was once a great Christian saint, Augustine, who lived in the fifth century. Speaking of his great work called *The City*

¹ 1946.

of God, which depicts the time when Roman civilization had crumbled away, and the new Christian civilization on the basis of the domination of the Church of Rome had not yet been established, the reviewer says :

Augustine was under the handicap of never having seen a Christian civilization, while our special difficulties arise from the fact that we live in the ruins of one.

When in such a journal as that of London we find a frank statement by a reviewer that on all sides "we live in the ruins" of Christian civilization, it is a statement that needs to be considered.

But that statement is equally true of every religion ; we live in the ruins of Hinduism, the religion which proclaimed "the One without a second", the Unity, and Ahimsā or Harmlessness. What is it we have just seen in Hindu Bihār ? Can we say that Hinduism is anything more than a phase of mass-psychology when all these horrors against Muslims are taking place emanating from the bosoms of and perpetrated by the hands of Hindus ? Then when we consider Islām, that all its prayers begin : "In the name of Allah, the Beneficent, the Compassionate", that is, Allah within whose Being *all* men live, can we say that Islām is effective as a religion in India today, when we have watched the massacres of Hindus by Muslims at Calcutta and Noakhali in Bengal ? There is a dry-rot all through, though there are still Hindu temples and Muhammadan mosques and prayers in them so many times a day.

But equally there is a dry-rot in Buddhism. There are two Buddhist lands which we know fairly well, Burma and Ceylon. In Ceylon there are six thousand men who wear the yellow robe which the Lord Buddha wore ; in Burma as many. But today so many monks are working in political parties ; they have taken up avidly the gospel of Nationalism. In Burma today the "Way" taught by the Lord Buddha is

lost ; and similarly so is it in Ceylon. Politics are being discussed by the yellow-robed monks and they take part in controversies ; they are no longer examples of those who are striving to follow the *Magga* or Way to Nirvana. They still preach sermons to the laity ; but they are no longer lights in spirituality. In all kinds of ways dry-rot has begun in Buddhism also. I saw that dry-rot 50 years ago, for as a Theosophist I could see that Buddhism in Ceylon was "form", but the real "life" was not there, such as I hoped for in Buddhism.

There is nothing more gorgeous and inspiring than certain of the Christian ceremonies. But all such forms of Christianity no longer affect profoundly the young men and young women of today ; in their stead there is a rebellion of heart and mind concerning most dogmas and observances of religion.

Since religion, then, is not going to help us much, how shall we get the certainty in eternity ? There is one way, which is only half satisfactory, and that is through Spiritism, through communications from séances, mediums, the ouija board and so on. They are only half satisfactory, unless you are ready to believe everything ; but if you inquire in a spirit of detachment there is not much to give you full proof. As investigations are now conducted, the societies investigating Spiritism can give us the truth that, after death, *somebody* lives who communicates ; that can be proved. But the second point cannot be proved, whether "somebody" who communicates is who and what he *claims* to be. There is always that difficulty. If you have known a dead friend intimately, now and then you may get a proof ; but in the main the real flaw in that method is that you cannot get absolute certainty as to identity.

The real proof *can* be obtained by you, but for that you need to tread the very hard way of purification, of retiring into

yourself, of uttermost unselfishness. If you are still capable of a profound and undiminishing love for a dear one who has "passed on", there is a possibility of knowing *directly for yourself* that he who is "dead and gone" is still living, and with you. Here we must not forget that "knowing" does not always mean seeing with our physical eyes, and feeling with our physical hands. It is possible, beyond any challenge by the individual himself who experiences, though he may be challenged by others who have not experienced, to feel with a depth of feeling which is not hysteria or delusion, with an intensity of realization by the highest in us, that the one we love is by our side, communes with us in a manner we can reproduce to ourselves only in words within the mind. And sometimes with no words at all, but only with an outpouring of love as once of old. If for the time we can shake ourselves free from the thought of our self as the physical body, and be ourselves as it were bodiless and deathless, a centre of consciousness full of feeling and thought, free from the shackles of the flesh, we rise then to the plane where our disembodied beloved lives and moves and has his being. Then we *know* he lives, that he knows of our love and responds.

During the last war there appeared a book by a young airman, Richard Hilary, with the title *The Last Enemy* (a phrase from the Bible, the last enemy being Death). His plane had crashed into the sea and he had his face badly burnt; it was "reconstructed" by plastic surgery. During all his months in hospital he had thought over many things. (Later when he was serving for the second time as a pilot, he was killed.) In his book, Hilary tells the story of a girl who was betrothed to an airman who was his friend. The girl too was serving in the war, and her fiancé, Hilary's friend, was killed. The greatest possible calamity had happened to her; and yet so great still was the intensity of her love towards

her beloved that she could give to Hilary who was sceptical concerning her ideas the following testimony:

"I *know* that everything is not over for Peter and me. I know it with all the faith that you are so contemptuous of. We *shall* be together again. We are together now. I feel him constantly close to me; and that is my answer to your cheap talk about the senses. Peter lives within me. He neither comes nor goes, he is ever-present. Even while he was alive there was never quite the tenderness and closeness between us that now is there.

I believe that in this life we live in a room with the blinds down and the lights on. Once or twice, perhaps, it is granted us to switch off the lights and raise the blinds. Then for a moment the darkness outside becomes brightness and we have a glimpse of what lies beyond this life. I believe not only in life after death, but in life before death. This life is to me an intermission lived in spiritual darkness. In this life we are in a state not of being, but of becoming.

Peter and I are eternally bound up together; our destinies are the same."¹

It is along that line of direct inward experience that an individual in search of certainty concerning his own life in eternity can come to the truth. The material to help him to come to this certainty is in Theosophical literature, it is in Plato. If you seek the material you can find it. Whether you can become one with the truths which it can reveal to you depends on yourself only.

I have mentioned that the importance for you of knowledge concerning the true nature of yourself lies in the fact that, if you are an eternal entity, then all your present life must be rearranged. You cannot go on living from day to

¹ Reprinted by permission of the publishers, Macmillan & Co.

day as you do now; for your present life is but one chapter in a great book of recurring lives which you are writing in ways I will not dwell upon now.

When presently you *know* as a fact, as your shadow is a fact when the sun shines, that you live in Eternity, then you discover that you are linked to all others. In other words, you know that you are no longer one individual apart from all the millions, for you are one with them. And you know also that every solution which you find for your own personal problems must involve all mankind as well. Hence it follows that from the moment you have known of your immortality, and how all mankind has become a part of you, you must go *beyond* yourself. You can love your country and your people, your own beloveds, but that love must be like a centre of love from which you radiate out to *all* mankind in love.

When you have understood the problem as I am trying to place it before you, the question then is: Will the new world become yours? For there is slowly being created a new collective life of humanity. Many things are happening, some strange and mysterious, some confusing, as in the policies of the four great nations. But in spite of all that, slowly a new framework of the world is being built for the new uses of humanity. Will you accept the new world as a part of yourself? That means that you have to realize that other nations too have a message for you. You can no longer live in a village mentality; you have to realize that, for your own wellbeing and inspiration, other nations also have a contribution for you.

Who today who knows of the English language would ever want to do without Wordsworth's "Ode to Immortality"? That splendid creation given with all the fervour of his Platonic beliefs is part and parcel of the mentality of all of us who consider ourselves educated in English tradition.

