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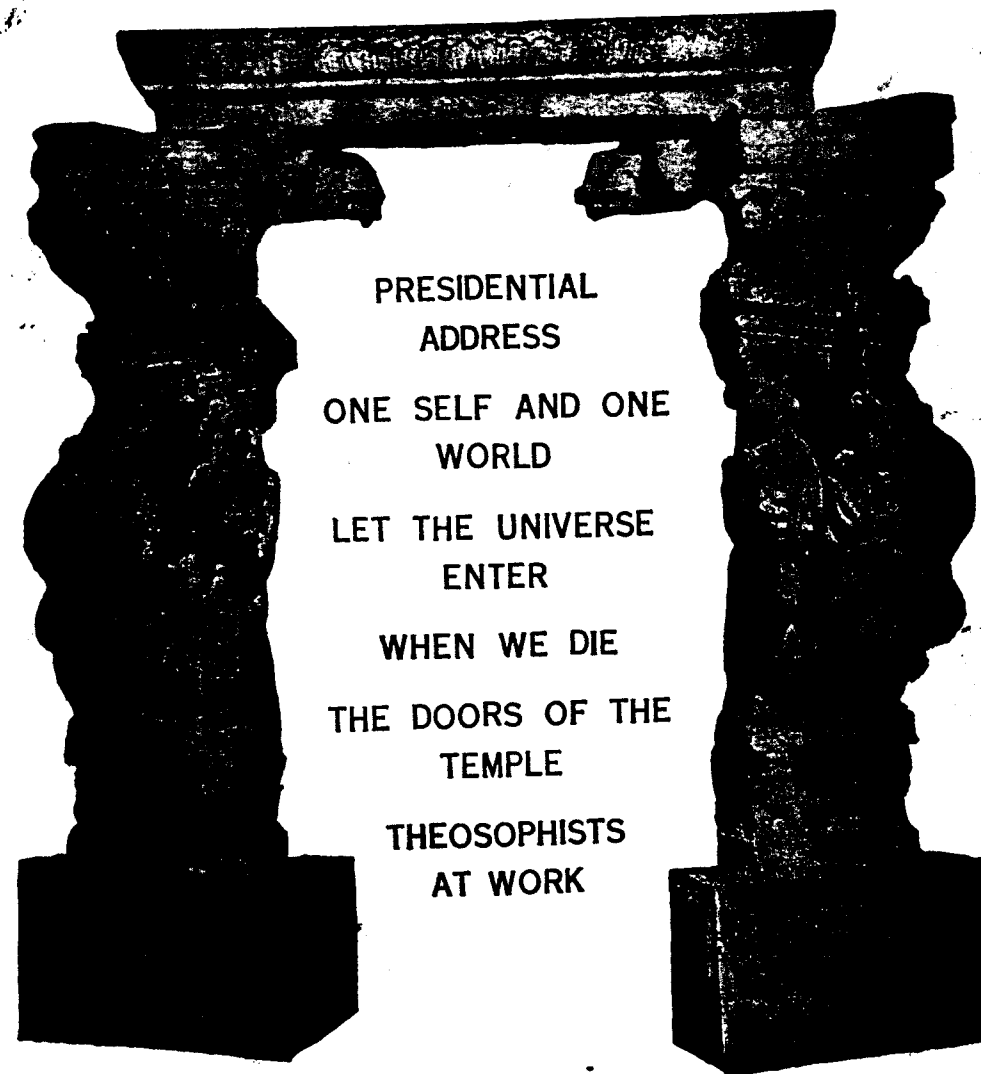
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THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA



PRESIDENTIAL
ADDRESS

ONE SELF AND ONE
WORLD

LET THE UNIVERSE
ENTER

WHEN WE DIE

THE DOORS OF THE
TEMPLE

THEOSOPHISTS
AT WORK

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20

JANUARY 1949

Vol. 70, No. 4

JANUARY 1949

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THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

CONTENTS

	PAGE
Presidential Address to the 73rd Convention of the Theosophical Society. C. JINARĀJADĀSA	213
One Self and One World. (Concluded.) Sir S. V. RAMAMURTY, M.A., K.C.I.E.	229
"Let the Universe Enter." C. JINARĀJADĀSA	236
The Work of the Theosophist in the World Today. (Concluded). LEONARD C. SOPER	244
When We Die. NELLIE K. TOREN	252
Observations on a Scientific Trend. LUCILE A. FARNES	259
Adyar (Song in Gujarati with English Translation). SRIMATI MUGDHĀ-BEN	264
Is the Bhagavad-Gītā Out-moded? ADELTHA PETERSON	266
The Doors of the Temple. C. W. LEADBEATER	269
Reviews	273
Supplement :	
Theosophists at Work around the World	277
International Directory	283

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

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

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FREEDOM OF THOUGHT

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FEBRUARY 1949



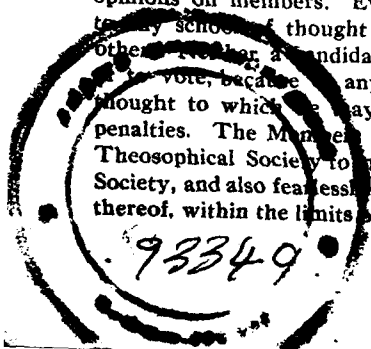
THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

CONTENTS

	PAGE
On the Watch-Tower	285
Fire and the Atomic Bomb. ADELAIDE GARDNER	296
Correction	304
"Let the Universe Enter" (Concluded). C. JINARĀJADĀSA	305
The Fundamental Paradox. J. J. POORTMAN	313
The Heart and Its Wisdom. ERNST PIEPER	320
The 73rd International Convention. HELEN ZAHARA	324
Is the Bhagavad-Gītā Out-moded. (Concluded.) ADELTHA PETERSON	331
Suffering and Its Cure. B. R. CHAURE	334
Love in the New Age. EVELYN BENHAM BULL	339
Other Dimensions. J. E. REID	342
Reviews	345
Supplement :	
Financial Statement	349
New Lodges	352
Lodges Dissolved	353
Theosophists at Work around the World	353
International Directory	355

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MARCH 1949

VOL. 70, No. 6

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Edited by C. JINARĀJADĀSA

CONTENTS

	PAGE
On the Watch-Tower	357
Wake Up, India. RUKMINI DEVI	365
Pico della Mirandola. C. JINARĀJADĀSA	371
The Third Object. HUGH SHEARMAN	378
The Principle of Non-Attachment. D. D. KANGA	383
The Fundamental Paradox. J. J. POORTMAN	389
How I Became a Member of the Theosophical Society. ALFRED HODGSON-SMITH	398
Sufi Mysticism in Ancient Iran. DASTUR K. S. DABU	404
The Special Contribution of Islam to Religion. C. JINARĀJADĀSA	411
Divined Diagnosis. R. J. ROBERTS	413
Reviews	417
Supplement:	
Theosophists at Work around the World	421
International Directory	425
Half-Yearly Index	i, ii

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PRESIDENTIAL ADDRESS

73RD ANNUAL CONVENTION

Adyar, December 25, 1948, 8.30 a.m.

MY BROTHERS,

With deep affection I welcome you all to Adyar, the International Headquarters of our beloved Society. For are you not all my sisters and brothers, bound to me by our joint contribution of work for the welfare of Humanity, and bound for ever to those supreme Ideals which, creating in us increasing wonder and fascination, have been revealed to us by the true Founders of our Society, working through Their chosen agents, H. P. Blavatsky and H. S. Olcott, and through those who have trodden the ways of these two who "blazed the trail"? In our deep recognition of the Benediction which has from the beginning rested upon the Society from the Great Ones, its true and unseen Founders, let us express our gratitude to Them, and our pledge to serve Them so long as life shall last, as I make the Invocation to Them given to us by the Society's second President, our loved Annie Besant. Will you rise?

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

The real strength of any great movement is not to be measured by the numbers on its rolls. The number of members in a country may increase or decrease due to many local causes; yet all the same, even when there is a decrease, the work done to spread the teachings of Theosophy may not have in any way slackened. Our Society throughout the world has however gained in membership since last I addressed you; the membership stands at 32,181, a gain of 545. In nearly every country there is a gain; it will interest you to know that the largest gain during the past twelve months is in Germany, where the number of new members is 261 more than the previous year. I will speak later regarding the work of some Sections.

For, at the moment, I want to make clear that while even today we have not more than 32,181 members paying dues (we have yet to receive the numbers from the countries behind the Russian "iron curtain," and from two other Sections), the work done by Theosophists throughout the world is greater in effectiveness than is represented by their numbers. First, there are many organizations, not calling themselves Theosophical, which yet are disseminating ideas which were first put out to the world by the Theosophical Society, its Lodges and through Theosophical literature. We have in fact theosophized the trend of several movements, which have originated from small Theosophical groups branching out from the Parent Society (to employ a term used by the Masters). What is important for the welfare of mankind is, not that our Society should grow, but that some at least of our ideas may be disseminated more and more, to influence the lives of thousands who do not feel drawn to admire the magnificent sweep of the vast vision of Life which alone deserves the name "Theosophical".

One strange fact—strange to all of us here present—is that many a man and woman will attend our meetings

constantly, read our literature, sometimes also help with monetary contributions, but will not join the Society. They do not respond to the supreme ideal presented to them of trying to "lift a little of the heavy karma of the world," and to give their "aid to the few strong hands that hold back the powers of darkness from obtaining complete victory". There are some countries where it has not been the custom to join organizations; here in India, when the Society began its work in 1875, probably the only organizations, apart from literary associations, to ask people to join them and help were the Arya Samāj and the Brahmo Samāj. Since those early days, the idea of joining associations for philanthropic purposes is widespread in India. The idea of joining associations is looked upon with mistrust, especially in France, Italy, Spain, Portugal, and other countries with Roman Catholic influence. Those interested in Theosophy in these countries will read and study, but will ask, "Why join your Society? What shall I let myself in for?"

I recall here an illuminating comment by the late William James of Harvard in his work, *Some Varieties of Religious Experience*. He notes that men are of two types, whom he terms the "common person" and the "psychopathic man"; concerning any "vexed question" the common person's attitude is, "What shall I think of it?", whereas that of the psychopathic man, who not only thinks but who is also charged with feeling, is, "What must I *do* about it?" James then goes on to quote from Dr. Besant's well-known *Autobiography*—he calls her "that high-souled woman"—the following passage:

"Plenty of people wish well to any good cause, but very few care to exert themselves to help it, and still fewer will risk anything in its support. 'Some one ought to do it, but why should I?' is the ever re-echoed phrase of weak-kneed amiability. 'Some one ought to

do it, so why not I?' is the cry of some earnest servant of man, eagerly springing forward to face some perilous duty. Between these two sentences lie whole centuries of moral evolution."

James then observes: "True enough! and between these two sentences lie also the different destinies of the ordinary sluggard and the psychopathic man." We have in this analysis of mankind why a certain type will read Theosophy and attend meetings, but will not join the Society as a member and help in its work of philanthropy. The mind is there well enough; but a part of the individual's nature is still numb; when touched, it gives no response. The feeling that is now lacking will be grown by him in the course of future incarnations—Karma will attend to that—and he will then be not only an inquirer into the things of God, but will also have become a philanthropist, a lover of men.

Among the National Societies that of India still shows the largest membership, 7,364; next comes the United States with 4,031. The third is England with 3,691. But if the word England means as usual, outside of that country, all that is termed Britain, meaning England, Scotland and Wales, the membership of these three National Societies, which once used to be one "British Section," will be 4,255, giving England the second place on our roll. France comes fourth with 2,015.

The number in India is the highest that has ever been, with a nett gain of 136. It should be in India, considering her vast population, not 7,364 but 73,640. But even already, with 7,364, the work is difficult to organize efficiently; the country has been divided into 14 autonomous Federations which retain for their local work half of the annual dues of the members, sending on to the central Headquarters at Benares only the other half. The United States and England where Lodges are in Federations do not have this

division of annual dues. This results in a situation that, while the Federations may flourish, there is little at Benares Headquarters to help those parts of the country where the Lodges are not federated or have little money to develop their work. The sending out of qualified lecturers from Benares Headquarters to help weak Lodges or to open out new territory is thus crippled. No one has found as yet a solution to this difficult internal problem of the Indian Section.

One of the most satisfactory elements in our work is the revival of the Theosophical Movement in Germany. During the Hitler regime, no work, of course, was possible. When the War ended with the occupation by the British and Americans of certain zones of the West, work began once more, particularly in Hamburg. Quickly Lodges were revived and the National Society in Germany began its work once more. The development has been greatly helped by the first Convention since the War, held in Hamburg on July 27-31 last. I made an application to the Secretary for Foreign Affairs of the British Government in London to permit the entry into Germany of certain helpers from Britain and from Holland, and with the support of two old members, once General Secretaries, Dr. L. Haden Guest and Mr. Peter Freeman, both now Members of Parliament in the Labour Party, permission was obtained for the entry into Hamburg of Mr. J. E. van Dissel, Secretary of the European Federation of National Societies, Mrs. Doris Groves, General Secretary for England, Prof. J. N. van der Ley, General Secretary for Holland, and Mr. J. Kruisheer also of Holland. Except Mrs. Groves, the others could speak German well, and a most enthusiastic Convention was held with delegates from Lodges in the British and American Zones. The Convention was specially delighted with the presence of and the help given by Captain Northam of the American Military Government, who came to Convention. His address made a deep impression on the

members. Special thanks were given for the "rich gift of food from the American Section, sent for the special purpose of providing opulent meals to all the members at a near-by hotel where the meetings had been held. Our Theosophical Society is really a marvellous unity." Members living in the Russian zone cannot meet as Lodges. They have to remain "unattached members" of the German Section.

During several years before the war, in Germany especially, but also to a large extent in Italy, Hitler and Mussolini discouraged all contact, even cultural, with foreign nations. Internationalism was definitely barred, much to the loss, needless to say, of all people of real culture in Germany and Italy. Now that the work has begun again in Germany, the members will be able to take part in full measure in the international spirit of our Society. This has been specially helped by the financial assistance given by the European Federation so that seven German members could attend the Theosophical Workers' Week at Mariefred, in Sweden. It was hoped that 24 would attend, but the usual passport and other difficulties prevented the larger number from going. Those who returned from the great gathering in Sweden are charged with deep enthusiasm to carry on the work of Germany once more.

I am very glad to state that the work has begun in Czechoslovakia under the direction of Mr. Václav Cimr, once a General Secretary of the Section. There is no interference in the reorganization of the work.

A most noteworthy chapter in our work is the strength of the Young Theosophists in several countries. There has been since 1935 a World Federation for Young Theosophists, whose President is Rukmini Devi Arundale. The Federation in India celebrates this year its 25th Anniversary. In some countries the work has somewhat lingered, but in others the Young Theosophists are coming forward with enthusiasm to

work along their chosen ways. This is especially the case in India and in Holland. There are groups of Young Theosophists in many countries which I will not enumerate here, but which will be mentioned in the fuller Report sent to all General Secretaries.

It will interest you all to know that we have still one living link with H.P.B. For nearly 20 years we have been sending money to two of H.P.B.'s nieces in Prague. One niece has died, but the second is still living, and in spite of various financial restrictions we have succeeded in sending her regularly the pension allocated to her by the General Council of the Society of £60 a year in quarterly instalments.

A noteworthy event for the work of the United States is the visit to that country of Mr. N. Sri Ram and Rukmini Devi. The former went at my instance specially to get into touch with members of the Esoteric School, and so his expenses of travel to the United States and back were met by that School. He gave addresses to Lodges and lectures to the public on Theosophy in each city visited in the United States, Canada and Cuba, and they were 49. Rukmini Devi received an invitation from the American Section, and so it was they who arranged for her journey. The two messengers from India have represented two aspects of what India has to offer to the world. I will not dwell upon the valuable work which they have done, except to say that the members in the United States and Cuba have written to me with the warmest admiration of Mr. N. Sri Ram's presentation of Theosophical ideals, and similarly many letters have come full of enthusiasm concerning the work done by Rukmini Devi. After the tragic events in the Punjab, it was necessary to show, particularly to the people of United States, that the ancient spiritual vigour of India still continues undiminished.

It is rarely that more than a brief mention is made in a Presidential Address of the work of the Adyar Library. As

you sit here facing me, there is the magnificent Eastern Section to your left, and behind you is the Western Section. The Adyar Library was the great dream of Colonel Olcott to expand the work of the Society in the field of Comparative Religion, our Second Object. Little by little, under various Directors of the Library, and especially under the present Director, Dr. G. Srinivasamurti, a most competent Sanskrit scholar, assisted by Dr. C. Kunhan Raja, Lecturer in Sanskrit in the University of Madras, the work has forged ahead during the last few years. Last year the Library celebrated its 50th Anniversary in a great function. But for members throughout the world, the Adyar Library is apt to remain a mere name. It is not that to me, as I am myself something of an oriental scholar (at least I was one once, but I have chosen instead the more congenial path of Plato). The Adyar Library has now over 15,000 palm-leaf manuscripts. Text after text of priceless Sanskrit works have been published, and some translated, and the latest is No. 65 of the publications. It is under the auspices of the Adyar Library that there were published the four volumes of *Where Theosophy and Science Meet*, edited by Professor D. D. Kanga, a work received with warm approval by Theosophical students all over the world, and which has been re-edited and is being re-printed in a second edition.

How valuable is the work of the Library will be seen by the many testimonials to its work from various parts of the world, but among them all I select one from Dr. C. R. Reddy, the Vice-Chancellor of Andhra University, one who has an unusual vision of what education should really become. A scholar himself, he can therefore appreciate the magnificent work done by the Adyar Library. The following is what Dr. Reddy said when he presided over the 50th Anniversary of the Library, which he termed "this unique foundation":

Since the coming into being of the new country of Pakistan, all Pakistan Lodges hitherto part of the Theosophical Society in India are now part of the Theosophical Society in Pakistan. There are not the seven Lodges required to form a National Society as yet; till then Mr. Jamshed Nusserwanjee has been appointed the Presidential Agent.

This is no ordinary Library. There are libraries and libraries. I myself am connected with some. . . But there are other libraries of the research order, the order of discovery, invention, propagation of noble ideals in the service of humanity, which are not so much a collection of books as a well-correlated colligation of ideas and ideals. The Adyar Library is one of the greatest of this higher order in the world. . . As Col. Olcott desired it to be, it is an organ of the Theosophical Society, intimately and indissolubly connected with the work of Universal Brotherhood by means, amongst other ways, of cultural understanding between races and nations. The Library is not an appendix to the Society; it is an agent, an instrument, an organ of the Society. I cannot conceive of the Society being at its best without the Library also growing along with it, developing and in every manner possible helping on the work of its great universal mission.

For many many years past I have been interested in the idea of an Institute of Indology. . . This idea is already there in embryo, if I may say so, in the organization of this Society. It has to be developed in the manner thought of by Col. Olcott and desired by lovers of culture and, more especially, by all those whether Theosophists or not, who want to bring about a closer mutual understanding in matters spiritual, the things that count most in the fashioning and moulding of our lives, between all peoples of the world.

The General Council of the Society, knowing the valuable nature of the work of the Library, donates out of the Society's funds 7,000 rupees a year in order to meet the costs of the Library, for the Library has several Pundits examining and collating manuscripts and copying them to be sent to other institutions. At the moment, the Library rooms are very badly crowded. The Library needs additional buildings but has not enough in its Building Fund for a new building in these days of high costs. I desire to give my testimony to the magnificent work done by the Library, for its work raises to a high level the general work of the whole Theosophical Society. In the field of religion, culture, scholarship, and

especially Indian scholarship, all great and essential departments of our Theosophical work, the Adyar Library has already indicated in what manner the Second Object of the Society should be developed to promote Universal Brotherhood.

This month there has gone to the great Peace one of our best workers and one who was closely associated with Adyar. Miss Mary K. Neff of Akron Lodge, U. S. A., joined the Society forty years ago, and when she came to India she worked for a while at the Theosophical School in Benares, and later as principal of a Muhammadan School in Lahore, for which post she learned Urdu, both the language and the script. Later she entered the Theosophical field as a lecturer in India, in her own country, and in Australia and New Zealand. She was called to Adyar for a special work, and on arrival I asked Dr. Besant to entrust to her the arduous task of going through the Archives of the Society in my charge. These Archives go back to correspondence of H.P.B. and Colonel Olcott from the year 1875, and one specially prized section of the Archives are the *Scrap Books* which H.P.B. compiled, pasting cuttings from newspapers, with comments, often humorous and not infrequently sarcastic. This work took Miss Neff two years.

It was during this period that she did a most valuable work in connection with *The Mahatma Letters to A. P. Sinnett*. As is mentioned three times in Letters of the Master K. H., both He and the Master M. intimated that They would never consent to the publication of the Letters, except those parts authorized by Them to be sent to a select band of students. It is this authorized section which I issued as *The Early Teachings of the Masters*, a month before the volume of Mr. A. T. Barker was issued, the *Mahatma Letters*. These *Mahatma Letters* are not in proper chronological order. Miss Neff, having been able to consult the year by year Diaries of Colonel Olcott, was able to establish the correct

chronological order of the Letters, and the correct list was sent to Mr. Barker, who acknowledged the list but replied that he could not re-arrange the Letters as the book had already been made into stereotyped plates.

After the study of the archives Miss Neff produced a large volume on the life and activities of H.P.B. under the title *Personal Memoirs of H. P. Blavatsky*. She was compiling during her stay in Australia additional material which she found in the public library in Melbourne dealing with more incidents in H.P.B.'s life. The manuscript of the second volume, at which she was working till the end, will no doubt be given presently to our Society and in the course of time I hope to publish it. From the beginning to the end Mary Neff remained a true and faithful worker in our cause. May Light Perpetual shine upon her.

I desire to speak to you briefly about my principal helpers. All the heads of the ten departments are my helpers, and I wish I could speak of them all. But I must restrict myself to three. First, Miss Helen Zahara, the Recording Secretary. She had gained a diploma in Accountancy in Australia and had already an office job, when at my invitation she left it and came to Adyar. A Recording Secretary is the link for correspondence, reports, applications for Lodge charters, the dispatch and receipt of communications from and to the General Council which the National Societies have with the Headquarters at Adyar. Apart from all the constant heavy work which all that implies, she is also the link with the President for all the residents. They send their grievances to her first, and she brings them to me, and if they come to me first I send them to her to be checked and investigated. And everything has to be filed by her for record. Every morning Miss Zahara sees me with papers of estimates, requests, grievances, sometimes helpful suggestions. She is also the Treasurer of the World Federation of Young Theosophists. I want to thank

her for her devoted services and for smoothing my way among the tangle of requests and grievances.

Next higher in office is the Treasurer. He is Mr. C. D. T. Shores, who as soon as he retired from a most responsible post in the oldest and largest navigation company linking India and Britain, came to Adyar offering his services. Brother Panda Baijnath, in spite of his age, came from Benares to act as Treasurer at my urgent request when I became President; but only for a year. I was most thankful that, when the year came to an end, Brother Shores was ready to take over. You need but look at the accounts published yearly of the finances of the Society and how they are administered, to see that the Society's Treasurer needs to have a clear head. Every pie or farthing, cent or centesimo, of the Society's money must be found somewhere in the Treasurer's ledgers as coming in or going out. He does not see me every day—he does not need to, nor I him. But during office hours he is continually getting chits from me stamped "Treasurer," occasionally a cheque from a donor, but mostly for information. All estimates for expenditures go to him first, then they are brought to me by the Recording Secretary; if the work is urgent, it is begun over the instructions of the Treasurer and the President. But at the next meeting of the Executive Committee, what we two have sanctioned must be sanctioned by the Executive. I do not care to contemplate what would happen to our two purses if the Executive should refuse its sanction. Most cordially I thank Brother Shores, a friend of many years' standing.

But I owe most, since I became President, to the Vice-President, Mr. Sidney A. Cook. He had filled a high executive post as Vice-President and principal internal officer of the Diamond T. Motor Car Company of Chicago, the seventh largest truck-making company of the United States. Mr. Cook is a trained and expert accountant, and is

used to think, as an officer of his company, in terms of millions of dollars. He has a brain for accounts and is well versed with the latest methods of administration. I have passed on to him the supervision of several aspects of our Adyar administration. We are facing rising costs of operation, we have had demands for increases in wages and salaries; each problem needs careful examination to do justice to the employees as also to the Society. I should personally need, did I not have Mr. Cook at Adyar, to dig myself in slowly into each problem, appointing committee after committee, to report after much delay. The Vice-President has the capacity to tackle job after job at once in our departments, see quickly what *is*, what *hadn't ought to be*, and what *ought to be*, and then summarize it all for me for presentation to the Executive Committee for decision. If he enjoys my lectures, I enjoy his "lay-outs" and "blue-prints". To have an American, trained in business, at Adyar, is like having a breath of ozone to vivify our Indian air at Adyar, where like most things in India we have gone along the old ruts. But the world's pressure on Adyar is becoming stronger and stronger, and I am thankful that Mr. Sidney Cook is here by my side to help me to give the necessary acceptance or resistance. He was during 14 years the General Secretary of the American Section; he knows the work "from the inside". While the Society is charged with high philanthropic idealism, it needs to have its feet upon earth, especially as regards its financial needs and commitments. In the realm of our finances, my Presidential brain is clearer because of Mr. Sidney Cook's contribution to the Society's work.

Since I began lecturing on Theosophy 46 years ago, I have rarely brought in the names of the Masters of the Wisdom as I expounded our great Philosophy. For that Philosophy stands on its own as an illuminating light, apart from the existence or not of the Masters. Nevertheless,

anyone who reads of the beginnings of our Society can see that H.P.B., who originated the Society, and H. S. Olcott who stood by her side assisting her in a joint task, were both inspired in the devotion which they gave to the Society because they knew of the existence of the Masters, and knew that they were also both pupils of one of Them, who gave them directions occasionally. Yet, since the Society must be free of all dogmas, including a belief in the Masters, to believe or not to believe in Their existence has been left to each individual member's convictions. The existence of the Masters is not proclaimed in the Three Objects of the Society. I have tried in my Theosophical exposition to present Theosophy as a great Philosophy, apart from all Personalities, however high and wonderful they may be.

But this does not mean that I do not believe in Them and do not know of Them. I know, therefore I believe. Exactly 60 years ago, when I was a boy of thirteen, I knew of the existence of two particular Masters; the belief in Masters of the Wisdom is easy to every Buddhist, for the Arhat tradition has not completely faded away from the Buddhist land of Ceylon where I was born in this incarnation. But I have carefully tried not to impose my knowledge on others. While that knowledge has been as the life-blood of my being, it is not necessary for others in their discovery of our Theosophical Philosophy.

All this personal statement is by way of an introduction to the last concluding topic of my address. We know that during some five years, from 1880 to 1884, Letters from the Masters were received by A. P. Sinnett and others, giving a glimpse of the occult teachings of the Adepts. The two Adepts specially concerned, who gave Their teachings to us, were forbidden by occult rules to reveal what They did until permission had been given to Them by a higher Adept, in whose department lay such a public revelation of occult

teachings. This Adept is known as the Mahâ Chohan—the *great* Chohan, under whose direction all lesser than He work at Their several plans.

In 1881 the Mahâ Chohan communicated directly His views concerning the Theosophical Society, concerning its future, concerning what the Society should not do. The views of the Mahâ Chohan, given to the Master K.H., were passed on by the Master to Mr. Sinnett, and is known as the "Letter of the Mahâ Chohan". It is in that proclamation of the great Adept—"to whose insight the future lies like an open page," wrote the Master K. H. to Colonel Olcott in 1883—that we find the prophecy as to the Society's future, that its future is to be "the corner-stone, the foundation of the future religions of humanity". The Adept uses "religions" in the plural, so that in the course of the many centuries before the Society as it grows, more than one religion or world faith shall come out of its bosom.

But for the Society to fulfil this great role before it, its aim must be first of all to lessen for all men the fearful "struggle for existence". This struggle, due to the increase of cravings beyond man's true needs, has become more and more desperately acute with the growth of modern civilization. All inventions, intended to make life easier and more economical for men, have brought in their train a heightened craving for "life, more life," with no real knowledge in what true "life" consists for man. It is for us Theosophists to proclaim what is the intrinsic standard of life. It is for us, declares the Mahâ Chohan, to give,

"the right and logical explanations on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism."

It is when we give the true explanations that, says the Adept about Theosophy,

"then the world will be quick to confess *that must be the true philosophy, the true religion, the true light, which gives truth and nothing but the truth.*"

But in all the 73 years of our work as a Society, we have not as yet clearly formulated the "consistent solution" to which the Adept refers. In what directions the solutions lie are indicated here and there in H.P.B.'s writings, in the ethical teachings given by Annie Besant, C. W. Leadbeater, G. S. Arundale and others. Much has been explained by them as to the intricacies of the Plan of God which directs evolution. But the average inquirer has to search long and extensively for a "consistent solution" offered by us regarding liberty and despotism, regarding true morality as distinct from traditional and conventional morality, regarding in what consists intrinsic goodness, the antithesis of intrinsic evil.

Much, much, therefore remains to be done, if we are to convince the world that only in Universal Brotherhood, seen in the light of "*truth and nothing but the truth,*" will men find the lessening of the murderous struggle for existence which plunges the world into war after war, and into ever-increasing misery. Here lies the work before us, next year, the year after, and in all the years to come. This is the task of the School of the Wisdom which we shall start here at Adyar—if all goes well—on November 17 of next year.

Inspired and helped by the unseen Founders of the Society, under the benevolent supervision and benediction of the great Adept, the Mahâ Chohan, I believe we and our successors will achieve the aim set for us, which is to give "*truth and nothing but the truth,*" and so lessen a little the heavy Karma of the world, and lead men to an era of true peace and true happiness.

C. JINARĀJADĀSA

ONE SELF AND ONE WORLD

By SIR S. V. RAMAMURTY, M.A.

*Indian Civil Service (Retired). Sometime
acting Governor of the Province of Bombay*

(Concluded from p. 154)

SPIRIT is the oneness of existence. Freedom is the oneness of motion. Spirit and Freedom are thus aspects of oneness. Spirit is to freedom as mass is to motion. Freedom is the becoming of Spirit. An entity, be it man or an atom of matter, is a function of Spirit and retains the freedom of Spirit, subject to the limitations of its nature. An entity is like a stream emanating from and flowing into the ocean. It has freedom of motion, subject to the restraints of banks and terrain. The Western view of democracy based on the freedom of individuals is thus in accord with the Indian view of the individual as Spirit whose being is expressed as a function through becoming. It is true that the West stops short in the analysis of reality at mind perceived through reason and does not delve into Spirit experienced through intuition. But man and to a lesser degree other entities of mind and matter retain the nature of Spirit, which is freedom. Thus the Indian view of the One Self explains democracy and justifies it. This is perhaps the reason why a free India has shown its natural preference for democracy as the mode of its political life. The discovery of the One Self may explain

Science too by linking in an orderly manner its fundamental entities of time, space, matter and, I would add, mind. The conception of the One Self to which entities are freely related may explain revolution whether of planets and atoms round an axis or of planets round the Sun.

At the same time, the Indian view, rather than contradicting the Russian view, is more comprehensive than the latter. If reality is apprehended through the dialectics of Spirit, then in the realm of matter it may be viewed through the dialectics of matter, and in the realm of mind through the dialectics of mind. The Indian view thus completes the Soviet view and thereby corrects it. When I was in Russia some years ago, I explained to my interpreters—young men and women who had passed through the university—that the central truth of Hinduism was that all men were God. This is more in accord with Advaita than Visishtadvaita which holds that God is *in* all men. However in the form in which I put it on the Advaitic view, it found ready acceptance with my interpreters. They eagerly asked whether there was such a religion and said that They believed in such a religion. They apologized for the anti-religious museum they had taken me to and said that their revolt was not against religion so much as against the corrupt form to which Russian religion had been reduced. The response of the Russians to the central truth of Advaita is an instance of plus infinity and minus infinity meeting. The Nirguna Brahman of Advaita is a positive reality, negative only in qualities of the seen and sensed world, the world of *chit* and *achit*. But a reality so devoid of character such as we can recognize at the level of man's practical life seems to the Soviet view consistent with their denial of Spirit. This is why I feel that while Soviet philosophy denies Spirit as the substance of reality, they ignore it rather than deny it. Such an attitude is not far from the Buddhistic ignoring of God. Buddhism and Soviet

philosophy are both like truncated cones. Hinduism alone supplies the apex. The clear pointed vision of Hinduism shows being definitely. A vision that lacks such point is blurred and shows being only as becoming. The clear vision is a completion of the blurred vision. The former explains and corrects the latter. On the basis of such a reconciliation between the cosmic views of India, the West and Russia, what is the co-ordinated view which may be built up?

The one world which all the nations of the world including India are attempting to build up needs the strengthening of the individual and the integration of the world. The League of Nations started with political internationalism but has found the need to go on to economic, social and moral internationalism. The individual under the impulse of religion starts with the strengthening of his moral personality but has felt the need to go on to the strengthening of his social, economic and political personality. Man and man's world thus feel the need of meeting at four levels—moral, social, economic and political. The one world in the affairs of men needs as its counterpart the one world in the hearts of men. The growth of the one world—be it in the hearts of individuals or the affairs of nations—is an emanation of Spirit. Men, nations and all humanity are expressions of oneness, as being punctuates becoming in the unfolding of Spirit.

There is a competition between the growth of the one world in the individual and in humanity. Humanity has not yet achieved the one world. There are differences yet unreconciled. There are hesitations to do what is known and felt to be right. Man dominates man economically and politically. The organic affinity of all members of humanity is yet but weakly felt. Imperialism and colonialism still flourish. The League of Nations works under the momentum of power politics. There is little economic balance in the world.

There are vast areas which a few possess and live in comfort while there are vast populations which suffer from overcrowding and live in poverty. There is as yet no mechanism whereby the needs of the world may be met on the basis of an organic unity, in all parts of which one Spirit works and one life flows. The one world on earth is still in a state of becoming.

At the level of the individual, India has produced men who incorporate in themselves the features of the one world in all its aspects. Of them, Gandhiji is a supreme example. Through a nature enriched by spiritual discipline, he could withdraw to the realm of Spirit in silence, fasting and prayer. His life embodied the basic morality of love. He sought peace in his social relations. He followed non-violence in his economic and political life. If the affairs of the world be knit together in love and truth, peace and non-violence as truly as the life of Gandhiji was, then the oneness of Spirit which inlaid Gandhiji as an entity will also inlay this Earth world. Gandhiji with the rich layers of his comprehensive personality is a model for the one world which may be effectuated by the One Self. I could think of Gandhiji as a temple of man with four *prakaranas* of moral, social, economic and political life, with a *garbhagriha* of Spirit and situated in a universe of Spirit. Perhaps Gandhiji as a temple of man may serve as a model for the world as a temple of humanity. To say this, however, is not to say that India has achieved at the level of personality the oneness of individual Spirit which the world as a whole is lacking. It is the merit of India that the seed of spiritual life in the individual has sprouted in the country, and over a period of three millennia it has produced men living such life. It is also the merit of India that common people have imbued this life of the Spirit more firmly perhaps than the surface layers of the nation which are more subject to passing breezes and winds

from afar. The roots of Indian life spring from good seed and are alive. But the crop has yet to flourish in sufficient measure to help in constructing the one world.

To build the one world, we have to build big. Not only we require strong bricks of personality but also large girders of economic and political life. The tempo of quantity suitable for individual and regional life needs to be heightened to meet the needs of the one world. In attaining this tempo, the U.S.A. is leading the world and is setting an example which other great countries such as Russia and India as well as Canada and Australia are seeking to follow. India needs to emulate the achievement of a Grand Coulee Reservoir by a Ramapadasagar Reservoir. India's production of water for irrigation and power for industry should be on a scale fit to supply her own needs of food and manufactures and also give them to others, enriched too by her qualitative perception of life through her arts and crafts.

India is competent to make a contribution to the development of the one world by her unique perception of the One Self, through the length of her experience in weaving life from the One Self, through the richness of the natural and human resources which have been vouchsafed to her and through the leadership of men who have received the message of India. The freedom of India is thus of significance to the freedom of the world. In performing her function, India needs the energy and will to achieve of all her children.

India's realization of the One Self stands however for more than the attainment of the one world on Earth. Her spiritual perception furnishes a design of cosmic architecture. It is not only the oneness of the world on Earth that is encompassed by her understanding. It is the oneness of all entities, the oneness of a world in which the Earth itself is an entity. If humanity achieves the one world, is it not permissible to ask, what next?

Professor Somerville has remarked that "no specialization is intellectually adequate unless it is a part of a total philosophic integration". India furnishes the total integration as the relation between Ātman and Brahman. The One Self, all entities of *achit* and *chit*, *Jivas*, the one world on Earth all lie along the line of this integration. Do we not need to know how this line may move into the future and if we cannot know, may we not dream how it moves? Our ancestors, in the days when they lived and worked on the banks of the Cauvery or the Godavery, in the evening when the day's work was done sat by the banks of the river and saw the river flow. Did they not seek to know whence the river came and whither it flowed? If they could not know, did they not dream whence it came and whither it flowed? We have realized through science how the Earth and men on Earth have evolved. When man has built the one world on Earth, what may we expect next?

The business of man is to convert Solar energy into life and produce the goods he needs, consume them and from the surplus create spiritual values of art and science, philosophy and religion. If Brahman creates the Sun from Spirit, man re-creates Spirit from the Sun. The task of creation is thus rendered a closed circle through the joint efforts of Brahman and man. Is man's performance of this task brought to a static stage when the one world is established on Earth? The Earth gets covered with life through agriculture. Human life grows on Earth through agriculture and industry. Through co-operation, man builds up an organization which knits humanity and controls the Earth. Shall the Earth then remain as an eternal heaven or, if you will, an eternal hell? I think not.

In the dialectics of Spirit, being expresses itself as ever fresh forms of being through growth. The conception of the Earth as itself a living entity is found in Hindu thought.

May I suggest that if the one world is attained on Earth, the Earth itself will become invested with life? The future of man will be the future of humanity. *Bhudevi* as a *Jiva* will then emerge from the womb of space, and she and other planets may leave the cradle of planetary paths and after a period of childhood in the domestic precincts of solar space become adult inhabitants of cosmic space with fellow-stars and planets, talking, walking, laughing and mating by whatever biological process is appropriate to them. So shall the stillness of space ring with the laughter of life. This is a dream that I have dreamt of evolution.

The thought and feeling of India are ever on a cosmic scale because the One Self which India has realized is of cosmic significance. In art, this conception of the One Self has been embodied in the dance of Natarāja.

I sit dreaming before Natarāja. And as I sit, I see the Lord throwing aside the shackles of slumber. He shakes his body into motion. Ripples of rhythm pass down his limbs. Sounds ring. Colours flash. Flames of life rise and fall around him. The Lord of being breaks into the dance of becoming. Shakti starts to woo Purusha.

The Lord's dance calls a universe into becoming. Stars blaze. Planets swing round. And in them, the Lord flashes his image in little specks that are men. These specks dart about the universe, numbering, measuring, labelling its harmonies and, lo, they have called up, out of the mobility of becoming, a vision of being which is the Lord himself. The dance of becoming has merged into the Lord of being. Shakti has won Purusha.

