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The Theosophist

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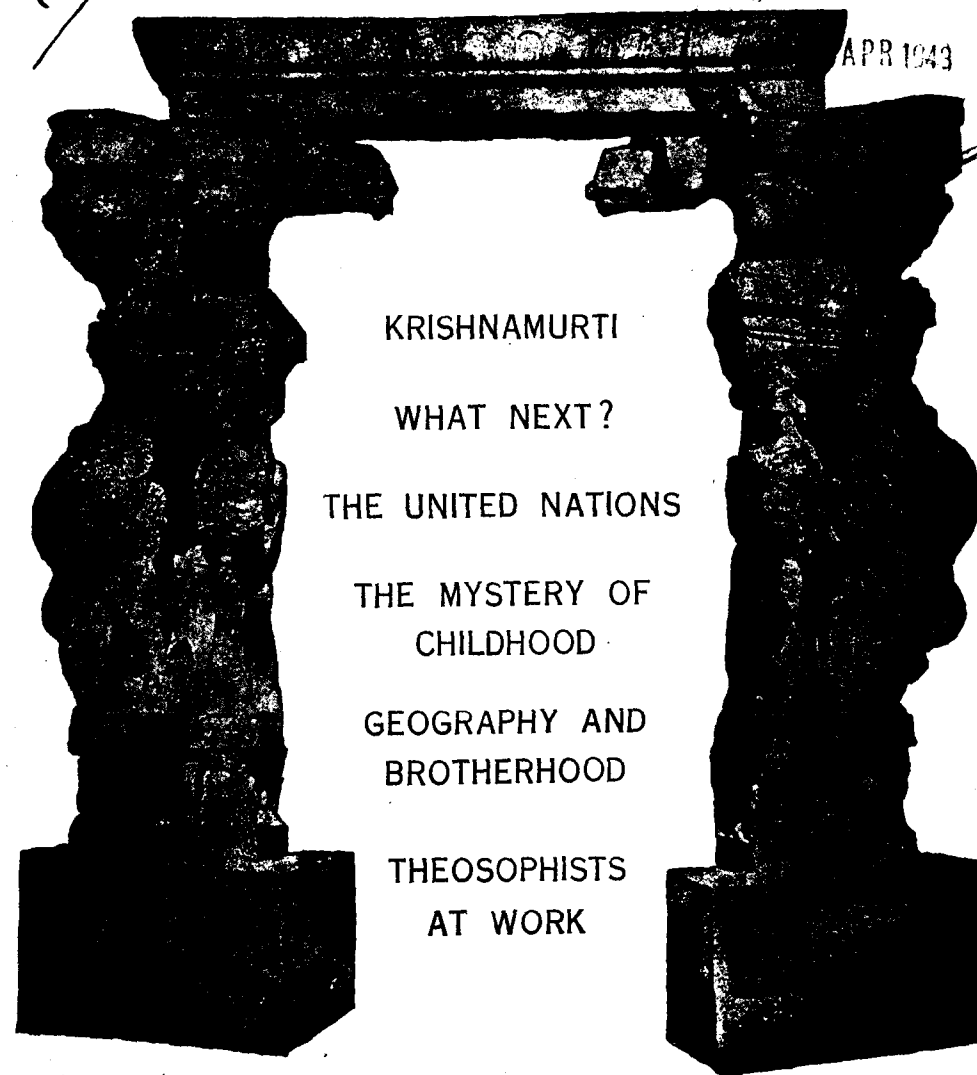
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THE THEOSOPHIST

150 EDITED BY C. JINARĀJADĀSA

APR 1948



KRISHNAMURTI

WHAT NEXT?

THE UNITED NATIONS

THE MYSTERY OF
CHILDHOOD

GEOGRAPHY AND
BROTHERHOOD

THEOSOPHISTS
AT WORK

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20

APRIL 1948

Vol. 69, No. 7

APRIL 1948

THE

THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

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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 the 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 to fearlessly to exercise his own right of liberty of thought and of expression thereof within the limits of courtesy and consideration for others.

MAY 1948

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THE THEOSOPHIST ON THE WATCH-TOWER

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

AS readers of THE THEOSOPHIST are aware, the General Council of the Theosophical Society has warmly recommended members of the Society to make a special point of understanding the work of U.N. One suggestion was to arrange for one day in the year for a meeting to strengthen by propaganda the work of U.N. The Charter of the U.N. was signed on June 26, 1946, and the Secretary General of the U.N., Mr. G. Trygve Lie, has suggested that this day should be called "United Nations Charter Day".

In order to help Theosophical Lodges throughout the world to plan well for the meeting, Adyar Headquarters is despatching to the National Secretaries of each country one copy of a special statement for each Lodge concerning U.N. Before this issue of THEOSOPHIST is despatched from Adyar, the U.N. pamphlet will have been posted so as to be in time for the celebration of June 26th. A cable has just come from the General Secretary in the Philippines, Mr. Domingo Argente, with the following message:

"Philippine Section holding Convention dedicated
UNO next Sunday sends loyal greetings."

The meeting of the Department of U.N. which deals with Non-Governmental Organizations takes place this year in Geneva on May 17 to 21. The Theosophical Society has been given the privilege of attendance at these meetings, though owing to certain technical reasons the Society has not been given "consultative status". At the two previous meetings held at Lake Success, New York, representatives of the Society were present. This year three representatives of the Society will take part at the meetings in Geneva.

* * *

In several papers of India and Ceylon there has appeared lately a statement by Mr. G. Bernard Shaw about Dr. Annie Besant and her review of *The Secret Doctrine*. As there were obviously errors in Mr. Shaw's statement, I considered that the simplest way was to send the following to the papers in which his statement appeared :

Mr. G. B. Shaw
and
Dr. Besant

A statement by Mr. Bernard Shaw in your journal referring to Dr. Besant has been published in papers in India and Ceylon. I shall be glad if you will kindly publish my rejoinder.

In his statement, Mr. Bernard Shaw says, regarding the two volumes of "The Secret Doctrine" reviewed by Dr. Besant : "I gave her the book to review." In her Autobiography Dr. Besant writes : "At last, sitting alone in deep thought as I had become accustomed to do after the sun had set, filled with an intense but nearly hopeless longing to solve the riddle of life and mind, I heard a Voice that was later to become to me the holiest sound on earth, bidding me take courage for the light was near. A fortnight passed, and then Mr. Stead gave into my hands two large volumes. 'Can you review these? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them.' I took the books; they were the two volumes of 'The Secret Doctrine,' written by H. P. Blavatsky."

Even if Mr. Shaw handed the two large volumes to Dr. Besant, it was not at his request but that of the editor, Mr. W. T. Stead, a warm friend of hers, that she reviewed the work. I think we must

not rely on Mr. Bernard Shaw's memories too implicitly. He states : "I . . . asked her whether she was quite mad and whether she knew that Madame Blavatsky's shrine at Adyar had just been convincingly shown up as a fraud by an Indian gentleman named Mohini at a meeting of the Psychical Society at which I was present."

The Mohini referred to is Mohini Mohun Chatterjee, B.A., B.L., a young lawyer of Calcutta, who was sent by the Mahatmas to help Madame Blavatsky in her work. He certainly was at the meeting referred to, but as he himself had received letters from his Guru in a phenomenal manner and was a staunch supporter of Madame Blavatsky, certainly he could not be the person who had "shown up" Madame Blavatsky as a fraud.

Dr. Besant published her Autobiography in 1893, five years after the incident referred to by Mr. Bernard Shaw. I think on the whole her memory of such an important event in her life can be relied upon as likely to be more accurate than Mr. Shaw's recollections 54 years after.

* * *

Anyone who cares to read the early volumes of *Old Diary Leaves* by Colonel H. S. Olcott, President-Founder of the Society, and also *The Golden Book of the Theosophical Society*, prepared by C. Jinarājadāsa, will find enough proof that the Theosophical Society did not originate by chance as the result of the dreams of idealists, but that it was an organization definitely intended by the Adept Hierarchy known as the Masters of the Wisdom. It was the Adepts who sent H. P. Blavatsky as their messenger with a commission to organize a movement that should stand valiantly against the oncoming tide of Materialism. There is in the first Scrap Book of H.P.B. the following in her handwriting :

"Orders received from India direct to establish a philosophico-religious Society and choose a name for it —also to choose Olcott. July 1875."

Since the publication of *Letters from the Masters of the Wisdom*, First Series, by me in 1919, and the Second Series in 1925,

The Society and
the Masters

also in the year 1923 *The Mahatma Letters to A. P. Sinnett*, edited by A. Trevor Barker, there is enough for any sincere enquirer to realize the true nature of the Theosophical Society. It is, however, a fact that each group of members who differ violently from the majority of Theosophists and metaphorically "shake the dust of their shoes" at them on parting, insists that the Masters have completely "dropped" the Society. This happened first in 1884 when charges of fraud and of forgery of the handwriting of the Mahatmas were launched against H.P.B. It happened again later in 1895, 1906, 1912 and 1922, each crisis having its effect on a certain number who considered the Society had "jumped the tracks" and was going headlong on a road which was condemned by the Masters. Almost every year the Society is declared as disowned by the Masters. All the same, when one looks at the record of the Society's expansion and on its increasing influence on seekers of truth in showing them where is the "Way," those at least who have not lost faith in the Masters as still directing the Society can feel reassured. An interesting fact is that, quite apart from and outside the Theosophical field, the idea of the Masters has spread, and there are many so-called "agents" who claim to receive direct messages from the Teachers, and one individual lately from Cuba has claimed to be himself the Master K. H.

Naturally enough, to one who studies Theosophy deeply, not just purely intellectually but finding in it a gospel that leads upwards and onwards into lofty spiritual realms, the idea of the Master or the Guru is of supreme value. From this it follows, sometimes, that one who believes in the Master thinks that everybody else should believe like him; and he may go to the extent of insisting that his Theosophical Lodge should definitely commit itself whole-heartedly to a belief in the Masters. It seems impossible for persons of this temperament to realize that, though the Theosophical Society was indeed founded by

the Masters, the value of the Society to the world is not in the idea of the Masters, but in a great body of philosophical ideas which cover every possible field of religion, philosophy, science, art, economics, politics, etc.

A personal devotion to a Master is so beautiful and holy that one does not want to say anything at all in disparagement of such a lofty idealism; nevertheless there is and has been danger to the Society when a belief in the Masters is imposed upon the Society as a necessary qualification to be a "good Theosophist". It is here that we have a most illuminating principle of guidance in certain words written by the Master K. H. to A. P. Sinnett. Mr. Sinnett, though he never met the Master physically, nevertheless knew him through a long correspondence, and developed a deep personal devotion to the Master. It is therefore because of that very devotion that the Master gives a warning as follows:

If you would go on with your occult studies and literary work, then learn to be loyal to the Idea, rather than to my poor self. (Letter LV)

The "Idea," if one can grasp it, concerning Theosophy is so overwhelming and so all-inclusive of humanity, of the Masters, and of the whole Cosmos generally, that loyalty to the Idea and not to a personality becomes the keynote of the true Theosophist. Therefore, any movement on the part of the most profound believer in the Masters to make such a belief a principle of Lodge action cripples the whole work of the Lodge. The belief in the Masters should be something to which one comes directly by oneself, not as the result of any proclamation concerning their existence by H.P.B. or even by the Masters themselves.

It is a fact that in certain Lodges some members of the Esoteric School, because of their belief (not necessarily

knowledge) in the Masters have built up a false conception of what makes an efficient Theosophical Lodge. They consider that every officer of the Lodge must be a member of the Esoteric School. This is of course completely against the principles of the E.S., as enunciated by H.P.B. who founded that School, and by every successor to H.P.B. in that post. Certainly H.P.B. asserted that the Esoteric School is "the heart of the Society," and it is an indisputable fact that in practically every country the most devoted workers for the Society are those who are members of that School. But I can give the testimony from my personal experience that I have known many most devoted Theosophists who have worked for the "Idea," but who never cared to join the E. S., or even if they did once have later left it. If a member is devoted to the "Idea" of Theosophy and of the Theosophical Society, he will prove a valiant worker for both and, whether he knows it or not, the benediction of the Masters will rest upon him, and inspire him to greater service. A Theosophist may or may not be helped in his devotion to the Idea by his membership in the E. S., but that is purely a matter of personal aspiration and striving. It was H. P. B.'s plan that he *should* grow in deeper understanding and devotion to the Idea because of his membership in the E.S.; and her intention from its commencement was not to admit into her Esoteric School anyone who was not already a member of the Theosophical Society.

But the Masters of the Wisdom are not the exclusive possession of the Esoteric School. As said Shri Krishna, "the paths that men take from every side are Mine," so too the Path to the Masters is open from every side. The problem before each aspirant is to find the true path to his Master—and *not to an illusion*.

*

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All countries are in a state of general nervousness, questioning whether the War clouds are not already on the horizon for the third and greatest of all World Wars. This anxiety is undoubtedly due to the expansionist policy of Russia, which has brought within her orbit (which is more than just a mere "sphere of influence") Poland, Western Germany, Roumania, Bulgaria, Yugoslavija, and last of all Czechoslovakia. All that one can gather from such fragments of news as come from behind the "iron curtain" is that for some mysterious reason Russia is afraid lest a combination of Western powers should attack her, and so has buttressed herself with a ring of subservient nations. It has been not unusual for great empires in the past to protect their interests by various illegitimate forms of expansion. The history particularly of the development of France under her old Kings, and later of the British Empire, illustrates this principle, the difference only being in the speed with which it is being done by Russia, as contrasting with the leisurely process of expansion of other nations. Thus, for instance, long ago Britain considered that since she had overriding interests in India, Australia and New Zealand, the sea route through the Mediterranean should be safeguarded. Hence the leisurely seizure of Gibraltar, Malta and Cyprus. A part of the same policy was the secret and sudden purchase by the British Prime Minister Disraeli of a large part of the shares in the Suez Canal owned by the then Khedive of Egypt for the sum of four million pounds.

Nations like Britain and France with imperialistic expansions never had any gospel to proclaim to the peoples of the territories annexed; but Russia today has a gospel of Communism which must be incorporated into the policy of every nation which is forced to come within her "sphere of influence".

But neither of the two great Blocs, U. S. A., Britain and France on the one side, and Russia and her satellite

powers on the other, want a third war to come so swiftly after the second. Nevertheless, there is serious alarm. This sense of alarm can be steadied by those who understand (or who try to understand) international politics, and refuse to get alarmed, and by their rejecting the general uneasiness fostered by newspapers which add to the "jitteriness" of the situation. Of course the alarm is overwhelming because of the possibility of utter destruction by atom bombs. Still, if a few stand steady, though not proclaiming "peace at any price," but gazing calmly on events (though ready to act should action be necessary but not anticipating that action by alarm), much can be done to further the plans for mutual co-operation among the nations, along the lines of action tentatively proposed by the United Nations.

C. JINARĀJADĀSA

PLANTS AND *THEIR* FLOWERS

Many plants, for example, resent very bitterly the indiscriminate and wasteful plucking of their flowers; but we have found that by great patience and sympathy it is possible to make them understand that the flowers can be used to do good service to beings higher in the scale of evolution than themselves (as, for instance, to assist devotion by being offered at a shrine or on an altar, or to cheer the sick and suffering in a hospital), that they can to a certain extent grasp such an idea, and that as soon as they do, they become reconciled to the loss of their flowers, and will even make efforts to produce more for the same purpose. However strange or incredible it may seem to people who know nothing of the Oneness of life, it is possible to make friends with the higher members of the vegetable kingdom (just as with the higher animals), and to come to some sort of an understanding with them.

C. W. LEADBEATER

SELF-KNOWLEDGE

By J. KRISHNAMURTI¹

AT the present time the whole world, European as well as Indian, is in such a chaos, in such a mess, in such an extraordinary catastrophic strain that it requires a new outlook, a revolutionary way of thinking about the problems that surround us every day. So it seems to me that it is very important that we, each of us, should understand the catastrophe that is around us. Verbally we are aware that there is a catastrophe. We read about the same in newspapers, in the magazines. From every person we talk to we are aware of the approaching catastrophe. If you look at it more closely, you will see that there is chaos and confusion in the political world, the leaders are themselves confused. Not only here, but everywhere. When talking about the catastrophe, I am not talking about the Indian catastrophe. India is only a part of the whole world and therefore to regard the Indian problem as the only problem seems to me out of proportion and giving a false emphasis which it does not have. So, this is a world problem, and we must look at it in the large, and not in the particular. We must see the whole picture, and not a part of it. Our difficulty will be to see the whole rather than the particular, because we are surrounded by the national, by the immediate; to understand the same, we

¹ An unrevised report of a public talk given by J. Krishnamurti in Madras on October 22, 1947. Authentic reports of this talk, as well as of others, will be published in book form shortly. Published by permission.

must not approach it from the particular. There is a crisis, *i.e.*, confusion and disintegration, in every phase of our life, physically, psychologically, religiously, socially and economically. Politically we see that there is no solution through nationalism, through division of peoples and through separate Governments. We held our faith in the League of Nations but that failed, and we see the U.N.O. quickly failing. So we are not to look to the political leaders to solve our difficulties. In the religious field also it is the same. We can almost say that religion has failed. The organized religions throughout the world, the Catholic, the Hindu, or the Buddhist, have no reply to this enormous catastrophe. And this catastrophe is not temporary, not a passing one, not one of those economic crises as in 1929, or the various other social upheavals that took place. It is a catastrophe of the highest degree, and if you had a talk or discussion with many people you would discover that this catastrophe cannot be compared to any that has happened before. Perhaps there have been one or two other catastrophes similar to this, but the fundamental values have been destroyed and new ones have to be created.

Everything is uncertain and we are all trying to solve this problem on our own level. That is, the economist tries to solve the economic problems on his own level and his own plane, and therefore he can never have a solution for it. The politician tries to solve it again on his own level and he will never succeed, because the economic crisis, the political crisis, the various problems that surround us every day, have to be solved on a different plane, and that is where I feel revolution must take place.

As this crisis is extraordinary, most people try to solve it by formulae, by systems, either of the extreme Left or the extreme Right, or something in between both. If you are a socialist, you have the formula, and with that formula you

approach the problem, and with that formula you try to solve it. But you notice that you can only solve a static problem by a formula, and no human problem is ever static. No formula of any kind can ever solve a dynamic problem. And yet, that is what we are trying to do. The Left or the Right are trying to solve it within the frame-work of a certain formula, certain set ideas. The systems have never solved nor brought about a creative revolution. Such a revolution has been brought about by creative thinkers, not by mere followers. So what is required at the present time is no new formula, no new system, either of the Left or of the Right.

What I feel important in this is that each one of us should solve this problem and not leave it to the leaders. This problem, this catastrophe, requires, not static thinking, but revolutionary thinking, a thinking which is not based on any ideology whether Hinduism, Nationalism or Capitalism. It requires great change in our thinking. And so, the approach to the problem becomes all-important. The "how" is more important than "action". So, to know how to approach this catastrophe is more important than what to do about the same. "How" can only be understood when we are capable of looking at the problem through ourselves, and not through formulae. As this problem, this world catastrophe, is ever undergoing transformation, it requires a living dynamic approach with a mind that is capable of looking at it without any projection and without being anchored to any organization or any system. You cannot look at it as a Brahmin, or a Mussalman, or a Christian, or as a Buddhist; because we have looked at it in the past in this way and we have brought about this crisis. If we approach the problem with the same old mentality, we shall not clarify or understand it, but only further it. We have come to this state of crisis, appalling misery and confusion through centuries of division, communal, social, rich and poor divisions, or formulae, organized religious

divisions, and so on. We cannot stand at the edge of the precipice and try to solve the problem. On the contrary, to understand the problem, we must go away from the precipice and look at it from a distance, free from those causes which have brought us to this stage. We know the catastrophe, we know the sociological causes of the wars that have been fought and wars that are going to be fought. Preparations are going on with marvellous skill for the third, and you and I know that is the edge of the precipice. I do not think India is going to escape from the same. This catastrophe is enormously serious. If the problem were serious enough we would do something about it. If you had a tooth-ache you would do something immediate. But this pain is much greater and more grievous than a tooth-ache. It is more continuous, more distant, and that is why we are doing nothing. We are looking to leaders, Gurus, formulae, systems, etc. We look either to Moscow or to Washington.

As we are in the midst of this catastrophe, we have to confront it. This catastrophe has not been brought about by chance but has been created by each one of us. We are, in our everyday actions, confused within us, and that confusion manifests itself in outer life. So we, each one of us, whether Muslim, Hindu, Buddhist or Christian, Capitalist or Socialist, are responsible for this misery. Since we have brought about this catastrophe, each one of us must be responsible and come away from it. That is what is called bringing about a new way of thinking, a new way of looking, and therefore it is important to realize how extraordinarily vital is the individual at the present time. Please differentiate between the individual and the individualist action. The individualist action takes place when the individual acts as a part, and not as a whole, that is, when he is thinking in terms of power, greed and position, and when his action is based on greed, envy, ill-will, etc. Individual action is action

based on the understanding of his total process. Individualistic action is anti-social, antagonistic or opposed to another; such activities have brought about the present chaos and misery. In reaction to these individualistic activities, systems of many varieties have sprung up. When we understand the total process of our being and act, which is individual, then such an action has immense significance.

Since you, as the individual, are confused you are bound to spread confusion. Your State, your Government, your Religion is bound to be confused because you are the State and you bring about your society. The society is the relationship between two individuals and that society that is produced shares the greed, lust for power, and all the rest of it. So the confusion is in us and it projects itself in action into the world and we create the world crisis. After all, war is only an outward and spectacular effect of our daily life. So, if we do not transform and bear responsibility for our life, not superficially but fundamentally, really and profoundly, we cannot escape from this chaos that is coming. And therefore, for me the importance of the individual is supreme, not as the individual in opposition to the society, nor in opposition to the whole. I think we should be very clear about this point. When we regard the individual and his functions in society we have to take the individual as a whole, and not the individualistic action which is anti-social.

It is a world-wide problem and it is exactly the same here, in America, and in Europe. In Damascus, I heard two Syrians talking on this problem in French in the same way as you and I talk here. Because you and I have brought about this catastrophe, we should be responsible for the same; and no leader, no Guru, no politician, no teacher is going to save us. Since the problem is vital and is constantly undergoing change, no formulae can solve it. So what is required is right thinking. Right thinking is not a formula. It is not

based on any system. Right thinking can only take place when there is self-knowledge, *i.e.*, when the individual understands his total process, and that is where we will find the greatest difficulty. Your approach is going to be the most difficult job as you are not used to thinking as a whole but are used to thinking only compartmentally. So right thinking seems to me the solution for the present chaos and right thinking cannot result either through any formula or through following anybody. Right thinking can only take place through self-knowledge, that is, knowing yourself. To know yourself you have to study yourself, without condemnation or identification. Your education and training have conditioned you to condemn, to judge. Such condemnation puts an end to understanding. To understand yourself as a whole process, you must be aware of your activities, emotions and thoughts without condemnation. Creative thinking which comes through self-knowledge is the solution for our miseries, for it reveals truth which is the breath of happiness.

The religious person will state that he is God, and the extreme left-winger that he is nothing but a set of reactions. Therefore they have made conclusions and stopped thinking, and their actions are not based on right thinking and therefore are not taking place through self-knowledge. Self-knowledge is not possible if there is any sense of condemnation or identification. In other words, relationship with one or with the many is the process of self-revelation through self-knowledge. And it is only right thinking which will create a new set of values which will not be the replacement of old values with new formulae but values that you have discovered and are not handed down to you by a Guru, by a political leader, by a Swami, by this or that person, a value that you, through your own self-awareness, have discovered. This means you are to withdraw from the chaos and be a centre of right thinking. Surely, this is what has happened throughout

in those moments, in those times, when the world had to face such crises. There were a few who seeing the confusion and the impossibility of altering that catastrophe, withdrew and formed groups. They study the chaos without a system, without a condition, and they are the creators. Right thinking based on self-knowledge leads to meditation in which creation, Truth, God, or what you will, takes place. Meditation is not self-hypnosis as it is to most of us, when we create an image and live in that image, but that in which the uninvited comes into being. What is invited is self-projected, so transitory and illusory. Reality or God must come to you, and you cannot go to it. What is important is to be really earnest, because such earnestness is not a matter created, a matter of environmental cause.

J. KRISHNAMURTI

Let never sleep thy drowsy eyelids greet
Till thou hast pondered each act of the day :
" Wherein have I transgressed ? What have I done ?
What duty shunned ? "—beginning from the first
Unto the last. Then grieve and fear for what
Was basely done ; but in the good rejoice.

PYTHAGORAS

RELIGION, SCIENCE, PHILOSOPHY—WHAT NEXT?¹

By C. JINARĀJADĀSA

EVERY human being hungers for life, always for more life. Innate in each of us is the craving for happiness. How are we to satisfy our craving?

Let us look for a moment at the beginnings of civilized life. The savage knows himself as the body; his physical needs of hunger and to defend himself against enemies rule his life. Many savage people are thoroughly convinced that death is not the end; but the savage is so surrounded with danger that he has little opportunity to dream about a soul. One characteristic of him is a profound belief that all Nature is alive, that the forest is peopled with invisible creatures hostile to him, that thunder and lightning are the doings of some god aiming to slay him. Yet in most respects the savage is a unity, a whole; he knows himself to be what he is at a given moment, that is, the body and its needs.

The next stage is that of the civilized man; he may be savage in many of his doings, but he is partly civilized if there arises in him, however faintly, a sense of a duality. The civilized man is akin to the true savage in that he identifies

himself with his body, specially with its lusts; but he has also a sense of obligation and duty to those dependent on him, his wife and child, and in the advanced man the obligation to fight for, and if need be, to die for his Fatherland. He is no longer a completely self-absorbed unity; he is a duality of man and duty.

It is at this stage that there steps into his life what can be called Religion. Religion in its early phases is largely devoted to the propitiation of *evil* forces, that is, forces that are hostile to man unless blood sacrifices and burnt offerings of slain victims are offered to the deity. But at the next stage, religion is concerned with invoking the aid of beneficent forces with prayers, offerings, fasts and processions. It is this form of religion that offers a clear promise of a life after death; and in this promised life to come, man finds a compensation for the troubles and sufferings of this life. Religion is then a source of consolation, at least to those who can believe in religion. This consolation is profound where the religion centres round an Incarnation of the Deity in flesh, an Avatār, a God from heaven "descended to earth"—that is what the word Avatār means—like Jesus Christ or Rāma or Krishna.

It is true that Religion, without the proclamation of Salvation through the intermediary of an Avatār, can also give profound consolation. Such is the case with Buddhism, which postulates no God or Creator or a Saviour who leads the soul to salvation by the gift of grace; so too is the creed of Confucianism.

If I have thus emphasized the role of Religion in the life of civilized man, it is because Religion has given not only consolation but has been the source of profound idealism in civilization in the past. I say *in the past*, because that is not the case today. I know many will deny this statement, but I have witnessed the operations of several religions in many

¹ A lecture delivered by the President of the Theosophical Society in 1947 during his tour in Europe visiting from May to July: England and Northern Ireland, Eire, Denmark, Norway, Sweden, Finland, Holland, Belgium, France, Switzerland and Italy.

lands. I am a profound believer in the ennobling and inspiring values in religion. But all the same, whether I look at religion in the West or in the East, there is today in each religion what may be termed a kind of "dry-rot," a disease in a tree that saps its vitality. In all countries of the tropics where termites or white-ants are a pest, for years you believe that the beams that support your roof are firm and sound; then one day you see a small trace of earth, and then you hurry to see what has happened. All unknown to you the centre of the beam is full of tunnels made by the termites as they have eaten away the wood. But the beam looked strong and firm, and you sensed no danger. So is it with religion. The external forms of religion, sometimes very beautiful and emotionally moving, are still here; but religion no longer directs our lives. Does religion direct the life of all businessmen? Is religion the compass by which statesmen plan their policies or politicians their campaigns?

One slight incident in Christianity is an indication of what I mean. A few days ago an editorial in the *London Times* referred to the strike of children in Canada, of their going in procession to protest against the price of sweets. *The Times* began its editorial on this event with these words: "The reasons for which children go on strike (such as dislike of cabbage, church or the repulsive face of some adult whose hand the child is called upon to shake) . . ." A strike by the children against going to church! It is true, in England. It is true in India among most children, where ceremonies are done in Sanskrit which only scholars can follow. Yet surely in the first days of Christianity or Hinduism or Zoroastrianism children loved religion. Why do they not today? Because religion is largely merely a form with very little vitality. I make bold to say that this is true of every religion. The beautiful outward trappings of religion are like the paper-flowers on the altars of churches in Italy

the flowers last months, and they gather dust. But what relation has a paper-flower to a real flower? Colour is there, and form; but where is the life?

In brief, the religious sense is no longer the driving power among men. A so-called devout religionist may go to church regularly, or to temple or mosque; but does he because of his religion act more equitably towards his employees if an employer, or stop from developing unscrupulously business undertakings which in the end exploit the public?

I come now to modern science. Its contributions to human welfare, on the material side, are immense; if two blades of grass grow today where only one grew a century ago; if epidemics are almost controlled; if operations are performed by anaesthetics without suffering to the patient; if there is better sanitation and longer life—we owe all this to the scientists. They are mankind's benefactors. But the scientists have also played another role, for which no one individual scientist can be blamed. While scientists have given us dynamite to tunnel roads through mountains, they have also given us a far more explosive substance, T. N. T.—tri-nitro-toluene—which destroys cities and blasts the life out of men. What did not the atomic bomb do at Hiroshima and Nagasaki? Never has humanity witnessed such terrible cruelty. The atom bomb was used to put an end to a war in the Far East; it did end that war. But what new wars may not be created by that and similar bombs; is not that our fear today? It needs little argument to say that, along the path of development on which science is going, utterly out of touch with moral values, she cannot lead man to any Utopia. Yet no one scientist is to blame; indeed there is scarcely a body of men more disinterested and more free of self-interest than the scientists. But they are brains seeking to unravel the mysteries of nature, not hearts to bring consolation to

suffering mankind. Moral values have no place in science today.

I come now to Philosophy. Once, it was the one supreme study of the advanced men among every people. So it was in India and Greece. But the word philosophy meant a unity of man's highest dreams about himself, about God, about the reorganization of the lives of men. But what is philosophy today? Attend any courses of lectures on philosophy in any university and you will see. Philosophy today is purely an intellectual analysis of mental processes. The history of philosophy in a university course narrates what men *thought* in the past, not how they *felt* and what they *did*. The existence of God is not a problem for philosophy; what shall be our relation to our neighbour is not discussed by professors of philosophy. Moral values are secondary to intellectual vision. Do we go to professors of philosophy for consolation in our troubles, for advice how we should act in situations that baffle our untrained minds? Today we live in a world of upheaval and chaos, in the economic world, in industry, in international relations. Who dreams of asking professors of philosophy to advise us?

In the world-situation today, it is my conviction that we shall get little light from any religion, none from science or philosophy. Yet we need light, wisdom, inspiration, especially courage; to whom shall we look for these things?

My answer is: To *man*. What do I mean by "man"? I mean you, me, and the millions of men and women who compose our mankind. How shall these little units, you and me and the others, though we form millions, give us light and wisdom?

I would here remind you what your Bible says when God created man. We have in the first chapter of *Genesis*:

"So God created man in his own image, in the image of God created he him; male and female created he them."

We are created in God's own image. Are we to make from this a picture of God like ourselves, with a face, two eyes, two ears and a nose? Or is the teaching something deeper and more mystical, that when God created us, He put into us a part of Himself? It is that beautiful truth that appears in the book of the Apocrypha, the *Wisdom of Solomon*, considered in the early days of the religion a part of the canon of the Bible:

"For God created man to be immortal, and made him to be an image of his own eternity."

It is along this line of Christian tradition, and expressing his own spiritual experiences, that St. Paul gives a teaching which is now ignored by Christian churches. Today, to be a good Christian is to believe in Christ, and to observe His commandments; but to St. Paul to be a Christian was to be *like* Christ, to feel in oneself the nature of Christ Himself. Therefore we have the wonderful phrase: "Christ *in you*, the hope of glory." While Christ without you is a reality, the Mediator between you and God, Christ's work for you can only succeed when you feel Christ *in yourself*. That was the trend of St. Paul's teaching. We have this fact expressed in the verse of the German mystic, Angelus Silesius:

Wird Christus tausendmal zu Bethlehem gebor'n
Und nicht in dir; du bleibst noch ewiglich verlorn.
Das Kreuz zu Golgotha kann dich nicht von dem Bösen,
Wo es nicht auch in dir aufgerichtet, erlösen.

"Though Christ a thousand times in Bethlehem be born,
Yet not within thyself, thy soul will be forlorn;
And on the Cross of Golgotha, He hangeth but in vain,
If within thyself it be not set up again."

Let us turn east to India. From immemorial times the teaching as to the hidden nature of man is clear; it was

taught only to a select few, and it was called the "Secret". To the many only the morality of Righteousness was taught. This great Secret is in three Sanskrit words, *Tat tvam asi*, "That art thou," *That* being the word, neither masculine nor feminine, used to describe the Supreme Godhead. This Divinity is all things, and *in* all things; it is in man as a supreme revelation. Throughout all the *Upanishads*, in the *Bhagavad Gita*, the unity of God and man, not as of two different substances or essences, but one substance and one essence, is the constant theme. If man can come to the utter blessedness of Mukti or Liberation, it is because the principle of Liberation is in his very heart and mind. Man and God are one; man is God.

Let us come nearer, to Greece. What was the wonder of the teaching of Plato that has fascinated every western thinker? It is Plato's conception of both man and the universe as being only a reflex of Divinity. The whole process of evolution is a working out in time of the Plan, "eternal in the heavens," in the Mind of the Demiurgus, the Creator. Man emanates from the Creator and partakes of His nature. Since God is supreme Truth, Goodness and Beauty, in man's inmost heart are Truth, Goodness and Beauty. All the highest virtues are innate in man; they are now dormant in him, but they awaken to activity when he responds to Beauty everywhere, in a flower, in a cloud, in a melody, in a human face.

From many sides we find the teaching as to the Divinity of Man. It is because man is fundamentally divine, and all his sins and vices are as a cloak that wraps him round, but which he can cast aside if he wills to do so, that I say that the solutions to our problems which we do not find in religion or science or philosophy can be found in man.

Is this not an astonishing doctrine when we see how many are the weaknesses and vices in men? Dare I say that

I, who know of my weaknesses, can find within me any part of the solution which the world requires? In truth, unless I am a great genius, I shall find little in myself to offer to the world. But if I and all other men will *come together* in friendship to find a solution, it can be found.

Let me take a simile. During three and a half years of the war I was in London. I know what blackout and bombing mean. As too old for active service, I was only a "Street Fire Watcher"; my duty to be ready and dressed on certain evenings to be called out by the Air Raid Precautions Wardens, and of course any time fires were near. On most nights I heard first the guns firing in the estuary of the River Thames; the enemy planes were coming. I would look out of a window at the back of my house and see the searchlights beginning, one, two, three and more; and often the flares of lights dropped by the enemy. If I was dressed and reading in my chair, then, as the guns grew nearer and nearer, I went down to the dining-room, put on my overcoat, had my gloves ready (for it was cold) and my helmet on the table while I read a book, usually the *Encyclopaedia Britannica*. I was ready to dash out if I heard the whistle of the Warden to help to put out fires. When the nearest guns—just half a mile (three kilometres) away—began, then I knew danger was near; I moved to the next room where there was better protection from the blast created by the bombs as they exploded.

Now, we were warned to keep away from open places, because even if no bombs dropped the shrapnel from our own bombs exploding and falling in sharp pieces could hurt one dangerously. While the planes were roaring overhead, and the guns were at their loudest, now and then I would open the front door a half inch, one and a quarter centimetre, just to see what was happening. Of course there was nothing to be seen, except *light*. The Square in which stands my house, which

should be in thickest darkness, was lit as if by moonlight! How did that happen? Because a hundred searchlights overhead were concentrated a mile high trying to locate the enemy planes. The Square that should be black was lit for the moment so that you could almost read. The searchlights were doing their work, which was not to illuminate the Square but to destroy enemy planes. All the same, the Square *was* illuminated for the time.

I have taken this simile to show how while one searchlight in one direction does little, yet when a hundred are concentrated in the sky, light is reflected here below on earth. Each of us as man or woman has but little individual light or wisdom; we cannot with our separate faculties show the way to mankind. But when we *join together*, then our separate lights concentrated on a centre give a great light.

(To be continued)

Go forth into the darkness and change it into Light. Make every department Divine, as it is Divine in reality.

From God come all Power, all Wisdom, all Love-in-Activity, and these are the World's Redeemers. Then shall the desert through you blossom as a rose.

That is your work. Go forth and do it.

ANNIE BESANT

PROGRAMME

OF CONFERENCE OF INTERNATIONAL NON-GOVERNMENTAL ORGANIZATIONS, GENEVA, MAY 1948¹

Saturday, May 15th

Organizations with consultative status are meeting privately on this day to discuss matters of mutual interest, in connection with consultative status.

Monday and Tuesday, May 17th and 18th

Conference on Information Problems, under the auspices of the Department of Public Information.

Monday morning

Opening address, Sir John Boyd Orr: "Public Opinion and the United Nations".

Election of Chairman, etc.

Beginning of discussion of Point I, "General Considerations" of the Agenda.

Monday afternoon

Completion of discussion of Point I of Agenda.

Appointment of Committees to deal with items under Point II, "Means of Information":

- | | |
|--|---|
| (a) Documentary Committee | (1) Basic Information Documents |
| (b) Publications Committee | (2) Publications |
| (c) Audio-Visual Committee | (3) Utilization of Mass Media |
| (d) Speakers Committee | (4) Speakers |
| (e) Education and Youth Activities Committee | (5) Scholarships and Volunteer Workers; |
| | (6) Education and Youth Activities |

¹ Representatives of the Theosophical Society have been invited to be present, as at the two previous sessions.—C.J.

- (f) Committee on Special Projects (7) Special Projects and Community Co-operation.

Monday evening

Public Meeting on the United Nations Appeal for Children, under the auspices of the International Union for Child Welfare, to be addressed by Dr. Aake Ording.

Tuesday morning

Meetings of Committees.

Tuesday afternoon

Reports of Committees.

Point III, Technical Questions arising out of the United Nations Conference on Freedom of Information.

Wednesday and Thursday, May 19th and 20th

General Conference under the auspices of an Ad Hoc Committee of Consultative Organizations, on the Promotion of Human Rights through the United Nations.

Friday, May 21st morning

Private meeting of organizations with consultative status.

Friday afternoon

General meeting of organizations, under the auspices of the Department of Public Information.