Similarly, there is a message for each one in Plato's *Dialogues* and in the great poem of Dante. The West has discovered that there is a message in the Upanishads and especially in the *Bhagavad Gita*. I do not know how many hundreds of translations of the *Bhagavad Gita* exist in foreign languages, and new translations are appearing all the time. People in the West, living in a civilization so different from that of India, realize that in that tiny manual of the spiritual life there is a precious message needed by them all. Some in the West know that in the poems "Sakuntalā" and "Nala and Damayanti" there is a beauty in Indian literature different from anything in the West.

Likewise, there is a message to us in India from Greece with its great exquisite sculptures, from Italy in the paintings of the Italian Schools of painting in the Middle Ages. There is too a message for every Indian artist from the modern schools of Europe and the United States. There is an unbelievable power of inspiration for Indians in western abstract music, in the powerful message of the spiritual life which is poured out by the sonatas and symphonies of such a great composer as Beethoven. It is difficult for us in India, who are accustomed only to tones, to go beyond our music only of melody, and comprehend the music created by the intricate harmonies of western symphonies.

There is, then, a new mental framework necessary, and one element in it must be the certainty: "I *know* I am immortal, and therefore this my body, these my senses, my possessions, my nationality, all these are *not* I. I hold them for a use, but they are not I. For I am one who lives in Eternity." From the moment you have found out that fact about yourself as an immortal, then comes the second fact: "I belong to all mankind." Not only do you know that you belong to all mankind, but with that knowledge comes the realization: "I have the power to help them."

How is it possible for you to come to this great conception: "I am immortal; I belong to all mankind"? One way is by travel. Travel from country to country is of very little use unless you know *how* to travel. With most people who have travelled the first impression is of difficulties in travelling, what hotels have lodged them, and the "sights" seen. A joke appeared in *Punch* 50 years ago, giving a conversation between an English man and an American lady:

He asks: "Were you in Rome?"

Lady to her daughter: "Say, Bella, did we visit Rome?"

Daughter: "Yes, ma, certainly; don't you remember it was in Rome we bought the lisle-thread stockings?"

There are many of us whose only remembrance of our travels is of superficial things. It is not possible to enter deeply into the life of a people unless you know *how* to travel.

There is of course the difficulty of language, but I would say that it is not necessary to learn all languages. There are today in the English language the translations of the chief great works of the literature of practically all the peoples of the world. One firm, Dent of London, has issued a thousand and more volumes at a cheap price, and in that series you will find translations of practically all the main works of the many nationalities of the world. With the one language alone, English, it is possible, provided you will travel in a new way, to travel through books a whole world, and understand how you and the world are one and not two.

Today, my brothers, we stand betwixt two worlds, our old which is slowly dying, and another, the new world which is being newly born. The theme of our Convention lectures is, "The Cultural Unity of the Nations", but the real theme is far otherwise; it is, "The Cultural *Life* of the Nations".

"What am I making of myself? Have I made the many nations of the world part and parcel of myself?" For long

ages the life of the individual has had as its keynote, "I against the world." The old attitude in living was a struggle against a hostile environment; but today it is different, for in this new framework of the new man the theme is, "I *and* the world".

If only you could enter into this conception of "I and the world, together we are one", then, my brothers, there are undreamt of happinesses awaiting you, inspirations of which you do not dream today. It is because there is a splendour of joy awaiting you that I have spoken on this theme of "The New Mental Framework Necessary for Man", and I hope that you will leave that old world, and let it go in its own way to those diehards who want it, and enroll yourself as one with the new world of the New Humanity of Mankind.

C. JINARAJADĀSA

THE UPANISHADS

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

In India our religion will now and never strike root: the primitive wisdom of the human race will never be pushed aside there by the events of Galilee. On the contrary, Indian wisdom will flow back upon Europe, and produce a thorough change in our knowing and thinking.

In most of the pagan philosophical writers of the first Christian centuries we see the Jewish theism, which, as Christianity, was soon to become the faith of the people, shining through, much as at present we may perceive shining through in the writings of the learned, the native pantheism of India, which is destined sooner or later to become the faith of people. Ex oriente lux.

SCHOPENHAUER, 1851.

HOW TIME IS OCCUPIED ON OTHER PLANES¹

By C. W. LEADBEATER

SEVERAL members of the Group having at various times expressed a wish to know how their time is passed when they move on other planes, an attempt is made here to indicate in rough outline a few of the principal occupations in which pupils of the Master are usually engaged. It should be premised that the account is likely to be somewhat misleading as it must necessarily be imperfect in one very important respect.

Thinking first of the astral plane, the time spent there may be broadly described as divided between acquiring knowledge and doing work.

Knowledge is gained in various ways. Sometimes the Master himself or an advanced pupil will deliver a kind of lecture on some definite subject, usually illustrating it by a reproduction before our eyes of the things, places or processes described; more frequently one of the occult books would be given to the band of pupils and certain passages would be read and discussed by them, and questions formulated to be afterwards propounded to someone more advanced in knowledge. As helps in these studies the pupils have the use of the most valuable library in the world comprising copies of

all books ever written on occult subjects, and also of the Museum of the Brotherhood—a collection illustrating in detail the entire history of the world's development up to the present time. Much valuable teaching is acquired in the pleasant conversations which take place at the Master's house, when opportunity offers for putting questions about any difficulties that may have arisen in the course of study.

But in addition to all this, which might be described as class-work, there is a good deal of instruction which must practically be given to each pupil separately, as it involves constant practice on his part and frequent correction by the teacher of any mistake made. It is in this way that a student learns to see correctly on the astral plane, to discriminate with certainty between its different rays and the myriad classes of its inhabitants, to read its records accurately, to wield its various forces and direct its currents. The object of these latter studies is not only to promote the pupil's personal advancement, but to enable him to assist in the work done on this plane.

This is of various kinds, but is all directed to one great end—the furtherance, in however humble a degree, of the processes of evolution. As regards humanity, services may be rendered both to the living and the dead. Many of the latter on their first arrival in Kāma-loka are in a state of great bewilderment and perturbation of mind, and are even not infrequently victims of terrible though unreasoning fear, which not only causes them much unnecessary suffering but retards their progress to higher spheres. It is of the greatest assistance therefore for these people to be soothed and comforted, and as far as possible made to comprehend the future that lies before them. Others who have been longer on that plane may receive great help, if they will but accept it, from explanations and advice as to their course through the different stages of Kāma-loka. They may, for example, be warned

¹ Written in 1894.

of the danger and delay caused by attempting to communicate with the living through a medium, and sometimes (though rarely) an entity already entrapped into a spiritualistic circle may be rescued from it. Teaching thus given to entities on this plane is by no means lost, for though the memory of it cannot of course be carried over to the next incarnation there will undoubtedly remain a certain predisposition to accept it when heard again in the new life.

The work to be done in connection with living persons is naturally of a very varied character. The consolation of those who are suffering or in sorrow at once suggests itself, as does also the endeavour to guide towards the truth those who are earnestly seeking it. When a person is spending much anxious thought upon some spiritual or metaphysical problem it is often possible to put the solution into his mind without his being at all aware that it comes from an external agency. A pupil may often be employed as an agent in what can hardly be described otherwise than as the answering of prayer; for though it is true that any earnest spiritual desire, such as might be supposed to find its expression in prayer, is itself a force which automatically brings about certain results, it is also a fact that such a spiritual effort offers an opportunity of influence to the Powers of Good of which they are not slow to take advantage, and it is sometimes the privilege of a willing helper to be made the channel through which their energy is poured forth.