As I wake from the dream, I see Natarāja standing and smiling, dancing and—yet not dancing.

S. V. RAMAMURTY

"LET THE UNIVERSE ENTER!"

By C. JINARĀJADĀSA

A lecture delivered on December 27 to the Diamond Jubilee Convention of the Theosophical Society held at Adyar in 1935.

I USE the word "universe" to signify the totality of all the things that are in existence, and especially all things that can be noted by our five senses. In our Theosophical studies we also include under that term all that is not seen, in other words the vast invisible worlds. Obviously it is not possible for us, who are in touch with but one aspect of the universe, like this globe, to know all about the secrets of the whole universe. We can be concerned only with that part of the universe where our lot is cast. This Earth is for us the "universe".

Now, on this earth many activities take place. These activities are in the departments of religion, science, art, economics, and so on. I think we can take, for a very summarized view of things, certain recognized works as representing the gospels of these various activities. Let us take, for India, the *Bhagavad-Gītā*, and for the West, the *Sermon on the Mount*, as representing the attitude of Religion towards the universe. But there are also other departments of life, like, for instance, Science. Let us take one great work of Science, Darwin's *Origin of Species*, as revealing something of that discovery of the universe which has been made by Science. Then, since there are other manifestations of the

universe such as the activities termed Business, let us take a great gospel of the changes that were proposed for the reorganization of business, Adam Smith's great book *The Wealth of Nations*. Then let us take, as representing Art, the four music dramas called *The Ring of the Niblung* of Richard Wagner. Each of these works is a revelation of one aspect of the universe.

I want you to note that each of these revelations excludes all the others. We are all accustomed to the standpoint of the *Gītā*, of Life as Spirit; but there is no correlation between its message and the message of Art or the message of modern Science. We take Darwin's work and all that it represents, but we know that the scientists today consider that Mysticism has no foundation at all except that of the imagination, and is therefore a kind of *Māyā*. Then, if we take the artists, they will tell you frankly that there is no message for an artist in Science or in Religion. Each, then, of these departments of the universe, as activities, ignores the others. Religion says to Science, "Don't enter," and Science replies to Religion, "There is nothing to enter." This is the general aspect of the problem of knowledge today as men try to understand what is the fundamental Reality.

In Theosophy there is a completely different attitude, and I have summed up this attitude in a phrase that might seem somewhat startling as the theme of a lecture: "Let the Universe Enter!" For the true Theosophist, who has understood the Wisdom which has come down to him from the ages, opens the doors of his heart and mind to every manifestation of the universe. He realizes that life can be effective only as it becomes a Totality. So long as any single part of life is excluded from his survey of what the universe is, his effectiveness is minimized. There cannot be true happiness for him until in every part of the universe he sees the One Problem of existence solved in the light of truth and

inspiration. The Theosophist therefore attempts in his mind as also in his heart to unite all the aspects of the universe.

Consider, for instance, the Theosophist's attitude to the problem of Religion. He *lives* his religion, and therefore in the light of Theosophy he discovers that the fundamental truths in religious life are not the exclusive possession of his faith. He opens his heart to understand the significance of other faiths—in other words, he begins to see that the mysterious Face of God can be seen in many many places, in many shrines and temples. You have as typical of the Theosophist's attitude to religion the many Shrines of the Religions in these International Headquarters of the Society; in the very Hall where we met only a few minutes ago and repeated the prayers of the great religions, there were the statues of the Founders of the Religions as a physical and visual expression of the Theosophical attitude to the universe as Religion. The Theosophist opens his mind and his heart and says, "Let the Universe enter!"

Then, too, he who is the Theosophist knows that every truth that has been garnered by Science is a part of the Divine Plan. He realizes, I think, in some ways more intimately than the scientist, that every fact is a facet of the great Wisdom which is enshrined in the universe, that every fact reveals the mystery of the Totality of the universe, and that it is only so long as he understands the facts in their true significance that he understands the real meaning of the universe. Whether we call the Totality of the facts "God" or "The Law of Evolution" is another matter; but the Theosophist is absolutely one in his reverence for *all* the facts that have been gathered by the scientist.

Similarly is it with regard to Philosophy. The Theosophist knows that all the philosophies that have been or now exist are so many attempts to reveal the mystery of one universal Consciousness, or Thinking; that the philosophies

ancient and modern, Eastern or Western, are modes of understanding of the Revelation of Reality. Vedanta, whether it is Advaita or Vishistadvaita or Dvaita, the philosophies of Greece, the philosophies of Germany, the philosophies today of England and America, are all to the Theosophist so many attempts to reveal that one fundamental Reality in which we live and move and have our being.

Similarly is it in another department which is considered outside the field of investigation or inspiration; it is the department of Business. For most people, business is mere routine, just something done for their livelihood; but the Theosophist understands that business, which deals with organization, is one of the activities where all that is finest in man may be manifest, for, as replied the boy Jesus, after His mother had sought for Him sorrowing, and was asked where He had been, "I must be about my Father's business." So the Theosophist knows, wherever he is, whatever is his profession or occupation, that he is taking part in the great scheme of the business of the Universe, that his work is necessary for the final summation of the universal scheme as a profit to the welfare of the All.

This attitude of the Theosophist is becoming well-known. It is our mission, as we go from land to land, to develop more of Brotherhood in heart and mind, so that intolerance shall disappear and the spirit of Brotherhood pervade all mankind. We see one Humanity everywhere, and our great dream is for happiness in *all* men's hearts and minds.

While it is a wonderful step in advancement of attitude for a Theosophist to accept so whole-heartedly all the beliefs in Religion, Science, Art, Philosophy, Economics, and all sane material development and organization, it is not enough merely to accept. You cannot truly say to the universe, "Let the Universe enter!", except as a phrase, until you make the universe *your own*. It is necessary in this great problem

that, in some mysterious way, you shall become one with the universe, that after saying, "Let the Universe enter!", it is essential so to organize your nature that the universe *does* enter.

What then is the process, the technique, or Yoga, by means of which you can make yourself one with the universe? It is here that Theosophy gives to the student a certain technique, a certain Yoga, by the use of which he feels an increasing certainty that the universe does indeed enter into him. Consider the process how the universe, as Religion, may enter into you. I have already mentioned that a Theosophist *lives* his religion; but as he lives his religion, he discovers Religion directly for himself, and he does not merely accept the second-hand traditions of persons or books. The supreme value of Theosophy to the religiously-minded man of any creed is that he can discover the noblest elements of his religion as they were once given to the world by the Founder of his faith. Theosophy brings you *back* to the best Hinduism, the best Buddhism, the best Christianity, the best Islam or the best Zoroastrianism, and so on; in one religion after another you discover its essential and universal elements and the most vital forces in your own religion; and you then begin to live your religion in a way you never dreamed was possible before Theosophy dazzled your imagination.

Then, as you so live, you discover, the more truly you represent the best in your Hinduism, that within Hinduism there begin to manifest the glorious truths of all religions. He who goes deepest into his own truth, and *lives* it, discovers this mystery: That his faith does not *exclude*. The Christian who lives after the pattern of Christ knows that in his Christianity there exists in a mysterious subtle way the truths of Hinduism, Buddhism, Islam, and all the others. That is the way of the Theosophist; using the Yoga given to him, he discovers the universe as Religion, and one by one

the religions of the past and of today enter into his heart and mind, and they there abide in him, giving to him an intensity of religious life beyond his imagination before he understood the truths of Theosophy.

Similarly is it with regard to the problem of becoming one with the universe in its aspect of Science. Today, under the guidance of the great scientists, we can so understand the meaning of this material universe that wherever our lot may be cast, here on this earth or in the farthest star, we shall be *at home*. When Science tells us what are the fundamental laws of physics discovered here on this globe, we know those laws are the same in the farthest star. When we understand clearly in our mind the great laws of evolution, the ladder of Form as revealed by the botanist, by the zoologist, then wherever we are, it is one universe. We see the same laws in operation everywhere. If you study just a little botany, and understand the classification of the flowers and the trees, then whether you are in the East or the West, every flower and tree reveals to you its mystery. It is the same when you study Theosophy and understand the classification which is given to you of the great kingdoms of nature, the revelation of the universe as the lower forms of life—mineral, plant, and animal—and the forms of life like ourselves, and then the higher forms of Devas or Angels. When we understand them, the universe then enters into us wherever we are. The world as Science, the world as classified knowledge, the world as discovered from the facts "as they are," all these things are understood in a new way by the Theosophist.

It is the same with regard to the philosophies. They are many, but you can by the Theosophical Yoga make all philosophy your own. Indeed the more you study the great problems of the universe with the philosophical temperament, the more you realize that all philosophies reveal modes of

Consciousness, that Advaita of Shankarāchārya which stresses Absolute Unity is one way that the universe enters into you as consciousness and realization; but also that Vishistadvaita, the "modified duality," which leaves room after final Liberation for a never-ceasing devotion to God, is another way that the universe enters into you. All these modes of consciousness, these reactions of mind and heart to the universe in its various embodiments, are gathered by you into one beam of light, which you then incorporate into your heart and mind. He who studies philosophy under the guidance of Theosophy invites all the philosophies of the past and of the present to enter into him, and to become one with him.

Similarly is it with the great department of Business. Home, shop, office, factory, workshop, all these places are part of a great scheme which is revealed as you study Theosophy; then you know how one organization, whether that organization is the bringing from out of a nebula many stars and out of each star systems of planets, or whether that organization deals with the systemization of the activities of men for the interchange of produce and so on which we call commerce, is one Business; and so understanding you are thus interested in all that men do. You feel that in Business there is an inspiration not only for those who are in business, but there is also inspiration for all who are observers. You realize that, in this organization of the world through the many departments of Business, there is taking place an organization of the spiritual activities of men. When you understand these things, you are indeed one with every type of Business. Wherever you go, you discover the intrinsic idealism that is innate in every type of activity; from then the universe as Business enters into you.

One by one, through intellectual grasp, through the sympathy that we have with the various activities of the universe, they enter into us. But even then the great process

of the universe truly becoming ours has not been accomplished. We have to pass beyond a merely intellectual grasp or a mere sympathetic response into something more.

The universe becomes yours when you re-create, re-fashion the universe. It is only when action becomes an inseparable part of your true nature that then, by taking the crude material of the universe, visible and invisible, you shape something anew. It is only as man undertakes to fashion the universe anew, that he takes upon himself the God-given role of a creator. It is only as he transforms himself into a creator that the universe will enter into him.

Then begins for him a mysterious new form of life. For he engages in action not because of tradition, not because he is told that a thing is "right to do," but he acts with the understanding that he must *reveal* himself in action, that something exists within him which he must bring forth, and which must be stamped upon the universe. It is for this that there is appearing slowly among men a technique of creation which is little understood, which so far only a few are understanding hesitatingly. As yet only a few are attempting to tread this new road to which I refer; it is the road of Art.

Art and the arts severally and collectively are manifestations of creation. Of what? Of the universe re-created. Every one of the arts is a re-creation, a re-shaping, in terms of new faculties, of the material universe. With a new faculty of consciousness as instrument this universe is re-created by the artist. What is this new faculty? It is the Intuition.

C. JINARĀJADĀSA

(To be concluded)

THE WORK OF THE THEOSOPHIST IN THE WORLD TODAY

By LEONARD C. SOPER

(Concluded from p. 171)

WE touch here upon the old controversy of "nature versus nurture," between those who maintain that inherent capacity is everything and environment is nothing, and those who insist upon the opposite. In fact the controversy is barren, since it has never been put to the test, the test of giving each individual the same, and the most favourable, conditions in which to develop his innate capacities, irrespective of race, colour, sex, or social class. Only by such a test, carried out over several generations, would it be possible to discover which capacities are innate, and which are due to the influence of the environment.

Theosophists should be perfectly clear also upon another fact, that there is no evidence whatever of the inherent superiority or inferiority of different races, classes or sexes, as such. Differences of kind, yes; differences of degree, no. "There can be no valid basis for estimating and comparing the intrinsic worth of different individuals without economic and social conditions which provide approximately equal opportunities for all members of society, instead of stratifying them from birth into classes with widely different privileges."¹

¹ Genetics Manifesto, Genetics Congress, Edinburgh, 1939.

"The modern confusion of culture and race has grown out of the belief that culture is a product of biological heredity and that Anglo-Saxon culture is superior because it has sprung from superior human strains."¹ "It would be rash to assert that the people belonging to any one race or nation are on the average any more or less intelligent than those of any other."² "The average capacity of the various human races (as distinct from the capacity of the individuals of which they are composed), is, it would seem, not so very different, and however different in degree and kind may be the state of their culture at the moment, it is possible that none of them is debarred by lack of innate capacity from eventual attainment of the highest standards of civilized society."³ To give an extreme example, the aborigines of Australia are usually considered to be one of the most primitive of living races. Yet, in the last war they were taught to fight with whites against the Japanese, and it was found that they could handle arms, service mechanical vehicles, and fight alongside white soldiers with equal facility, on a footing of equality. Is this evidence of inherent racial inferiority?

But, it may be asked, does not occult literature lead us to believe that each succeeding race is superior to the last? That may have been true in the past, but it is obvious that if we are rapidly moving towards "One World," the remaining barriers to which, of national sovereignty and national frontiers, are being quickly broken down (jet and gas-turbine propulsion and atomic energy have in any case deprived them of any real meaning), then if there is not an actual physical intermingling of the races, there will at least be a cultural intermixture. That in turn must mean that Egos at all stages of evolution will be found in all the races, and whatever

¹ Commission on a Just and Durable Peace; Delaware, U.S.A., 1942.

^{2, 3} *Population, Psychology and Peace*, J. C. Flugel, 1947.

truth there was in the belief that the white races were more advanced than the coloured in the past, in the future there will be no cause for the cynical question, Is God a white man? And what is true of races will also be true of social classes and the sexes.

This brings us to the second great contribution of the Soviet Union to the new civilization. It has abolished racial distinctions, and written into its Constitution that it is a penal offence to engage in racial discrimination. The rational basis for this decision has been indicated above. One of the things most commented upon by travellers in the Union is the way in which peoples of all colours, white, yellow and black, meet on a footing of equality, the colour differences being accepted as natural.

The third contribution of the Union to the new civilization is in its attitude towards women. Its constitution is unique in that it not only states that the equality of women with men is an indefeasible law, but lays down the general lines along which that equality is to be given practical effect. All occupations are equally open to women as well as men, which, together with the principle of equal pay for equal work, ensures their economic independence and has freed marriage from external compulsion. At the same time the unique function of women as a bearer of children is recognized by far-reaching provisions which ensure that they can do their full share of the work at the same time as they perform their family duties. The importance attached to family life is expressed in the saying: "The woman who has no children deserves our pity, for she misses the full joy of life." An important consequence of this attitude is the practically complete disappearance of prostitution, which is regarded as springing primarily from economic causes and not from some innate depravity of the female sex. This in turn is a step towards the ideal of Engels: "A race of women who have

never had occasion for surrendering to any man for any other reason but love, or for refusing to surrender to their lover for fear of economic consequences."

Those who have had the persistence to read so far are probably impatient to know what the long prologue has to do with the work of the Theosophist, and are probably saying to themselves that all that has been written may be true, but that it is all very materialistic, and has nothing to do with the spiritual life. One part of the answer is in some words of Dr. Besant when, speaking in 1921, she said: "The whole of the Occult Hierarchy at present is concerned with evolution on the physical plane." Most of us have made the mistake of taking the "short view" and have thought that such a phrase as "the present" meant a few years. We have to remember that the Occult Hierarchy is concerned with wide sweeps of evolution, covering periods of thousands of years, and in such a context "the present" may cover decades or hundreds of years. We should not therefore be surprised if within our lifetime great physical changes take place in human evolution.

The second part of the answer is in a statement of Dr. Besant that if the British Empire (as it then was; not the British Commonwealth), which was intended to be the nucleus of a World Federation of Nations, failed in this task, Russia would take its place.

The progress of human evolution appears to be continually forward and upward, but in that general forward and upward movement there is a succession of wave-like crests and troughs. Another of its characteristics appears to be that for any given unit—root-race, sub-race, branch-race or individual—the speed of evolution for any given stage is constantly increasing from the beginning to the end of that stage, the rate of increase being something in the nature of what in mathematical terms is a geometrical progression.

The combined effect of these two characteristics is that the later periods in the evolution of a root-race, sub-race, branch-race or individual are very rapid and take a much shorter time than the earlier periods. Further, towards the end of any stage each crest or climax, and each trough or depression, of civilization or of individual development, is higher than the one before.

The signs of the times seem to indicate that the fifth sub-race, if not the Fifth Root Race, is in the trough or depression of its evolutionary wave. We may also expect that the rate of evolution of the fifth, sixth and seventh sub-races of the Fifth Root Race, and of the Sixth and Seventh Root Races (and therefore of the individuals of which they are composed), will be very rapid, and that their evolution will be completed in a time which is short as compared with the slow rate of evolution over millions of years of the earlier Root Races and the earlier sub-races of the Fifth Root Race. Although Western civilization is at present in a depression, the advances in knowledge and their application to the control of nature made since the beginning of the twentieth century are such that, given the will and the moral resolve to see that they are applied to mutual aid and not to mutual destruction, the time taken to get out of the depression and to go forward once more will be comparatively short.

If the Theosophist is to play his part in this next step forward he has constantly to be on the look-out for work which shows signs of helping this work. Because of this it has been suggested that the three things which are going to be the corner-stones, as it were, of the new civilization, are social, racial and sexual equality, this equality being, as has already been emphasized, equality of consideration, so that each individual, each sex and each race has the best conditions in which their inherent capacities may reach their highest level of expression in the most favourable environment.

The ferment of this ideal of equality is already beginning to work throughout the world. All the various upheavals which are taking place in Africa, in Asia Minor, Central and Southern Asia, and the Far East, have one aspect in common, a growing feeling of nationalism based upon the principles of the equality of the coloured and white races and complete economic independence. At the same time as in Europe there is an ever-increasing pressure to remove national boundaries and limit national sovereignty, and to build up an organization of Federated States, in other parts of the world there is the move towards nationalism. This is but natural, as the subject peoples of Africa and Asia must first find themselves as independent nations before they can take their rightful place in a wider comity of nations. There can only be effective Federation among equals.

In both the East and the West the barriers between castes and classes are being steadily broken down, a process which has been accelerated by two World Wars. The artificial distinctions between the sexes, which have meant that women were regarded in most things as inferior to men, are also steadily disappearing, leaving those real distinctions which are not based upon tradition and custom but rather upon differences of function. (It will be an appreciable time, if ever, that men can bear children !)

The Theosophist, looking for ways and means of assisting the forward march of mankind, should look for what is good in nations, movements and individuals, leaving it to others to search for their defects. Civilization in the past has been based upon the negative virtues. Its moral codes have consisted chiefly of a series of negatives. Renunciation and self-sacrifice have been their characteristic keywords. The world as we have hitherto known it, and as our ancestors have known it, has been a world of scarcity, a scarcity not only of those things which are the necessary pre-condition of

the living of the good life of Plato—leisure, culture, the study of art, science and philosophy, but of physical necessities such as food, clothing and shelter. In this world of scarcity, the majority of its peoples, if they wanted anything, had perforce to deny themselves something else. The physical necessity for self-denial was reflected in the sphere of ethics. To achieve the things of the Spirit, self-sacrifice was considered necessary, and ethical precepts were essentially self-denying ordinances; one must forego the pleasures of this life in order to earn those of the life to come. But in a world of plenty the negative virtues of renunciation and self-sacrifice have no valid meaning, or rather, they take on a new meaning. We must follow a more difficult road, a road of acceptance, of affirmation, of enjoyment. Our ethics will then become positive precepts, injunctions to "do" this, instead of "not do" that. In short, the characteristic of our new civilization will be active joy, not passive suffering. Evolution through suffering will give place to evolution through joy, as we realize that life is "not a cry, it is a song".

The Theosophist, if he is to play a worthy part in the next act of the great drama of man's evolution, must adapt his life accordingly. He must remain serene amid the great changes that are taking place around him, and in which he himself will be caught up. More than that, he must welcome them, however uncomfortable they may appear. That discomfort only arises because we ourselves are not keeping pace with the general surge forward. He should watch for what is of positive value in these changes, and concentrate upon these, leaving it to the "backward-looking" to regret the "good old days" (which were not so good for the majority) and to prophesy the end of the world, which indeed it is, of the old world, but also the birth of the new.

The work of the Theosophist in the world of today and the immediate future is to help to bring about racial, social

and sexual equality, in the sense in which it has been defined above. He should not expect, or wait, to find movements and persons who are going the "whole way" with him, before he lends a helping hand. Neither they, nor he, are perfect instruments, but so long as they go even a little of the way, they are worthy of his assistance.

And the end? "The end is world unity, an organized plan for the whole, though this does not mean the equalization of individuality. . . . The end is human unity, an organized planning for the whole of man, not the conditioning of man. The purpose is not to force man to think in any particular direction, but to help him to be intelligent so that he can live fully, creatively."

LEONARD C. SOPER

PYTHAGORAS SAID:

First, rightly worship each immortal God
As is ordained by sacred rule and text.
Revere your oath of loyalty; and next
Honour the heroes whom the wise applaud.
Honour likewise the spirits of the sod
Though you with questioning be much perplexed.
And, though your will by other wills be vexed,
Honour your parents, should they wield a rod.

And for the rest, the vast zigzagging flight
Of creatures crowding to some sensual end,
Grant them a glance of sympathetic sight,
And on their mad migrations let them wend.
But he who makes of virtue his delight
For virtue's only sake, make him your friend.

JAMES H. COUSINS

WHEN WE DIE

By NELLIE K. TOREN

SOME day we shall all die to this particular phase of our life and being in which we are immersed now ; then we shall find out for ourselves what lies beyond the bend in the road ; so in some ways it seems a little futile to be so concerned about what lies beyond the bend, when it won't be long before even the youngest of us will find out each for himself.

Still many people are afraid of the thought of death, it is a fear which is pushed into the background of their lives because they are afraid to face it, though when the time comes when face it they must the fear vanishes. Let us consider the reason for this fear. It has been said that it is due to wrong religious teaching, but that by no means always applies, for many have this fear no matter what their belief or disbelief—afraid of the thought of death even after they have sought comfort in the reading of the many books now published everywhere about the life after death, even when they express a firm belief in reincarnation and in a world of perfect justice beyond the grave. The dread of leaving this familiar place and way of human being persists because it means leaving the known for the unknown.

So there it is, this fear, the deeply rooted human fear of the unknown, on which are built all the efforts to find in this world and the next—*security*. Only the few of the adventurous heart welcome a change in the *basic* pattern of the life to which they were born ; they do not value security but enjoy

the ever-changing play of life in new ways, thoughts, ideas ; they do not bother about security without overmuch because they have faith in Life and approach security within.

One of the good things emerging from the world chaos is that a new attitude towards death is being presented to the public mind ; there have been many excellent films made—one of the best in my opinion being "A Guy Named Joe" (never judge a film by its title). The radio presented some good plays on this subject during the war years, depicting death as merely the gateway to a normal way of living in another sphere. Books also have been written by the hundreds. It remains for the artists to endeavour to popularize a less ugly symbol of death than the grim black-draped skeleton with a scythe.

To the thoughtful person much of this material on screen and radio seems reasonable and quite common-sense, presenting as it does a manner of life in which the "dead" person goes on living as himself though meeting the consequences of his thoughts and actions with a little more understanding ; he sees clearly that there is nothing to be afraid of for himself or his loved ones who have lived a normal kindly life whilst they were here ; he begins to realize too that there is an immense variety in the forms of life there as there is here. Then going a little deeper in his thinking he will come to the query as to what happens after this "life" is over, for he perceives that there must be beyond and beyond.

Now we have two main schools of thought on the question of what happens to the personality on the death of the body. Some hold that we feel ourselves to be the same self-conscious being after death as we were whilst living in the body, interested in the same thought and occupation, subject to certain limitations owing to the loss of the physical body, but also having certain advantages. Others hold that so far as the personality is concerned it snuffs out like a candle at

the moment of death, and that not until the Ego takes up the problem of his next incarnation will he give any attention to the trials and errors, successes and failures of the life just ended; even the heaven life, according to this school of thought, is lived in a tight-wrapped cocoon, the consciousness of the late personality being turned inwards on itself, incapable of recognizing or benefitting from any contact without.

Both schools would appear to have something of the truth, as indeed is always the case in any school of thought; both are agreed that at the death of the body the Ego ceases to send any more of his life-force to the personality, the link is broken just as the link between the root and the flower is broken when we cut the flower from the plant. But if we take the flower into the house and put it in water it will live for some time giving pleasure and fragrance to those who love flowers; also it will go on developing, if there be buds on the stalk they will grow and open, so will leaves which were developing, and the life of the plant will continue to find expression in and through the flower until that stored life is used up and the disintegration of the form sets in and the flower dies.

So too would it not be with our personal consciousness, that "I" which knows itself as, say, John Brown of Tottenham Corner, who has lived for years with a body of mental-emotional-physical matter held together by the will of the Ego, whom he represents on these three planes of being? Now the mental and emotional bodies as well as the physical are the tools of the personality, not the personality itself, which is an entity, a "being" of the Ego, which can no more suddenly cease to be than the physical body ceases to be a body at the moment of death—unless it be completely and suddenly destroyed by the terrific heat of a modern crematorium or be exploded into atoms by a modern explosive, but the percentage of bodies destroyed in this way is extremely small and with the majority it is still a case of slow disintegration.

Now to take this as in some way an analogy of the fate of the personality as such, agreed that at the moment of death the Ego withdraws from all further contact with the personality known as John Brown; but John Brown can no more suddenly cease to be an entity than the body can suddenly disintegrate in the normal course of natural law—unless the personality has been so transmuted by the flame of the Spirit that it has become one with the Ego during the life of the body.

To many people who agree that the life of the personality is not completely dependent on the life of the body but continues a self-conscious existence on the inner planes of being, the thought of death is still somewhat frightening; because it seems that bright reality is here, and over there is but the shadow of the real.

How much do we know of the reality of our lives here? What do we know of the people we meet, of our best friends even, than our own thought-forms of them; what do we know of the events which happen all around us save our own reaction to them and our own interpretation of the causes which led to such events; what do we know even of the inner causes of our moods, gay or sad as the case may be? Granted that we have much information in occultism and in modern psychology on these matters, how many really apply and use such information in the daily round of living? Granted too that most of us do still take our thoughts and opinions from this or that thinker, philosopher, demagogue, still it is we ourselves who give them the power to influence our thought and action by our acceptance of them as persons who know more of the right way to think and feel and act than we do.

This world we are living in now may be a world of illusion—for us; but do not let us think that our earth and all its teeming life is unreal or less real or more real than any other world we can imagine or know. The "illusion" is

within us because we are not clear-sighted and far-sighted enough to see all that is implicit in the thoughts, words and deeds of ourselves and others; if we were we would not need the exhortation to "Judge not". So on this or the other side of "death" we live in a world of illusion until such time as we can see clearly.

Now what of the heaven-life? Do we live in a cocoon, in a dreamy half-world of illusionary happiness—as some hold? Or do we feel tremendously alive, splendid and joyous, doing the work we love to do with the fullness of such creative power as we have developed?

Does it not seem logical that the kind of heaven we enjoy will depend on the kind of person we are now? If we have woven for ourselves a tight cocoon in which we live within a little circle of small happenings with love only for such relatives and friends whom we feel *belong* to us; if we are only interested in world happenings when they have an immediate effect on our small circle, and then only because of the personal discomfort—are we not living in a cocoon now? And so where else could we be happy than in the restricted circle made by our narrow intuned thoughts and loves? We have also the cocoon type of high intellectual, the lone worker who cares little for his fellow-man, or any other type of work or study but his own; selfish and indrawn he may be, yet the result of his work may be to benefit mankind; but he will miss much which might be of great joy and use to him in the heaven-life because he too has wrapped himself up in a restricted circle of thought. There are innumerable other types of personalities who live each in his own cocoon of woven thought, some very densely woven, others of lighter weave through which light filters in; but others of such gossamer thread that the interplay of the life within and without is unimpeded. To those who, in spite of all difficulties, have glimpsed something of the beauty which might be

incarnated in the living form here on earth, who have worked and dreamed of ways and means to that end, the heaven-life is real in the truest sense of reality. Here, as in a marvellous world university, are all the facilities which will help in their chosen work; here they can develop the wisdom and power to use the knowledge which they have and will acquire; here are great teachers of the inner facts of all the arts and sciences, here too are fellow-pupils of all classes from freshmen to masters of the art of living.

Since each one of us is making for himself by his thoughts and deeds his own place in the life beyond this one, if we want to know what we will do when we are over there, let us frankly know what is the mainspring in all our thinking here; for now is the time of decision. Let us also remember that we are living now in the astral and mental worlds too, we could neither feel nor think if we were not. True, to most of us these worlds of emotion-thought are subjective, but we are all learning more and more of the reality and importance of the subjective state in our daily contact with life and form; we begin to know a little about the cause of our many illusions; and the time when we may see a little more clearly approaches.

It is said that there does come a moment in the life of the Ego when through the transcended personality of his last incarnation, when the time has come for a new adventure into earth-life, the whole of the many lives is seen in true perspective; the successes and the failures, the happiness and the misery, the heights and the depths, all part of a splendid pattern, all necessary, nothing in itself either good or evil, but becoming good or evil according to how or when or where it is used. With that knowledge of the past which yet is the present, comes a glimpse of the work for the coming incarnation, an outline of the important events which must happen for the time is ripe.

Sometimes we have a dim memory of this experience when we sense that this or that event was inevitable. But this must not be construed as a kind of fatalism, because although these certain events must happen, the way we will react is not predetermined; for it is in the way we meet our "fate" and how we act in unavoidable circumstances that we learn to use the power of free will.

Another point to consider in relation to the problem of death is the problem of sorrow which is indissolubly associated with it for us. Will there ever come a time when there shall be "no more sorrow"? In our rest and re-creation in the heaven-world, yes; but in time as we know time here, no. For time depends for its very existence on the pairs of opposites; and do we really want a world without sorrow? Sorrow is joy's partner, never can we know the one without the other; the wisest sage feels sorrow at parting from a loved one, even though he knows that we cannot know joy unless we know sorrow too.

Beginnings we associate with joy, endings with a certain sorrow. Joy at birth of a child, the beginning of a work; rejoicing at marriage and the beginning of a new life, and at the high point of a work when the pattern is seen and the way is clear; sorrow at the coming of the change called death which marks the ending of a period of activity. Is there not always a certain nostalgic sorrow mingled with the joy and satisfaction at the completion of an important piece of work, when we look back on the hard work, the worries and the effort it involved, the workers who worked with us, with a sense of loss? It was fun, working, in spite of the hardships. But rest awhile and soon there will be new beginnings, as the wheel turns and sorrow gives place to joy as new work is planned, and friends and loved ones gather round to play their part; "the many lives are one".

NELLIE K. TOREN

OBSERVATIONS ON A SCIENTIFIC TREND

By LUCILE A. FARNES

THE man of the West, unlike his meditative eastern brother, requires that truth somehow be translated into an exact and systematic knowledge by which he can understand not only the external world of the physical, but also the internal world of the Self.

Science, until recently, has been almost solely engrossed in experimenting with and discovering the nature of physical matter. Only in the last four decades have scientists undertaken the immense project of analysing man's inner nature, of probing his thoughts and feelings, and of translating their findings into scientific terms. This repeated plumbing of the mind and emotions to study their involved mechanisms must eventually produce results, one of which certainly will be a set of much more effective techniques for coping with problems of human behaviour. Whether scientists will or can ever discover or identify the indwelling spiritual man is not important at the moment, but to predict that they will eventually perfect techniques to assist man in his own Self-discovery is already within the realm of certainty. No other single factor would do more to harmonize mass human relationships than individual Self-knowledge and understanding.

The mental-emotional, hence spiritual condition of our present-day society *en masse* is dependent upon many inter-related factors. The most important external influence, according to science, is the prevailing psychology under which an individual receives his childhood conditioning. It is evident

that with its various age-groups society today is the product mainly of two diametrically opposed psychologies. The first of these, being pre-twentieth century, cannot truly be designated a psychology in that it had no scientific sanction as such ; but, for the sake of comparisons, we must consider it in that light for certainly its effect was just as real as the scientific psychology which followed it. It was simply a system of conditioning which quite naturally prevailed during an era of exaggerated moral disciplines preceding the turn of the century.

In order to satisfy standards of conduct compatible with the anthropomorphic concept of God, children of that time were expected to deny satisfaction to many pleasure-seeking impulses, respect their elders as a matter of mandate, and to fear and love God simultaneously. These practices, based upon fear either of corporal punishment or judgment by a wrathful Supreme Being in remote space, had remarkably unwholesome effects. Especially do many of our so-called "middle-aged" strata of society bear the emotional scars of that rigid conditioning. Science explains that abnormal guilt and shame are the manifestations of an excessively active conscience, and that if a conflict exists and continues between the conscience and the mental-emotional nature, the adjustment must express itself as an anxiety tension or some more serious disorder. Thus findings reveal that a greatly restrictive conditioning produces a high percentage of personalities with varying degrees of neurotic colouring.

It seems natural that science, entering the field of mental and emotional problems at a time when these evaluations could be made, in setting about to evolve some new method to counteract these conditions, should advance the theory that by eliminating the occasion for repression during the early years of life, neuroses could be prevented. The new theory received considerable attention and was to a large extent put

into practice. The child was now to run free, to yield to his impulses, and to do what he wished, unrestricted. As years went by these children grew up and there was opportunity again to evaluate the results, many of which were not gratifying. Although the neuroses were less frequent, there was much more evidence in young people of little capacity for self-discipline, consideration for others, and ability to make compromises and sacrifices when necessary. Science describes personalities of this type as psychopathic or conscience-defectives. Persons with extreme tendencies of this type constitute a very real problem to society since they consider themselves restraint-free and seek immediate self-gratification regardless of consequences. Notably, in almost every case there is a super or at least a normal intelligence present. As in the case of the neurosis, there can be greatly varying degrees of psychopathic colouring, a fact which somewhat relieves an otherwise ominous picture. After evaluating and comparing the two psychologies, science ventures the statement that "the psychopath with his under-developed conscience is far less amenable to treatment than the neurotic with his over-developed conscience". While the terms "over-developed" and "under-developed" denote that science does not yet understand *what* conscience is as known from the occult standpoint, yet those terms adequately express the lack of harmony existing between the Ego and his lower vehicles. In any event we must realize that these scientific findings reveal a serious condition since they involve great numbers of people and therefore have such a great bearing upon future mass human relationships.

It is significant that science recognizes adequate conscience development as the indispensable factor in human behaviour therapy ; also that disciplinary measures based upon fear, restraint and force are obstructive to peace of mind and to happiness ; again that they conclude that some carefully

formulated conditioning is required to bring about a favourable conscience response. The psychiatric director of a State Board of Health says regarding this matter: "No one at this time has the final answer to the problem of how, when, and where to discipline a child. The first step is to recognize that it is necessary for the child to develop as early and as completely as possible the rudiments of a conscience and a sense of self-discipline." Such statements indicate that science now recognizes certain philosophical concepts regarding the *function* of conscience, or the scientific "superego".

Theosophists realize that, because of the great differences in soul-age resulting from the processes of reincarnation, no two individuals have exactly the same conscience response to apparently identical childhood conditioning. A very highly evolved individual might, in spite of unfavourable conditioning, show exceptional conscience response which would not be manifested in a person of less spiritual development. Conversely, the latter individual might, in spite of more favourable conditioning, show but little, if any, response. A sifting of all these discoveries reveals that childhood conditioning is a highly individualistic matter, and that instead of attempting to apply any cut-and-dried method to childhood *en masse*, each personality needs first to be carefully observed for the primary degree of conscience he is able to manifest and then to be guided by methods designed to encourage his further unfoldment. There is already existing a system which very admirably meets the requirements mentioned. We refer, of course, to the Montessori Method, which is well-known to educators all over the world.

Science already substantiates the Theosophical concept of the function of conscience in that it should, as the Knower, act chiefly as a self-control and discipline and not as a personal torture-device. In Theosophy the conscience is evidence of the effort being made by the indwelling spiritual

to manifest his divine nature through man. Only by gradually moulding the lower vehicles to his will can the expression be perfected.

One by one science is recognizing truths which will aid scientists in working out techniques to hasten the perfecting process.

LUCILE A. FARNES

REINCARNATION

Or ever the Knightly years were gone
With the old world to the grave,
I was a king in Babylon
And you were a Christian slave.

I saw, I took, I cast you by,
I bent and broke your pride.
You loved me well, or I heard them lie,
But your longing was denied.
Vaguely I knew that by and by
You cursed your gods and died.

And a myriad suns have set and shone
Since then upon the grave,
Decreed by the King in Babylon
To her that had been his slave.

The pride I trampled is now my scathe,
For it tramples me again.
The old resentment lasts like death,
For you love, yet you refrain.
I break my heart on your hard unfaith,
And I break my heart in vain.

Yet not for an hour do I wish undone
The deed beyond the grave,
When I was a King in Babylon
And you were a virgin slave.

W. E. HENLEY

अडयार्

सिन्धुभैरवी राग आदितार

वसुंधरा ना विशाल पटपर
विराजतु वैकुण्ठ
पवित्र पावक परम मनोहर
प्रभुता नी ए कुञ्ज विश्वे
विराजतु वैकुण्ठ ॥ १ ॥

सागर सरिता सङ्गम घाटे
सौम्य क्षमा समीर
मननीय शान्ति मन्त्र मुग्ध ज्यौं
मानव मन्दिर स्थिर एवूँ
अद्भुत ए अडयार् ॥ २ ॥

मन्दिर मस्जिद अगियारी ने
देवल दैवी धाम
माया नमता स्वार्था त्यागिनुँ
सेवा ग्राम निष्काम एवूँ
अद्भुत ए अडयार् ॥ ३ ॥

एक पिता ना बालक साथे
विशाल वड नी छाये
निर्मल हृदये शुद्धप्रेमि त्यौं
सहुके रेवा चहया एवूँ
अद्भुत ए अडयार् ॥ ४ ॥

सत्यकला ने धर्म उपासक
सुरमुनिवर सथवार
चेतनवन्ती याद अमर उर
वहालूँ ए अडयार् अमारूँ
वहालूँ ए अडयार् विश्वे
विराजतु वैकुण्ठ ॥ ५ ॥

मुग्धावेन्

ADYAR

By SRIMATI MUGDHĀ-BEN

English Translation from the Gujarati. To be sung in Sindhu Bhairavi Raga—Ādi Tala.

On the Earth's vast expanse
Resplendent Vaikunta ¹-like,
Sacred and holy, extremely beautiful,
A garden of Paradise :
You are verily that in the whole world.

Placed in the confluence of the Sea and the River,
Centre of Harmony and Charity,
Mantric music ever chanting its spells of peace ineffable,
Every dweller a divine temple ;
Such is this wonderful Adyar.