- I. Reports or conclusions arising from the week's discussions.
- II. Future activities of organizations in relation to the United Nations.

*Agenda of Discussions on Information Conference of
International Non-Governmental Organizations,
Geneva, May 1948*

I. General Considerations

1. Necessity for bearing in mind existing viewpoints in various countries on methods and aims in information work.

2. Interchange of points of view between countries and continents.
3. Establishment of machinery for exchange of information between organizations on their activities.
4. Congresses and Conferences.
5. Supplementing work of United Nations Information Centres.
6. Relationship of organizations to national governments.

II. Means of Information

1. *Basic Information Documents*: need for speed in transmission, availability, utilization.
2. *Publications*:
 - (a) Documentary.
 - (b) Popular-type, production problems (paper, financial), distribution.
 - (c) Language problem and adaptation to national needs.
 - (d) Background publications, books.
 - (e) Special needs of organizations—United Nations Newsletter.
 - (f) Supplementation of U. N. material by organization publications.
3. *Utilization of Mass Media—Audio-Visual Education*
 - (a) *Press and Radio as News Media*:
 - (1) News coverage techniques of the mass circulation press and radio in different countries; their adequacy, accuracy, completeness and effects on international understanding.
 - (2) Possible means by which non-governmental organizations can exert influence on these techniques and make better use of the press and radio for N.G.O. objectives.

- (b) *Radio diffusion*: development of listening audiences, lack of private set group listening use of recordings, testing listener reaction, types of programmes needed.
- (c) *Films*:
 - (1) Subjects for films, cataloguing, evaluation, distribution problem, equipment problems.
 - (2) Use of films in group meetings and classrooms, films and entertainment or commercial showings, slide films.
- (d) *Visual Aids*: posters, charts, distribution, adaptation of designs for different countries.
- 4. *Speakers*
 - (a) Training and utilization.
 - (b) Discussion groups, round tables.
- 5. *Scholarships and Volunteer Workers from Organizations*—competitions, temporary assistants.
- 6. *Education and Youth Activities*
 - (a) Resolution on the teaching of the United Nations.
 - (b) Educational reconstruction.
 - (c) Youth and the United Nations.
- 7. *Special Projects and Community Co-operation*
 - (a) United Nations Appeal for Children.
 - (b) United Nations Peace Day and implementation of "peace mongering" resolution.
 - (c) United Nations Week.
 - (d) Community forums and study projects.
- III. Questions arising out of the U. N. Conference on Freedom of Information.

THE MYSTERY OF CHILDHOOD

By THE RT. REV. J. H. BONJER

WHO is the greatest in the Kingdom of Heaven? A crucial question indeed, and His answer to it will certainly touch the very heart of His teaching. What a privilege to be able to put questions to Him, to breathe the same air as He! And He answered; calling a little child He set him in the midst of them. An act deeper than words, a symbol put up high for the ages to come.

But the ages forgot this teaching of our Lord Christ as they forgot so many others given by Him to be the essence of our civilization instead of its name only.

Children to us are grown-ups in the becoming, beings not yet as human as we are. But if we open ourselves up to a child we do certainly find more, much more, than a promise only. Is a child not a perfection in itself, a finished being, till that moment comes when it begins to enter the stage of a mere grown-up eagerly, as uniform as possible to other grown-ups, to be able to dominate as the child was dominated?

The child is a mystery to grown-ups, often even an uncanny mystery, and will remain so until the grown-ups themselves begin to realize some of the treasures of the Kingdom of Heaven. Children are nearer to heaven in their fresher memories of a freer, lovelier life.

Perhaps this may account for so many cruelties towards children—that man tortures those he envies. See how some children suffer acutely from their painful training to conform

to a life we consider so highly desirable that we plant all our pleasures in it, a life full of strife and self-sufficiency.

A later stage of evolution is certainly not always more perfect than an earlier one. It might be that the child is the bloom of humanity and not the grown-up. Perhaps the stage of grown-up is only preparatory to the next stage of tender childhood again. There are hoary traditions that describe the King of this world as a Youth of Sixteen Summers only. And how inspired we feel when we look at pictures of our Lord Christ and other World-Saviours as boys, tender, wise and lovely, in whose very presence the fiery passions cool down, and wild animals lie at Their feet! Imagine such a youngster at one of our high schools, schools which are mills to mould children into our own likeness.

To me this step from child to grown-up is a definite step backwards. I consider the next step of evolution from childhood to be what is described as the Kingdom of Heaven. I have met with such children in my life, and they are unforgettable. Certainly not the grown-up saints of our traditions, but strong, healthy children, alive to the core of their being and walking with Angels and Holy Ones. The tragedy was that, with the exception of a few, the grip of the grown-ups proved too strong for them later.

More and more the mystery of childhood is being understood and loved by wise women and men of this century, and so they devote their lives to found schools that are a delight to children, schools that enable them to realize and develop these most precious human qualities that made our Lord Christ put up a little child as our bright exemplar.

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their Angels do always behold the face of My Father which is in heaven."

J. H. BONJER

CHRIST CRUCIFIED

By M. R. WALKER

CONFRONTED by the mass of dogma inherent in the presentation of Christianity to the world today, the thinkers of our age are inclined to miss the fact that the deeper side of the Christian faith offers them a more vital means than the intellect for the exploration of consciousness. Scientists, by using the subtler powers of the mind, supplemented by scientific knowledge and instruments, have now come to know that behind all physical manifestation, however densely material, is force, or energy, and that the speed of the vibrational life of which an object is composed causes it to present an appearance of solidity to the senses. The Christian, or the real devotee of any religion, feels the power of Divine Love to be the original source of life, and this knowledge revolutionizes life for him.

The Christian Gospel contains many simple pictures of human suffering, alleviated by a background of spiritual power. Such is the birth of the Babe in a stable, because there was no room in the inn. With tender charm, a French poet has depicted that scene in the stable. There, instead of curtains, were only spiders' webs, and the ox and the ass that breathed over the manger gave warmth to the Babe, he writes. But to that stable came wise men from the East—presumably Chaldea, the ancient home of astrology—with gifts of gold, frankincense and myrrh, as offerings to the newborn Babe, whose star they had seen. Then came shepherds

to tell that they had seen the heavens open and beheld choirs of angels praising God and crying: "Peace on earth, goodwill to men!"

With these happenings, wonder and spiritual power now ray out from the picture, and a radiance shines above and around the simple parents, the shepherds and animals in the stable. There are two elements here: poor, unfortunate people, and a demonstration of supernatural power. Thus the suffering is sublimated for the reader by the mysterious revelation of unsuspected and marvellous forces at work behind the merely mundane event, and pity is raised to aspiration—a vague but inescapable effect. This motif, of pity turned to wonder and awe, runs all through the gospels, in one form or another.

Suffering humanity existed in those days in Palestine, as it has always existed since the planet has been populated, and by the healing power and beautiful teaching of the Christ, upon those people on the shores of the Lake of Galilee—a very small proportion of all who were living at the time—shone a great spiritual light.

First pity, then wonder, are aroused by the events which took place. The sublimation of the emotions in this way is a greater boon than people have ever realized, for by it is seen that behind the suffering is the purification which leads to spiritual freedom. This is an experience which draws back the curtain of the understanding, so that the inner light dawns, the divine light of the higher life, and a new form of truth is perceived by the spiritual eyes, giving widened horizons to the enlightened mind.

There is a small poem which I can use to illustrate the power of the Christian faith to arouse and elevate the emotions. It is a Spanish sonnet which is marked "Anonimo," for the author is unknown. Since English cannot be used with such facility as Spanish or Italian in the sonnet-form

as it does not possess so many rhyming words, rather than sacrifice the inner beauty of the poem to outer conformity, I give a translation below without rhymes or set metre:

I am not moved to love Thee, my God,
For the heaven which Thou hast promised me,
Nor does the hell so much dreaded
Move me to cease from offending Thee.
Thou movest me, Lord! It moves me to see Thee
Nailed to that cross, and blood-stained.
It moves me to see Thy body so wounded;
The affronts given to Thee move me, and Thy death.
This moves me to love Thee so greatly
That even were there no heaven I would love Thee,
And even were there no hell, I would fear Thee.
Thou hast no need to give, for Thou art beloved.
Although what I hope were beyond hope,
Just as I love Thee now, would I still love Thee!

This touching poem appeared in Spain in the sixteenth to seventeenth century, and has been attributed to Santa Teresa—not without probability, for Santa Teresa was just such an ardent soul. Her famous poem, "Verses Born of the Fire of the Love of God," breathes something of the same spirit. To quote a typical passage: "Lord, I die to see Thee, without Thee is no life for me so I die because I do not die!" Each stanza ends with the refrain: "I die because I do not die!" (*Muero porque no muero.*)

Despite its saddening effect, the crucifixion has always had a strong hold on Christian hearts. It is the dramatization of the deepest, most unselfish emotion, demonstrating a love of such scope that it is seen comprehensively as Divine. God himself could love in such wise. Like all dramatizations, the picturesque element is there, and a strong sense of beauty and drama—rendering love more poignant. The benignant countenance, suffering patiently, shows super-human forgiveness. The cross itself is symbolic and dramatic

in its terrible usage. The crown of thorns is so beautiful and so tragic. The pain-wracked body is streaked with blood—that mysterious life-element whose colour is most lovely and most tragic. What a memory for man's heart and mind! Power bound, wisdom refused, love slain! Such considerations are capable of arousing a deep flow of emotional power in the human heart, which allows it to penetrate the inner shrine of consciousness.

Go deep within the heart and soul of any man or woman, and some wisdom and nobility will be found there, which by religious experience becomes for him the portal of higher truth.

Mankind, subject to the five senses for impressions of reality, is like Gulliver, bound hand and foot by the Lilliputians; once freed, however, he becomes the ruler. That deep sense of emotion which wells up as sacrifice, made willingly to save others from suffering, kills the power of the little bonds of life. By it the kingdom of heaven is taken by storm; by it the soul becomes the shrine of the Spirit, and the mind illumined, knowing greater ends than desire, or pride of knowledge, and reaches to the spiritual power, light, love, wisdom and bliss within.

There is a theory gaining some acceptance at present among a certain class—a theory sometimes attributed to black magic, because it kills the conception of a God of love, and substitutes a higher being of extreme selfishness, willing to draw advantage for the incredible amount of suffering that has taken place on the earth through ages—which is that God himself gains in evolution by the experiences of mankind, and that this was His object in evolving the Universe. How much nobler, however, is the idea of a God of Love, who being Himself perfect, limits that perfection that He may pour out His life on the Universe, so that His children might at length know the beauty of divine partnership. How much nobler, indeed, the teaching of a Christ, who, being divine,

sacrificed himself both by His life and death that others might reach the Eternal Compassion, Wisdom and Power. The belief in such love arouses the deeper self in those who hold it, and it is the deeper self alone which is in touch with truth.

It will be seen, then, that Christianity has still a large part to play in the soul-evolution of the human race, for nowhere else do we find such clear and impressive pictures of a life in which spiritual power holds the balance between sorrow and joy. Beyond the pity and love aroused in the minds of those not yet ready for philosophy, shines the ideal held before them of the life of Christ. Finally, the mind is elevated above the crucifixion to the ascension, and deep emotion is sublimated by spiritual light. For the time, purified from desire, heart and soul are joined in a rhythm of power and peace, because consciousness has been raised nearer to the Eternal Source of Life.

M. R. WALKER

I saw a Stranger yestreen,
I put food in the Eating place,
Drink in the Drinking place,
Music in the Listening place:
And in the Sacred Name of the Triune
He blessed myself and my house,
My cattle and my dear ones.

And the lark said in her song,
Often . . . Often . . . Often,
Goes the Christ in the Stranger's Guise;
Often . . . Often . . . Often,
Goes the Christ in the Stranger's Guise.

—*Rune of Hospitality*

THE RIGHT PERSPECTIVE

By F. H. DASTUR

“THERE is a soul of good in things evil, which like a toad ugly and venomous wears yet a bright jewel in the head.”—SHAKESPEARE

In a certain type of persons there is a sense which the world may call perverse, but they cannot help it. I mean people who see more good than evil in catastrophic events, whether natural, like floods and earthquakes, or man-made, like wars and revolutions. When we are involved in the whirlpool of events, we cannot take a detached view, and we call them happy or unhappy according as they cause immediate pleasure or pain. For instance, a war brings in its wake bloodshed, arson, bestiality, hunger and desolation, and we rightly call it an evil. On the other hand, if we suppose that the same amount of agony were to be distributed over thousands of years among millions of people, it would be a lingering sort of settlement of accounts, whereas concentrated catastrophic events are followed immediately by opportunities to re-shape our conduct and the affairs of the world in the light of recent cataclismic experiences.

When his life is at stake a man's brain is at its keenest, and he devises ingenious means to avert or escape death. So also a nation in times of war quickly invents marvellous war machinery and food substitutes and life-saving devices, which would have taken generations to accomplish in the leisurely times of peace. In war people forget their snobbishness and

caste distinctions, and the rich mingle with the poor in order to avert the common danger. Those in power are tested and dethroned if found inefficient—Asquith and Chamberlain, for instance. Many an ordinary man has a chance to show his latent intelligence and heroism. Luxury, indolence and cowardice are sent into pralāyā, and the contrary virtues are developed.

A few months before the last World War, while travelling in America, I got an impression that the Americans were losing their virility owing to too much dependence on labour-saving machines, easy prosperity, hunt after dollars and moral laxity. But the war came to arrest this deterioration. It has been a war more of brain than brawn. The American soldiers in an island cantonment near New York looked like University students, and their barracks were like sanitarium blocks, in happy contrast to the forbidding appearance of German armies in their camps. The compulsory military discipline restored virility to the nation, American inventive genius proved superior to that of Germany or Japan, and today the U.S.A. has emerged as a leader of the world in various useful directions. Thus the war was a blessing in disguise to the U.S.A.

From the Theosophical standpoint this mighty settlement of accounts between all the nations of the world, the fostering of unity between some, the cleavage of interests and consequent rival groupings among others, which is a new menace to world peace, all these kaleidoscopic changes are not without a lesson and a purpose. India has shaken off the British yoke, but only to divide herself into two rival camps of communalism, thereby asking her powerful neighbours to take advantage of her weakness, and subjugate her as has so often happened in her hoary past. What is to be the outcome of it all? Where to look for the salvation of the world? Is this not the appropriate hour for a Liberator

to come and heal the wounds of the world as predicted in the *Gita*?

"Where there is decay of righteousness, and there is exaltation of unrighteousness, O Bhārat, then I Myself come forth."

Freedom of India was said to be a condition precedent to the advent of the Saviour of the World. Now that condition is fulfilled, shall we not look forward to the Great Coming with eager eyes? Such a glorious event and consequent lasting peace in the world would deeply and fully compensate for the tribulations through the valley of death that the peoples of the world have undergone.

F. H. DASTUR

THE SPIRIT OF THE FUTURE

O Spirit of the Future!
 Reveal Thy Glory to our unseeing eyes,
 Regenerate our life by the Vision of Thy hidden Perfection,
 Release the Power that shall draw us back to the One Source,
 Illuminate us with Thy Celestial Light!
 We dedicate to Thee our life, in deed, feeling and thought;
 We pledge to Thee this mortal dwelling.
 May Thy Spirit be kindled within our hearts,
 That from Thy Eternal Haven of Peace,
 We may return to the world with the precious gifts of Truth,
 Love and Harmony.

ELEANOR STAKESBY-LEWIS

THE MAGIC POWER OF THE FUTURE

By J. ELEANOR STAKESBY-LEWIS

IN the restless search of the world for readjustment, we see two tendencies forcefully at work: the power of the *Future* and the power of the *Past*. Out of the clash of forces where tide and backwash meet, the present is born. Most people are entirely a product of the past, the evolutionary life-force drives them onward and bit by bit their character is built from experiences in their past. Such a progress is extremely slow. The process of individualization starts at the entrance into the human kingdom, and continues until separateness from the source of life reaches its limit and self-assertion becomes the keynote of life. When the life-force reaches the circumference of being, indecision sets in and a conflict arises between past and future, for the future starts to beckon man to return to the centre. Then the selfish purposes he pursued lose their grip on him, yet the faint whisperings from within are not yet understood. This conflict causes a period of unhappiness, of tragedy, of melancholy.

Millions today are finding themselves in that dilemma and only a clear vision of the future can restore to them the faith in Life's purpose and save them from utter despair. Many today, especially the younger ones, feel instinctively that they belong to the future and their craving for some spiritual experience expresses itself in a restless condemnation of all that is traditional, of all that is built upon the past.

The Past, to them, is a symbol of darkness, of sorrow and ignorance—the Future belongs to them, it is something to be built and full of promise. They are eager to build, yet without a plan they will build but a new chaos with little hope of some kind of security. The years of war have demolished all hope of outer security and have shattered for many the inner security they found in their faith.

Wherever we go we meet human suffering, and the sensitive and sympathetic heart looks in vain for a resting place, for wherever he seeks peace or happiness the sharp contrast of pain and misery haunts him. It seems impossible for him to escape this depressing feeling of utter helplessness, for whatever he tries to do to lessen the suffering seems like removing a drop from the sea. Yet we feel that there *must* be some attitude possible in which the clash and discord resolve themselves into harmony, there must be some security to be found within. There must be some outlook on life that reconciles our individual needs with the needs of our race. It must be possible, even in our day, to live a noble and compassionate life, without being shattered by the misery we daily encounter. It must be possible to establish the right relationships towards our fellow-men.

And so we find our hearts often crying out for PEACE in the midst of all this discord, an inner Peace, a centre of Harmony, wherefrom we can take a view of life and draw new courage for right action. When we quiet the mind and truly yearn for Peace, a well-known phrase may come to our mind: "There is a Peace that passeth understanding, it abides in the hearts of those who live in the Eternal. . . ." In our heart, "nearer than hands and feet," we are told to seek for this source of life, this central point of true security!

It is strange that man seeks everywhere for happiness before it occurs to him that the only abode of real happiness

is within him. How blind we are, for if we would observe Nature, we would discover the working of a cyclic law, whereby the life in all things periodically returns to its source, where it is renewed for a fresh outburst of activity. Is not a tree a great symbol that speaks to us of the miracle that takes place during the stillness of winter? Everywhere Nature speaks of a return to the source, and once we have discovered this we know that we have to seek within. The law of gravity is only an outer sign of a much greater Law, a scheme whereby the emanations of the Divine must return to their Source, for they are bound to it in an unbreakable union. Strong is the magnetic force which links us to this Centre. As the seed in the dark earth is driven by an irresistible urge to grow upward and to seek the light, so are we urged by the call of the spiritual Light. The Future calls to growth—to re-become that which in essence we are. Man answers this call and the path opens before him. Then he turns his back on the past and faces his Future with an ever-growing eagerness. The Call is *irresistible*, his answer *irrevocable*, for once he has set out on this quest, there is no return possible.

That is the Magic Power of the Future. It is the commanding voice of the Inner Ruler, giving his marching orders for our evolution, first silent, uncertain, gradually more articulate, finally the only voice heard, for it will have drowned all earthly sounds.

When Life has reached the outermost circumference of manifestation, the "Ring-pass-not" of the Logos, the tension must be enormous. Imagine how far the divine life-principle has been drawn away from its centre! Here we find at work the magnetic power of the greater law of gravity, a centripetal force, which draws life back to the centre. On the downward arc of our evolution we are, as it were, forced away from the centre, drawn by a force without into experience after experience which spins a network of "Fetters" around us,

but after the turning point has been reached, the outer force loses its grip and we obey another force within, which works in opposite direction and draws us back.

That is the Monad awakening, the innermost Self calling, the power of our Future. The "Silent Watcher" stirred into action, becomes the "Warrior within". First the spark is sent out into the darkness like the Prodigal Son; afterwards, of his own will, he returns to his home. When this state has made itself felt, not without much struggle and conflict, we begin to feel the life in the vehicles as a tension and the inner life as a relaxation, and life flows back to the greater Life as the river seeks the ocean.

As this is a process of liberation the entanglements become the "fetters" we have to cast off. The entire teachings of the Lord Buddha are based upon this natural necessity towards liberation, and His Noble Eightfold Path shows us the process of casting off the fetters—for nothing holds us back that is not of our own making. At that period a furious struggle between the Past and the Future rages in our heart; the Past, which we still are in the personality, binds us to the circumference and the magnetic link with the centre is stretched almost to breaking point. Then it becomes necessary to let the strain go periodically and to experience that relaxation which quite naturally draws us back into the centre of our true being. We have hardened ourselves so much in our habits, that the natural re-creative process of withdrawal within has become for most quite an unnatural effort. But there is no other way. The answer to all our longings lies within and the time comes for every man when he shall find it there.

If this is the final secret of life, let us then see if we can find some common denominator in the various religions and philosophies pointing to the same Truth. In ancient Egypt we have the following teaching: "Remember, O Man,

that thou art God and to God thou shalt return." In the Hindu philosophy of the *Bhagavad Gita*, Krishna says to Arjuna: "I am the Self, seated in the heart of all beings, whatsoever is glorious, good, beautiful and mighty, understand thou that to come from a fragment of My splendour."

"Om, mani padme hum!" says the Buddhist reflecting on the hidden jewel in his heart. "The Kingdom of God is within you"; says the Lord Christ, and also: "Ye are all the children of Light." And the Muslims assert: "Verily we are of God and unto Him we return."

Those who have ears to hear will find the message everywhere in the Holy Scriptures of the world. Those who have heard the Voice of the Silence will hear the same message in their heart, and then they will know that the home has been found, and that the Ray of God's Light, once sent out into the darkness, has become the "Path of Return". True enlightenment comes from within, it is the shining of the Divine Spark within, which in increasing measure becomes the "Light on our Path," and that light is our true being, our future, our goal.

The question now arises: how can we know the goal, which is hidden from our sight? Can the acorn know the tree it shall be? Does the seed know the beauty and the fragrance it contains? Can man in the midst of this world of illusion perceive the glory of manhood that will crown him, when the Divinity within will be released? The Philosophers and Mystics of all ages confirm that we can, for they say that we have always known that great yonder. Did not the poet say:

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee!

In *The Imitation of Christ* the Lord says to the soul yearning for union with Him: "Thou wouldst not seek Me, unless

thou hadst already found Me." And Plato said: "If thou didst not know that which thou seekest, how wouldst thou recognize it for that which thou wast seeking when thou hadst found it?"

It has been called the "homing instinct" of the Soul. We are always seeking for our "lost half," the "Innermost Self," the "One without a second," the "Inner Man, immortal". During the whole of our evolution this Innermost Self has been the "Silent Watcher". He has never been away from us, but is abiding his time in the recesses of our own heart, and we shall hear his voice whenever we listen in. He is the power that draws us to growth. He is the progressive urge in all we do. He is the Monad, the Magic Power of the Future, which can be discovered here and now by steady concentration and meditation upon the Ultimates of our existence. When this potential future has been awakened within a man's heart, he will respond to the ideal of The Path, and the direction of his further evolution then progressively returns inward. He becomes *Future-intoxicated* and evolution becomes swift, for the star of his potential Adeptship begins to shine upon him. The man, while still living in the world, grows in vision, determination and idealism. He renounces happiness and follows duty, not as a sacrifice, but with the joy of a generous self-donation. He now seeks to fulfil his Dharma and becomes a law unto himself, and gradually his life comes into line with his true Destiny. The personality may yet err and waste time on the way, but not for long can we abberate from our true road and every experience is designed to draw out this hidden "uniqueness".

Several instances have been told, in which we can detect the influence which the future exerts upon a man's evolution. We have heard how a Buddha-to-be takes the vow thousands of years ahead before a living Buddha. We know that touching story about the young boy Chatta who pledged

himself to become a Saviour of humanity. For every one there is a great work that awaits him, and if we dwell on this thought we can see that we are being moulded and trained along a certain line to develop the necessary characteristics. We cannot understand ourselves unless we know that the true ruler of our lives is the Inner God and that all conscious activity springs from that spiritual source, and then we know that the little destinies of our lives down here all merge into the Great Destiny of our awakened Future.

The soul of man is immortal and its future is the future of a thing whose growth and splendour have no limit. It is only by virtue of this God within us that the Lord Buddha could say to his beloved disciple: *Work out your own salvation with diligence.* All the stress is upon personal effort as shows the following well-known passage:

Therefore, Ānanda, be ye lamps unto yourselves, be ye a refuge to yourselves, betake yourselves to no external refuge. Hold fast to the Truth as a refuge. Look not for a refuge in anyone besides yourselves.—And those, Ānanda, who either now or after I am dead shall be a lamp unto themselves, shall betake themselves to no external refuge, but holding fast to the Truth as their refuge, shall not look for refuge to anyone beside themselves—it is they who shall reach the very topmost height. . . . But they must be anxious to learn.

The more we discover about Life, the more we see *God immanent*. God *in* everything, everything *as God*. This is the psychology for the New Age, which will solve all relationships. Thus the seed of humanity will burst forth to flower and the cause of all sorrow, the *sense of separateness*, will be changed into the joy of communion with all that lives. By releasing this magic Power of the Future we unfold that Life Divine, which shall be the gospel of the new humanity and cannot but bring to us the Kingdom of Happiness.

J. ELEANOR STAKESBY-LEWIS

THE QUESTION OF DHARMA

By NELLIE K. TOREN

WHAT is the meaning of the word Dharma? We are told that it is not possible to give an exact translation of the word, for it is not quite correct to call it duty, nor is it work; yet in a subtle manner it is related to both. Dharma would appear to be self-determined by the inner man; duties are often imposed by custom and are not duties at all; for example, the disputes which rose on all sides when women were claiming political and economic freedom were all based on the belief that it was not the duty of women to take part in world affairs; the pioneers of the new conception of women's place in the social order successfully fought their battle, and in so doing opened the way for the women of the New Age to come closer to the performance of their dharma.

In the *Gita* it is said: "Better one's own dharma though destitute of merit than the dharma of another well-discharged"; so apparently it is very important to know what is one's dharma, which is not always easy.

Arjuna learns finally that it is indeed his dharma to perform the duties of the warrior and protector of his country, for that was his true work, the dharma of a warrior Ego; for that reason he was born into the warrior caste. But his personality was affectionate, he had a strong sense of the ties of love and duty to family and friends, and yet the dharma of the warrior called him to give the order for the battle which must end in their death. Only after Krishna had

shown him the way to resolve the struggle between the inner and the outer man was he able to act according to his dharma, which was his impersonal obligation to the people whom he was charged to protect, an obligation much greater than his personal duty to his relatives and teachers.

It is not at all easy for us to see what really is our dharma, even with the help of critical self-examination; even a Theosophist may ask himself—was it my dharma to be a carpenter, a school-teacher, a doctor, a salesman? Was it my dharma to be born in such a country, and what of my duty to it if I emigrate? And what about karma; does karma interfere with the due performance of dharma?

Perhaps we can answer these questions by defining Dharma as the work in the Plan of the Logos which the Soul or Ego is striving to perform; and Karma as the law which governs the progress of the work. Then comes the question of free will, are we or are we not free to express ourselves according to our "word"?

These problems can find no answer so long as we limit ourselves in thought to this one personal life. We need to step out of our little self into the larger self of many incarnations, and even beyond; we must glimpse something of the whole before we can see the parts in their right relationship. Then we can think of our dharma as the work which each one of us in our inmost self has undertaken to do for the furtherance of the great work of evolution on our planet; our karma as the cause and result of our efforts to do that work.

It is both a limitation and a help; in truth it would appear that the greatest help is in the limitation, because we are thereby forced to pay attention to detail, which provides us with the resistance to our efforts by which we gain knowledge and power. Our dharma is the cause of our action in becoming men and women and all the lives we live; our karma is made up of all our mistakes and all our triumphs; it

is the result of the efforts we have made to act with our material on the four-fold plane of action; the result of understanding or not understanding the law of proportion and balance in all that we do in our efforts to perform our dharma.

So Dharma is the work, and Karma is the law which governs the work. And free will? We have the freedom to work with the law in our own way, the blessed freedom to make our own mistakes.

In the world of today there is a great and increasing interest in this question of dharma; of what is your work? It is an age in which so many suffer from a sense of frustration, not by any means all due to the war; but most likely to be a cause of future wars, for when people feel frustrated they become more and more passive and drift with the tide and it becomes very easy for those of strong will and ambition to take and keep the seats of power. It may even be argued that the root of the trouble stemmed from the first world war and the aftermath of disappointment. Be that as it may, the doctors and psychiatrists of today are deeply concerned with the question of how much of a patient's ill-health, mental or physical, is due to the fact that he feels that he is not doing the right work and so cannot fit into his environment. Hence the psychiatrist tries to help him find out what it is that he really wants to do, which is a very difficult proposition, since very few people have the strength to break the mould into which their outer conditions have pressed them.

To me the message of Mr. J. Krishnamurti seems to be along this same line. What is it that You want to make of your life? Become aware of yourself and all that you are doing; only yourself can explore the depths within; then you will be free, for you will have found that which you are and the conflict within will be solved, you will be aware of what you are doing. Further, it no longer seems to matter very much what your work in the world is, because what you are

will show forth in everything you do. All karma can be used to further the Soul's dharma—when you know how.

Many fine books on this subject of inner conflict with outer circumstances have recently been published, one of the best is by a learned Jewish Rabbi under the title *Peace of Mind*. He writes most excellently on this question of dharma, though perhaps he has never heard the word. He shows that the peoples of today are adrift because they do not know their own minds. Life being so much more complicated today than it was in previous centuries, the landmarks, the standards, have gone; so-called morality is in a state of flux—there is so much to believe or disbelieve; and feeling lost and unhappy within they take refuge in various forms of "escapism" which in the end lead to a still greater disillusionment and despair. The Rabbi points out, as Mr. Krishnamurti does, that before we can resolve any of our problems we must face ourselves frankly, for only by so doing can we attain peace of mind, and unless we have peace of mind nothing that we do is of much avail. All hypocrisy, all pretence, with which we delude ourselves must go, we must have the courage to break away from work and conditions if we honestly feel that they are wrong for us and impossible for our peace of mind; we must, in short, find what is our dharma and so modify our karma that it is not a hindrance but a help in our daily living.

When the mind, emotions and body work together in happy accord then there is peace within, and *any* work we are engaged in will go smoothly forward. Often it is not our position or work which gives the feeling of despair at our failure to find the right medium of expression for our inner self, but our attitude towards our outer circumstances.

But the question is still before us as to how is it possible to fulfil that which we feel to be our dharma, when karma

has placed us in such a position that there seems to be nothing we can do to fulfil our need.

There is always one thing we can do; we can use our will-power. This, we all know, is not so easy as it sounds; it requires effort, courage, strength, the ability to live dangerously for a time (not romantically, but the ability to face the black fear of not having enough to live on). So many of us just drift into occupations which are distasteful to us because we are not sufficiently aware of what we are doing—having to stay in it is simply the karma of indecision; we could all do so much more to help ourselves if we only would. Yet it may be that the Ego working out his dharma does not share the feelings of his personality; in that case an effort of will might result in a changed attitude towards the occupation or environment, from which would come understanding and peace of mind though the environment remained the same.

In the schools and colleges of today much thought is given to this question of dharma. Within limitations some effort is made to find out what kind of "being" the child is within himself, and to give the training, education and opportunities which will help him to express something of his own being in later life. Much work remains to be done along this line, and one cannot but see what a tremendous difference it will make to the future of the world—when the child is helped so to modify his karma that he is able to express freely and happily that dharma which is his very nature. For it is the Dharma of Man to link up heaven and earth; his is the power of the creative mind. But Man is made of many men and women, and each must come to the realization of his-her own part in the Dharma of Mankind.

NELLIE K. TOREN

GEOGRAPHY AND UNIVERSAL BROTHERHOOD

By ANAND MURTI

AMONGST all the natural sciences and branches of knowledge on this earth none inculcates the idea of the oneness of the Plan of the Logos so well as the simple subject of Geography. The real student of the subject of Geography can never look at this world as in disjointed parts and inchoate fragments which have no cohesion and relationship with each other. In his perspective all kinds of land and water barriers are eliminated. All kinds of weather and climatic conditions subliminate into the inevitable laws of meteorology, and the superficial variations caused by space and time vanish into the omnipotent and the omnipresent. The student of Geography has to recognize that the Almighty Solar Orb is the life-giver to all the living and non-living, sentient and insensate elements of this earth. The varieties of vegetation and animal life in all the climatic zones show how by means of latitude and altitude the Solar Logos can produce richness and variation in the evolution of forms, which ultimately involve the progress and growth of spiritual entities. The thoughtful student of Geography can never overlook this fact, and with a little insight can always affirm the existence of the One Creator.

All the things required by human beings as well as by animals cannot be grown or manufactured in any one particular climate, and so their exchange and inter-communication

between the peoples of different climes are established. Interdependence has become so strong a factor that internationalism alone can solve the differences of the people, proving that human beings are and must be brothers all over the globe, otherwise there can never be any ordered peace and progress on this planet.

Geological riches are not found together in every country. They are found in different parts of the earth, often in isolated spots, but human beings require them everywhere, *viz.*, petrol, iron, gold, silver, copper etc. To secure these things people must fight with each other or become brothers, realizing the fact that the gifts of Nature are to be shared equally by all as brothers wherever they might be, more or less according to their capacity to enjoy or make use of the things.

Cotton and woollen textiles can be manufactured in the best and finest manner in moist and temperate atmospheres, but the raw materials can be produced best in hot and moist climates only in the one case and cool and highland climates in the other. People belonging to these different climatic conditions have to be friendly with each other in order to develop their commercial advantages. (The law of the jungle does not hold good at all the stages of evolution.) But these advantages are only preliminary to the perception of real brotherhood among human beings. The nation which has the greatest gifts of Nature cannot keep them long for its own selfish advantages, because it has to understand some day or the other that the world is a family of nations, and the earth is their common homeland, and each one must therefore share its gifts with the rest of the world as every one is interdependent for all the necessities of progressive life. If a nation does not condescend to share peacefully and intelligently struggle ensues, and it is forced to do the right thing until international brotherhood is realized by it and peaceful progress becomes the order of the day. Thus the real student

of Geography cannot but be a real exponent of brotherhood or Universal Religion, Theosophy or Ātmā Vidya.

The Esquimaux, the Bushman and the Hottentot belong to three different climatic regions, and they do not supplement each other's wants, for in case of each self-sufficiency goes hand in hand with frugality of needs, but the student of Geography is as brotherly to these tribes as to any other because he can realize the touch of humanity everywhere—all are akin. He understands the inclemencies of weather and its vagaries as well as the difficulties of relief and configuration and means of communication. The effects of extremes of climate are such that the brain and body of man fail to respond to higher and deeper emotional and intellectual aspirations. However, people like Livingstone and Stanley arise who cannot and will not see their brother humanity stagnating in isolated spots of the earth. They instinctively and intuitively realize the great plan, *i.e.*, Evolution, and delight in adventuring at risk of life into unknown regions and corners of this earth for the realization of the Universal Brotherhood of Humanity, for the recognition of the Fatherhood of one God.

Such a traveller further realizes a great truth in these regions, *i.e.*, his distant and predetermined goal. No one can stay long at one spot in the Tundra regions. Sick men are left behind on the way. Whoever tarries anywhere on these hazardous journeys is cast aside and has to shift for himself or begin again. There life is ruthless, it is full of danger and risks and no one dare linger on the wayside lest the wild animals make short work of him. The destination must be reached. Such are the lessons of these regions. They are equally true in other regions. Imagine the devastation caused by an earthquake shock and the glass-like fragility and instability of the earth's crust. Man believes that the earth's solid crust is the most secure and stable ground to build gigantic structures to

live in safety. Despite memories of disastrous earthquakes we are deluded again and again and forget that we are on a long journey and the far-off goal must be reached. We must move on. Look at the avarice of man in India and Europe. The artificial protective defences created by him in the form of partition walls and Maginot lines have disappeared like the morning mists. The delusion must be cast aside—there is no permanent and safe place for rest on earth except in the recognition and practice of the Universal Brotherhood of man as well as of animals and the presence of God's Plan of Evolution for attaining our goal.

Volcanic eruptions along with earth tremors constantly remind us of our follies. The monuments of ages created by man's skill and art are converted into dust in a trice. Millions of people are daily affected by flood, fire and famine, and Nature is constantly reminding them how futile are their attempts to make this earth a place of permanent refuge or haven of rest. They will be outwitted again and again. The Brotherhood of Humanity and the knowledge of the Plan of the Logos alone can save us all. The real student of Geography can see this very clearly. Such is his humble mission.

ANAND MURTI

Geography was part of the Mysteries, in days of old.

—H.P.B.

REVELATION¹

By K. R. R. SASTRY

VICTORIAN materialism has gone, religious apathy has been giving place to religiously minded agnosticism; there is a deep searching of hearts among men and women of goodwill the world over. Man does not live for bread alone, he has scratched deeply into his innermost nature. The types of experience on that plane where *a life divine here and now* can be led are growing. The truth is that living between two worlds is very often akin to falling between two stools; but such living becomes balanced when it has struck the golden mean of *living in this world yet not being of it*.

यतोवाचोनिवर्तन्ते अप्राप्यमनस्सासह

Where words fail to describe it and where one probes deeper within one's innermost recesses far beyond the mind, nay, in fact when the thinking has led to a deep void for the Light, which is within us all, to shine through this vehicle, there is the hour of self-realization, called by the followers of all religions—*Revelation*. What an unreal defective mode words are to describe *that which is indescribable*?

Man and His Quest

Man is the highest of creations; minerals and vegetables have little consciousness, animals have more, but man alone

¹ Courtesy, A. I. R., Lucknow, U. P., India.

has *Self-Consciousness*. Long ago in our history we would have been finished by ferocious animals if we had not used our mind. Far into the interior of this world, adventurous *thinking man* has penetrated, and armed with rifles and other precautions has proved more than a match for the biggest and wildest denizens of the animal kingdom. *What is the essential nature of mind?*

"All memory exists in the mind; indeed the mind is made of memory; therefore all the past and all the future exist in the mind; only the present exists in the senses. Now how long may sense-perception last? Just for the point of time when the object *comes into contact* with the sense-organ, then at once it becomes a matter of memory. This point of time, like Euclid's geometrical point, actually has no magnitude. The present therefore is in reality only *such a point without dimensions*; but man, because he wishes to live in his senses, magnifies the point. Actually the present has no real conceivable existence and only the past and the future have duration. As these exist in the mind, *the whole of the universe may be said to be in the mind*; and when a man goes out of his mind he goes out of the universe."