What is said of prayer is true to an even greater degree of meditation, for those to whom this exercise is a possibility. Again and again such pupils as are fitted for the work have been employed to suggest true and beautiful thoughts to authors, poets, artists and musicians; and sometimes, though more rarely, it is possible to warn persons of the danger to their moral development of some course they are pursuing, to clear away evil influences from about some person

or place, or to counteract the machinations of black magicians. It is not often that direct instruction in the great truths of nature can be given to people outside the circle of occult students, but occasionally a little is done in that way by influencing the minds of preachers and teachers to take a wider range or more liberal view than they would otherwise do.

Naturally, as an occult student progresses on the Path he attains a wider sphere of usefulness; instead of assisting individuals only he learns how classes, nations, and races are dealt with; he is entrusted with a gradually increasing share of the higher and more important work done by the Adepts themselves; as he acquires the requisite power and knowledge he begins to wield the greater forces of the Ākasha and the astral light. He is shown how to make the utmost possible use of each favourable astrological influence; he is brought into relations with those great Nirmānakāyas who are sometimes symbolised as the Stones of the Guardian Wall; he becomes, at first of course in the very humblest capacity, one of the band of their almoners, and learns how those forces are dispensed which are the fruits of their sublime self-sacrifice. Thus he rises gradually higher and higher until, blossoming at length into Adeptship, he is able to take his full share of the responsibility which lies upon the Masters of Wisdom, and to help others along the road which he has trodden.

Long before this consummation is reached, however, he begins to do this to some extent. And this brings us to a consideration of another division of his work—that in which he is no longer attempting to influence the outside world but is directly assisting the Master in the guidance of some of his newer pupils. There are several different departments in which he may be made use of in this way, just as the Master sees fit. In some cases a student who is

intellectually advanced and has the power of expressing himself clearly will deliver a course of lectures to beginners, or appoint a time when they may question him upon any points which they find a difficulty in understanding; or again he may preside at their discussions of the books they have read, acting as referee when any doubt arises as to their meaning.

A pupil who happens to have acquired spiritual or psychic powers may when so ordered assist to a certain extent in the training and development of those of others; for example, one who has been thoroughly taught how to see truly upon the astral plane can in turn impart this knowledge to his fellows, or one who has control of astral currents can explain his methods to another who has not yet experimented in that direction. Welcome tasks such as these will, if he performs them satisfactorily, frequently be set him, so that the Master's own time may be left free for some of the more difficult work.

Another class of work of a perhaps more mechanical but not less interesting kind is that connected with the compiling of the records of contemporary terrestrial history kept by the Brotherhood, and the collection of whatever is considered necessary for the Museum previously mentioned. Occasionally, too, extracts from or reduplications of some of the histories or sacred books of the past have been made for the benefit of other Lodges, and at different times a good deal of translation of older documents into comparatively modern languages has been done.

Constant investigation and experiment have also to be made in various directions, and this not only for the increase of the pupil's own knowledge but on behalf of the Master also. This would chiefly be directed towards ascertaining how far certain men or bodies of men were yet amenable to the different influences for good that will one by one be brought

to bear upon them, but would sometimes also be connected with the evolution of the lower kingdoms which it is possible slightly to accelerate under certain conditions. A duty towards these lower kingdoms is distinctly recognised by the Adepts, since it is in some cases only through connection with or use by man that their development takes place. Reports of all work done and of the result of all experiments are of course constantly made to the Master, and each Adept is thus always the centre of a continually widening circle of these minor activities, in addition to the higher work which he himself is doing—probably chiefly on another plane.

On the Devachanic Plane both instruction and work differ somewhat, since teaching is both given and received in a much more direct, rapid and perfect manner, while the influences set in motion are infinitely more powerful, because acting on so much higher a level. But, though there is little use in speaking of it at present, here also—and even higher still—there is always plenty of work to be done, as soon as ever we can make ourselves capable of doing it; there is certainly no fear that for countless aeons we shall ever find ourselves without a career of unselfish usefulness open before us.

C. W. LEADBEATER

The Holy Supper is kept indeed,
In whatso we share with another's need.
Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his gift feeds three,
Himself, his hungering neighbour and Me.

J. R. LOWELL

WHOLENESS AND HOLINESS: THE HINDU VIEW OF LIFE¹

By G. SRINIVASA MURTI, B.A., B.L., M.B. & C.M.

Vaidyaratna, late Principal, Government School of Indian Medicine

THERE are two Vidyās, two forms of Wisdom-Knowledge, the higher and the lower. The whole of our vast Indian sacred literature, all that can be written, is the lower Vidyā, that which appeals to the intellect or Buddhi. The transcendental wisdom is that which gives knowledge of the Eternal, that light which lighteth the whole cosmos. If our *Srutis*, our sacred writings, are to become meaningful, we must interpret them in the light of higher knowledge, the *Sanātana Dharma*.

How are we to acquire that higher knowledge? We must live the full life, and live it wholly. We do not gain wisdom by mere intellectual understanding. In India we do not divide our Supreme Vidyā or Knowledge into watertight compartments labelled Science, Religion, Philosophy. A synthetic view of life is necessary to understanding. We regard an isolated study of philosophy, of mathematics, of medicine, as mere intellectual jugglery of little value. It is not worth while for me to study any subject unless it gives me a means of Salvation, it must appeal to *all* my bodies, it must give me a means of disciplining *all* of them.

In the West there are rules of Hygiene for the physical body, Ethics for the emotional body, Psychology for the mental body. This is all meaningless to the Indian. In our daily mode of life we combine them all. According to our ancient books, where the old order of things is prescribed, we

¹ Brief report of an address given at Adyar many years ago.

are supposed to rise at 4.45 or 5.00 A.M., without alarm clocks. Our own body awakens us. Then we think of other people and chant glorious hymns to awaken them. This ritual way of awakening is good for the physical, emotional, and mental bodies. Nothing is of real value that does not develop *all* the bodies. If I play cricket, cricket should give me not only a good physical, but also emotional and mental body. If a man has learned to play cricket well, he has learned the battle of life.

Then the Guru and the Disciple go down to the nearest river. Each washes his own clothes, whether a king's son or poor lad. After bathing, there are breathing exercises good for body, emotions and mind, attuning them to the great Solar Logos and purifying all the bodies.

Returning to the āshram, Guru and chela go to the temple, after performing their pūja, and take temple prasādam (food). You need not trouble as to whether your food contains all the vitamins. A pure diet is good, but far more important is it to take that pure food with a pure mind and a pure heart. If you take only one rice meal with joyous, happy emotions and heart, everything else will be found for you. But the richest food eaten in a mood of anger or irritability will not nourish you, it will poison you. Many people are apt to get angry at meal time, saying, "*This* is not right; *that* is not well cooked." The most balanced food under such circumstances will be of no value to you.