A holy abode of Hindu Temple, Mosque,
Fire Temple and Church,
To such as are free from worldly illusion, pride and selfishness,
A field for detached service ;
Such is this wonderful Adyar.

As children of one Father,
Dwelling under the shade of the Great Banyan Tree,
With pure heart and unsullied affection,
Who would not wish to live here ?
Such is this wonderful Adyar.

Devotees of Truth, Art and Religion,
Fellow-travellers with Gods and with sages who abide here,
This living memory wells eternally in my heart.
Beloved to us is this Adyar,
Dear to us is this Adyar,
A veritable Vaikunta of this earth.

¹ Heaven.

IS THE BHAGAVAD-GĪTĀ OUT-MODED?

By ADELTHA PETERSON

THERE are some who think we need a newer presentation of Theosophy, and truly we should suit the needs of every man by giving him the Theosophy that can most readily enter into his consciousness. It is equally true that our presentations must be correlated with modern science (though the science of today will be the superstition of tomorrow and many of the "superstitions" of yesterday's alchemists are now in good standing today as orthodox science). Unquestionably we should make our presentations appeal to the sense of the beautiful through drama, dance, poetry and all the arts.

But is Gītā outmoded? May we now throw it aside, feeling that while it was good enough for yesterday, today needs a newer, fresher teaching? If so we feel, we have misunderstood the purpose of this "Science of the Eternal," this "Scripture of Yoga". The Supreme Science of Sciences is the Science of the Self, the supreme goal is to be Jivan-mukta which J. Krishnamurti once, in answer to a question, stated was to be liberated from the barriers between ourselves and other selves which, in short, is Yoga, Union. *The Gītā, The Voice of the Silence, Light on the Path, At the Feet of the Master* are all handbooks, guidebooks, of Yoga, textbooks on the Science of the Self, which, if we are furthering scientific presentations, can be equally so furthered.

The man who does not need the teachings of the *Bhagavad-Gītā* is the man who has become one with his own Divine Inner Self, and the Self in all others, and who radiates that Oneness in every contact he makes with the life around him, be it in rock, flower, dumb creature, or man. He has become Gītā.

The man who understands that "the unreal hath no being; the real never ceaseth to be," and applies that to all the problems that confront him—such a man does not need Gītā, he is balanced in pain and pleasure, steadfast and fitted for immortality.

The man who fearlessly holds all that is within him—his truth, his love, his purpose in the blazing flame of the Supreme; who fears not the weapons of scorn and ridicule; who dreads not the waters of oblivion, or the devastating winds of public opinion, knowing that no weapon can cleave, no fire burn, no water wet, no wind dry away, a truth, a love, a purpose born of the Eternal—such a man does not need Gītā, he has achieved.¹

He who is swayed neither by the divine inner urges—the tendency to move, to come to rest, or to remain in sweet rhythmic balance, but has crossed safely over the shifting tides of matter and is rooted in the Self—such a man does not need Gītā, he is Sat—Beauty incarnate.

The man who has made the nice balance between equilibrium (which is Yoga) and skill-in-action (which is also Yoga), who while expert, efficient in every act that comes to his hand or heart or brain, is still poised and wise as the non-acting sage—such a man does not need Gītā, for he emanates it.

¹ As the phrases used in reference to *Gītā* are not from one stanza but are a synthesis from many, chapters and verses are not given. *Gītā* lovers will recognize. Those to whom *Gītā* is not familiar should read the whole and gain its essence.

The man who has brought his antarātmā (or hidden Self) down into every chakra or force-centre of his body and who can freely move from centre to centre, as the needs of the work require one or another focus of consciousness—such a man does not need Gītā, he has found the Self, and has released it.

The man who has become the Supreme Actor, the perfect measure of Greatness by which others test the purity of their action; who acts not for anything on the earth or heaven that can be gained by him and so within this universe he comes and goes free of it—such a man no longer needs Gītā, he has absorbed it.

One could go on multiplying comparisons and naming type after type of those great and supreme Jivanmuktas who no longer need the Gītā, for whom it is out-moded. But for such as They it might still remain a Supreme Revelation of the Lord of Lords, whose well-loved words are read as the Love-Song of the Teacher of Teachers to the humble, aspiring soul of the confused and groping chela, who no longer has to fight in the lower realms of vice (though much instruction is given even about those realms in the last six books), but who now has to train a confused and perplexed Buddhi, who is in the grip of Ideals—a Buddhist nature, not yet made a perfect vehicle for the Self of Selves, the Ātmā.

Many scriptures deal with the control of the physical body, the desire and feeling nature, the mind, and this Gītā also does, but its stress is at a higher level. Not all scriptures deal with the training of Buddhi. In fact many aspirants do not even realize that the Buddhist nature needs training, needs to be made one-pointed, determinate, pure, firm, in equilibrium, dedicate, etc. He has the idea that his only goal is to slip into his Buddhist nature and he will have achieved the goal. The Lord's Song, *Bhagavad-Gītā*, gives that training of the higher nature.

(To be concluded.)

THE DOORS OF THE TEMPLE

By C. W. LEADBEATER.

WITHIN the human body are certain vital centres comparable to doors opening into inner shrines. Using these centres as points of contact, the life-forces from the higher planes flow into the physical body through them as an electrical current flows through a wire, and it is through these centres that the Christ-force must flow to reach and spiritualize man's various bodies before their redemption or resurrection can take place. These centres or doors are normally protected by nature with oily coverings or sheaths (composed of astral and physical matter) that permit the flow of the normal life-forces and protect them from all others. These doors should be opened only by a gradual purification and development of the protecting sheaths. Normally this takes place as a natural growth resulting from a life of mental and bodily purity, and intense spiritual aspiration. It should not be forced as hothouse growth; for each door must be opened and closed under the absolute control of the will. Each individual has been given these doors to guard, and is held responsible for their keeping; only as he can master them, and in full knowledge open them to the knock of the Christ, and close them to His enemies, can he hope to conquer: for it is only after long training and great spiritual growth that the entities of the astral world can be mastered and held at bay when the doors are opened. In fact the first and most important work of the advanced disciple is to stand faithful watch over these doors. "Keep thou the door of thy heart."

The sin against the Holy Ghost, the "unpardonable sin" (unpardonable only because irreparable), is this breaking down of the doors or the destruction of the oily sheaths that protect the centres leading from the physical body into the astral body. Once these sheaths are destroyed the person is no longer able to close the doors, and so becomes an easy prey to the denizens of the astral. Such an one is a helpless victim of any and all sorts of psychic imposition and deception.

There are several abnormal ways in which these oily protecting sheaths can be broken down and the doors thrown open, chief among which are the use of alcohol and narcotic drugs.

Chemically speaking, ordinary alcohol is ethyl-hydroxide. The ethyl (the spirit) is in the highest stage of physical matter where it transcends the physical and enters the astral; the ethyl actually functioning on both planes. Narcotic drugs also contain an ethyl element. The ethyl when taken into the body immediately seeks to escape into the astral, and naturally it follows the usual avenues of communication between the two planes. But in escaping it passes through centres in a reverse direction to the normal current and gradually burns off the insulating sheaths (just as an electrical insulation might be burned off by interference with the normal flow of the current), until, in a comparatively short time, they are utterly destroyed. This leaves the doors unguarded and open for all the horrors of the lower astral plane to rush in and take possession of the "Temple of the Living God," thus desecrated. Bulwer Lytton gives a very realistic description of some of these horrors in his occult novel *Zanoni*. In that story the student opened the doors abnormally by the use of drugs, and being unable to close them, through fright at the sight that met his gaze, was haunted until his death.

The drunkard and the drug-habitué open the doors while in a state of debauchery, and in such a condition, being

particularly unable to defend themselves, they practically invite all the fiends of the underworld to enter and take possession. No matter how sincerely they repent or what spiritual advance they may make as a result of the sufferings they undergo, when the protective sheaths of these centres are broken, or when the aura is tainted with narcotics or filled with fumes of alcohol, it is utterly impossible for a Master of the Great White Lodge to contact such an one, no matter how great the student's psychic or spiritual development.

The karmic results of the use of narcotics and alcohol in past incarnations can be seen in the numerous non-spiritual, subjective mediums of the irresponsible type that are to be found on every hand. Their doors, destroyed in past lives, now stand wide open and put the person at the mercy of any and every entity who desires to gratify its animal senses upon the physical plane. Truly, their lot is a pitiable one; the more so because they know not the terrible dangers which they run.

Another karmic result of the action of alcohol and drugs is to be found in a certain class of congenital imbeciles whose psyche cannot even connect with the ordinary centres of the physical body. They have almost no voluntary control of any of the lowest animal functions, and must finish out their incarnation in a sort of vegetative existence.

Still another way in which the doors are frequently broken open is by placing yourself in a passive, non-resisting state and making the demand for psychic experiences, or "sitting for development" as it is called. In this practice you are placing yourself in a state in which any entity dwelling on the lower astral plane can help you break open the doors. This either destroys the doors or abnormally forces the development of the psychic centres instead of unfolding them as a natural accompaniment of spiritual growth. When results have been thus obtained since the doors are not under

the control of your will they are open to any entity who desires to obsess you. Even if the obsessing entity is a disembodied friend of good moral character, your condition is not altered, for he must be near you constantly to protect you from the fiends. This is what takes place in ordinary subjective mediumship.

C. W. LEADBEATER

THE PULLEY

When God at first made man,
Having a glass of blessing standing by;
Let us (said he) pour on him all we can:
Let the world's riches which dispersed lie
Contract into a span.

So strength first made a way;
Then beauty flow'd, then wisdom, honour, pleasure;
When almost all was out, God made a stay,
Perceiving that alone, of all his treasure,
Rest in the bottom lay.

For if I should (said he)
Bestow this jewel also on my creature,
He would adore my gifts instead of me,
And rest in Nature, not the God of Nature;
So both should losers be.

Yet let him keep the rest,
But keep them with repining restlessness:
Let him be rich and weary, that at least,
If goodness lead him not, yet weariness
May toss him to my breast.

GEORGE HERBERT

REVIEWS

Russia, Red or White—a Record of a Visit to Russia after 27 years, by M. Philips Price, M. P., Sampson Low, London, price 7s. 6d.

This reviewer has had to read many books on Soviet Russia, and this work of Mr. Philips Price is undoubtedly the best among them all. First, he was a correspondent of the *Manchester Guardian* in Russia when the Bolshevik Revolution broke out in 1917. He was fluent in Russian and was able to speak with Lenin. Then after two years he returned to England, and re-visits Russia 27 years later. He is strictly factual and holds no theses for or against the Soviet administration. That is the value of the book, though he is intensely sympathetic to all Russians.

Though the book contains only 116 pages it is in some ways a kind of "thriller". It covers a vast field, describing conditions in Moscow, Leningrad, the Ukraine and Azerbaijan. The reviewer would like to quote many passages from the work, but he can only touch upon one or two salient points. One is a new conception of the role of the individual in a community, in the consciousness of all organizations, from village organizations to the vaster

organization of the People's Commissars. Instinctively the people realize that while individual liberty of expression, etc., may be very well in theory, what is important is the collective welfare, which must be directed by a group of people who are trusted to do the work. The second point is one that other writers have touched upon, which is the curious Messianic idea Russia has had for several centuries that she has a message to give to the world. It began with the Greek Orthodox Church, though it was taken on later by the cultural leaders of Czarist Russia, and is now part and parcel of Soviet propaganda doctrine.

The third most important fact which the author points out is that, after the ghastly sufferings and the destruction of the last war, Russia is trying desperately to reconstruct herself. The work of reconstruction is proceeding rapidly but is only at the first stages. It may take at least five years before there will be enough reorganization to get better living conditions for the people. In the meantime nobody in Russia dreams of engaging in another war. On the other hand, since the people are in some ways discouraged at the

slowness of reconstruction, much propaganda is done through radio and the press to keep up the spirit of the people. It is this which accounts for the blustering in the United Nations and various other matters which are troublesome to the rest of the world. The people are suffering from a grumbling complex, and in order to offset this, those in power have engaged in a definite campaign of blustering in the world at large. But it is all really for home consumption!

A most fascinating book, which the reviewer warmly recommends.

C. J.

Plato's Theory of Education, by R. C. Lodge, Kegan Paul, London, pp. 322, price 18/-

Primarily intended for students of educational theory, this book should have a wide appeal to those who are interested in Plato as a thinker, who find in his writings a standing challenge to their own powers of thought, and who recognize in him a certain leadership which assists them to develop a philosophy of their own.

The theory of education as expounded by Plato is to be found almost entirely in the two dialogues *Republic* and *Laws*. The author uses Jowett's translation of Plato edited by John Burnet.

The supporters of vocational education will find interesting matter in the chapters on the Professions and

Technical Education, but it is always the philosopher-physician, the philosopher-lawyer and the philosopher-teacher whom Plato envisages.

In the realm of pedagogy, this is what Plato says of his teachers: "When they have reached fifty years of age and have distinguished themselves in every branch of knowledge, they must raise their eyes to the universal light which lightens all things, and behold the absolute good. This is the pattern according to which they are to order the lives of individuals and their own lives too, making philosophy their chief pursuit." What a challenge and an opportunity this presents in the emergency training schemes now in operation in England, where older men and women are being selected for the teaching profession!

In the education of younger children, Plato developed the "Playway" which is now the recognized system in infant and junior schools.

Champions of the three R's will not be disappointed with the chapters on literary composition and the importance of arithmetic, while those who favour the wider curriculum as a training for citizenship find that Plato tells us, what modern education does not, of the vision that awaits the seeker, that those who respond to the appeal become the friends of the "ideas". The problem of education, Plato believes, cannot be solved in the school, but only if *all* the citizens, and

every one of the social institutions characteristic of the ideal community, co-operate and bring to bear their efforts.

In the chapter on Mind we find plenty of material which is now regarded as the most up-to-date educational psychology, while in methodology, educationists will not fail to observe that the detailed techniques of educational practice approved of in the dialogues correspond to the detailed techniques approved of in our most advanced present-day schools.

Sympathetic and accurate study reveals Plato as still among our leaders, and his inspiration is still vital and useful to us in our task of creating a humanly worthwhile educational system.

One would like to see this book adopted as a text-book in our teachers' training colleges (even the emergency ones), but in any case it is a book to be read by all teachers and all who intend to be teachers.

W. C. K.

Art and Child Personality, by Ruth Dunnnett, Methuen, pp. 72, price 10s. 6d.

In a Series on "Contributions to Modern Education," an interesting experiment was made in the use of Art to unfold the inner expression and character integration of a group of evacuee children at a Whiteacre School under the auspices of the Salford Education Authority.

"Art, like music, has the supreme educational quality of being a universal language with a wonderful possibility of exerting influence upon the life of society as a whole. . . There is a universal aspect of art which applies to all peoples and countries—a happy, intimate and aesthetic association with the earth itself—an association which, although at school it can only be sufficient to whet the appetite, has the outstanding advantage of having the power of growing and expanding, independent of extensive tuition."

From subjects chosen by the teachers to a free and untrammelled choice by the students, progress was made. And as Madame Montessori has also noted, the younger or "B" form were more disciplined and did more imaginative work than the "A" form, having fewer inhibitions.

Landscapes and seascapes were most popular, some of these including games of cricket or football. As the children were refugees, many war pictures were made.

"It is not suggested," says the author, "that the pictures reproduced" in many beautiful coloured plates "are necessarily works of art, but they are sincere visual expressions of individual boys who painted with whole-hearted abandonment as their personalities directed."

"The pictures may have little to offer the spectator beyond the freshness of their spontaneity; their value

lies in the fact that each is an experience which may bear fruit in adult life, either through the creative activity of the individual or through appreciation of the works of others.

"The boys were never encouraged to think of their pictures as completely finished but rather as experiences that would bring forth other ideas, which in their turn would come to fruition, only to create new images again. Every picture left the boys free to resume at a different level from which they had started it."

Much of the work was done during their play periods and "the mingling of play and work in this manner was most valuable in that it stimulated the boys to express in a very natural way both their personal response to the outer world and experiences from within themselves".

So much was the perceptive quality of beauty stimulated that they enthusiastically received the "Rutherford Loan Collection"—a scheme which exhibits throughout the whole of Britain works of art, including pictures and sculptures from 1840 to the present day. The boys were free in their criticisms which, on the whole, were really intelligent.

"Besides the aim of developing the boys' personalities through self-expression in art," the author concludes, "there was also at Whiteacre the hope that the boys would be enabled to become more fully aware

and appreciative of any environment in which they might find themselves; to acquire a growing tolerance towards the expression of personalities other than their own; and to accept with interest new forms of expression which are continually evolving out of the times in which they are living," all of which seems to be very closely linked with the Theosophical ideals of a broader understanding and a fuller expression of "life, more life".

A. H. P.

The Trial of Science for the Murder of Humanity, by Justice A. S. P. Ayyar, M.A., Bar-at-Law, I. C. S., The Alliance Co., Madras, pp. 48, price Re. 1-8-0.

An interesting little book which will have an appeal to those who look for new presentations of ideas. The method adopted has the virtue of being novel and original, and should find favour with those who are familiar with the law courts and legal procedure. The subject-matter covers a good deal of ground and should serve to stimulate thought. To the normal reader, many of the ideas expressed may be provocative, but well worth following up. Touches of humour are welcome and are not overdone.

The title is perhaps misleading in that Humanity has not yet been murdered. "Attempted Murder" would have been a better title.

A. R.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JANUARY 1949

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

Ceylon

Mr. N. Sri Ram, who has been absent from India since the beginning of April, returned to Adyar on 5th December after a long and very successful tour mainly in the United States of America, but also visiting Canada and Cuba. He lectured in 49 cities. Warm tributes to his work have come from each place visited.

Srimati Rukmini Devi who has been touring in Europe and U.S.A. and Cuba since the end of April, visiting many countries, also returned to Adyar on 9th December. Wherever she has been her visit has been enthusiastically appreciated by the members.

A distinguished visitor from overseas who arrived in Adyar on 5th December is Mrs. Doris Groves, General Secretary of the English Section. She has been sent by her Section to attend the 73rd International Convention of the Society.

The Lanka Lodge has had a year of considerable activity and has been fortunate in having a number of visitors from overseas passing through on their way to Adyar as well as some who have specially visited the Island from Headquarters to assist them in their work. The membership during the year has increased to 43, a gain of 17.

Burma

A free and independent union of Burma was born during the year, but in the wake of freedom came many difficulties from which the new nation has not yet shaken itself free. The Lodges in the districts remained cut off almost completely and Theosophical activities mainly centred in Rangoon. Despite these difficulties, however, the membership increased and the total now stands at 124.

In the Annual Report the General Secretary refers to the Silver Jubilee of the Burma Humanitarian League, which has done splendid work regulating slaughter of cattle. The Mandalay Vegetarian Society and the Buddhist Society are also referred to as having done useful work through the efforts of one of our members, U Kyaw Hla. At the Annual Council meeting U Po Lat was elected as General Secretary for the ensuing year, while the retiring General Secretary, U San Hla, will act as Assistant Secretary.

Philippines

The General Secretary, Mr. Domingo C. Argente, in his Annual Report, states that work has continued actively during the past year. One Lodge, which had lapsed before the war, has been revived and the membership has increased from 186 to 224. The Philippine Theosophical Institute continues to be the centre of the Section's principal activities. There is an elementary grade school conducted under its auspices, and once a week lectures by the Institute attract fairly good audiences. The debt on the Section's Headquarters is being paid off gradually.

Finland

The Annual Report of this Section shows that the membership stands now at 669, being an increase of 54 over the previous year. The year

has been marked by several visits from members of other Sections in Europe, which have given life and energy to the activities. This Section is grateful to the European Federation for the aid which enabled 21 Finnish members to attend the Workers' Week at Mariefred, Sweden.

In October the Section celebrated its forty years of existence with many founder-members as guests of honour. Another outstanding event was a public festival in Helsinki in March under the auspices of the Lodge Blavatsky. This same Lodge has arranged question meetings for the public, which have been well attended.

Some of the young members have been meeting together and a discussion group has been formed. The General Secretary and some other members have made lecture tours, and circular letters have been sent regularly to all Lodges and unattached members to keep them in touch with Headquarters.

Several pamphlets have been published during the year and distributed at all public meetings.

Denmark

During the past year the work in the Lodges has been helped by a lecture tour by Mr. Otto Viking, whose visit was much appreciated by the members. The work carried out by the European Federation is of

great importance for Denmark, particularly because of Summer Schools held at Gammel Prestegaard and Besantgaarden. The membership has increased during the year by 25 and now stands at 359.

Italy

The General Secretary in his Report states that during the year he has made a constant appeal to the Lodges in his Section, by means of the *Bolletino* and circulars, to stress the weight of responsibility of the Society for the educational direction of public opinion in the present world crisis, so that problems may be solved in the light of the teachings of Theosophy. On 17th November it was arranged to hold as a public celebration a Day of Universal Brotherhood. The publishing in Italian of Theosophical literature is being undertaken and a committee has been appointed to handle this work. The bulletin of the Section is entitled *Alba Spirituale*, or Spiritual Dawn, and a thousand copies of each issue are distributed.

Malaya

The Secretary of Singapore Lodge reports that the membership total is now 61. The public meetings have continued throughout the year and once a month a popular discussion meeting has been held. The Singapore newspapers have given good publicity to the Society's work. Members are

developing an interest in social work and enquirers of an earnest character are coming regularly, including members of the Islamic religion.

England

The Study and Training Committee of the National Council during the past year issued a series of nine papers outlining a Study Course for new members. The first paper is sent with the diploma and membership card, and the member is asked to apply for the subsequent papers as required. The results of this scheme have shown the real need for helping the new member to gain a knowledge of the fundamental teachings of Theosophy. The papers were later edited by Mrs. Adelaide Gardner and published under the title *Introductory Studies in Theosophy*. The Committee is now working on a new Advanced Study Course. An epitome of *Isis Unveiled*, compiled by Mrs. Josephine Ransom, has also been published.

The large orange posters have again been displayed as advertisements in the London Underground stations, and the attendance at Headquarters' public lectures continues steadily to increase.

Brazil

A really splendid and outstanding Report has been received from this Section. The General Secretary, Tenente Armando Sales, considers

that 1948 has been of special significance and many promising events crowned the Section's efforts. This included the revival of three Lodges, the formation of a Youth movement, and the foundation of 13 new Lodges, thus more than doubling the total number of Lodges in existence in 1946, when the Headquarters of the Section were transferred from Rio de Janeiro to the city of Sao Paulo.

Another important event was the tour by the General Secretary to the northern and southern Lodges of the Section. The membership of the Section stands now at 750.

United States of America

The General Secretary, Mr. James S. Perkins, in his Annual Report states that the parcels project to aid rehabilitation in the European Sections made possible the shipment of 2,032 parcels.

The Section has had a steady increase of members and new Lodges. The gain in membership is 148 and the number of new Lodges formed was 7, bringing the total to 142. In the field the Section has had one of the most active years in recent times due to the presence there of Mr. and Mrs. John B. S. Coats, Miss Clara Codd and Mr. N. Sri Ram. Since the report was issued Srimati Rukmini Devi has also been to the Section. Mr. and Mrs. Perkins early in the year also toured some parts of the Section as did various members.

The field expansion effort in the two years since its commencement has resulted in the creation of 12 new Lodges, 2 study Centres and the revival of 3 inactive Lodges, while 102 members have been added to the rolls.

The Theosophical Press continues to be a department of growing activity and the publicity pamphlets distributed during the past year were 46,714. In the Department of Information 13,350 leaflets were distributed to 1,000 enquirers; 30 new members have joined through this Department's activities.

The leaflet *Discovery* continues to receive approval and 100,000 copies were distributed during the year.

The Theosophical Book Association for the Blind has maintained its work steadily as has been already reported in previous issues of THE THEOSOPHIST.

The Mothers' Research Group continued publication of the *Mothers' Occult Digest*, which now has 253 subscribers and readers in eight foreign countries. In addition 15 different pamphlets have been issued during the year, and the group has carried on various other activities.

The Theosophical Order of Service has done splendid work including the distribution of 22,000 pamphlets of *To Those Who Mourn*. Members also carried on work for

prisoners and prisoners of war and visited hospitals. The Theosophical Order of Service has five departments for specialized activities. These are: Social Service, Healing, Peace, Arts and Crafts and Animal Welfare. The Theosophical Order of Service journal *Service* has recently been revived.

The Workers' Training Committee successfully developed and carried out the programme of the third Workers' Training period at Olcott. For several years Mr. E. Norman Pearson has been responsible for arrangement of the Successful Service series of leaflets, which are available for members.

France

This Section has many outposts in various parts of the world and it is encouraging to know that its membership reaches such places as Algeria, Brazzaville (French Equatorial Africa), Beyrouth (Syria), Cambodia, and Tonkin (French Indo-China), Cochinchina, Dahomey (West Africa), Dakar (Senegal), Dimbroko (Ivory Coast), Morocco, Togoland and Tunisia.

Monada Lodge in Lilliers has been meeting regularly, although under difficulties, as the members are dispersed in distant towns. At present they are studying *The Ancient Wisdom*. In Marseilles and Nice the work is going on steadily. In the

latter town the public meeting once a month attracts more than 200 people.

The Young Theosophists in Paris and Orleans have been meeting regularly and during Whitsun they arranged a camp for young people.

Canada

The membership of this Section at the end of September 1948 stood at 365, about the same as previously. The meetings have been well attended and there have been notable speakers with near capacity audiences. The General Secretary, Lt.-Col. E. L. Thomson, attended the American Convention at Chicago in August and was warmly welcomed by the members.

Vancouver Lodge has obtained new premises and the members are settling down, in an earnest endeavour to make it a vital centre in this city.

Ireland

The General Secretary, Mrs. Alice Law, in her Annual Report states that on the whole the growth of the Theosophical work in Eire is well sustained, as also in northern Ireland where the Belfast Lodges are forging steadily ahead under the leadership of the president, Dr. Hugh Shearman. The membership of the Section now stands at 111.

Austria

The six Viennese Lodges united to celebrate the third anniversary of the foundation of the United Nations in June. The General Secretary, Herr F. Schleifer, and six delegates from the Lodges took part.

During the year public lectures have been delivered regularly in Vienna and Graz. The Lodges also met in their temporary premises, a private office of one of the members. The membership of the Section has increased from 369 to 442 active members. Thanks to the work of Dr. Norbert Lauppert it was possible to continue the delivery of the periodical *Adyar*, which has become the linking organ of the German-speaking region of Austria, Germany and eastern Switzerland. The members have received food parcels and clothes from fellow-members in the United States and New Zealand and also help from other Sections. This has been greatly appreciated.

Germany

The Annual Report of the General Secretary, who recently retired, Herr Axel von Fielitz-Coniar, states that the year ending 30th September has been characterized by a steady growth of membership and intensified activity of the Lodges and Centres, despite various difficulties which they

have had to face. There is a high percentage of unattached members in the Section due to the fact that it is not yet possible to work effectively in the Russian zone, but the members there are looking forward to the time when they can work as freely as in the British and American zones. The membership for the year reached 556, an increase of 261 members. There have been 8 new Lodges and one Centre founded during the period, thus bringing the total number of Lodges to 17. The Section continues to receive assistance in the form of food, clothes, books, magazines and writing paper, and the members are very grateful to those who have thus helped them. The greatest gift has been the edition of Mr. C. Jinarājadāsa's book *First Principles of Theosophy*, which has been printed in German under the title *Die Okkulte Entwicklung der Menschheit*; 2,000 copies have been distributed to German prisoners of war in French camps, and several of the men have been so impressed that they have asked the German Section for more literature. This work, which was initiated by the Swedish Section, was made possible through the aid of donations received from the President, Mr. C. Jinarājadāsa, and Swedish members of the Society. Financial aid was also given by the European Federation and Miss Balmer of Switzerland.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarājadāsa. **Vice-President:** Sidney A. Cook. **Treasurer:** C. D. Shore. **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	Sgt. 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 Signe Fjellander (acting)	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>La Vie Théosophique; Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Señor Armando Alfonso Ledes	Apartado No. 365, Habana	<i>Revista Teosófica Cubana; Teosofía.</i>
1907	Hungary	Selevér Flora úrno	Báró Lipthay-nika 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	Southern 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	Mademoiselle J. Roget	Rue Carteret 6, Geneva	<i>Ex Oriente Lux.</i>
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Mounier, Bruxelles	<i>L'Action Théosophique.</i>
1912	Indonesia	Mr. J. A. H. van Leeuwen (acting)	Bandastraat 9, Bandoeng, Java.	...
1912	Burma	U Po Lat	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, I, Oslo	<i>Norsk Teosofisk Tidsskrift.</i>

* Presidential Agency.



THE THEOSOPHIST

ON THE WATCH-TOWER

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

PRESIDENTIAL CLOSING ADDRESS

Thursday, December 30th, 1948, 5 p.m.

ONE more milestone—the 73rd—has been passed on the long journey of centuries before the Theosophical Society. We hand on the torch to the 74th Convention which will be at Benares next year.

Many things have stood out at this Convention. First and foremost, our Amphitheatre, due to the magnificent gift of one of our oldest members, Brother Gopalji Thakkar of Bhavnagar. I have long noted the eye-strain of audiences seated on the ground, or on chairs, looking *up* towards a speaker on a platform. The natural strain on the eye, tilted up, sooner or later produces a feeling of drowsiness; I have seen delegates in the front rows at our large and beautiful Hall of the Society, nodding, fighting off sleep, for the face of the lecturer on the platform is at least seven feet above, even in the case of a small man or woman. The Greeks solved

this natural obstacle with their conception of the amphitheatre, where the audience looks *down* on the actors, a principle that has been adopted by all theatres since the time of the Greeks. There was hardly any slope anywhere in the Headquarters Estate except where we had a little hill, just about 10 feet high. It was a protuberance, not a hill. But towards the river-side the ground from it slopes down to the river, and that ground was distinctly swampy. So, a dream of mine came to realization by bringing sand from the sea (of course with the permission of the "authorities") by boats up the river and putting it to cover the marsh and make a slope. Incidentally a tank (which used to be a marshy pool, but had been converted to a rectangular pond across which a bamboo bridge was built by a cinema company to make shots for a film—this was before I took charge) was filled up, abolishing thereby a breeding-place for mosquitoes. When the work was done, we found that the Sound House of Mylapore, Madras, whose proprietor is Mr. N. Ramachandran, had a perfect microphone to rent out, one that does not distort the sound of the voice, as did the microphone which we have possessed since 1925, our Jubilee Convention. Now, the audience sat on the sand, though a few chairs were provided for western and other residents for whom sitting crossed-legged or any other way on the ground is something of a trial. Crowds of children came with their parents, and they found the sand a Godsend. The speaker's voice was clear, even at the edge of the amphitheatre, a distance of 58 yards from the speaker, who stood on a small circular platform 14 inches high, so that he could be seen clearly from the last row above the heads of those in front. The present amphitheatre is 27 yards wide; I mean to widen it to 34 yards. Hitherto the public lectures have been under our famous Banyan Tree, where of course the ground has no slope at all. As the lectures were at 5 in the evening, and the sun was to

set in half an hour on the horizon behind the audience (we are in our Adyar "winter"), there was no glare in the eyes of the speaker. The wind too was behind the speaker, though this made no difference to the loud-speakers connected to the microphone. But behind the speaker was a broad protection built of wood to break the north-east monsoon wind (sometimes strong) from incommoding him or her.

That the Devas approved was shown in a manner somewhat disconcerting to us, for hardly had I been five minutes speaking, when a few drops of rain, scarce deserving the dignity of even calling them a shower, began to fall. Only a few drops fell on my notes. In India, when a guest arrives and rain falls, he is welcomed with, "What good fortune you bring." But the tiniest of sprinkles was a bit too much for an audience dressed in cotton clothes; so the lecture was transferred to the Adyar Theatre near the Headquarters building, ten minutes away. That theatre usually has no covering at all, but Convention times being during the tail end of our north-east monsoon, when just possibly we might have a shower, a temporary roof of cadjan, *i.e.*, woven palm-leaf, had been put up for us by a contractor. So, I continued in the theatre, whither our "mike" was transferred. The loud-speakers had been arranged already for other occasions at the theatre, so the manager of the Microphone Company had only to transfer his apparatus of valves etc., in my car, and just to "plug in".

It was just lovely to sit in the new Amphitheatre, for behind the speaker was the Adyar River peeping through the trees, and a glimpse here and there of the Bay of Bengal. It all reminded me of Taormina and the Tyrrhenian Sea, but we had no gorgeous view of Mount Etna at the same time.

We had the microphone in Headquarters Hall also. In the "old days," the Hall had perfect acoustic properties, for

the cross beams supporting the flat solid brick roof were covered over by a false ceiling of thick painted material, and this made for perfect acoustics. But this material had to be removed, for cracks had developed above and a little rain got through. The roof has now been covered over completely—as indeed every roof in Adyar—with sheets of prefabricated bituminous sheeting, purchased cheaply as discarded war surplus. Now that the large roof will not leak—even in the heaviest rains—in 1946 we had 7 inches in 20 hours—we shall, if funds are available, replace the false ceiling. Even with the new ceiling, the microphone will certainly be a great convenience as no speaker need strain his voice. Mr. Ramachandran provided us with two excellent non-distorting loudspeakers for the Hall. I cannot speak too highly of the mike and the microphone service directed by Mr. N. Ramachandran, who was with us every day and at all times when service was required. I have suffered much from microphones in India; but this time there was no distortion of the voice, which was natural, even at 58 yards' distance. I desire publicly to give my warmest thanks to Mr. Ramachandran, and recommend his several apparatuses and services to all.

Three more lectures after my truncated lecture were delivered at the Amphitheatre—those by Mr. N. Sri Ram, Mr. Sidney A. Cook, the Vice-President, and by Mrs. Doris Groves, the General Secretary of England. As Srimati Rukmini Devi desired to be quite sure that there might not be a shower, and so make a hasty scattering of the audience necessary to the Adyar Theatre, her lecture was therefore hurriedly transferred at the last moment and delivered under cover in the Adyar Theatre. One lecture, being in the morning—there was no other time to put it, and we could not deluge the members and the Madras public with six late afternoon lectures—was at 8.30 in the morning, under the Banyan Tree as of old, where there is a certain amount of

shade by the branches and leaves against the increasing strength of the sun. It was the lecture by Mr. Rohit Mehta, General Secretary of the Indian Section.

A special "high light" of the Convention was one "field day" devoted to the Young Theosophists at their request. From among their midst were those to repeat the morning Prayers of the Religions at 8 a.m. Sikhism was represented by a girl of 11. No young Theosophists were found for Judaism and Buddhism, and so the two white-haired past-Young-Theosophists who had been repeating the Prayers filled the gap. The Young Theosophists form a World Federation, and have the status of a Section, and its head, Srimati Rukmini Devi, is its representative on the General Council of the Society at all its sessions. The evening "refreshment" to the delegates in the form of an entertainment to the delegates, was provided by them in an excellent drama written by one of the Y.T.'s, Srimati Bhuvaneshwart, a teacher at the Besant School at Adyar, called "The Boatman's Call". The youngest actor (silent) in the play was a little girl of five who held her mother's hand and behaved naturally and realistically by eating a banana as she walked across the stage.

If the youngest actor was five years old, on another evening, when a short sacred play was presented entitled "The Promise of the Christ's Return,"¹ the oldest actor was 73, being the President, who had taken the same role at the ages of 36 and 45. I would like to say to all Theosophical youth, in Biblical phraseology, "Go thou, and do likewise." The two actors with him were the Vice-President and the Treasurer of the Society, all three belonging to the "white-haired brigade," but still "going strong". The Recording

¹ By the late Dr. Weller Van Hook, General Secretary of the American Section. This beautiful short play has been published by the Theosophical Publishing House, Adyar, Madras.

Secretary, the fourth officer of the Society, certainly not white-haired, took part the same evening with two other members, Mrs. Hilda Moorhead from Singapore, and Mrs. Seeta Neelakantan of Adyar, in another brief play, by the well-known English playwright and poet, Mr. Clifford Bax, a member of the Society.

Among other "events" of the Convention was the three films loaned to us by the United Nations. But the films would have served us little without the projector of the Besant Theosophical School reeling off the films under the direction of the headmaster, Mr. S. Krishnaratnam. I desire to thank the School authorities warmly. The first film gave pictures of the sittings and leading personalities at all the preliminary meetings which led to the organization of the United Nations, preceded by vivid glimpses of the horrors of aerial bombardments and their disastrous effects on the civil population. We were shown the signing of the United Nations Charter. The second film gave a full description of the planning of the new home of the United Nations covering six "blocks" of buildings—warehouses, residential houses, etc.—donated by the Rockefeller Foundation, and the plans of a team of world architects; we were shown how the buildings were levelled to the ground in preparation for the foundations of the great meeting halls, and offices for 4,000 workers. The third film was a lesson in a new type of geography, where we saw the peoples of the world, the mapping out of continents from the air and such work. The evening was deeply interesting, and a relief from lectures and cultural entertainments. To us Theosophists planning in our ways to build a New World, the films were full of fascination.

I must especially mention the beautiful presentation of dances offered to the delegates by the scholars of the famous Kalākshetra under the direction and supervision of Srīmatī

Rukmini Devi. I dislike calling the evening an "entertainment," for I know the spiritual ideals of Rukmini Devi regarding the ancient South Indian dances of India. Perhaps in all India she is the only artist who has the true spiritual conception behind the art of Dance. It was she who lifted the art of Dance from the low trough where it had lain for centuries, and made Dance a part of high Indian culture, till it has become popular in India (though folk dances had always existed in the villages); now every Indian girl wants to dance, like Rukmini Devi's pupils. Many dance schools have sprung up in India; all the same, Rukmini Devi is still alone, in spite of many rivals, with her high spiritual vision. As to the presentation offered to the delegates by her pupils of Kalākshetra, I was reminded of the Persian inscription in the wonderful marble Hall of Audience in the Fort at Delhi built by the architects of the Moghul Emperor Shah Jahan; the inscription three times repeated says: "If there is paradise on the face of the earth, it is this; it is this; it is this." I said to myself as I watched Rukmini Devi's pupils, "If there is perfection in South Indian dancing, it is this, it is this, it is this." I always marvel at her stage settings for the dances—the drop scenes, the backgrounds, the side curtains; each is not only Indian, but thrills because of its pure artistic appearance. On behalf of all the delegates to Convention, I thank Rukmini Devi for the delight of an evening we shall be long in forgetting.