The great mystics of the world through the ages have had this *unitive knowledge* and *integrated experience* of the "*witness* within us all". साक्षी सर्वभूतानां. We have a *twofold interest* in these saints and mystics: First, on the evidence of the known facts of their lives these are remarkable individuals. Second, their unique spiritual experiences are offered to us as *objective truth*.

These great seers of various ages and climes have an "identical teaching about the vision of the Self, which is the acme of their spiritual realization" (Ranade).

How can the Light of the Heaven and the Earth—the two worlds—be seen by the *bodily eye*? Can we gaze at the noontday outer Sun in the tropics? How much more difficult

and herculean the effort to see the Power behind, the eternal artist who weaves on "the roaring loom of time".

Were all the mystics of China, India, Greece and those of the Catholic Calendar, and the mystics of Islam, the Sufis, emotionally unbalanced or victims of neurotic disorders? Assuming that the Lord chose "cracked vessels into which He could pour His good wine," conscious dishonesty so far as their experience is concerned need not be attributed to these seers. Nor will this present pilgrim on the narrow path be satisfied if he does not give the warning that purely subjective mysticism is liable to corruption.

Theosophists and Spiritualists claim that they have probed and proved the existence of the *world invisible*. *The psychology of the superconscious* will place the saints and mystics in a new light.

Mr. George Godwin educes three relevant generalizations from the records of these mystics: (1) Records related of them which transcend or run counter to established natural law are objective statements of truth. (2) There exists a condition of sanctity which distinguishes the sanctified individual from the run of mankind. (3) A mystical state is achievable wherein the mystic has complete absorption into the Deity.

Experimental Sense of the Divine

Dionysius of the fifth century defined the mystic state as "an intuitive or experimental sense of the Divine".

What value have records of supernormal sacrifice and experience which we find in the lives of many mystics? St. Francis Xavier saves a foundering ship by making the sign of the Cross; St. Francis of Assisi is visited by a Seraph who inflicts upon him the wounds of Christ; St. Catherine of Sienna fasts for eight years; Thirugnana Sambhandar, a Tamil mystic of the seventh century A.D., bursts into an ecstatic song and like a babe describes the Divine Father;

Manickavasagar (ninth century) finds foxes turned into horses; Pattinatha Swamigal appears a furlong off after having been buried in a pit—such stories of miracles and exploits may stir our admiration but evoke our sense of pity also! A fine admonition to a saint's vanity is sounded by Sheikh Abdullah Ansari of Herat (A.D. 1005-1090):

If thou canst walk on water, thou art no better than a straw;
If thou canst fly in the air, thou art no better than a fly;
Conquer thy heart that thou mayst become somebody.

Identical in vein is the warning of Thayumanavar, a great Tamil mystic of the eighteenth century.

Symbolic, often erotic, has been the language of these mystics. In the outpourings of some mystics, runs the story of seven hurdles to be crossed. They may be called Seven Curtains hiding the Flame Celestial, or the Seven Valleys to be crossed, such as Quest, Love, Detachment, Unity, Amazement and Annihilation. (Farid-ud-din Attar, A.D. 1118-1229)

Can anyone describe *Its Glory*?
Lo, verily with the seeing of,
With the hearkening to,
With the thinking of, and
With the understanding of the Soul,
This world-all is known.

(*Brihad-Aranyak Upanishad*)

Like the fragrance in a flower,
Oil in sessamum
Life in body,
Light in sun,
It permeates all thro',
Creating, protecting, destroying
And re-absorbing into One-ness.

When we are awake somebody in us is feeling, hearing, seeing, smelling and tasting. When we are having a fine early morning dream of some friend surviving while all

doctors proclaim their helplessness, a *hidden fellow* in us is seeing, enjoying, experiencing, and narrating it all the next day to his partner: "What a wonderful dream I had, dear. Doctors had given up as hopeless the case of Mr. S—. But I have seen him restored, fully active, in my dream." There is our *Ego* active while we are asleep.

Death is only a *longer sleep*. Millions have died before us. Shall I not as the highest creation unravel this mystery? Am I not the undying *spirit*? I shall pursue steadfastly this *impulse* to bring myself *en rapport* with the world invisible. Of such stuff is the *beginning of the Quest*.

Man sees the things of the spirit—*truth, love and goodness*—but is "generally incapable of giving effect to them". The wonder of this age is that "Science has given us powers fit for the Gods and we bring to their use the mentality of schoolboys or savages or worse" (Joad). We require an unbending will, a persistent effort, and the heart of a child to pierce within, *introvert*, and get merged in that *Hidden Light*.

विविक्तदेश आसीनो विरागो विजितेन्द्रियः

भावयेदेकमात्मानं तमनन्तं अनन्यधीः

"Sitting in a solitary place,
Freeing the mind from desires,
And controlling the senses,
Meditate with unswerving attention,
On the Infinite Ātman,
One without a second."

"Beloved, let us love one another, for love is of God; and every one that loveth is born of God; and knoweth God." (St. John: IV 7)

The great artist and the gifted poet present to us a *glimpse of Infinity*. Self-control, concentration, living in truth and disinterested love of all characterize the seeker on the Path.

"All that is really beautiful is offered to us as a gift from the Maker. We are allowed to see the sun rise and set, to watch the clouds sailing along the sky, to enjoy the forests and the fields and the glorious sea—all without spending even a copper coin. The birds sing to us for nothing and we pick up wild flowers as we walk along the roadside. There is no entrance fee to the starlit halls of the night." What a supreme joy and forgetfulness of the mundane are ours when we get lost in soul-stirring music and ecstatic dance with soft melody for rhythm?

What Is the Ecstatic State?

Mystical experience "consists in the penetration of consciousness and awareness into the region of the super-conscious 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" (Walker). Being the *reasonable* outcome of many lives of spiritual development, its *psychology* is as explicable as it is the "direct, immediate, first-hand apprehension of God".

"Iron when it becomes red-hot seems to be turned into Pure Fire but remains no less iron than before. So when rational substances pass into God they do not lose their identity but preserve it in a higher state." (Plotinus)

Tears suffusing his body have cleansed him; his heart is throbbing with love; *he is reborn*—for he even when his mind is merged in *It* is nevertheless entirely awake, but is at the same time free from the characteristics of the waking state. His *realization is free from all desires*. The person is—*reveals his true self*—that is *Revelation*.

K. R. R. SASTRY

REVIEWS

The Land of the Chinese People, by Cornelia Spencer, Museum Press, London, pp. 136, price 10/6.

This book is the first of a series entitled "The Portraits of the Nations". According to the publishers "the aim of these books is to introduce other nations to young people in a simple, direct and friendly way, so that the reader is left with a clear knowledge of these lands, their histories and the life of their peoples. Each volume is written by a chosen authority, who knows the country intimately. The plan of each volume is similar. First, a description of the land itself; then a brief outline of its history and great leaders from early days. About half the text is devoted to the people of city and countryside. Maps and many fine photographic illustrations enhance the value of these outstanding books."

The author of *The Land of the Chinese People*, Cornelia Spencer, was chosen to present China and the Chinese people because she knows the land and its inhabitants at first hand from long and wide association. Her childhood and youth were spent

in China, she married there, and taught her two sons there. She gives a clear picture of this vast and varied country, describing it as seen from the air and with the aid of a map, showing the similarities and contrasts of the "Brown North" and the "Green South". Next comes a brief but absorbing outline of China's history, from remotest times to the Japanese invasion. But most fascinating of all is the account of the people themselves, how they live, exactly what they eat every day and at feasts (which is just what appeals to young people), their family life, homes and amusements, schools, the industries and trades in town and country of these "everyday artists," the merchants in their shops, the public servants, all the while bringing out vividly the unique customs and character of the people. Only a short chapter is devoted to their literature and art, just sufficient to make one wish to know more. This is how it ends:

"One beauty of Chinese words is that each word says so much. A very common classical quotation, and one frequently used in these days of

democratic struggle, is: 'All who are beneath heaven belong to one family.' In Chinese this requires only four one-syllable words."

Lastly, there is a statement of China's ideals and hopes for the future. Fifty beautiful photographs illustrate the text.

The author has well succeeded in fulfilling the aims set out by the publishers of introducing the Chinese nation to young people without writing down to them. People of all ages might well take advantage of this presentation of China to the world. It will be interesting to follow the series to other countries. The book on Russia has already appeared, written by Alexander Nazarov. Other books are promised on India, Holland, Poland, Switzerland, France, Brazil and Greece.

K. A. B.

Meditation and the Consecrated Life, by Clara M. Codd, The Theosophical Press, Wheaton, Ill., U.S.A., pp. 131, price \$1.75.

"Meditation is *not*, as sometimes supposed, an unnatural, difficult art. It is the glorious expansion and sublimation of the normal powers of the heart and mind, and can be practised in some measure by every living soul." (p. 7)

True teaching on this subject can only be given from first-hand knowledge. In this attractively printed book Miss Codd gives the fruits of

her experience concerning the nature of meditation, its procedure and its results, and makes many practical and inspiring suggestions.

The goal of meditation is self-realization and the final chapters deal with the Unitive Way; how, by the complete consecration of every part of our nature, we may attain to the Divine Vision of the Unity of all Life. "So the heart is the Throne of the Lord of Love, from which pours forth streams of life and blessing," and "So all for Him, we live and grow in His service." (pp. 128, 130)

This book is indeed a manual of meditation, written in modern language yet with the insight of the mystic. It is simple, direct and helpful, and should be pondered over by all students who aspire to the spiritual life.

E. W. P.

The Ritual of Higher Magic, by Furze Morrish, Oak Tree Books, London and Melbourne, pp. 128, price 15s.

Almost all religions have rituals of one kind or another from primitive people to the civilized. The author, in examining them, has tried to trace them to their source and origin. The clairvoyant investigations of Dr. Annie Besant and C. W. Leadbeater form a solid background which the author freely draws upon. But the credit goes to the author for leading

modern research into these subjects to the results arrived at by the two great occultists mentioned above, through his profound study of modern books on such subjects.

A very detailed and careful treatment of the subject of the usual accompaniments of rituals, such as sound, rhythm, music, well directed gestures, colour and perfumes, is to be found in the book. Information on these points has been gathered from many books written on the subject, and the author's own conclusions about them are terse and very convincing.

The classification of rituals into those of Light and those of Darkness is a very well known one and the characteristics of each are clear and patent. But rather striking is his division of spiritual rituals into:

- (1) The Mysteries of Saturn—mysteries of God the Father (the First Logos);
- (2) Solar Mysteries—mysteries of God the Son (the Second Logos);
- (3) Rituals of Nature and Motherhood—mysteries of the Holy Ghost (the Third Logos).

Taking man as the field of activity for the forces of the ritual, the author draws a waist line, a demarcation showing that "from navel upwards man is divine, from navel downwards man is beast". Therefore by this unique position of man in creation, he can knowingly set in motion either the

higher kind of energy or the lower. Much is said about what happens in him rather than what takes place in his surroundings through rituals—stress has been laid on this aspect almost to the verge of over-emphasis, thus bringing into prominence one's own development. Rather the benefits which rituals bring to the world at large need to be strongly emphasized in modern times if ritual is to be employed for the relief of man's estate.

A detailed account is given of the Mass—its function and purpose—at the end of the book, with a brief treatment of the occult "Temple of Freemasonry". In both these, we notice the great help that the author has derived from C. W. Leadbeater's books on those subjects. The secret which reveals the true working of rituals was very closely guarded for the obvious reason that it meant power in the hands of those who possessed it. But, as the author opines, the time has come when the participants in the ritual should co-operate with knowledge, by understanding the real nature of the work that they are doing.

The author, in dealing with the problem of the future of rituals, puts forward a plea for the ritual of the Mass. The rituals of other religions are bound to have their specific influences, but the potent work of ritual in these days in the outside world may be effectively

produced through Christianity which is the religion of the fifth sub-race of the Aryan Root Race.

However this may be, one feels grateful to the author for the strong case that he has made for the practice of rituals, which in modern days have become so unpopular with religious-minded people. The comprehensive study and popular presentation of the subject will no doubt gladden and encourage the hearts and minds of those amongst us who are temperamentally inclined to such a kind of worship.

C. S. T.

The Great Sannyasi, by Anil-chandra Roy, Amiya Library Ltd., Calcutta, pp. 108, price Rs. 2.

This is an interesting story with plenty of incidents and much teaching of the ideals of Hinduism, interwoven between the events in the lives of many characters.

The Sannyasi, an old man of 75, while seated in meditation, sees the body of a child floating down the river near whose bank he sits. He calls his disciple Mahadub to bring the body to him. It is a boy of four who had been bitten by a snake and put in a cradle by his parents and then placed on the river. The Sannyasi utters mantrams which cause a large cobra to appear. It obeys the will of the yogi and draws the

poison from the toe where another snake had previously bitten it—then the cobra dies. The boy is restored to life, is trained by the Sannyasi along with other pupils, and when he reaches manhood is sent forth with Mahadub to teach others, to call them to rise and put an end to evils in their midst, and to spread the ideas of the *Vedānta* and the *Gītā*. He tells them not to consider themselves weak, nor sinners: "You are immortals. If there be any sin, it is weakness and nothing else. Tell them not to be disheartened and hopeless for their downfall and degeneration . . . this mighty downfall points to their future upliftment of the highest order. Unity is the keynote of success." Dilip, the boy, now grown to a handsome young man, and his friend Mahadub set forth and encounter adventures which bring them into the lives of many people and they do not forget the lofty precepts of their teacher.

The book concludes with extracts from the speeches of Swami Abhedananda on the universal character of the Hindu religion, and an appeal to Indians in the words of Swami Vivekananda: "National union in India must be gathering up the spiritual forces in India." Action rather than talk is necessary—that is the keynote sounded by the author.

M. G.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

APRIL 1948

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President left Adyar on 29th March for a month's tour in Western India. He was accompanied as far as Bombay by Mr. N. Sri Ram, who is due to fly from there on 1st April to the United States of America, where he will undertake a lecturing tour for about six months.

Adyar Day was celebrated on the 17th February in the Headquarters Hall under the chairmanship of the President, Mr. C. Jinarājādāsa. The meeting commenced with the Prayers of Religions. The President in his speech referred to the importance of this day, which is the anniversary of the passing of Colonel H. S. Olcott, President-Founder of the Society, the birthday of C. W. Leadbeater, and the day on which the Olcott Harijan Free School, founded by Colonel Olcott, celebrates the anni-

versary of its foundation. He pointed out the great work done by Colonel Olcott in various fields and specially mentioned the founding of the Adyar Library, which stands today as one of the famous Oriental Libraries of the world.

The Vice-President, Mr. Sidney A. Cook, also spoke on the splendid work done by the President-Founder. He referred, in addition, to the fact that 17th February is important now because it marks the anniversary, as President, of Brother C. Jinarājādāsa, who assumed that important office two years ago. The Vice-President called on the members assembled to rise and greet the President in honour of the occasion.

Srimati Rukmini Devi, speaking on C. W. Leadbeater, eulogized his great personality and the work he did, especially for the young.

Dr. G. Srinivasamurti, Director of the Adyar Library, gave a brief talk

on how the Adyar Library was slowly but steadily developed under the inspiration and guidance of Colonel Olcott.

The meeting closed with the offering of flowers before the statues of our two Founders in Headquarters Hall, after which members walked to the bust of Colonel Olcott, which is erected on the spot where he was cremated in the Palm Grove beside the Adyar River, and there further flowers were offered.

At the Olcott Harijan Free School on 18th February, the President, Mr. C. Jinarājādāsa, presided over the opening of a new building by the Hon. V. Kurmayya, Minister for Rural Development, Government of Madras. This School is adjacent to the Headquarters estate at Adyar and its Board consists of members of the Society with the President as Chairman. Its object is to carry on the work which Col. Olcott instituted in 1891. He was the first person to give practical assistance for the uplift of the depressed classes by founding the School. Four other schools in other parts of Madras grew out of the first. The Olcott Harijan Free School in Adyar depends for its maintenance on subscriptions from sympathizers and grants from the Government. There are pupils from the surrounding villages who are given the opportunity to have an education which will fit them to take their place in the community on an

equal basis with the more privileged classes.

Canadian Federation

There has been a marked increase in the activities of Wayfarers Lodge, Winnipeg, and the meetings have been well attended. Moose Jaw Lodge, although small in number, has maintained interest among its members. In Vancouver public lectures conducted by Hermes Lodge have been varied and interesting in nature. Sunday evenings following the previous week's lecture have been devoted to social evenings at which a resumé of the lecture is given by the lecturer and its main points presented, afterwards discussion is invited and problems arising out of the talk are explained. Members have been busy sending parcels overseas to European countries and many letters of thanks have been received.

Hermes Lodge, Vancouver, had the privilege during the fall season of a visit from Mrs. Betsan Coats of England, who delivered two public lectures and also spoke to the members on Adyar. Another visitor was Mr. E. Wood, who was accompanied by Mrs. Wood. He gave three public lectures and the two Canadian Section Lodges in Vancouver co-operated with Hermes Lodge in presenting these to the public. From Vancouver Mr. and Mrs. Wood visited Edmonton and Calgary, where public lectures were also given.

Argentina

The Argentine Section, under the inspiring leadership of Sr. Olivares, has decided that the time has come for the Section to have a Headquarters building of its own, and to collect 50,000 pesos for this purpose, of which 34,000 pesos have already been subscribed or promised, and the remainder, it is expected, will soon be forthcoming. They then hope to start by acquiring the necessary land in Buenos Aires.

The scheme envisages a building which will contain a lecture hall, the Sectional library, offices for the General Secretary and staff, rooms for certain allied activities, a vegetarian restaurant open to the public, accommodation for visiting lecturers and guests from abroad, and quarters for the headquarters domestic staff. We look forward to the happy day when it will be a reality.

We are happy to receive from Argentina a Spanish edition of the April and later issues of THE THEOSOPHIST. These include articles, reproductions of illustrations, and the Supplement containing details of Theosophists at work around the world. This is most helpful work for it brings the International magazine to readers in Spanish-speaking countries.

The Centre "Cruz del Sur" has now become a full-fledged Lodge.

Australia

The Section has printed a new edition of the *Outline of Theosophy* by C. W. Leadbeater. It is attractively presented and the inside cover gives a directory of the Lodges.

The radio sessions on station 2GB, Sydney, continue to be very successful and have a definite effect on the listening public. One interesting feature is a weekly morning session for the woman in the home, which is linked with an afternoon class on the same day. The class is attended by listeners and enquirers and there is a large audience. After questions and problems have been dealt with, afternoon tea is served and a warm friendly atmosphere is created. Some enquirers have joined the Society through this channel.

An effort is being made to revive the work in Tasmania. Miss Irene Prest, who lived for many years in Adyar and who is now a resident at The Manor in Sydney and one of the helpers with the broadcasting work, has paid a visit to this island to assist in the strengthening of the Lodges.

The Section is looking forward to a visit from Miss Emma Hunt, General Secretary for New Zealand, who is expected in Australia in mid-April and will tour the Section for several months.

The General Secretary, Mr. J. L. Davidge, has been stressing the need

for animal protection and has drawn up an "Animal Charter". Mr. Ian Davidson, who is in charge of the Centre at The Manor has been visiting various Lodges in the main cities and his contribution to the meetings have been most valuable and welcome. In Melbourne a new lecture programme giving an outline of Theosophy by well-known speakers is drawing full houses. A wider audience is being attracted by printing a permanent advertisement in each of the morning and evening papers in rotation. Over fifty copies of the *Outline of Theosophy* are sold every week at these meetings.

The Section is active in raising funds for Adyar and for its own propaganda work. Mrs. Jane Clumeck, previous Recording Secretary of the Society, is now at The Manor in Sydney and taking useful part in Lodge activities.

Ireland

The October-November issue of *Theosophy in Ireland* appears in a different garb from previous issues. The editor states, however, that every effort will be made to keep the inner spirit the same and the magazine will endeavour to continue to give its contribution to the world; it is hoped it will be read by other Sections of the Society as before.

Central America

The report of the General Secretary, Mr. José B. Acuña, is the first

since he assumed his office in May 1947. Perhaps few people realize that this Section is not a national but rather an international institution with Lodges scattered in six different and independent countries of the Central American Isthmus, and the only means of rapid communication is through air-mail correspondence. The Section has 12 Lodges and its first Convention was held during the Annie Besant Centenary Celebrations. Important resolutions passed during that gathering include the decision to issue a mimeographed magazine called *Boletín Teosófico Centroamericano* and to appoint touring lecturers to cover the Central American countries. A special fund is to be created for this purpose and will be known as "Fondo Annie Besant". The next Convention will be held in Nicaragua.

Denmark

Mr. Otto Viking has been touring this Section and has visited practically all the Lodges doing splendid work in the lecturing field. His assistance in this and other countries has been much appreciated by the members.

United States of America

The Section is looking forward to a visit from Mr. N. Sri Ram, who is due to arrive in April and will be for some months in the United States.

Srimati Rukmini Devi is also expected in time for the Convention in July.

The Theosophical Book Association for the Blind Inc. advises that the Krotona Board of Directors has offered to allow the Association to build on their estate at Ojai, California, and it was hoped that the building would commence early this year. The Association has gained a hundred new readers a year and ten per cent of the old readers are becoming members of the Society. Support is being asked for this project, in memory of the late Mr. F.A. Baker, who did so much to help the blind members, and it is hoped to make the new building a "Baker Memorial Library".

One of the features which the Section conducts is the Olcott Foundation, which is established for the purpose of encouraging creative expression and the spirit of research among the members of the Society in America. Each year the Foundation awards diplomas for works of outstanding excellence in the following fields: Public Lecture, Children's Story, Poetry, Drama, Symbolic or Mystical Painting, Musical Composition and Articles. All these subjects are required to be along Theosophical lines and a set of general rules has been drawn up, which could well be followed by other Sections, who wish to encourage the same spirit in their members.

The Theosophical Little Theatre work shows a growing enthusiasm. In a number of Lodges and groups presentations of Theosophical plays have been most successfully produced and well received.

New Zealand

The 31st Annual Convention of this Section was held in December at Dunedin during Christmas week. The delegates who came from all parts of the country were welcomed to the city by its Mayor, who sent a special message. The General Secretary, Miss E. Hunt, presented a report giving details of splendid work done during the previous year, and announced that the membership has reached a total of 920.

The theme of the Convention was "New Zealand, Home of a New Race". The contribution of the young people was very fine and the symposium which they presented was much appreciated and revealed that effective lecturers are coming forward to share the work of the future. Mr. Geoffrey Hodson played a prominent part in the Convention, and the chairman for the gathering was the President of the Dunedin Lodge, Mr. J. N. McEwan. The General Secretary gave an inspiring address to the members.

The chief event was the unanimous decision to use the gift by Miss Geraldine M. Hemus of her property at 10 Belvedere Street, Epsom,

Auckland, for a national Headquarters. This generous contribution will help the Section to expand and be most useful in its future work. In the January-March issue of *Theosophy in New Zealand* there is a very beautiful photograph of this handsome property.

In Tauranga a new Lodge has been formed after working for some years as a Centre.

Mr. H. H. Banks has been appointed official lecturer for the coming year.

Netherlands

This Section reports that it has entered a period of steady growth. It was helped during 1947 by the visit of the President and later by Mr. N. Sri Ram from Adyar. The work of publication has been hampered by after-war conditions. The Theosophical Publishing House was forbidden to work after the German invasion and its stocks were destroyed or taken away. After liberation a new fund was formed and fourteen books have now been published. The Section magazine, which was in its 48th year at the time of the German invasion, is now able to start again and the first number of the 49th year was due to appear in March. The number of members in the Section stands at 1,742.

Northern Countries

The countries of Denmark, Sweden, Finland and Norway have co-operat-

ed to publish a magazine *Nordisk Teosofi* (Northern Theosophy) instead of the issues of their national Theosophical journals. We wish this new venture every success.

Another very interesting publication received recently is a book in connection with the establishment of Gammel Praestegaard, a beautiful and picturesque property to be used as a central place for all members of the Society in the Northern countries. It is an old rectory built some 400 years ago, delightfully situated on the west coast of the Fyn Island. Mr. and Mrs. Winde are the main movers in this project and had the property altered to suit the needs of summer schools and other forms of activity. The booklet that has been issued gives articles about the centre and its work and some delightful pictures of the property and members gathered there.

European Federation

The Theosophical Society in Europe has issued Transactions of the Round Table Conference at Lützelau-Weggis and the Workers' Week in Geneva, 1947. This is a most interesting publication giving details of the discussions, lectures and resolutions passed at the very important gatherings at which the representatives of the various Sections in Europe met under the leadership of the President of the Society, Mr. C. Jinarajadāsa.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarajadāsa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott," Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1.	<i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Mr. J. L. Davidge	Ostermalmgatan 12, Stockholm	<i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland S.E. 3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	<i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>Bulletin Théosophique</i> ; <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Bollettino Mensile</i> .
1902	Germany	Herr A. von Fielitz-Coniar	(13b) München 19, NibelungenstraBe 14/III.	...
1905	Cuba	Señorita Maria G. Duany	Oberbayern, Amerikanische Zone Calle M., No. 159 Reparto Fomento,	<i>Revista Teosófica Cubana</i> ; <i>Theosofia</i> .
1907	Hungary	Selevér Flora úrno	Santiago de Cuba	...
1907	Finland	Herr Armas Rankka	Báró Lipthay-utca 9, Budapest II	<i>Teosofi</i> .
1908	Russia	...	Vironkatu 7 C, Helsinki	...
1909	Czechoslovakia *	Pan Vaclav Cimr	Praba—Sporilov 1114	...
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>The Link</i> ; <i>Theosophical News and Notes</i> .
1910	Switzerland	Mlle. J. Roget	Rue Carteret 6, Geneva	<i>Ex Oriente Lux</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	<i>L'Action Théosophique</i> .
1912	Netherlands	...	...	...
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Stg. 18, Vienna X	<i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscars gt 11, I, Oslo	<i>Norsk Teosofisk Tidsskrift</i> .

* Reverted to Presidential Agency.

The younger workers realize that Theosophy must be expounded in lectures, and also that new expositions must be written. But they feel in addition, what many of us now the elders felt little or never felt at all, that Theosophy contains a principle of Joy also. Under the impulse of this Joy in Theosophy, they arrange meetings with songs and dramatic representations. When an elder like the present President visits a Lodge where is an enthusiastic band of "Young Theosophists," while they listen to his addresses, they want to show him what Theosophy means to them. A presidential visit, with continual travel from Lodge to Lodge, and in the hot weather, gives necessarily much strenuousness to the traveller; yet all the same he ends a strenuous tour with the sense that "all is well," because as the first firing line thins out, the second firing line is ready.

In many a Lodge, as at Bhavnagar, the first rows in the audience were little children; they could follow only the Gujarati songs at the beginning and the end, but not a word of the lectures which were in English. Yet they came with their parents, and liked to sit in the front rows, restless at times and getting up and going out—but coming back. And after the lecture is over they like to mob the lecturer, for they too have felt in their own way the joy that there is in Theosophy.

* * * *

My opinion has been asked recently by more than one Lodge whether Lodge rooms should be allowed to be used for propaganda purposes by organizations whose work might in a manner be called parallel to the work of the Theosophical Society. It is perfectly true that a Theosophical Lodge upholds freedom of investigation and thought, and that there is no kind of orthodoxy concerning Theosophical studies. But other considerations are involved in allowing Lodge rooms to be used by

**The Use of Lodge
Buildings**

these parallel organizations. A Theosophical Lodge room, and in certain cases a Lodge building, is the result of great sacrifices on the part of living Theosophists, and particularly also of many who have passed on to higher planes. These sacrifices have been made through long years to maintain a definite centre for the propagation of Theosophical ideas. It seems to me, therefore, that to allow the propaganda by parallel organizations to take place in Lodge buildings is a betrayal of the trust placed in us living Theosophists by those who have made sacrifices for the Cause of Theosophy, and for making the Lodge a centre of Theosophical ideas in the city where it is. Lately one member of a Lodge was asked by the Bahai movement to make a centre in a Theosophical Lodge. The Lodge refused permission. We all know the ideals of the Bahai movement, but these ideals already existed thousands of years before the Bahai movement became so well known. Furthermore, Theosophists study all religions, but in the Bahai movement, as those who have read its teachings know, to be a Bahai means to accept a particular prophet, Baha'ullah, as the last and exclusive messenger of God. If a Theosophical Lodge is made a centre for propagation of the ideals of parallel movements, the distinctive character of the Theosophical Lodge is obliterated, and the mind of the public naturally gets confused, while the effectiveness of the Lodge as a centre for Theosophical propaganda is diminished.

* * * *

A very distinguished American Theosophist was Claude F. Bragdon who passed away last September at the age of 80.

Claude F. Bragdon He was best known to the American public as a distinguished architect and stage designer; but he is best known to us Theosophists because of his unique contribution to Theosophy. In some ways I had something to do in making Bragdon a Theosophist; for in Rochester, N. Y.,

in 1908, he found me the morning after a lecture strolling along the main street looking into the shops. He introduced himself to me as one of my listeners; as he had a slouch hat, a floppy tie and looked shabby, I thought he was a tramp, and came to me for money. But I opened my eyes when he invited me to his club nearby. There we sat and talked for an hour while he "pumped me" about Theosophy; he has narrated the incident in one of his books. The ideas of Theosophy awakened him to the relation that the Divine Wisdom has to art. He wrote for *The American Messenger*, the then journal of the American Section, a series of illustrated articles explaining the connection of music to architecture. Taking windows in palaces in Venice and elsewhere in Italy, he showed by drawing circles in the air spaces of the windows, and in their length and breadth with the stone facings, why a particular window gave the sense of beauty. It was because each window was the embodiment in stone, and in the air spaces, of certain mathematical ratios well known as making the chords of music—a discovery attributed to Pythagoras. All this knowledge and other fascinating discoveries were embodied by Bragdon in his lovely book, *The Beautiful Necessity*. I saw him last in 1942 in his room at the Shelton Hotel, New York, when he showed me exquisite new mathematical and flower-like designs in transparencies; each was to me as if it represented a thought of the Logos. Already the few who knew of his work were offering him \$500 for each design. Bragdon and I were friends from past incarnations and he too was sure of that fact, and each had much to share with the other. He was in addition a firm believer in the fourth dimension of space, and worked out the "tesseract," the three-dimensional drawing of the fourth dimensional regular solid, into designs for lamps, ornaments and wall paintings. Bragdon had also a high and noble conception of the role of woman as a seeress and prophetess

in life. I write far away from my library where are his many books; I cannot give their titles, but I can say this: he revealed the Art that is Theosophy.

* * * *

When H.P.B. began *THE THEOSOPHIST* in October 1879 she put at the beginning of each issue the following paragraph:

The editors disclaim responsibility for opinions expressed in the articles by contributors. Great latitude is allowed correspondents, and they alone are accountable for their personal views.

Communism and
Commonism

During the period 1931-33 when Dr. Besant put under my charge the direction of the Theosophical Headquarters, and with it the Editorship of *THE THEOSOPHIST*, the Presidential magazine, I began the custom of adding here and there foot-notes to articles. This was done when obviously extremely one-sided statements were made by contributors, and sometimes those which were to my knowledge erroneous. This habit of mine was deeply resented by most contributors though many of the readers appreciated them. *THE THEOSOPHIST* appears in dozens of public libraries throughout the world, and an ordinary reader reading the magazine would naturally take for granted that what he finds in an article is what all Theosophists believe. This of course is completely an error, but one can hardly expect the public to make the distinction.

There lately appeared an article by L. Furze Morrish in which, in the February 1948 number, appeared the following:

This seems to be the sort of synthesis which the Inner Government is aiming at, because Socialism manifestly reveals all those methods which the Brotherhood of Light uses and urges, while Communism manifests most of those methods which the Dark Brotherhood employs, and rests on the a-moral universe as well.

Owing to my heavy duties after my return from Europe, and my being away at Benares Convention, the editorship

of the magazine was continued by the Assistant Editor. Had I been at Adyar and revised the proofs, I certainly would have put a note to the above paragraph, to which naturally objection has been taken by some Theosophists for its rather sweeping assertion that Communism is one manifestation of the activities of the "Dark Brotherhood". Such a statement is a "tall order". It is true that H.P.B. mentions in *The Secret Doctrine* how there existed in Atlantis the "Lords of the Dark Face" who consistently opposed the plans for civilization of the Great White Brotherhood. And Zoroastrianism definitely postulates that while there is the Good Will of Ahura-Mazda, there is also all the time opposing it the evil will of Ahriman. That religion postulates that this struggle will continue till the final victory is won by Ahura-Mazda; but in the meantime each individual is a battlefield between the White Forces and the Dark Forces. While this is asserted as a fact by the teachings of the Himalayan Brotherhood, it requires much rashness to say which activity is "White" and which activity "Black". Communism has evidently many variants, as only a few months ago in the political elections in the little Island of Ceylon there were candidates for three brands of Communism—Trotsky Communism, Lenin Communism and Communism. Candidates were elected for all the three parties. It will be necessary to go and make an enquiry on the spot in Ceylon to find out what are the variations in Communism.

Communism generally known as such is something perfectly natural in every civilization where there has been the exploitation of the masses by any kind of class interest. In English history the first appearance of Communism was in Wat Tyler's rebellion in 1381, with his slogan:

"When Adam delved and Eve span,
Who was then the gentleman?"

For thousands of years civilization has been divided into the privileged classes and the under-privileged classes. No wonder, therefore, that a turning-point has come in civilization when definitely a "New Deal" is inevitable. Communism is as endemic everywhere as is smallpox in India due to the want of sanitation and control of dust and filth. It is indeed perfectly right and just that the exploited masses or the under-privileged should at last band themselves together to ask for a change in their conditions. Nor can we blame them if they adopt Russian methods, since we offer them nothing different and better.

There is no good or evil *as such* in Communism, but in the way that Communism, Liberalism, Conservatism or any other -ism is put into practice. Two years ago in South India under the impulse of Communistic activities homesteads began to be burnt by the villagers to whom Communists promised the partition of the estates of the landlords. A few months ago in Poona, because the assassin of Mahatmā Gandhi happened to be a Brahmin, the non-Brahmins began burning down the shops and houses of Brahmins. Wherever is deep hatred, and violence becomes its weapon, the door is opened to the manifestation of the forces of Ahriman. This is true not only of the action of collective bodies, but of the action of each one of us when he becomes angry, furious, and full of denunciation of another or of a cause, for he then opens the door to the vast atmosphere of evil forces which at the moment surrounds evolution.

There is little doubt that during the last fifty years the Dark Brotherhood has attempted to obstruct evolution in many ways. One clever way, which Bishop Leadbeater has pointed out, is by completely giving a twist to the idea of Beauty and by making a cult of ugliness fashionable. This has for many years been the case in what passes for "New Art," with horribly ugly lines, and discordant colours, new styles of

so-called poetry, evidenced also in ugly designs in lettering and ornament. None of us is free from the influence of the Dark Forces, and the only remedy is to follow out the precept of the Lord Buddha: "Hatred does not cease by hatred; hatred ceases only by Love."

I have stated in my article on page 93 of this issue what my attitude is towards all organizations in the following words:

Something of the solution of the future, though not all of it, is in *every* group in the world whose individual units have banded themselves together to stand by each other in the name of Justice.

Names are of little consequence, whether one is a Communist or a Socialist or a Theosophist. Where a group of men and women join together who are moved by the sight of human misery and degradation, and join to change those conditions in the name of Justice, there can be found in their dreams one element of the solution that we need.

Speaking individually, while I am not for Communism as such, I am for something of a far wider significance than is Communism. I am for "Commonism," that is, the recognition that all, not only the mine-worker and mill-worker but also the mine-owner and the mill-owner, have equally the Divine Nature within them. Universal Brotherhood embraces not only the exploited but also the exploiters. All who have the *common* element within them, which is Humanity, are enfolded within the ideals of Universal Brotherhood. It is a pity that this new word "Commonism" cannot be translated adequately into foreign languages.

C. JINARĀJADĀSA

THE WAY OF LIVING¹

By J. KRISHNAMURTI

THE world in which we live is made up of individuals and without the individual, society would have no existence. The world's problems are the problems of relationship between man and man. So the individual problem is the world problem. The world is only the individual in his relations with others, based on what he is himself.

The individual is the product of a total world process and is not a separative force; his being is not founded in antagonism. What affects the individual affects the world deeply; there is no separation; the regeneration of the individual is immediately and totally reflected in the transformation of the world.

Without the regeneration of the individual there can be no fundamental and continuous revolution. Without a basic revolution of values a true and lasting order is not possible. It is our concern to bring about this revolution. It is a revolution in feeling and thinking and thereby in acting. These three are not separate but a unitary process. They are interrelated and mutually dependent.

Only when we have brought about order and peace in our own lives, which is to understand the confusion of our existence, then only can there be the Real. The Real alone can bring about happiness. Without the comprehension of

¹ A Radio Talk given in Bombay on 6th March 1948. By kind courtesy of A.I.R.

the Real whatever we do will lead only to further disaster and misery.

You, the individual, are far more important than any system, religious or social. The systems are preventing man from solving his problems. Systems have become much more urgently significant than the suffering of man. Patterns of action destroy human freedom and lead man into confusion and sorrow. Only in the understanding of what is, of the present, of the actual, is there a possibility of transforming it. The world can be changed only in the present, and not in the future, only now and not in the days to come.

If we look to systems, which are patterns of action, we necessarily create leaders and Gurus, who take us away from the central problem of our own suffering. Suffering cannot be overcome through any belief nor through any pattern of action. No leader, political or religious, can bring about order and peace in ourselves. Each one of us has to understand the confusion and sorrow that is in us which we project into the world. This projection is society with its violence and degradation.

We suffer at different levels of our consciousness, physical and psychological. This suffering takes different forms within each one of us but we must distrust the dissimilar and concern ourselves with the similar.

There is economic chaos brought about by the over-emphasis on sensate values. We try to solve it by further increase of the values of the senses through expansion of production of things. We look for greater satisfaction to the machine and thereby give importance to things and to property, name and caste. If we look round or into ourselves, we see that property, name and caste have become extraordinarily important and as they have assumed such predominant value in our lives, inevitably they bring conflict between man and man. We use things made by the hand

or made by the mind as a means of escape from our psychological conflict and distress.

So mere rearrangement of things according to any pattern of action whether of the extreme left or of the right will have little significance if there is no comprehension of the psychological confusion and misery in which each one lives.

So the emphasis should be laid on the conflict within the individual and not on any religious or economic system. It is of no value to attempt all the time to bring about order and peace in outward existence, for the inner, the psychological, will always overcome the outer, however well and cunningly organized and built.

To understand this psychological conflict in ourselves is of the greatest importance. It manifests itself in our relationship to things, to people and to ideas. It is this false relationship which causes suffering. And to bring about true relationship is the task of each one of us, who are trying to solve this appalling chaos and agony in the world.