Even modern science seems now to be prepared to explain that with every fit of greed, anger, rage, etc., there will be unhealthy stimulation of the pancreas, the adrenal or other glands, which, if frequently repeated, may lead to such exhaustion of the affected glands as to result in, say, diabetes, neurasthenia, dyspepsia, etc. Even epidemics may be caused in that way. "When stocks go down in New York, diabetes goes up," wrote an American doctor,

It will perhaps be explained that widespread financial crash results in widespread emotional crash of a specific nature which, in turn, leads to a correspondingly widespread pancreatic bankruptcy and an epidemic of diabetes. If, on the contrary, you are ever affectionate and cheerful, radiating sunshine wherever you go, you may safely trust to your glands—the ductless and the ducted—to keep you in radiant health. Even from the most materialistic standpoint, it will pay you exceedingly well to practise altruism, kindness, and other social and moral virtues while avoiding greed, hatred, jealousy, and other vices. Go about doing good and avoiding evil; and yours will be the Kingdom of Health and therefore of Happiness.

Whether you play, or work, or eat, you must create for yourself a whole life. After your heart is cleansed by the glorious hymns of devotion, a little rice with milk or curds will be a fully balanced, perfectly vitaminized meal, because it is taken with a clean mind, a pure heart and spiritual perception. That is the way to understand the heart of India's higher knowledge, that Light which lighteth all things.

Then in olden days we considered that three hours a day were quite enough in which to earn a livelihood. If you were a student, you studied between seven and ten A.M. If a householder, you spent that time earning your daily food. Afterwards you bathed, sat for meditation, and then had your noon food in the proper way. The afternoon was devoted to reading sound literature, the *Puranas*, the *Mahabharata*, the *Ramayana*. Around the householder the villagers gathered, all forgetting themselves in listening to the glorious stories of life lived nobly, heroically and wisely. In the evening came the twilight meditation.

Life lived that way needs no special rules of hygiene, ethics and psychology. Life is lived *as a whole*. The important thing is not what you believe, but how you live.

Then whether we act or sleep, all our bodies are in harmony. If life is lived in that way, our future is assured, and the *Sruti*, the written word, becomes meaningful. Each time it is read it becomes more glorious, because between one reading and the next we have grown. And as we grow, the Scripture acquires newer and richer meaning both in extent and content.

Without this deeper knowledge, we waste our days. Man is not merely a physical body, he is a spiritual entity with a number of bodies or vehicles. Anything you do must be attuned to all these bodies. That is the great teaching of *Sanatana Dharma*. If you want rules of food, you must go, for example, to the *Dharma Shastras*. If you are a young soul, it may be necessary for you to be stimulated with lower types of food to awaken you out of your lethargy; but if you have long ago grown into manhood, some simple kind of food is all that is necessary.

Some may say: "But how you Indians mix things up—religion, philosophy, diet, and so on." We do not mix things up. They are never separate in the complete life. Our greatest need is to see the Unity of Life, to integrate ourselves and view life as a whole. It is only then that we are leading a life of Wholeness, Holiness, and hence a life of Health. Those words all come from the same root. And it will be health not only of the physical body, but of all the bodies. Every kind of health will be assured to us if we can only see life as a whole and attune ourselves to its harmony.

Do not compartmentalize Life; do not cut yourself into pieces. Live, eat, sleep, do everything in a harmonious integrated way, and your bodies will grow finer every day, and you will find yourself deepening in the knowledge of Brahnavidyā, the Eternal Wisdom.

G. SRINIVASA MURTI

EASTER DAY AND RESURRECTION

By A. N. INGAMELLS

TODAY we celebrate the greatest day in the life of all forms. It is also indicative of the full-blossoming time of life at any stage—the sub-human life, the human and the solar or sun god's life. In all forms of life on our planet, Earth, man's resurrection is the seemingly greatest consummation.

Life certainly seems to be a series of Eternal Resurrections. What a birthright and destiny is man's! If we could mentally and spiritually see clearly our great birthright, we might laugh at our human woes and seeming losses, even at life's greater tragedies.

Watching the evolution of my kitten, I noted she came to me for help and sympathy and play when very young, and as she grew in her powers to do and be, she began to bite a little if she did not get her own way entirely. This is good for a time, but she is learning that she must have consideration for others if she is to be happy. Just so with man. Today we should be able to sense the nice humour of life.

Today we celebrate the happiest day of all for all beings, seen and unseen, the day of joy and fulfilment, earth's Holiest Day, a day of almost overwhelming Love to all beings, and a day of Divine Hilarity, a love for so-called enemies, for bird and beast and creeping thing and sun and stars and sky and flowers and earth and water and fire, the crude and uncultured, just as much as the refined and cultured. For are not all these God Himself made manifest?

The heinous sinner (so called) may have to be sent to jail for a while, but let it be done in love for himself and others, and let us try and be sure the punishment fits the crime.

Though life seems an Eternal Resurrection, there are the definite greater Resurrections at various stages of growth. Not until one's *own* full Resurrection morn may man know the love, glory and power of the *full* awakening in his Bliss-body, that Inner Robe of Glory with its divine splendours. It is glorious abounding youth with the full knowledge and power and loveliness of full spiritual blossoming, and the Victor will be in the presence of Beings of even far greater splendour of Love-light than his own. Self is dead and forgotten, and he becomes one with God.

At each soul's Resurrection in consciousness from the tomb, which is the body, the glory of the Lord, our highest self, will be revealed, and all the soul's flesh on all planes shall sing for joy, for Jordan, the river of life, will have been crossed. One thing that happens at Resurrection is that the tremendous forces lying partly asleep in the atoms of man's physical and inner bodies are fully awakened. Still, man at present uses a smaller amount of that force daily, for without this awakened life in our atoms we could neither see, hear, speak, touch, feel or have emotions or aspirations.

The spiritual body of resurrected man, sages tell us, is a thing of unutterable glory of playing colour, colour so refined and alive that it would still the breath to see it. *But it is the resurrected consciousness that is the divine heart of the experience.*

We must learn to *be*—to *become* masters of life and death in this and inner worlds. It is not enough to believe and assist in ceremonies, though if we assist in order to be of service to others that is at any rate part of the *being*. What is the immediate attitude and duty for all who know of and desire this great consummation?

As Love eternally reigns in resurrected man, we need to be like the great Hiawatha, the North American teacher and spiritual guide to the Red Indian, for with him there was "much pondering and much contriving", how the tribe of men might prosper. At the higher disciple's stage it is said he has no rights, only duties. Much or full knowledge of the physical and spiritual constitution of man is necessary in this consummation, this Resurrection and Ascension, and that knowledge must be applied.

For example, if one wishes to be a good practical musician reading much about music is not enough. One must spend years at the practical exercise of the art. So in the higher spiritual life, going about doing good physically and being well disposed is very desirable and necessary, but it is not nearly enough. At *some* higher stages of the spiritual life one must find and learn and put into practice the knowledge available in the private schools of what are known as the Mysteries.

Our truly Royal Master had and has very much knowledge to give to those who prove ready and worthy, but He had and has some things that even His greatest disciples are not yet ready to receive. We must at one stage be willing to give up our personal desires, emotions, passions and even our *personal* mental ideas; we must become lost in God: God-intoxicated in fact. As to the body, it must be built of refined and magnetically pure food and drink or the brain will not be able to tune in and record the glories taking place in the spiritual body, for part of the necessary experience is to bring all that is possible into the brain or waking consciousness. In an unprepared body the strain would be too great upon the nervous system.

As to *aids* or helps, if we make the form and beauty of things within us and about us as fine as we can, it will help us toward true Resurrection, for such forms can and are

overshadowed or possessed by spiritual beings and spiritual forces. This is one of the mysteries of all the higher types of fine arts. Architecture, music, words, colours, movement (such as in the temple and classic dance) are God made manifest.