One most noteworthy event during Convention is the visit to Headquarters of His Excellency the Governor of Madras, His Highness the Maharajah of Bhavnagar, and Her Highness the Maharani Sahiba of Bhavnagar. Our group of workers at Bhavnagar in Kathiawar have been known for 50 years as giving their services to the welfare of the city and of the State. The Bhavnagar Theosophical Lodge has certainly shown that Theosophy is indeed practical, and that

Theosophists aim not merely to study the Wisdom, but also to bring about better living conditions in the villages of the State. I have several times made a point of visiting Bhavnagar, but I did not anticipate that the time would come when the Ruler of Bhavnagar would be called to the position of the Governor of Madras Presidency. During Bishop Leadbeater's visit there, His Highness asked to see him, and on taking leave, Bishop Leadbeater gave His Highness his blessing. Last August 25th His Excellency the Governor-General of India, Dr. C. Rajagopalachariar, acceded to my request, and came and planted a mango tree near the Hindu Temple. In 1900 when the then Viceroy, Lord Curzon, came to Madras, Lady Curzon accompanied him. She was an American, of the Chicago millionaire family of Leitner, and Colonel Olcott as an American asked her to plant a mango tree. She did this in front of the porch of our main buildings and the tree is most flourishing. H.P.B. in 1883 planted a mango tree, but it had become so old and likely to endanger people who might pass near it by sudden collapse, that a few years ago the tree had to go the way of all old trees, and return to the group-soul. The tree planted by Dr. Besant is still flourishing. His Highness the Maharajah and Her Highness the Maharani Sahiba each planted a mango tree on December 27th, at 10 a.m., to the south side of the Hindu Temple. Afterwards both saw our Banyan Tree and admired it, and also viewed our new Amphitheatre. Then they came to the Adyar Library where Dr. G. Srinivasamurti, Director, and Mrs. Adeltha Peterson, Librarian, met Their Highnesses and showed manuscripts and various other interesting objects in the Library.

But there were two more tree plantings. In 1925, I planned the Founders' Avenue, and tender shoots, from seeds from the huge Barbado's so-called mahogany tree which is opposite the old Indian Section's building, were planted

to make the Avenue. Each General Secretary present at the Golden Jubilee Convention brought with him soil from his country—from Argentina, Iceland, Australia, New Zealand and others Sections, and as he planted a tree for his Section, he sprinkled the earth of his country. The first two trees to be planted by Dr. Besant, our President, were for H.P.B. and for Colonel Olcott.

Now, it is a strange matter with trees, as with babies, that you can never prophesy whether they will all survive or not. Most of the trees of the Founders' Avenue have thriven, but occasionally they struggle on for a few years and give up, and go back to the group-soul. Our Garden Department is prepared for the emergency, and plants a duplicate tree. Twice, if not thrice, H.P.B.'s tree has refused to thrive, and lately that of the United States. Perhaps H.P.B.'s tree was too near an old banyan tree near by, so that its roots throttled the young roots of the Avenue tree. We had a little ceremony of planting again a tree for H.P.B. at 11.10 in the morning of December 28, and I have instructed our Engineering Department to dig a trench ten feet away, and deep, and fill it with concrete, so that the roots of the banyan shall no longer interfere with H.P.B.'s tree. We do not know why the U.S.A. tree refused to co-operate; there is no evident interference near by. Anyway, the Vice-President of the Society, for 14 years General Secretary of the American Section, planted on the spot a little new mahogany tree, placing at its roots more earth brought from U.S.A. by Mr. N. Sri Ram early this month.

I am glad to welcome as delegates to our Convention friends from far-off lands. Mrs. Hilda Moorhead from Singapore came a few months ago, and so also Mr. J. J. van Ginkel from South Africa. I welcomed Mrs. Doris Groves, the General Secretary of England, at the opening of Convention. Mrs. Sarah Mayes, of U.S.A., arrived on a long visit

early this month. The representative of Southern Africa, Mr. Ronald Pizzighelli, accompanied by his wife Mrs. Cynthia Pizzighelli, arrived only in the evening of the first day of Convention, their steamer having spent more days than expected on her way from South Africa to Bombay. Miss Mary Graham, of New Zealand, present at last Convention, would have been with us this year also but for the fact that she had to leave three weeks ago, much against her will, but there would have been no other steamer for months, and duty to an aged mother called her back quickly.

The last event of the Convention will be three hours from now. At every Convention members have desired to see some of the Letters of the Masters. I have in past years shown a few, but I feel I cannot do that any longer, for the simple reason that every time they are handled, even by me, they suffer some slight damage, and the Letters in the blue handwriting of the Master K. H. slowly begin to fade with the effect of light.

What I have therefore done is to have the principal Letters reproduced as slides, and I shall show them tonight in the Adyar Theatre. There are Letters from six of the Masters, in Their several handwritings. There is also one special Letter received by Dr. Besant in the year 1900, that is, nine years after the passing of H.P.B. Those who have accused H.P.B. of concocting these Letters, of writing them with her own hand, little know of the number of these Letters here, or those now in the British Museum, London, which are transcribed in the large volume, *The Mahatma Letters to A. P. Sinnett*, and how they are written by several of the Adepts. It would require a super-genius in forgery to create six different types of handwriting.

Anyway, for us who know how H.P.B. lived and gave her life to the great Cause of mankind all such fantastic ideas are completely unreal, and we know how much we owe to her

These Letters, which I shall show you reproduced photographically, will strengthen you in the knowledge of who and what the Masters are, and particularly the Letters will give you an insight into the way the Masters think and feel.

As you are departing from Adyar, I use the English phrase "Good-bye," which originally was "God be with you". There is much to be done for the service of mankind, but we shall do it best by understanding and trying to live according to the instruction given to Mr. Sinnett by his Master. Mr. Sinnett called his Master "Guardian," and did not quite realize that real occult growth is not a matter of personal devotion to a Guru. Hence the Master K.H. says the following words in a Letter to him in 1884 :

"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."

We are indeed full of gratitude to certain persons in the Society whom we term leaders, especially those who "have gone before," but we shall little serve the great Cause of Theosophy by repeating their phrases or quoting them. Theosophy must spring up out of our own hearts with new thoughts, new emotions, and new revelations in words and deeds. It is only in so far as we make ourselves supremely one with the Idea, that we shall become truly vital in the great Cause of Humanity.

So, as you depart from this sacred Centre, and I close this 73rd Convention, I say to you, "God be with you till we meet again."

C. JINARAJADASA

FIRE AND THE ATOMIC BOMB

A REVIEW OF RACIAL PERIODS

By ADELAIDE GARDNER

THE theory of racial evolution that is part of the teachings of the Ancient Wisdom throws much light on present-day conditions. The Cosmos develops in cycles and a review of the earlier cycles of our world makes present-day conditions less obscure.

Our world is one of seven worlds, through which the peak period of growth, or Life Wave, passes seven times in the same order. According to occult traditions we are now in the fourth of these cycles, that is, our earth has known four periods of activity and three of rest.¹ The Life Wave has been focussed on our earth for a very long time during this world occupation, the fourth. Four is the central figure of any system of seven, and we are living now on the fourth globe in the Fourth Round. In the Fourth Round on our earth there has been a certain amount of recapitulation, covering the earlier periods, or Rounds.

Thus the First Race of humans on our earth had subtle and very tenuous bodies, "fire-mist" they are called in the old writings. They would be invisible to our sight today. The Second Race was also very tenuous, though denser, and it was not until the Third Root Race that human bodies became firm and physical, as we know physical matter now.

¹ There is scientific corroboration of this fact; see *Earth and its Cycles*, by E. W. Preston.

This accords with scientific teachings regarding the condition of the earth's surface in those periods, and explains why there are no physical records of the earlier races. The Third Root Race, the Lemurian, is represented by the Negroid peoples wherever they are found. The Fourth is the Atlantean, and while its home was the fabled continent of Atlantis, submerged under the Atlantic Ocean about 9,000 B.C., it is today the largest race numerically, since it contains all the yellow and brown peoples of the globe, Chinese, Japanese, Northern and Southern American Indians, etc. The record of its grandeur can be traced in some of the Mayan ruins and traditions, while its mystery teachings were handed on to the East, to Egypt and the Druids. The white race is the fifth of the series, and is only reaching the climax of its development in our days.

Each race emphasizes a special element in the human constitution. The First and Second had to do with the sensations and the gradually densifying form. The Third (Negroid) is chiefly focussed in sensation and emotion; the Fourth developed the factual mind, the Fifth the subtler mind. The Sixth and Seventh are still ahead of us and will develop more fully the sense of unity, and the will.

Our Fifth Root Race, then, has as its goal the awakening of the subtler mind, and the sub-races stress aspects of the mind. The Slavic, Scandinavian and Teutonic peoples constitute the fifth sub-race of the Fifth Root Race, and in the next few hundred years the subtler mind of this section of humanity should be considerably awakened. This should lead to a much more impersonal and clearer appreciation of the basic principles of philosophy, science, and—through the understanding of our basic unity—to right relationships amongst nations and peoples.

Students are familiar with these facts, yet in these troubled and uncertain days a review of the long term plan

of evolution serves to place things in better perspective. Moreover the acute tension of the present period can best be explained in relation to a much earlier critical period, that of the middle of the Third Root Race, probably the most critical period for humanity of any in the past history of our world.

This was the point at which it was necessary for human beings to develop dense physical bodies, and to begin to evoke within the physical brain a clear expression of the mental principle. Up to that point, human beings were essentially children in their development, that is, the fire of thought, the manasic light of the Ego, was not yet able to express itself in the body used, because the brain was not yet prepared for it. This condition occurs in personal incarnation again and again, in our recapitulation of our past. We call the process of learning to express the Egoic light the process of growing up, and no person is "mature" or held responsible for his actions until he has reached at least the nominal age of maturity, eighteen or twenty-one in most western countries. In the middle of the Third Root Race no one of ordinary development had this capacity; they were all children in mentality, lacking capacity to understand general principles, such as numbers, and lacking any sense of responsibility.

Help from a higher level is always given at such critical periods, for the growth process would be inconceivably slow otherwise. So at this point help came from our sister planet Venus, where the creative fires of the mind were already known and used. The Great Lords of Venus, the Kumaras, came because of the difficulty and even the danger of the work to be done, and because at that time the Devas were no longer suited for the leadership of human evolution, as they had been when the bodies were tenuous.

The Lords of the Flame incarnated physically on the earth, in specially prepared physical bodies, and Their offspring were of a higher type than any previously known.

Certain changes took place in consequence of the new leadership. The androgynous body of mankind, which till then had combined both sexes in one form, was divided into two separate types of body, each with only one sex dominant, the other latent. Thus the spark of human life was separated more widely in two poles. There followed the steady densification of the form, the closing of the cranial bones and the beginnings of articulate speech; and this stimulated the birth of the mind and its fuller expression through the human brain. And at the same time the Great Lords of Venus, who are also called the Lords of the Flame, taught humanity methods of evoking fire at the physical level, and its use for domestic, ritualistic and social purposes.

It is most difficult to imagine mankind as essentially different from what it is today, but a true symbol will help. If one ponders the nature of fire, and all that it has meant to man in his home, his work, his worship and his play, and if one tries to imagine life without it, one can perhaps grasp a little of what the fires of the mind have done for man in changing the whole structural relationship of his subtler bodies. The mind is a hinge or leverage, by which the Egoic nature can come to closer grips with physical objective life. The mind can alter shapes, as fire does. The mind intensifies, modulates, and continually acts as a creative instrument, whether individual people are aware of it or not. So the Great Lords of Venus came to the earth at that time and initiated mankind into the mysteries of fire, and into those of the mind.

If a clock-faced diagram is drawn, the face divided into seven sections, and two points marked, one in the middle of the third section and one in the middle of the fifth, it is at once clear that the middle of our Fifth Root Race is in an exactly corresponding position in the cycle of seven to that of the Third Root Race, the Third being on the outward arc,

the Fifth on the arc of return. It is for this reason that the present times are so intense in their devastations, their strain and their importance. Just as in the middle of the Third Root Race significant changes were made in the bodily structure and habits of the humanity of the period, so now there is needed a deep and revolutionary change in the focal centre and the habits of human life, in order that the last stages of this Round may be completed and the goal of the cycle achieved.

Of the forces now to be released, atomic energy is the most obvious. The energy latent in matter is only partially released by burning, although this is a familiar source of power. Atomic energy arises through the shattering of the atom itself—a far deeper and more disruptive process.

In the Third Root Race the bones of the cranium had to be closed, the brain densified. Now a reverse process is needed, and the dense material of the brain must be refined to respond to the Egoic influences, through the growth of insight and aspiration, so that Buddhi, the awareness of the common life underlying all forms, may be a natural and inevitable background for all thought and behaviour. And with this reawakening of close contact between the mind and the Self, now to be known in full consciousness and not just by a generalized instinct, there can be a natural and normal return of psychic powers, especially for those who are willing to use them in human service, such as healing, education, research and so on.

The correspondence to the awakening of conscious self-initiated thought, in the Third Root Race, is a conscious awakening of the human will, so that it may be employed in full awareness by all the more advanced human beings.

Very little is known of the will. Most psychologists group it loosely as an aspect of the mind, while common usage makes it the equivalent of self-will or desire. For

human beings, at the truly human or Egoic level, it is not a force in itself but the capacity to release the One Will, quietly and serenely, from the highest human centre. This is done by touching the focal point of the Monad, or its reflection at the Atmic level. The Monad is a Spark of the one Flame upon which all human incarnations hang, pendant on the golden thread of buddhi, and shaped by manas.

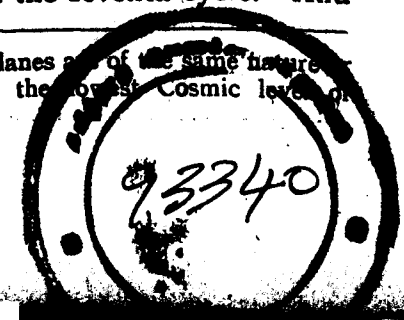
The will, then, is a release of Cosmic energy from within the Atman, the Self, and touches the Monadic centre of each being, in much the same way that atomic energy, at the physical level, is a release of Cosmic energy from within a Cosmic atom.¹ The dangers of both experiments are obvious.

The earlier change, when mind was brought into close unity with the physical brain, was initiated in the middle of the Third Root Race, and the mind continued to be developed in the Fourth Root Race, by the help of strong emotional stimulus. Only in the Fifth does it reach its full capacities for philosophic and abstract thought. Obviously such generalizations are only true for the average or below average of a race. Individual members can at any time outstrip the rest, and win through to the subtler expression of the racial characteristics.

Since the growth of the mind was the task of three Root Races, so it is probable that the evoking of the will is likely to take at least as long. It is essential that the all-inclusive and unifying quality of buddhi should be fully aroused to act as the sheath or manifesting form of the will, so that its terrific energy may be employed with discretion and safety. The growth of buddhi is the task for the sixth sub-race of the Fifth Root Race, and for the Sixth Root Race as well. The true human will only flowers in the seventh cycle. And

¹ The ultimate atoms of each of our planes are of the same nature, type as those of the seven sub-planes of the lowest Cosmic level of manifestation.

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the Sixth and Seventh Root Races on our earth may be regarded as rehearsals, not full performances as yet, of the allotted task of the Sixth and Seventh Rounds. Only in those far off periods will the average human being reach his full human stature and the task of the Round be achieved by a certain proportion of our humanity.

There is a final point of correspondence with the Third Root Race crisis that has interest for us. In the legend of Prometheus, who brought the fires of the gods to men, Prometheus is chained to earth by Zeus in punishment. So the Kumaras, of whom the myth is a picture, are voluntarily "chained" to our earth until their task is fulfilled. But as our humanity grows up, and passes from adolescence to its full human responsibility for its own behaviour, members of our human group can take over the responsibility for the rest, and so free the Great Lords from their self-imposed task.

Our world is not without leadership and direction. It was not by chance that the Theosophical Society was founded in the last century. It is first and foremost a nucleus of the Sixth Root Race brotherhood, based on the application of buddhi, the principle of unity, to all human relationships, without any distinctions whatever. But the society was also intended to promote special training of any who were ready to be trained for special service in the critical period. Powers latent in man must be wisely released, and Theosophical teachings help to keep the psychic powers restrained and wisely directed, and open the way to arousing the sleeping fire of the will. For the Society opens a gate to the true Path, the very strenuous way that leads to the true Initiations, and to the right use of the will, as the Elder Brothers use it continually, to guard mankind from evil and to strengthen righteousness wherever it exists. The cyclic changes of both past and present are watched and guarded with sublime insight, sacrifice and patience by the Elders of the world.

All men are one in spirit, and the world is coming to know this as fact, through the daily news and the wireless reports that span the world in seconds. The use of atomic energy to restrain evil, and to release mankind from drudgery is due to come, but with it must come a realization of human brotherhood. The next one thousand years should see immense changes in the structure of society, and still more important, in the relations of the peoples of the world to each other.

Those who are fortunate enough to have the light of Theosophy shed upon the darkness of our times may well take courage, and at the same time use their knowledge of evolutionary trends and of the powers latent in man to train themselves, so that they may give some measure of efficient help in what is, certainly, a critical transitional period.

ADELAIDE GARDNER

Listen to the Salutation of the Dawn !

Look to this day !

For it is life, the very life of life.

In its brief course lie all the varieties and realities of your existence :

The bliss of growth ;

The glory of action ;

The splendour of beauty ;

For yesterday is already a dream and tomorrow is only a vision ;

But today, well lived, makes every yesterday

A dream of happiness, and every tomorrow a vision of hope.

Look well, therefore, to this day !

Such is the salutation of the dawn !

Trans. from KALIDĀS

CORRECTION

Regarding the Watch-Tower note on "Theosophical Books for the Blind," which appeared in the November THEOSOPHIST, the Secretary of the Margaret Dudley Braille Lodge writes:

While we appreciate very much the notice of our work contained in the last paragraph of the editorial mentioned, we feel that the unfavourable comparison with the American Theosophical Association for the Blind hardly does us justice, and seems to imply that we have less than 60 Theosophical books to our credit, which is the figure mentioned as the output of the American Association in this particular field. I would, therefore, like to point out that since the founding of this Lodge our members have transcribed over 250 Theosophical books, including 48 by Dr. Besant, 16 by C. W. Leadbeater, and 12 by C. Jinarājādāsa.

True, we have not been able to build our own library; all the books transcribed by our members have hitherto been sent to the National Library for the Blind in London. Recently, however, we have started to build up a Lodge library in addition. This, on account of the difficulty of housing the bulky Braille volumes, consists chiefly of small, elementary Theosophical books, and at the moment we have about 40 titles suitable for lending to enquirers.

We also publish a quarterly magazine, called *The Light-Bringer*, which has a wide, if not a large, circulation, and has readers in India, Pakistan, Ceylon, Malaya, Australia, U.S.A., South America, as well as European countries, for instance, Italy, Spain, Holland.

One other point calls for comment, and that is the financial comparison. It is mentioned in your editorial that "All the expenses of the (American) Theosophical Society for the Blind have been met by voluntary contributions; the Association has no endowment. . . ." Reading on, one might conclude that the Margaret Dudley Braille Lodge was in a far happier position, for it is stated that "the late Mrs. Margaret Dudley . . . left money to continue the work" (of transcribing Theosophical books into Braille). This is true, so far as it goes, but the money left by Mrs. Dudley has, presumably, been exhausted long ago. At any rate, this Lodge has received nothing from that source for certainly the last ten years and is, like the American Association, entirely dependent upon voluntary contributions.

We feel sure that this additional information will correct the misconceptions which your note must have engendered.

Yours sincerely,

for Margaret Dudley Braille Lodge, T.S.,

VINCENT O. LEECH, *Braille Secretary*.

"LET THE UNIVERSE ENTER!"

By C. JINARĀJADĀSA

(Concluded from p. 243)

MAN is largely his emotion and his intellect. His emotion tells him of an exquisite unity, and he becomes one with his love, with his tenderness, wherever he is. His intellect tells him also of a unity, of one scheme, one plan everywhere. But when he uses a faculty higher than emotion and mind, the faculty of Buddhi, the Intuition, then he can understand the universe in a new way, because he re-creates it for himself. From the crucible of his heart and mind, out of the interplay of the forces of good and evil, of joy and suffering, he learns to body forth to the universe something new and artistic; he thereby makes the universe his own in the truest way.

This is the new technique of grasping the fleeting, the *Māyā*, the "flow," and extracting out of it a something that is essential and therefore eternal.

The process of extraction is directed by intuition, and with its aid man stamps on the form which he creates some image of the Archetype, the Eternally Beautiful. By such action alone does man know something of the real inward processes of the universe. As you create and go forth into the world of action, not following any tradition but seeking and discovering your own gospel, you *re-create* the thing-that-is; you take the world of thought and emotion as your material

and body forth something that never was before. Then for the first time you understand the meaning of the phrase, "Let the Universe *enter*". It is this mysterious action of creation which is essential in our lives, and into which we shall slowly grow as we expand in consciousness and in sympathy.

I would like to point out that every great religious Teacher is an artist. There is no more exquisite piece of art than the Sermon on the Mount. It is known that the Lord Buddha was a poet and many of His great aphorisms were coined by Him into poetry. Every great Teacher, the more he understands the technique of his work, and the more he becomes capable of giving his message, blends an artistic creation with his message. The more you rise above the mind into the true realm of Spirit and then descend, the more Art becomes inseparable from your daily living. That is why all of us as Theosophists are beginning to realize that there is a phase or form of the Divine Wisdom which is revealing itself in the creations of the artists of the world. The Wisdom is essentially beautiful; as you not only admire beauty, but shape something beautiful out of the stress and struggle of your own heart and mind, then through that beauty which you have created you body forth new reflections of the universe. One aspect of the Salvation which you seek stands then revealed before you in your own creation.

It is by this manner of utilizing our hidden faculty of the intuition that we create anew. Nay more, there is a greater mystery still: we re-fashion, re-shape, re-form the entire universe. Are we not thinking of re-forming the universe in our social institutions? It is intended in the Divine Plan that we shall so act to re-form. But we may re-form misshapenly, or we may re-form artistically. It is possible to re-fashion every state, every community in such an artistic way that all men rejoice in the re-form. It is

possible for the statesman to so open his heart and mind to the Divine Intuition within him, that he goes forth into the world of action not with schemes born out of his mind, but rather bringing down the schemes that are above, on high. Action then can be so blended with the Buddhi, and made so artistic, that through action the individual feels more and more one with the universe. Such a statesman was Pericles, the dreamer-politician, general and reformer.

I have said that the true gospel of becoming one with the vast Totality which is the universe means action by creation. It is not by mere meditation that you will become one with the All. Meditation is necessary as a part of understanding; the Sannyāsi who meditates is spreading benediction on all sides whether he be seated in some cave in the Himalayas or is wandering from place to place in this land. The mystic in every land, whether he abides in one place or wanders all the time, is creating a magnet for spirituality; he is purifying his surroundings by his thought and his dreams.

Yet action is the supreme and only instrument for the understanding of all life, and for the release of all that is best in you. This action has to be of two types. First for man. Until you understand man you will only half understand God. The more you know of God, the more inevitably your gaze is turned to man. Therefore, in this problem where you ask the universe to enter, you must necessarily allow all mankind to enter into your heart. If you go about with the dividing lines of "race, creed, sex, caste and colour," of nationality and pride, the universe cannot enter. It is necessary, therefore, to take upon yourself another gospel—that of identification with the destiny of man. This identification is stated in the noblest and in the most spiritual words in these sentences of Madame Blavatsky's little book, *The Voice of the Silence*. Here is the gospel of the Theosophist which he tries to put into action:

"Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

"Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

"But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.

"These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal."

It is then, as you act for man, as you take upon yourself the cross of pain upon which man is ever being crucified, that you will begin to understand the true significance of the universe. As you so learn to act for man, then there will come to you also the vision of acting for the Great Scheme. Call that great scheme which is being operated in the universe "God"; call it "the Eternal Power, not ourselves, which makes for righteousness"; call it "Dharma," "Islam," call it by any name you will; you will discover that there is in the universe Something, a wonderful *intelligent force*. You must act, and then each action of yours can be understood by you in a new way, for the Wisdom is within you; you can by right action understand more clearly something of the Plan and something of God.

So you will see that the universe can be used by you to re-create a nobler universe. You must allow to enter into you, not merely as theory but as living streams of life, all religion, science, all activities of man; you will then re-shape with the technique of Buddhi, Intuition, some part of the universe with your Buddhi manifest as Art. Then it is that you can say, "Let the universe enter!" Through all the doors of heart and mind and imagination, the universe does come pouring into you; and as the universe so comes to you every moment of time, at every sunrise and sunset, it will call you,

"Brother," or "God". And according to your temperament you will transcribe the message which the universe reveals to you. All men will not do it alike; there are all kinds of modes. One of the greatest wonders to me is that every one of you has his special and unique mode of transcription; I shall not understand the full glory of the universe until I have seen or heard *your* method of transcription. Until each one of you reveals that God-given message, we shall not have revealed to us the fullness of the Wisdom.

Every one of us must learn *how* to reveal. I will mention certain ways in which that revelation has to come. I have said "Brother" and "God". To some temperaments, the idea of the Great Creator of a universe as having any Personality is far away and unrealizable. Nevertheless they realize the universe in other terms, in the unity of Nature, in an unending scheme of an evolutionary process, in a tenderness and friendship towards all that lives. That universal friendship has been excellently summarized by Shakespeare, how the man of imagination "finds tongues in trees, books in the running brooks, sermons in stones, and good in everything". There are some who, wherever they go, find this Good that permeates the universe, this fundamental blessing, and that everything that exists reveals the Supreme in manifestation.

There are others of the temperament of devotion who, as the universe enters in, will feel that there is Someone, a Person, before whom they fall in adoration, to whom they give every thought, every dream of the heart. They will say perhaps as did our own Rishi Shetāshvatar:

"Alone within this universe He comes and goes; 'tis He who is the fire, the water He pervadeth; Him and Him only knowing, I cross over death; no other path at all is there to go.

"I know Him, the Mighty Purusha [Man], radiant like the Sun, 'beyond the darkness'; Him and Him only

knowing, I cross over death ; no other path at all is there to go."

The soul who knows will sing this to the universe, for he is realizing the universe in these terms.

It is the same in western lands. Did not the Psalmist speak of the universe in these words: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me." (Psalm 139, 8-11). Or the experience may be that of the great Christ who, as the universe entered into Him, said, "I and my Father are one." Or it may be with a man of a different temperament, as when a Muhammadan will bow his head and say, "Islam! His Will be done!"

In so many ways does the universe enter and it does not matter in what way. There is one way that I myself know: it is the way where the universe enters in the face of one whom I love; all this mysterious universe with its exquisite message, its grandeur, has come to me embodied in a human form.

Manifold are the ways the universe enters into each, and gives him its message, till that message becomes his secret, his supremest joy, and for him the wisdom of the ages. He will then understand what Tennyson sang, how "a lovelier emerald twinkles in the grass, a purer sapphire melts into the sea".

The true meaning of the universe is Joy. Was it not said, "Brahman is Ānanda—Bliss"? When you allow the universe to enter into your heart and mind, you will become one with every blade of grass, with the angels, with the birds, with the seas and the mountains. Then there will come to you such a joy as best can be expressed in these lines of

Shakespeare, "where every something being blent together turns into a wild of nothing save of joy". So in this inexplicable Totality of things, there is "a wild of nothing save of joy," if we discover the road to it.

Joy is one expression of the universe, but there is another still. It is to know that you are in the universe with all this joy pouring into you, in order that you may give a gift to the universe. For imprisoned within you is a mysterious greatness, beauty, wonder, truth, which must be released. You discover this: that as the universe comes pouring into you through science, art, religion, philosophy, you know how within you is a message, and that you must body it forth. Not only is the universe one of joy, but it is also a mysterious giving, a giving steadily each moment of time, indeed an eternal Sacrifice. When you discover that fact, you desire to take part in that sacrifice, and thenceforth all living becomes for you a great Sacrifice. You feel that whatever faculty there be of creation in you, you must give, you must offer.

You may sometime visualize a future not overflowing with any kind of bliss, as bliss in Heaven, but rather of understanding the great Scheme, and going forth and giving your understanding. You consecrate yourself then with every attribute which Moksha or Liberation has given to you, in order to stand forth revealing, living the joy that is you, and you look forward to a lifetime to be crucified even as was the Christ, so that *all* men may find Salvation; or you visualize yourself as a Buddha of humanity treading life after life this world of pain, so that you may sometime come back to give a message of Wisdom, thus entering into Nirvana not alone but with millions with you. The true meaning of life is to give not only with sacrifice but to give with joy also.

It is in these ways that the universe can enter. So, my Brothers, let the universe enter with its own message. Let Science speak with its own truth; let each Religion give its

message to you. Receive the message of every pain of heart and mind. Even in the foulest hole there is some gleam of God's light. Let the universe enter, and consecrate yourself to the great sacrifice that it asks from you. Then you will know that you can indeed live in the centre of the conflux of Eternity, and that you can live as a reflection of the great Brahman who ever shines forth, as a great mirror reflects the sun.

This is the wonderful mystery—that you can realize all this, every one of you. My Brothers, begin something of that realization today!¹

C. JINARĀJADĀSA

HARVEST

What have I gained from this heart-breaking struggle?
Sympathy with all who fail.

What have I gained from days and nights of weeping?
Insight into all men's pain.

What have I gained when Love denied me ever?
More love to offer to Love.

What have I gained from this long crucifixion?
A Work, a Love, and a Dream.

C. J.

Santo Domingo, December 1938

¹ I wish to thank Mrs. Adeltha Peterson, Librarian of the Adyar Library, for taking down this lecture stenographically so excellently as I gave it on December 27, 1935—C. J.

THE FUNDAMENTAL PARADOX¹

By J. J. POORTMAN

Lecturer (Privaat-docent) at Leyden University

IN philosophy an ancient tradition can be observed, *viz.*, to establish a *highest*, a basic principle. If the individual sciences have already succeeded in grouping ever greater units of knowing under one viewpoint, how much more beautiful it would be to summarize the whole of reality from one point of view. However, as all of you know, the results of these efforts cannot be called felicitous, but rather, if not exactly naïve, then at least very often one-sided. Discouraged on that account, many philosophers have abandoned the quest for a highest principle. In any case it might be said that such a principle should meet certain very special requirements. For example, it should be related to Being as well as to Thinking, it would have to be a *principium essendi*² as well as a *principium cognoscendi*³. In it Being and Thinking should be interrelated. So the difficulties to be overcome before a satisfactory formula is achieved are not inconsiderable. This fact, however, does not seem to me to be a valid reason for giving up every attempt to establish it. It is the same with systematics: nowadays little is heard in favour of it. Neither does the unsatisfactory nature of the systems devised

¹ Address delivered at the Tenth International Congress of Philosophy, Amsterdam, August 1948.

² Principle of being.

³ Principle of cognition.

so far constitute a good reason for abandoning all endeavours to establish an all-round tenable system of thought. It only means that the systems hitherto designed are not at the same time sufficiently broad, deep and clear-cut. Now in a tenable system the problem of a highest or central principle should also be solved.

All this is a matter of metaphysics. Is metaphysics, then, possible as a science? Is metaphysics still actual? With regard to the question as to the sense of metaphysics, in any case two definitions should be distinguished. Firstly, philosophers such as Fechner, Wundt and Heymans have during the last hundred years framed a notion of metaphysics in a narrower sense based on experience: *auf Grundlage der Erfahrung*¹. What they had in mind amounts to a discussion of the relationship between spirit and matter, or rather between consciousness and the body, to a confrontation of the results of psychology with those of the natural sciences. Whether one is inclined to call this metaphysics or not, it is certain that, as an aim, it has sense. There is, however, yet another definition of "metaphysics" which is more in accordance with tradition. In this connection the simplest course is to call metaphysics the doctrine of the Absolute. It is against this definition of metaphysics that the usual scepticism regarding metaphysics as a science creeps in. And yet, if philosophy is ever to succeed in summing up the whole of reality from one point of view, and to succeed in establishing a highest or central principle, then an access should be found to this supposed centre of all, to something that is absolute as contrasted with the relativity of multiple things.

There are plenty of philosophers who point out to us such an access, but their point of departure far from convinces

¹ On the basis of experience.

every one. It reminds one too much of what can be observed in dogmatic theology: given a certain starting-point reasoning is keen enough, but what is lacking is belief in that starting-point. Sometimes it seems as if a certain mystical experience were needed to grasp the starting-point of metaphysics, an experience which is not given to every one. If this happened to be the last word that could be said in this connection, thinking people would divide themselves into two camps: those who are able to achieve this central vision, and those for whom this vision is permanently elusive. Now it may be true that in philosophy every individual has ultimately to realize arguments for himself, and demonstrations visible to a multitude of persons are impossible; nevertheless it is advisable not to be satisfied with a mystical experience that is only accessible to certain types of men, as the basis of metaphysics. It may be true that there are people to whom any reasoning or calculation that is not very simple cannot be made clear. But disregarding the latter, a satisfactory starting-point for metaphysics should be such that it can be made evident without too much difficulty to a great number of men, merely by drawing their attention to certain facets of the problem concerned.

Let me give an example to make clear what I have in mind. There is a contemporary French philosopher, Louis Lavelle, who is called an existentialist. In my opinion he is either no existentialist or existentialism is different from and far deeper than that for which it is generally taken. For Lavelle the point of departure in metaphysics is *l'être pur*, pure Being, and that is realized in an *expérience initiale ou parfaite*¹. I am among the first to acknowledge that important conclusions can be inferred from that, which, if they do not directly tally with those at which I arrive, run strikingly parallel to them.

¹ Fundamental or perfect experience.

But is not the situation with Lavelle's basic experience like this: whosoever realizes it in the same way, can follow him; but for those who are not able to do so his conclusions remain a closed book? What I miss here is the coercing element. If one is, in fact, to start from an experience or realization, then this experience should be more closely circumscribed, or rather localized: one should be placed face to face with it.

In this connection I might add the following general remark. If metaphysics in the lower and more simple sense is based *auf Grundlage der Erfahrung*, it does not follow that metaphysics in the deeper and more important sense should *not* be based on experience. For all those fundamental principles of the various philosophical systems often amount to mere reasonings which have little to do with reality. Conversely, however, if it should be possible to introduce also on this level a factor of experience, it would have great weight. Reasoning can follow, provided that experience precedes it. So Lavelle is, in my opinion, quite right in starting from an experience; but the nature of Lavelle's experience is to me too vague.

I now want to remind you of the fact that some philosophers thought that they had discovered a difficulty or *aporia* in the I. Heinrich Rickert, for instance, writes in his *Der Gegenstand der Erkenntnis*¹ about the difficulty of objectivizing the subject. We know for ourselves, but that means that we are the knowing I and the known I at the same time, which, according to Rickert, involves a contradiction. Herbart writes in the same vein. Rickert quotes Schopenhauer who in this connection talks of the *Weltknoten*, the knot of the world, and of the limit of all philosophy.² Rickert, however, denies that one should encounter here the identity of the knowing and the known. If that were the case, he says,

¹ The subject of cognition.

² Werke, (Frauenstädt), Vol. I, p. 143.

then one would, in fact, have here the insoluble knot of the world, the eternal paradox. He rejects the assumption that it should be so. Both he and Herbart look for a way out of the difficulty by putting one part of the I opposite the other part, for instance, that which was felt yesterday as contrasted with the I that knows today. But I cannot accept this way out. We are certainly able today to survey and to judge our moods of yesterday. But that is not the point. The point is that the I knows of its existence here and now at one and the same instant. How is that possible? How is it possible for the complete I to know itself, and *be* at the same moment? One should not try to evade the difficulty involved in self-consciousness as Rickert and Herbart attempt to do. One should have the courage to look into the eyes of Medusa. If one encounters here an eternal paradox, this paradox should be established and acknowledged. In any case, this is likely to prove a remarkable situation.

Now we shall try to reach the root of the problem as far as possible. Therefore I propose that you perform the following thought-experiment, and observe what happens: "I think that I think that I think etc." This is an effort of the will to objectivize the subject. The latter never completely succeeds, since the knowing subject is ever again present as the subject of the new effort of knowing. The subject continues to escape the attempt to turn it into an object. Though one renews the effort, one constantly retains but an empty shell. Nevertheless we *know* of the subject; it is even regularly quoted as a paragon of certainty as when one says "as true as I am". The certainty of this is a criterion for certainties of another kind. Nevertheless the usual requirement that the mind should be able to objectivize in itself the object that is to be known can never be met, notwithstanding that there is certainty here, paradigmatic certainty. Therefore there is here the primordial identity

of the knower and the known. In that there lies a contradiction, or rather an eternal paradox, a world-knot that cannot be avoided, but which we have to recognize. As the whole situation seems to be so central, I am inclined to speak of it as *the fundamental paradox* (*le paradoxe fondamental, das Grundparadoxon*).

This might also appear to be the way in which the highest principle for which we are looking can be found. In any case, the requirement that both Being and Thinking should be involved, that they should be interrelated here, is met. Another important feature is that the factor of experience is not lacking. It should be noted that, if one goes on to reflect upon the *contents* of this fundamental paradox, at least the starting-point was empirical—we have even wilfully made use of a thought-experiment. As a starting-point this experiment is far more exact, far more closely circumscribed than is, in general, *une expérience initiale de l'être pur*. It looks as if, among all our experiences, we have ascended to this very point, being the highest within experience. The highest principle, then, could be established through the highest experience. If one starts reflecting, on the other hand, upon the notion of it, then the highest principle can become a central or basic principle, from which, if nothing interferes, one should be able to deduce the whole of reality.

In order to know more about the notion of this paradox, in order to investigate whether a central or basic principle can be obtained in this way, we shall have to return to the thought-experiment which we have already carried out. We have observed that the subject in its entirety and reality for ever escapes or eludes efforts to objectivize it: we were left with a mere empty shell; the subject itself was ever again present as the subject of the new act or effort of knowing. It eludes one for ever, and nevertheless it is real—a paragon

of reality. Now that which continually escapes, and nevertheless is real, is nothing but the Absolute, which is that which is essentially released (*cf.* Absolve). It should be stated here that the Absolute is encountered in pure self-consciousness, and can be experienced, experimentally realized by every one, if only one's attention is drawn to the situation. But that the Absolute should be involved in the highest or central principle is another requirement that we have made. Beside this, or beneath this, there is the effort of knowing as the prototype of all endeavours generally to bring into relationship, and so of the Relative and of the Multiple. We also have here Being as against knowing. So, after all, there is reason in speaking of a *fundamental* paradox.

Now can the notion of this paradox be more closely circumscribed or formulated? We shall certainly have to try this, but it can be expected that the intrinsic difficulty of making an object of the subject will return. For, if we try to determine the relationship between the pure subject as that which for ever escapes and is therefore the Absolute, and the remainder of being, what one gets is the relationship between that which is essentially without relation, or the Relationless, and "Relation in general". But one cannot properly speak of a *relationship* between the Relationless and Relation-in-general, unless as a very special kind of relationship that is really no relationship. As a relationship it is, in contrast to all other relations, a very special, a one-sided, relationship: this relation so to speak gazes upward towards the Relationless, but never reaches it. On the other hand, from on high, from the Relationless, there is no proper connection with Relation-in-general.