There cannot be any isolation from the world, for to be, is to be related. Without understanding relationship true action is not possible, for what we call action is merely movement within the framework of an ideology. Such movement is bound to create further sorrow and suffering. Relationship is communion and this communion is prevented when there is the process of self-isolation. In relationship each one of us is seeking merely security and comfort on different levels of our existence. The search for gratification through things, through people and through ideas brings about isolation, a self-enclosing wall, which prevents communion which is relationship. Though we think we are related, what we are actually doing is to look over the wall of isolation, but always remaining within the walls and thereby bringing about greater conflict and suffering. Relationship in isolation inevitably leads to cruelty and fear.

But relationship need not be an action of isolation. It can be and must be a process of self-revelation, which is the understanding of ourselves. Such understanding is a total process. This self-knowledge, which comes through relationship cannot be found in any book, in any leader or in any Guru. If you look to them, you are merely avoiding immediate action. So it is very important to understand the function of your relationship to things, to people and to ideas. Suffering comes into being when this relationship, instead of being a self-revealing action, becomes a self-enclosing movement.

So, when there is suffering, we should not try to look for its mere solution. We should rather look into relationship, which is the primary cause of sorrow. Sorrow is the effect of false intention in relationship. Whenever we seek in relationship a means to gratification, to escape or to security, then we approach another with a motive and in such approach there is violence. And because of violence in relationship there is violence in the world.

The ideal of non-violence is the avoidance of the understanding of violence. The idealist who is seeking to be non-violent, avoids thereby the fundamental transformation of violence. Non-violence is merely an idea, but what is actual is violence. Violence can be understood and transformed, only when the fictitious ideal is taken away. The opposite becomes an obstacle to the understanding of what is. The opposite of violence is itself violence, never Love, which is its own Eternity. The idealist who is pursuing the opposite, can never know this love. He is ever concerned with becoming non-violent, which is always the expression of the self, whether it is positive or negative, whether asserting or denying. We must abandon the ideal to solve the process of suffering. Knowledge which is mere memory, must be put away, because the present cannot be

understood through the past, but the past can be understood only in the present. The problem of violence cannot be solved through thinking, because the root of thought and of violence is the same. Only when there is the cessation of the thought-process will violence come to an end. It ceases when there is passive yet alert awareness. In this awareness there is no condemnation or justification but the complete understanding of what is. This cessation of thought is Being and Being is ever creative. Then only is there Reality, the bliss of which must be discovered.

Violence throughout the world is not to be overcome through any pattern of action either of the left or of the right. Violence is a symptom of inner emptiness which neither violence nor non-violence can fill, for the very struggle to fill this emptiness leads to more violence. To be free from violence we must understand this emptiness. To understand this emptiness, distraction which is escape must cease. The cessation of distraction brings about aloneness and not isolation. Aloneness is freedom from belief in any form, from all hindrances that crowd our life. In this freedom alone Reality comes into Being.

Love does not come into being through suppression of any kind, either of hatred or of violence. He only will know it who is aware of violence and has not turned away from it, has not covered it up with an ideal, which is again violence both in intention and in result. Love is not the goal, the distant end of a weary path; it is hidden in the acceptance of the actual and therefore of the Real. In the love of life there is Truth, not in the ideal, which is violence to Truth. Truth alone can set us free and in freedom alone can there be love.

This freedom is not independence, which is mere isolation. This freedom knows no man-made frontier. It is the freedom of the mind born from compassionate understanding.

This freedom is always individual, never political or economic. It is always an inner discovery. No one can grant it nor is it the outcome of struggle. It comes into being silently and swiftly, when the mind is alertly yet passively aware of its own limitations.

It is this freedom alone that can renew the world. Only those in whom it is born are truly non-violent, because they are non-violent to Truth. They are the greatest revolutionists of the revolution that the Real brings.

J. KRISHNAMURTI

Deep calls unto deep—that is the mystery of man and the God whom he worships. Till man knows past every possible mode of doubting that he and his ideal are one, life is a cry and not a song. At the heart of life is an infinite Love and Tenderness; that is why man is bound on the wheel of birth and death, which brings toil and pain, rest and pleasure; for the purpose of both his pain and his pleasure is to help him to discover the mystery of his self. That mystery is always that deep calls unto deep, that all that man longs for is as much within him as without him. The God who will finally lead him to liberation is not the God of temples and cults, but the God whom he finds in his own self—in his joys, in his griefs, in his success and in his failure.

AUTHOR UNKNOWN

RELIGION, SCIENCE, PHILOSOPHY—WHAT NEXT?

By C. JINARĀJADĀSA

(Concluded from p. 24)

SINCE man has within him the Divine Nature, in each individual man exists "the Way, the Truth and the Life," not in Jesus Christ alone. Let me remind you of what He taught us: "Where two or three are gathered together in My name, there am I in the midst of them." In an exactly similar way, if only men will come together *in friendship* they can point the way out of the chaos of the present world to a happier world, for a Hidden Light springs from them all, and the Great Elder Brother of the world, Jesus Christ, is with them.

But men, just as they are now, cannot do that work. Man is not conscious of his Divinity; he is mostly conscious only of his bodily needs and passions; dreams and ideals may have been an influence in a man's or woman's life when young, but they fade away with the struggle of life and with age. But that is not as it should be. We must organize all life, in education first, in our social conditions with a higher standard of living, with purer taste in everything, with a more delicate sensitiveness to all that is beautiful in life, in the woods, the fields, the clouds, in music, in poetry and the arts, till we are at our best *all the time* and not as now

sporadically, only now and then. Nor can we reach our best unless we learn to *create* the best. We must learn how to write poetry, to paint, to sculpture, to compose music and to sing; to express ourselves in beautiful essays. We must daily live in two worlds, the world of duty and hardship, and the world of dreams.

What are these dreams? Only far-away glimpses of attributes of our own Divine Nature. It is the God in us whom we see when we perform an act of renunciation and sacrifice. We know that we are then laid on a cross and crucified. Yet as we suffer, the crown which we are to wear is held before us, if only we have the eyes to see.

Each of us today is in the midst of a battlefield; we feel we are a duality of a higher nature and a lower, and there is a struggle between the two, that is, if we seek to live a life of ideals. In addition, we have severe handicaps of Karma, the result of our actions in past lives; some have very irksome obligations to family and relations; we suffer from wants of many kinds—want of means, want of health, and some of us from want of intellectual faculties of which we are acutely conscious. The vast majority of mankind suffer too from a want of heart, of which they are not conscious. We are plunged in activities to gain our livelihood, and now more than ever after the war, and we are too tired for any right use of leisure. The best we can hope for is to relax and rest for a while. We have not, as the English poet says, "the time to stand and stare" at the clouds, at the scenery round us, or to listen to the songs of birds.

Yet in us, in each of us is "the Way, the Truth and the Life". But we are not conscious of that supreme mystery. It is here that we must use every tool possible; just as the miner uses pick-axe and shovel to dig for gold or gems, so must we use as our tools Religion, Science, Philosophy and Art. They are certainly noble and beautiful in themselves;

but their use for us is to be transformed into tools to dig our way into our inner selves, and find the Hidden Divinity that resides there.

In this field of our work, a method is necessary; we must separate in our minds our lower nature from the higher. We must know something of the principles underlying psychoanalysis, though I know that psychoanalysis is a two-edged weapon; while it frees us from the burden of many a phobia that torments us, it can also dig out the mud which is at the bottom of our character, till little by little our character breaks down, sometimes culminating in suicide. It is here that Theosophy helps us most, with its analysis of man into seven principles. It clearly tells us, insists all the time, that we, the real ourselves, are the Higher Self, though we have clinging to us still many a vicious habit brought from our past lives. Theosophy tells us that the present is the result of the past; but also that we fundamentally are the future, for in that future each of us is an Archetype of Goodness, Truth and Beauty in the image of God. There is a Christian hymn in England which says of Christ,

"The Son of God goes forth to war

A kingly crown to gain."

Every one of us is a Son of God, and we have to "war" all the time. What most of us do not know is the "kingly crown" which shall inevitably be ours, as the result of victory over our temptations, and the result of our loyalty to our ideals.

Let me try to describe what happens to us by using the simile of a diamond as it is dug out of the mine. If you hold it in your hand, it looks a brown stone; it certainly has a geometrical shape but not a brilliant lustre shining with the colours of the spectrum as you hold it to the light and turn it this way and that. The diamond fundamentally is like charcoal, for it is composed of carbon atoms. What makes

a diamond is the way the atoms are crystallized. The crystallized carbon atoms are octohedral in shape, of eight equal sides, so small that no microscope can show them; but under pressure of that heat that was in the beginning of the earth, and guided by forces we do not understand, the carbon atoms came together in a special formation; like soldiers they took their places according to three axes of growth, two horizontal at right angles to each other and one axis vertical to both the horizontals. One by one, as if at the command of some invisible captain, the carbon atoms placed themselves in their millions; and according to the way they placed themselves a diamond was made.

The diamond-cutter takes a diamond; he knows the scientific process of its building, what are its axes, and how the facets have been shaped. With this science clearly in his mind, he determines to create out of the rough diamond, which is brown and without lustre, a beautiful flashing brilliant stone. What does he do? He has in his mind what the diamond is for—for a beautiful finger or a necklace or a king's crown. He places the diamond in an instrument called a vice; he holds one facet of the diamond against a revolving wheel. He needs some substance with which to grind; the only substance that will grind a diamond is diamond dust; whence the proverb, "diamond cut diamond". For hours he grinds one facet, removing the vice that holds it again and again to see how the grinding proceeds. At last after hours of grinding, he is satisfied that one facet of the diamond reveals beauty; he then turns the diamond in the vice and grinds a new facet. And so on for days, and for months in the case of large diamonds.

Now, put yourself in imagination into a diamond; you are held immovable and a torturer is making you to suffer, for you are becoming hot, and also you are losing bits of your precious self. The torturer does not stop, and it is all oppression and

agony. But suppose at the beginning of the process the diamond-cutter were to say: "Look here, rough diamond, you are going to have a bad time, but at the end of it, *this* is what you will become," and place before the rough diamond the picture of what it will become—a beautiful precious stone raying out lovely shades of colour. Can you not imagine the rough diamond saying in an awed voice: "Is it possible that I am going to be that thing of beauty? If that is my destiny, I will go through the hell before me so as to become the beautiful diamond whose picture you place before my eyes."

That is what is happening to us. God is an Artificer, an Architect; Plato used the word Demiurgus, the Fashioner. He is operating on us all, taking many lives on earth for us in the process, to release the hidden Divinity of Beauty, Goodness and Truth that is our true fundamental nature, whatever we appear to be now.

Can you not imagine how, when all men are aware of the Diamond Nature of their souls, they will spend their time to realize the beauty in themselves, and not struggle in a world of competition which makes the world of business little different from the fierce warfare of beasts in the jungle? When men realize that Love and Brotherhood are at the root of their natures, that their true happiness and glory are by being examples of Love and Brotherhood, the whole world will be changed.

We must get out of our habit of liking to be isolated; most of us prefer to work alone, for we dislike the clash of other personalities with their plans and their insistence that their plan is better than ours. Neither our plan nor their plan is the best plan; in both plans there is something of the solution that we need, if we are earnest and not merely vain of our capacities. We must get *together*, in order to work. It does not matter what association you join; but join one that seems to represent your ideals,

and work there in friendship and brotherhood. I have said, quoting to you what Jesus Christ said, "Where two or three are gathered together in My name, there am I in the midst of them"; the solution is not in any one of us; but it is in all of us jointly. We shall find it—if only we make the sacrifices necessary of what we consider our sacred "principles," and will *work with others*.

I do not especially want to emphasize the Theosophical Society as where you ought to work; certainly it is the most idealistic organization in the world today with its First Object, which is, "To create a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour". But there are other idealistic associations; join one or more of them. I would go so far as to say, it does not matter what association you join, so long as you act there as a brother to your fellow-members, not criticizing bitterly, but trying to understand the objective at which a fellow-idealist is aiming.

We all know today there is the United Nations Organization. Many of us believed in the League of Nations, but it had two fundamental defects, that the United States of America refused to enter it, and that no nation except Sweden committed itself to enforce the sanctions decreed by the League against a malevolent aggressor. Those two defects do not exist in the United Nations. There is therefore a brighter hope for a World Peace in the future. But we know the obstacles which the United Nations are meeting; it is still a baby, though a baby of great promise. If we believe in a just and happy future for the race, we must believe in and work for the United Nations; there is more hope of a World Brotherhood through it than through any religion.

It is you and I who make the future. Let us cease from attributing our evils to the capitalists or industrialists or communists. They are only symptoms now revealing themselves

of our cowardice in the past in our refusal to create goodwill. If we all join together, we can create that will; if we try to live with them in brotherhood, we *can* bring to reason the capitalists, industrialists and communists. Something of the solution of the future, though not all of it, is in *every* group in the world whose individual units have banded themselves together to stand by each other in the name of Justice.

To accomplish these noble aims we must look within; while we are grateful to external aids, such as Saviours, Mediators, Churches and priests, we must follow the Inner Light that is within ourselves. It is shining there all the time. Whenever the intuition in us prompts us what we must *do*, we must do it at the cost of every sacrifice. If we are cowards, we betray our highest nature, call that nature "soul" if you will, or merely Idealism.

We are so constantly apt to think only of ourselves, and what we are to gain for our benefit. Let us get out of that habit and think of our "neighbour," as Christ taught; let us plan the best, not what is best for ourselves, but for our neighbour. And in the largest sense, our neighbour is the world with its millions of men and women of every race, colour, class and condition of poverty.

Every one of us is needed *at our best*; to become that, I say, look within, not without to any Saviour or Mediator. But do not stand alone and isolated in your idealism.

We Theosophists are trying to proclaim and usher in this era of peace and prosperity for all mankind through our propaganda in some fifty-six countries of the world. We have been at work only seventy-one years. What is that compared to the nineteen centuries of work by Christianity? I do not say, Join us; but I do say, whether you join us or not, Become a Theosophist in thought and deed, that is to say, a man or woman of Brotherhood, radiating friendship to the whole world. That is what the world needs, those

men of *bona voluntas*, of good will, of whom the angels sang once upon a time in Palestine, as necessary for that *pax in terram*, that peace upon earth, which is the dream of every noble-minded man and woman today.

C. JINARAJADĀSA

THE ADEPT K. H. ON WOMAN

Woman must not be looked upon as only an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realized as equal powers though unlike individualities.

Until the age of 7 the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them. Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature. Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post-Mahabharatean India, with all her profundity of learning, has neglected and forgotten it.

The light that will come to it and to the world at large, when the latter shall discover and really appreciate the truths that underlie this vast problem of sex, will be like "the light that never shone on sea or land," and has to come to men through the Theosophical Society. That light will lead on and up to the *true spiritual intuition*. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their own power* to procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out.

(From *The Paradoxes of the Highest Science*, by Eliphas Levi: footnote, p. 172, by "E. O."—Eminent Occultist, a pseudonym of the Master K. H.)

MAZZINI'S THEOSOPHY

By GIUSEPPE VALLE

THE aims of the Theosophical Society can be summed up in three well-known subjects: universal brotherhood; comparative study of philosophy, religion and science; and development of the powers latent in man.

These aims are easy enough to understand, but I have often had the impression that some members of the Theosophical Society have always felt that something is amiss in this programme. I remember that in the years that preceded the last war many were the persons who felt uncomfortable when confronted with the dogmatism of certain Theosophists who maintained a precise doctrine quite in opposition to others. These, on the other hand, asserted that the Theosophist is an inquirer, that all religious, philosophical or scientific ideas have free access, and that our task is to welcome everybody into the great Brotherhood, this being the aim of the Society.

And so there was on the one hand a belief in a well-defined, almost dogmatic, theoretical construction, and on the other hand there was an eclecticism which corresponded to the character of the epoch, to that need for freedom which was universally felt, but which did not satisfy that thirst for certitude which is in us, and which we cannot always assuage with the construction of a personal philosophy and a personal religion.

The world which surrounds us needs certitude, not research; the world applauds the man of science who has found

and realized; the world hails Marconi and Edison. But it ignores the long, patient researches of that immense legion of searchers who have prepared the way for the big inventions. It is the same in the religious field: confronted by the moral crisis which afflicts us, the world rejects the eclecticism of the searcher and exacts the affirmation of the apostle.

In the life of the Theosophical Society one thing has been ascertained: that the promoters who were eclectic in their programme became apostles and therefore dogmatic in practice; having at their disposal a theoretical construction of their own and a personal vision of truth they became supporters of this truth, which was often very personal. It is no use to say that one is always free to accept or reject; there will always remain the uncertainty as to superiority between the apostolic way which is the way of faith, of certitude, of definite construction, and the way of study which means eternal doubt, incessant research.

In the Theosophical Society there have been, let us say, some "heresies". For within the Theosophical Society the Steiner and Krishnamurti movements formed themselves, and found it necessary to go out of the Society in order to gather a special doctrine around a more harmonious co-ordination of ideas and of intents.

The Theosophical Society, which was founded seventy-two years ago, consists of a group of students often antagonistic owing to the nature of their studies, because the Theosophical Society cannot speak as Christ spoke to the multitudes, but must limit itself to those few who dedicate their mind to the study of the higher problems and who often are arid of heart, devoid of feeling and of that sacred passion which alone can ascend from what is true to what is sacred.

It is necessary to descend again towards the people who are in need of a Universal Religion clear and simple. It is necessary to renounce the rights of the mind, which

is always tormented by doubts and sophisms, and to open the way to the heart's impulses; it is necessary to find among the elements of the Divine Wisdom those fundamental principles that can be assimilated by the present epoch, and then to condense them into a few formulas and propagate them in a large way. Only in this way does one get rid of academic theory and enter real life; we cannot always remain students, the time comes when we must become teachers!

But it is necessary that the apostle should decisively abandon the academic eclecticism, because it makes two methods and two opposed principles and they cannot live together. In the whirlwind of this modern life, when the moral crisis which followed the war still threatens the world's equilibrium, we cannot say to men who are still deeply perturbed that they should study all the ancient and modern religions, all the world's philosophies and the wisdom of centuries. We must be the ones who collect in a new synthesis the essence of life, the ripened fruits of ages; we must be the ones who get hold of the present hour, who pronounce the decisive word, the word which goes beyond the facts, expounding them in a new light. We can give peace to the world because peace will be the fruit of an interior resurrection. If we cannot do this we shall have missed our aim.

Therefore we must put aside the thousands of schools with their different aspects; we must fix our eyes on one single aspect. We were not yet born, and the Theosophical Society did not yet exist, when an apostle, Giuseppe Mazzini, propounded the idea and launched the new formula.

The Theosophy of Mazzini is the simplest and the most complete of all religious formulas and also the most modern. It is enclosed in a Creed which was given to the world in 1835 and which was afterwards amplified and perfected. This Creed contains the essential lines of the Divine Wisdom such as we can understand it today. On these lines we can

all agree, no matter whether we are believers of the ancient religions or modern Theosophists of different schools; because these lines, free from any exotic terminology or formulation, fix and direct the actions of every man or woman of normal intelligence. With Mazzini, Theosophy ceasing to be research became a certainty and therefore the mission of an apostle. We must drink at this fiery fountain that we may kindle in our hearts, withered by excessive mental effort, that flame of passion which will bring us to think less of ourselves and more of our brethren. It will teach us to abandon the research into abstruse truths, to which only a doctrinal egotism can lead us, and to try to bring a grain of wisdom to those who do not know and so suffer in their ignorance, and if we will introduce among men this new charity which is knowledge we shall have accomplished a sacred work. Let us adjust our gift to the strength of those who must receive it, but let us try to offer it so that a little part of the immense ignorance which suffocates the world may be dispersed. Because it is not poverty or hunger or war that render human life so miserable, but Avidya, lack of knowledge, ignorance, is the cause of the great evil of this world.

And now let us see some essential points of the Creed of Giuseppe Mazzini, as written by Mazzini to Pope Pius IX in the year 1865 :

Mazzini's Creed

We believe in God, Intellect and Love, Master and Teacher. We believe therefore in a sovereign moral Law, which is the expression of His Intellect and His Love.

We believe in a Law of Duty for all of us who are called to understand it and love it, and possibly to incarnate it in our actions.

We believe that the only visible manifestation of God is Life; and we seek in it the tokens of the Divine Law.

We believe that just as God is One, so Life is One, and the Law of Life, through its twofold manifestation, is One both in the Individual and in collective Humanity.

We believe in Conscience, which is the revelation of Life in the Individual, and in Tradition, which is the revelation of Life in Humanity, as being the only two means that God has given us to understand His design; and we believe that when the voice of Conscience and the voice of Tradition harmonize in an affirmation, that affirmation encloses Truth or a part of Truth.

We believe that both voices, if religiously interrogated, reveal to us that the Law of Life is Progress, an indefinite Progression in all the manifestations of Being; and whose germs, inherent in Life itself, develop successively through all its phases.

We believe that, as Life is One and Law is One, it follows that the Progress that is to be fulfilled in Humanity and is revealed to us by Tradition, must equally be fulfilled in the Individual; and as the indefinite Progression conceived by Conscience and announced by Tradition cannot be realized completely in the short earthly existence of the Individual, we believe that it will be completed elsewhere.

We believe in the Continuity of Life which is manifested in all of us and of which earthly existence is only a period.

We believe that as in collective Humanity every conception of amelioration, every presentiment of a purer ideal, every strong aspiration towards goodness, becomes *real*, after centuries, so in the Individual every intuition of truth, every aspiration towards goodness and the ideal, although it may still be inefficient, is a promise of future development. *It is a germ that must unfold in the succession of existences which constitute life; we believe that as collective Humanity conquers the intellect of its own past, so the Individual will conquer, while he advances on the path of Progress*

and in proportion to the moral education that he has reached, the conscience and memory of his past existences.

We believe not only in Progress but in the solidarity of Men in it; we believe that as in collective Humanity the generations are linked together and the life of one of them promotes, fortifies and helps the life of the other, so Individuals are linked together and the life of one helps the life of the other here and elsewhere; *we believe that the affections, when they are pure, virtuous and constant, are a promise of communion for the future. And that they are invisible ties which will be fruitful in actions between the dead and the living.*

We believe that Progress, which is God's Law, must infallibly be fulfilled by *everybody*, but we believe also that, as we must become conscious of it and deserve it in consequence of our own deeds, time and space have been given us by God as a free field in which we can accelerate our progress or retard it.

We believe, therefore, in Human Freedom which is a condition of human responsibility.

We believe in Human Equality; namely, that God has given to all of us the faculties and the forces which are necessary for an equal progress; we believe that all are *called* and all are *elected* to accomplish Progress in different times, according to their actions.

We believe that whatever opposes Progress—freedom, equality and human solidarity—is Evil and whatever promotes these is Good.

We believe that it is our duty and everybody's duty to fight unceasingly, with our thoughts and with our actions, what we call Evil and to promote Good.

We believe that, in order to vanquish Evil and promote Good in oneself, it is necessary to vanquish Evil and promote Good in others and for others; we believe that nobody can

accomplish his own salvation unless he works for the salvation of his own brethren; we believe that selfishness is the sign of Evil and that sacrifice is the sign of Virtue.

We believe that the present existence is a step to the future one; that this earth is a field of trial where, fighting Evil and promoting Good, we must deserve to ascend; we believe that it is everybody's duty to sanctify it, verifying in it as much as possible God's Law, and from this faith we infer our moral.

We believe that the instinct of Progress inherent in us from the very beginning of humanity, and which has become a tendency of our intellect, is the only revelation of God in man, a revelation which is a continuity for everybody; we believe that because of this revelation Humanity advances from epoch to epoch, from religion to religion, on the way of improvement which has been allotted to it; we believe that whoever presumes to concentrate in himself the revelation, pretending to act as intermediate between God and Man, blasphemes; we believe that Authority is sacred when it is consecrated by genius and virtue, when it is manifested by a great potency of sacrifice, when it preaches what is good, and when, freely accepted, it leads visibly towards good.

We believe that it is our duty to fight and expel from the world as a daughter of falsehood and a mother of tyranny every authority which is not invested with those characteristics.

The different points of this Creed could be made the object of an opportune comment. We will here briefly emphasize the definition of God: Intellect and Love; the conception of Unity which descends from God to the Law and to Life and which then rebounds in the multiple appearance of Conscience. Conscience, says Mazzini, is the revelation of

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Life in the Individual, and is therefore the manifestation of the One.

In the conception of Mazzini what is notable is the perennial parallelism between the Individual and Society, between the evolution of the individual and collective evolution; a parallelism which finds a particular echo in the conception of reincarnation and in the memory of past existences, which in collective Humanity is called History.

It should also be noticed how Mazzini felt the contact between the earthly world and the world of the dead; a contact made of invisible ties of pure attachments and of constant virtues.

The collective Karma which binds the whole of Humanity into a single family is felt by Mazzini as a unity, as the living manifestation on this earth of the Unity of God, a unitarian manifestation which, in years to come, must strengthen itself because we are proceeding from the multiple to the one. And the Divine Unity towards which we aspire is not a mystery to be celebrated in heaven, but a Communion to be realized on this earth according to the promise of the Christian prayer, the Paternoster, and according to the announcement of Gioacchine del Fiore: "The kingdom of the Father has passed; the kingdom of the Son is passing; the kingdom of the Holy Ghost is on the verge of rising."

Mazzini takes this announcement and develops it in many of his writings in order to assert the super-Christian reality of our times, which having gone beyond Individualism proceeds towards Social Unity: it is the epoch of the Holy Ghost.

GIUSEPPE VALLE

A NOTE ON INDIA¹

By N. SRI RAM

THE past, the present and the future of a people cannot be disconnected. Biologically, circumstantially and spiritually they constitute a single stream.

A nation is a living entity with a thread that runs through the phases of its life-period. Each nation has not only its origin, growth and decline, but also its distinctive colour and genius.

India, the most ancient among the existing nations, with the possible exception of China, is still living and vigorous. The soul of a nation is a fragment of God's thought for His humanity which it is to embody and work out. That thought for Greece was Beauty; for Rome, Law; for India, the unity and uniqueness of Life—the unity of life in all its diverse forms, its uniqueness in every single human form and natural species. Indian philosophy, which was not remote from Indian life, centres round that thought. The thought might have been imperfectly understood and badly practised by the many, but it has been sounded all the time and perfectly exemplified from time to time. India as a nation is so vast that there is in it every grade of development. But her soul is manifested in her best sons and daughters and their immortal

¹ Summary of a lecture.

works in Indian literature, in Indian philosophy, in Indian worship, in Indian art, her polity, customs, manners and culture, all synthesized to a remarkable degree.

A culture is not a thing which can be put on like a coat, or built for a people. It is the expression of living sentiments and therefore a matter of slow growth, and is based always on certain postulates or ideals.

India stands for the Oneness of Life, from which follows the inescapable dependence of forms on one another. Life is eternally progressive and the law of progress for each embodied life is *Dharma*, a Sanskrit word whose nearest English connotation is duty, the next step in the free outflow of the life-forces and their proper action, which conduces to the growth of the individual concerned, the relief of the pressure of his past and the simplification of problems. The discharge of obligations placed before us by our station in life, by the operation of natural laws which cover human life as well as the play of natural forces, is the great ideal, and not the demanding of rights. In a society where each one is taught to perform his duty, all will obtain their rights without asking for them. Contentment is a virtue.

Life always transcends form, and the great goal of all life is liberation from every imprisoning form. All forms are but temporary resting places for eternally moving life-centres or forces. Thus there came into the Indian life a note of other-worldliness, spiritually expressed in a feeling of detachment from things and persons.

In the past India had a civilization in which these truths were very much in evidence. The distinctiveness of her culture is still to be seen in Indian music (a highly developed science), her painting, which is unlike western painting, her architecture, sacred and secular, and in the Indian outlook and ways. The purest Indian type is to be seen in the Indian women.

India has received many streams of thought and life into her vast field. She has absorbed them and they have increased the richness and variety of her garden, metaphorically speaking, even though that garden might from time to time have been overrun with ugly and deleterious weeds.

India has absorbed, among other things, English literature, England's love of freedom and the spirit that is embodied in administration by law. Britain and India are, in a number of important respects, complementary to each other. Hence the view of many thoughtful minds that together they can achieve in the future things which they cannot accomplish separately; that their mutual co-operation as free and completely equal partners, in an enterprise of assuring the world's peace and the promotion of human progress, will result in the lasting good of the human race, besides helping to tide over present uncertainties.

Today India is immersed in politics, but politics are but a means to an end. A nation lives by its culture. India can give to the world the inspiration of a unique culture in which the highest concepts of spirituality are reflected with the utmost directness, clarity and simplicity. She can build a model of a spiritual democracy.

The present is confused, a time of turmoil or transition. Let us hope that, when conditions are settled, India will arise in a fair and rejuvenated form, with all the splendour of her maturity and thought born out of her vast experience, and the meditations of her philosophers and sages seated, as it were, on the bank of eternity witnessing the flow of time.

N. SRI RAM

THE VALUE OF INERTIA

By JOY MILLS

WE normally live in three worlds, all interblended, the physical, the emotional and the mental. The physical and mental are planes of form; while the emotional is a life-plane. As the life of the emotions flows upwards, we have the well-known kama-manas; as it flows downwards, we have desire-action. We may thus picture the interblending or interleaving of the planes very clearly. By means of appropriate vehicles, we come in contact with each of these levels of experience. Our knowledge is derived from our perceptions through each of the vehicles, and our character and capacities are the summation of this knowledge in expression.

As we become masters of each of the vehicles, we release on each level energy or power appropriate to it. On the physical plane, the energy is action, and in controlling action we develop will-power. On the emotional level, the energy released is desire or feeling, and controlling that, we develop love-power. The energy generated on the mental level is thought, and the power of thought is gained in controlling that energy. The power of control is supplied by the Ego or Soul. The analogy to a great dam with its adjacent power-station is obvious. Until man learns to control the forces at his command, the power can be and often is destructive.

In the constitution of man, there is a perfect correspondence. The physical is representative of the ātmic, or level of divine will. The emotional is linked with the buddhic, or divine love. The mental has its correspondence in the realm

of abstract ideation, the divine mind, Plato's world of the archetypes. The bridge or balance wheel is the Antahkarana. That is the suspension point in the timeless-spaceless universe from which incarnation in a time-space universe may take place. When there is not the correspondence between the planes and control from the higher is lacking, there is wilfulness or stubbornness rather than will; sentimentality rather than sentiment or desire instead of love; and the sharp cut of intellect and wit rather than wisdom, the critic rather than the creator.

Matter, it is said, has three principal qualities or attributes. These three conditions reflect the three attributes of Spirit, and they may be made analogous to the planes. Matter becomes Spirit in its ascent, and Spirit becomes Matter in its descent. In neither trinity, Matter or Spirit, is there an unimportant characteristic. By knowing the characteristics of matter, we may adventure to the discovery of Spirit, for as has been said: "All evolution for us begins from below." The physical plane, where matter is densest, is the scene of our legend, the romance of our quest. Here must be brought into manifestation and active expression the qualities of the spiritual life; here in the mortal must come the realization of the immortal and eternal.

The aspect of Will in Spirit imposes upon matter the quality of inertia, the power of resistance. The aspect of Activity in Spirit gives to matter its responsiveness to motion, mobility. The aspect of Wisdom gives to matter its rhythm, the quality of harmony in vibration. So Ātmā is reflected in the ability to be still; Manas in the ability to move; and Buddhi, the life that unites Ātmā and Manas, is reflected in the ability to move in rhythm, bringing motion and inertia into harmony. We have here the familiar three Gunas of Rajas, Sattva and Tamas.

Always there is a triplicity: duality ever gives rise to the third aspect, which is the relation between the two. Spirit

and Matter are linked by Consciousness; Ātmā and Manas, by Buddhi; Mental and Physical, by Emotional. Planes of form are joined by a plane of life, that which flows between them and unites them. Absolute stillness or inertia, rigidity, is brought into harmony with absolute motion, constant change, by rhythm. Through a discovery of these aspects in terms of living we may develop certain qualifications that build bridges, as it were, from the mortal to the immortal principles—bridges over which the traffic of Spirit may freely flow and we may come to touch that further shore of understanding.

As we experiment with what it means to "be still," we grow into an attitude of awareness, of receptivity, that makes possible the development of intuition. This is done not so much by making up one's mind to be still, but by an act of will that imposes upon the physical a discipline. Perhaps we might call it the "discipline of inertia," if this is understood as a positive and not a negative inertia. A negative inertia is undirected, uncontrolled—it results often in mediumistic tendencies. In its less extreme form, it would be mere idleness, a tendency to lethargy, and the enjoyment of "doing nothing". As a positive quality, inertia can become very productive as it is directed towards a continual realization *in the midst of action* of that inner centre of peace and serenity. It is the characteristic of that individual who maintains in crises, amidst outer disturbances, in the face of calamity and disaster, an even poise, an unruffled calm, an unshaken confidence born of a certain knowledge. True inertia is "will"; anything less, idleness, is "won't". The true leader does not need to shout; the silence of his presence commands. The ability to be still permits the flash of Ātmā.

Similarly may we adventure into the aspect of mobility, the ability to move and discover the quality of initiative. One role of Manas is to initiate new lines of thought and activity, for the mind to take up and act upon, passing them

along for the emotional and physical vehicles to translate into their particular modes of expression. Here, once again, perhaps inertia plays its part. Unless the mind that plots and plans and schemes can "be still," Manas cannot initiate the flow of creative thought. Before the bridge between the higher and the lower, the Antahkarana, can be built and opened for traffic, there must be an attitude of constant awareness, the discipline of inertia, in all the vehicles which will serve as "expressors" in the time-space universe of the impulses initiated in the timeless-spaceless realm.

There is an adventure too into the aspect of rhythm, and it is the discovery of balance in all things. There is a harmony possible between absolute stillness and absolute motion which is rhythm. This rhythm is characteristic of the emotional level; it is the flow of love (or on its negative side, of hate) that brings ideas which the mind has initiated into expression on the physical plane.

"In the night of Brahma," says an Indian scholar, "nature is inert, and cannot dance till Shiva wills it: He rises from His rapture, and dancing sends through inert matter pulsing waves of awakening sound, and lo! matter also dances, appearing as a glory round about Him. . . ." In the dance is rhythm, motion that is harmonious.

As rhythm joins together motion and inertia, as the ability to move gracefully blends the extremes of movement and non-movement, so must there come another quality to harmonize the receptivity of stillness and the initiative of creative thought. That quality might be called adaptability, or steadiness, or dependability. In a sense, these are all one. Initiative can run rampant, can ride rough-shod over new needs that arise, unless it be tempered by the capacity to become adaptable. Only when there is this adaptability can there be a dependability, a steadiness always to be relied upon. Perhaps here again there is the discipline of inertia,

that the ability to move in rhythm, to be adaptable and dependable, comes from a stilling of the emotions and a consequent willingness to flow with life.

There can be, then, a discovery of and adventure into the aspects of stillness, of motion, and of rhythm. In each there is a discipline of inertia that brings a corresponding receptivity on each level. On the physical level this is expressed in an awareness of will, pure action; on the emotional level, it opens the channel for the steady flow of love, pure desire; mentally, it prepares the way for initiative, pure thought.

Carrying the correspondences a step further, we might postulate perhaps the significance between these aspects and qualities as they are developed and the six primary forces in nature spoken of in *The Secret Doctrine*, (I, 333-4, Adyar ed.). Through the discipline of inertia on the physical level, there is awakened Ichchhashakti, the power of will, whose "ordinary manifestation is the generation of certain nerve currents, which set in motion muscles". The ability to move in rhythm may have a relation to that force known as Mantrikashakti, "the force or power of letters, speech or music". And the motion of the mind may give rise to Jnanashakti, the power of intellect that has two aspects: that of interpreting sensations when under the control of material conditions, and when liberated from that control, clairvoyance and psychometry. These latter capacities would be self-initiated, whereas the first aspect of Jnanashakti is initiated from below, as it were, through memory and anticipation.

As the faculties of the mind are turned upwards to pure Manas, there is the beginning of Kriyashakti, "the power of thought to produce external results by its own inherent energy". As the power of the emotions is raised toward Buddhi, Kundalini shakti is activated, for it is the "universal life-principle" that "includes the two great forces of

attraction and repulsion". It is this shakti that "brings about the continuous adjustment of internal relations to external relations" and the "continuous adjustment of external relations to internal relations". In this aspect, it again indicates the nature of a life-plane (the emotional in the personal world and the buddhic in the immortal realm) in relation to the planes of form (mental and physical in the personal, and ātmic and manasic in the immortal). There may also be a correspondence between will on the physical level and Parashakti, when that will is turned upwards to Ātmā, "the great or supreme force or power" that "means and includes the powers of light and heat".

These correspondences we can perhaps only hint at, but they open out fascinating fields for investigation and application. In the development at any level and through all the qualities and powers, there seems to emerge a recognition of the value of inertia. It is, as was pointed out previously, not a negative attribute, but a positive characteristic, the imposing of a discipline of will that is calm, serene, full of peace and power. Inertia is the flow with life, never setting up at any time obstacles or dams in that flow that will restrict or hinder. It is the ability to be still, to find the centre and identify oneself with that rather than continuing to revolve on the circumference of the wheel of life. It is symbolized in a faith in life, a confidence and trust in the experiences that life may bring. It is that faith which has been defined as "not belief in spite of evidence, but life in scorn of consequence".

So inertia is both a "giving up" and a "giving in," though far from the usual sense of those phrases. It is a giving up to the immortal of all that is good in the mortal, and a giving in to the centre of all that is worthwhile on the circumference. Perhaps the greatest adventure of all, then, is the adventure into inertia, the discipline of will.

JOY MILLS

TIME AND THE TIMELESS

By D. JEFFREY WILLIAMS

A.E., the Irish poet, painter, and occultist, once published a book dealing with the politics of time and the politics of eternity. It was intended to represent a frank discussion among five or six men of different temperaments and standpoints, who were locked up in a prison-cell under sentence of death which was to be carried out on the morning following their symposium. As one might have expected, the contributions were of a high standard, and one suspected that the poet among them spoke, in some measure, for A.E. himself. The book is now apparently forgotten.