As to what true Resurrection means, only those who become spiritually resurrected can know quite what it means. Certainly there will be fulfilment in joy and power and love and beauty and strength and wisdom and understanding. It is very much more than worth trying for. Of this human Resurrection, it is written in a booklet entitled *The Rose Immortal*:

Thus the entry into Light and Life and Love is accomplished, and the disciple is now merely a channel for the outpouring of these into the world. An extraordinary freedom and lightness of heart fills him, for although on earth carrying out the behests of the Master in spirit he knows the "immortal hilarity" of the gods and participates in the creative activity of the Eternal.

All those who have attained union with the Supreme speak of this radiant happiness.

As Beatrice drew Dante within the yellow of the Eternal Rose he noted "the splendour of her laughing eyes"; and from the heart of that glowing Rose of gold he rapturously exclaimed, Me seemed I was beholding the smile of the Universe; wherefore my intoxication entered both by hearing and by sight.

"O joy! O gladness unspeakable! O life compact of love and peace!"

In that beautiful book by Madame Blavatsky entitled *The Voice of the Silence*, in that section called *The Seven Portals*, we read of Resurrection glory thus:

Behold, the mellow light that floods the eastern sky. In signs of praise both heaven and earth unite. And from the four-fold manifested powers a chant of love ariseth, both from the flaming fire and flowing water, and from the sweet-smelling earth and rushing wind.

Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, all nature's wordless voice in thousand tones ariseth to proclaim:

JOY UNTO YE, O MEN OF MYALBA.¹

A PILGRIM HATH RETURNED BACK 'FROM THE OTHER SHORE'.

A NEW ARHAN² IS BORN. . . .

Peace to all beings.

In Wagner's music-drama, *Tristan and Isolde*, Isolde asks if it is only she who is aware of the glories taking place in Tristan's soul on this veritable Mount of Transfiguration. It is evidently clairvoyance and clairauidience; it is clear too that it is some incommunicable experience in which she is taking part but which the onlookers are unable to witness, and it is also evident that she is supposed to be seeing and hearing these things on the Nirvanic plane. Such a song is more like the passionate love-chant of an angel than any purely human utterance. The kaleidoscopic changes of harmony and tone colour in the orchestral music rise and swell in veritable gales of rapture. They are like scent-laden voices from some Isle of God which only a Wagner can bring down to earth for our human hearing. Isolde sings of her vision in a state that is tender, passionate, triumphant, and ecstatic by turn. Her closing words are:

Sweet, so softly, he is smiling.
How his eyes he opes enraptured.
See, Oh friends, do ye not see
Ever lighter, all-illuminating,
Star encircled how he soars?
See ye not how his heart
With courage swells,
From his bosom rapture wells? From his lips by
love beguiled,

¹ Earth.

² Master.

Sweetest breath
Floats soft and mild?
Do I only hear this chaunting,
Which so wondrously and haunting
From him winging, soft is ringing;
From him stealing, all-revealing,
Me surroundeth, high up-boundeth,
Joy bestowing, deep resoundeth?
Clearer growing, round me flowing.
Are these winds sweet rapture shedding?
How they swell and round me glisten!
Shall I breathe them? Shall I listen?
Shall I die without resistance,
Breathe out joyful mine existence?
In the sway and the swell,
In the Harmony—the Spell—
In the World-Breath's
Pulsating all,
To drown—go down—
Unconscious—
Highest Bliss."

Falling lifeless upon the form of Tristan, Isolde follows him to Liberation, she "slips into the shining Sea" of "timeless, lifeless bliss."

A. N. INGAMELLS

The freedom of the open air
Be yours to know and love;
With friendliness around you
And the windy heavens above;
Not treading easy paving stones
For ever and a day,
But may you have the will to go
The rougher, lovelier way.

Author unknown

SIR THOMAS MORE AND HIS "UTOPIA"

BY EDRISS NOALL, B.A.

IN the reign of Henry VII there was born in England Thomas More, later to become an able statesman and important literary figure.

More was held in high esteem during his own day. Cardinal Morton, in whose household he lived whilst a boy, once said of him: "This child here waiting at the table, whosoever shall live to see it, will prove a marvellous man." Erasmus, his great contemporary and lifelong friend, wrote: "When did Nature mould a character more gentle, endearing and happy than that of Thomas More?" During the reign of Henry VIII, More was given many preferments, amongst others the positions of Speaker of the House of Commons and Lord Chancellor. Henry often visited More at his home in Chelsea, and, when Cardinal Wolsey was absent from the Court, corresponded with him through More. More was also sent on diplomatic missions to Europe where he soon became famous. However, when the question of the King's divorce from Catharine of Aragon and marriage to Anne Boleyn arose, More did not feel that his conscience would let him swear to the Act of Succession drawn up in this connection, and this roused Henry's anger. Charges were trumped up, More was thrown into prison and later beheaded. Details of his life are recorded in the beautiful biography by his son-in-law Roper, and the simple dignity of this great man is manifest.

More lived an austere life and at one time had thought of becoming a monk. He occupied himself much in prayer and fasting, and always wore a hair-shirt next to his skin. More did not care much for dress or food—he rarely ate more than one dish, and preferred vegetables, milk and eggs, drinking little other than water. Yet he was no dour Puritan, for he had a delightful sense of humour and was fluent in speech so that he could mingle with all types of society. He was also a lover of animals in an age when this was uncommon. His love of music was another characteristic, and More was no indifferent musician himself.

More was one of the first to show an interest in the new learning—the Renaissance. He was particularly attracted to the work of the Italian humanist, Pico della Mirandola, who had studied Hebrew, Arabic and Chaldee, and set himself to reconcile Platonic, neo-Platonic and Pythagorean opinions with Christianity. The influence of Pico broadened More's outlook. Like the Italian he showed great interest in occult investigation, classical literature and art, music and animal life. To share the source of his inspiration with others, More translated the life and works of Pico, mentioning particularly his study "of the secret mysteries of the Hebrews, Chaldees and Arabs and many things drawn out of the old obscure philosophy of Pythagoras, Trismegistus and Orpheus, and many other things strange to all folk (except a right few special excellent men), before that day not unknown only but also unheard."

His simple way of life and his knowledge of the deeper truths are shown in his written works, particularly *Utopia*, and mark him as one of those great spiritual teachers who appear from age to age to assist man's evolution. He helped to introduce that great movement, the Renaissance, to England, where it flowered in the reign of Elizabeth with the work of Francis Bacon and other great literary

figures. One critic, Hutton, says More may be regarded as the founder of modern English literature for his fresh and vigorous use of language, his power of narration, declamation and criticism. He wrote many works in Latin and English, but the greatest was *Utopia*. Though this tells of an ideal state we must remember that it was written by a practical statesman, and we notice that some of the dreams considered fantastic in his day have either come to pass in our own time or are part of the programme of social reformers today.