(To be concluded)

THE HEART AND ITS WISDOM

By ERNST PIEPER

"HERE in this body, in this town of the Spirit, is a little Lotus flower (the heart)," says the *Chhândogya Upanishad* of the *Sama Veda*. "Within it is a tiny space; one should learn what is therein; that indeed one should learn to know. Really so great is this world-space, so great is this space within the heart. . . in it are both heaven and earth contained: both fire and winds, sun and moon, the lightning and the stars; what one possesses here below, and what one does not possess; that is all contained therein." And the *Mundaka Upanishad* teaches us: "The All-Knower and the All-Wise, whose greatness the world shows, dwells in the heavenly Brahma-town, within the space in the heart, as Brahma! . . . What is revealed and what is hidden dwells in the heart as the great place, in which is assimilated what lives and breathes and closes the eyes; what is higher than these; and what is and is not, what knows, rising above perception, the Highest of Creatures. . ."

The heart is glorified here as the place where the Highest Self has his diamond-seat; but where is this small Lotus flower to be found in the heart? In the excellent work by Heinrich Zimmer, *Der Weg zum Selbst* (The Way to the Self), very important explanations in this respect are given by Shri Ramana Maharishi, in a dialogue between pupil and Master:

Pupil: "Thou sayest, the 'heart' is the place of the Self?"

Master: "Yes, it is one of the highest seats of the Self, doubt it not. The True Self dwells there, in the heart, behind the Jiva, or the 'I'."

Pupil: "Tell me, I pray thee, where in the body is that?"

Master: "With thinking thou wilt not recognize it. Thou canst not picture it with the imagination. When I say to you: 'The place is here!'—pointing to the breast—the only way for you to gain experience of it is, not to try and imagine it, but to endeavour to live in the consciousness of it. Then wilt thou experience it, and know of thy own knowledge that its place in the heart is here."

Pupil: "When thou sayest that the Heart is the highest abode and medium of the Eternal Being (Purusha), does that mean to say that it is none of the six Lotus-centres taught by the Kundalini Yoga?"

Master: "The six Lotus-centres of that Yoga range from the lowest part of the spine right up into the skull, and are so many centres of the nervous system, and indicate the various stages at which divers powers or faculties of perception are unfolded, the highest of these being the thousand-petalled Lotus in which the highest Power abides (Shakti). But the Self, which encompasses the whole of these powers, from the lowest to the highest Lotus, does not dwell in them, but embraces the whole, from within the heart." Therefore the heart is called the Sun-sphere, and the thousand-petalled Lotus the Moon-sphere.

In the well-known work by Arthur Avalon, *The Serpent-Fire*, is given a representation of the Heart Chakra and here, just beneath the Chakra, is found a second little Lotus portrayed, which represents the sanctuary, the sacred abode, where the SELF has his seat, which is placed on the right-hand side of the breast. "Let him (the Yogi) immerse himself," says the *Gheranda Samhita*, "in the realization that a sea of nectar lies in his heart, that in the middle of this

sea is an island made of jewels, whose sand is powdered diamonds and rubies. On all sides stand Kadamba trees, adorned with blossoms. . . Let him imagine to himself that in the middle of this garden a beautiful Kalpa tree stands, laden with blossoms and fruit whose four branches represent the four Vedas. Under this tree let him place a magnificent platform made of precious stones, and standing on it a rich jewelled throne, and upon the throne the God whom he worships, as represented to him by his Guru."

As our great teacher C. W. Leadbeater writes, this is one of the best means of maintaining continuous contact with the Master. The use of the holy mantram "AUM" therewith is of very great assistance. As *The Voice of the Silence* says: "Then thou canst repose between the wings of the Great Bird. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the Aum throughout eternal ages." Under the symbol of the wings of the Great Bird one need not strain the imagination very much to recognize the two lungs, as physical symbol, the physical precipitation of the spiritual Hamsa (the Swan in Time and Space), thus representing the Great SELF and the Lesser. Only thus can the difficult verse in the *Mundaka Upanishad*, which runs as follows, be explained: "Two beautifully-winged linked friends embrace one and the same tree. One of them feeds on the sweet berries, the other only looks down, not eating. To such a tree the Spirit, sunk down, sorrows in its powerlessness, caught in illusion! Yet, when it looks up and honours the All-Majesty of the other, then its trouble drops away. When the seer looks on Him, radiant like bright gold, the Creator, Lord and Spirit, the Cradle of Brahma, then the wise one shakes off good and evil, entering stainless into the highest Unity."

This is the middle point of the spiritual Consciousness and the source of Wisdom, just as the brain is the intermediary of the intellectual Consciousness, with its illusions.

The world-child lives in his brain, and knows not itself in the "heart". The fully evolved perception lives in the "heart". He experiences and recognizes the Unity of All Life and the Brotherhood of Mankind. Then is the man one with God and the world, he becomes personified Good, and so a helper of the great Lords of Compassion. The real cognition of this springs not from the brain, but only and alone from the heart.

ERNST PIEPER

THE VALUE OF LOYALTY

One often reads "A loyal sense of duty" and wonders sometimes what exactly this means. In part it suggests faithfulness to duty, dependability. It is indicative of self-control so as not to be disturbed by every wind that blows. When the quality of loyalty has been inculcated into the very fibre of one's being, one becomes stabilized in relation to others.

A real sense of loyalty inhibits at birth the careless, ill-considered word, or even thought, about those for whom there is respect, admiration or ties of friendship. This is not rigidity, nor is it stagnation or being bound, but, paradoxical though it may sound, it is a quality which leads to freedom—freedom from many smaller emotions, dealing in personalities, trivialities, which are obstacles to the unfolding of the spiritual life.

The very fact of being influenced by the quality of loyalty helps in steering a straight course through the labyrinths which are ever with us of unbrotherliness. You give your loyalty to a cause for example. There is something deep within you which responds to the ideal in that cause, be it religious, humanitarian, or what not. Immediately the decision is taken to support that particular cause, the winds of doubt and suspicion play in from all quarters and loyalty is tested. Can one remain true to that glimpse of the real, the fundamental goodness in things, causes, and people? This is possible if one's allegiance is not merely intellectual, but based on feeling as well.

D. M. WOODWARD

THE 73RD INTERNATIONAL CONVENTION

By HELEN ZAHARA

Recording Secretary of the Theosophical Society

ON Christmas Day, 25th December 1948, the 73rd International Convention of the Theosophical Society was declared open by the President of the Society, Mr. C. Jinarājadasa.

For weeks there had been preparations to receive, feed and accommodate the delegates, and Adyar had been a great hive of industry. The hall was beautifully decorated with plants and flowers and with the flags of all Nations. The Theosophical flag flew at the mast on the lawn in front of the Headquarters during the whole of Convention, and at night the great Banyan Tree was lit by coloured lights, which turned it into a fairyland.

The number of delegates registered was 841, 720 of whom were actually present. Those members who could not come, but who were with us in spirit in the various Sections of the Society, no doubt numbered many thousands.

Nearly seventy messages of greetings from Sections, Lodges and members all over the world were received and read to the members assembled, and these made a great living link around the earth with the international gathering. In addition greetings were personally given by representatives

present from the following countries:—England, Mrs. Doris Groves, General Secretary; United States, Mrs. Sarah C. Mayes; India, Mr. Rohit Mehta, General Secretary; Sweden, Mr. T. Lilliefelt; Southern Africa, Mr. J. J. van Ginkel; Scotland, Mr. A. R. Hemsted; Burma, Mr. N. A. Naganathan; Ceylon, Capt. W. Keen; British East Africa, Mr. H. D. Shah; Pakistan, Mrs. Gool Minwala; and Malaya and Siam, Mrs. Hilda B. Moorhead, Presidential Agent; Srimati Rukmini Devi, who had been asked to represent Cuba, Hungary and Belgium at the Convention, gave greetings on behalf of those countries and on behalf of the World Federation of Young Theosophists.

The President welcomed the delegates to Adyar and the members stood while he gave the invocation to the unseen Founders of our Society. In his Presidential Address the President reviewed the membership of the Society and the work in various Sections during the past year. He referred especially to the work of the great Adyar Library. Concluding he spoke of the Masters of the Wisdom and his knowledge of Their existence. He said: "It is for us Theosophists to proclaim the intrinsic standard of life" and "the true explanations." The work that lies before us is "to convince the world that only in Universal Brotherhood, seen in the light of 'truth and nothing but the truth,' will men find the lessening of the murderous struggle for existence which plunges the world into war after war, and into ever-increasing misery". This is the task of the School of the Wisdom, which it is hoped will be started on 17th November 1949.

Each day the proceedings were opened with the Prayers of the Religions, the following faiths being represented from among those present: Hinduism, Zoroastrianism, Jainism, Judaism, Buddhism, Christianity, Islam and Sikhism. The prayers were followed by the invocation "O Hidden Life," repeated by all members present.

Six public lectures were delivered before large audiences and were much appreciated. The speakers were: Mr. C. Jinarājādāsa—"The Principles of World Reconstruction"; Mr. N. Sri Ram—"The Problem of Freedom"; Mr. Sidney A. Cook—"The World and You"; Srimati Rukmini Devi—"Wake Up, India!"; Mr. Rohit Mehta—"The Dynamics of the New Age"; and Mrs. Doris Groves—"Theosophy and Modern Problems". Four of these lectures were delivered in the Gopalji Amphitheatre, which was in use for the first time. It has been built under the direction of the President on a site overlooking the Adyar River and the Bay of Bengal.

The Annual Convention of the Indian Section as usual was also held during the period of the International Convention and was opened by the President on the 26th December. A splendid report of work done and suggestions for the future were presented by the General Secretary, Mr. Rohit Mehta, who later was re-elected for a further term of office.

This being the Silver Jubilee year of the All-India Federation of Young Theosophists, the President kindly consented to their arranging one full day of activities and this they did with considerable success, starting with the Prayers of Religions. The first session was the Silver Jubilee Celebration meeting, followed by business meetings of the All-India Federation and the World Federation of Young Theosophists. In the afternoon there was a Youth Symposium under the title: "The Theosophical Society, Why, How, Whither?" An entertainment was presented in the evening consisting of some music, and a play "The Boatman's Call" written by one of the Young Theosophists, Srimati P. K. Bhuvaneshwari. This was thoroughly enjoyed. The President paid tribute to Srimati Rukmini Devi for her work in connection with the Young Theosophists and to those who had helped to make Youth Day worthwhile.

There were three sessions of a symposium on the subject: "What should be the Direction of the Society's Progress?" The chair was taken in turn by the President, the Vice-President and Mrs. Doris Groves, and the speakers chosen were officers of the Society, members from overseas and well-known workers in the Indian Section. They presented a thought-provoking and interesting array of ideas as to the Society's future.

The Theosophical Order of Service in India conducted two sessions and made plans for the work, which is now being revived. Groups are being formed and it is hoped that the year 1949 will be a period of special activity in the line of social work. This is under the capable direction of the Secretary of the Theosophical Order of Service for India, Mr. S. R. Bharatya.

Each evening was devoted to a different type of programme commencing on Christmas night with a dramatic evening. The main event was the play "The Promise of the Christ's Return" by a former General Secretary of the American Section, Dr. Weller Van Hook, and the three roles were played by the President, Mr. C. Jinarājādāsa, the Vice-President, Mr. Sidney A. Cook, and the Treasurer, Mr. C. D. Shores. This was preceded by a short play by a Theosophist, Mr. Clifford Bax, "The Cloak," in which the Recording Secretary, Miss Helen Zahara, the Presidential Agent for Malaya and Siam, Mrs. Hilda B. Moorhead, and the General Secretary of the World Federation of Young Theosophists, Mrs. Seetha Neelakantan, took part. On another evening films were shown which had been kindly lent by the United Nations Information Centre, New Delhi. These were most interesting showing something of the work of the United Nations and created diversion from the usual meetings. An art evening was presented by Kalākshetra under the direction of Srimati Rukmini Devi with a number of very beautiful items of music and varieties of Indian dance.

A further evening was devoted to a question-and-answer meeting, with the President in the chair providing the answers. This as well as being instructive produced some humorous moments. On the closing night of Convention the President gave a lantern address on the "Letters of the Masters". He showed many slides with the writings of the different Masters, explaining each most carefully and fully.

The General Council of the Society met twice to transact business, which included certain changes in the Constitution, the appointment of the Executive Committee for the coming year and other matters pertaining to the general government of the Society's affairs.

Many additional activities were conducted during the Convention period including the daily Bhārata Samāj Puja, Christmas services in the Liberal Catholic Church, the Ritual of the Mystic Star, the Order of the Round Table, and the T.S. Islamic Association. On Christmas Eve a Christmas Tree for the children of the Society's employees was organized by some of the members.

A notable event during Convention was the planting of two mango trees by His Excellency the Governor of Madras and Her Highness the Maharani Sahiba of Bhavnagar near the Bhārata Samāj Temple. Later the distinguished guests drove around the compound visiting the new Amphitheatre, the great Banyan Tree and the Adyar Library, where they expressed appreciation of the way in which the valuable manuscripts were preserved.

On another occasion two trees were planted by the President and the Vice-President respectively. These were to replace H.P.B.'s tree and the American Section tree in Founders' Avenue, both of which had previously failed to flourish. A small function was also held to inaugurate the new well and pumping plant recently installed by the Engineering Department.

This year the issue of a daily Convention Circular to delegates was revived after having ceased since 1942. Miss E.W. Preston undertook the work of editing the circular and each day it was distributed amongst the delegates. It was in a form suitable for posting and was greatly appreciated.

One very special function was a meeting on the Roof at Headquarters, when the President welcomed into the Society some twelve new members who had joined during the course of Convention. He greeted each separately and spoke about the meaning of their membership and what the Society stands for.

Between the meetings the members were able to visit the famous Adyar Library, Dr. Annie Besant's room, the Museum, and an exhibition arranged by the Garden Department.

As usual the catering of delegates was undertaken by the Bhojanasala and Leadbeater Chambers and a restaurant was conducted by the Besant Theosophical School. It was at the restaurant that members gathered between meetings for light refreshments and friendly conversation, making many new contacts and renewing old ones.

The official closing of Convention took place on 30th December with the Headquarters Hall packed. A song on Adyar in Gujarati was sung, and messages of greetings which had been received since the opening meeting were read. Mr. R. G. Pizzighelli, who arrived too late for the opening, gave special greetings on behalf of the Southern African Section and its General Secretary. The Vice-President on behalf of the President thanked all those workers who had taken part in the Convention arrangements and helped to bring it to a happy conclusion.

The President had placed on the platform a miniature reproduction of the famous Asoka Pillar, with the 24-spoke "Wheel of the Dhamma" which had broken into pieces and

which had been found at Sarnath, and he explained how through this a mystical link exists with India of today, as it is this wheel of Asoka that is on her national flag. The President then delivered his closing address reviewing some of the Convention highlights. Saying "Good-bye" to the delegates he used the original meaning of the phrase "God be with you till we meet again," and called on all to be loyal to the Idea and not only to persons, so that our Society shall become truly vital in the great Cause of Humanity.

No description can in any way convey the real warmth and spirit of Convention. Adyar was throbbing with the life and vitality of a great Centre whose richness was added to by the contribution and presence of each delegate who attended. Each member took with him when he left something of this great spirit to pour into the life of his Lodge and Theosophical activities during the coming year and to strengthen and enthuse the great work ahead.

HELEN ZAHARA

Leave me, O love which reachest but to dust,
And thou, my mind, aspire to higher things.
Grow rich in that which never taketh rust :
Whatever fades but fading pleasure brings.
Draw in thy beams and humble all thy might
To that sweet yoke where lasting freedoms be ;
Which breaks the clouds and opens forth the light
That doth both shine and give us sight to see.
O take but hold ! Let that light be thy guide
In this small course which birth draws out to death,
And think how ill becometh him to slide
Who seeketh heaven and comes of heavenly breath.
Then farewell, world ! Thy uttermost I see ;
Eternal Love, maintain thy life in me.

SIR PHILIP SYDNEY

IS THE BHAGAVAD-GĪTĀ OUT-MODED ?

By ADELTHA PETERSON

(Concluded from p. 268)

BUT the reading of any scripture will avail little unless it be used as a guide, a handbook for action, unless its truths become a dynamic power in the life. So in this sense all of our old textbooks are out-moded, for once read they have no longer the power to stir the child-mind which continually must be given a "new presentation". But for those past the child stage and yet still in the perplexities and confusion of youth, Gītā is a living weapon to aid them in their search for the Eternal.

The magnificent truths of Theosophy need not so much a new presentation as to be understood *by ourselves first* as living channels of heart life as well as head life—truths that will help us to release the dynamic power of the Self in purpose, love and creative intelligence.

When "rounds and races" mean to us the whole story of our own personal history from our earliest emergence from the Divine Light of our King Father on our journey outward so that we might become even as He, a Prince of Light in Outer Darkness, then the story will not be a drab one. Why is it that every member of our present humanity is a rebel within his soul of souls? Because this present humanity has fought the Logos from its emergence as elemental essence seeking a downward expression when the Logos of a previous system was surging upward, and then attempting to become a Perfected Human—the highest Kingdom of Life—when the

Logos was in His grossest encasement in matter. No wonder we would defy God Himself—we have always done it. The present jewel we wear on our finger, when it has achieved the human kingdom, will be a much more receptive and responsive vehicle of Divine Life, for it has been cradled in the bosom of the Logos at every stage of the way, falling with Him and rising with Him. But will that humanity have the *power* of our humanity?

Why is it that we have such deeper inner urges of feeling, however much we would like to think of ourselves as rooted in our minds? Why does the Indian have a broader and more synthetic outlook on life than the Teuton, for example, who is mind seething with mind? Why is it that the bees, the ants, from Venus have so much more perfect an organization than other creatures? Why are we male and female? Why do we die? Will we always die? All these are questions that can only be answered by a knowledge of those dull despised "rounds and races".

The great Master K. H. said there were only two types of people in the world—those who knew and those who did not know the Plan of God for man—Evolution. How thrilled the pioneers were in the early days when one bit after another was being revealed to them, bits that they had to put together almost as one would try to arrange a patch-work puzzle. Then we were given more and more, and the heart no longer thrills, and we go on in our continued search for a "new thrill," when we have not even tasted the exquisite savour of the old thrills. When the teachings of such books as *A Study in Consciousness* are illumined by the heart knowledge, they will draw people as the honey draws the bee, for what people most want to understand is their own inner nature, and our Theosophical teachings fill that craving.

We are continually asking our elders to tell us what aspects of Theosophy we should teach, but the answer has

been given so clearly to us by the great Lord of the Fifth Ray among the other Rays, which Ray in itself is the High Priest of the Search for Truth.

"There are Three Truths which are absolute and cannot be lost, but yet remain silent for lack of speech.

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

Can you present that Truth without giving the story of the unrolling of the great evolutionary plan?

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard, or seen, or smelt, but is perceived by the man who desires perception."

Can you awaken the realization of that Principle in the breast of man without the aid of such scriptures as "The Lord's Song"—*Bhagavad Gītā*?

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

Can this Truth be made clear without the splendidly written Theosophical textbooks that clearly bring home to man's mind this truth which frees him ever from the fear that he is in the grip and at the mercy of external circumstances?

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

Our Marching Orders, beyond which nothing need be writ.

ADELTHA PETERSON

SUFFERING AND ITS CURE

By B. R. CHAURE

SUFFERING is the cry of the day heard not in India alone but throughout the world. Every nook and corner sounds and resounds the same cry. Not humanity alone, but the sub-human kingdoms—the animal and the vegetable—no less are subject to this suffering. The failing crops due to droughts, the reckless indiscriminate cutting down of green trees and the reducing of dense forests to dust are some of the unheard cries of woe of the vegetable kingdom. Death due to underfeeding, epidemics, ever-increasing slaughter-houses, cruel treatment, and exacting of work beyond capacity are but the daily lot of God's dumb creatures the animals. Of course, very few there are who can hear the groaning cry of the animals and still less of the vegetable kingdom. On the other hand, words fail to express the suffering which humanity endures today. Wars, killing, epidemics, loot, arson and starvation are disrupting humanity day by day. There has never been such a brutal and inhuman treatment meted out by man to man, to helpless women and to innocent children. Thus suffering is the only cry heard from all sides, and one wonders why this wholesale appalling suffering should be the karma of all, be they rich or poor, young or old, men or women.

Now, Theosophy invites us to understand for ourselves the "scheme of things" ordinarily beyond our ken. Blessed is he in whom this quest to understand has arisen for he is now ready to respond to the age-old call of the Vedas:

"Arise, awake, having reached the great men (who know the scheme of things), learn."

Theosophy offers four master-keys, Truths, to the modern world, which, if properly understood and applied in the daily conduct of life, will help a man to understand and tackle for himself all the intricate and complicated problems of life—problems of suffering or joy, of war or peace, of life or death. These four truths may be summarized as:

(1) Man is *Divine* by nature and not the bodies or forms which clothe him.

(2) *Evolution* is the inherent process in Nature through which life or consciousness evolves and ascends gradually step by step, kingdom after kingdom, i.e., from mineral to plant, from plant to animal, from animal to man, and from man to Superman.

(3) *Reincarnation* is the law of Nature which helps man to unfold his Divinity by providing suitable and reformed forms after forms till he transcends all form and is one with Divinity.

(4) *Karma* or the "Law of Cause and Effect" is the natural self-teacher which teaches him the mystery of life, i.e., how to shape and reshape his actions based on fundamentals which will at last release him from the "Illusion of *Māyā*" and bring him to the realization of the ultimate truth, or Divinity.

Let us try to understand the problem of suffering in the light of one or the other of these Truths, which are inter-linked, and see what cure it suggests to eliminate the all-round suffering of today. The questions before many of us are: Why does one suffer and others enjoy? Why is there abundance for one and scarcity for another? Why one nation is thriving today and the other is retrograding? Why one suffers at one time and is happy at the other? What is the cause of it all?

To take the help of an analogy, which will make the matter clear to us, there is a case of indigestion before a

doctor. The doctor on examining and cross-questioning his patient establishes the cause of indigestion in the wrong kind of diet his patient took, although there may be many minor and immediate causes, which produced the indigestion. Similarly, the cause of suffering, which is a sort of indigestion, of an individual or of a nation or of the world, lies in the wrong kind of diet the individual or individuals have taken. Now, what is this wrong diet? To me it is nothing but the diet of wrong action on the part of an individual or a group of individuals which is the cause and suffering its consequences. "As you sow, so will you reap." This is the law known as the Law of Cause and Effect, or Karma, which plays an important part in the lives of men, and the proper understanding of which can help the man to mitigate his suffering. The world, of course, understands that wrong action on the part of an individual or of a nation results in trouble to the individual or the nation. The Treaty of Versailles is the cause, held by many, which resulted in world war the second, although there may be many other immediate causes subscribing to it. It is true, but a Theosophist sees more, he sees the real causes not so much in physical acts as in psychical acts *i.e.*, in the motive which perpetrates or incites the commission of the physical act.

It is a common experience that constant hatred, jealousy, envy or anger entertained by one man against another ends one day in an open quarrel in the shape of exchange of hot or abusive words, or in blows, or in the use of deadly weapons in extreme cases. The same is true of a nation's hatred against another nation which ends in ghastly wars. The Theosophist therefore holds that the real cause of all actions lies in the long sustained emotions and thoughts of men which precipitate in action one day. He holds that evil or good emotions and thoughts are the real source from which ensue evil or good actions with consequent suffering or

happiness. As shadow follows a man so actions follow the emotions and thoughts of a man. How wisely this is put in the *Dhammapada* :

"Thought in the mind hath made us. What we are
By thought was wrought and built. If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind.

"All that we are is what we thought and willed ;
Our thoughts shape us and frame. If one endure
In purity of thought, joy follows him
As his own shadow—sure."

No doubt, all the present systems, political, social, economic and educational, etc., are trying their level best to uproot the cause of suffering from the world, but it is a matter of regret that in doing so they limit their efforts to improving the physical causes alone, and leave aside the more vital and intrinsic causes lying deep rooted in the desires and thoughts of men. And so long as they do not go to the root of the causes, suffering cannot be eliminated from the world. Their present action is like the fruitless action of a doctor dressing only the outer wound of a patient, not understanding the real inner source of the wound or disease in the body which appears in the shape of an abscess.

The real causes of wars, political upheavals, social troubles, epidemics, starvations, lie deep buried in the wrong kinds of emotions and thoughts people are generating into the world every moment. The perverted emotions and thoughts of hatred, greed, jealousy, cruelty and selfishness are the real progenitors of all the evils and sufferings of the world. These are the inner sources (causes), the outward forms of which are the wars, epidemics, famines etc. Accumulated vile

and disruptive desires and thoughts on the part of man as of society have brought the present calamities. The world cannot reap sweet fruits of peace and plenty by sowing the seeds of hatred and greed.

Theosophists, therefore, believe that the only sure cure of all suffering lies in gaining knowledge of the hidden laws of Nature, known as the laws of Karma, of Reincarnation and of Evolution. The daily conduct of life in consonance with these laws means to escape from their binding and punishing power. Such natural living alone, which is based on the fundamentals, can release a man from bondage and suffering. Further, when he has learnt and absorbed all the knowledge these laws have to teach, it brings him one day, sooner or later according to his efforts, face to face with Eternity, the source and goal of all life. When a man realizes this One-ness, his unity with all, how can he inflict suffering on another who is himself? When one reaches this supreme state of spiritual unity (embodied in the principle of "Universal Brotherhood" of the Theosophical Society), for such a one all the problems of the world, not of suffering alone, vanish as the fog before the bright sun. This is the only unfailing "cure" for all suffering that Theosophy offers to the world. Happy and fortunate are those who respond to this age-old call of Theosophy.

"For there is no other way except this" which is worth treading.

B. R. CHAURE

Long, long thoughts are the thoughts of youth,
Deep, deep thoughts are the thoughts of age.
Cradled between untruth and truth,
The child sees farther than the sage.

C. J. (1925)

LOVE IN THE NEW AGE

• BY EVELYN BENHAM BULL

1. *Love in Joy*

THIS is the burden of our song, the song within our hearts, the song of the ages: Joy. For joy is the enlightenment bestowed by the Spirit upon those wanderers who are so lifted that they may receive it. Joy is the response of each to each in ways of service and all in awareness of the Most High, the Holy. Joy is the mainspring of our vehicles of manifestation. Without it all is weak and ineffectual. For no action can proceed to its result unless that joy be present in the action. As we emerge from the timeless into the time-governed, the reflection of that Hidden Glory casts light-meaning upon our thoughts, our feelings, and our so-called actions which are but our thoughts and feelings precipitated.

In pursuance of the Law we encounter that radiant state where Law is forgotten in Light. As we bring forth that Light in joy, we are the messengers of that happiness which is love as needed for the world's fostering. We are all servants of the Most High in this time of the world's agony, for only as that is released into the corresponding height of joy in the rebirth of mankind can the Law be fulfilled and the way be made clear. Such is our responsibility. Each has his part, not one is overlooked. And as the processional of Love's Outpouring reaches us, may we be ready so to join, and so to give. This is the burden of our song, the song of the ages: Joy. This is our answer, each to each, all in awareness of that Love made manifest.

2. *Love in Reverence : for All Living Things.* I brought together things for cherishing : a petal from a rose, full-blown ; the first light of a dawning day ; a baby's smile ; the flickering of the fire.

I brought together things for cherishing : music heard softly, violin ; soft voices murmuring ; the clear call of a bird as twilight deepens ; the sharp, clear crack of ice on a winter's day ; frost in the air ; and clean, strong walking.

I brought together things for cherishing : a woman's love, day in, day out, unceasingly poured over man and beast and child ; a soldier's courage for the right, be it on street or field ; the swift, pure stroke of justice honestly meted out ; the pure, short words of truth uttered to salvage man ; the slow, sure-running streams of poetry, line upon line, wave upon wave of Light brought near to us.

And these I also brought for cherishing : the mountain's height, unscaled and then surmounted, and the winding path through woods, the pines, the wind therein ; people in common mood, working for good unceasingly ; digging the soil, rhythmically ; weariness at the end of day, and ending rest.

And in them all I found for cherishing : the signs and intimations of that Love which holds us close yet leaves us free ; which summons but in whispers ; which reveals yet ever leaves a mystery. So in the cherishing of grief I found Love's joy, and in all things on all my days I found that Light of Love which brought me, reverent in spirit, on my knees.

3. *Love in Worship.* A man went into the temple as he had gone so many times before, to genuflect and courtesy in his mind to the Most High. But in his thought there lingered fragments of business and of solitude where thoughts of self and self-desires floated like mist and clogged with entangling threads the dedication of his temple-worship.

This did he recognize and went away troubled in memory. Returned he thus day after day but saw no change. What can I do, he sought, to gain awareness of the Infinite, leap with the wind to the height of the sky, drop like a bird to water's edge for food ? For Being is my life, and I find it not. This much he knew but knew he not the way.

So did he go then to others, wise in thought, and sought from them wisdom and truth and understanding. Much did he learn from them but still he knew that he knew not, and went away, heavy in heart, the wings of his spirit beating against the cage of limitation.

So sought he solitude and pondered long. Years did he spend in meditation : methods used, discarded ; sought in simplicity and patterned thought. So in this way achieved he cleanliness of mind and heart, and in his days such purity as brought a cold, pure glow into his acts and speech. And he spoke less. The wings no longer beat for freedom but remained, folded in quiet expectation. This much he knew had happened. But still the self perched like a bird of prey upon his waiting, motionless.

Then did the man arise and cast aside his mantle of despondency and seek no more. I will live the Light, he said. Taking the temple of the Lord within his heart, he went away. His daily meditation was the breath he drew, hour by hour ; the steps he took, day by day, in serving others ; the roads he followed, month by month. Wherever they might lead, there was his work. And his heart became the world's heart, man with man, and his mind became the world's mind, knowing no barrier too high for seeking. And so Love came to dwell in his heart, and Wisdom in his mind.

And when he returned to the temple steps to worship, there was no temple there, but Light unceasing in that place where then he stood, wherever he might be. So was he then at last at peace.

OTHER DIMENSIONS¹

By J. E. REID

C. HOWARD HINTON in his intriguing book *Flatland* discusses a people who are only conscious of things right and left. They have a two-dimensional outlook, so to speak, being unable to grasp the third dimension as we can, just as we have difficulty in comprehending a fourth dimension, though Hinton in another work and by a series of diagrams attempts to help us. But I venture to suggest that this dimension does not grow out of the third dimension as he insinuates.

Let us suppose that we were able to gaze down on two-dimensional Flatland people, and by dropping a brick in their midst, hoped to draw their attention to our world. What would be the result? Their scientists, if they had any, would investigate the matter. Being ignorant of a vertical dimension, their calculations would be limited to that part of the brick which actually touched their ground, and nothing above.

Has any brick, metaphorically speaking, been similarly dropped from another world, the astral, into ours? It has been said that the purport of spiritualistic phenomena grew out of a desire on the part of some fourth-dimensional people to counteract the spread of materialism which was menacing the world. Out of this, the séance room became a popular rendezvous for thoughtful and other people.

¹ Part of this article has appeared in *Northern Federation Activity*, No. 6.

Strange to relate, we are unaware that the consciousness of Flatland is being extensively used by us all. Whenever we go to the cinema, for instance, we face our three-dimensional life in terms of Flatland. The screen is flat as we know, but by means of perspective, we create another dimension and produce a three-dimensional picture which is so real that it disturbs our emotions and causes us to laugh or cry by turns.

Can another dimension be similarly introduced into our world so that some idea of the fourth dimension may be obtained? It is difficult to answer that question. It is a case of experience, not diagrams, but I do think that the actual realization of the fourth dimension of space will not be long delayed.

It seems quite certain that if we long to experience the fourth-dimensional world as a reality, we have to step into the next world, the astral. Is it possible otherwise to grasp this by three-dimensional means? First we must realize that our senses play a very large part in physical consciousness and that their power over us is immense. They are the servants of karma and mostly determine our heaven or hell upon earth and beyond, because after we pass on, their sway is enormous for some time.

As an experiment let us make a large box in the shape of a cube to represent our cubic conception. Next paint the figures 1 to 6 on each side and see how this can help us, remembering that each side of the box represents one of the senses. There are five senses and another which is not quite determined. Physically speaking, we can see three sides of the box at once, but from a four-dimensional aspect we should see all the sides at once. (Bishop Leadbeater's book *The Astral Plane* is useful at this point.) What we must do is to get inside the box in our astral body which is capable of seeing without the use of eyes. As the sides of the box,

metaphorically speaking, are our senses, we see from this aspect all the figures we have painted on the outside of the box, in reverse. Bishop Leadbeater says that an inexperienced visitor to the astral plane will find considerable difficulty in understanding what he really does see. It would seem, therefore, that when we finally pass on to the astral, we are inside the box for a considerable time.

It seems that astral plane things take on a "new look". For instance, it is difficult to believe that the astral body having no eyes, there are no rules of perspective to bother us, that is to say, there is no horizontal line at the ends of which are fixed points into which all lines vanish. It seems that we often stumble over our thoughts because the cause is *often* the effect, whereas down here the effect follows after a considerable time. What we know of gravitation resolves itself, more or less, into attraction and repulsion. We seem to know one another by what we have in common with them. This will account for nearness and distance. As there are no clocks or watches, what do we do about time? It is possible during meditation to experience a state where time vanishes altogether in the ever-present.

As the above article is written relative to the Third Object of the Theosophical Society, it would be of great interest to have the opinions of other members who are investigating on similar lines.

J. E. REID

The movement of the Tao
By contraries proceeds;
And weakness marks the course
Of Tao's mighty deeds.

REVIEWS

A History of the Jewish People, by Max L. Margolis and Alexander Marx. The Jewish Publication Society of America, Philadelphia, price 16s.

This work, first published in 1927, has now come to its Seventh Edition. It is written strictly from the Jewish standpoint, and covers the whole period of the history of the Jewish people. It is scarcely possible to talk of a Jewish "race," since today there are Polish Jews, German Jews, English Jews, American Jews, etc. As one reads this large volume of 752 pages one is profoundly impressed by the tragedy of the Jewish people, who have been persecuted throughout the centuries and made to endure sometimes horrible tortures. But the Jews themselves have been persecutors of their own people who dared to be unorthodox, as seen in the persecution of the great philosopher Spinoza. It is not the case that the antipathy towards the Jew dates from after the events of Palestine, culminating in the Crucifixion of Christ, for before the time of Christ, in Rome and in various cities of the Mediterranean, there was a definite hostility towards the Jews. It is not worth while analysing all the causes, but the

Jewish people generally take for granted that all the fault is on the part of the oppressors, and little realize that they have certain characteristics in themselves which have been considered anti-social by the people among whom they have lived. This prejudice may have no foundation, but it has existed throughout the ages, and it is well known that even in the United States the prejudice is strong in some places, and that there are certain pleasure-resort hotels which do not care to have Jews as their guests.

As mentioned above, this is the history of the Jews written by Jews themselves, and we have nothing compiled on the other side which describes all the sins of commission and omission of the Jews towards the people among whom they have been resident. The animosity which the Jews in Arabia showed to the Prophet Muhammad is glossed over; the Arabian historians naturally tell a contrary tale. The book is one, however, that should be in every library of reference because the period of history which is there detailed begins somewhere about 2,000 B.C. and is brought up to the present day.

C. J.

Dreamers of Dreams: the Rise and Fall of 19th Century Idealism, by Holbrook Jackson. Faber and Faber Ltd., pp. 283, price 16s.

This book is an examination of the life and thought of six great men of the 19th century, three in England and three in America, who were all closely related to each other in their idealism and sympathies and who, as the author points out, "came under the influence of their time and in addition they influenced one another directly". These influences were fundamental in that they affected for good or ill the lives and work of the writers.

Mr. Holbrook is well known as a writer in these fields by his book on *The Eighteen Nineties* and his biography of *William Morris*. With his penetrating and sympathetic understanding, combined with wit and learning, he successfully captures the essence of each writer and their common ideals, at the same time shedding light on the profound influences exerted by discipleships, loyalties and friendships. The most powerful influence was that of Carlyle, to whom both Ruskin and Emerson looked as to a master, he himself being influenced scarcely at all except by their discipleship. Ruskin in turn influenced William Morris, while Emerson influenced Thoreau and Whitman.

The plan of the book confines interpretations to those ideas which

the six writers had in common, but while all the dreamers were practical idealists protesting at materialism and trying to discover methods of asserting spiritual values, and agreed on the external causes of discontent, they were not agreed on the cure. They were all occupied with social reform in some form or other, but in addition the three American writers were preoccupied with the rise of a national literature and culture for their own land. Carlyle was directly or indirectly the great inspirer, prophet rather than teacher, with his gospel of action. "The end of man," he says, "is an Action and not a Thought." To him work and duty are all-important and he points out "the folly of that impossible precept, Know Thyself, till it be translated into this possible one, Know what thou canst work at". But the author's view is that this ideal was too high for the age and failed when it came into conflict with self-interest, and his final conclusion is rather disappointing that "these dreamers have been as much concerned with their own as with the world's salvation. . . . Actually they have no more interest in humanity than a painter in pigments. . . . Human beings are the raw material of artists in reform or revolution".

The effect of the book is to send one back to the six writers to re-examine their works for oneself.

K. A. B.

Bolívar and the Independence of Spanish America, by J. B. Trend. English Universities Press Ltd., 1946, price 5/-.

This is one of the *Teach Yourself History* series, the key idea of which is to teach history by means of biographies of great men; an approach which opens up wide possibilities.

The subject of this volume is Bolívar, the Liberator, and to the many who have only a limited knowledge of the history of the countries of South America, this inexpensive book supplies a need. A reading list is included and there are three maps and an index. Mr. Trend has done a service in making the material available but the book is a little disappointing, because, somehow, he does not succeed in giving the reader a really vivid picture of Bolívar or of his surroundings, nor does he always present his facts consecutively.

To the Theosophist the interest lies not in the immediate success or failure of Bolívar's plans, but in the ideal which he conceived and which he was partly instrumental in bringing into physical reality. He was born in Venezuela, but it was in Rome in 1805, at the age of 22, that he saw the vision of his future work. "The strength of Bolívar lay in his will, fired by the force of poetic suggestion: an immanent creative power which seemed to radiate from

his presence and affected all who knew him."

This book tells the story of Bolívar's repeated efforts, of his constitution-making and of his great march across the Andes. It relates the events which, culminating in the battle of Ayacucho in 1824, liberated Venezuela, Colombia, Ecuador, Peru and Bolivia, and brought an end to Spanish power in South America. During his historic meeting with San Martín at Guayaquil Bolívar is reported to have said: "Neither we nor the generation which comes after us will see the splendour of the Republic which we are founding now. I regard South America as being in the chrysalis stage . . . in the end there will be a new people, a blend of all the races composing it." He made other prophecies as to the future of the countries of South America and tried to bring about a League of all the Republics.

All those who are interested in the preparations for the Seventh Root Race should make themselves acquainted with the history of South America and they could not do better than to begin with this book.

E. W. P.

The Path to Sudden Attainment, by Hui Hai, trans. by John Blofeld, price 4s. 6d.

This booklet was originally published as an appendix to John Blofeld's work on Chinese Buddhism, *The*

Jewel in the Lotus. It is a treatise on Ch'an or Zen Buddhism in the form of questions and answers. This is the first of a series of translations of Buddhist Scriptures to be published by the Buddhist Society, London.