To one reader at least the discussion proved to be somewhat disappointing, because not one of the contributors spoke from a standpoint that was really outside time and the exigencies of time. The truth is, that the things of time, including our apparently all-important political problems, have no relation to the eternal in any true sense. Time and the problems of time have nothing to do with the eternal. One supposes that one knows time as something that is seemingly objective to us, but the eternal is only known in a subjective sense. There is no eternal outside ourselves in the limited and personal realm of reflections and shadows. Time is something of a temporary imposition, something of a hood-winking necessity perhaps? It is connected solely with the fact that we inhabit various vehicles that help the growth and development of consciousness, but which are not that consciousness itself. And it is consciousness, not the vehicles, that is aware—if it is aware at all—

of an eternal. Take away the vehicles, get outside the bodies, and time ceases to exist. The more we retreat inwards, either in the natural process of death or in attempts at reaching a higher state of consciousness, the further we get away from time, and when we reach a state beyond the mind in either case, time ceases to exist altogether. Time, it has been said, is a thought-form of the Logos where the lower worlds are concerned; the succession we call time is but the bringing down of group after group of archetypal ideas into the lower planes; it would seem that the time-measures with which we are familiar are imposed upon our system of worlds by the thought of the Logos, measures "of the relation of the Sun to worlds in the system, and therefore have the nature of objectivity about them. There are other time-measures, imposed by the thought of the Planetary Logos, as the measures due to the relative positions of the moon and earth."¹

We are most aware of time when most "cabined, cribbed, confined" in a physical, emotional and even a mental sense. Our moods make time drag endlessly at times. On the other hand, those two lines ascribed to Pope hold truth:

Ye Gods! annihilate both space and time,
And make two lovers happy.

We "do time" in prison. We escape from the clutches of time when we feel unconfined and happy. Our minds may play with, or be seriously concerned in, such things as astronomical or sidereal time, or even with clock time, with imaginary differentials of time in novels and plays, or even with such modern notions as Split Time, Serial Time and Circular Time. But all these things are essentially related to a world of succession and reflection, to a world of illusions and shadows.

¹ *The Eternal Now*, by Annie Besant.

As has been implied, time is a matter that concerns the illusory and separated "I" that is but a reflection and very partial expression of the real I, the real Self. Apart from the apparently objective "thought-forms" of the Logos, or of those of the Planetary Logos, that are related to the time-measures of the movements of the planets and other worlds in space, time to the individual is simply succession in consciousness, and the order in which things appear to him he calls time.

These two "I's" are apparently represented in Shakespeare's Sonnets. Compare, for instance, Sonnet XII with some of those usually printed near the end of that incomparable sonnet-sequence.

When I do count the clock that tells the time,
And see the brave day sunk in hideous night;
When I behold the violet past prime,
And sable curls all silver'd o'er with white;
When lofty trees I see barren of leaves,
Which erst from heat did canopy the herd,
And summer's green all girded up in sheaves,

And nothing 'gainst Time's scythe can make defence
Save breed, to brave him when he takes thee hence.

These well-known lines from Sonnet LXV convey a similar feeling to that quoted in part above:

O, how shall summer's honey breath hold out
Against the wrackful siege of battering days,
When rocks impregnable are not so stout,
Nor gates of steel so strong, but Time decays?

How very different the confident affirmations and defiance of time made in Sonnet CXXIII:

No, Time, thou shalt not boast that I do change:
Thy pyramids built up with newer might
To me are nothing novel, nothing strange;
They are but dressings of a former sight.
Our dates are brief, and therefore we admire

What thou dost foist upon us that is old;
And rather make them born to our desire
Than think that we before have heard them told.
Thy registers and thee I both defy,
Not wondering at the present nor the past,
For thy records and what we see doth lie,
Made more or less by thy continual haste.

We may observe in passing how nearly the hint of the idea of rebirth is implicit in that Sonnet. The changeless "I" seems to speak and look out and is not deceived by time's changes. These are "nothing novel, nothing strange, they are but dressings of a former sight"; and those old things that seem new and desirable—"we before have heard them told". More than a hint of reincarnation, perhaps, from one point of view?

In Sonnet CXXIV his affirmation concerns his "dear love" which is not subject, it would appear, "to Time's love or to Time's hate".

No, it was builded far from accident;
It suffers not in smiling pomp, nor falls
Under the blow of thrall'd discontent,
Whereto the inviting time our fashion calls:
It fears not policy, that heretic
Which works on leases of short-number'd hours.

(The word "policy" is given the meaning of "self-interest" in some glossaries, and when so understood it has a significant and familiar ring.)

We are told that we should live neither in the present nor the future, but in the Eternal. That, of course, is something that we can achieve only after a very long and persistent effort, but it is something towards which we have to struggle and fight our way. Nothing that is out of the Eternal can really aid us, or for long satisfy us. It is in the light of the eternal that we see what *will be* as well as what is at the moment, and it is in the light of the eternal that we

grasp the undoubted fact that what is now only in germ and possibility will blossom into perfection one day. Nothing but the light of the eternal gives proof of that possibility. "If we could only get out of these bodies and these brains for a few moments into an altogether higher life," suggests C. W. Leadbeater, "and look down upon it (the present), we should really understand this matter (of reading the future into the present) exactly. We should see that by thinking of that future we make it more easily attainable." We can do that not only for ourselves, but also in some measure for all others, for we can thus open a way to that future and to some small extent make the way easier to the feet of others.

It has often been said that spirit has a centre but no circumference, and that matter has a circumference but no centre. Only from the centre is there true perception, true vision, true knowledge. Only in the centre is there true objectivity, paradoxical as this may seem in view of what is said about subjective knowledge in paragraph two above. Spirit involves a *Now*, and the non-spirit involves the absence of any present that is not an apparent knife-edge of something that disappears into a past. Memory belongs ever to spirit, while automatic action and mere momentum due to past effort remains in what we call matter and material forms. Spirit shines by its own light, and matter has only reflected light. Spirit is an active principle, and matter a passive one. Spirit forms and informs, and matter is that which is formed and shaped. Spirit is self-moved, while matter is moved from outside. Spirit is creative, matter is inert. Spirit is ever the knower, the perceiver, matter is ever the known. Spirit is the real I in each of us, that which is not-spirit is what we usually think important, but it isn't!

D. JEFFREY WILLIAMS

THE LORD'S PRAYER

A MEDITATION

By W. E. MARSH

OUR FATHER, not "your" or "my" not even "O Father"; so the use of this prayer is an acknowledgment of the Brotherhood of the whole human race. The first object of the Theosophical Society is built in line with this. Brotherhood is a fact in nature, one of the Laws of God, all we can do is either acknowledge it and work in accordance with it, or else ignore it and go on our way selfishly, *we cannot alter it*. The Father of all, the source of our being, is the Monad. The Monad sends down rays through the planes of nature, these rays become separated and encased in matter, and so we feel and think we are separate beings, which is but an illusion and will fall away in due time. So the petition opens with an acknowledgment of the Brotherhood of Man and an appeal to the God within.

Which art in Heaven

In the course of our reading we find the word "Heaven" used as descriptive of different planes according to the viewpoint of the writer. Our friends of the Spiritualist Church have that name for the fifth, sixth and seventh sub-planes of the Astral Plane. The followers of Max Heindel have first, second and third Heavens. Their first is the

higher levels of the Astral Plane, the second is the Lower Mental Plane and the third the region of Abstract Thought which corresponds to our Higher Mental or Formless Plane. And then we have a saying which refers to the "seventh Heaven," and I have no doubt but that the conditions in all these regions when compared with this earth-life will appear as "Heavenly" to us. But if "Our Father" is the Monad, then his Heaven or Abiding Place must be on the Monadic Plane, which is also our true home and will be eventually our abiding place to the end of the manvantara.

Hallowed be Thy Name

The Oxford Shorter Dictionary says that to "hallow" is to honour as Holy, and it also defines "holy" as "to be conformed to the Will of God," and the same authority says that "Name symbolizes the Divine Nature or Power." So, to "Hallow His Name" according to the meaning intended by this petition is not just a pious wish, a vague generalization, it is not something we hope the various nations or people in general will do; it is none of these things. It is a trumpet call to ourselves, each and all, that we shall search and find out the Laws of God or of nature or of the spiritual world, however you like to put it—and obey them. It does not mean merely not to swear, nor that we are to talk reverently about these high spiritual matters; it is a call to active action, to search diligently and then to apply, in our own lives, what we learn.

Thy Kingdom come

This phrase and the next one are duplicates, in-so-much that they deal with the same thing, but from different points of view. *Thy Kingdom come*—again this is not just a pious wish, nor is it a nebulous hope, vague and to be pushed on to

the future such as "May Thy Kingdom come soon" or "quickly," nor is it an appeal to the Godhead to do something about it. No—the coming of the Kingdom will follow when, and only when, we individually and collectively have, as said in the last petition, searched out and found the laws of our being and put them into force or learnt to obey them, whichever you prefer; then will the Kingdom come, so this also becomes a personal call to each of us. God will not force His Kingdom upon us, we must bring it into being by our own actions.

Thy Will be done on earth

The word "kingdom" in the last phrase means "rule," and rule stands for "Law" or rather universal obedience to the "Law," and here in this phrase "Thy Will be done on earth," "Will" means the same thing, but besides the universal application which is stressed in the former phrase, this one can have a more personal application, for we can say "May Thy Will be done on earth *by me*". We cannot expect His Kingdom to come on earth till all or a great majority of us do follow out His Will, but we ourselves can, each of us, search out and learn His Laws and obey them ourselves, and thus hasten the coming of His Kingdom. Also in our meditation we can go further and pray that His Will may be done on earth by the Theosophical Society, by the Church of England, by our Nation, or the French, etc.

As it is done in Heaven

"Heaven" is that world of which perhaps, through our studies, we as Theosophists know more than most, or have more theoretical knowledge, and so realize it as an abode of bliss wherein no evil enters, being so much nearer reality

than this world; consequently His Will is done there more perfectly than we can possibly imagine. To bring that perfect obedience to this earth is our task, as part of the duty due by us because of our free will. It is only through us or those who are to follow us that this can be done. For He forces no man. So yet again we find when these words are resolved that it is a reminder to ourselves of the necessity of learning and obeying His Laws.

Give us this day our daily bread

When dealing with spiritual matters we soon learn that nothing can be "given" us in the usual sense that the word is used. We cannot be given "honesty" or "faithfulness" or any other quality, but when we have earned it, that is, built it into ourselves so that it has become second nature, then it cannot be withheld from us, it becomes ours, and it is in this sense only that anything is said to be "given" us when we are dealing with things pertaining to the spiritual life. Now Gaskell's *Dictionary of the Sacred Language of all Scriptures and Myths* explains to us the meaning of *food* as being "wisdom-teaching particularly designed for the sole use of the one to whom it is given," as opposed to *money* or *coins* which is "wisdom-teaching given to one and which is meant for him to use for the benefits of others". But this is a particular sort of food, namely, "bread". Bread is called the "staff of life," so this "daily bread" stands for the Truth, which is the staff of the higher life: for it is Truth which, coming forth from the higher planes, nourishes the soul and dispels the illusions of the lower nature. Therefore this prayer, "Give us this day our daily bread," when seen from the mystic point of view is not an appeal for the wherewithal to keep body and soul together, but a reminder to ourselves that we must

work upon our own natures and make them fit to be the recipients of divine bread from Heaven, namely, Truth.

*Forgive us our trespasses as we forgive them
that trespass against us*

Now this prayer, "The Lord's Prayer," has been said, repeated, prayed, for some nineteen hundred and more years at least—according to some authorities much longer but we will not go into that at present—and by hundreds of thousands or even millions of people daily, it has therefore reached the position or status of a mantram and as such is capable of releasing spiritual forces of great power. Note that word *capable*. But does it do so? Do the people come back from Church so spiritually exalted that we—looking on them—cannot help but know that they "have walked with God"? Such cases have been known, but they are very few. Rather do we hear complaints that prayers are not answered, and even sometimes little pieces of gossip amongst the church-goers on the way home. Why is this? It is because the mantrams of the Christian religion are self-limiting in nature, there are ever so many examples of this and the sentence, "Forgive us our trespasses as we forgive them that trespass against us," is one of them. Who of us before saying this prayer takes the trouble to sit quietly for a short time and see if our hearts are purged of all ill-feeling, little bits of jealousy, resentment, the desire to "get even" or to put someone right, to say nothing of open quarrels? Well this being so, to request our Father in Heaven to treat us as we treat our brethren naturally results in nothing being done and is the exact, and to be expected, answer to our prayer. In order to release this self-acting brake we must first really and truly forgive our brother, without any sort of reservation, all we have against him, no matter how well-founded our case

may be. Then when we have done that, there will be no need for us to pray for forgiveness for we shall be forgiven and a peace, of which we at present have no idea, will be ours.

And lead us not into temptation

One of the most difficult passages in the New Testament and one which many have tried to paraphrase or even explain away. But surely there is no need for either. Knowing what we do of the constitution of man, we realize at once that the tempter is not God, Our Father in Heaven, but our own desire nature, sometimes called the lower nature, often referred to in the New Testament as "thieves and robbers" (St. John X 1 to 10, etc.) So this petition is an appeal to our own inner selves to be constantly on the watch—never to be taken unawares, always and ever to realize that our desires are not our True Self, that they only urge us to be angry, jealous, etc., so that they may enjoy these vibrations. These surges of feeling are their life, but there is no need for us to lower ourselves to give them pleasure as there are plenty of animals through whom they can gain all the experience necessary for their involution, whereas we are destined for higher things. Therefore when we use these words let us remember that they do not express a pious wish for some higher power outside ourselves to do something for us, but that they are a clarion call to each of us to be watchful and constantly on our guard—to check resentment and all hard feelings immediately they arise; to think before speaking, to resist the temptation to repeat gossip and to say something nice of the person instead or to remain silent.

But deliver us from evil

"Evil" means ignorance, and not only here but throughout the Bible. You have often heard it said that if anyone,

not only ourselves who are trying in some measure to live the Life, but anyone, even the most wicked of men, could but see fully and clearly the result to themselves and others of any bad action, then that action would never be done. Therefore this is a prayer that we ourselves shall be helped through the darkness of ignorance into the Light of Spiritual Knowledge. We of course have to do the work, but nevertheless we can be helped and shown the way by Those who have gone before. This prayer is a cry to Them for such help and a call to ourselves to follow Their lead.

For Thine is the Kingdom

This is an acknowledgment that we are His, part of Him; and not only ourselves, but all that is. As St. John says, "All things were made by Him: and without Him was not anything made that was made." It is therefore a reminder to us of the source of our Being. That great "I am" from Whom we have sprung and to Whom we shall return.

The Power and the Glory for ever and ever

These two "Power" and "Glory" together with the "Kingdom" make a Trinity. The "Kingdom" can stand for the material aspect, the "Power" for the life-force, and the "Glory" for the magnificent result of this union. It is the Three Outpourings. Only meditation will give each of us the full meaning or as full a meaning as we can reach. The repetition of the phrase over and over again with all the thought and attention possible brought to bear upon it will reveal deeper and deeper meanings.

Amen

The true meaning of this two-syllabled sound is nearly the same as "A-um" and is derived from it (see S.D., V, 431, Adyar ed.).

"A-um is the original of Amen. . . . Amen does not mean 'so-be-it' or 'verily' but signified in hoary antiquity almost the same as Aum. . . . Both words mean the affirmation of the being, or existence, of the sexless "Lord" within us,—and further "Esoteric Science teaches that every sound in the visible world awakens its corresponding sound in the invisible realms, and arouses to action some force or other on the Occult side of Nature. . . . Thus a prayer, unless pronounced *mentally* and addressed to one's 'Father' in the silence and solitude of one's 'closet', (that is one's heart) must have more frequently disastrous than beneficial results, seeing that the masses are entirely ignorant of the potent effects which they thus produce. To produce good effects, the prayer must be uttered by 'one who knows how to make himself heard in the silence' when it is no longer a prayer, but becomes a command."

That brings to mind the film "Green Pastures"—and that scene in it where the leading Angel says: "She has sent up a pretty powerful prayer, and something has got to be done about it," and something was done promptly. So will something be done about our prayers when we make them "pretty powerful". And the best way to do that is just to obey the simple instructions of Our Lord, to retire somewhere for a short time daily where we can be alone and then pray to Our Father in secret. This must not be done if it is felt to be a burden nor because we are told to do so but only if it is felt to be the right thing to do.

W. E. MARSH

HONOUR AND BROTHERHOOD

By GRETA EEDLE

IN the transition period from one form of ethical, social and economic organization to another, much is broken down, first at the mental and emotional levels, and then at the physical level. H. P. Blavatsky, Karl Marx, Charles Darwin and many others shattered false thought-forms and presented new ones in a way bewildering to their contemporaries. The former process had a devastating effect on the old order which has now practically passed, but the new ideas are only just beginning to be grasped, and it will take some time before the great ideals voiced by the leaders of thought can be gradually transformed into physical realities.

In the meantime a large portion of humanity finds itself in a dark void. With the belief in the dogmatic and superstitious religions has also largely disappeared the belief in religion itself, and man's contact with the Unseen has been severed by himself. Moreover even the great ideals for physical wellbeing have been misconstrued, for humanity can follow the reformer on his path of destruction, but is neither willing nor able to climb with him to the heights he perceives until it has suffered, not once, but many times. No wonder that it takes several generations to usher in a new era, for one set of false gods is exchanged for another, and proved valueless over and over again, before the true values can be perceived.

In this process a terrible pessimism besets the individual, for he has turned to the dark, materialistic side of nature for his worship and his satisfaction, and in sinking more deeply into *tamas* has in fact become a devil-worshipper. The light

enshrined in the worship of the Divine, in the virtues, in the happy and humorous relationship of healthy family and group life, are shut out so completely that they appear as heresies to the devotee of the dark side, who seeks satisfaction in exercising power in however mean a way, in acquiring possessions regardless of the manner in which they come, and in shutting out all memories of nobler teachings, stifling the very voice of conscience.

One of the problems that faces the Theosophist in trying to bring his truths to humanity is how to penetrate this pessimistic barrier that surrounds those he wishes to help. There is no problem attached to helping those who are seeking, even though somewhat blindly, for the light. They find it sooner or later. The problem arises when the existence of the light is denied, and a dark veil is drawn over it wherever it appears. A person saturated with pessimism, for instance, when hearing the laughter of children at play, does not rejoice at their happiness, but informs the world that they will soon stop that when they find out what life is like!

This is a pregnant phrase, for in the conception of what life is lies most of the problem, and upon changing that outlook the future of the world depends. If world conditions are to be permanently improved, the individual dark life must be transformed into the individual bright life, by a method which affects not only the few, as in the ecstasy of the mystic, but the great majority everywhere.

In this uncharted sea of gloom there are only one or two lighthouses to guide us for the present. There is the individual who lives, or at least tries to live, the good life. A steadfast example of right emotion, right action and right speech in the midst of even the worst miseries of today does make some impression on even the gloomiest.

For the Theosophist there is also a faith, based on evidence, of the spiritual evolution of mankind, and with that

faith comes the discovery of how evolution can be helped by the individual effort of each one of us. If we were living in uneventful times we might be tempted to rely on the infinitely slow but very sure pressure of evolution guided by invisible powers. However, we live in times when the world yearns for the light, when the false gods have failed and the habits of mankind blanket the light so that it can only be dimly perceived. Although this reign of gloom may suit the devil-worshippers, the masses feel unhappy in the darkness. They want a new world, above all they want happiness without any idea of how to obtain it. They seek the light without knowing its nature.

Light is will, it is wisdom, it is loving activity. In other, more precise terms, it is honour, sympathy and help, and the first of the three is today the most important of them all, though at other times it may not be so important as the other two. Any participation in a dishonourable act, however slight, and however much condoned by false tolerance, is an offence against the light, robbing it of some of its power. Lack of sympathy places a barrier between the light and oneself which may be impenetrable for the time being. Refusal to help is an attack against the light and allows the darkness to penetrate even further.

When moral standards have deteriorated and practices become general which are out of date from the point of view of the general progress of the world, a vicious circle has artificially come into being, which although it seems powerful can be broken without too much difficulty if the problem is seen in its true perspective. It is only the encroachment upon the light which prevents the men and women caught up in the circle from perceiving it in the same way as they can when they are adhering to the moral standards which are normal for the level of development their race attained at earlier dates.

Individuals, by living and preaching the good life, can break the vicious circles in which today whole communities are involved, by honourable living in every detail, and thus the confidence of the masses will gradually be restored. Honour demands that no evil shall be thought or spoken of one's neighbour, that one does not assist one's brother to do wrong, even by condoning dishonesty, in his personal life or financial transactions, for fundamentally he knows they are wrong but he will not right himself until his conscience is aroused from the outside. Honour will not permit that outside influences impose a lower standard of moral behaviour on the individual than that which he is capable of achieving. The unworthy thought and the undignified act, which arouse resentment and distrust, undermine every possibility of a brotherly link being made, so that it follows that a better world cannot come into being if honour, the prerequisite of brotherhood, is disregarded.

Whilst it is true that every act of sympathetic understanding and mutual help to one's fellow in distress causes a small light to shine, it is equally true that it will soon be extinguished if it is followed by a dishonourable act. Mutual trust is more essential in laying the foundations of a new world than any other single virtue, for it is the permanent link between individuals which endures. Sympathy and mutual help will brighten and strengthen it, but without it there is nothing to bind the groups together.

To sum up: work for brotherhood among the dishonourable is bound to fail. New and higher codes of honour are needed if the brotherhood of man is to be securely founded. As Shakespeare said: "Unto thine own self [*i. e.*, innermost self] be true, and it must follow as the night the day, thou canst not then be false to any man."

THE ROYALTY AND NOBILITY OF NATIONS

By GEOFFREY HODSON

ROYAL or noble birth is neither an accident nor an unearned, free privilege. It occurs according to law and is associated with very grave responsibilities both to the nation which is the parent and to the whole human race. The law is that of cause and effect and the responsibility is that of leadership and of example in all that is highest and noblest in human nature.

Munificence and magnanimity are the two keynotes of true nobility. To develop these by displaying them, Egos are from time to time brought to birth in royal and aristocratic families. Every royal instinct and every princely attribute should therefore be inculcated during childhood and youth, and outstandingly displayed throughout the whole of later life. He or she who dishonours noble birth, dishonours all nobility of all nations. For the nobility of a planet and a race is a brotherhood within the larger brotherhood of man.

The true nobles amongst men are like the Sequoias amongst trees and the Roses amongst flowers—more splendid and more beautiful than their fellows. Stature, dignity, grace and beauty are their attributes. Power and sweet fragrance are the insignia of their rank. To be born to these is the under law of kings, princes and nobles. To display the lead others to them by example, and so to develop them perfectly is the opportunity especially provided by such

In olden days, rulers invited Sages to their Court, honoured guests, sought counsel of them, drank

wisdom. So should all men today, and especially those whose duty is most difficult and whose opportunity is most high. Kings embody and express the power attribute of the Inner Self of man, Sages that of wisdom. Together they provide a perfect model for mankind.

Let kings be royal, nobility noble in thought and word and deed. Then shall Nature's innermost purpose in producing them be fulfilled—to portray at its finest Her own nobility. For She, the Hidden Goddess, Dame Nature Herself, is the true Mother of Mankind. Of all kinds and types does She bring them forth—kings and commoners, nobles and toilers by hand as well as by head and heart. All alike are dear to Her and none superior. Each has his or her appointed place, task and opportunity. Each to his or her appointed goal is journeying. Pilgrims are all Her progeny, each by his or her own road. But royalty and nobility must ever lead to show the way.

In olden days, the Pharaoh was the High Priest, the Monarch was the Spiritual Counsellor to all the Kingdom. The Throne of old was the throne of one who was a kingly soul, who held himself above his subjects, not in proud superiority, but by virtue of heavier responsibility. Not for him the indulgences of freer men, nor the idleness of those who had no need to toil. Self-governed were the kings, princes and nobility of the Golden Age, ceaseless their labours for the State. So should it always be if royal, noble birth is to be justified by those whom Mother Nature calls thereto, ever hoping that they will bring back, but in a higher degree, another Golden Age.

Upon the most highly born has been bestowed the highest opportunity, not only for self-unfoldment, but to grace the time and enrich the nation in which they are born.

GEOFFREY HODSON

CYCLOPEAN PLANISPHERES AND DRUIDS STONES

By P. M. LEATH

WHEN wandering on Salisbury Plain, amidst the Druids Stones, with a friend who is something of a handy-man, we came across a section of stone, bridge to one of the double columns of the circle, lying partly broken on the ground.

My friend bent over it eagerly. "You know, this piece of stone is a miracle; history was written in its making," he said. "See this corner here. This is mortised. Tooled to fit the protruding edge of one of the standing uprights. This mortise could never have been fashioned by early palaeolithic man without the help of some higher intelligence to guide his hand; such work requires skill and brain."

This chance find and the article by Kate Smith in the December THEOSOPHIST on "Cyclopean Planispheres" set me thinking. At length, I took my problem to the "meditation hour". A whole sequence of thoughts ensued.

These Cyclopean Planispheres and Druids Stones are something more, beyond and above Planispheres and Druids Circles. They are the symbolic history of *Creation*, as given to us in word-form through many ancient manuscripts, religions and philosophies, particularly exemplified in the very early *Rig Veda*.

The whole layout is a plan of the Cosmos, as described to us in early manuscripts. The sun, the moon and the planets

have their appointed places. The twin columns with the bridge across, represent "The One" manifesting, through polarization, into Duality, *i.e.*, male, female; good, bad; sound, silence, etc.; there are other representations, aspects, of the many as evidenced in creation.

The triangle represents fire, the circle, water, the square, earth, but all symbols have several meanings; *i.e.*, Fire, Agni, Divine Fire. The circle is the beginning of time. The plant could represent Soma, the divine plant, life-giving moisture; and the moon again would be Soma. The spider, he who spun the web of the universe, using divine attributes as his media. There would also be a portrayal of the beginning of "Life," and functioning of "Life" through mingling of water and fire. Fire would be worshipped by the ancients, sanctified by the symbol of the sun, in the spirit of the *Rig Veda*. The sun itself would have various implications, *i.e.*, Physical Sun, Heart of Sun, Central Spiritual Sun.

If followed closely, the rock, plant, animal, bird and other similar designs might be a pointer to the four different kingdoms in evolution, *i.e.*, mineral, vegetable, animal, man. The serpents would be representatives of the sacred Nagas, or Dragons of Wisdom. The birds might also be symbolic as in the Egyptian mysteries. If we looked far enough, doubtless we should find the story of the Flood, portrayed through Mātsya, the Fish. Many of the lines, diagonals and angles might be indications of "The Path" and symbols of "ritualistic instructions".

Viewed from this attitude, these colossal witnesses in stone might once more give tongue and voice, become the mouthpiece of the Gods; mighty oracles to all earnest seekers of Truth. Their story could be unfolded *ad infinitum*, and wisdom might once more be handed down to us through the invisible agencies of those who serve "The One" who manifested as "The Many".

REVIEWS

Philosophy and Teachings of Swami Sivananda, pp. 629, price Rs. 8/-; *Yoga in Daily Life*, by Swami Sivananda, pp. 159, price Rs. 2/8; the Sivananda Publication League, Rishikesh, Himalayas.

Swami Sivananda, of Anand Kutir, is well known as a spiritual teacher who has disciples and admirers all over India and in some other countries as well.

The volume on "Philosophy and Teachings" being a collection of writings and speeches, there is naturally some repetition. But if the reader or rather the aspirant after spiritual knowledge has patience, his efforts will be well rewarded. In the first part of this book which deals with "Philosophy," the knotty metaphysical problems of Brahman, Soul and Māyā are discussed. All the traditional similes and arguments have been used to give us a glimpse into the nature of "Brahman". "Brahman exists. Brahman is one without a second. He is boundless. He is unfathomable. He is knowledge and supreme bliss. He is impersonal," and so on. He is verily beyond our little minds. He is the unknowable.

When we pass on to the subject of Māyā our path becomes still

more thorny and we stumble at every step. Māyā is also called "Avidya" in some places. In other places, we are told that "Māyā and Avidya are two powers or masks of Nirguna Brahman. Through Māyā, He appears as Saguna Brahman, through Avidya, He plays the part of the little Jiva." "Māyā and Avidya are beginningless (Anādi) but have an end. Brahman is beginningless and endless." "Does she really exist? This inscrutable Māyā cannot be said to exist or not to exist. She is indescribable. Don't rack your brains with the question, whence comes Avidya? Why should there be Avidya?"

"The world is an illusion. Do objects exist outside or not? God only knows. You are deluded by the senses. There is neither mind nor world nor creation."

The enquirer is baffled and it appears to be an impossible task to try to understand the nature of Brahman or Māyā with the limited intellect one possesses. Swamiji, however, assures us that it can be done by "intuitional experience". How to develop the intuition and whether it is possible for every one to do so is explained in the second part—the "Teachings".

Here he is very definite and gives full directions how a man should discipline his life; regarding food, hours of sleep, control of mind and speech, meditation and behaviour towards others. The author is a strong advocate of what he calls the "Yoga of Synthesis". It is the "Triple Yoga of Service, Knowledge and Devotion". "This Yoga of Synthesis" alone will bring about integral development. In this Yoga, Japam and Nāma-Sankirtan (repetition of God's names), study of scriptures, meditation and introspection, fasts and vigils, Satsang (company of holy persons) and selfless service, are all prescribed as essential for God-realization. Even some of the āsanas (postures) of Hatha Yoga are given a prominent place in the practice of this "Yoga of Synthesis".

To all aspirants who have real Vairāgya, Swamiji says: "If you can completely disconnect yourself from the world, then come to me. I will make you a yogi in a very short time." To all others also, in every walk of life—students, busy people, retired people and so on—he sets a daily programme suited to their individual needs.

The necessity of a Guru or a spiritual teacher is duly stressed. But he should be of the right type—"selfless, free from lust and greed, having a good knowledge of the scriptures," one who has had self-realization and developed inner spirit-

ual strength. We are also rightly warned against petty-minded persons who pose as Gurus to prey upon the ignorant and the credulous.

Yoga in Daily Life is a handbook on the practice of yoga. It gives detailed instructions to the aspirants. A special feature is the collection of Mantras, Sankirtan-devanis (names of God and songs glorifying Him) intended for daily use. Some pictures of yogic āsanas are also given and appear to be fit only for youthful aspirants. R. K.

The Nature of Art, or The Shield of Pallas, by Arthur Little, S. J., Longmans, Green & Co., pp. 264, price 8s. 6d.

A collection of lectures delivered to the Study Circle of the Central Catholic Library in Dublin were later amplified into the present book. The author says: "The book was first intended to be read by any educated person who was interested in the subject, but its adequate treatment has involved psychological introspection so intricate as to make the work hard reading for all but philosophers and experienced students of literature."

The question put in the first chapter is "What is the good of art?" and we are answered that if we know why people like art, or how they respond to its effect, good or bad, upon them, we shall know its function and its nature.

The marked revolt from tradition during the past half-century is regarded as an intellectual anarchy out of which have come the modernists in art and literature, so confusing to the minds of ordinary people "that common standards of taste cannot survive unless they are maintained by explicit instruction on the true nature of art".

Inspiration is regarded as a false theory because "if the conditions of art be inscrutable, it is possible to claim their fulfilment for any work". The hypothesis upheld by the author is that art is natural and human and therefore explicable by our reason, whether or not it has ever been explained.

Immoral art is strongly condemned, as it misrepresents the law of human nature and to that extent fails as art. "The controversy between art and morality is seen to be but one phase of the conflict between the claims of religion and the exercise of other activities natural to man."

Art is rendered less perfect *as art* precisely by the very fact of its immorality. Immoral art is described as the depicting of sin with a view to making us feel what it is like to commit sin in so far as the experience is attractively presented, whether by means of the drama, in poetry, painting, sculpture or fiction.

In conclusion the author states that art is a natural aid to the good life as it introduces us to

immediate acquaintance with the one spiritual reality in the world, said to be the soul in exercise, masking its essence behind its actions.

"As we gain intimacy with the vision (presented by the soul) we grow dissatisfied with material values and aspire to an ideal superior to them of the same order as the spirit dimly revealed in art." "It is probably the most enchanting of man's activities."

Though it may be hard reading, it is full of observations and studies of man's relation to artists of both past and present, the poets, painters and dramatists, who portray universal truths.

M. G.

Shrimad Bhagavad Gita, Ch. I to IV in two volumes, Swadhyaya Mandal, Aundh, India.

The Bhagavad Gītā is one of those rare treatises which appear to give a unique individual message to every student. At the end of every chapter, it is claimed that the *Gītā* is the Science of Yoga. It is also described as the nectar essence of all the Upanishads extracted by Gopālanandana. It is also said that this message was delivered under conditions of a high state of yoga and that the Lord had to lift his pupil's consciousness to those high levels before he could grasp the meaning of what was said. Under these circumstances, commentaries can guide one only a

certain distance in one's understanding of the message. The present publication of which only the first four parts are before us, is a translation of yet another commentary on the *Bhagavad Gītā*. It is claimed that it is unique in that it deals with the *Gītā* as a "guide to action". This is not such an entirely new thought; others also have said so.

The present commentary claims a new approach in that it shows parallels between the *Gītā* and the Vedas and Upanishads, and says that the "purport of the Vedas, the Upanishads and the *Gītā* are identical". This attempt to show up the "one principle which underlies the different principles" is indeed commendable and quite in tune with the present age of synthesis.

We are treated to a very thorough analysis of the background of the great war and the metaphysical conception of it as a conflict between good and evil. There is also a fairly complete explanation of the allegorical conception of the whole work. The *Mahābhārata* is freely drawn upon and portions of the epic discussed at length to explain the background.

A notable and useful feature in the publication is the "General Reflections," at the end of each chapter, summarizing more or less the teaching contained in the chapter. The "Select Passages" which follow, direct attention to certain im-

portant points. A thorough discussion of the "caste" system, the various aspects of "sacrifice," skill in action, all these are of great help to the student. A more detailed review must await the publication of the whole book.

G. S. K.

Sociology: a Comparative Outline, by Kewal Motwani, New Book Co. Ltd., Bombay, price Rs. 5-12-0.

This little book of some 200 pages of really good print cannot do other than commend itself to the busy man who has little time or inclination for delving into ponderous tomes. Its subject-matter is well arranged and supplies the reader with food for thought. It is easy to read and should tend to rouse something more than a passing interest in Sociology. To the man who has not previously given this subject serious consideration it should prove an incentive to further study. The portion devoted to India's ancient culture receives the attention it deserves. It serves to remind the non-Indian reader that the West can still learn much from the ancient and vast literature of India. Chapter III will be read with mixed feelings by Britishers who receive little in the way of commendation at the hands of the author. A little more first-hand knowledge would tend to remove this obvious bias.

A. N. R.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

MAY 1948

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President, Mr. C. Jinarājādāsa, completed a month of strenuous touring at the end of April, visiting Lodges at Bombay, Surat, Baroda, Ahmedabad, Bhavnagar and Poona, and returned to Adyar on the 30th.

Srimati Rukmini Devi left Bombay by air for Europe on 30th April. She will visit the English, Scottish, Irish, Welsh, Swiss, French, Belgian and Dutch Sections until July, and then proceed to the United States where she will be travelling and lecturing. She expects to return to Adyar during the first week of November.

Mr. N. Sri Ram arrived in the United States on 3rd April and has commenced his tour there.

Philippines

This Section held its annual Convention on 29th February and

dedicated it to the United Nations. A cable to this effect was received at Adyar, together with greetings to the President, the Vice-President, Srimati Rukmini Devi and others.

Mexico

1947 saw the birth of two new Lodges in this Section, one at Tapachula, State of Chiapas, and another in the city of Mexico. The founding members included 21 new members of the Society. Three old and distant Lodges, whose meetings had been suspended, were strengthened and awakened into activity by the visit of the General Secretary, and they are now working well. Eight new members have formed a Centre at Nuevo-Laredo, State of Tamaulipas, where Theosophy was previously unknown. Active Lodges now number 21 and there are 5 Centres. The total membership is 350.

Signs of progress are shown by the two Youth Lodges, Maitreya and Morya, considered to be the hope of the Section. A national group of Young Theosophists was started in this country, headed by Mr. Orlando de la Teja. This group is in contact with Youth Centres in Peru, Cuba and Puerto Rico, thus establishing new links for the international currents of Theosophical life.

The Section has been in close contact with the other Spanish-speaking Sections of South America, sending them free copies of Dr. Besant's book *The Inner Government of the World*, translated into Spanish, as well as pamphlets.

In addition to the Section Bulletin, 20,000 copies of the leaflet *Dharma* were mailed bi-monthly by the General Secretary to some 4,000 people. Several letters of appreciation of this service were received. Dr. Alfredo Cuarón, of Tampico, sent fortnightly letters to members and friends, as well as one issue of the leaflet *Eclética*. A youth review, *Amanecer*, appeared twice and a small review, *Gnosis*, edited by the Merida Lodge at Yucatan, twice also, commemorating the Besant Centenary.

During the year, the General Secretary, Señor Adolfo de la Pena Gil, visited fifteen cities, lecturing all along the north-east and central portions of the country. A small colour-film projector 35 mm. was

then of great aid for the graphical presentation of some of the Theosophical teachings as, for instance, the Solar System, Chains and Rounds, Lemuria and Atlantis, Races and the Aryan sub-races. Several diagrams and twelve coloured maps were drawn for that purpose, and a great interest in Theosophy was aroused.

The annual Convention was held at the seaport of Veracruz, December 27-29. The local Lodge Apolonio de Tyana was the host.

In January the Section had the benefit of a visit from Mr. John B. S. Coats and Mrs. Betsan Coats who for some time have been working and lecturing in the United States.

India

Efforts are being made to re-establish the Theosophical Order of Service in India, and at the Annual Convention held in December a national committee was appointed for this purpose. It is hoped to start groups in all parts of the country, which will undertake such activities as Communal Harmony, Village Welfare, Social Reform, etc.

At its Section Council meeting it was decided that a deputation consisting of Hindus and Muslims be sent on a Goodwill mission to Pakistan as early as conditions permit. Also a Hindi Publications Board is to be appointed for organizing Theosophical publications in Hindi.

An unusual effort in connection with propaganda work is being arranged in Belgaum, where the members are planning a Fine Arts and Crafts Exhibition to be held during May under the auspices of the Art Section of the Lodge. It will be held in the spacious buildings of a college, with a separate room for each section of the Exhibition. One division will be devoted to the Theosophical Section, "to acquaint the public with the Ancient Wisdom of India affecting the science and art of living by means of charts, models and photographs."

Brazil

The Section magazine, *O Teosofista*, is now published monthly in Sao Paulo, which has recently become the Headquarters of the Theosophical Society in Brazil. The magazine now appears in a new form, the cover being a reduced reproduction of that of the International THEOSOPHIST.