Utopia is set forth as an imaginary conversation between the writer when a guest of Petrus Aegidius at Antwerp and a mariner named Raphael Hythloday, who had sailed with the navigator Amerigo Vespucci, after whom America was named. Hythloday was supposed to have been left behind by his companion and discovered and lived for five years on an unknown island called "*Utopia*." It is the account of what he is supposed to have seen that More wrote down. The new land of America had just been discovered, so it was quite natural to write of this new imaginary land which possessed all the virtues which the Old World lacked. Through the book More pointed out the evils of his own day and suggested remedies—thus his aim was practical. The book is in two volumes, the first discusses the political and social questions of his time, and in the second the commonwealth of *Utopia* is described. More points out the artificialities which attended a life at Court and then condemns the wholesale execution of thieves in England, often "twenty hanged together at one gallows". He comments: "Much rather provision should have been made that there were some means whereby they might get their living, so that no man should be driven to this extreme necessity first and then to die".

More goes on to decry the luxury of the age, the waging of unjust wars, bribery of judges, etc., and then sets forth

the duties of the king. He follows Plato's suggestion in *The Republic* that the philosopher should assist the king in his government. He mentions that all goods must be held in common, saying: "Thus I do fully persuade myself that no equal and just distribution of things can be made, more than perfect wealth shall ever be among men, unless this private ownership be exiled and banished. But so long as it shall continue, so long shall remain among the most and best part of men the heavy and inevitable burden of poverty and wretchedness."

In the next book this form of society is described.

The typical city is Amaurote, where there are beautiful homes with gardens and vineyards and broad streets, "everything clean, public and prosperous." The work of each household is brought to the market and the heads of the families take what they need. There is no sale or barter. He describes a system of hygiene in advance of his day. "Neither they suffer anything that is filthy, loathsome, or unclean to be brought into the city, lest the air by the stench thereof infected and corrupt should cause pestilent diseases." As for the care of the sick, he says: "In the circuit of the city... they have four hospitals, so big, so wide, so ample and so large, that they may seem four little towns; which were devised of that bigness, partly to the intent the sick, be they never so many in number, should not lie so throng or strait, and therefore uneasily, and partly that they which were taken and holden with contagious diseases such as be wont by infection to creep from one to another, might be laid apart, far from the company of the residue. These hospitals be so well appointed and with all things necessary to health so furnished, and moreover so diligent attendance through the continual presence of cunning physicians is given, that though no man be sent thither against his will, yet notwithstanding, there is no sick person in all the city

that had not rather lie there than at home in his own house."

Next the Government is described, a complicated system with its chief feature a Prince elected and responsible to the people by whom he can be deposed for tyranny. The chapter on "sciences, arts and occupations" is most interesting. All men and women learn husbandry, and each also has a trade. No man may be idle yet the workmen only work six hours a day. He says, "there be no lack of all things that be requisite either for the necessity or commodity of life," for all work. The time that is free from work is given to the development of the mind. Over population is avoided by migration and colonization. What one city lacks in goods another supplies. The position of women in the state is high. All dine in public halls and "they begin every dinner and supper with reading something that pertains to good manners and virtue. But it is short because no man shall be grieved therewith." Also they allow youth expression, for More says of the elders, "Howbeit they do not spend all the whole dinner time themselves with long tedious talks, but they gladly hear also the young men—yea, and purposely provoke them to talk to the intent that they may have a proof of every man's wit and towardness, or disposition to virtue, which commonly by the liberty or feature doth show and utter itself."

So the common life of the Utopians is cheerful, innocent and happy. They trade with surplus goods but of what they receive for them they give one-seventh to the poor of the country where they trade. And they do not ask for immediate payment, but leave the money with foreign merchants until time of need. Gold and silver are considered base and put to the meanest uses. Here More says: "To gold and silver Nature hath given no use that we may not well lack, if that the folly of men had not set it in higher estimation for the rareness' sake. But, of the contrary

part, Nature as a most tender and loving mother hath placed the best and most necessary things open abroad; as the air, the water, and the earth itself; and hath removed and put further from us vain and unprofitable things."

Education is given special attention, particularly, astronomy and meteorology. As to their code of ethics they consider "felicity to consist in all pleasure, but only in that pleasure that is good and honest. . . And that he doth follow the course of nature, who in desiring and refusing things is ruled by reason." Intellectual pleasures are considered the highest. Any delight in fine clothes and jewels, gambling and hunting, is condemned. The passage about hunting in *Utopia*, has been considered the strongest indictment of field sport that an Englishman ever wrote. It reads as follows: "All this exercise of hunting, as a thing unworthy to be used by free men, the Utopians have rejected to their butchers, to which craft, as we said before, they appoint their bondmen. For they count hunting the lowest, the vilest and the most abject part of butchery, and the other part of it more profitable and more honest, as bringing much more commodity in that they kill beasts only for necessity. Whereas the hunter seeketh nothing but pleasure of the silly and woeful beasts' slaughter and murder. The which pleasure in beholding death they think doth arise in the very beasts either of a cruel affection, or else to be changed in continuance of time into cruelty, by long use of so cruel a pleasure."

The rulers of the state have no pomp of office, only the prince has a sheaf of corn borne before him and the bishop a wax taper. The laws are few and all lawyers "they utterly exclude and banish"; an interesting comment when one remembers that More himself was a high legal officer. When speaking of relations with foreign countries More satirizes his own country. He says the Utopians make no leagues, "chiefly because that in those parts of the world leagues

between princes be wont to be kept and observed very slenderly." "But the more and holier ceremonies the league is bound up with, the sooner it is broken by some cavillation in the words, which many times of purpose be so craftily put in and placed that the bands can never be so sure nor so strong but they will find some hole open to creep out at, and to break both league and truth. The which crafty dealing, yea the which fraud and deceit, if they should know it to be practised among private men in their bargains and contracts, they would incontinent cry out at it with an open mouth and a sour countenance as an offence most detestable and worthy to be punished with a shameful death." So there appears to be two justices, one for the ordinary man and the other "a princely virtue", "as to the which nothing is unlawful that it lusteth after." The Utopians abhor war and only fight in defence of their country and to help the oppressed, and then if possible without bloodshed.

Another interesting chapter is that on religion in Utopia. There are several religions besides Christianity, every man having perfect liberty to hold what views he will. They believe in immortality of the soul so they do not mourn the dead, but honour them by memorials recording their virtues, and believe in their continual though invisible presence. There are two religious orders, one of men who perform difficult manual work and spiritual exercises, are vegetarian, celibate and ascetic, while the other class is composed of those who marry and live in the world. There are a few priests, and these of great holiness, and including some women. Different sects have private services but all attend public services. There is no image of God "to the intent it may be free for every man to conceive God by their religion after what likeness and similitude they will." They use incense and candles, "and by these sweet savours and lights and other such ceremonies men feel themselves secretly lifted

up and encouraged to devotion with more willing and fervent hearts." Services begin with songs of praise sung to the accompaniment of various instruments. Then priests and people pray in words that each can apply to himself, asking God to show them the right way of life.

More ends *Utopia* with a strong exhortation to common work. The keynote of the whole book is "the longing for brotherhood which illuminates every page," and remains the expression of his deepest thoughts.

It is indeed appropriate that the Catholic Church canonized More in 1935, so that he has joined the body of those who are referred to as "The Watchers, the Saints, the Holy Ones," for we are told that Thomas More is indeed a member of that Inner Government of the world which watches over the destiny of mankind, and that he has in his particular charge the welfare of England, the country he served so well while on earth. As one writer states, "a close study of his religious writings as of his life shows that More was a saint of whom England may still be proud".