In this little book instructions are repeated many times over for the control of the mind, and it is said the control of the mind leads directly to Nirvāna. In our Theosophical system, which is the only system in which the constitution of man, the functions of the various bodies or vehicles of consciousness, and the ways in which the Divine Life manifests itself through these vehicles have been clearly explained and classified, the mind and Nirvāna have their own places and special significances; so it seems surprising to be told that the first step in yoga known as the control of the mind, or the cessation of the modifications of the thinking principle, can *immediately* bring about the consciousness of Nirvāna. Nirvāna is generally regarded as such an exalted state that many lives of practice of the control of the lower and higher vehicles are necessary before its attainment. Even the Lord Buddha is represented as having spent lives striving for the attainment of this supreme state. However, this little book is useful as inculcating the necessity for the control of the mind, perhaps the prime necessity in our over-mental type of civilization.

A. R. H.

Zoroaster, the Master of Life, by Edmond Szekely, No. 7 of Pan Pamphlets, issued by the Bureau of Cosmotherapy, Daniel, price 1s. 6d.

In only 26 pages is set forth a sympathetic presentation of Zoroaster as found in history and legend, and of the main teaching of the Zoroastrian religion, and its value today.

The author has summarized the essence of the Avestic teaching in an original way—in a system of what he terms Nine Cults; and through this unorthodox exposition and the quotations he has chosen, something of the greatness and beauty of this religion is brought out. Truly, as he says, "neglect of the great masterpieces of all ages will result in one-sidedness and ignorance".

In the Cult of the Master of Life is shown the positive manner of Zoroaster's teaching for man's moral guidance in this simplest and briefest of moral codes—"Good Thoughts, Good Words, Good Deeds"—which "is man's title of nobility".

Very little space is given to the Cosmic aspect of the teaching. Some excerpts from the Avesta would have been a welcome addition in this section. The author concludes his little treatise on a note of true optimism with the quotation from the Avesta: "Evil exists not, only the past. The past is past; the present is a moment; the future is all."

H. M.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

FEBRUARY 1949

FINANCIAL STATEMENT

The following receipts for six months, from 1st July 1948 to 31st December 1948, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

				Rs.	A.	P.
The T.S. in England	1948	£83-4-11	...	1,100	5	9
The T.S. in Greece		£9-0-0	...	119	0	0
The T.S. in India	1946-47	...	...	1,673	11	0
The T.S. in Brazil		£13-5-3	...	176	1	6
The T.S. in Holland	1947	£102-12-6	...	1,366	10	0
The T.S. in Indonesia	...	...	...	84	0	0
The T.S. in Canada	1948	...	...	323	0	0
The T.S. in Scotland	1947-48	£16-15-0	...	222	8	9
The T.S. in U.S.A.	"	\$1,905.39	...	6,288	6	10
The T.S. in Wales	"	£9-6-0	...	122	11	6
The T.S. in Ireland	"	£3-6-4	...	43	12	2
The T.S. in Chile	"	\$30.00	...	97	15	2
The T.S. in Australia	1947	£24-6-0	...	322	10	0
Penang Lodge, T.S.		£0-10-0	...	6	8	0
Selangor Lodge, T.S., Kuala Lumpur	1947-48	£2-10-0	...	33	0	0
Singapore Lodge, T.S.	1948	...	...	62	4	10
H.P.B. Lodge, T.S.	1948-49	£1-6-11	...	17	13	0
Canadian Federation, T.S.		£11-2-8				
" " (Diploma Fees)		0-12-5				
		11-15-1	...	155	1	6

349

	Rs.	A.	P.
Miscellaneous dues	41	8	0
	12,257	0	0

DONATIONS (GENERAL)

	Rs.	A.	P.
Srimati Meenakshi Ammal, Tirukattupalli ...	2	6	0
Mr. P. M. Advani, Adyar	50	0	0
Mr. N. C. Bhavnani, Poona	12	0	0
Mr. D. Srinivasa Iyengar, Bangalore ...	9	7	3
Miss Jean Glen-Walker, Adyar	50	15	8
	124	12	1

DONATIONS (ADYAR DAY)

	Rs.	A.	P.
Ganesh Lodge, T.S., Dadar	5	0	0
Indonesian Section, T.S.	231	0	0
Kashi Tattwa Sabha Lodge	33	0	0
	269	0	0

PRESIDENT'S TRAVELLING FUND

	Rs.	A.	P.
Mr. Suhrid Krishna Basu, Calcutta	5	0	0
Maharashtra Federation	100	0	0
Mr. Dhruva Kumar	1	0	0
The T.S. in England £50-0-0	660	14	10
	766	14	10

FAITHFUL SERVICE FUND

	Rs.	A.	P.
Mr. Suhrid Krishna Basu, Calcutta	5	0	0
Canadian Federation, T.S. £0-4-0	2	10	2
Miss M. A. Adams £0-15-0	9	14	6
	17	8	8

DISPENSARY

	Rs.	A.	P.
Madame P. Cazin	10	0	0
Mr. C. Jinarājadāsa	25	0	0
Miss Jean Glen-Walker	15	0	0
	50	0	0

ADYAR BESANT COMMEMORATIVE FUND

	Rs.	A.	P.
Mr. José M. Olivares, Argentina	795	14	0
Dr. Felix Bermudes, Lisbon	262	0	0
Mr. Bhupendranath Chowdhury, Bengal ...	101	0	0
Mr. C. J. Sutaria, Baroda	50	0	0
Mr. Raghuvir Saran, through Mrs. K. Taimini	5	0	0
Mr. Kantilal M. Dalal, Ahmedabad	25	0	0
Mr. M. S. Ganesa Iyer, Karur	20	0	0
The T. S. in England £64-4-1	848	10	5
Mr. Bernard W. Dowson, England £100/-/-	1,321	13	8
Lodge Atma, Habana, Cuba \$10.00	32	10	4
Mr. H. Lorimer, Westmount P. O., Canada ...	57	8	0
Mr. Suhrid Krishna Basu, Calcutta	15	0	0
Mr. P. M. Advani, Adyar	100	0	0
The T. S. in Scotland £60/-/-	797	3	9
Mr. D. Rajagopal, Ojai, Calif.	500	0	0
Mr. H. N. Agarwal, Cawnpore	5	0	7
The T. S. in Chile \$36.00	117	8	0
Mr. J. J. van Ginkel, Adyar	300	0	0
Mrs. P. M. Advani, Adyar	100	0	0
Secretary, Bihar T. S. Federation	150	0	0
The T. S. in Australia £A.98-13-3	1,044	5	3
Belgaum T. S.	10	0	0
Mr. S. P. Rangaswami Iyengar, Rajapalayam	2	0	0
Ganesh Lodge, T. S., Dadar	31	0	0
Chittoor Meenakshi Temple Trust	50	0	0
Mr. Mayil Pannai Srinivasa Iyer, Madras ...	2	0	0
Indonesian Section, T. S.	216	0	0
Rai Bahadur Madan Mohan Varma, Jaipur ...	49	10	0
Dr. Brijendra Bihari Srivastava, Lucknow ...	499	2	0
Mr. Dhruva Kumar, Ahmedabad	4	0	0
Miss Jean Glen-Walker, Adyar	39	9	5

			Rs.	A.	P.
The T. S. in New Zealand	£96-0-0	...	1,240	13	0
Members and Lodges of T. S. in U.S.A.	\$145.25	...	479	5	1
Mr. Bal Govind Das Loiwal, Calcutta	...	...	199	4	0
The T.S. in Wales	£26-0-0	...	343	1	7
Sri Hirendra Bahadur Chandra, Bihar	...	...	300	0	0
Mr. B. S. Hazzopoulos, Cairo	...	...	69	10	0
"A Friend"	...	...	325	0	0
Mr. S. B. Vaidya, Bombay	...	...	1	0	0
Prof. D. D. Kanga and Mrs. Kanga	...	...	75	0	0
Mrs. Hanna B. Stephens, Nebraska	\$5,000.00	...	16,309	6	0
Srimati Lakshmi Dhar Shukla, Bengal	...	...	1,000	0	0
The T.S. in U.S.A.	\$1,549.00	...	5,103	12	7
Mrs. Ratan Mohatta, Calcutta	...	...	100	0	0
The T.S. in Puerto Rico	...	...	324	6	0
Sri Anandamayi, Adyar	...	...	50	0	0
Mrs. Gool M. Dastur, Bangalore	...	...	498	2	0
Mr. T. H. Vaswani	...	...	5	0	0
Mrs. Kate P. Gurley, U.S.A.	\$21.00	...	68	4	0
Mr. Ratilal M. Parekh, Bombay	...	...	998	0	0
Srimati Ammakannu Amma, Tiruppatur	...	...	5	0	0
Mr. V. Venkanna Bhatta, Mysore	...	...	5	0	0
Mr. G. H. Kunte, Nasik	...	...	5	0	0
			35,056	15	8

for The Theosophical Society,
C. D. SHORES,
Hon. Treasurer

NEW LODGES

Section	Name	Place	Date
France	Himalaya	Lome, Togo	13-2-48
	Upasad	Paris	14-4-48
India	Action	Surat	17-12-46
	Sri Ramananda	Mandapeta	6-12-47
	Centenary	Bombay	6-12-47
	Jyoti	Navsari	10-2-48
	Jinarājadāsa	Modukuru	23-2-48
	Krishnananda	Kondlahalli	14-6-48

India	Dhruva	Halapalaya	14-6-48
	Mussoorie	Mussoorie	15-8-48
	Sri Rama	Lakkavarupukota	17-8-48
	Sri Ramalingeswara	Borivenka	17-8-48
	Bulsar	Bulsar	11-9-48
Mexico	Morya	Mexico City	6-11-47
	Luz y Verdad	Zacatecas City	31-5-48
	Armonia	Guadalajara	7-10-48
	Australia	Colima	16-10-48
	Venus	Zapotlan	23-10-48

LODGES DISSOLVED

Section	Name	Place	Date
Denmark	Herning	Herning	1948
Mexico	Luz de Occidente	Tijuana, B.C.	1948

HELEN ZAHARA,
Recording Secretary.

THEOSOPHISTS AT WORK
AROUND THE WORLD

By the Recording Secretary

Adyar

Switzerland

The President, Mr. C. Jinarāja-dāsa, left Adyar on 27th January *en route* to England, the United States and Canada. He is expected to be away from Adyar for several months. The President was accompanied by Mrs. Doris Groves, General Secretary of the English Section, who came to Adyar to attend the 73rd International Convention.

During the past year, this Section has been working under the direction of a new General Secretary, Mademoiselle J. Roget. The chief items of interest were the visits of Srimati Rukmini Devi, Mr. J. E. van Dissel, General Secretary of the Theosophical Society in Europe, and Mr. H. S. L. Polak of England. In addition Madame A. Kamensky and

the General Secretary toured the Section. There was a Summer School, with two courses in French and German, under the direction of Prof. Marcault. The Geneva and Bâle Lodges continue with regular meetings, some devoted entirely to Theosophy and others to discussion of subjects and movements which are sympathetic with our Society and with whom there is an exchange of platforms.

The members appreciate very much the two magazines which are available to them—*Adyar* for the German-speaking Swiss and *La Vie Theosophique* for those who speak French.

The Order of Service is doing useful work. Food and clothing have been sent to Germany and Austria and help to Polish members.

The membership in the Section has increased by 18 during the year and now stands at 332.

Mexico

The year just passed was characterized in this Section by a steady growth and five new Lodges were formed. There are now 378 members and 24 Lodges. Interest in Theosophical literature is being maintained by the free distribution every other month of four to five thousand copies of the leaflet *Dharma*, and the Section bulletin has also been issued to all members.

The Young Theosophists show continued activity and have been corresponding with members in other countries.

Netherlands

The General Secretary reports an increase in the number of members during the past year from 1,742 to 1,832. More important than this figure, he states, is the fact that the number of young people is increasing much more rapidly than the number of older applicants. On September 1948 the roll included 120 persons under 30 years of age. During the visit of Rukmini Devi at a talk given at Huizen 115 young people attended. At Delft University a centre for student members of the Society has been formed. It is hoped that this process of rejuvenation will have a marked influence on the work of the Society. The organization of the Young Theosophists is doing very useful work in attracting young people. Two new Lodges, one at Amsterdam and one at Bilthoven, have been formed. In The Hague three existing Lodges have united into one.

The publication of the Section magazine has been restarted after a lapse during the war. The list of books in the Netherlands language edited by the Society's Publishing Committee is increasing rapidly. Since the liberation of the country a dozen books have been published and several more are in preparation.

THE THEOSOPHICAL SOCIETY

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

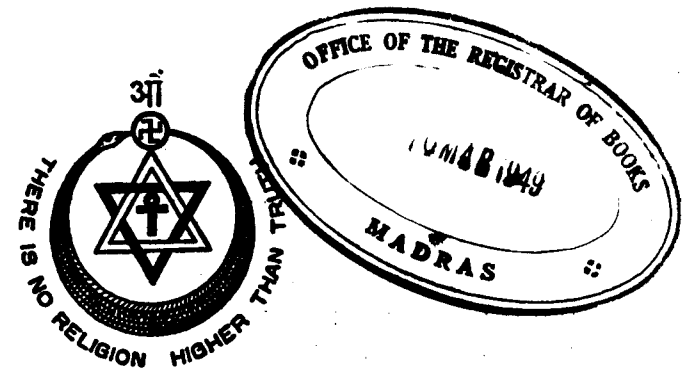
President: C. Jinarajadasa. **Vice-President:** Sidney A. Cook. **Treasurer:** C. D. Shores. **Recording Secretary:** Miss Helen Zahara.

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	Sgt. 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	Fra Signe Fjellander (acting)	Östermalmsgatan 12, Stockholm	<i>Theosophisk 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	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophia</i> .
1899	France	Dr. Paul Thorin	Amsteldijk 76, Amsterdam Z.	<i>La Vie Theosophique</i> ;
			4 Square Rapp, Paris VII	<i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Señor Celestino Aguilar Mora	Apartado No. 365, Habana	<i>Revista Teosofica Cubana</i> ;
				<i>Theosofia</i> .
1907	Hungary	Selevér Flora úrno	Báró 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—Sportlov 1114	...
1909	Southern 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	Mademoiselle 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 Theosophique</i> .
1912	Indonesia	Mr. J. A. H. van Leeuwen (acting)	Bandastraat 9, Bandoeng, Java.	...
1912	Burma	U. Po Lat	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	Oscarsgt. 11, I, Oslo	<i>Norsk Teosofisk Tidskrift</i> .

* Presidential Agency.



THE THEOSOPHIST ON THE WATCH-TOWER

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

THEOSOPHISTS can take pride, and credit too, if they will, that their consistent teaching of the idea of brotherhood for over seventy years has contributed to the changes in human thought of which the present trend toward international co-operation is a symbol and a result. Some may go farther, and some actually do so, and say that this effluence of brotherly accord even between nations is an indication that the work of the Theosophical Society is done and that it should now turn its efforts to the practical implementation of the philosophy it has promulgated and which they feel the world is now showing itself to have accepted; that it should now develop and sponsor concrete plans and programmes for human welfare and benefit. Some even say that unless the Society does participate in some so-called practical programme, and on some more or less grand scale, it will become less than useful and will have no future.

Now this point of view seems to reflect a lack of knowledge of what the Theosophical Society is intended to do in the world, or on the other hand a failure to understand the

**The Society
Continues**

psychology of the present urge that is driving the world into co-operative endeavour. If the former is the case then surely the Theosophical Society is at fault for not more lucidly and effectively voicing its aims. Its work then is still to be done and it needs must make its position clear and its basic purpose distinct and unequivocal.

True it is that in no earlier day has there been so much activity among men and nations directed to the mutually helpful and constructive. All the way, from small trade and other associations in many fields to the vast international organizations of the United Nations, men are working together in common purpose. The objectives of many of these groups are sincerely to serve the common good. Brotherhood as an ideal appears to be the basis of their activities. Too often, however, they are motivated only by a recognition that the times are troublesome and dangerous, that none can any longer stand entirely alone. The forces let loose upon the world, whether industrially produced and economic, politically derived and social in their nature, or atomically created and scientific, are becoming beyond the control of persons, groups or even of individual nations. Economic depressions are world-wide when they come, social upheavals no longer stop at national boundaries, and the greatest of the nations fear the destruction of civilization and even more of cultural progress in any future war.

In fact it is difficult to find much philosophical content among the statements of even the great in co-operative enterprise. Their work generally has a self-protective quality and purpose. Alone men and nations are unsafe. The little fellow falls by the way in difficult times, the larger enterprises suffer more than they gain. The game played each for himself alone, whether the field of activity be large or small, has proven to be unprofitable and lacking safeguards. This men have learned. But the game as it is now played is only a

way of protecting fear-filled men from each other. It does not connote the dawn of the universal knowledge of man's natural and spiritual interdependence. Brotherhood as a basic and inherent quality of mankind is a mooted and disputed subject in most of the intellectual forums of the world, albeit a most useful word to express the idea of co-operation for mutual good, including one's own. Men are co-operating not to forward the great evolutionary plan of the Logos, but to ensure and serve their own safety and their own interests. They know little yet of the great principles by which alone their endeavours can become successful as an integral part of a divine plan with which all human effort must be brought into accord, or fail. And so long as men do not know, the Theosophical Society has a uniquely important work to do.

Acknowledging that altruism underlies much work in the world it still is easy to discover that most of men's work in which they join in collective association is, in considerable degree, selfish. Even so this co-operation is not without value in that, whatever the incentive, voluntary work in mutual concert is at least a preparation for united effort under more ideal stimulus. The loftier purpose of working with a power higher than man, has yet to be envisioned and made the foundation of man's efforts. His work is still blind and blundering and cannot but remain so until his eyes are opened to an overall purpose and plan by which he may safely light his way.

The Theosophical Society under lofty auspices undertook that longtime task of nurturing the ancient teachings and making the wisdom of the ages available through all the period of mankind's indifference, until at last the divine plan rules the ways of humankind. Not until then will its work reach an end.

Is it a useful work? Or should the Society turn its attention directly to politics, education, social uplift, economic

reform, art and the hundreds of other fields in which skilled hundreds of thousands do their splendid work? Is there value in the teaching of navigation or should every student take to the sea and work a ship? In a world yet enamoured of possessions and little concerned with the lofty and the spiritual, is it of value that there shall be a group here and there scattered among mankind in a single organization that keeps and teaches the holy things? There can be but one answer. In the end these things alone prevail.

In almost every periodical writers tell of the noble vision of a true and lasting brotherhood of man and then admit that to believe in its approach is a virtuous fallacy. An article in a contemporary journal compares the multiplicity of new words of science and technology that have appeared in dictionaries in the past fifty years with the paucity of those dealing with social concepts and human relations. Thus the writer draws attention to the scarcity of "workable principles" by which men live their lives. So long as such statements can be written the Theosophical Society must continue to set forth the basic, eternal and natural principle of man's brotherhood and its correlative truths. For Theosophists, if for no others, it is no virtuous fallacy that a true and lasting brotherhood of man is on the way, and long though it be the Theosophical Society must set forth the knowledge by which men may speed the coming.

Nowhere in the syllabus of organized education is found the teaching of man's origin and nature, his relationship to his fellows, the universe, and to God. Art does not set forth these truths in terms for common understanding, though artists may perceive them. No company constitution or industrial charter declares man's brotherhood as the basis of its activity; in vain is the search for a political system founded on the idea of men being gods in the becoming; religions still separate; the many social services magnificently aid the

poor and distressed, but do not tell them the Law of Karma by which their lot is explained and hope is given for a future life. That these things are true may, to some, constitute an indictment of the Theosophical Society. Like all other organizations it works through human agency and has therefore probably not been unqualifiedly successful though a great deal has been accomplished and much credit is due. But the Society has remained true to its intended purpose and therefore retains its spiritual strength to continue the work it was founded to undertake. It must still sound forth its message of the Mighty Plan.

* * * *

Theosophists write and talk volubly—*prate* is not quite the word, for there is no insincerity—about brotherhood. It is understandable that they should do so, for *Self-respect* brotherhood is a word that to them signifies both an already existent condition and at the same time, paradoxically, a goal to be achieved. They know there is no life apart from its divine Creator, that every human soul partakes of His nature, that divinity is therefore inherent in every member of the human family, and that this unity of source makes of men a brotherhood without distinction of race or creed or colour. They know further that though divinity is inherent in every man and woman, this quality is latent and becomes potent capacity only through infinitely varied experience in the age-long evolutionary process by which man through many lives unfailingly climbs to godhood.

Hurl thou thy cry 'gainst heaven's gate—
 God must admit thee, soon or late.
 Thy passport? Saints could ask no more . . .
 His Image at thy very core!

* From "The Passport" in the volume, *Gold on Your Pillow*, by Angela Morgan.

The gods, instruments of still greater powers, release their lesser posts and themselves evolve to more magnificent heights as humankind rises to take its place in superhuman grades. Thus in the immense order of the creative scheme is illimitable scope provided for men to become the gods they are.

This grand concept of an evolving creative hierarchy in an expanding universe, that admits the whole of Nature and provides man such infinite opportunity, is more than dream and hope. This brotherhood that all men share and cannot evade, though they may yet act in ignorance of it, is the most real of experiences to those who know its truth. It is not the expression of mere sentiment, that seems so often to accompany the declaration of brotherhood, but a reality that forbids unfriendliness to any, though, in integrity, often holding differing opinion. It permits no restraint upon accordable aid even though to each must remain his own burden of self-inflicted karmic responsibility.

But it is more even than this. The principal element betokening this reality of brotherhood is self-respect; a dignity of the Self within that generates a life, controlled, ennobled, and free from all excess. In its relationship to others this quality stands out in impressive eminence, for where self-respect is true to man's real nature and is not mere self-esteem, nor pride, it accords to others this same standing; it abhors all that makes another feel dependent, all that in the least degree detracts from *his* self-respect, his personal dignity of the Self however slow and backward its unfoldment. For denial that another is to be respected equally as oneself constitutes denial also of this innate divinity that he should be encouraged to express. Indeed, to deny this self-respect to others is to deny one's own; this brotherhood diminishes in oneself by its withholding from another. The inherent divinity in another cannot be ignored except it become more deeply shrouded in oneself. This is of the very

essence of the evil of caste, that one should be treated and made to feel inferior to another. It is an offence against man's true nature that one man or woman or class or group should be deemed as less or as less worthy through caste or religion or colour or sex. It is equally an offence when one causes another to feel so dependent and so subservient that his free self-expression, his free opinion, is inhibited.

This brotherhood, then, is a relationship of fullest dignity and freedom between one and another, free of self-pride on the one hand, causing not the least belittlement or loss of dignity on the other, but acting always in accord with the sense of an equal divinity inherent and potential in all.

In the wider field of national affairs the same principles prevail. No nation held in subjection beyond its ability independently and righteously to govern itself can develop self-respect in its citizens. The very subjection, the denial of equality, the continued implication of incapacity beyond its disappearance are a blight upon a people since they deny its divinity, inherent and seeking self-expression, however stumbling in its preliminary trial and inexperience. Aid and support are then its due, for only by experience can the unknown become the known, the potential develop into potency, the man become the god.

Viewing men as brothers each latently divine and developing a concomitant self-respect that is his true expression, how clear becomes the choice in these days of the struggle of ideologies. Respect of the citizen as being not less than, but equal to his ruler, with equal right of independent opinion and expression, with opportunity to contribute to the direction of his own government and national programme and policy, are indicated as the criteria of judgment. That out of colonies have developed free dominions; out of empire, commonwealth; and out of subjection, freedom, sets before us evidence not only of an evolving humanity but of an agency

in man's evolving. The time will come when the dignity of the self whether of man or nation will be cherished, and to belittle or to suppress will be recognized for what they are, a denial of Nature's profoundest truth, man's brotherhood in a common sharing of the one great Life Divine.

* * * *

There are many specific statements of the Masters that tell plainly what is expected of the Theosophical Society (whose founding They inspired) and of its members. The following excerpts from a single Letter¹ leave no room for doubt:

"You should even as a simple member, much more as an officer, learn that you may teach, acquire spiritual knowledge and strength that the work may lean upon you, and the sorrowing victims of ignorance learn from you the cause and remedy of their pain. . . .

"You will do good by encouraging the visits of your fellow members and of enquirers and by holding meetings of the more congenial for study and instruction. . . .

"New members should be taken in hand from the first, by the older ones especially selected and assigned to the duty in each case, and instructed thoroughly in what you have already learnt. . . .

" candidates should be taught, and old members always recollect, that this is a serious affair the Society is engaged in; and that they should begin the work as seriously by making their own lives theosophical"—K. H.

SIDNEY A. COOK

¹ *Letters from the Masters of the Wisdom, (First Series), Letter 4 to Francesca Arundale.*

WAKE UP, INDIA

BY RUKMINI DEVI

*(The substance of the lecture delivered at the
International Convention of the Theosophical Society
at Adyar on December 28, 1948.)*

I HAVE chosen for this lecture the title, "Wake Up, India," which was used by Dr. Besant for her history-making lectures in 1913 out of which arose the nation-wide movement for the political freedom of India. I have done so, not in emulation of that great leader, but to consider in what respects India has really responded to her call.

Perhaps one of the most obvious changes in the past thirty-five years is the consciousness of the East that is now so strong in the West. One who has travelled, as I have recently done, in Europe and America, becomes aware of the admiration that the West has for what India stands for; and the question that has risen in my mind as an Indian is: How can we give to the West the message that it expects from India? The West has made tremendous progress in its own development. Yet, in spite of its progress in organization and efficiency and activity, one feels that it is not satisfied. They have money, possessions, conveniences, material comfort; yet they appear to be aware that they lack something, but do not know what it is. They have heard of the philosophy of the East, of its emphasis on essential things. They realize that India has achieved freedom from foreign rule.

But the question for us is, What has that freedom amounted to? Do Indians as a whole know of their own culture? Every kind of freedom that we have won is only the beginning. The freedom of the physical has not yet been a means of spreading spiritual life. Indians who go abroad think they must be commercial and international. They forget that they should also be Indian, not copies of western people. Internationalism is being established at the cost of nationalism. But even that nationalism, necessary though it is, does not understand the soul and spirit of India. It is a step in the right direction; but because we cannot now abuse a common enemy, we abuse one another. This is, of course, part of the psychology of life. People are much more united in danger than in safety. They seem to require emergencies in order to achieve unity.

We have to learn what unity is. We appear to think that in order to make changes, we have to abolish this and that. We want to get rid of religious differences, and to do so, we try to get rid of religion itself. Socially we want to level everything down instead of levelling them up. We are facing towards the downward path instead of the upward. Because of this tearing down, we make a twofold mistake, the mistake that is involved in a merely material nationalism, and the mistake of internationalism that would do away with the cultural and artistic distinctions of the nations. On the side of India, the real message of her culture is forgotten by those who go abroad.

It is easier to destroy the physical things of life than to destroy the mind, that has been built up by ages. So there may perhaps be some good in even ignorant Indians going abroad. If they find that the West wants India, perhaps they also may begin to want it. I am sometimes asked if my art is appreciated in America. Behind the question is the idea that if the Americans appreciate it, then it may

come to be appreciated in India. We have Indian women in high positions. That is one of the things about which the world remarks, because they find that India has made progress not less than any other country in the world. They have been accustomed to think of India as a country of purdah and child-marriage, and they find Indian women at all sorts of international gatherings, and leading in many departments of life. All this has arisen out of the development of India from her own centre. It is not a result of denationalized youths going to the West.

I always think of India as threefold, there is the India of the Sanātana Dharma, the ancient law. This does not mean Hinduism or Brahmanism. It belonged to no caste or religion. It transcended both.

When we look back on the culture of India, we find that Beauty was not restricted to any social level. There was beauty in daily life, and there was enough to go abroad to take the quality of Indian beauty to other peoples. The West traded in the beautiful things of India. Today India wants to buy from the West. This might not be so bad if she bought what is beautiful as well as useful. But in the destruction of many beautiful things we have also destroyed the ability to see beauty.

There is the India that, in spite of everything, retains spiritual aspiration and knowledge and the spiritual outlook. Unfortunately, that outlook has become obscured by unhappiness in education, by superstition in religion, by cruelty in many forms. But the India of the Spirit remained, and responded to Dr. Besant's call to get rid of unreality. But a third India followed, that attributed the ills in the country's life to religion, and instead of trying to get rid of the ills as such, cried: "Down with religion." A large number of the people believed they could only be happy by imitating the West. They sought to become prosperous in

the ways of other countries. This was a mistake. Every thought has a background. It begins with thinkers and poets and writers, and this produces a language that is rich in expression. Even the furnishing of a home is the result of centuries of growth. If you merely copy others, you cease to grow: you become parrots, and human parrots are not as beautiful as real parrots. Modern India has become merely intellectual, socially able to meet people and give parties. But what can they do to give spiritually? We talk of nationality. But the only way to be national is to be one's higher self, and when the higher self is found, India is found.

What work are we doing for the reconstruction of India on a spiritual basis? I believe in varieties of genius, of greatness, of beauty; but India has only achieved the freedom of the body. In education we are still bound, in spite of efforts for freedom. We are still working for diplomas and degrees, and giving no thought to the education of the soul. Unless we bring spiritual life back to India, it is not going to be truly international, and a special gift of India to the spiritual life is philosophy. Through it the new India must learn from the eternal India. We are awake physically and mentally; but the freedom of the soul is still lacking, and this freedom is the greatest that a nation can offer. Art is thought of by most people as less important than what has to do with the body. But art has a great role to play in India. People are suspicious about religion; but, apart from that, India has a very important contribution to make to world-culture in its spiritual conception of art. In its form, art is religious; in its beauty it is philosophical; in its outer expression it is physical. Art is in danger not merely through neglect, but through the destruction of the sense of real beauty, and the taking of merely outer physical qualities, and also ugliness, as being art. There can be no beauty of any kind unless it is

alive to spiritual beauty as well. We have to understand wisdom in terms of beauty, we have to understand beauty in terms of the spiritual. If we follow these rising values, we shall raise India in every aspect of its life.

Think of beauty in regard to womanhood. Let our new freedom be combined with the beauty that is common to woman; the divine grace of womanhood that can be brought into the national life through the influence of beauty. Then will come the new woman, who will have the essential beauty of the great women of the past, and through whose combining of beauty with intellect and with capacity will come a spiritual womanhood and motherhood. And when this higher influence of beauty spreads into the home, the home will cease to be untidy, ugly, unfree, but full of grace, full of the "light of Lakshmi" as they say. When that light radiates from the home into the schools and colleges, we shall have the new citizen of which the country may be proud, and through whom will come the synthesis of the spirit, the unity of all life.

True, we have got rid of caste, but we have not got rid of cruelty. We talk of *ahimsa*, harmlessness, but I wish we had a more positive word than *ahimsa*, a word that would mean the doing of good. The animals are the outcasts now because of our neglect and ill-treatment of them. We have made social reforms for ourselves, but we have forgotten others. We have also forgotten Nature; we do not realize its beauty, as so many do not really understand the voice of the spirit.

Our country is torn by differences, and in our efforts to solve them we create others. We fight for unity, but we do not work for it. It is not enough to think of the Spirit that is behind unity as something that is floating about in the air: it is here on the physical plane; and we must unite the physical with the spiritual through unity and beauty. It is good to send cultural ambassadors of India throughout the

world; but it is our duty to become cultural ambassadors in ourselves.

We speak of "Mother India," but we have not really come near to her. To understand her you must know the soul of woman. You cannot understand woman unless you understand the mother; and you cannot understand the mother unless you understand the child. You cannot understand anyone unless you have the spirit of love. Let us not think of India as a geography lesson. We shall not last for ever, but the spirit of India will last for ever; and it is the spirit that we must know and understand.

I believe that the number of religions in India, instead of being the cause of divisions, give us a great opportunity for getting to know that in their essentials all religions are one. From the soul of India we can enter into all forms of creation that are the natural expression of the soul; and one of the most important channels of expression for the soul is art. I believe that physical beauty is essential for national reconstruction. It is a great mistake to think of art as being apart from life, and therefore a matter of no importance. The chief feature of art is beauty, and we must carry beauty into life.

The India that gave birth to Lord Buddha should be worthy to deserve yet another birth of a great Teacher. But how can that birth come about, unless we help her whom we call the Mother, unless we surround her with offerings of beauty and culture? We need the true spiritual freedom that will enable her to bring great sons and daughters into the world. We need to have our spiritual eyes opened, so that we may see face to face, walking in a world of beauty and art, the great Teachers of humanity. When we work for this, we work for the real freedom which is the expression of the Mother-spirit of India.

RUKMINI DEVI

PICO DELLA MIRANDOLA¹

By C. JINARĀJADĀSA

Florence, 1463-1494

THERE are three words which describe the civilization of Europe which are interlinked. They are Renaissance, Reformation and Revolution. Renaissance is a French word and means re-birth, and refers to the revival of interest which began in Italy in the cultural achievements of Greece and Rome. Reformation deals with the re-fashioning of the religious life of Europe, particularly associated with the challenge to the supremacy of the Popes of Rome as the Vicars of Christ, claiming final authority regarding Christian doctrines and ceremonies. Revolution needs no explanation, especially as it was applied for the first time to the French Revolution of 1789. Renaissance and Reformation are somewhat interlinked. Revolution can be thought of as the grand-child of the Renaissance and the Reformation.

I omit the subject of the Reformation, as my theme is to tell you something about Pico della Mirandola. Mirandola is a small principality in Northern Italy, of which Pico was the Count and hereditary chief. His name is associated with the re-birth of learning, especially as it was fostered in Florence by the house of the Medici. They were great bankers and became also the political bosses of Florence. To understand the Renaissance we must go back to an earlier thousand years and

¹ Talk broadcast from the All India Radio, Madras.

quickly survey what has been termed the thousand years of the Dark Ages of Europe.

Six centuries before the rise of Christianity, the civilization and culture of Greece had begun, and it slowly developed to wonderful heights in architecture, sculpture, poetry, drama and philosophy. This period was truly "the glory that was Greece". Then, three centuries before Christ, Rome began her conquests, till she slowly dominated all Europe and the Mediterranean, westwards as far as Britain, eastwards to Greece and extending to Mesopotamia. This was "the grandeur that was Rome". The Romans were very practical, but rather rough-minded, and delighting in forms of brutal sports like the combat of the gladiators which would have repelled the sensitive Greek. In many ways, in the field of culture, Rome imitated Greece. Both these great nations, Greece and Rome, and especially the former, had one characteristic, and that was what may be called the joy of life. They had the formal worship of the various gods of the pantheons, and many a cult centring round one or other of the gods or goddesses; but the religions of the time gave plenty of freedom to the liberty of the individual mind, with the many schools of philosophy; and the sunny and temperate Mediterranean climate fostered the cult of joy and beauty.

A completely new phase of civilization slowly began when Christianity started, with its high teachings of righteousness, self-sacrifice and service. As the influence of the young religion grew, it was repelled by the sensuous aspects of paganism. Christianity directed men's minds from earthly forms of happiness to a happiness beyond the grave in the heavenly realms. This cult of the next world centred round bishops and clerical hierarchies who, century by century, dominated the mind of Europe. Their clear theme was, "Away from Greece and Rome; away from earthly vanities." Learning was held of no account, and poetry, sculpture, painting and all that made

the glory of Greece was definitely despised. The life in cloisters and monasteries replaced the sunny life of the Mediterranean. Slowly the great achievements in the realms of knowledge and art emanating from Greece and Rome faded out of men's minds in Europe. Ignorance, asceticism, faith and beatific visions took the place of learning and the arts. This period of the decline of knowledge concerning the world and man (except in his relation to God) ushered in the period known as the Dark Ages.

Little by little the cloud lifted, and first in Italy. There began the new world, which once again took a deep interest in man and in the ways of the world. It began first with Dante, who used for his great poem not Latin but the melodious and graceful Italian of Tuscany, and with it he created a powerful, tender and exquisitely delicate poem charged with fiery imagination. Dante proved that Italy was arising from the thousand years' sleep of the Dark Ages. Then came Petrarch, a great poet and a profound scholar of Latin. He gave an impulse towards creating what was characteristic of Greece, that is, a harmony of thought and feeling in sunny philosophies. One influence which emanated from Petrarch, which inspired those who came after, was to seek in the past the remnants of ancient culture. After him came Boccaccio who, like an ancient Greek re-born, delighted in human existence as such, and proclaimed man's duty to accept Joy with thanksgiving. The influence of these three, particularly of Petrarch and Boccaccio, ushered in in Italy an era of semi-pagan gladness. This was the Renaissance. It made men conscious of intellectual liberty, which had been cramped by the tradition of the Church, and impelled them to seek to understand the problems of man and the vastness of the life of the world. It is with this aspect of the Renaissance that Pico della Mirandola had his role, though it was a very brief one.

When the revival of learning began in Italy it became a popular cult among the war lords and politicians. There was hardly a court where its prince, duke or count did not gather round himself poets and scholars to whom he gave pensions; keenest discussions took place in the palaces on the manuscripts of Roman authors which had been discovered. Later, as in the Academies of Florence and Naples, a new interest was found in Plato and Plotinus. Florence led the way. The temperament of the Florentines was described by Petrarch: "It is their property by nature to have more of liveliness and acumen, than of maturity or gravity." Several Popes too in Rome, especially Nicolas V, became centres for scholars of the new learning.

Florence, with its poetry, painting and sculpture, was unique by the fact that the leaders of the city were merchants. Each had his country-house, but also had in Florence his shop, where he spent part of the day, the remainder of the day being spent in cultural discussions. There were 200 wool factories in Florence. The greatest merchant was Cosimo de Medici; he was the most powerful banker and lent enormous sums to various European sovereigns. Also, by lending money to Florentine leaders, and so getting them practically under his control, Cosimo placed his own men in the principal political posts and so started the enslavement of the Florentines by "astute demoralization". Nevertheless, Cosimo was keenly interested in the revival of learning. He spent enormous sums on public works, and his son Piero and grandson Lorenzo surnamed the Magnificent did the same. When one of Cosimo's friends, Niccolo dei Niccoli, ruined himself by buying books, Cosimo ordered his bank to honour all the drafts of the scholar. Under Cosimo's direction forty-five copyists were kept busy transcribing from manuscripts.

In 1438 the Byzantine Empire came to an end and the Greeks were expelled by the Turks. Greek scholars came to

Italy and were present in Florence. Cosimo used them to found the Platonic Academy. He educated Marsilio Ficino, the son of his physician, in order that he might be a Greek scholar. The meetings of the Academy took place in the Ruccellai Gardens, and often, at suppers given by Lorenzo, philosophical themes became the chief topics of conversation. The leaders were Ficino, Poliziano and Pico. Michael Angelo was often present.

One of the incredible facts about this high culture of Florence was that it existed side by side with "impudent immorality, religious deadness, cold contempt for truth, and cynical admiration of successful villainy". The humanists shut their eyes to the vices around them, and made no attempts at reform.