The January number contains the annual report of the Section, and shows that the membership has risen to 613 in 15 Lodges. The February number is devoted to reports of addresses delivered at a meeting held under the chairmanship of Tenente Armando Sales, General Secretary of the Section, to commemorate the Day of Universal Brotherhood, January 1st, 1948. A

number of organizations were represented, including Spiritualist Societies, the Krishnamurti Cultural Institute, and the Grand Masonic Lodge of Brazil.

South Africa

In Johannesburg once every three months a ceremony is performed for the admission of new members, who are usually greatly impressed, and feel that they have made an important link not likely to be forgotten. In Durban a great revival of interest in matters Theosophical has resulted in many new members, and a big increase in bookshop sales and in library lending. The Monday meetings which the Lodge conducts are greatly appreciated, and study classes are being well attended.

Mr. Johan and Mrs. J. Emily Bonjer of Holland have been giving valuable contributions to the Section in various cities.

The National Executive Committee has compiled a new pamphlet for free distribution to enquirers. It has been printed in English and in Afrikaans and is presented in an attractive form. It is suggested that Lodges could use it for an extensive publicity drive.

In Witbank, Transvaal, a new Centre has been formed. In Pretoria the Lodge has issued a splendid report of work done during 1947. The public lectures have been of a

high standard and a few of the younger members have made their debut as speakers. The Lodge took the initiative of launching a branch of the proposed Vegetarian Society in Pretoria, and also it is represented in several other humanitarian movements.

The Section held its annual Convention during Easter, when the keynote was, "Thou hast reaped, now thou must sow."

Greece

After the interruption of lectures during last summer, the Lodges started their activities again with the commemoration of the Centenary of Dr. Besant's birthday when a joint meeting of the Lodges took place. On 17th November a celebration of the seventy-second Anniversary of the foundation of the Society was also organized very successfully. The Lodges at Athens—"Plato," "Light," "Nirvana" and "Socrates," and Lodge "Pythagoras" of Salonica meet regularly once a week. The Lodge "Orpheus" holds its meetings twice a month. The joint General Secretary, Mr. Kostis Melissaropoulos has published his book *Introduction to Theosophy*.

England

An essay competition is being held for Young Theosophists under the

age of 25. The title chosen is "The Theosophical Society as one of the Greatest Powers for Good in the World". Prizes of Theosophical books will be given for the three best essays.

In February the General Secretary of the American Section, Mr. James S. Perkins, and Mrs. Perkins, visited the Section on their return journey from the International Convention in India, and were present at the Eastern Federation Conference in London, afterwards spending a week-end in Bristol. Their visit was a very happy one and Mr. Perkins' two public lectures at Headquarters attracted record audiences.

In London a Service Group is being organized to assist members, who are unable to contact any Lodge on account of sickness, old age, or other difficulties, to keep in touch with the Society. Also a panel of correspondents is being set up composed of members willing to send letters to the press commenting upon topics of general interest from a Theosophical point of view.

New Lodges have been formed in Surbiton and Plymouth. The Croydon Lodge is celebrating its Diamond Jubilee this year, and plans a special meeting for the occasion.

News and Notes reports that the work of the International Correspondence League is increasing, with the valuable help of the International Secretary, Miss Amy Makkink of

Holland. There is now contact with twenty-four different countries.

At Headquarters there is being established a junior section of the Library, with a junior librarian and a committee of children to assist her. They will run the section with as much freedom as possible, and with a minimum of "official" interference from the librarian. The junior section will have its own catalogue and its own filing system maintained by the committee, and the librarian, Mr. Alex Elmore, hopes that later on other features will be started such as a Children's Bulletin, Junior Library At Homes and Book Reviews by the young people.

Wales

In Cardiff, on January 10, in the Besant Hall, the Lord Mayor and Lady Mayoress honoured the Lodge with their presence, and the Lord Mayor, on behalf of the members of the Welsh Section, presented a cheque, with a bowl of hyacinths, to Miss Alice Banks, who retired on 31st December last, after 23 years of devoted work at Headquarters. Mr. Sidney Ransom was present for the occasion and gave a public lecture, as well as addressing a members' meeting. He later also lectured at Pontypool.

The City of Cardiff Education Committee, through its Joint Committee for Adult Education, has issued a prospectus of arrangements

for Adult Education for the 1947-48 session. The Theosophical Society has been given generous space in this publication.

Portugal

The General Secretary reports that this Section is progressing well, and has now attained a membership of 200 active members, which figure has never previously been reached. On Adyar Day a celebration was held with screen projections showing many aspects of Adyar. It is hoped to be able to illustrate lectures in future with lantern slides.

Germany

In December 1947 a new Lodge was started in Oberhausen in the Rhineland. In the same month a Lodge for Practical Theosophy was inaugurated in Dortmund. It will have for consideration some of the pressing problems of its immediate neighbourhood. Monthly "round robins" have been supplied to members in this circle since last November. The President of the Parsifal Lodge in Berlin reports that special attention is being given to the problem of linking up Theosophy and Science. The Blavatsky Lodge in Düsseldorf is issuing its own bulletin in which it gives articles by leading members and news of its activities. These latter include during the winter months meetings for enquirers, and social gatherings for

members and their friends when the Library is open.

According to the February issue of the journal *Adyar*, the spiritual life of the people in Berlin is on the up-grade, and numerous organizations are already at work in this direction. In December the membership of the German Section stood at 347.

Austria

The programme of public lectures in Vienna has produced many lectures of universal appeal which shed much Theosophical light, and lectures in the splendid new hall continue to attract large numbers of people. On 30th December the members met under the light of a Christmas Tree in true holiday spirit. There were also New Year gatherings in the Steiermark and Bruck Lodges.

European Federation

At Christmas-time a very successful gathering was held at the Theosophical Centre, St. Michael's, in Huizen, Holland. The General Secretary of the European Federation, Mr. J. E. van Dissel, together with General Secretaries of several European Sections and other prominent members were present.

Preparation for the Workers' Week to be held in Sweden during August are well under way. A place has been booked at Gripsholm, Mariefred, an hour's journey from Stockholm. It is set in beautiful

surroundings between a lake and a park, and well equipped school buildings will be available. There is also being organized a gathering in Hamburg. This is expected to take place from July 20 to 26.

A common organ for the European Federation as well as the French Section, *La Vie Théosophique*, replaced the French Bulletin in April. *L'Action Théosophique*, edited in Belgium, will be discontinued after September.

World Federation of Young Theosophists

The General Secretary has issued the first Annual Report since the Federation has endeavoured to become active once more after the war years. The results show that many Sections are interested in this work, and reports about the activities of Young Theosophists have been received from the following Sections: India, Australia, New Zealand, Mexico, Hungary, Finland, United States of America, Belgium, England, France, Italy, Switzerland, Cuba and Sweden. In some of these Sections there are separate groups and Lodges, whilst in others the members are working with the adults. We wish the World Federation of Young Theosophists, under the leadership of its President, Sri-mati Rukmini Devi, an even more successful year during 1948 and continued progress for the work.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott," Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1.	<i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Fru Eva Ostelius	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland S.E. 3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	<i>Theosophia</i> .
1899	France	Dr. Paul Thortu	4 Square Rapp, Paris VII	<i>Bulletin Théosophique</i> ; <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Bollettino Mensile</i> .
1902	Germany	Herr A. von Fielitz-Coniar	(13b) München 19, Nibelungenstrasse 14/III, Oberbayern, Amerikanische Zone	...
1903	Cuba	Sefiorita Maria G. Duany	Calle M., Nd. 159 Reparto Fomento, Santiago de Cuba	<i>Revista Teosófica Cubana</i> ; <i>Theosofia</i> .
1907	Hungary	Selevér Flora úrno	Báro Lipthay-utca 9, Budapest II	...
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	<i>Teosofi</i> .
1908	Russia	...	...	...
1909	Czechoslovakia *	Pan Václav Cimr	Praha—Sporilov 1114	...
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Switzerland	Mlle. J. Roget	Rue Carteret 6, Geneva	<i>Ex Oriente Lux</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	<i>L'Action Théosophique</i> .
1912	Netherlands India	Mr. J. A. H. van Leeuwen	Bandastraat 9, Bandoeng, Java	...
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Stg. 18, Vienna X	<i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscarstgt. 11, 1, Oslo	<i>Norsk Teosofisk Tidsskrift</i> .

* Reverted to Presidential Agency.

1918	Egypt *	Mr. J. H. Pérez	P. O. Box 769, Cairo	...	Theosophia.
1918	Denmark	Herr J. H. Möller	Strandvejen 130 a, Aarhus	...	Theosophy in Ireland.
1919	Ireland	Mrs. Alice Law	14 South Frederick St., Dublin	...	Boletín Mexicana; Dharm.
1919	Mexico	Señor Adolfo de la Peña Gil	Irbide 28, Mexico D. F.	...	The Canadian Theosophist.
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	...	Revista Teosófica; Evolución.
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	...	Fraternidad.
1920	Chile	Señor Juan Armengolli	Casilla 3603, Santiago de Chile	...	O Teosofista.
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo	...	Gangleri.
1920	Bulgaria	Gretar Fells	Ingolsstr. 22, Reykjavik	...	Ostris.
1921	Iceland	Dr. Delio Nobre Santos	Rua Passos Manuel, No. 20-cave, Lisbon	...	Theosophical News and Notes.
1921	Spain	Miss E. Claudia Owen	Palacio Diaz, 18 de Julio 1333, Montevideo	...	Revista Teosófica Uruguayana.
1921	Portugal	Señor Luis Sarthou	Apartado No. 3, San Juan	...	Heraldo Teosofico.
1922	Wales	Señor A. J. Plard	Mesníka ulica 7/III 1, Zagreb	...	Teosofski Radnik.
1923	Poland	Gospodin Alojz Piltaver	Roshanara, 54 Turret Road, Colombo	...	Theosophikon Deltion.
1925	Uruguay	N. K. Choksy, Esq., K. C.	3D September Str., No. 56B III floor, Athens	...	Teosofia.
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1925	Rumania	Señor José B. Acuña	Apartado No. 2718, Lima	...	Revista Teosófica; Boletín.
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1937	Colombia	...	...	...	...
1947	British E. Africa	...	...	...	...

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THE THEOSOPHIST ON THE WATCH-TOWER

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PALESTINE

THERE is the famous saying of the Lord Buddha,
"Hatred ceases not by hatred; hatred ceases only by love. This is the perpetual Law." If to this great principle we add the fact that there exists Karma, the Law of Adjustment, and that where an adjustment is not completed in one life-time, the adjustment is carried over to another, we may possibly get a vision of the hidden side to the horrible events taking place in Palestine in the struggle between the Jews and the Arabs, or if you will, between the Arabs and the Jews.

There are probably very few who realize that Arabs and Jews are not only from one common Semitic stock but are actually closely related by cultural tradition, like first cousins. The most fascinating chapter of the relation in ancient times of these two peoples is in the Holy Koran of the Prophet Muhammad of Arabia. Among the many translations of the Koran the best that I have so far come across is that by A. Yūsuf Alī in two volumes. It is prohibitively expensive,

costing in India 32 rupees. Nevertheless it is a beautiful translation with the Arabic text on one half of the page, the left, and the English rendering line by line on the right. Mr. Yūsuf Alī adds a large number of notes which are most interesting as he is a student of many religions and also widely travelled.

It is as we read the Koran that we find how, at the time that the Prophet Muhammad of Arabia was born in A.D. 570, both the Arabs and the Jews possessed a common tradition of ancestry. All the principal characters mentioned in the *Old Testament* are also referred to in the Koran. Moses is mentioned again and again, and also Abraham, who is looked upon as the common ancestor of both Arab and Jew. In addition we have the mention of course of Adam, and also of Ismā'il (Ishmael), Noah, Jacob, Joseph, Isaac, Aaron, the Ark of the Covenant, David, Goliath, Samuel, Saul, and several times of Jesus, who is always called the Son of Mary, since it is blasphemous for Muslims to imagine that God could ever have a son. The story of Moses striking the rock, whence arose twelve streams of water, is mentioned, and how at the twelve streams the separate groups of Israelites drank, making the twelve tribes.

At the time of the Prophet's birth, Mecca was already the holy centre of all Arabia, for at the city was the Kaaba where the principal object of veneration was "the stone that fell from heaven"—a large meteorite which Burton examined closely when masquerading as an Arab he made the pilgrimage in 1853. This holy spot where is the stone from heaven was sanctified by Abraham and Isaac. Around the stone there were 360 idols, round the great god Hobal, and two gazelles of gold and silver. There were in addition two images of Abraham and Isaac. There was one month in the year when there took place in Mecca a great fair where goods were bought and sold, but where also much religious worship

of the idols took place. By age-long tradition all warfare among the Arab tribes was suspended during this period of the pilgrimage.

Centuries before the birth of the Prophet, the Arabs lived in Bactria, and the Jews in Mesopotamia. They had been driven into Arabia by the expanding conquests of Babylon and Chaldea. Among those who were forced to flee in advance of the invaders were also certain Christian tribes who too settled in Arabia. All spoke a common language, or at least dialects which could be easily understood among each other. The Jewish tribes were settled in the region around Medina.

The Prophet was born in Mecca and His family were the custodians of the Kaaba. When the Prophet received a revelation from the Angel Gabriel calling upon Him to insist that "There is no god but *the* God," the idol-worshipping Arabs resented His interference with their worship of the idols and began to persecute Him. They dared not openly kill Him, as His uncle was the chief in charge of the Kaaba. A strikingly dramatic story is given of the Prophet's difficulties after three years of ministry, and only thirty accepted the revelation. Apart from the few of His own family and certain travellers from Medina, the city which lies to the north of Mecca, none accepted His revelation. Those from Medina, called later the Ansārs, the "Defenders," invited the Prophet to come to Medina and He accepted their invitation.

Near Medina various Jewish tribes had settled, among which were the tribes Benī-un-Nazīr, Benī-Kuraisha, Benī Kainu-Kāa. There were Christian tribes, Hārith, Hanīfa and Tay. As both Jew and Arab revered the ancient prophets, and as at this time all turned to Jerusalem at times of prayer, we have in the Koran the appeal of the Angel to the Jews, insisting that the Prophet Muhammad was directly in the line of the prophets from Abraham and Moses and Jesus, and was

not therefore revealing anything extraordinarily new. Says the Koran :

We gave Moses the Book
And followed him up
With a succession of Apostles;
We gave Jesus the son of Mary
Clear Signs and strengthened him
With the holy spirit. Is it
That whenever there comes to you
An Apostle with what ye
Yourselves desire not, ye are
Puffed up with pride?—
Some ye called impostors,
And others ye slay!

The Prophet considered the Jews as the "people of the Book," and since the Jews were Monotheists and had the injunction from God not to make any graven images, the Prophet considered Judaism as only another variant of His revelation, later called Islām. The Muhammadans held that the true teaching of Christ was also pure Monotheism and that Jesus never claimed to be the Son of God; it was profiteering theologians who introduced the Trinity. So great is the reverence given to Jesus, that the traditions of Islām hold that such a holy prophet could not have been killed by the Jews, though He was persecuted and maltreated. The person killed by the Jews was not the real Jesus, but only an apparition, since it is utterly blasphemous to imagine that such a great prophet could be killed by human agency.

At Medina, many of the Arab tribes were hostile to the Prophet and His message, since they considered Him a revolutionary who tried to uproot their ancient worship of many idols. But the Prophet gathered more and more followers round Him, both of the Defenders from Medina and others who had joined Him from Mecca. Various Arab and Jewish tribes made a pact of amity with the Prophet

and His followers; the pact regulated mercantile relations, and particularly declared a tolerance of each other in their modes of worship.

Now comes a part of the history where it is narrated that the treaties were broken, and Arab attacked Jew and Jew attacked Arab. Violation of pacts, assaults, looting, by both sides, all are a part of the deeds of this period; the modern independent reader who is neither Arab nor Jew scarce knows whom to believe. Of course Arab historians proclaim that it was the Jews who violated the pacts and plotted with the enemies of the Prophet; while the Jewish historians say exactly the opposite and lay the blame for all the struggle on the Prophet and His followers. But one thing is certain, that incredible violence took place, and that finally the Jews were defeated. In one instance, as they surrendered, the Jews were allowed to leave with their wives and children but not to take any property with them, which according to the then law of the conquerors was divided among the victorious followers of the Prophet. There was another instance later where, after the Jews surrendered after long obstinate resistance, they were all massacred, including the women and children. One part of the accusations against the Jews was that many of them, women as well as men, were excellent poets, and that they wrote scurrilous poems about the Prophet, which were passed on from tribe to tribe of His enemies.

So then, 1200 years ago there was bitter hatred, and though the Jews were dispersed from Arabia, the hatred did not come to an end. The followers of the Prophet spread from country to country, westwards to Egypt and Spain, and eastwards to Persia, Turkestan and India. The terrible account of Karma of hatred between Jew and Arab, and between Arab and Jew was not closed. And today we are witnesses to the reincarnation of this ancient tragedy.

* * * *

As Rome expanded and began to conquer country after country, in the course of time all Palestine and what lay beyond became a Protectorate of Rome.

Reincarnated War: The kings of the Jews were confirmed in their
Roman against Jew kingships, but subject to the supervision of Rome, which sent a "Procurator," one who played a role akin to a "Governor-General" in India. The story of the relation between the Romans and the Jews is narrated in the great book of Josephus, a Jew and a priest, and also at a certain time appointed as a general by the Jews. One incredible part of the story which he narrates is the division among the Jews themselves, each group plotting against the other groups and trying to curry favour with the Romans. The brutalities of one group against another, as Josephus narrates them, recalls to one how Samuel, the elect of God, "hewed Agag in pieces before the Lord in Gilgal." (*I. Sam. 15.33*). In the course of time the Jews naturally rebelled against the Roman domination. After the Procuratorships of Pontius Pilate, Felix and Festus, the trouble came to a culmination and the great Roman general Pompey himself led the Roman armies and Jerusalem was captured. One interesting incident is that, since the Jews would not fight on the Sabbath Day, though they might defend themselves, Pompey, whose army was outside the City with a large ditch between him and the City wall, ordered his soldiers on the Sabbath Day to work to fill the ditch, but not to fight the Jews.

As the City was captured and fighting took place within the Temple itself, the priests who had to perform the ceremonies continued in their worship of God in spite of the tumult round them. Pompey, almost like the modern tourist, went into the Sanctuary of the Temple where, according to Jewish law, none but the high priests could enter. This pollution affected the Jews with great grief. Josephus narrates that though there was much money in the Sanctuary, Pompey did

not take it nor touch anything that was in the Sanctuary, and how the day after, he commanded the priests to cleanse the Temple and perform their accustomed sacrifices. This was in 65 B.C.

The situation as between Roman and Jew went on developing with periods of submission on the part of the Jews and periodical rebellions. The tragedy culminated under Titus, but before the tragedy, Josephus mentions one reason why the Romans, never a gentle people, behaved with great brutality.

And at this time it was that some of those that principally excited the people to go to war, made an assault upon a certain fortress called Masada. They took it by treachery, and slew the Romans that were there, and put others of their own party to keep it. At the same time Eleazar, the son of Ananias the high priest, a very bold youth, who was at that time governor of the temple, persuaded those that officiated in the divine service to receive no gift or sacrifice from any foreigner. And this was the true beginning of our war with the Romans; for they rejected the sacrifice of Caesar on this account; and when many of the high priests and principal men besought them not to omit the sacrifice, which it was customary for them to offer for their princes, they would not be prevailed upon. These relied much upon their multitude, for the most flourishing part of the innovators assisted them; but they had the chief regard to Eleazar, the governor of the temple.

The City was encircled by three walls, which were defended with great heroism by the Jews, but finally the Romans captured the sacred City in A.D. 70. Rebellions of the Jews, who "contrived snares for the Romans", continued. In A.D. 135 the end came, and no Jew was allowed to reside in the City.

Today there is probably hardly any Jew who is a pure Semite. Even in the early days, non-Jews could become Jews, the women by marriage with a Jew and the men by accepting the rite of circumcision. Today there are Polish Jews, Russian Jews, English Jews, American Jews, Indian Jews,

and even Chinese Jews. While there is therefore racially no such *race* as the Jewish race, there is a Jewish *religious* tradition in most parts of the world wherever are these "hyphenated" Jews.

Suppose it could be proved that the Romans are reincarnated as the British (and I think this thesis can fairly well be proved up to the hilt), we see one reason why Britain is dragged into the affairs of Palestine. The horrible Karma as between Roman and Jew, and particularly that due to the Roman sense of domination and with it an utter callousness in dealing with their opponents, created a Karma that did not end. The Karma then reincarnates when Britain accepts from the League of Nations to be the Mandatory over Palestine. The story of Britain's attempt to be fair to both Jews and Arabs, and her failure, is the history of today. Why should some 500 Britons have been killed (one might almost say massacred) by the Jews, and Britain spend over £100,000,000 of the British tax-payers' money in trying to carry out a thankless task? Perhaps only because the old debt had to be paid with "blood, sweat and tears". One can only hope that the Karma ended when Britain left Palestine on May 15th, after having done her utmost to bring peace between Arabs and Jews to live together with some measure of tolerance.

Now that Britain has finished her Karma, it seems as if the problem of the old Karma of hatred between Arab and Jew has now been transferred to all the fifty-eight nations of the United Nations. The Karma has now become a World Karma, and *all* the nations and their peoples are responsible henceforth for the solution of this age-long problem.

C. JINARĀJADĀSA

May 27, 1948

MADAME BLAVATSKY¹

By W. T. STEAD

AMONG the many and varied spiritual teachers to whom I have listened in the course of a very eclectic journalistic career, Madame Blavatsky was one of the most original. There are those who imagine that because they can crack a joke about a tea-cup, they have disposed of Theosophy, just as there are some who seem to think a sneer at the pigs of Gadara roots up the foundations of the Christian religion. To such gentry it will no doubt be a scandal that I should devote the Character Sketch this month to "H.P.B.," whose death last month deprived London of one of the most remarkable of its inhabitants. Madame Blavatsky, they say, "was an impostor, a vulgar fraud. She was exposed by the Coulombs, shown up by the Psychical Research Society, and last, if not least, she has been jumped upon, almost before her ashes were cool, by *The Pall Mall Gazette*." They say all that, no doubt, but when all that is said and more besides, the problem of the personality of the woman remains full of interest, and even of wonder, to those who look below the surface of things.

Madame Blavatsky was a great woman. She was not the faultless monster whom the world ne'er saw, and it must be admitted she was in more senses than one something of a monster. She was huge in body, and in her character, alike

¹ Introductory to Character Sketch of H.P.B. by A. P. Sinnett in *The Review of Reviews*, June 1891.

in its strength and weakness, there was something of the Rabelaisian gigantesque. But if she had all the nodosity of the oak, she was not without its strength; and if she had the contortions of the Sibyl, she possessed somewhat of her inspiration.

Of Madame Blavatsky the wonder-worker I knew nothing; I did not go to her seeking signs, and most assuredly no sign was given me. She neither doubled a tea-cup in my presence nor grew a gold ring out of a rose-bud, nor did she even cause the familiar raps to be heard. All these manifestations seemed as the mere trivialities, the shavings, as it were, thrown off from the beam of cedar wood which she was fashioning as one of the pillars in the Temple of Truth. I do not remember ever referring to them in our conversations, and it is slightly incomprehensible to me how anyone can gravely contend that they constitute her claim to respect. It would be almost as reasonable to contend that Christianity is based upon the liquefaction of the blood of St. Januarius.

What Madame Blavatsky did was an immeasurably greater thing than the doubling of tea-cups. She made it possible for some of the most cultivated and sceptical men and women of this generation to believe—believe ardently, to an extent that made them proof against ridicule and disdainful of persecution, that not only does the invisible world that encompasses us contain Intelligences vastly superior to our own in knowledge of the Truth, but that it is possible for man to enter into communion with these hidden and silent ones, and to be taught of them the Divine mysteries of Time and of Eternity. She not only made it possible for them to believe it, but she made them believe it, and founded what was to all intents and purposes a Church upon that article of belief. That is a great achievement, and one which *a priori* would have been laughed at as

impossible. Yet she performed that miracle. Madame Blavatsky, a Russian, suspected of being a spy, converted leading Anglo-Indians to a passionate belief in her Theosophy mission, even when the Jingo fever was hottest, and in her declining years she succeeded in winning over to the new-old religion Annie Besant, who had for years fought in the forefront of the van of militant atheism.

A woman who could achieve these two things was a woman indeed. "But," it will be objected, "her Theosophy is all moonshine." Perhaps it is; but is not moonshine better than utter darkness, and is not moonshine itself but the pale reflection of the rays of the sun? I am not, however, by any means prepared to admit that the creed which Madame Blavatsky preached with such savage fervour deserves to be scouted as mere moonshine.

To begin with, it has at least the advantage of being heretical. The truth always begins as heresy. In every heresy there may be the germ of a new revelation. Then, in the second place, it brought back to the scientific and sceptical world the great conception of the greatest religions, the existence of sublime beings, immeasurably superior to the pigmy race of men, who stand, as it were, midway between the Infinite and ourselves. Of the immense but invisible hierarchy which to our forefathers spanned the fathomless abyss between God and man, hardly even the memory now remains. In her strange, weird fashion Madame Blavatsky resuscitated this ancient faith. To men like Mr. Sinnett her great doctrine of the Mahatmas, of the existence of a brotherhood of sublime sages, the vicegerents of the Infinite, did something to repeople the void which modern scepticism has depopulated. But she did more than this. Others have taught of the existence of Thrones, Principalities, and Powers in heavenly places. But between them and us there has been a great gulf fixed. The Archangel is as

mute as Deity, the benevolence of the patron Saint never leads him to open up communications with his mortal clients. Madame Blavatsky taught not merely that the Mahatmas existed, but that they were able and willing to enter into direct communication with men. Madame Blavatsky proclaimed herself as the directly commissioned messenger of the celestial hierarchy, charged by them to reveal the Path by which anyone who was worthy and willing might enter into direct communion with these sublime Intelligences. I was but an outsider in the court of the Gentiles, a curious observer, and never a disciple. I cannot speak of these inner mysteries to which only the initiates are admitted. But Mr. A. P. Sinnett, journalist and man of science, Anglo-Indian and man of the world, assures me, in accents of impassioned conviction that he and others who have followed her teachings have entered into the reality of that spiritual communion, and have no more doubt of the reality of the existence of the Mahatmas than they have of the rate-collector, or the Archbishop of Canterbury.

Mr. Schmiechen, the artist, even painted the portrait of a Mahatma, but except on his canvas the sublime brotherhood remain somewhat shadowy to the uninitiated.

Madame Blavatsky, in the midst of a generation that is materialist and mechanical, which probed everything, and dissected even the human heart with a scalpel, did at least succeed in compelling a race of scientists and economists to realize the existence of the conception that all material things are but a passing illusion, and that the spiritual alone is.

Madame Blavatsky also reinforced and almost recreated in many minds the sense of this life being a mere probation. In this respect her teaching was much more in accord with the spirit of the New Testament than much of the pseudo-Christian teachings of our day. She widened the horizon

of the mind, and she brought something of the infinite sense of vast illimitable mystery which characterizes some of the Eastern religions into the very heart of Europe in the nineteenth century.

To have done all this, and to have done it almost single-handed, in face of the almost insuperable obstacles interposed by her own defects, renders comprehensible the theory that Madame Blavatsky had help the world could neither see nor take away. To her disciples she was but the frail and faulty-speaking trumpet of the Mahatmas, those lieutenants of Deity who commissioned her to teach, and also gave to her mouth matter and wisdom to proclaim the true doctrine for the redemption of man. These things are too high for me. I no more intermeddle with them than with the dogma of the Infallibility of the Pope. It is the human side, both of Theosophy and of Rome, that fascinates me. Madame Blavatsky may have had converse with semi-celestial Intelligences in Thibet. Of that I can say nothing. But I can say of my own knowledge that she was undoubtedly a very gifted and original woman to converse with in Ladbroke Grove, a fiery, impulsive, passionate creature, full of failings, and personally the very reverse of beautiful. There she was, a wonderful and powerful personality, the like of which I have never met either in Russia or in England. She was unique, but she was intensely human, and a woman to her heart's core.

She aroused the passionate devotion of both men and women. She was to her followers as the oracle of God. They had this treasure in a very earthen vessel, but it was there.

W. T. STEAD

A NEW APPROACH TO LIFE¹

By J. KRISHNAMURTI

WE realize the confusion and the sorrow which exists in us and about us. Politically and socially, this confusion is not a passing crisis like so many that have been, but a crisis of extraordinary significance. There have been wars, economic depressions and social convulsions at different periods. But this crisis cannot be compared with these recurring disasters; this crisis is not of any particular country nor the result of any particular system, religious or secular but it is a crisis in the very worth and significance of man himself. So, we cannot think in terms of patch-work reforms nor seek out substitution of one system for another. To understand it, there must be a revolution in thinking and in feeling. This confusion and sorrow is not the result of mere external events, however catastrophic they may have been but it is the outcome of confusion and misery in each one of us. So, without understanding the individual problem which is the world problem, there cannot be peace and order within and so without. Since you and I have brought about this degradation and misery, it is utterly futile to look to a system for a transformation of the present condition. Since you and I are responsible for the present chaos, you and I have to bring about, in ourselves, the transformation of values.

¹ A Talk broadcast on 16 December 1947. By kind courtesy of All-India Radio, Madras.

This transformation of values cannot take place by any legislation nor through any outer compelling agencies. If we look to them, we shall find similar misery and confusion repeated. We have been reduced to this state of conflict and confusion by giving predominance to sensory values; and sensate values always breed dullness of mind and heart. Sensory values make our existence mechanical and uncreative.

Food, clothing and shelter are not an end in themselves. But they become so when the psychological significance of man is not understood. Regeneration can take place only when you, as an individual, become aware of those conditions that limit thought and feeling. This limitation is self-imposed by the mind which is ever seeking its own security through property, through family and through idea or belief. This psychological search for security necessitates the cultivation of things, made by the hand or by the mind. And so, things, family or name, and belief become all-important, because happiness is sought through them. Since happiness cannot be found in them, thought creates a higher form of belief, a higher form of security. So long as the mind is seeking self-protective security, there can be no understanding of relationship between man and man; then relationship is mere gratification and not a process of self-knowledge.

It is important to understand the significance of right relationship. There can be no existence in isolation. To be is to be related. And without relationship there is no existence. Relationship is challenge and response. The relationship of one with another is society; society is not independent of you; the mass is not a separate entity by itself but it is the product of you and your relationship with another. Relationship is the awareness of interaction between you and another. Now, what is this relationship based on? You say, it is based on interdependence, mutual assistance, and so on; but apart from the emotional screen which we throw

up against each other what is it actually founded on? On mutual gratification, is it not? If I do not please you, you get rid of me in different ways; and if I please you, you accept me as your wife, your neighbour, or as your friend, or your Guru. This is the actual fact, is it not? Relationship is sought when there is mutual gratification, satisfaction; and when you do not find it or it is not given to you, you change your relationship; you seek a divorce, or putting up with what is, you try to find gratification elsewhere, or you change your Guru, your teacher, or join another organization. You move from one relationship to another till you find what you seek, which is gratification, security, comfort and so on. When you seek gratification in relationship there is ever bound to be conflict. When in relationship security is sought which is ever evasive, there is the struggle to possess, to dominate; and the pain of jealousy, of uncertainty. Self-assertive demands, possessiveness, the desire for psychological security and comfort deny love. You may talk about love as responsibility, as duty and so on; but, actually there is no love which can be seen in the structure of modern society. The manner you treat your husbands and wives, your children, your neighbours and your friends is an indication of the lack of love in relationship.

What then is the significance of relationship? If you observe yourself in relationship, do you not find that it is a process of self-revelation? Does not your contact with another reveal, if you are aware, your own state of being? Relationship is a process of self-revelation, of self-knowledge; since it reveals unpleasant and disquietening thoughts and actions, there is a flight from such relationship into a comforting and soothing one. Relationship becomes of very little significance when it is based on mutual gratification; but it becomes very significant when it is self-revealing. Love has no relationship. It is only when the other becomes more important than love, that there begins relationship of pleasure and pain. When you

give yourself over utterly and wholly, when you love, then there is no relationship as mutual gratification or as a process of self-revelation. There is no gratification in love. Such love is a marvellous thing. In it there is no friction, but a state of complete integration, of ecstatic being. There are such moments, such rare happy and joyous moments, when there is love, complete communion. Love recedes when the object of love becomes more important; then a conflict of possession, of fear, of jealousy begins; and so love recedes; and the further it recedes, the greater the problem of relationship becomes, losing its worth, its meaning. Love cannot be brought into being through discipline, through any means, through any intellectual urgency. It is a state of being which comes when the activities of the self have ceased. These activities must not be disciplined away, suppressed or shunned, but understood. There must be an awareness and so an understanding of the activities of the self, in all its different layers.

Without self-knowledge there can be no right thinking. Right thinking can come into being only when each one is aware of his everyday thought, feeling and activities. Through this awareness in which there can be no condemnation, justification or identification, every thought can be completed and understood. Thus, the mind begins to free itself through its choiceless awareness from its self-created impediments and bondages. Only in this freedom can reality come into being.

Our problem then is not adherence to any particular system of thought—political or religious—but for the individual to awaken to his own conflict, confusion and sorrow. When he becomes conscious of his strife and pain, the inevitable response is to escape from them through beliefs, through social activities, through amusements or through identifying himself with political action either of the Right or of the Left. But the confusion and the sorrow are not solved through

escapes which only intensify strife and pain. The escapes which religious organizations offer as a means of resolving this confusion are obviously unworthy of a thoughtful man; for, the God they offer is the God of security, and not the understanding of confusion and pain in which man lives. Idolatry, the worship of things made by the hand or by the mind, only sets man against man; it offers, not the dissolution of sorrow of man, but an easy escape, a distraction which dulls the mind and the heart. Likewise are the political systems; in them man finds easy escapes from his present existence. For in them the present is sacrificed for the future. But the present is the only door through which understanding can come into being. The future is ever uncertain and only the present can ever be transformed, by fully and deeply understanding what is. So, organized religions and political systems cannot resolve this confusion and sorrow of man.

Man himself, you yourself, have to face this confusion by putting aside all systems and all beliefs and trying to understand what is actually taking place within yourself. For, what you are the world is; and the world cannot be regenerated without first transforming yourself. So, the emphasis must be laid not on the mere transformation of the world but on the individual himself, on you; for you are the world and the world is not, without you. For this transformation, the leader—spiritual or secular—becomes a hindrance, a degenerating factor in civilization. This regeneration can take place only when, setting aside all the impediments such as nationalism, organized religions, organized beliefs, and those barriers that set man against man—like caste, race, systems and so on, you understand yourself by being aware of your daily thoughts, feelings and actions.

Only when thought is free from the sensory values made by the hand or by the mind, can there be the realization of Truth. There is no path to Truth. You must sail on the

unchartered sea to find It. Reality cannot be conveyed to another; for that which is conveyed is already known, and what is known is not the Real. Happiness does not lie in the multiplication of blue-prints or systems nor in those values which modern civilization offers; but it lies in that freedom which virtue brings; virtue is not an end in itself but it is essential; for in that freedom only, can Reality come into being. The mere pursuit and the multiplication of sensate values can lead only to further confusion and misery, to further wars and disasters.

There can be peace and order in the world only when you as an individual, through self-knowledge and so through right thinking, which is not of any book nor given by any teacher, set aside those values that bring strife and confusion. The purpose of man is not this constant strife and misery but the realization of that love and happiness which comes into being with Reality.

J. KRISHNAMURTI

Behind the night,
 Waits for the great unborn, somewhere afar,
 Some white tremendous daybreak. And the light,
 Returning, shall give back the golden hours,
 Ocean a windless level, Earth a lawn
 Spacious and full of sunlit dancing-places,
 And laughter, and music, and, among the flowers,
 The gay child-hearts of men, and the child-faces,
 O heart, in the great dawn!

RUPERT BROOKE

ONE WORLD¹

By ALAN DEVOE

IT is frequently urged upon us nowadays that we adopt a concept that is most often described by the phrase "One World". The idea summed up in the convenient phrase One World is this: That all the peoples of this earth are in truth a unitary whole—the entity of the human race—and that for the solution of our difficulties we must abolish the false and arbitrary divisions within this whole and must act together with a sense of the reality of that common brotherhood, which does, in fact, contain and link us all. The idea of One World is a modern statement of a very old religious declaration: We are all members one of another.

The concept of One World is indeed vitally important for us to adopt and live by. No one can read the reports of the atomic scientists and doubt the need for an intensification of our sense of the general brotherhood of all mankind, if our species is not to be threatened by destruction. The idea of One World must be adopted, certainly. But I should like to plead for recognition of our membership in an even greater community. I should like to plead that the wholeness of our One World be seen as a still larger wholeness, a still more encompassing and unitary brotherhood, including not only the peoples and the nations, but including, too, our brotherly birds and brotherly beasts, our trees, soil and sky.

¹ By permission of *Nature Magazine*, Washington, U. S. A., and of the author.

All the created world, in all its parts and entirety, is a united whole. All creatures in it are in a common brotherhood. Everything, as the philosophers used to say, is interconnected with everything else. Not only is there a basic brotherhood between a man in England and a man in America, or a man in Antarctica and a man in Siberia, but also there is a bond between a man and a mouse, or a tree and a fox, or a frog and a raccoon. We are all participants together in the united entirety of the creation. We are all the creatures of the one parental and primary source of all begetting, whether we may like to call that source Nature, or may like to call it something pseudo-scientific like the Life-Force, or whether we may like to employ the traditional language of religious utterance and use the name of Almighty God.

The sense of brotherhood with all our fellow-ingredients in the created world is a very old thing, a primitive awareness, a kind of spontaneous poetry going back to our very earliest dawn-days. The aboriginal Indian thought of the bear as his brother. He felt his relationship, and thus a kind of family obligation, even to the herbs he gathered and the trees he felled. But the sense of brotherhood, thus felt, is not a merely primitive thing. It has been felt by religious men and sensitively aware men in all times. There comes to mind St. Francis of Assisi, looking out upon a universe of what he understood to be his fellow-creatures, and thus saluting with brotherly affection his "sister the moon," and his "brother ox," and his brothers the wolf and the stag and the heron and the rabbit.

What primitive men and contemplative men have always felt—this brotherhood of all the creation, all brought into being by the same creative agency, and all under a responsibility thus both filial and fraternal—is what modern science every day sees more and more clearly to be indeed strict fact.

All the creatures, of which we are but one, *are* brotherly components in the one whole of Nature. We share a grandfather, so to speak, with owls, and with the striped dace that swims in the creek. We have a family link with the oak tree that towers on the hill. We are the brother of the weasel, and the brother of the nuthatch, and the brother of the dark moss that grows on the stone in the forest.