EDRISS NOALL

We are spirits. That bodies should be lent us, while they afford us pleasure, assist us in acquiring knowledge, or doing good to our fellow-creatures, is a kind and benovolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we should get rid of them. Death is that way.—BENJAMIN FRANKLIN.

THE WAY TO SWEETNESS AND LIGHT

By NARASINGA PATNAIK

MAN is eternal, but we find very few individuals saintly in thought, speech and action. Eternity is divinely bestowed upon him, creating scope for evolution by slow degrees into a divine personality. The perfect man breaks upon the globe, sweeps away some of its evils, and returns to the original source which is not within easy reach of all.

Death, seemingly pathetic, is only a change that is necessary for progress. It is indeed a blessing to the departed. Without death the world would have been imprisoned in drudgery. A stereotyped life is no life at all since what is static is real death. In all fields of man's action, physical, mental and spiritual, there is unity. Even his actions which seem to deal purely with the temporal are not enacted in isolation, but are linked to reality, and as such they are not devoid of spirituality.

Man is at school on this earth for shaping his personality, and he has to mould it into sweetness and light which are two sides of the coin of perfection.

Man's physical body responds to the vibrations of life and he feels jubilant in the world in which he moves and breathes. All beautiful colours in nature charm him. He grows peacefully, nursed in the sweet care of Nature. When the mental personality sprouts, the external light fades. He requires the light that illumines the dark chambers of his mental realm.

He seeks and finds it in his own self. It is hard work to enkindle the light, to enhance its power and push onward, so that it may lead him amid the encircling gloom.

Physical taste measures the degree of sweetness in the physical world. Things material are no longer sweet, as man's inward sweetness grows. Then he seeks sweetness in art and literature. Given a right direction to his emotions, it is expressed in creative beauty which is also sweetness. This is true of all, although there are fundamental differences in outlook and capacity. They vary in degree, but not in kind. An artistic view of sweetness freely exults in woe and weal, misery and happiness—romance that transcends the passions of the physical world, and tragedy that does not hurt the feelings of common-sense people. It does not follow that creativeness in art is blind to the physical needs of man; on the other hand it sympathizes with the aspirations and emotions of ordinary men and women, giving them directions to chalk out their path of freedom and joy. It is their conception of sweetness that enables men to perceive books in running brooks and sermons in stones.

But there comes a time when his mind and emotions fail to satisfy man. He craves for something more tangible and genuine and for sweetness and light in his consciousness. As his consciousness vibrates to the workings of the spirit, he contemplates the serene. He wants a restoration of peace. Enlightenment is meaningless to him if it does not give a glimpse of the life beyond. He struggles to catch what his body and mind are powerless to endow. He tries to fly where his poesy cannot carry him. That is why the perfect man interprets things in different terminology, concentrating his mind on the sublime.

It is at this hour that strength of character and moral conduct come to his succour, if they are supplemented by faith in eternity and human consciousness that dwells apart

and in tune with the play of the spirit. Here the search is long but the result is everlasting. His perfection is not a superstition like the materialist's dogmas. Nor does he abide in a lonely corner, forsaking everything. He is a perfect man in his perfect world. Egotism has no place in him. Sorrow cannot enter his holy sanctuary. He lives for all and works for all. He has no self, no bitterness of feeling, and no parochialism. He is wise among the children. People call him a philosopher, but he denies it. Inscrutable are his ways, but his personality is a blessing to all. He alone possesses sweetness and light who masters his mind, and goes beyond it. He lives in a universe of sweetness and light, responding to the will of law. His strength is omnipotent, his wisdom shines wherever he moves, and all his life is concord.

NARASINGA PATNAIK

I have tried to scale these walls
For the companionship of those
Who truly ascend by them;
But the steps crumble under my feet
Or confuse my heart.
Even when they seem firm to the feet
They turn my gaze towards stone
Instead of towards God,
And I begin to doubt.
I angrily deny their substance
As I stumble:
For the vision of God's Face
Still seems to me more important
Than the cloud of broken dust
Made out of the fragments of men's little minds.

M. LOUISE HASKINS, *Smoking Flax*

REVIEWS

The Year Book of the United Nations, 1946-47. Agent, Oxford Book and Stationery Co., New Delhi, price Rs. 50. Postage Rs. 2-8-0.

This is a volume of 991 pages, the size of the Encyclopaedia Britannica. It is in truth an Encyclopaedia of the history of the United Nations from the beginning. How voluminous is the material is shown by the fact that the table of contents alone covers 29 pages. The foreword by Mr. Trygve Lie, the Secretary General, is:

I present this overall account of our work in the conviction that such a collection of basic information in one volume is essential to anyone who wishes to know the United Nations and, in the light of his knowledge, to give it his enlightened support. Although such a balance sheet of our activities is not, and cannot be expected to be, entirely satisfactory, it does serve to bring home the fact that the United Nations is a vital and energetic organism, heavily engaged, day after day, in the practical job of working out the world's problems by co-operation between the nations.

Here is the machinery. Here are its workings to date. It is for the peoples of the United Nations and their governments to see that its full potentialities are realized.

One beautiful page is that of the flags of the United Nations, among which the most remarkable is that of Saudi-Arabia. The creed of Islam is inscribed on it in Arabic over a horizontal sword. The new flag of India, saffron, white and green, with Asoka's chakra or wheel with 24 spokes, also appears among the flags. This work undoubtedly is the finest book of reference for all information concerning the United Nations and should be in every important reference library in the world.

C. J.

The Buddhist Path to Self-Enlightenment, by Ronald Fussell, the Buddhist Society, London, price 2s. 6d.

Mr. Ronald Fussell explains in a series of readable little essays how he as a westerner has approached the Eightfold Path of the Buddha. Though he too leans, in the company of Aldous Huxley, towards Mahāyāna, he has written convincingly

of the helpfulness of the Buddhist Path to Self-Enlightenment, and his little book cannot but be commended to a world bewildered by a plethora of isms.

M. G.

Death and the Dreamer, by Professor Denis Saurat. Published by John Westhouse, 49 Chancery Lane, London, price 8s. 6d.

In his preface the author states that "every detail in this book is true." It is a record of psychic experiences, in five parts. The first part records peasant fears of the dead, in France. Reincarnation is apparently believed in by the peasants. A mother says to her son: "A child that dies returns at the end of a year. That's why you were called after your brother who died the year before."

Part II speaks of the heart's nightmares and how they are overcome by self-sacrifice and service. In Part III the vision of Christ as Creator of the world, and the growth of the soul to understanding through His Incarnation, Passion and Death are the main themes.

Finally the soul of the man, through intense physical pain caused by wounds received in London during bomb raids, overcomes fear and passes into a world of complete joy.

M. G.

Walk On! by Christmas Humphreys, The Buddhist Society London, pp. 82.

This is a small work of 82 pages in ten chapters by Mr. Christmas Humphreys, the President of the Buddhist Society in London. He quotes a master of Zen Buddhism, who was asked, "What is Truth?", and the master replied, "Walk on!" In a similar manner, after describing in clear language what is the Path, Mr. Humphreys ends, "What is the Path?", the master replied, "Walk on!"