Giovanni Pico was so eager in his studies as a boy that his mother, who had a tradition of culture in her family, sent him when 14 to the University of Bologna. He was about 20 or 21 when he came to Florence in 1484, and entered the circle of Lorenzo the Magnificent. Poliziano thus describes Pico:

"Nature seemed to have showered on this man, or hero, all her gifts. He was tall and finely moulded; from his face a something of divinity shone forth. Acute, and gifted with prodigious memory, in his studies he was indefatigable, in his style perspicuous and eloquent. You could not say whether his talents or his moral qualities conferred on him the greater lustre. Familiar with all branches of philosophy, and the master of many languages, he stood on high above the reach of praise."

Pico was in no way an ascetic, for he took part in the gay life of Florence. But at the same time he had a lofty ideal of the possibilities of high human achievement. He began learning Greek, putting aside writing Latin poems. There

is very little that he left in the way of writings, but one of his most striking contributions is his ideal of Man in his *Oration on the Dignity of Man*.

"Then the Supreme Maker decreed that unto Man, on whom He could bestow nought singular, should belong in common whatsoever had been given to His other creatures. Therefore He took man, made in His own individual image, and having placed him in the centre of the world, spake to him thus: 'Neither a fixed abode, nor a form in thine own likeness, nor any gift peculiar to thyself alone, have we given thee, O Adam, in order that what abode, what likeness, what gifts thou shalt choose, may be thine to have and to possess. The nature allotted to all other creatures, within laws appointed by ourselves, restrains them. Thou, restrained by no narrow bounds, according to thy own free will, in whose power I have placed thee, shall define thy nature for thyself. I have set thee midmost the world, that thence thou mightest the more conveniently survey whatsoever is in the world. Nor have we made thee either heavenly or earthly, mortal or immortal; to the end that thou, being, as it were, thy own free maker and moulder, shouldst fashion thyself in what form may like thee best. Thou shalt have power to decline unto the lower or brute creatures. Thou shalt have power to be reborn unto the higher, or divine, according to the sentence of thy intellect.' Thus to Man, at his birth, the Father gave seeds of all variety and germs of every form of life."

Pico in Rome offered 900 theses for discussion, but no ecclesiastic would enter the lists. But Pope Innocent VIII in 1486 condemned them as heresies, though seven years later he was purged from the ban of heterodoxy by the next Pope, Alexander VII.

A Jew had come to Florence with a manuscript of the Kabala, a work which contains the so-called mystical doctrines of the Hebrews. Pico purchased the manuscript and began learning Hebrew. Pico tried to bring about a fusion of the mysticism inherent in Plato with that of Christianity, with the help of the Jewish Kabala. Marsilio Ficino also was deeply religious, and he too had the same idea of blending Christianity with Platonism, for he "worshipped Plato no less than Christ". The first Latin translation of Plato was finished by Ficino in 1433, and a patron printed it in 1444.

It is hardly believable today that one of high culture like Pico should have his sympathies so narrowed by his religious prejudices that he should take delight in the persecution of the Jews. After the Inquisition began in Spain in 1478 the Jews were expelled from Spain in 1492 to the number of at least 400,000. They scattered to various cities of the Mediterranean, and some 20,000 Jews came to Genoa. The city, however, refused to admit them, and they died by hundreds in the ships in the harbour. Regarding what he notes, says Pico: "The sufferings of the Jews, in which the glory of the Divine justice delighted, were so extreme as to fill us Christians with commiseration." Strange, is it not, that a man should be a great humanist, and yet so callous. The word "humanitarian" was yet to be born.

Pico died at the age of 31 in 1494. His chief influence, with that of the others of the Platonic Academy, was to revive the old conception of Man which existed in Greece, and thereby to become one of the pioneers who ushered in our modern world, with its liberty for the individual to think and feel in every domain of the mind, unfettered by theological traditions and hierarchies. Pico had a sensitive mind, for he sought to seize the soul of truth that animates all systems. Had Pico lived longer, who knows what he might have achieved.

C. JINARAJADĀSA

THE THIRD OBJECT

By HUGH SHEARMAN

THE Theosophical Society has three principal Objects. In the pursuit of the first two Objects much has been achieved, and much likewise has been done in the pursuit of the Third; but one wonders if the extraordinarily dynamic implications of the Third Object have been fully realized by all members.

The Objects of the Theosophical Society were altered considerably during the first twenty years of the Society's existence; and its Founders and early leaders may well have had an aim, a deeply felt sense of direction, and yet have experienced some difficulty in expressing it in words which would neither restrict nor betray. In 1875 the Objects were "To collect and diffuse a knowledge of the laws which govern the universe". The present form of the Objects was reached only in 1896 after they had passed through many successive changes. These changes were often slight and subtle so far as words were concerned or even so far as their more immediate meaning was concerned; but they were sometimes profound in their larger meaning and implications. Such, for example, was the change in the First Object from "To form *the* nucleus of *a* Universal Brotherhood. . ." to "To form *a* nucleus of *the* Universal Brotherhood. . ." When one studies the whole series of changes which brought the three Objects to their present form, one can easily seem to see the influence of a Higher Authority gradually guiding

the early leaders of the Society towards a really sufficing form of words.

Now, after the passage of more than half a century since the final drafting of the three Objects in their present form, we have had repeated cause to recognize with what profound wisdom the drafting was done; for the three Objects have been found to contain within their wording implications which have always met the demands of a rapidly changing world. Though cast in a form of words, the three Objects are not in themselves static. They are resilient. More than that, they are dynamic. They do not belong only to the age in which they were drafted, but leap forward easily and naturally to meet the future.

In none of the three Objects is this dynamic and expansive quality so remarkable as in the third: "To investigate unexplained laws of Nature and the powers latent in man." At first glance and understood superficially, these words only vaguely imply some kind of investigation or research such as might be pursued by many other kinds of organization. But further consideration shows us more than that, for we are concerned with *unexplained* laws and *latent* powers. At once it becomes clear that in our Society we are always concerned with the utmost frontier of knowledge and experience. We are pioneers. As soon as a law of Nature is explained or a power in man becomes patent instead of latent, we have to move on. That law or that power then falls only within the scope of our Second Object as perhaps a subject for comparative study. But, so far as active investigation is concerned, we concentrate upon the unexplained and the latent.

This explains much of our history with regard to certain other movements, other nuclei of the Universal Brotherhood. In the past, for example, members, and particularly leading members, of our Society played an important part in

movements for psychic research, spiritualism and kindred lines of investigation into unexplained laws and latent powers; and our President-Founder, Colonel Olcott, gave much attention to those experiments in hypnotism which led up to modern investigations into the unconscious and the foundation of much modern clinical psychology. But today our members are a good deal less concerned with these things; for "psychic" capacities in an increasing number of people are no longer latent but coming into activity, and the laws governing those capacities are being increasingly explained. It is thus very right that the Society should have moved on. To spend time investigating *explained* laws of Nature and powers *patent* in man would, for Theosophists, be to mark time, to waste energy on work that is proper to other organizations and to be essentially untrue to our Third Object which ever summons us on to the investigation of deeper and deeper layers of the unexplained and the latent.

The discoveries that have been made in the "psychic" and psychological worlds have been very valuable; but they will one day be seen as only a preliminary clearing of a small area of territory. Perhaps it often appeals to one's curiosity, and even to one's indolence and one's nostalgia for the past, to repeat the experiments that have made those discoveries available to us and saunter along the old avenues of speculation which they originally opened. But as members of the Theosophical Society we have pledged ourselves, through the acceptance of our Third Object, to another more vigorous and exacting course, and we must move on.

A very rough, bald sketch of the field of our future investigations has been proposed to us in the form of the various available teachings about the "higher planes". It is thereby proposed to us that the universe consists of a mighty scale of states of consciousness lying between this outer world of the separate and the particular and an inner

world of Unity and Universality. Up that scale we have ascended a little way through investigations into human personality conducted along the lines of psychism and psychology and of more or less objective experiment and demonstration. It would seem that we are coming near an end of what can be done along these lines of objective research. Much filling in of detail remains to be done, but the main lines are known, the principal laws have been explained and the human powers relating to them are passing increasingly from latency into patency.

The next step, it would seem, is into a realm of experience that is truly occult, truly esoteric; a realm that is hidden or revealed to us according to our individual growth; a realm that may be known to us simply according to what we are in ourselves and not according to our mastery of some technique, even a technique of using our own personalities in some special way, such as clairvoyance. Occult truths are never hidden from us by anybody. We reveal or conceal them ourselves individually by what we are and what we are not yet. The laws of the occult world are unexplained because they cannot be spoken about in the language of personality. The powers of the occult world are latent because they are powers belonging to the Whole, and not to the part which thinks itself separate from the Whole and from other parts. So the great experiment is proposed to us of moving on from investigation of personality to investigation of a pure individuality beyond personality and then, beyond that, Universality.

Many of us have had some little passing experience of psychism, some little glimpse of clairvoyance, a vivid consciousness of the thoughts of another, a sense of "atmosphere"; and these things are interesting and can be useful if they serve to change our values and widen our horizons a little. But there is another sort of experience which

sometimes comes to us. It is that experience when well known things take on a new and profound meaning and, through a faculty that is beyond personality, we gain for a moment an inexpressible understanding of a transcendent power and splendour, an almost intolerable richness and fullness of meaning. For a brief space we see the whole world differently. It is still the same world, but it is also another world; for it is now understood in a totally new way and with a new kind of wisdom, a wisdom which we may even call Theosophy, for to us, when it dawns upon us, it certainly seems to be a Godlike wisdom beyond the dull limitations of our humanity.

Then we generally lose focus and go back to our old way of understanding things, but never feeling just quite the same. Sometimes we are troubled by a disturbing sense of contrast and make clumsy efforts at devising reconciliations, efforts doomed to failure since there are not two realities to be reconciled but only one reality to be accepted.

May it not be that it is now into investigation through such experiences as these that our Third Object calls us on? And may not the mode of that investigation lie mainly in relaxing our self-identification with personality and so coming to know of other meanings to be found in the world as well as those meanings which personality projects out into the world from its own tight and narrow centre? Certain it is that our Third Object, like our First, is no limited laboratory affair, but an exacting challenge to us in every moment of everyday life.

HUGH SHEARMAN

THE PRINCIPLE OF NON-ATTACHMENT¹

By D. D. KANGA

WE feel that it will be in the fitness of things if an attempt is made, at this stage in the development of the scheme given in the book, to enunciate a principle underlying the several monographs contained therein. We shall call this principle the Principle of Non-Attachment and illustrate it with a few homely examples. It will also give us a slight insight into the *modus operandi* of the principle and show how one can pass from Intellect to Intuition.

The Principle.—"To solve a problem pertaining to a particular plane, or sub-plane, one should rise to a plane higher than the one on which the problem is confronted."

Examples.—If you find yourself in a place where it is excessively hot in summer and cold in winter and you fume and fret about it and wonder how your body will be able to bear these extremes of temperature, you will be able to solve this problem affecting your body by going to a plane above that of the body, that is, from the physical plane to the mental plane. If you become absorbed in reading an interesting book or an intriguing novel, or in exploring an intricate problem in your study room or laboratory, you will find from

¹ This article forms the Introduction to Part II, *Where Theosophy and Science Meet*, (second edition), edited by D. D. Kanga, and published by the Adyar Library.

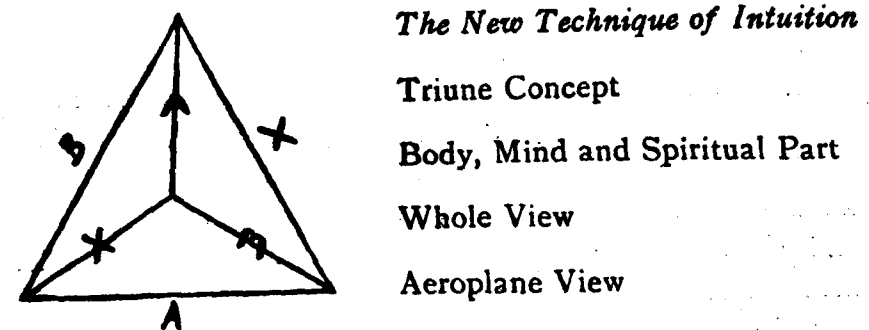
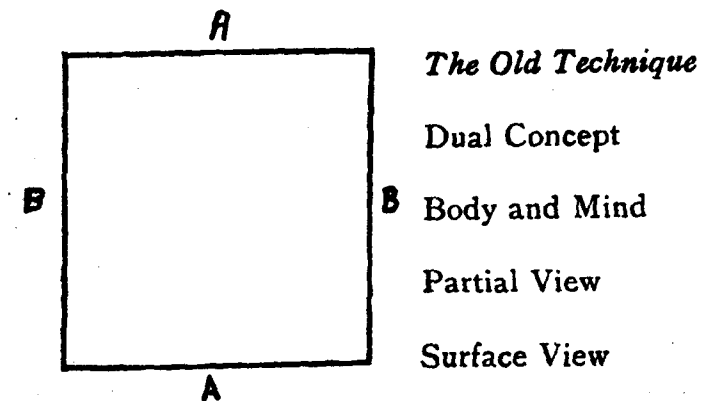
your personal experience, or you may have already noticed it, that you will forget altogether your body and the vagaries of weather or the extremes of temperature.

Once again, if the problem is one of taking a big ship which has become stranded on the beach at low tide to some distance out on the sea, would you try to solve the problem by tying a strong long rope to the ship, employing hundreds of men and with their help dragging it to the sea, an impossible feat, or would you let the ship get afloat by waiting for a few hours and allowing the waters of the tide to flow along the shore and to go under and around the ship? You may then put up the sails or run the engines and see the ship gliding along merrily on its voyage to its destination. What seemed to be an impossible task on one plane, solid sub-plane in this case, became possible by working on a plane higher than the solid, namely, the liquid sub-plane, water.

Let us take a third example to illustrate the same principle. If you were asked to make four equal equilateral triangles from six matches of equal length, you would not succeed in solving this problem even if you tried for months or for years to arrange them in different ways on a flat plane—a surface having only length and width. But if you go to a third dimension and place the ends of the three matches respectively in the three angles of the equilateral triangle on the surface and bring the three other ends together at a point in the higher dimension, you will get a solid figure, a triangular pyramid, showing four equal equilateral triangles formed from six matches. Here again what seemed to be a most difficult problem on a two-dimensional plane became solved in the twinkling of an eye by going to a higher dimension.

Take another example: If you are travelling in a train and look out through a window, say, one facing the east, you will see the scenery on that side only. Situated as you are in the train, it is physically impossible for you to see at the

same time the scenery on the west, north or south sides. But if you, now, leave the train and traverse the same distance in an aeroplane, then you will get from that height a grand view in perspective showing the scenery on *all* sides at the *same* time, indicating how the different parts are connected together and form parts of one whole which seemed to be separate when seen from the ground level.



DIAGRAM

These different examples indicate that we are able to solve our problems, both personal and impersonal, simply because by seeing them from a height or a higher dimension

or, in other words, from a higher level or greater depth in our consciousness, we are able to take a wider and bigger view of the matter. This means that we become detached, not only from the problem itself under consideration, but also from our lower selves, our narrownesses and angularities, our biases and prejudices, our anger, fear, mistrust and suspicion, our selfishness, greed, hatred, cruelty, etc.

This is also psychologically true. When our consciousness functions on a higher plane we are able to see things in their proper perspective and trace varieties of connections which it is not possible for us to do when it is functioning on a lower plane. It is precisely for the same reason that we are not able to solve the complicated problems facing humanity for the last many years, such as poverty, hunger, disease, unemployment, wars, and other fundamental problems such as pain, fear, depression, loneliness, etc. Our failure is due to the fact that we are attempting to solve these problems from the planes of body, lower emotions and mind. To solve these problems, we must go to a region where our consciousness functions on higher levels (planes); this means that we shall make use of our spiritual part which will bring into function the activities of the higher (synthetic) mind, intuition and will. When our consciousness is functioning on these higher planes, then spiritual qualities automatically manifest themselves in our character, such as those of right thinking, broad-mindedness, large-heartedness, tolerance, amity and fellow-feeling, love and corporate activity, selflessness, tirelessness in work, self-sacrificing labour, self-imposed discipline, etc.

To summarize: Science, knowledge, brains alone cannot solve our problems; psychology, metaphysics, philosophy alone cannot solve our problems. What is wanted to solve our problems is a wise and balanced synthesis of all of them. Wholeness is Holiness, Nobility, Culture, Refinement.

From Intellect to Intuition.—But even this integration of thought will not help us to *experience* the unity of life, though it may give us an intellectual recognition of the fact that "all life is one".¹ It is impossible to experience the unity of life through mind, for mind by its very nature even at its highest level is rooted in the idea of separateness, in the idea of Self and Not-Self. Therefore it was that H. P. Blavatsky has spoken of the mind as "the Slayer of the Real"² if by Reality is meant the unity of life.

Now the principal instrument of science is mind. The inductive method of science is purely mental. Any science, however highly developed, cannot take us beyond the mental level. We shall now understand why it is necessary to become detached from the plane where the mind is functioning and go to a plane higher than that of the mind, the plane of intuition, if we desire to have an experience of the unity of life.³

Our present-day education is more or less purely mental. This is excellent so far as it goes but *it is not enough*. It is therefore necessary to *supplement* it, not to replace it, by another technique, which is the technique of intuition. The education for the New Age should be based on a new training and discipline based on this new technique which has for its

¹ Sir Jagadish Chunder Bose showed this fact of the unity of life long ago by his classical researches, given in (1) *Response in the Living and Non-Living* (1902); (2) *Plant Response* (1906); *Plant Autographs and Their Revelations* (1927), Longmans.

Sir S. V. Ramamurty brings in the aid of mathematics to prove the same fact in his thought-provoking paper on "One Self and One World," printed in THE THEOSOPHIST, December 1948 and January 1949.

² H. P. Blavatsky, *The Voice of the Silence*, p. 119, Golden Jubilee Edition, 1939.

³ See in this connection the sequence of phases of consciousness given by Marcault and Hawliczek in their classical book, *The Next Step in Evolution*, p. 6. See also pp. 140-141, Part I of *Where Theosophy and Science Meet*, where the sequence of the same phases of consciousness is given to illustrate another point.

aim the arousing of intuition. This we can do if our mind is pure, loving,¹ innocent, open and receptive to new ideas, unbiassed and unprejudiced, well-poised, passive and active at will, aware and perfectly under our control. The *modus operandi*² to develop our intuition is ever to contemplate a Totality, not to think in terms of class or party but visualize everything as one whole, to develop tenderness and love for all, to remain in close touch with Nature and hold communion with her, to do some kind of creative work and to have an appreciation of art and beauty.

✓ D. D. KANGA

I looked into the eyes of my Beloved, but said not "Dearest,"
 for He stood a Perfect One and had no need of gift from me.
 I looked into the eyes of a sorrowful beggar child. The word
 "Dearest," unsaid before, sprang unbidden to my lips,
 for He had need of gift from me.

A. P.

¹ For, "love is the liberator of the mind," says a great sage.

² C. Jinarājadāsa, *The New Humanity of Intuition*, pp. 30-39, 1938.

THE FUNDAMENTAL PARADOX

By J. J. POORTMAN

Lecturer (Privaat-docent) at Leyden University

(Concluded from p. 319)

THIS can also be expressed thus: that the Relationless behaves as if it were indifferent whether the other is there or not, for it remains for ever relationless or absolute in itself. It is as if the one term of the relationship which is the fundamental paradox wholly includes or embraces the other term, or as if the second is as nothing when compared with the first. And yet the second term is something, though a tiny something, for we become aware of the Relationless just because it continually repels or denies the other term. As that which is repelled or denied it is at least *something*. And yet the second term is, as a fact, wholly cancelled out by the first, this being the Absolute or that which is essentially released. So the second is nothing and at the same time something. This is no inexact formulation, but, on the contrary, in this very contradiction the fundamental paradox again comes forth. One should bear in mind that all this is no playing with words, but an endeavour to render the notion of the relationship between, on the one hand, the subject which our thought in vain tries to objectivize and, on the other hand, our thought, whilst one knows all the time that this subject

is an example of certainty. It can be said that real knowledge for which the first condition is that the subject has something before itself in the act of knowing and which, in that case, is known adequately, is never possible here. One might call the knowledge that yet is all the time present in this case (since the I as an example of certainty is even known before all other things) a knowledge notwithstanding, a *knowledge quand même*. Likewise the notion of the fundamental paradox itself can only be known or worded *quand même*. That is why one always becomes entangled in images while attempting to define it.

Still a little more can be said concerning the contents of the fundamental paradox. The first term of it is in proportion to the second as the principle of the Same (*das Selbe, tauton*) to that of the Other (*das Andere, thateron*). Thinking in general is typical of plurality, thinking that tries to coerce the subject in the relation of, firstly, an idea, secondly, of the subject, corresponding, thirdly, with the object concerned (which is in this case the subject itself: this is why the effort always fails). On the other hand, of the subject one but knows that it remains for ever identical with itself. This subject is always the same, and therefore Identity in principle. Opposite to this there is the effort of knowing as Plurality in principle, or, compared with Identity in principle, the Other (*das Andere*), or Difference in principle. These principles of the Same and the Other, *tauton* and *thateron*, become or are united in the fundamental paradox in such a way that the Other is as nothing as against the Same; the second term, as we have seen, is cancelled out by the first. If one, however, does not consider the unity of the Same and the Other in the paradox, but if one picks them out as independent principles, then one can maintain that the whole further world springs from their contrast. From the Other, or from Difference in principle,

all minor differences, the whole of plurality, proceed, while the Same as the original unity remains for ever opposed to and above plurality. In my book *Tweeërlei Subjectiviteit* (Twofold Subjectivity), I deal with this deduction of the entire further plurality, in detail. I endeavour, for instance, to prove that the antithesis of the Same and the Other is converted into the contrast between respectively the Real (or the Hylic, *das Hylische*) and the Ideal (or the Eidetic, *das Eidetische*). Plurality acts upon the substratum of the Same and then the Real comes into being, split up into the many empirical points or subjects; unity, on the other hand, acts upon the substratum of the Other and so the whole or the realm (*das Reich*) of the Ideal, of ideas and values, arises. At this juncture the centre of gravity is shifted: while the Same carries far more weight than the Other, the Ideal is, on the contrary, the task (*die Aufgabe*) for the Real. But I cannot hope to convince you as to all these details within the scope of this address. So I would refer you to my book.

I shall only go into a few more points. It can be said that *equivalence* is characteristic of plurality. In plurality one term is either equivalent to the other, or a tendency can continually be noticed towards establishing the equal, towards counterbalancing things by way of compensation. It is not without reason that the statement $A = A$, or $A = \text{non-non-}A$, constitutes the simplest formula of logic. Likewise equivalence plays an important part elsewhere, e.g., in the laws of conservation in the sciences. Against all this it can be pointed out that the fundamental paradox is essentially non-equivalent. The pure subject can never be adequately known, so that it is out of the question that one should be able to state here: now *this* is equal to *that*. So it is not a case of contradiction in the lower sense that should be eliminated, after which equivalence is re-established, but, as Rickert also pointed out, there exists in connection with the

subject which tries to know itself a really inevitable contradiction. If one realizes that this contradiction cannot be evaded, because the subject, as a fact, completely but inadequately knows itself here and now, then one has established experimentally an insoluble contradiction, an everlasting non-equivalence, in other words, what we have called the fundamental paradox. Then one should proceed to show that wherever others also speak of inevitable contradictions—as Hegel does—there is the question, in so far as they are tenable, of the same basic paradox.

This non-equivalence is one of what I am inclined to call *moments* or aspects of the fundamental paradox. There are more of them. I refer to the moment of swinging or *oscillation*. If it can be said that the second term of the fundamental paradox is “nothing and yet something” as against the first, then the conception oscillates between that “something” and “nothing”. That again is here unavoidable. Conversely, this aspect of oscillation will be found everywhere where the basic paradox manifests itself.

Plurality divides itself into various subordinate fields or respects (*Hinsichten*), such as those of Thinking or thought, of Being (multiple being), of Happening, of Time and so on. Now in all these respects the fundamental paradox with its various aspects or moments will recur. Regarded from a specific field or respect the Absolute assumes on every occasion a different form with its own *aporias* or difficulties of understanding. I try to show that in all those cases, the difficulty can be reduced to one and the same fundamental paradox, and that its aspects such as non-equivalence, oscillation and others also recur. As *aporias*, as difficulties of this kind, I mention, for example, that of the Self-caused Cause, the *causa sui* or the prime mover; that of the Eternal Now; that which is situated between the notions of One and Two; or that of the Border, and others. Likewise, that in

connection with the pure subject or I—from which we started—is among them. Time again prevents my entering into these applications of the notion of the basic paradox as I have done in my book on the subject.

However, for one application of the fundamental paradox I would make an exception. I am thinking of its application to the *concept of God*. If the philosophy of religion contrasts the transcendence with the immanence of God, difficulties have always been met with these notions. For, on the one hand, God, if He is God and absolute, must of necessity be wholly transcendent: must exist in Himself quite apart from the question whether there is a world or not. In this way one arrives at the ancient problem: why was it necessary for God to create the world? And God, on the other hand, should nevertheless always be conceived as working in the world, as immanent. After all, the world and the realization of values in it belong to God, and He is more after His passing through the world than before. While transcendence obviously represents the deepest viewpoint, embracing or cancelling out the other, that other, the immanence, is indeed as nothing compared with transcendence, and yet it is continually *something*. Such oscillation cannot be avoided here. It is the same oscillation one encounters in the fundamental paradox. Equivalence is also lacking here. This might be put in the following way. The whole of religion propagates the approach to God: “Nearer, my God, to Thee.”¹ On the other hand it must be true that God is equally near to every point of His creation. Is the approaching Him, then, not superfluous? These reflections have been partly voiced in the parable of the labourers in the

¹ Cf. my paper “Nearer, My God, to Thee!” in *The Liberal Catholic*, October 1936, or in *Variaties op één en meer themata*, (Leiden, 1947), p. 67 seq.

vineyard.¹ Those who had worked since the morning, and those who had only done so during the last hour of the day, received the same wages. The first group of labourers grumbled because of the lack of equivalence, which here, too, is held to be the law of the world. But the grace of God is non-equivalent. Thus the concept of the basic paradox throws light on the concept of God.

At this juncture it should be noted that, if I say the Absolute can be experienced in self-consciousness if only the attention is drawn to it, then it should be added that that pure I which can never be objectivized, though it is a paragon of certainty, is no longer the empirical subject, Mr. A. or Miss B. each having such and such a character, etc. No, the pure subject, the deepest self, experienced by one person cannot be distinguished from the pure subject, the deepest self, experienced by another person. Therefore they coincide, and there exists but One pure subject, which I call the *supra-subject*. The sharp contrast between the One pure I or supra-subject and the many "infrasubjects," fallible, mortal, differing from each other is the main theme of my book on "Twofold Subjectivity" already mentioned. I can again only allude to the consequences which the sharp distinction of this twofold subjectivity brings about in regard to the Kantian problems, e.g., in regard to the objectivity of our knowledge after the application of the apriori to the dates of experience. In my opinion the objectivity of our knowledge can only be established, if the apriori is indeed psychologically existent in the minds of the infrasubjects, but originates in the One suprasubject, which, on the one hand, has brought forth the world and its deepest laws within itself, and which, on the other hand, has planted an apriori knowledge concerning these laws in the infrasubjects. In this case the infrasubject has some

¹ Matth. 20, 1-16.

knowledge about the general features of the world which is valid independently from himself, the infrasubject. Then realism can be reconciled with idealism: at the level of the infrasubject properties can belong to things, while nevertheless the whole of plurality is ultimately the immanent idea of the One suprasubject.

But we are digressing from the fundamental paradox. What is the use, I would ask, of reducing everything to a principle that can never be completely thought out? Let me point out that, immediately below the basic paradox, equivalence ($A = A$) reigns, and here everything *can* be rationalized. Generally speaking we encounter here the problem of the *Irrational*. Now I feel inclined to distinguish sharply between what I call the *infrarational* and the *suprarational*. All the problems that have not yet been solved, but which can be solved in principle, are infrarational. Many of this kind exist, and one should not jump to the conclusion that one has to do with something that is permanently irrational. Apart from that, however, there is one respect in which a complete rationalization or "equalizing," saying: A is B or is C, is not feasible. That is in respect to the basic paradox which can be demonstrated in the effort to make an object of the pure I or subject. Here, at the roots of thinking, we are at the level of the suprarational, and this suprarationality of the fundamental paradox is the core of all the talk about the irrational. One should, however, be very cautious in deciding where reduction to the basic paradox is permissible and indicated, and where not. In principle reduction is only permissible in that one respect. Only at the pure I or the supra-subject is the fundamental paradox real, and it can be experienced. In so far, however, as the paradox is observed from certain specific fields, it recurs in them, and it appears there in a slightly modified form. In so far as God coincides with the one pure I or suprasubject—only, of course, with the

one, pure I—the contents of the basic paradox obtained at the pure I with its typical difficulties also return in the concept of God. Similarly, one has conceived the notion of a *causa sui* or prime mover, since the need was felt to break the endless chain—with its equivalence—of causes and effects. It is the same with the Eternal Now, or with the One as the original unity, the foundation of all numbers. The same Absolute recurs in all these instances in various forms, but accompanied by the same difficulty of elucidation. There is but one Absolute; there can be no question of a series of them. Likewise it can be said that there is merely *or* miracle or mystery; there is no place for many. At the meantime, it would seem to me very useful if many mysteries could be reduced to one. If it could be shown that the same principle that can never be wholly elucidated, with the same aspects of non-equivalence, oscillation, etc., recurs in many cases, then much would be gained, then we should have but one instead of many difficulties. If it further appears that this one aporia is insolvable, since the roots, the limits of thoughts—thought, which always thinks in terms of plurality—are reached, then one could decide to what extent the irrational makes sense. There is sense in the irrational at the fundamental paradox which is suprarational. There, no ordinary rational knowledge is possible, at most a knowledge *quand même*, “notwithstanding”. Apart from this there is no sense in the irrational; apart from this the irrational is infrarational, and it should—in the field of thought—be replaced by the rational as soon as possible. By localizing in the fundamental paradox, however, that of the irrational which is tenable, the path is cleared for the normal process of rationalization.

Finally I would point out that, if what I have suggested in regard to the basic paradox is right, this does not concern a new principle. It must always have been valid; only the name is new, and part of the formulation. I have no time to

quote a number of philosophers to whom the same or a similar thought has occurred. Let me cite but one. If Schelling says that the Absolute is not only the unity of the opposites, but the unity of the unity and of the opposites, then that is the fundamental paradox, since the second term of it is continually nothing or embraced by the first, the former remaining nevertheless identical with itself. Therein lies the paradox.

J. J. POORTMAN

Hail Fire, Son of God!
 May Thy lustre increase a thousandfold!
 Give Thy worshippers courage unbounded.
 We bow to Thee, O Light of God,
 Thou Giver of life glorious, Thou Illuminator of self,
 Give Thy blessings, O Fire, the Most High.
 Thou who illuminated the mind of King Jamshed of the Iranian soil,
 Thou whose earthly symbol King Kaikhusroo enthroned in the mountain cave and thus made it glorious,
 Thou whose name is enshrined in the heart of every recitor of Avesta prayer,
 Bless us, O Fire, the Most High.
 Our pious wishes fulfil!
 Darkness of ignorance and suffering dispel!
 Thee whom we serve and on whose Altar place our faith with determination firm,
 To Thee our whole-hearted devotion we give, O Fire, the Most High.
 May our prayers encircle the whole world and
 Bring down Thy blessings on the whole creation!

HOW I BECAME A MEMBER

OF THE THEOSOPHICAL SOCIETY

By ALFRED HODGSON-SMITH

Foreword

Mr. Alfred Hodgson-Smith was one of the most valiant workers for the Theosophical Society in the north of England. As a lecturer he was simple and forceful, but it was his uttermost sincerity that carried weight with his audiences. Every week-end, when free from his business, and at other times, he would visit the various towns near to Harrogate, where he resided, travelling with a suitcase of books for sale. He was the first President of Harrogate Lodge. A curious obsession on his part was that he desired to die as the President of the Lodge. He remained 43 years the President of Harrogate Lodge, but this prevented others coming on to take up the work, so there was a definite slackening of the strength of the Lodge due to his excessive devotion to it and his desire to die as the President of the Lodge which he had founded and with whose exertions the money had been collected to erect the building. The hints of both Bishop Leadbeater and myself, both old friends, on the matter had no effect to modify the obsession.

Mr. Hodgson-Smith took part in various literary activities of the city, especially with the Harrogate Literary Society,

and was the founding member of the School of Art and Free Library. During the first world war he worked for Belgian refugees, for which Belgium honoured him with the Cross of the Legion of Honour.

He was a man of profoundly kindly nature, never criticizing others except in the kindest way when it was necessary to criticize. The few "Lives" which are recorded of him in the *Lives of Vega* show his constant attraction to the Ancient Wisdom and a profound devotion to the Master K. H. One striking fact is that twice he was a seaman in the old days, and in this life also he took to the sea.

His wife, son (Basil Hodgson-Smith), daughters Hilda and Leslie, all became fervent Theosophists, only the eldest daughter being drawn more to the Society of Friends than to Theosophy.

C. JINARĀJADĀSA

FROM childhood I have always been a constant and varied reader. I read the Bible all through before I was five years old; indeed, the first book I bought with my pocket money was the Holy Bible. I was then four years and eleven months old. I delighted in Bunyan's *Pilgrim's Progress*, and when a little older revelled in *Robinson Crusoe* and *The Arabian Nights*. My father was a great admirer of Dickens' writings, and his characters were as familiar to me as real living men and women. The Wellers, Pecksniffs, Stiggins, Chadband, David Copperfield, Micawber and others were as real to me as Florence Nightingale, Lord Palmerston, Sir Henry Havelock, Sir James Outram, Richard Cobden, or Bright. At the school I went to little was taught but Latin; I learned more from Scott, Lytton, Lever, Reade and Collins than from Caesar, Ovid, Virgil and Cicero.

I was brought up in a religious home. My parents were Low Church Evangelicals, but I soon diverged into a wider religious atmosphere under the influence of George Macdonald's novels and unspoken sermons, the writings of Channing, Martineau, Theodore Parker and Charles Voysey.

I went to sea as apprentice just before I was 14, in a sailing vessel, and my life at sea gave me ample time for reading and thought. Darwin's *Origin of Species* was published in 1858, and I can well remember the consternation it caused in religious circles. Before that, *Essays and Reviews* had also disturbed the orthodox, and the lower and higher criticism grew each decade more and more searching and important. I think I must have been about 21 years old when a young clergyman advised me to read Herbert Spencer, and I found for many years all I wanted in his *Synthetic Philosophy*, and read his *First Principles* over and over again and the successive volumes as they appeared. I was much interested in *The New Koran* by John Vickers, and I distributed copies in the public libraries of Capetown and Melbourne.

I married at 28, left sea at 29, started in business in Harrogate at 30 in the year 1878, and both my wife and I were Spencerian Agnostics. In the year 1884 I purchased a copy of *Esoteric Buddhism*, having before that read to myself and aloud to my wife *The Light of Asia*, the Eighth Book of which had interested me greatly. These works gave a new direction to my thought, and on my visits to London I looked in at the Theosophical Publishing Society in Duke Street, Adelphi, where I was most kindly received by the Countess Wachtmeister, who was in charge and ready and willing to answer questions. I bought a few of the *Theosophical Siftings*, and I think *The Perfect Way* for, although Anna Kingsford's name was new to me, I had read with great pleasure Edward Maitland's *The Pilgrim and the*

Shrine, and having a ticket for the British Museum Library, I had a look at *The Secret Doctrine*, and was delighted with the Proem which I read over and over again. There was a little group in Harrogate interested in wider thought. The Rev. J. Day Thompson, the Rev. R. E. Welch, Louisa Shaw and William and Elizabeth Bell. We began reading *The Key to Theosophy*. Gradually we became convinced of the truth about the Soul and its vestures, Reincarnation, Karma, and the divine powers latent in man. In October 1891, Mr. W. T. Stead published a character-sketch of Mrs. Annie Besant, and later in that month Mrs. Besant lectured in St. George's Hall, Bradford, on "What Is Theosophy?" and five of our little study-group went over to hear her. I had heard her before in Scarborough on "Great Propagandists," but was delighted by the lecture, as indeed we all were, and following Mrs. Besant to the train, invited her to lecture in Harrogate, which she did the following March, and from that time we joined the Theosophical Society, and with several others formed the Harrogate Lodge.

Thus I was led to the Society along three roads: the road of Science, by Darwin, Huxley, Lyell, the road of Religion by *The Light of Asia*, *The New Koran*, *The Song Celestial* and *The Perfect Way*, and the road of Philosophy by Herbert Spencer. From Darwin I learned the evolution of form and the antiquity of man and of the earth; from Sir Edwin Arnold and Mrs. Kingsford the evolution of life, the law of good and the inner meaning of Christian dogmas, from Herbert Spencer that "the Power manifested throughout the Universe distinguished as material is the same Power which in ourselves wells up under the form of consciousness, and also that the co-existent forces of attraction and repulsion produce now an immeasurable period during which the attractive forces predominating, cause universal concentration, and then an immeasurable period during which the repulsive forces predominating, cause

universal diffusion—alternate eras of Evolution and Dissolution. And thus there is suggested the conception of a past, during which there have been successive Evolutions analogous to that which is now going on; and a future, during which successive other such Evolutions may go on—ever the same in principle, but never the same in concrete result." I ought not to omit the debt I owe to Emerson, who prepared my mind for *The Secret Doctrine*.

The same year the Lodge was formed—1892; we were greatly helped by visits from Mr. Staples, the General Secretary of the Australian Section; and Mr. Kingsland, who spent some weeks in Harrogate and gave us the benefit of his deeper scientific and religious knowledge. Mr. Staples also was most patient and kindly, answering our questions and explaining the *Bhagavad Gita*.

Four of us went up to the Second European Convention, at which we met members from France, Holland, Germany, Scotland, Ireland and England, and were introduced by the Countess Wachtmeister to Mrs. Cooper-Oakley, Miss Cooper, Herbert Burrows, R. Machell, W. Q. Judge, Walter Old, G. R. S. Mead, Hermance de Neufville, Mme. Meuleman, Mrs. Windust and Mr. Fricke. Mr. W. Q. Judge was the hero of the Convention. Colonel Olcott had resigned from the Presidency owing to ill-health, and the Indian Section wished him to reconsider his resignation. But the American Section and the European Section were glad to appoint W. Q. Judge as President-elect, and there was a strong feeling at the Convention against Colonel Olcott as if he were a back number, and as he had refused to withdraw his resignation, the Convention considered any further action impossible.

The second day the casket containing the ashes of H.P.B. was unveiled and a good deal of sentimentality manifested, which we were surprised at and could not share. We had hoped that T. S. members had got rid of superstition, but

we found it was not so. We found the speeches very interesting. Brodie Innes spoke with his eyes shut on the relation of Modern Science to Theosophy; W. Kingsland on Theosophy as applied to Modern Science, chiefly, if my memory serves me, to electricity and Tesla's experiments; E. T. Sturdy spoke on Eastern Yoga and Western Thought; and G. R. S. Mead on a sentence taken from a Master's letter: "The instruments are few, more reason for them to be perfect."