This is the One World, I think, of which we need to make acknowledgment.

Though it comes naturally to primitive men to sense it, and comes clearly to scientific men to discern it, the rest of us as we go about with our necessary self-preoccupations can only too easily forget that it is true. We need to reawaken our realization. We need to rekindle our sense of the community of all that is created. We need to restore ourselves to the brotherhood of that One World which has brought forth alike birds and beasts, and trees and soils, and waters and planets, and our related selves.

WHY?

What good is to come to us from this experience of brotherhood? What, as the hard phrase goes, is in it for us? Well, I think chiefly there are three kinds of benefits that can accrue to us.

The first is a purely practical consideration. The natural world, after all, is where we live. It is our home. It is where we must get our food, and where we must get our shelter, and where, also, we must get those glimpses of beauty and those experiences of the joy-of-life that are also an essential and necessary support to us. Forgetting our brotherhood with trees, we have so rapaciously assaulted the forests that now there are perhaps a hundred million acres of land that have been despoiled beyond reclaim. We have brought about the extinction of our brothers the passenger pigeons; we have killed from the earth our brothers the eastern elk, the

heath hen, and many another; we have brought a score more species of our brothers to the edge of vanishing forever. We have depleted that brother of ours, the body of the waters under the earth. In so far as we have done all these things, we have made the created world just that much the less a pleasant place to live in now, and just that much the less capable of giving us the maintenances we need. We have made our home, by just that much, less lovely for living in; and we have gone along a way that, in time, could make it impossible for us to live in it at all. A respect for all our brothers—a respect for the unity and interconnection of all the creaturely world in which we must live out our days—can bring us benefit in the terms even of the strictest sort of material practicality.

Then there is this second benefit that can come to us from the cultivation of our sense of the general brotherhood of Nature. Reawakening or enlivening our family-feeling for all our fellow-creatures, it can send us outdoors to watch them and study their lives and participate in their adventures under the sun and the moon. We are a bored lot, most of us. And we are an indoor-stifled lot. There can come to us an enormous refreshment if we are led to take a vacation, every now and then, from the houses and the offices and the confining preoccupations that imprison and obsess us, and return for a while to the world of sunlight and air and woodscents and field-scents and bird-songs, which once upon a time was our native world, our primal home.

After all, we are just as much creatures of the earth as woodchucks are, no matter how tightly we may insulate ourselves with air-conditioned walls. After all, it is a native and natural thing to us to stretch our muscles, and to sniff the wind, and to go shinnying up a tree and to go diving into cool water. Our brotherhood with all the animals and all the elements reawakened, we are led to do those things. We

are led to meet our brother woodchuck, and really have a look at him. We are led to meet our brothers the birds, and really investigate how they go about the business of their living, under our common sun. There is opened to us a larger world of knowledge, to make us a little wiser and a little more intelligent, and there is opened to us a wider world of entertainment, to cure our cloistered boredom. They are benefits worth our securing.

These are practical goods that a stimulated awareness of One World may bring to us. Then there is this third good; and it is perhaps the most important and consequential of them all.

With the expanding of our life-view to see all the creation as a linked brotherhood, there comes to us an enlargement of our capacity for sympathy, for tolerance, and for compassion. We cannot realize the implications of our blood-relationship with brother chipmunk and remain isolated in spirit from any of our closer brothers, the human ones. We cannot study and trace the life-ways of birds and mammals and insects, and fail to develop a realization that there are all sorts of different ways of living in this creation, and that understanding is a wiser thing than censure. To understand and espouse the concept of One World is to be made to feel, in the simplest and healthiest and most fundamental sense, what can only be called a kind of primary piety. We cannot come to know the brotherhood of all the earth without coming to have something like an enlargement of the spirit.

In a dark and difficult day, I think, we could have no more invaluable experience.

ALAN DEVOE

DHARMA AND KARMA¹

By A. N. KRISHNA AIYANGAR, M.A., L.T.

Assistant, Adyar Library

THE word *dharma* is one of the most comprehensive and important terms in Sanskrit literature. According to commentators it is explained as denoting an act which produces a result (to the soul) called *apūrva*, the cause of heavenly bliss and final liberation. It has, however, been understood in ordinary usage to have a far wider meaning. The term has been used in various contexts to signify a prescribed course of conduct, duty, ordinance, statute, law, usage, practice, custom, customary observances of castes, religion, piety, justice, equity, virtue, morality, nature, character, a characteristic quality or peculiarity etc. *Pūrvamīmāṃsā* professes to teach Dharma exclusively. The work of Manu which is the standard treatise on *Dharmasāstra* is the most familiar example specially devoted to the exposition of Dharma.

The vedic meaning of the term—which is held to be derived from the root *dhri* (to uphold, to support, to nourish)—as sustainer included ordinances, and gradually extended its significance to include the meaning of fixed principles of conduct, and the whole body of Dharma literature later on.

¹ This is the Introduction to *Gautama-Dharmasūtra-Parīṣiṣṭa*, published in the Adyar Library Series, No. 64, Sanskrit text and commentary edited by A. N. Krishna Aiyangar.

All Dharmasūtras and the Code of Manu describe the Dharma of all the varṇas and every Dharma work is intended to explain the duties and obligations of the varṇas. The five-fold classification of Dharma adopted by Medhātithi is followed by Vijñāneśvara in his *Mitākṣarā*, by Haradatta on Gautama and by Govindarāja on Manu. This fivefold classification under varṇa-dharma, āśrama-dharma, varṇ-āśrama-dharma, naimittika-dharma and guṇa-dharma is occasioned by the very first verse in the *Yājñavalkyasmṛiti*. It is in this sense that the word *dharma* is understood in *Dharmasāstra*.

The first and ultimate source of Dharma is the Veda or *śruti*. To the Hindu the Veda is the source of all knowledge and religion. It enjoins actions to be performed and enumerates actions which are inhibited. The rules for the conduct of daily life are laid down according to the Veda. The entire Veda is the source of Dharma and no part of it can be rejected on the ground of being inconsistent in teaching. If there is such a difference in the Veda itself, it is explained as giving permission to both the practices as in the case of *udita* and *anudita* homas. *Dharmasāstra* comes next and derives both its inspiration and matter from the *śruti* or Veda. Those whose knowledge of the Veda was unquestioned could expound it without in any way conflicting with the vedic practices. As such, their exposition was authoritative. Excepting the Code of Manu which is attributed to the father of the race, all other works have been composed by sages of approved merit and knowledge of the *śruti*. But a pre-eminence has been assigned to the Code of Manu and any *smṛiti* which contradicts Manu is not considered as good for being followed in actual life. Thus Dharma literature dealing with the life of the people of the land, laying down the rules for the daily life and occupations of the people in the minutest details, entered into all the aspects and spheres of human action, such as

economic, social or religious. Its all-pervasive character has made it co-extensive with the Veda in authority and spirit.

The *smṛitis* therefore set forth the ideal of life both in this world and in the world above—as obtained from a knowledge of the Veda. Any lapses could not be condoned and had to be expiated. Such expiation was through vedic rites in which vedic mantras were utilized for the purpose.

One of the basic assumptions of the Hindu view of life is that life is eternal. The soul or *ātma* never perishes though the body or *śarīra* which it occupies dies. The soul is reborn several times through its own karma and continues to function birth after birth till it attains liberation or *mokṣa*. The self is related to Paramātmā or Supreme Soul. The good or bad actions of a soul follow it by an eternal and inexorable moral law of the universe. The doer vanishes but the deed survives and adheres to the self or *ātma*—the real doer. The important incidents in the life of a person good or bad are the result of the past actions of the individual which have moulded his destiny in the present life. These go by the term *pūrvajanmavāsanā*, recognized by vedāntins. One rises up or falls down in the ladder according to the good or bad actions that he performs in his lives. One has to work out his karma, and the moral law is so inexorable that there is no escaping it. *Mokṣa* is the release from the cycle of births and deaths which result in rebirths. Any one incarnation is only a hyphen in the long history of its existence, a short interval in the awesome prospect of viewing the past incarnations or the future ones that stretch forward and backward to eternity. To be born is to court pain (*duḥkha*). To be released from the cycle of births is therefore the object of a proper life lived by following the precepts of *Dharmasāstra* which embody the vedic teachings. Man is the only rational being among God's creations. He alone has the capacity to lift himself to the position of the gods by his own effort. But

this goal is defective inasmuch as when the *punya* or merit which he has acquired through good actions is exhausted like oil in a lamp, he is sent back to the earth, to begin a new cycle of births and deaths. The highest bliss is not derived from residence in the Heaven of Indra. For the span of life of an Indra is only one-fourteenth of the day of Brahmā. The aim is to attain a position for the soul, after the weary march through several births, from which there is no return, which is commonly called *Parama Padam*. Re-incarnations can be accepted as good if they help in such an ascent. The ascent to the *Pitriloka* is known by the name of *Dhūma-yāna* and the path of the soul which does not return to the earth, *Deva-yāna*.

In the attempt to attain the object of liberation one has to prepare oneself by living through a full life in this world according to the precepts taught by the *Dharmasāstras*. This brings us to a consideration of the varṇāśrama scheme which is the special contribution of our literature to the world. The first three varṇas—the Brāhmaṇa, the Kṣatriya and the Vaiśya form the bulk of the society. The first varṇa (representing the intellect of the community) is devoted to a dedicated life of studying the vedas and mastering the entire literature and acting as the teachers of the community. The second (representing the strength of the community in its physical aspect) is entrusted with the duty of protecting the country and the people. The third—the Vaiśya—was economically the most affluent as it thrived on trade and agriculture and was the mainstay of the social structure. The fourth varṇa, the Sūdra, was to assist the first three in the discharge of their duties. No special teaching or schooling was essential for his uplift. He had no daily routine to attend to, the negligence of which entailed sin. This aspect is figuratively explained in the *Puruṣasukta Hymn* where the origin of the castes is stated as emanating from

the mouth, the arms, the thighs and the feet of the Puruṣa. No one can stand or walk without the feet and the thighs, and to the community the Vaiśya and the Sūdra are as important as the thighs and feet are to the human body. A regulated life within the varṇāśrama scheme, according to the principles laid down in the Dharma works, gradually lifted itself up to the highest bliss by its own merits.

The scheme of the *āśramas* was no less important or significant. To the first two varṇas the first three *āśramas* were open. The fourth *āśrama* was open only to the Brāhmaṇa. To the Kṣatriya the fourth, and to the Vaiśya the third and fourth *āśramas* were barred as they would be diverted from the most useful occupations of protection of the people (*Prajāpālana yajña*) and increasing the economic prosperity of the community, through trade and agriculture. The rise of the new schools of thought opened the fourth *āśrama* to all the people by the spread of Buddhism and Jainism. Consequently, the social equilibrium must have suffered from an unequal distribution of the population in the various economic spheres of activity. The importance attached to the duty of protection can be seen in the exemption given to war materials and Elephants which are made unpunishable for acts of trespass and are called *prajāpālas*.

The most important *āśrama* common to all the varṇas was the *grihasthāśrama*. According to Manu the *grihastha* is the *sreṣṭha* and he alone supports the whole society. The *Brahmacharya āśrama* is the period of preparation for life in the world. The *vānaprastha* and the *sanyāsin* get out of the life of the *grihastha* and live in the forests or the outskirts. The householder lives in villages and towns, and as neither the Brahmachārin nor the sanyāsin has the right to cook food for himself the *grihastha* has to supply their food as well besides his own requirements. He performs the sacrifices and *śrāddhas* for the satisfaction of the gods.

He is competent to procreate children and it is part of his duty to continue the race. Thus the *grihasthāśrama* is the only *āśrama* which is capable of discharging the three natal debts with which a person is born. The doctrine of the *puruṣārthas*—*Dharma*, *Artha*, *Kāma* and *Mokṣa* apply to him with equal ease. To the Brahmachāri, *Dharma* alone applies and to the last two *āśramas* the last *puruṣārtha* alone applies. It is to the *grihastha* that all the four *puruṣārthas* can apply without infringing the *Dharma* rules. The whole community depended on the *grihastha* (householder). Liberation entails the observance of *varṇāśrama* rules scrupulously, and a householder who has led a disciplined life with special merit is assured liberation. The path to liberation is provided by the *varṇāśrama* scheme in easy stages for an upward march. This is the reason for the praise bestowed on the second *āśrama*.

In the well-ordered scheme of life through the *āśramas* which have their roots in the Vedas, any dereliction of duty enjoined was a sin, as each one was a violation of *Dharma* either of omission or of commission. The law of Karma being inexorable, such omissions had to be expiated either by other births or by penances in this very birth. These sins may offend only *Dharma* or may be against other individuals. In the latter case it offended both God and man. Civil as well as criminal offences have thus, apart from the cognizance which the courts take note of, a spiritual significance which could not be escaped. One may hoodwink a human judge, but the ever-vigilant *Dharma* with his never-failing witnesses cannot be given the slip. The gravity of the offence will have to be taken into consideration and the graver the offence the larger the number of births that one had to undergo. Genuine repentance was recognized but any insincerity in the expiatory ceremony or pretence was not tolerated. Confession was one of the methods by which expiation

was permitted. The Christians have been practising it for long.

Of the several methods of expiation or *prayaschitta* Manu has enumerated five as important, namely, confession, repentance, *tapas* (austerity), *adhyāyana* (recitation of the Veda), and *dāna* (charity). These ultimately resolved themselves into the existing functions of the castes and hence *prayaschitta* only meant a more zealous pursuit of the duty of each person in his own *varṇa* and *āśrama*. Heavier penalties and *prāyaschittas* are proposed for very serious sins and smaller penalties and *prāyaschittas* for smaller offences. Non-performance of *prayaschitta* entailed in certain cases loss of caste and re-initiation.

The function of the classification into *āchāra*, *vyavahāra* and *prayaschitta* is not for the sake of convenience only. There is a *rationale* behind it. Many mistakes are committed in the course of our lives and some of them are very small or very big. The law of Karma being inexorable, the bad effects of bad actions cling to the soul. In an age when the belief in future lives was prominent and attempts were made to correct mistakes by undertaking penances for expiating sins, the attitude was one of faith in the efficacy of these expiatory rites. The belief was that there were two sides to every sin. One was the punishment which had to be undergone for committing the sin. This was physical. In the case of theft the king's jurisdiction over the thief was physical and punishment purified the offender. In cases where moral lapses of a serious nature were concerned or crimes which required both physical punishment and spiritual penance, to deprive the offender of the opportunity of correcting himself by denying him the right to perform expiatory ceremonies was a more serious punishment than the physical one. For it deprived him of the possibility at any stage of reclamation to society. The outcaste was one

who suffered from this disability. *Prayaschitta* had therefore an important part to play in the regulation of the life of the people.

Prayaschitta enabled the moral offender who realized his mistake and was repentant to retrace his steps back to his original position and start afresh. A denial of the opportunity would mean eternal damnation, and Hinduism was (in principle) against any person being shut out from legitimate opportunities of spiritual uplift, which alone mattered. Every other thing was transient and Dharma alone remained to accompany the soul on its weary march.

A. N. KRISHNA AIYANGAR

One great Sufi known by the name of Ibrahim Adahm used to travel with great pomp and splendour and with a large retinue of servants, and his tents were pitched with golden pegs. One day a wandering dervish happened to pass by his tents and was extremely surprised to learn that all those things of luxury were owned by one who was once a king and now a Sufi. The dervish with a begging cup in his hand approached the kingly Sufi and said: "It is strange you call yourself a Sufi and still own so much of worldly goods, and your tents are fixed with golden pegs." He bade the dervish take a little rest, and after an hour or so invited him to travel to Mecca in his company. The dervish agreed. The princely Sufi started for the pilgrimage with the dervish, leaving all his tents and retinue behind. They had not gone far when the dervish remembered that he had forgotten his wooden cup in the tent and requested him to allow him to go back to fetch it. The Sufi then remarked: "This is just the difference between us two: I could afford to part with all my valuables without the least mental worry, while you could not part with a cup of practically no value, without much inconvenience. Those golden pegs which so much surprised you were driven in the earth and not in my heart."

Mystic Tendencies in Islam

HUMAN DESTINY¹

By SIDNEY A. COOK

FOR years now and in growing numbers the world's leading scientists have been drawing nearer to the idea of the universe as a great thought in operation. Sir James Jeans led in this conception away from the materialistic view of a mechanistic cosmos.

Although the idea of a great thought suggests the essentiality of a great thinker, it is a long stride to the positive assertion that there is intelligence behind all phenomena, guiding and from time to time adjusting, the progress of the evolutionary development of life, and especially of human life toward a grand consummation.

Such a concept brings science and religion basically into harmony for the first time. This is exactly what the author of this epochal book claims, and it is therefore a work of the highest significance.

Such a book could come from the mind and pen of only a first-rank scientist, but it is written in the clearest of non-scientific language and is excellent reading for the thoughtful layman.

The author comments that the mechanical progress and the incredibly brilliant display of new inventions of the last fifty or sixty years had hypnotized men into belief that these were the symbols of reality, a shift made easy and painless because philosophers and scientists of the nineteenth century

¹ *Human Destiny*, by Lecomte du Nôty, Longmans, Green & Co.

had set up question-marks in men's minds without providing answers. The book critically examines the accumulation of scientific capital and draws logical and rational consequences that lead inescapably to the idea of God.

It is clear that nothing happens in human events that cannot be attributed to an anterior cause and that, in turn, to another through a long series in which both material and psychological factors have had an influence and that the series inevitably carries back to a first cause, the origin of things. The materialist attributes this origin entirely to chance.

But mathematically it is provable that for life to appear by chance in any single molecule in the universe is enormously unlikely—one chance in a period equal to 1 followed by 243 zeroes billions of years. Since, by the extremely sensitive and accurate radioactive disintegration process, the earth is computed to have existed rather less than two billions of years, its life is several hundred times too short for life to have come by chance to even a single molecule. And two or three similar molecules produced by chance would be infinitely less probable. Yet there are countless billions of similar living molecules and an infinite variety as well. By the calculus of probabilities chance is ruled out as the creative first cause. A miracle or a hyperscientific intervention, an influence not scientifically explainable, can alone bridge the gap between living and non-living matter. "The striking and magnificent intellectual trick which enabled the human mind to construct a pattern practically super-imposable on Nature," though modified to make it applicable to the realm of the latest discoveries of Einstein and others, still leaves science without any clue to the principles of living matter, however well its laws apply to the inanimate world.

These laws come into conflict with the observed facts of biology, for while, by the second law of thermodynamics,

every activity of an atom results in a loss of its energy and all atoms are therefore running down to an equality and likeness, evolution produces constantly increasing complexity and dissymmetry in the structure and function of the living. Then too there comes a time when free will enters into and influences the evolutionary process. Men choose to follow ideals when comfort and ease and animal tendencies would detract them; they choose the path of duty rather than that of safety or even of life. They are aware of the struggle these decisions involve, and also the cost, as they choose the higher path. The author claims this is due to no mere evolutionary "fluctuation" destined to die out but is the result of evolutionary law.

To meet the materialistic failure of scientific theory he develops an hypothesis which he names "telefinalism," the idea that there is a long-range goal toward which evolution moves and that a finger of guiding authority, as it were, reaches into the system and gives direction toward that destiny. He does not go so far as to suggest an archetype in the mind of God, but his hypothesis and the name applied to it would seem to carry this implication.

What caused the change from asexual to sexual species? Some of these asexual forms have existed unchanged for immensely long periods and still exist, though they are at a standstill in evolution. Why then should sexual reproduction have later developed at all when the asexual proved so satisfactory that it has sustained its forms for such aeons of time? The author contends that a new factor was needed to suppress the immortality of the individual that is an intrinsic quality of the form reproduced by fission or segmentation. Birth and death of the individual form and sexual reproduction provided the means by which heredity might be modified and enriched and evolution continued. A new factor not contained in the antecedent asexual form was somehow

introduced in order that biological evolution could proceed. "The greatest invention of Nature is death," the destruction of the old after transmitting the life, in conjunction with another, to one or more of the species.

There are numerous examples of this new factor entering in apparently to give a new direction to evolution. For a hundred million years the reptiles lived and developed co-existent with the primitive mammals, the latter making no progress. But the giant saurians disappeared and the mammals commenced a long extending development. There has been an increasing preservation of the trunk system from which man himself eventually culminated. Missing links there often are in many strains for the transitional forms appear not to have been stable but to have played another role than their own adaptation and permanence. "Everything takes place as though there were a goal to be attained, that of quickly developing and passing on to their successors a new quality not possessed by their predecessors."

There has been trial of many varieties but those forms that were incapable of serving as a starting point for a new stage in evolution though perfectly adapted and established, disappeared or vegetated. "In opposition to Darwin, adaptation and natural selection are no longer identified with evolution. The latter is differentiated from the former by its distant goal . . ." Evolution "is concerned only with this unique line zigzagging intelligently" toward "thinking man with a conscience" through a colossal number of forms that are not dominated by a telefinal precise and distant goal but which obey the laws of Darwin. Usefulness in the preservation of species is their criterion. Liberty is the criterion of evolution.

Telefinalism postulates the intervention of an Idea, a Will, a supreme Intelligence "selecting" from the many forms those that are capable of contributing toward the end purpose and goal. These "selections" were often not the

fittest, the best adapted, but the *least conforming* to the stabilized pattern to which the species as such had attained. Evolution has left many of the conforming stabilized and adapted species by the wayside. And in due course the primates appeared, the form "capable of sheltering the spirit, of allowing it to develop".

Animal memory and capacity still remain and the struggle begins for fitness as a vehicle for a spiritual and moral being. The author contends that mankind is now in the very midst of this "revolution in evolution" when the animal ancestry is not outlived and the spiritual destiny is not yet clearly recognized. But liberty is still the criterion and out of the choice "between the satisfaction of the appetites and the flight toward spirituality" human dignity is born and evolution proceeds. A novel interpretation is contributed of the events of the second chapter of Genesis. Man was created and then forbidden to do a certain thing contrary to all his animal instincts, an indication that with man the freedom to choose was implanted and mankind assumed self-responsibility for continuing to the destined goal. It is now "by the action of man himself that progress must take place". "The spirit must attempt to vanquish the body" but "those who are ready to wage this fight are rare . . . as the mutant forms at the beginning of any transformation." Just as earlier, through individuals of the species, a mutation becomes the vehicle of a new hereditary quality in the selected direction, so is it true in post-animal evolution. Experiment continues now at the hands of man himself but still the non-conforming, less-animal-more-spiritual, man is the creature of destiny. "Man possesses a real independence, willed by God, which becomes in the human species the tool of selection. It is no longer the strongest . . . the fittest physically, who must survive, but the best, the most evolved morally." The world has furnished ample evidence of its

ignorance of the true value of man, but from the ranks of the "mature" individuals whose thoughts have moved along spiritual lines evolutionary progress has been advanced.

The chapters on Religion and on God are founded on reasoning no less keen and intuitive than the earlier ones on Science. The conclusion logically drawn is that "the unity of religions must be sought in that which is divine, namely, universal, in man and not in that which is human in the doctrines". "They whose souls have been perfected in the course of their passage through their bodies, who have fully understood the conflict between the flesh and the spirit . . . and those who have triumphed over matter; *they alone represent the evolutive group and are the forerunners of the superior race which is to come.*"

We are warned early in the book to avoid anthropomorphic reasoning and the reduction of events to our own scale of observation. Evolution, to us a long tedious groping progress, at the divine scale of observation and in relation to an infinite existence, "may well have been instantaneous".

The author's reasoned hypothesis, throughout so well sustained, leads him, in the chapter on Education to the important observation that Education consists in preparing the moral character of the child and in giving him, from tenderest childhood, the notion of human dignity. "Do not do that, it is contrary to your dignity; if you do it you lower yourself. This on the contrary . . . is of a nature to increase your own value as a human being . . . you will derive a higher satisfaction from your own conscience."

To attain this human dignity with all its implications through sincere individual effort is the only way in which man can co-operate in carrying the human race to a goal to which all evolution from the beginning has been destined and guided. "Sincere effort alone counts. A day will come when . . . moral perfection latent in a small minority will

have blossomed in the majority. . ." This book *proves* what Dr. Robert Broom suggested when he said: "The end seems to differ too greatly from the beginning to have been the result of chance." Of humanity, the product of evolution, the author concludes: "Like the ship constantly kept on its course by the pilot who corrects its deviations, humanity may seem to hesitate and waver; however, it will infallibly reach the port which is at the same time its goal and its reason for existence."

A book that should have a million thoughtful readers in whom it will engender a new courage and certainty of the glowing destiny of man, with the "divine spark" within him. A book of tremendous current and permanent value, scientific but penetrating far beyond the realm of science and co-ordinating religion and human conduct with it.

Lecomte du Nouÿ's thinking is not compartmented. It conforms to the requirement of greatness, in that, scientist of a high order though he is, his philosophical and religious thought are of a quality of wholeness with the scientific, evidencing the validity of his hypothesis of telefinalism.

SIDNEY A. COOK

Man is indeed an eternal fisher: constantly we cast, in the ocean of life, the net of our deeds, of our desires, and of our thoughts. Most of these material or immaterial activities are vain, and the net we draw ashore is almost empty, or filled with a useless booty. However from time to time, we fish a feeling of devotion, a thought of understanding, an act of sacrifice, a sentiment of love, and at each such time we come a little nearer to the kingdom of heaven, to the divine Self in us,

GASTON POLAK

DEMOCRACY AND WORLD PEACE

By HENRY S. L. POLAK

THE coming years have been described as "the century of the common man". This view has been widely accepted, and notably by the Americans. They have already set in motion a far-reaching revolution in the international relations of the United States by rejecting vigorously the old and instinctive principle and practice of isolationism. They have begun with ever-increasing energy to give effect to a new concept of world-order by accepting the grave responsibility of helping to restore world-economy and thereby to keep the peace of the world.

In using the simple phrase "the common man," words have been chosen which will appeal wherever not only the English language, but also the language of true democracy, is used and understood. But what do we really mean by "the common man"? Does the phrase embody the idea of "the human being"? Does it mean "my brother"? If so, how is this fact to be expressed in practice? If not, does it mean not peace but yet another world-war of vast dimensions? And how soon and with what devastating consequences?

What, indeed, does the word "democracy" mean to us? To various peoples it already means fundamentally different things. To the Russians and the other peoples of Eastern Europe, with emphasis upon the "dictatorship of the proletariat" and the denial of personal freedom, it has meant

something that the British and the Americans, the Scandinavians, the French, the Belgians, the Dutch and the Swiss do not recognize as such. The British or the American concept, differing in expression as even they do, is evidently not acceptable to the Russians or their allies. The Chinese concept of democracy means something quite different again; whilst India, too, with an ancient civilization derived from many sources, will express the idea in her own special way which may not be easily comprehensible to others.

The inspiring slogan of the French Revolution was "Liberty, Equality, Fraternity". But the Revolution, because of its materialistic viewpoint and cruel methods—as later the Russian Revolution—never succeeded in establishing these desirable objectives in anything like their full reality. For many, not only in France, but in other democratic countries also, liberty has been too often confused with licence. Equality has too often meant: "I'm as good as you—and a bit better!" Fraternity has too often meant: "What's yours is mine; what's mine's my own!"

Abraham Lincoln defined "democracy" as "government of the people by the people for the people". But can *all* the people *govern*, even in so politically advanced a country as the United States? And has Lincoln's definition been adopted fully in practice by his countrymen? How much of democracy, in Lincoln's sense of the term, do the coloured people of the South enjoy? A recent book called *What the Negro Wants* gives the answer; and so do many of the Southern Senators to President Truman's attempt to secure the removal of the race- and colour-bar. In the British Commonwealth and Empire, have *we* got rid of the concept of racial superiority and the colour-bar? Have we eliminated the "herrenvolk" doctrine? What of South Africa, what of Kenya? And yet, so long ago as 1921, at the Conference of the British Premiers of the Empire, it was none other than

Mr. Winston Churchill who declared that "... there is only one ideal that the British Empire can set before itself in this regard, and that is that there should be no barrier of race, colour or creed which should prevent any man by merit from reaching any station if he is fitted for it".

In other words, "democracy" includes, at least potentially, "Everyman". What, however, should it mean in practice and in common-sense? I recall that when Gandhi, in his early days in South Africa, was advising his countrymen there to stand up for their rights as equal citizens, he pointed out to them, at the outbreak of the Boer War, that that was not enough. Rights, he insisted, must also be associated with duties and responsibilities. So he persuaded his compatriots in Natal to offer their services in any acceptable capacity, and, in the uniform of a sergeant-major in the British army, he led a volunteer Indian ambulance corps into the front line of battle.

I recall, at the height of the British women's suffrage campaign, Dr. Annie Besant telling her audience at the Albert Hall, London, in 1911, that the women's franchise was already well in sight, but that the mere vote was not enough. How were the women going to exercise it? Constructively or foolishly?

I recall, shortly after the adult franchise in Britain had been secured, how Mr. Herbert Morrison (now Lord President), addressing a meeting of the Fabian Society, pointed out that the vote was not enough unless it was used by a politically educated electorate in a spirit of social responsibility. And he has lately added to this the reminder that, in a democratic country, Governments are not the mere instrument of their party organizations, but are responsible to the electorate as a whole and must therefore take heed of minority rights.

So, what are the essentials of "democracy," if it is to have reality, and permanency, and universality; if it is to be

creative and not destructive; if it is to be productive of brotherhood and world-peace? Surely, the very first essential is moral and intellectual integrity, which Gandhi constantly insisted can only be rooted in spiritual insight. When the author of the Book of Genesis told how God made man in His own image, he intended obviously to include "Everyman"—not some men, of a particular race, class or creed—and irrespective of his stage of human development. The writer did not necessarily mean that in his day—or it may be at any particular day—all men were equally developed spiritually or intellectually; but rather that "Everyman," being born in the Divine Image, is equally a son of God and potentially capable of expressing the Divine Will, equally entitled to help and consideration, equally entitled to every opportunity of self-development to the utmost of his capacity, until, after many lives it may be, he has in fact reached spiritual maturity and the ultimate realization of the self in the Self.

But "democracy" means something more than help from others. The final essential is self-help and self-determination in the largest sense of the term, whether individually, socially or nationally. The doctrine of *Karma* implying a rule of law, a principle of cause and effect, is a teaching that as a man sows, so shall he also reap, that it is useless to look to or to blame others, and that he must become increasingly aware of his own individual responsibility for his life and his actions here and now, as well as in future incarnations. In other words, he must learn as rapidly as possible to be an individual, standing on his own feet and exercising his own independent judgment, so as to procure the earliest release from the chains of ignorance by which he has bound himself. It is, in fact, utterly untrue that "where ignorance is bliss, 'tis folly to be wise". That way lies mental and moral chaos. The Buddha says: "Ye yourselves must exert

yourselves; the Buddha is only the Teacher . . . He who is master over himself liberates himself from all suffering. A mind which does not tremble at the blows of fate, which is free from sorrow and passion and always remains at peace, has great bliss." The teaching of the Lord Krishna in the *Bhagavad Gita* is exactly similar, and, as Dr. Besant constantly emphasized, the deeper teachings of all the great religions coincide in declaring the same great truth.

It follows, then, that in order to establish a real democracy, which will be stable, creative and productive of peace, and not the mental and spiritual unrest which must inevitably result in social, economic and political instability and disaster, men must be educated in the truest sense of the word. Our education must, accordingly, proceed rather along the Socratic method of question and answer, so that the pupil, however young and immature, may begin to realize his ignorance, but will increasingly learn to teach himself from his own hitherto unknown reserves of inner knowledge. The teacher will be merely the stimulating agency. In the *Methodology of Pure Practical Reason*, Immanuel Kant's imaginary boy of ten taught himself social wisdom and responsibility of judgment in exactly the same way as Plato's slave-boy, in the *Meno*, learnt his lessons. Kant says:

"I do not know why the educators of youth have not long since made use of this propensity of reason to enter with pleasure upon the most subtle examination of the practical questions that are thrown up . . . This is a thing in which they would find that even early youth, which is still unripe for speculation of other kinds, would soon become very acute and not a little interested . . .; and, what is more important, educators could hope with confidence that the frequent practice of knowing and approving good conduct in its purity and of remarking with regret or contempt the least deviation from it . . . will leave a lasting impression

of esteem for what is good and disgust at what is bad. And so, by the mere habit of looking on such actions as deserving approval or blame, a solid foundation would be laid for uprightness in life. . ."

So will the citizen, the true democrat, of the future learn responsibility by self-training. Such self-training in worthy citizenship is hard, indeed, to come by, but it is surely worth the experiment on a sufficiently large scale, if we are really determined to have the sort of democracy which should endure and should establish the Kingdom of Heaven on earth.

We must be helped from childhood to produce from within the divine elements latent in all, to teach ourselves the fundamentals of life, to learn to stand alone, so that we may become dependable companions of our fellow-men. Mankind will thus, in time—and sooner rather than later—grasp intuitively the true meaning of equal and responsible citizenship, emphasizing the maximum spiritual contribution of the individual, so that we may fill our treasury with the things that really matter, that give purpose and creativeness to life, that can alone produce the enduring peace which we all so ardently desire. In this larger sense alone, democracy can have a true and inspiring meaning. Then only shall we have learnt to fit "Everyman" into the vast and intricate pattern of life, and have understood that without him the pattern will be incomplete. And, as we have seen in the late war, "the common man" has shown that he can be heroic and capable of making the utmost sacrifice for the one thing that means all to him—individual liberty and social freedom. Why did he not succumb to the tyrant who sought his enslavement? Why did disaster not overwhelm him? In his book, *The English Constitution*, Walter Bagehot, before the beginning of the present century, had given the key to the riddle in one pregnant sentence: "The

rude sort of men, that is, men at *one* stage of rudeness, will sacrifice all they hope for, all they have, *themselves*, for what is called an idea, for some abstraction which seems to transcend reality, which aspires to elevate man by an interest higher, deeper, wider than that of ordinary life."

So, the coming years have already been inaugurated and inspired by those intuitive thoughts and beliefs, those instinctive reactions and sacrifices, which have given renewed courage to all mankind, and which have truly revealed to "the common man" in all lands his divine origin. And this is the stuff of which the real and purposeful democracy is made.

Dr. Stanton Coit, not long before the late war, in an eloquent plea for such a democracy, whilst emphasizing its necessary association with freedom of the individual, gave the warning that it did not imply liberty to think or act as one pleased, irrespective of the freedom and liberty to others. Translating into the language of our time the Roman maxim, *Sic utere tuo ut alienum non laedas* (so use what is yours that you injure no other), he pointed out that liberty of thought connoted bondage to truth, which could become known only through free access to and honest correlation of facts; and that liberty of action did not mean freedom to do as one pleased, but was limited by the eternal and objective scale of values. "Truth binds us, and the moral order binds us," he declared. "In a democracy, believers in science, art and morals will need to rise up against individuals and classes who presume to think and do as their own private impulses incline. Accordingly, in a democracy there must likewise be submission to the authority of the organized intelligence and virtue of all."

Dr. Coit is supported in this view by another American, Prof. John Dewey. In an essay, published about the same time, entitled "Authority and Freedom," he points

out the erroneousness and danger inherent in the notion that in social life there is one distinct field for authority and another in which the principle of individual right may hold sway uncontrolled by authority. In opposition to this view, he insists that in every department of life, public, private or personal, there must be a blending, a fusion, and an interpenetration of organized authority and of individual liberty. In no sphere of action, he says, may the individual escape the claim of the organized common-sense of the community, nor may this latter ruthlessly override the liberty of individuals. Anything else would mean some kind of authoritarianism or pure anarchy, and not democracy at all; and, sooner or later, war in some form or other would inevitably result. And yet, in moments of the gravest moral crisis and on an issue of conscience, one may, as Ibsen in Scandinavia, Tolstoy in Russia, Thoreau in America, and Gandhi in India have reminded us, have to stand alone, even against majority opinion. Thus, there are times when the *uncommon* man is king—at least, over himself.

HENRY S. L. POLAK

(To be concluded)

Aristoxenus the musician, [a pupil of Aristotle], tells the following story about the Indians. One of these men met Socrates at Athens, and asked him what was the scope of his philosophy. "An enquiry into human phenomena," replied Socrates. At this the Indian burst out laughing. "How can a man enquire into human phenomena," he exclaimed, "when he is ignorant of divine ones?"

EUSEBIUS: *Præparatio Evangelii*, xi, 3

SEVEN KEYS TO THE HOLY QURAN

By JAGAT NARAYAN

THE first chapter of the Quran gives the opening prayer. It contains only seven verses. But these contain in a nutshell the quintessence of the whole Quran. They form in fact the basis of the Quran, *Umm-ul-Quran*, as the Holy Prophet himself called it. "Hence the Quran is treated as beginning with chapter 2." (p. 2)¹

Now, the first five verses of the second chapter stand as follows: "1. I am God, the best Knower. 2. This book, there is no doubt in it, is a guide to those who guard (against evil); 3. Those who believe in the unseen and keep up prayer and spend out of what we have given them; 4. And who believe in that which has been revealed to thee and that which was revealed before thee, and of the hereafter they are sure. 5. These are on a right course from their Lord, and these it is that shall be successful." (p. 5)

It will be seen from the above that the three verses—2, 3, 4—at the very beginning of the Book, give a clear indication of the nature or characteristics of those to whom it can serve as a guide. These comprise the following seven categories or characteristics of men, namely, (i) "Those who guard (against evil)"; (ii) "Those who believe in the unseen"; (iii) Those

¹ All references are to *The Translation of the Holy Quran* by Maulana Muhammad Ali.

who "keep up prayer"; (iv) Those who "spend out of what we have given them"; (v) Those who believe in "that which has been revealed to thee"; (vi) Those who believe in "that which was revealed before thee"; (vii) Those who "are sure" "of the hereafter".

In other words, these describe the qualifications necessary to enable one to understand the Quran and to receive due guidance from it. These seven qualifications are: (i) Ability to guard against evil; (ii) Belief in the unseen; (iii) Keeping up prayer; (iv) Spending out of what God has given us; (v) Belief in the Quran as a revelation; (vi) Belief in all previous revelations; (vii) Surety of the hereafter.

The Quran—A Mystery Book

Certainly, the Quran is a great mystic and mystery Book. The very first verse reads "I am God, the best Knower"; but, the verse really consists of only three Arabic letters: "alif," "lām" and "mim," corresponding to the three English letters: A, L and M. What these letters actually stand for nobody knows. There are only conjectures about them and what is given above as the meaning of the verse is one of them.