The general theme of the work is that the individual, alert and open minded, must make all his decisions regarding conduct, not relying upon a proclamation of another. His life "on the Path" does not mean one of aloofness but rather the individual taking himself as "the whole man", not attempting to reform only the separate aspects of his character. A noteworthy phenomenon in Europe is the appearance of many works on Buddhism. Now that the war is over, there is a Buddhist revival once again in Germany. Mr. Humphreys, after his stay in Japan and coming into contact with Zen Buddhist philosophy of practical mysticism, is more richly endowed to be a Buddhist propagandist. This readable small book of his presents the ideas of spirituality to one who is ready to step out of orthodoxy.—C. J.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

MARCH 1948

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HELEN ZAHARA,
Recording Secretary.

CORRECTION

In the January issue it was stated that a Workers' Week is being planned by the European Federation to take place in Switzerland during the Summer of 1948. This is an error. The place chosen for the Summer School is Sweden.

INDEX

THE THEOSOPHIST, Vol. LXIX, Part I

	PAGE		PAGE
ADVAT: Annie Besant ...	28	Cook, Sidney A.: Besant Centenary Address 118; United Nations and T.S. ...	346
Arundale, G. S.: Annie Besant.	12	Cyclopean Planispheres: Kate Smith ...	228
Ashton, Elsie: Ritual of Mystic Star ...	219	EASTER Day and Resurrection: A. N. Ingamells ...	434
BESANT, Annie: A Greeting 1; Adyar Headquarters ...	28	Eedle, Greta: Wisdom in Government ...	131
Besant Annie, Diamond Soul: C. Jinarajadāsa 2; Her Greatness: G.S.A. 12; Fabian Socialist: G. B. Shaw 13; Her "Faith" 21; Mother President: A. Kamensky 22; Pioneer: L. W. Rogers 32; Work for India: A. Ranganatham 34; Work for Education: N. Sri Ram 46; Her Centenary: M. Poutz 53; Journalist 61; Her Handwriting: H. Keyserling 64; At Taormina 65; Magic Words 70; Healer: J. Ransom 73; My Teacher: E. M. Whyte 75; A Few Words: S. Brisy 78; As I Knew Her: C. Codd 81; Who will write Her Biography? 83; Light Bringer: C. Jinarajadāsa 114; With Scout Movement: C. Jinarajadāsa ...	156	Eternal Fontaine: G. Hodson	123
Besant, Dr. Annie: M. Venkatachalam 296; E. Bright.	193	FÜRZE MORRISH, L.: Socialism or Communism? ...	271, 361
Besant Annie, List of Books.	89	GANDHI Mahatmā: C. Jinarajadāsa ...	399
Besant Centenary Address: Sidney A. Cook ...	118	Gospel of Islam, The: Duncan Greenlees ...	350
Besant Centenary Celebrations: Rukmini Devi ...	55	Greenwell, Jacob: Immortal Children of Paradise ...	180
Besant Diary of Events ...	84	Greeting, A: Annie Besant ...	1
Bole, G.: Musical Research ...	355	HIDDEN Light, Edriss Noall.	205
Bright, Esther: Annie Besant.	193	Hodson, Geoffrey: Eternal Fontaine 123; Message of Theosophy to Mankind ...	278
Brisy, Serge: A Few Words ...	78	I and You are one: U. K. Sujana	151
Bull, Evelyn Benham: Theosophy and Music Therapy ...	221	Immortal Children of Paradise: Jacob Greenwell ...	180
Burden, The: Bertha Williams.	232	Ingamells, A. N.: Easter Day and Resurrection ...	434
CODD, Clara: Annie Besant ...	81	JINARAJADASA, C.: Annie Besant, 2, 114; Dr. Besant and Scout Movement 156; Presidential Address 249; Tour in Europe 304; Mahatmā Gandhi 399; New Mental Frame Work for Man ...	338, 415
Commonwealth of India Bill.	44	KAMENSKY, A.: Mother President ...	22
Convention: Helen Zahara ...	373	Kruisheer, J.: Survival of the Fittest ...	188
		LEADBEATER, C. W.: D. J. Williams 298; M. Subramania Iyer ...	66
		Leadbeater C. W.: Other Planes ...	424

INDEX

	PAGE		PAGE
MESSAGE of Theosophy to Mankind : G. Hodson ...	278	Socialism or Communism ? : L. Furze Morrish ...	271, 361
More and his Utopia : E. Noall ...	440	Soper, L. C. : A Philosophy of Life for an age of plenty ...	203
Musical Research : G. Bole ...	355	Sri Ram, N. : Annie Besant ...	46
NEW Mental Framework for Man : C. Jinarājādāsa ...	338, 415	Srinivasa Murti, G. : Wholeness and Holiness ...	430
Noall, Edriss : Hidden Light 205; More and his Utopia ...	440	Stark, Hamilton : Squarely facing Important Facts ...	137
November 17th : Marie Poutz ...	113	Subramania Iyer, M. : C. W. Leadbeater, Occultist ...	66
OPEN Immortal Eyes : James S. Perkins ...	329, 405	Sujan, U.K. : I and You are one ...	151
Other Planes : C. W. Leadbeater ...	424	Supplement ...	101, 163, 239, 313, 383, 451
PATNAIK, N. : Way to Sweetness and Light ...	448	Survival of Fittest : J. Kruisheer ...	188
Pearson, E. Norman : United Nations—An Opportunity ...	265	THEOSOPHY and Music Therapy : Evelyn B. Bull ...	221
Pearson, E. Norman and Elsie : The United Nations ...	185	Theosophy and the Rays : M. R. Walker ...	142
Perkins, James S. : Open Immortal Eyes ...	329, 405	Three Business Men : Frederick H. Werth ...	153
Philosophy of Life for an age of plenty : L. C. Soper ...	203	Tribulation to Nirvana : Arthur Robson ...	283, 365
Poetical Chapter on Reincarnation : Madeleine Powell ...	211	UNITED Nations : E. Norman and Elsie Pearson 185; E. N. Pearson 265; S. A. Cook ...	346
Poutz, Marie : Her Centenary 53; The 17th of November ...	113	VENKATACHALAM, M. : Dr. Annie Besant ...	296
Presidential Address ...	249	WALKER, M. R. : Theosophy and Rays 142; Mysticism ...	291
Presidential Tour in Europe ...	304	Watch-Tower, 105, 177, 321, 391	
Psychology of Mysticism : M. R. Walker ...	291	Way to Sweetness and Light : N. Patnaik ...	448
RANGANATHAM, A. : Dr. Besant's work for India ...	34	Werth, Frederick H. : Three Business Men ...	153
Ransom, J. : Annie Besant ...	73	Who chooses your path ? : Elisabeth Severs ...	225
Reincarnation : D. J. Williams ...	147	Wholeness and Holiness : G. Srinivasa Murti ...	430
Reviews 159, 235, 310, 378, 453		Whyte, Ethel M. : My Teacher ...	75
Ritual of Mystic Star : Elsie Ashton ...	219	Williams, B. : The Burden ...	232
Robson, Arthur : Tribulation to Nirvana ...	283, 365	Williams, D. Jeffrey : Reincarnation : 147; C. W. Leadbeater ...	298
Rogers, L.W. : Annie Besant ...	32	Wisdom in Government : Greta Eedle ...	131
Rukmini Devi : Besant Centenary Celebrations ...	55	ZAHARA, H. : Convention ...	375
SEVERS, Elisabeth : Who chooses your Path ...	225		
Shaw, G. Bernard : Mrs. Besant ...	113		
Smith, Kate : Cyclopean Planispheres ...	28		

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