Then Herbert Burrows and Annie Besant expressed in most rapturous terms their love, confidence and trust in W. Q. Judge, the newly elected President, who, in a quiet and thoughtful address, closed the Convention.

I was kindly received by the Headquarters residents at 19 Avenue Road and chaperoned by the other Yorkshire members present, Firth, Pattinson and Dunn.

The next Convention was chiefly occupied with the Parliament of Religions at Chicago, and the following with Mr. Judge's misuse of the Master's script and the split in the Society thence arising.

Meanwhile Mrs. Besant was writing *Reincarnation, Karma*, etc., and lecturing in Australia, and Mrs. Cooper-Oakley, Mr. Mead and Mr. Bertram Keightley were lecturing up and down England. H.P.B.'s *Key to Theosophy* was supplemented by *The Ancient Wisdom, A Study in Consciousness, The Evolution of Life and Form*, and *Esoteric Christianity*, and gradually more and more of the Great Plan was published, and what was latent in *The Secret Doctrine* was made clear and patent. I have never found the writings of A.B. or C.W.L. conflict with those of H.P.B.; rather, I think, they illuminate and supplement them.

ALFRED HODGSON-SMITH

SŪFĪ MYSTICISM IN ANCIENT IRAN

By DASTUR K. S. DABU

IT is well known that Sūfism originated in Persia; this true. But it is commonly believed that it has some relation with Islam, either as a revolt against the austere doctrines of Islam, or as a special outlet for devotional temperaments. It is the object of this brief article to submit the fact that Sūfī mysticism is an offshoot of Zoroastrianism, and its propounders were the Iranian magi.

We need not go into the various derivative meanings of the term "Sūfī". Even if it has some connection with *sophia* = wisdom, Persian mysticism is essentially based on love. This love is termed *Ishq-i-haquiki*—the truest type of selfless affection for the highest object, namely, God. The technique of this system of thought will be easily understood if we remember a few fundamentals:

(a) Unlike the Indian devotional concept (that God is "the one male aspect," and all devotees are His *Gopis* (receivers of His benign love), the Iranian Sūfī depicts God as the female—the *beloved* of all human beings who are lovers. These lovers are deemed to have been separated from their Beloved, and so longing to be re-united. The Object of their love is courted in the most endearing terms of intimacy, often scolded for cold-hearted indifference, and *she* is entreated to "come out of her veiled seclusion" to receive the love-petition

of her distracted lovers. This love requires an inner realization of truth (*Haquikat*), as a final step after the previous "instruction, traditional practices, and acquired knowledge".

(b) In order to forget this worldly state of self-consciousness and pass into a state of supreme trance, there is need for "wine" which may exhilarate the lovers to a point of "intoxication" so that the purest love may prove the sweeter for this drink. This "wine" is of course a code-word for mystic devotion, and highest contemplation, leading to realization of "the beloved in the innermost chamber".

(c) This "wine" is acquired at the drink-shop (*mai-khana*), which is of course a sacred temple of learning, wherein the "habitual drunkards" (mystics) may enjoy their dreams and fancies. But the most essential friend in this tavern is the "goblet-bearer" (*Shāqui*), who alone can "diagnose the symptoms of love-sickness and offer the very type of mixture needed by the patient". This wine-bearer is indeed the "Master of Compassion"; and thus the tavern is hallowed with the presence of a *Pir-mogh*—the wise magi! The supreme object of visiting the tavern is "to fall senseless, dream of the beloved, and compel her to accept the love proffered with numerous songs"—the sweetest songs that tell the saddest thoughts of long separation, a heart consumed with longing to see her, and unbearable agony of a haunting dream of her exceeding beauty and charms.

Under the assumed guise of licence (because Islam prohibited wine-drinking) these seekers visited esoteric schools to receive instructions in mystic practices. The poet Hafiz "confesses" that his teacher is a fire-worshipping Iranian priest. After the Arabs conquered Iran, Zoroastrianism was not tolerated under the strict Islamic rule of the Imams, and so many orthodox Zoroastrians adopted double-dealing tactics. Their mountain-haunts, "properly tyled against intruders," had secret temples, while outwardly they conformed to the

new faith. And then they influenced Islamic thought in Iran to such an extent that even the Persians of today are not very rigid Muslims. Nature-worship and reverence for the fire remained prominent amongst the nomadic tribes of Iran; and even at present there are people who are outwardly Muslim but secretly cherish the creed of Zoroaster. Let us now review some of the ancient Zoroastrian ideas that led to Sūfī mysticism.

"*I Ought To Be That*".—In the Zoroastrian daily prayers occurs and recurs a peculiar phrase of aspiration, *Man an avāyed Shudan*, which means "I must become *That*". It reminds us of the Upanishadic description of God as *Tat-Sat*. The longing to reach a high divine stature, the highest level of perfection, is one of the basic ideas of Sūfism. The Ego feels despondent through long separation from Heaven which is his home, and his one daily wish is to become *That*. In this small word is condensed all which later inspired the love-songs of the Sūfī for the Beloved; and its latest edition is Krishnaji's similar aspirations in his poems. How do we become *That*? The Zoroastrian *Gāthas* (sacred hymns) have an answer:

"*When Shall I See Thee?*"—These devotional songs represent Zoroaster's inner mystic longings.

(a) We have: "O Holy Lord! When shall I see Thee, having attained wisdom? When shall I reach Thine own residence and hear within me Thy commands?" (28. 5) Here the path of wisdom through intuition is indicated. God's residence is known as *Garō-namāna*—the house of melody. Our own orchestral music (as Milton said) ought to be in tune with the divine harmonies near His throne before we can reach it.

(b) Zoroaster sings: "I have only one real wish: May I see Thee and have long conversation with Thee, and remain Thy true devotee" (33. 6). Here the path of devotion

is referred to. The Avesta term *Zaota* has three connotations: sacrifice, loving friendship, and devotion.

(c) Distant reverence is replaced with intimate friendship (compare the *Gūza* prayer: *Priya Priyaya*): "I pray for only one boon: as the lover begs of his beloved, I long for Thy true love through wisdom; I would learn of the joy that is to be Thy gift" (46. 2). Here a further aspect of God as Joy is introduced. The Avesta term (*rafedra*) is analogous to "rapture".

(d) Throughout Chapter 44 of the *Gāthas*, Zoroaster is in close communion with God, asking questions and receiving their solutions within his heart. I may quote one: "Tell me the truth, O Lord! How can I so merge myself in Thee that I may experience Bliss? Thy Word of Power will surely enlighten my path to perfection and immortality" (44. 17).

(e) In *Yasna* (60. 12), there is a characteristic Sūfī prayer: "Through best purity and righteousness may we see Thee, and may we later realize Thy nature, and finally *be reunited in Thy friendship*." Here another path, that of holiness and perfect conduct, is referred to. The words *hamem thwā hakhma* ("be united in Thy friendship") represent Iranian mysticism as the path of loving friendship and companionship leading to close re-union (*yaozenti*) referred to in the *Gāthas* (30. 10).

The Best Specimen of Friendship.—In one of the Zoroastrian prayers, homage is paid to "the best form of friendship such as exists between the Sun and the Moon". Perhaps this thought led to the Greek and Roman mythological tales of Diana, Phoebe, etc. The simile is rather abstruse. The moon is the patient beloved, allowing her brilliant lord to pour down all his splendour, while she performs her duty to reflect the glory of her "best friend"! The moon is also symbolic of the great Teachers, who, while

receiving power, peace and glory from above, remain the channels of divine influences, which they send down to us all. The moon is thus the pattern of receptive attitude of one's heart when "the greatest Lover" is pouring down His effulgent grace.

In another Zoroastrian prayer wherein Fire is worshipped there is also a queer simile: The (inner) fire looks to the hands of every devotee and asks, "What has been brought by the moving friend as gift for the sitting friend?" Here too we have the two loving *friends*, even when the other party is the object of worship! It is of course an allusion to our personality offering gifts to the inner divinity. The latter just sits and waits for gifts from the roving partner, who is expected to feed the patient in the shrine!

The Zoroastrian word for charity is *khaetwa-dath* which means self-dedication. In one of the sacred verses we have a pledge "to offer you my thought, word and deed, nay, the very life of my body". In another verse man offers his sweet tongue and his capacity to love the world.

Joy Goes with Wisdom.—In the Zoroastrian pantheon, the Archangel of Wisdom has as one of his angelic collaborators *Rām*, the God of Joy. Thus Iranian mysticism is one of cheer, rapture and loving friendship to God. Even the angel in charge of blessings, *Dahma*, is called "the loving" (*afriti*), and while invoking his help a Parsi hopes to be loved by *Dahma* who comes as an honoured guest into one's home. Derivatively *Dahma* means wisdom, and it has also close alliance with joy and love.

Royalty, according to Zoroastrianism, must have two special attributes: (a) It must remove the afflictions of those who are enduring suffering (*marezdikāi*), and (b) it must shelter and protect those who are in distress (*thrāyo-drīgavē*). Thus Power is to be adorned with love and healing grace.

The Best Teacher.—In describing the qualifications of a religious teacher we have, in the *Gāthās*, the following: (a) He should be *wise*, (b) he should be helpful in *both* the worlds, the material and the spiritual, (c) he should possess a *benevolent* mind, (d) he should be a channel of *inspiration*, and (e) now we have a very important qualification, he should be *dear to God*. Thus an ideal teacher is the beloved of his Lord. This tie of love between God and His messenger is seen in the Sūfī "wine-bearer" taking his goblet to all love-sick devotees. Here is to be noted the ancient Iranian source of the Sūfī *Shaqi* being the Master of Compassion. This leads one to note also the Iranian idea of the "wine" (the juice of immortality) which is found in Zoroastrian scriptures.

Homa-Juice, the Elixir.—Analogous to the Vedic *Soma-rasa*, Parsis have a very important holy ritual of *yasna*, wherein an extract is prepared from the twigs of a Persian plant known as "homa". It is mixed with milk (=life) and water (=primeval matter) and the juice of an evergreen plant (called *hadha-nepāt*) representing immortality. Homa itself represents mystic realization. The preparation of the mixture includes mantric exorcism and straining through a dish with nine holes (=this incarnation?); it is finally returned to the well from which the water was originally drawn. This juice is supposed to have several properties: (a) it uplifts the mind of a suffering or poor man so that he feels magnanimous, (b) it imparts knowledge, (c) it leads to perfection, (d) it increases wisdom, and (e) it gives "life to the dead" (*Yasna*, 10. 13).

Here we have the origin of the Sūfī's *wine*. The elixir prepared after refinement is meant to uplift the human soul and lead him to perfection (the state of his Beloved), but the most important characteristic is reviving *the dead* ("The soul is dead that slumbers."—Longfellow). That lofty state of mind which can grasp reality in its highest sweep of contemplation, is the "intoxication" of the Sūfī, wherein he

throws away his miseries and reaches the door of the Beloved's private chamber to receive an affectionate welcome.

Zoroastrian converts to Islam thus kept up the tradition of the *homa*-juice of immortality under the guise of "wine" to describe a mystic's thirst for Realization. All those longings "to see" and "to converse" with one's best friend, were to be ultimately fulfilled after tasting that "cup" which is to be repeatedly filled by the ideal teacher. The thirst for wine and the urge to meet the beloved (wisdom and love) go together. Said Omar Khāyyam: "Drink deep, my friends, for a time may come when you may not be asked to drink any more."

In conclusion, I will quote from a very great Persian Sūfi poet, Hafiz:

"Should this grief end one day, I have taken a vow to go to the door of *the tavern* rejoicing and singing. In my love for *her* I shall go dancing like an atom, to the brink of the fountain of the *shining sun*. If I do not find my way out of the *wilderness* I shall accompany the cavalcade of the *lord of time*. . . . You asked me to inform you how I fared in your *separation*. I am so reduced that, seeing me, you will not recognize me . . . you gave your word to *consume me in your love*. . . Even if you release me from your captivity, my flight will be to the dust of your lane. If *moth-like* I do not offer my life for your sake, I shall *melt like a candle* before your face." (Odes, 389, 397)

K. S. DABU

THE SPECIAL CONTRIBUTION OF ISLAM TO RELIGION

By C. JINARĀJADĀSA

I HAVE been long a student of all the religions of the world and was early impressed by the special characteristics of the teaching of the holy Prophet Muhammad. Those teachings are summed up in the one word "Islam".

Many religions teach the existence of a Divine Being called God, Ishvara, Ahura-Mazda and Jehovah, but what is characteristic of the teaching of Islam concerning the Divine Being (who is called Allah) is, first, that everything is *in* Allah, so that nothing whatever can happen in the world which is outside His Knowledge and Will. From this follows the second special characteristic, that Islam has no prayers of intercession and of asking for benefits. The attitude of man to the Divine Being must be one of complete subservience. But this subservience is not with any fear nor with the attitude of a slave cringing before a hard taskmaster. On the other hand, it is the most manly attitude of accepting the Divine Will, because the human is capable of rising to the level of a great opportunity and accepting with full consciousness and freedom that Divine Will as inseparable from his own human will. From this results the prayer "Islam! God's Will be done," not with any kind of a prayer of asking, but as an affirmation with full heart and soul, without the slightest feeling of depression or any sense of

injustice regarding the workings of the Divine Will. Even though the worshipper is utterly crushed and annihilated by fate, he must say, "Islam, Thy Will be done." The astonishing and incomprehensible fact of the spiritual life is that if a human being will try and unify his little will with the universal Divine Will, he gains thereby spiritual strength and comfort. There is no need to ask from or pray to Allah for anything; the result comes with the assertion "Islam!" as the sunlight comes into a dark room when a window is opened.

I would like to quote here an instance of this in a tale narrated about a Sūfī mystic: "Sa'di relates that he once saw a dervish who had been wounded by a leopard, and whose wound no remedies could heal, sitting by the seashore and giving thanks to God. On being asked for what he was giving thanks, he replied, 'For this, that, thanks be to God, I have fallen into misfortune rather than sin!'" This incident reveals the true spirit of Islam.

By whatever name Allah is called in the many faiths of the world—and He is One, even if nameless—every human being who believes in the existence of the One needs to have the attitude of that dervish. For that is Islam.

C. JINARĀJADĀSA

The Tao does nothing, and so there is nothing that it does not do. If princes and kings were able to maintain the Tao, all things of themselves would be transformed by them.

DIVINED DIAGNOSIS

By R. J. ROBERTS

ONCE upon a time Philosophy was the only open science. Its first offspring was geometry or mathematics; then came physics and metaphysics; and today we have a whole host of them, even to the Noble and Kingly Sciences, as well as "popular science". Of them all, medical science, because of its hold upon the popular imagination as the "reliever of pain," seems to occupy a peculiar and honourable place all to itself. In former days the "general practitioner" relied entirely upon his scanty knowledge, wide experience, and lively intuition to provide that which he always hoped would prove to be a correct diagnosis of disease. With the advent of X-ray, and many other physical aids, the art of the personal diagnostician, and very surely it was an art and no science, declined until the medical profession now relies upon all sorts of physical tests, through physical instruments of many kinds, to provide the information required for a really close diagnosis of many diseases. These rather mechanical diagnoses are no doubt much better than, and generally much to be preferred to, the old "personal" ones; but today there appear to have arisen circumstances wherein very severe and prolonged tests have placed very high hurdles in the way of a rapid and kindly cure. Do we not know well the exploratory operation?

The ideal is ever far to seek. In many cases still the G. P. must himself in his own person be the instrument through which he may obtain his only diagnosis; and as a professional man there are few to hold a candle to him for

earnestness and devotion to duty—even where his knowledge and capacity are not all they could be. Diagnosis, as a very specialized branch of medicine, seems now to be fairly well established; but the diagnostician today seems to rely, to an ever-growing extent at least if not almost entirely, upon those mechanical aids which physical science is producing for him in an ever-growing number, complexity and costliness. So very evident is this that there now approaches a possibility that the correct diagnosis, of even the commoner and more obvious diseases, will someday require such a large amount of elaborate physical machinery that its use would ever be unwieldy and cumbersome, and even quite beyond use by the G. P., who, after all, is the general physician as well. This outlook may appear unduly pessimistic; but who will not dare to assert that, if the ways to a cure become any more unwieldy, it may become more economical and simple to die rather than be cured?

Are there other possibilities? Most certainly there are. Always, when most needed, has a man appeared to help mankind; and the time seems to have come. Let us, however, not look always to the professional man for the solution. Some of the more important and epoch-making discoveries seem to have been made by men who rightly could be classed only as amateurs. Have there not been Pasteurs, Newtons and Heavisides to make discoveries important to professions other than their own? Let us not therefore disdain the amateur. New methods and principles for medical diagnosis may appear as the results of amateur endeavours which in direction and method may at first seem incredibly foolish—even as they have done in the past. Let us therefore be surprised at nothing, but cheerfully credit all investigators, and encourage them both, professional and amateur.

Recently it was my good fortune to contact a group of enthusiasts who appear to be on the track of an entirely

new method and principle for medical diagnosis. They use no machine or machine-like apparatus and no electric power; but make the human personality itself into the indicating and recording instrument. Popularly, this group of enthusiasts would be called "diviners" or "dowsers". The leader is a middle-aged man, while his assistants or disciples are youngish men recently released from the armed forces. Having discovered his innate "dowser" capacity, "G," as we will call him, saw the possibility of its application for other purposes than for water or metallic ores, important as these may be. Trying out bases for quality, he finally chose colour. The customary twig, or forked stick, he discarded for a small straight stick with two off-set crankpins at one end. When these crank-pins are held between the thumb and forefinger of each hand, the stick can be made to rotate freely as a pointer.

"G" now possessed two principles through which he might "divine" for both quality and quantity. By colour he could set or predispose his own personality for the quality or element he desired; and when his physical nervous reactions (in his muscles) were to persist until exhausted, as it were, by the movement of the pointer, he would then possess in his personality suitable indications for both quality and quantity—two necessary measurements in all physical science. To find correct colours and indications, "G" had to experiment, check and counter-check every colour in every indication of form and quantity. He was thus able to "standardize" his personality for any condition he desired.

What could, and does, he divine; and in what directions did his work take him? First, he found he could "divine" all the separate chemical elements that make up the human body; and, by experiment with bodies that appeared to represent "good health," he was able to establish the "quantities" that might be considered good or normal. Departures

from these established norms, he designated deficiencies and overpluses. His researches did not end there. By experiment again, he found the colours which corresponded to particular disease-conditions, *e.g.*, "G" could assure himself whether a patient had cancer and its particular form. Next, since disease was shown by the presence of bacteria or virus, he found colours to correspond to the better established varieties. Perhaps one of his most astonishing feats is his capacity to carry out a relative blood-count. Without blood sample, microscope examination and all that, he is able, by the proper choice of colour, to diagnose a patient's relative count in red and white corpuscles.

All this may well appear very fantastic; and any open-minded scientist could suggest several possible invalidations for this method. "G" is well aware of them. He, for instance, is not too sure how his own health variations affect the accuracy of his method; but he has tried it out to show little variability. Would the colours he had tested and used, be applicable for use by other "diviners"; and would the "quantities," accepted by "G" as "standard," prove "standard" for other diviners? These and other questions the "group" hopes to answer, in time.

Science, like time, marches on; and who today would be so bold as to assert that this is all moonshine? Having seen several diagnoses carried out, with every appearance of verity, I find it difficult to remain sceptical; for all actions and results possessed the verisimilitude of fact. Someday, some person or body, great enough, will investigate the method independently, and will definitely establish its verity or fallacy. In the meantime, may we not wish "G" and his associates joy in their work, and a progressive understanding of the Method? We, on our part, will endeavour to foster the virtue of an open mind.

R. J. ROBERTS

REVIEWS

Human Ecology: The Science of Social Adjustment, by Thomas Robertson. William Maclellan, Glasgow, pp. 534, price 21s.

This courageous work is by an energetic Scottish physician who, after a distinguished career in biological science and medicine, has turned to a study of sociological problems. He finds from an examination of the present social order that it is "not so much a civilization as its demise," and that a new culture can arise out of its ashes only "as men achieve a totally different orientation to the life within and around them". He therefore proceeds to inaugurate a new science, "the science of social adjustment," or Human Ecology. Ecology is a term taken from biology and is the science of the influence of environment on living things and of the mutual adjustment between organism and environment as each repercusses on the other. We can see at once that when we come to study humanity in relation to its environment the field of research is enormously extended, since not only physical but aesthetic and mental surroundings have to be explored, and in this case, where the writer holds to the Theosophical philosophy, the spiritual

environment plays its part, extending the study to the widest possible confines.

The aim of the book being to promote social reconstruction, the greater part is taken up with a careful analysis of the current structure of society, which, according to the author, consists of seven great mechanisms arranged in the following order of dominance: finance, industry, sanctions, administration, politics, education and religion, an inverted order which he wishes to reverse. He diagnoses the basic flaw in the present structure as ignorance of a special kind, arising first from over-emphasis of the intellect leading to an erroneous mental approach to events because of failure to perceive the real nature of man; and secondly, failure to understand the real nature of the present financial system. He himself has received enlightenment on the nature of man from "India," which he defines, in his glossary of terms, as "not the geographic, the political or the ethnic India; but the India which is the compendium of philosophy, of religion, and of custom, having that orientation to life which is the marrow of Hinduism"; and on the real nature of the present

financial system his illumination has come through a study of the works of Major Douglas and his followers. The author propounds certain "sharp questions" as to the nature of society and finds the answers. As integral man operates through a number of mechanisms whose end is the satisfaction of the Self, not the mechanisms; so society works through the mechanisms enumerated above, but with religion at the apex in place of finance as at present. Social science can supply us with data on the social problems; human ecology is the practical aspect by which a technique may be evolved to bring about appropriate alterations in both the organism and the environment, each reacting on the other. In the organism physical changes can be made by means of diet, health, housing and so on, and in the aesthetic and mental fields by education and the pointing out of "myths" in the various mechanisms, particularly in finance which, in the author's view, is the key to the whole reorganization problem. The reviewer, in spite of twenty-five years spent in the study of banking theory, is not able to go all the way with the author in his exposition of the errors in finance and in other departments of the social structure. Yet, since in any reconstruction, in the words of the *Mahatma Letters*, we "have to prove both destructive and constructive; destructive in the

pernicious errors of the past . . . ; but *constructive* of new institutions of a genuine, practical Brotherhood of Humanity," we say that if there are these "pernicious errors" to be destroyed as the author thinks, and new worlds to be constructed, then "more power to his elbow"!

K. A. B.

Pilgrim of the Absolute, by Léon Bloy. Selected writings of Léon Bloy, edited by Raissa Maritain, with an introduction by Jacques Maritain. Eyre and Spottiswoode, London, price 18s.

Léon Bloy, 1877-1917, poured out his strange soul in violent condemnation of the society of his day. His friends Raissa and Jacques Maritain here present his life by means of extracts from his letters, diaries, essays and an autobiographical novel. Bloy was a Jew. He was converted to Christianity, which then possessed him utterly. He believed himself born to intense suffering, which nothing mitigated. He and his family were often destitute, two of his children dying of hunger, and while this was bitter enough grief he was constantly wrung by an inner anguish almost too great to be borne. Bloy felt himself "singled out" for such a fate. He said that within him was "an instinct of rebellion so fierce that nothing has been able to tame it". Despair was his terrible and inescapable companion. He could not, would not,

overcome it. Artists also, he thought, were "born children of sorrow," and that the "artist's master faculty—the imagination—is naturally and passionately anarchic".

Against Christians—as also non-Christians—Bloy launched diatribes for having debased man's imagination; and he had biting things to say about the bourgeoisie. Poverty he exalted in that way which is peculiar to Christianity—as nothing less than the "Spouse of the Son of God". He reproached Christians as being a sorry lot, seeing how little use they make of their marvellous heritage—the Sacrifice of the Son of God.

Bloy found a mystery in the children of Israel, the Jews. He thought that for the world "Salvation is of the Jews". They are, for him, the "People of God"; therefore they are so extraordinarily in harmony with the Holy Spirit, whose *Jewish* voice is perpetually to be heard in the undertones of liturgies, because this Spirit has breathed upon them. The Jews "gave the Cross to the Word of God in order that crushing Love might be upon Him in its most perfect and in its hardest symbolic form".

He said that "what is hardest for the soul is to suffer . . . IN others. . . . Reflect that Christ suffered in his heart with all the knowledge of a God, and that in His heart were all human hearts with all their sor-

rows". Great suffering seems to cause a clarity of perception, of realization, and Bloy seemed to have a large measure of this clarity. He perceived that it was not enough for saints to have union with God, they must have *identification* in God, "in the very essence of the Unbounded". Here he meets with all those of the ages who have ardently longed for, and sometimes found, Identity with the One. J. R.

The Personality of Man, by G. N. M. Tyrrell, Pelican Books, price 1/-

The Author of this *Pelican* book is also the Editor of a recent periodical, *Enquiry*, which is intended to supply first-hand and up-to-date information concerning what is being done in the fields of psychical research and paranormal psychology.

Any study of man is of interest to those who desire to follow the ancient maxim "Know Thyself," but it is necessary to realize that the self that we are to know is the Greater Self, not merely the personality or the sheathes of the Self.

Mr. Tyrrell deals not so much with the personality of man as with the history and progress of investigations into superphysical phenomena during the last thirty years. He gives a valuable survey of cases of mediumship and communications from the world beyond death and describes psychical research in the laboratory

on telepathy and foreknowledge. That systematic and suggestive experiments *are* being carried out on these subjects is shown clearly in the account of the work of Carrington, Rhine, Soal and Hettinger.

In the final chapters Mr. Tyrrell takes occasion to criticize the attitude of many people, and of organized Religion, to Psychical Research. That the experiments are not a hundred per cent successful is realized by the experimenters themselves, but that there *is* evidence for the existence of a factor which is beyond mere chance is also admitted by many. Mr. Tyrrell may well be satisfied in that Psychical Research is being taken increasingly seriously by thoughtful people.

Meanwhile we have here a fund of excellent material. Some of us, who have for years been dependent for their illustrations on a few oft-quoted examples concerning psychical phenomena, would do well to take a refresher course of this book!

E. W. P.

Introductory Studies in Theosophy, Theosophical Publishing House, London, price 2s. 6d.

This is a study course in Theosophy for new members, prepared by a Study and Training Course Committee appointed by the National Council of the Theosophical Society in England. The material has been co-ordinated and redrafted for publication by Mrs. Adelaide Gardner.

In only 60 small-size pages we find nine chapters covering almost the whole gamut of basic Theosophical teachings: the Constitution of Man, Growth through Many Lives, Death and Sleep, the Law of Karma, the Path of Perfection, Psychic Experience and Spiritual Powers, and Thought-Power. The concluding chapter deals briefly with a survey of the Theosophical Society and its work.

The course is supposed to be an elementary one, but it is by no means simple. It deals with the fundamental principles of Theosophy which are necessary as a basis for more comprehensive study, but one cannot help feeling that it is rather too condensed and could be much expanded. Almost every sentence introduces a new thought, and for beginners more explanation would be helpful. On the other hand, for the reader who is a keen student, the course would open the way for exploration into the great array of Theosophical literature, and to help him there is given a list of books recommended for study, as well as questions for consideration or discussion with others.

One special recommendation that can be made is that it would serve as an excellent refresher course for older members who already know something, but wish to "brush up" their knowledge of the fundamental teachings of Theosophy.

H. Z.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

MARCH 1949

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar Day

Adyar Day was celebrated on 17th February with a meeting in the Headquarters Hall under the chairmanship of the Vice-President, Mr. Sidney A. Cook. The meeting began with the Prayers of Religions and the invocation "O Hidden Life," and greetings received from various Sections and members were read.

Dr. G. Srinivasa Murti, Director of the Adyar Library, spoke on the life and work of Col. H. S. Olcott, the anniversary of whose passing falls on this day. He was one of the great Co-Founders of our Society and with Madame H. P. Blavatsky established the Headquarters at Adyar. He also founded the famous Adyar Library. Mr. C. S. Trilokekar made a few remarks about C. W. Leadbeater whose birthday is celebrated on 17th February, and Mr. S. Moryadas, representative of the

Young Theosophists, gave a short talk on the significance of Adyar Day.

In his concluding remarks the Chairman emphasized the importance of Adyar and how Adyar Day is celebrated by Lodges throughout the world, which make collections from their members for the support and maintenance of the International Headquarters and the Centre of our movement.

As this day is also the third anniversary of Bro. C. Jinarājādāsa's assuming the Office of President, the members assembled sent a message of greetings to him. During the course of the meeting a cable was received from him advising that he had arrived in London on the 16th February, and therefore he would be attending the meeting to celebrate Adyar Day at the Headquarters of the English Section.

At the conclusion flowers were offered before the statues of the

Founders in the Headquarters Hall, and also at the statue of Col. Olcott on the spot at the riverside where he was cremated in 1907.

In the afternoon, at the request of the President, the Vice-President, Mr. Sidney A. Cook, planted a mango tree near the Hindu Temple.

The 17th February is also Founder's Day of the Olcott Harijan Free Schools started by Col. Olcott, and a special commemoration meeting was held at the Olcott Memorial School adjacent to Headquarters.

The School of the Wisdom

Arrangements are under way at Adyar for housing the School of the Wisdom. Olcott Gardens Bungalow, a large building facing the sea, has been set aside for that purpose. Already a nucleus of books and material is being collected in anticipation of the School opening towards the end of this year.

Pakistan

The Karachi Lodge's Annual Report shows a membership of 100, which is very encouraging in view of the difficulties encountered during the past year. The hall of the Lodge is occupied with some activity every evening except Sunday, and the Lodge is considered as a Centre of culture, friendship and public utility. The reading room fills a real want in the city and many times it is over-crowded. A branch of the Theo-

sophical Order of Service has been organized.

In Hyderabad, Sind, Besant Lodge has been in existence for more than 47 years and has its own fine buildings with a large compound. There is a free reading room and library open to the public, and the Lodge is endeavouring to provide literature in Urdu for which there is a great demand. Though the membership has been considerably reduced on account of the general migration, the few that remain are so devoted to the cause of Theosophy that there are good prospects for the future. The Pakistan Government has allowed the Society to carry on its work and activities unhampered.

The work in this country is now under the general direction of Mr. Jamshed Nusserwanji, the newly appointed Presidential Agent.

Czechoslovakia

The Presidential Agent, Pan Václav Cimr, reports that winter lectures have been conducted and well attended, showing a real interest in Theosophical ideas despite the fact that there are many Societies in Prague of a similar nature. New members are joining regularly, and although there are still only a few, there is a slow but steady growth. So far it has not been possible to print any books owing to various difficulties and the scarcity of paper.

Belgium

The General Secretary, Mademoiselle Serge Brisy, reports that this Section has 328 members and 11 Lodges. There have been weekly public lectures which have been well attended and the Belgian Government gives a yearly subsidy to the Section as the lectures are recognized to be a public utility. The Library and bookshop are working well and it is hoped to put the bookshop next year on a larger basis.

Hungary

In this Section although the membership stands the same as the previous year, 191, the General Secretary, Flora Selevér úrno, says that the work has expanded in intensity. Owing to the illness of the General Secretary, much work has fallen on others, and consequently many more members have taken an increasingly active part in the work and its responsibilities. The Headquarters is at present inadequate to hold the audience that attend. There have been weekly members' meetings and informal summer meetings for enquirers. The Lodges number seven including one Youth Lodge.

The young people have been taking a prominent part in the work, not only in the meetings but as members of the Executive Committee and National Council.

Owing to the paper shortage, the bulletin has had to be stopped but in order to keep the members in the Provinces in touch with the current Theosophical events, they receive monthly letters and copies of the Headquarters lectures. In addition the Watch-Tower notes are translated from THE THEOSOPHIST each month and typed copies are circulated amongst members.

Norway

In his Annual Report the General Secretary, Herr Ernst Nielsen, expresses grateful appreciation for the invaluable service of Bishop Otto Viking of Denmark, who has visited the Lodges several times during the year and was the leader at the Summer School held at Nordseter near Lilliehammer. The Summer School was attended by 35 members including two from Denmark and one from Sweden. It was held at a hotel with very satisfactory arrangements. It is proposed to hold a further Summer School next year at Hardanger.

Two of the members have paid the expenses of the Section magazine *Norsk Teosofisk Tidsskrift*. As in previous years the journal has been sold at the newspaper stands.

Some of the members have been sending parcels of food, clothing, etc., to fellow-members in Germany and these have been received with warm thanks. The membership in the Section now stands at 127.

Sweden

The acting General Secretary, Fru Signe Fjellander, reports that the work is going on as usual with Lodge and public meetings. The membership now stands at 354 and there are 18 Lodges.

The holding in Sweden of the Workers' Week conducted by the Theosophical Society in Europe was of great assistance to the members in this Section. This was the outstanding event for 1948 and it gave a great stimulus to the work.

The members have been helping to give hospitality to German children.

Iceland

The General Secretary, Gretar Fells, reports that in many ways the work of the Section has been successful during the past year. The Order of Service has assisted in social work and is helping members in Germany by sending food. The Section periodical *Gangleri* has been issued twice. The General Secretary has been conducting a study group and in the summer made a lecture tour in the North. He has been re-elected General Secretary for the 13th year. There are 4 Lodges in Iceland with 209 members, an increase of 13.

British East Africa

The first Annual Convention of this new Section was held in Zan-

zibar under the auspices of Krishna Lodge from 25th to 27th December. Although a Lodge has existed in Mombasa since 1905, it was not until 1947 that it was possible to form a Section. At the Convention there were 60 delegates present and the gathering was very successful. The retiring General Secretary, Mr. Jayantlal D. Shah, has been elected as the National President and Mr. A. F. Kanga as National Secretary.

The Annual Report states that the membership is steadily increasing especially in the youngest Lodge at Chake-Chake. Meetings have been held regularly every week, and in Zanzibar a Vishva Shanti Sapta was arranged for a week, for the welfare and peace of the world.

Krishna Lodge, Zanzibar, has been publishing regularly a monthly journal *Saurabh* in Gujarati and nearly 400 copies of each issue have been distributed. A booklet entitled *Saurabhi Lekhmāla* written by Mr. A. F. Kanga, President of the Krishna Lodge, was published and distributed free.

Members have been taking an active part in civic and public activities and have provided generously clothes, etc., for the use of Indian refugees.

Each Lodge has endeavoured to keep its Library up-to-date with Theosophical books printed both in Gujarati and English.

THE THEOSOPHICAL SOCIETY

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

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

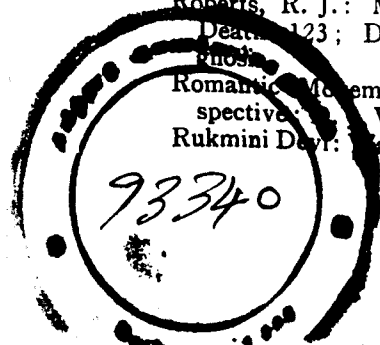
Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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	Sgt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist.</i>
1893	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Fru Signe Fjellander (acting)	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	10 Belvedere St., Epsom, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>La Vie Théosophique ; Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Señor Armando Alfonso Ledón (acting)	Apartado No. 365, Habana	<i>Revista Teosófica Cubana ; Teosofia.</i>
1907	Hungary	Selevér Flora úrno	Bárá Lipthay-utca 9, Budapest II	...
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1908	Russia	...	...	...
1909	Czechoslovakia	Pan Václav Cimr	Praha—Sporilov 1114	...
1909	Southern 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	Mademoiselle 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	Indonesia	Mr. J. A. H. van Leeuwen (acting)	Bandastraat 9, Bandoeng, Java.	...
1912	Burma	U. Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11, I, Oslo	<i>Adyar.</i>
				<i>Norsk Teosofisk Tidsskrift.</i>

* Presidential Agency.

	PAGE		PAGE
Metaphysical Death : R. J. Roberts ...	123	SCIENCE of Religions, The : A. Kamensky ...	99
Mountain, The : E. Hughes ...	14	Severs, E. : The Three-in-One.	113
NARAHARI, H. G. : Mahāyāna Sūtra ...	91	Shearman, Hugh: Third Object.	378
Noall, E. : The Great Light...	197	Sivaraman, S. : Unity and Practicality of the Gītā ...	94
OBSERVATIONS on a Scientific Trend : L. A. Farnes ...	259	Soper, L. C. : Work of Theosophist in World Today	165, 244
One Self and One World : S. V. Ramamurty ...	149, 229	Special Contribution of Islam : C. Jinarājādāsa ...	411
Other Dimensions : J. E. Reid.	342	Suffering and Its Cure : B. R. Chaure ...	334
PART, Place, Position : U. K. Sujan ...	195	Sūfi Mysticism : K. S. Dabu.	404
Personal Reminiscences of Dr. Besant : C. Jinarājādāsa ...	15	Sujan, U. K. : Part, Place, Position ...	195
Peterson, A. : Is Gītā Outmoded ?	266, 331	Supplement 63, 133, 205, 277, 349, 421	
Peyton, B. : A Glimpse into the Realm of Colour ...	184	TAUGHT through a Skylight : M. Powell ...	116
Pico della Mirandola : C. Jinarājādāsa ...	371	Theosophical Fundamentals : J. Ransom ...	79, 157
Pieper, E. : The Heart and Its Wisdom ...	320	Theosophy and World's Economists : G. Hodson ...	105
Poortman, J. J. : The Fundamental Paradox ...	313, 389	Third Object : H. Shearman...	378
Powell, M. : Taught through a Skylight ...	116	Thornton, M. : United Nations and Theosophy ...	102
Practical Idealism : B.C. Kemp	172	Three-in-One, The : E. Severs.	113
Presidential Addresses, 73rd Convention ...	213, 285	Toren, N. K. : When We Die.	252
Principle of Non-Attachment, The : D. D. Kanga ...	383	Trial, The : N. Ingamells ...	109
RAMAMURTY, S. V. : One Self and One World ...	149, 229	UNITED Nations and Theosophy : M. Thornton ...	102
Ransom, J. : Theosophical Fundamentals ...	79, 157	Unity and Practicality of the Gītā : S. Sivaraman ...	94
Real Life : Mahātmā Gandhi.	155	VERSES at Meditation, Adyar.	58
Reid, J. E. : Other Dimensions.	342	WAKE Up, India: Rukmini Devi	365
Religion of Chaldea : C. W.L.	85	Walker, M. R. : The Higher Consciousness ...	51
Renner, H. Th. L. : Law of Geometry and Evolution ...	179	Watch-Tower, On the 1, 71, 141, 285, 357	
Reviews 59, 129, 201, 273, 345, 417		What Is Freedom : A. J. H. van Leeuwen ...	43
Roberts, R. J. : Metaphysical Death ...	123	When We Die : N. K. Toren.	252
Romantic Movement in Perspective ...	413	Williams, D. J. : Romantic Movement in Perspective ...	190
Rukmini Devi : Wake Up, India	365	Work of Theosophist in World Today : L. C. Soper ...	165, 244
		ZAHARA, H. : The 73rd International Convention ...	324



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