Maulana Muhammad Ali says in a foot-note: "The original words (letters) are *alif*, *lām* and *mim*. The combinations of letters or single letters occurring at the commencement of several chapters of the Holy Quran, twenty-nine in all, are called *muqatta'at*, and according to the best received opinion these letters are abbreviations standing for words. *Alif* here stands for *ana* (I), *lām* for *Allah*, and *mim* for *al-lam* (best Knower)."

Apart, however, from such cryptic expressions in the Quran, there are in it many places where things are only hinted at and in regard to which the Quran itself says:

"Indeed there are signs in this for a people who believe"; "Surely there are signs in it for a people who would hear"; "There are signs for a people who guard (against evil)"; "Surely there are signs in this for those endowed with understanding"; and so forth. And even where there are clear expressions, even those passages and instructions do not appeal equally well to all. To understand their true significance, certain definite attitudes of mind and heart are essential and it is those that we have here so splendidly pointed out.

Now, ordinarily we think that learning is the one way of acquiring knowledge or of understanding a thing. It is certainly one way, but not the only way. There are many other ways of acquiring knowledge or receiving the light of wisdom far better and far more effective than learning. It is particularly these other ways that are essential for the proper understanding of lofty scriptures like the Quran. That may be the reason why we do not find learning as one of the qualifications included in the list given above. While learning is valuable not infrequently does it puff up the mind, leading to pride, haughtiness, conceit, etc.—things which shut up the mind from receiving any higher things. We learn indeed a valuable lesson in this respect from a study of the nature and character of the Holy Prophet himself. He was given the privilege of becoming a Prophet not because he was very learned, but because he had the other necessary qualifications enumerated above and more. So often did he call himself the illiterate Prophet.

We should not therefore rush to the conclusion that learning is a bad thing or that it is discouraged in the Quran. Not at all. On the other hand, the Quran lays great stress upon learning or the acquisition of knowledge. And, it is a matter of history that always in the wake of the spread of Islam, the light of learning shone bright and clear. But knowledge alone, however extensive and deep, without the

qualifications given above, is indeed a dangerous thing, far more harmful than helpful. The point to note here particularly is that each virtue, each particular attitude of mind and heart, is a special avenue, a definite opening, through which the Light of Wisdom, the Light Divine, can be received within and radiated forth without.

Let us now briefly survey each of the seven qualifications given above and see how each constitutes a wonderful key to unlock the mysteries of existence hidden within and disclosed by the Quran.

(i) *Ability to guard against evil*

This is the first of the qualifications laid down in the Quran for receiving due guidance from it. Now, this point appertains to the word *muttaqi* in the original, with regard to which Maulana Muhammad Ali says in a foot-note (p. 5): "The word *muttaqi* may properly be translated only as one who guards himself (against evil), or one who is careful (of his duty)." It may therefore be taken to imply a high standard of character, constant watchfulness and dutifulness, alertness and readjustment, the capacity or strength to guard against evil and keep on the right path, *i.e.*, a readiness to change over at once to the right standard. This is the fundamental basis of life for one who would understand the right import of the Quran and fashion and mould his life accordingly. The Quran, like every other Scripture, sheds upon its followers a flood of light, and places before them a high standard of moral and spiritual truths to be realized and lived by them. That light can shine only if a definite standard of life is lived. Mere reading of Scriptures, however devoutly done, is not enough. It is no doubt a good and useful exercise, but it should be backed by a proper adjustment of life. Hence it is that, in all true spiritual

exercises and spiritual books, as in this case, we find a high standard of character laid down as the first essential requisite to be duly fulfilled by each and all who would benefit by them.

Perhaps, an analogy will help to clear this point. Let us take, say, the case of swimming. One can read any amount of literature on swimming. But that alone will never save one from drowning oneself, should one venture to enter deep water. One must put oneself into a tank or river, of course, at shallow depths, to start with, and learn how to use one's hands and feet to be able to keep afloat. In this process of actually practising the thing, one would understand the rationale and beauty of the description of swimming, which would never be intelligible merely by an intellectual study of the thing.

It should be clearly noted that spiritual standards and viewpoints are entirely different from worldly standards and viewpoints. To conform to spiritual standards, a constant watchfulness and readjustment are of absolute necessity. A little carelessness or slackness will drag man down to the mire of material and worldly life. Constant readjustment, on the other hand, will keep him ever prepared to receive more and more light, in other words, to understand deeper and deeper layers of meaning contained within the words of the Quran. It will never be possible to have this illumination in the absence of such specially prepared life. Hence, to receive due light from the Scripture and to be able to live in accordance with it, it is essential to have a strong character. Here we see the value of this first principle or qualification as a mighty key to the Holy Quran.

JAGAT NARAYAN

(To be continued)

WHAT KIND OF A LEADER?

By KATHERINE A. BEECHEY

ON all sides the world is crying out for leaders. The Theosophical Society needs leaders, India needs leaders, youth needs leaders, the world needs leaders. What kind of a leader is required and what should be his or her qualifications? Are the same qualities needed in a leader today as were required fifty, a hundred, a thousand years ago?

From the dictionary we find that the general meaning given to the word "leader" is that of "one who gives direction by going in front," or again "one who sets an example". Naturally, then, there are leaders in all walks of life, that is to say, on every one of the seven Rays of which we hear in our Theosophical teachings. Nevertheless, it has been stated that there are three specifically ruling or leadership Rays, related to each other, and these are the First, the Fourth and the Seventh Rays. The First Ray rules by direct domination, an innate power of sovereignty and dominion: of this type are the kings and rulers of the earth. The Fourth Ray type of rulership belongs by its middle position to the masses, voicing the needs or the public opinion of a particular period. This type is usually dramatic, sometimes considered an opportunist, or as insincere and playing a part, but in the finest specimen performing a wonderful function. He may be the artist, the politician, the statesman, the prophet of the age denouncing the sins of the times. Or he may be "a voice crying in the wilderness," but one-pointed, with a single purpose to

accomplish. The Seventh Ray type of ruler takes the form of the ecclesiastic. Priests and cardinals, even when unworthy, deliver the forces of the higher worlds and thereby direct the lives of multitudes. These three Rays are devoted functionally to the linking of worlds; the First binds the monad to the soul (jivātmic); the Fourth links the soul to the psyche (antahkaranic); and the Seventh binds the etheric to the physical (hence the insistence on rule and ritual). The other Rays, the Second embodying the Teacher, while those taught are found at their purest on the Sixth Ray; and the Third and Fifth Ray types, usually the experts, the administrators, who know what *can* be done and not so much what *should* be done, the Third Ray in the realm of astrology, philosophy and cosmic processes too subtle for the general public, and the Fifth dealing with applied mentality, have, of course, too, their leaders.

On the Rays, then, we have what may be called specialized leadership, according to temperament, to which the word "horizontal" may be applied. This leadership applies always, at any period of the world's history, and is not especially changed as evolution proceeds, except that its boundaries are extended to the subtler worlds. There is a Leader at the head of each Ray.

But there is another kind of leadership, which does change as evolution proceeds. This may be termed universal or "vertical" leadership. We learn from our Theosophical teachings that there are the two paths, "the path of outgoing" and "the path of return". On the one are the masses, who grow by acquiring possessions, knowledge, experience. On the other are as yet the few, those who advance by renunciation. It is on this path of return that the vertical or universal type of leadership may be discovered. But leaders are needed for both the many and the few. Ideally it would seem that such leaders should

be on the path of return. Practically, for the masses that is not the case. There the leaders themselves are out to gain experience, and often we have "the blind leading the blind". But the great ones of the earth, the Manus, the World Teachers, the Rishis have both the horizontal and the vertical type of leadership. They specialize in a particular department, but at the same time They are universal. It is we apprentice-leaders who are limited in our outlook, applying ourselves to one nation only, one colour, one religion, one Ray. But we can *begin* at once to become a universal leader.

As an example of what may be considered universal leadership we may take our late President of the Theosophical Society, Dr. Annie Besant. She has been described as "the supreme leader . . . a spiritual leader, a leader in politics, in social reconstruction, in education, in the championship of every good cause, popular or unpopular . . . People followed her not blindly but intelligently, appreciatively, giving perfect co-operation, instant response . . . She was first of all dynamic, but she never forced anyone beyond his pace, always relying upon the willing co-operation of her helpers and followers, always inspiring them with new vision, fresh enthusiasm, with the spirit which she herself so prominently displayed. Secondly, her leadership was focussed on what she could give to others. Finally, she sought to understand the conditions and minds of her people and to suit her policies to them." Obviously here was one who could rule by responsible domination the masses on their outward journey to gather experience, but she could lead too the few who had begun their homeward trek, who were "converted" and were seeking to return to "God who is our home".

Dr. Besant has given us her own idea of the qualifications necessary for leadership. Writing in 1910, she says: ". . . possesses the genius for leadership—of finding the right

person for any given task, of inspiring those around her with enthusiasm for the work and trust in her person, of welcoming every volunteer, and of encouraging initiative in all who approach her with new plans and new ideas."

We begin then to have an idea of the qualifications required in the universal type of leader. All these qualifications are themselves a means of turning followers and subordinates into leaders in their turn. It is sometimes said that the first duty of a Lodge official is to find and train a successor who can take on the work when his own term of office expires.

Where are the leaders to be found? One source is from among the followers of a great leader, those who follow "not blindly but intelligently, appreciatively, giving perfect co-operation, instant response". But there is another source, and that is in our Theosophical Lodges. A modern method of discovering potential leaders, which was developed by the Allies in the last war and which is now being tried out by the British civil service and big business concerns, is by means of the so-called "house party" system. A number of people well reported on by their immediate superiors, but who have had no special advantages in the way of birth or education or fortune, are brought together in a more or less isolated country house for a period of months. There is no worry over money for all is provided, no badges of rank are worn, and all are dressed more or less alike, and live in a similar environment. So far as outward things go there are no distinctions. Equal opportunities are given to all, and obvious and unnoticed tests are continually made. The behaviour of the candidates is carefully observed, how they act and react, how they wear their clothes, the way they speak, their friendships, their work, their hobbies and interests, the books they read and so on. In these small communities and intimate companionships they learn to know themselves and to know each other, and the real qualities of their character manifest themselves—

wherein they can lead and wherein they are lacking in strength. By the end of the course those in charge are able to judge fairly accurately what sort of a position a particular person is fitted for.

We can think of our Theosophical Lodges as in some way such places of selection. Members meet there as equals, without distinction of race, creed, caste, sex or colour. They can learn to know themselves and each other at their true worth, can have opportunities to study what interests them and meet people of their own and different types. Here they are given a vision of the Great Plan that governs evolution, thus acquiring the first essential for leadership—direction. In the Lodge too they catch something of the inspiration and the enthusiasm for the work manifested by the leaders of the Society, and thus gain another qualification, they become dynamic. "Theosophy is caught, not taught."

In *Light on the Path* we are warned "lest too soon we fancy ourselves a thing apart," but by the very fact that we have direction and enthusiasm we begin to be leaders and we dare to "try to lift a little of the heavy karma of the world". We tackle a definite piece of work, either in the Lodge by taking an office, by learning to lecture, by conducting a study class, by undertaking social duties which will bring people together in happiness and harmony, or outside by applying our energy and knowledge to the helping of all forward movements. As we do so we shall find that people follow us—people who find life chaotic where we find an ordered Plan, people who see hatred where we see only love and the One Life, people who waver and hesitate where we go forward, people who doubt while we have faith. One of the qualities of young leadership is that it is impatient of followers, who seem to "cling"; who wait to be told what to do; who lose enthusiasm quickly, however keen they may be at the start. But as universal leaders ours must be a conscious and patient

leadership, in which we deliberately accept responsibility. If our followers lose their enthusiasm is it because we ourselves are not sufficiently dynamic? If they doubt, may it not be because we falter, or because we do not see the Plan clearly enough? The people who are brought into contact with us are not there by chance, and whether the karmic link be one of the past or of the future, we should endeavour to understand it and intuitively discover its purpose.

In the outer world the leadership is usually of the type that we have called horizontal. Scientists lead other scientists to one discovery after another; artists inspire other artists; great teachers give illumination to their pupils; great rulers give opportunities to develop their powers; along the ceremonial line people are promoted according to merit and ability. Even in the Theosophical Society, in the old London Lodge, Mr. Sinnett was convinced that only the upper classes could rightly appreciate the truths of Theosophy. In this sense the leadership is partial rather than universal. Sometimes it seems to be narrowed down almost to a pin-point, and to what the unsympathetic might regard as an obsession. Nor must we forget "the leader of the opposition"—one who performs a useful purpose of balancing an extreme by putting his weight in the opposite scale. But whatever the cause that is taken up, some qualities of leadership are developed—one-pointedness, courage, persistence and so on.

We as Theosophists seek to become ever more and more universal in our leadership. We who seek to travel the path of return encounter on our homeward way our younger brethren who are travelling towards the circumference, and from our own experience we feel our kinship and responsibility to the masses of mankind. And as we advance nearer to the centre we are able to include the still less evolved kingdoms of nature, the animal, vegetable and mineral kingdoms, and even the deva evolutions, until finally the whole

world becomes our domain, not only at the physical level but in the higher worlds also, and we begin actually to realize the One Life everywhere. Again, at the circumference the various fields of art and science and economics and religion appeared to be separate and distinct, but at the centre they blend into one another, into Life itself.

This, then, is the kind of leader that we aim to be. The basis of it is that we learn to become universal. The leadership that is needed at the present time is not that which "bosses people about," dominates them against their will, exploits their ignorance, their superstition, their devotion, for its own gain, nor does it seek to "put the fear of God" into people. It is a quiet, intuitive understanding of other people and their needs, sympathy in helping them to go the way that *they* want to go rather than the way *we* think they ought to go. It helps people to know and to be themselves. Above all, it is integrating, it heals divisions, it links together in harmony diverse interests, it brings unity, it replaces hatred by love.

Not long ago a certain research institution in England (PEP: Political and Economic Planning) published the results of a preliminary study of the value of what it called "independent societies" in fostering democracy and its ideals. The Theosophical Society was among the societies studied from this point of view, and it received what might be called high marks for the effect it has on its members in broadening their outlook from the proverbial parish pump, by encouraging them to study a wide variety of subjects, training them to lecture, to work as officials on various bodies in the capacity of president, secretary, treasurer and so on. (It seemed particularly appreciative that women should be encouraged to take part.) The Society was commended especially for the opportunities that were provided for people to meet other people from different parts of their own country,

from countries abroad without distinction of nationality, and to themselves travel in furtherance of their Theosophical aims, thus encouraging brotherhood. All this, of course, was considered quite apart from the spiritual and other teachings peculiar to Theosophy, of which naturally PEP took no account.

Now if a Theosophical Lodge can thus be a trainer of leaders, how much more can be the larger centres of the Theosophical Society, the federation conferences, the section conventions, the sectional and international study weeks, the Theosophical centres of the world, but especially the greatest centre of all, Adyar.

Dr. G. S. Arundale wrote in 1936: "Every one who has been ordained in the spirit of Adyar will be able to live with a sense of peace and power which will give him at once a sense of leadership in the outer world."

Though that was written twelve years ago, it is just as applicable at this present juncture.

So whether we be humble members of a Theosophical Lodge or whether we be privileged to reside, at least for a while, at one of the great Theosophical centres, and most of all at Adyar, we have been selected as potential leaders, and it is as we take advantage of the opportunities offered locally that we are led to widen our sphere of usefulness until gradually we are trained to become apprentice-leaders of the Elder Brethren. It has been said that "minorities lead and save the world, and the world knows them not till long afterwards". The Theosophical Society is such a minority.

KATHERINE A. BEECHEY

REVIEWS

Richer by Asia, by Edmond Taylor, Houghton Mifflin Co., Boston, sold by the Theosophical Press, Wheaton, pp. 432, price \$ 3.75.

Mr. Taylor was an international newspaper correspondent before the last war and a student of psychology. His book *The Strategy of Terror* was published in 1940 and it awakened the American people to the dangers of psychological warfare as practised by the Axis. He was later appointed as head of the Office of Strategic Services and in 1943 was transferred to Admiral Mountbatten's staff in the South-east Asia Command. For the next two years he travelled extensively as intelligence officer for the A.S.S.

His book is a personal history and a striking confession of his own ignorance of eastern peoples prior to his visit to New Delhi where he received a sudden awakening. He confesses that he had no awareness of the East and was unconsciously steeped in an accidental insularity that had up till then completely ignored the place in a world common-wealth of 500 million inhabitants of Asiatic countries, and had asserted that there was no such thing

as Asiatic history. Delhi in 1943 was the scene of an intermingling of English and American officers and civilians, who were more or less conscious of the great mass of Indian people striving for Self-Government, and calling on all Europeans to quit India. It was in such a setting of cross-currents of thought that spiritual awareness was developed in the author, and he realized that "the revolutions of Asia, like all revolutions, were economic and political. They were struggles for bread and power, but more than any revolutions which have ever occurred in the West they were struggles for human dignity. They were struggles to win for the peoples of Asia the Four Freedoms we promised them, and a fifth freedom we have failed to realize was just as basic—Freedom from Contempt." Mr. Taylor saw clearly that the offence to the personal dignity of those who live under foreign rule is a potent cause of vast upheaval, and this opened his eyes to the race problem in America and the rising tide of wrath and offended dignity of thirteen million Negroes whose increased education only serves to show up the extent of the barriers

imposed by the white people in the U.S.A.

The Second Great War brought together in great numbers people from the West and East, and made them more aware of each other than ever before. Mr. Taylor realized that the western mind, and particularly the American mind, had developed the conception of the "one world ideal" without taking into account the aspirations and wills of the other half of the world's inhabitants living in Asia, and he now recognized that the political and cultural unity of man cannot be implemented by western men and women without full co-operation by the people of Asia. His travels in Asia became adventures in self-understanding. He perceived the tremendous psychological change taking place in each person's mind and emotions through the impacts of propaganda by the Press, by Radio and by the Cinema, by means of which the individual is never allowed to be free to develop his own understanding.

He observed the effect on Indians of Gandhi's concept of soul-force and while not understanding it, and even calling it unscientific, he saw that enormous enthusiasm could be developed by this technique, and that dynamic leaders could be trained, capable of attracting thousands of new followers, and he expresses surprise that Gandhi could exert his tremendous influence over a whole

continent without having to buy time on the radio as in the U.S.A. or asking movie-stars to endorse "soul-force" as the Americans endorse breakfast foods.

There are chapters on eastern religions, of which the author has made some study; he admits that "we, the unbelievers of this age, had been too hasty in crossing off religion as a preoccupation worthy of the adult mind". He looked at Christianity with an outsider's eye after contacting Indian people and saw that the cardinal fact of brotherhood seems to receive little attention from western organized religions which lay more stress on faith and personal salvation.

A telling phrase which occurs in his perception of the high place given to soul-values in eastern lands rather than to mechanization is that the backwardness of any people is merely the field of activity in which it has not specialized. "The strength of one cultural group is always the weakness of another. No single man, community or culture can realize all the human capabilities or formulate all the possible human values." Mr. Taylor concludes that the problem of the individual today is to achieve personal integration within the frame-work of a group of societies which are themselves confronted with the problem of integration within the commonwealth of man.

This is a book which can be strongly recommended to those who

are concerned with the first object of the Theosophical Society, namely:

"To establish a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour." M. G.

Behold the Spirit, by Alan W. Watts, John Murray, price 12s. 6d.

There is much in this "Study in the Necessity of Mystical Religion" with which our readers will heartily agree, as, e.g., when the author speaks of the profound effect of oriental culture and religion upon western life. So many Christian writers on comparative religion, however, have been superficial, and Father Watts very justly condemns the misrepresentations found in theological schools (he evidently writes from first-hand experience). The author is already well known for his studies in Zen Buddhism, and the present work is recommended by the Bishop of Chicago. The book is addressed chiefly to those who, though deeply interested in religion, find themselves unable to accept the forms in which it is usually presented. The realm beyond symbols has been called a Void, but this is a recurrent feature in mysticism; as the inner content of symbols is known, the "divine darkness" is expected and welcomed. God is the most obvious thing in the world: we are only unaware of Him when we are too complicated. The book is catholic in two senses. Its bibliography is comprehensive (in-

cluding such names as Dean Inge, Krishnamurti, Mead, A. E. Waite); on the other hand, the aim is to lead us to a new orthodoxy. Aldous Huxley is criticized for an odd reason, viz., that he is more Gnostic than Christian. We must agree that theologians have wrangled over doctrines to the detriment of true religion. Father Watts deplores that type of religious emotionalism which passes for repentance, and for our being willing "to allow in God what we deplore in parents"; and in this it is clear the Church is growing up.

S. R.

The Song of God—Bhagavad-Gītā, translated by Swami Prabhavananda and Christopher Isherwood, Phoenix House, London, price 6s; Indian ed., Sri Ramakrishna Math, Madras, price Rs. 2-12-0.

In offering this new version of the *Gītā* to the public the translators, an Indian pundit and a western poet, emphasize that it is an interpretation and not a literal translation, and in order to convey to the reader the varied character of this Indian scripture, which comprises epic poem, Vedanta philosophy, prophecy and gospel, the style adopted is partly prose and partly verse, the sole aim being to make the book more readable, especially to the western reader. The result is, in the words of Mr. Aldous Huxley, who contributes the Introduction: "Here is a *Gītā* which can be read by every western man and

woman, not as an archaic monument to ancient culture, but as a living, ennobling contemporary message which touches the most urgent personal and social problems of today." For the new western reader this is probably the best version which he can use, especially if the Introduction, Appendix and Notes are carefully studied. It is a pity, however, that no reference is made to other English versions, such as the excellent translation by Dr. Besant and Sir Edwin Arnold's *Song Celestial*, which were presumably consulted by the present translators. The Indian version has a topical section by Christopherson, an avowed pacifist, on "The Gītā and War".

K. A. B.

The Mystery of Iusa—a Tale of the God-Kings of Egypt, by Sheila Leonis, Christchurch, New Zealand, pp. 112.

A vivid portrayal in story of the life of the young Prince Horus, born of a Virgin, of the death of his Father Osiris, and his resurrection through the devotion of his wife Isis—the whole a vision seen by men and women of modern day after contact with talismans magnetized by holy men of old.

The Kiss of Shekinah, in the same book, is a story of many lives remembered by a gentle soul whose spiritual development is quickened in this life through music and suffering.

A. H. P.

The Meaning of Masonry, by W. L. Wilmshurst, John M. Watkins, London, pp. 216, price 15/-.

The sixth edition of a valuable contribution on Masonry made first in 1922. The author who is a profound student of the esoteric side of Masonry, first introduces us to the position and possibilities of the Masonic Order and then considers: The Deeper Symbolism of Masonry; Masonry as a Philosophy; Further Notes on Craft Symbolism; The Holy Royal Arch; and the Relation of Masonry to the Ancient Mysteries.

A. H. P.

Spotlights on Vivisection, by M. Beddow Bayly, M.R.C.S., L.R.C.P., pp. 232, the National Anti-Vivisection Society, London.

The author reviews in a compilation of articles published during recent years the whole question of the efficacy of vivisection and serum-vaccine therapy. He presents clearly and succinctly the scientific case against the wastage of animal life throughout the history of vivisection. But to the author the main argument is that "power should be used, not for exploitation, but in protection and service of the weaker, nor should knowledge be sought through avenues which involve suffering to other sentient creatures".

The encyclopaedic nature of the work requires the good index which accompanies it.

A. H. P.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JUNE 1948

OFFICIAL NOTICE

NEW LODGES

Section	Name	Place	Date
Argentina	Cruz del Sur	Buenos Aires	1-12-47
	Lumen de Lúmine	San Fernando	1947
Canadian			
Federation	Besant	Victoria, B.C.	21-3-48
Greece	Annie Besant	Athens	25-2-48
Malaya	Penang	Penang	17-2-48
Netherlands	Leiden	Leiden	8-5-47
	Bilthoven	Bilthoven	18-4-48
	Rajadharma	Nieuwer-Amstel	3-5-48
	Baton Rouge	Baton Rouge	5-12-47
United States	Harrisburg	Harrisburg	25-1-48
	Salt Lake City	Salt Lake City	2-2-48

HELEN ZAHARA,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar the Prayers of Religions, after which the President, Mr. C. Jinarājādāsa, spoke of H.P.B.'s life. He was followed by Dr. G. Srinivasa Murti who read a Character Sketch written by Mr. W. T. Stead in 1891. The President had placed on the platform

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the urn in which H.P.B.'s ashes had been brought to India, and also the teapot which she materialized when in London in 1878. The usual readings from *The Light of Asia* and *Bhagavad Gītā* were given, and the meeting closed with the offering of flowers before the statues of our Founders.

In the afternoon, coins were distributed to the villagers from surrounding districts according to the usual custom.

Srimati Rukmini Devi arrived in Geneva on May 2, and has commenced her tour in Europe. She will proceed in July to U.S.A.

United States of America

Members the world over will be sorry to learn that the General Secretary of the American Section, Mr. James S. Perkins, was run over by a motor car as he was walking and seriously injured in Wheaton, soon after his return from Adyar and Europe. News since received is that he is progressing favourably and all join in wishing him a speedy recovery.

Miss Marie Poutz has recently completed fifty years of faithful service to the Society and a message of appreciation, beautifully illuminated, has been sent to her in the form of a framed scroll. This was in accordance with a resolution of gratitude passed at the last Convention of the Section.

In January a Theosophical Children's Group was inaugurated at "Olcott" and it will meet regularly every week under the direction of Miss Caroline Tess. This is a new venture and it is hoped that as well as helping the children, it will be possible to compile material that will be useful to other groups. It is interesting to know that because some of the parents whose children are attending these classes wish to know more about Theosophy, a discussion group to fill the need has also been organized by Miss Joy Mills and Mr. Seymour Ballard. The same material and technique are being used as in the Field Expansion Programme.

As a result of the work of Miss Joy Mills and Mrs. Nedra Ruder an official study centre has been organized in Montgomery, Alabama, and in Baton Rouge, Louisiana, a new Lodge has been established.

The Centre of Theosophical Studies in New York, under the direction of Mr. Rupert Amaya, has recently sent to Adyar a complete collection of the Inter-American Press Service and the service of translation of Theosophical articles into Spanish. The press service was begun on 1st July 1940 when Sr. Enrique de la Hoz was President of the Centre and distribution was made to some 70 daily papers in Spanish America. The translation service commenced the same year and it was widely circulated among all

the Theosophical Sections of Spanish America and among many private individuals. Its articles have been reproduced in many magazines and in some daily papers in the Spanish language. The work of this Centre has ceased for some time, but it is hoped that it will be revived during the present year. Certainly splendid work has been done by this group.

On March 14 at Krotona, Ojai, the corner-stone of the Library and print-shop of the Theosophical Book Association for the Blind, Inc., was laid. It is hoped that the library of 600 books and the printing machinery will be moved into the new building about June. This work, which was carried on for many years by the late Mr. Florian A. Baker, is now being continued with great success by Mrs. Flavia B. Snyder and Mr. Roy Snyder.

The 4-page leaflet *Discovery* has now been published regularly for more than two years. With the March issue the distribution reached 240,800 copies and before the year is finished it is expected the first quarter of a million will have been reached and passed. This leaflet, whose fourth page is left blank for Lodge announcements to be printed locally, is sold to Lodges at cost, and is used by them to hand out to enquirers and those who attend public meetings.

It has been announced that the National President, Mr. James S. Per-

kins, has been re-elected for a further term of office and Mr. E. Norman Pearson continues as National Vice-President.

The Committee on Integration set up in 1945 has now been dissolved, as the Committee in its present form has achieved objectives that carry its further development beyond the practical range of activities of the Society. The Object of this Committee was to ensure that studies and other activities leading to the integration of knowledge would be forwarded. Under the direction of Mr. Fritz Kunz, the work fell naturally into two parts: the Committee was to explore for materials which would effectively "encourage the study of comparative religion, philosophy and science" and of art among members of the Society, and upon principles which would show the remarkable unity of ancient wisdom and contemporary learning. The Committee was also to study the possibilities of valid integration in the world of higher learning. All who have made contributions of \$5.00 and over have been sent the quarterly magazine, *Main Currents in Modern Thought*, which was founded by Mr. Kunz in 1940, and the contributors have thus been kept informed of progress. The journal will be continued; and the work will go on. The personal encouragement and support of about 300 members of the Society has been a remarkable

and satisfying feature of the undertaking.

*Theosophical Research Centre,
London*

The report of the Centre for the year 1947 shows some very interesting developments. The special events during the period included Lord Dowding's demonstration to the Science Group of an apparatus which might be sensitive to etheric currents. Three booklets were published: *An Introduction to the Study of Analytical Psychology, Space-Time and Consciousness* (a Study in Reincarnation), and *Group Work*. The Medical Group have finished revising *Some Unrecognized Factors in Medicine* with a view to publishing a new edition, and the Race Relation Group and the Arts Administrative Group have also been functioning.

Netherlands Indies

An interesting document which has just reached Adyar is that which was drawn up to mark the formation of a Theosophical Centre by military prisoners of war, members of the Society, during their internment in Tjimahi near Bandoeng. This Centre was named "Malabar" after one of the great volcanoes now extinct which could be seen from their internment camp. This Centre was formed on 3rd August 1942 but had to be closed after some months as the Japanese did not allow any further meetings.

The document is signed by fourteen members.

The various Lodges in the Section are facing many difficulties but the work is advancing slowly. In Batavia and Bandoeng especially the Lodges are growing.

Germany

The bulletin of Blavatsky Lodge, Düsseldorf, reports that on 15th April the Lodge celebrated its 36th birthday.

A letter received from a member of Logos Lodge, Herne-Halthausen, tells of the work the Lodge is doing there. Once a fortnight there is a Lodge meeting and once a fortnight there is a reading and discussion evening. Members visit from other Lodges and notes are compared for the mutual benefit of all.

France

The French Section has commenced issuing a new magazine *La Vie Théosophique*, which will also be the organ of the European Federation, and will replace *L'Action Théosophique*, which has for six years been published under very difficult circumstances, thanks to the devotion of Mlle. Serge Brisys and her helpers. The new magazine reports the work of various Lodges and other activities in the Section, and gives a summary of work in other Sections like Portugal and Italy.

Lodge Clermont-Ferrand has been visited by Dr. Thérèse Brosse, and as a result work has been going on with fresh energy.

In Lomé (Togo) the group of Theosophists have just founded Lodge Himalaya. Their first object is to encourage the members to obtain a clear idea of the Theosophical viewpoint and to encourage them in the awakening and development of the inner life. Then they intend to study the teachings and customs of the religions of the country in order to explain them Theosophically.

Lodge Plato in Vichy has been holding its meetings regularly throughout the year. Questions of all kinds were asked by the members and answered by others. This Lodge keeps up its good work among the isolated members in the surrounding country and answers their questions. It is interesting that one of the responsibilities of the country Lodges is to keep in touch with the isolated members in such a way that they may feel that they are part of the great Theosophical family.

Mlle. C. Bayer recently delivered a series of lectures in the south of France. As a result of this tour a large number of sympathizers were reached by her message.

A group of Young Theosophists have undertaken the management of the Section's Publicity Office.

An experiment is being tried of sending into the towns where no one

has yet spoken of Theosophy young lecturers, accompanied whenever possible by a delegation of young people in order to make friendly contact with the isolated local members and to talk to the young people.

North Africa

In Casablanca a new Centre has recently been opened and efforts are being made to form a Federation of African branches of the French Section.

The work of the Oran Lodge is developing, and in addition to the usual weekly meetings when *The Masters and the Path* and Vol. 5 of *The Secret Doctrine* are studied alternately, new schemes are being planned for members, and discussions are held to encourage sympathizers. The second Lodge in Oran, Activity, for some time has been trying to recover its former activities and we are glad to learn that it has succeeded. It is noted with special pleasure the good understanding that exists between the two Lodges whose object is to collaborate in the work.

Lodge Annie Besant in Tunis informed the French Section some time ago of the renewal of its activities. This Lodge celebrated the Centenary of Dr. Besant and Bishop C.W. Leadbeater by readings from their books interspersed with music, and is now carrying on weekly meetings for the study of *The Power of Thought*.

There is also a Lodge in Algiers. Because of the distance between the

various towns there are certain difficulties, but it is gratifying to learn of the progress of the work in this part of the world. All these Lodges are attached to the French Section.

Ireland

In Dublin the Spring session was opened with a dramatic recital in aid of the Adyar Besant Commemorative Fund. The highlight of the early part of this year was the visit to the Dublin Lodges of Mrs. Lilian Yates, who spoke on the Ritual of Higher Magic. The centenary of the spiritualistic movement was commemorated on Adyar Day before a crowded audience. The Section is looking forward to visits from both Srimati Rukmini Devi and Miss Clara Codd.

The Belfast Lodges report a busy period with four meetings every week. Plans are being made to lease new Lodge premises, which it is hoped will help to expand the work.

Argentina

This Section held its 29th Annual Convention in the city of Rosario from 21st to 28th March, when forty-five Lodges were represented. During the past year four new Lodges were founded, bringing the total to sixty-four, and the membership reached 1,121. The outstanding news, advises the General Secretary, was the receipt of a communication announcing the formation of the

Bolivian Section. Although this has not yet been officially reported to Headquarters by the Lodges in Bolivia it is hoped that the formalities will be completed soon. A great deal of the credit for this work goes to the General Secretary of the Argentine Section, Señor José M. Olivares. Mr. Jinarajadāsa lectured in Bolivia in 1929 at the capital, La Paz (altitude 11,171 feet), Oruro, Sucre (where he formed a Lodge), and Potosí (altitude 13,254 feet).

Cuba

In the March issue of the *Revista Teosófica Cubana* the General Secretary, Srta. María G. Duany, reports that the membership stands at 503 with 29 Lodges. Although in the past year one Lodge was dissolved two new ones were founded. Among the activities of this Section have been the publication monthly of the Section journal and the translation, printing and distribution of various publications from Adyar.

The Young Theosophists have been active and have sent numerous parcels to Europe. The Round Table has also been conducted to help the young people. Commencing in January of this year the Young Theosophists have commenced their own small magazine, *El Joven Teosofista de Cuba* which is produced in cyclostyle form. We hope that this venture will prove successful and help the growth of the Young Theosophists.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarajadāsa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott," Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1.	<i>Theosophical News and Notes.</i>
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Fru Eva Ostelius	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland S.E. 3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>Bulletin Théosophique Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Bollettino Mensile.</i>
1902	Germany	Herr A. von Fielitz-Coniar	(13b) München 19, Nibelungenstrasse 14/III.	...
1905	Cuba	Señorita Maria G. Duany	Oberbayern, Amerikanische Zone	<i>Revista Teosófica Cubana;</i> <i>Theosofia.</i>
1907	Hungary	Selevér Flora úrno	Calle M., No. 159 Reparto Fomento,	...
1907	Finland	Herr Armas Rankka	Santiago de Cuba	<i>Teosofi.</i>
1908	Russia	...	Bárá Lipthay-utca 9, Budapest II	...
1909	Czechoslovakia	Pan Václav Cimr	Vironkatu 7 C, Helsinki	...
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Praha—Sporilov 1114	...
1910	Scotland	Edward Gall, Esq.	Box 863, Johannesburg	<i>The Link.</i>
1910	Switzerland	Mlle. J. Roget	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1911	Belgium	Mademoiselle Serge Brisy	Rue Carteret 6, Geneva	<i>Ex Oriente Lux.</i>
1912	Netherlands Indies.	Mr. J. A. H. van Leeuwen (acting)	37 Rue J. B. Meunier, Bruxelles	<i>L'Action Théosophique.</i>
1912	Burma	U San Hla	Bandastraat 9, Bandoeng, Java.	...
1912	Austria	Herr F. Schleifer	No. 102, 49th Street, Rangoon	...
			Bürgergasse 22, 4. Stg. 18, Vienna X	<i>Adyar.</i>

* Reverted to Presidential Agency.

1913	Norway	Herr Ernst Nielsen	Oscars gt. 11, I, Oslo	Norsk Teosofist Tidsskrift.
1918	Egypt	Mr. J. H. Pérez	P. O. Box 769, Cairo	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130 a, Aarhus	...
1919	Ireland	Mrs. Alice Law	14 South Frederick St., Dublin	...
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	...
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	...
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	...
1920	Chile	Señor Juan Armengolli	Casilla 3603, Santiago de Chile	...
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo	...
1920	Bulgaria	...	...	...
1921	Iceland	Gretar Fells	Ingolsstr. 22, Reykjavik	...
1921	Spain	Dr. Nelio Nobre Santos	Rua Passos Manuel, No. 20-cave, Lisbon	...
1921	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	...
1922	Wales	Señor Luis Sarthou	Palacio Diaz, 18 de Julio 1333, Montevideo	...
1922	Poland	Señor A. J. Plard	Apartado No. 3, San Juan	...
1925	Uruguay	Gospodin Alojz Piltaver	Mesnička ulica 7/III 1. Zagreb	...
1925	Puerto Rico	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	...
1925	Rumania	Monsieur Kimon Primaris	30 September Str., No. 56B III floor, Athens	...
1925	Yugoslavia	Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	...
1926	Ceylon	Señor Jorge Torres Ugarriza	Apartado No. 2718, Lima	...
1928	Greece	Mr. Domingo C. Argente	89 Havana, Sta. Ana, Manila	...
1929	Central America	Señor Ramón Martinez	Apartado No. 539, Bogotá	...
1929	Paraguay	Mr. Jayant D. Shah	P. O. Box 34, Dar-es-Salaam	...
1929	Peru	...	...	...
1933	Philippines	...	...	...
1937	Colombia	...	...	...
1947	British E. Africa	...	...	...

* Reverted to Presidential Agency.

Federation of Theosophical Societies in Europe: Secretary, Mr. J. E. van Dissel, Voortwerweg 40, Eindhoven, Holland.

Canadian Federation

(attached to Headquarters)

Non-sectionalized: Malaya: Singapore Lodge: Secretary, Mrs. Elsie S. Griffiths

1786 Broadway West, Vancouver, B. C. The Federation Quarterly.

Mr. S. Arumugham, 69 Chan An Thong Street, Kuala Lumpur. Penang Lodge: Secretary, Mr. Paul Lim, Education Dept., Penang.

Japan: Mito Lodge: Secretary, Mr. Seizo Miura, Iwata-kata, Nobidome, Owada-machi, Kitadachi, Saitama Prefecture.

Greece: Olcott-Blavatsky Lodge: President, Mr. J. N. Charitos, S. Lambros St. No. 19, Athens.

Canada: H.P.B. Lodge: Secretary, Miss G. Marshall, 339 Forman Avenue, Toronto.

ANNIE BESANT: A CHARACTER-SKETCH

(Illustrated)

By W. T. Stead

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