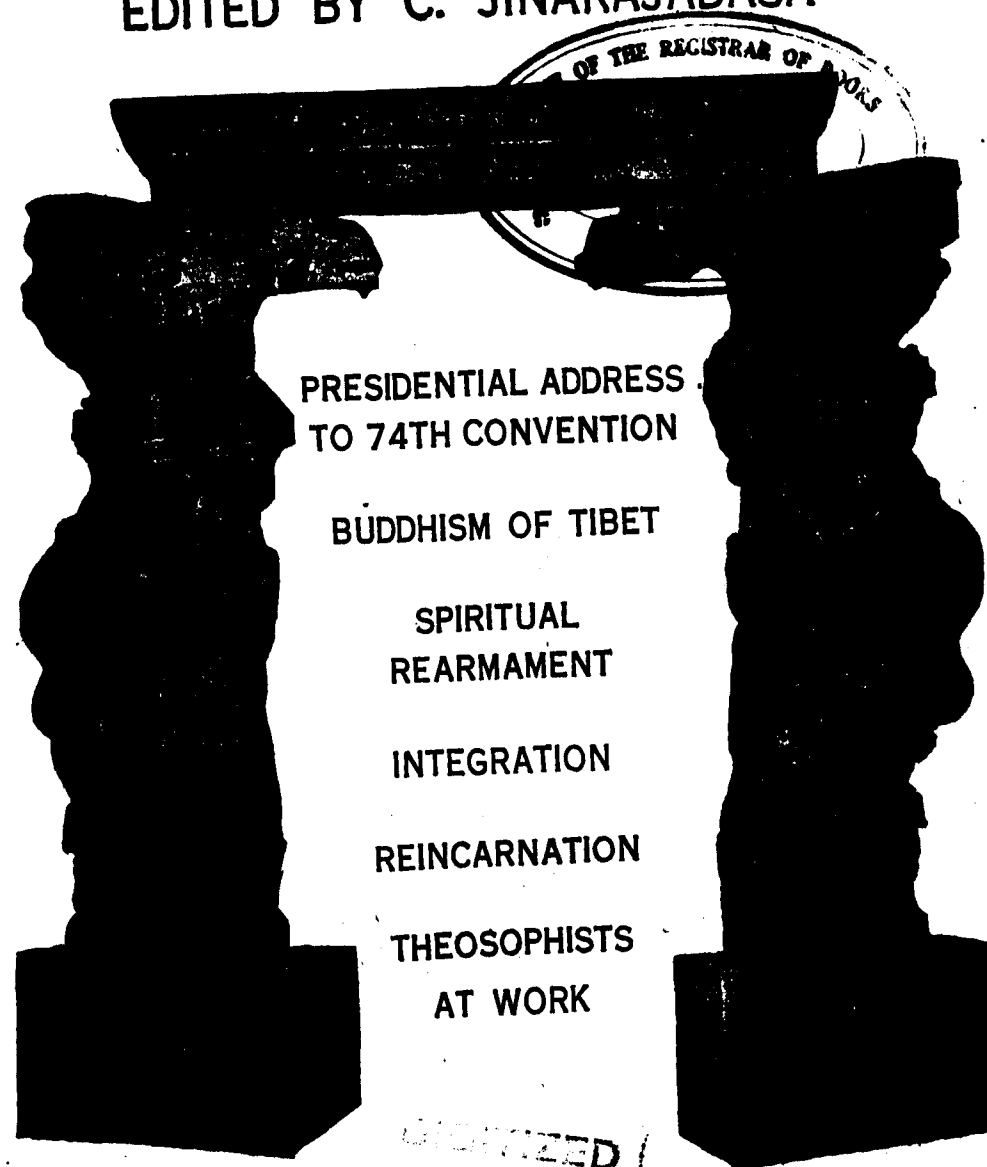


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THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA



THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20

JANUARY 1950

Vol. 71, No. 4

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

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NSO-71-4-6 THE THEOSOPHICAL SOCIETY

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

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

FREEDOM OF THOUGHT

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

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

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Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE
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Edited by C. JINARĀJADĀSA

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THE THEOSOPHIST ON THE WATCH-TOWER

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

A GENERAL SECRETARY of one of the National Societies in Europe asked me the following question:

The "Masters" and the Society "What is the present relation between the Theosophical Society and the Masters?" We have today adequate material from the

Letters of the Masters to construct the story of the beginning of the Society. Mahātma M. wrote to Mr. A. P. Sinnett in 1882 (*Letter 44*)¹:

"One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the Occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research. Others—wiser as it would now seem—held differently, but consent was given for the trial. It was stipulated, however, that the experiment should be made independently of our personal management; that there should be no abnormal interference by ourselves. So casting about we found in America the man to stand as leader—a man of great moral courage, unselfish, and having

¹ I give several quotations from *The Mahatma Letters to A. P. Sinnett*, with acknowledgments to Mr. C. Humphreys.

other good qualities. He was far from being the best, but (as Mr. Hume speaks in H.P.B.'s case)—he was the best one available. With him we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work. We sent her to America, brought them together—and the trial began. From the first both she and he were given clearly to understand that the issue lay entirely with themselves. And both offered themselves for the trial for certain remuneration in the far distant future as—as K.H. would say—soldiers volunteer for a Forlorn Hope."

During the first seven years no orders were given as to the development of the Society, while much teaching was given, indirectly through H.P.B., and directly from the various *Letters* of the Mahātmās, received by Mr. A. P. Sinnett, Mr. A. O. Hume and others. We learn from these *Letters* that the Adepts did not know whether the Society would survive after its first seven year period, for there were certain elements of disintegration from within the Society, led by Mr. Hume. The anxiety on the matter was evidently considerable, and the statement is made that the two Masters were hastening on the "crisis". Fortunately the Society tided over the crisis, and a new period began on November 17, 1882.

Then, what may be called formal communications were sent, the first being "To Members of the Theosophical Convention, Adyar, 1883," signed K. H.

"Greetings to the Hindu, Parsee, Buddhist, English and other Delegates and to the Fellows herewith present. Remember that though of various nationalities and religions you are nearly all the children of one mother, India. Remember and act accordingly. You

have to make of the Anniversary ceremony celebration a grand success. You have to prove to your evil wishers and enemies that your cause being strong and having taken its stand upon the rock of truth, indeed can never be impeded in its progress by any opposition, however powerful, if you be all united and act in concert. Be true, be loyal to your pledges, to your sacred duty, to your country, to your own conscience. Be tolerant to others, respect the religious views of others if you would have your own respected. Sons of India, of old Aryavarta, whether adopted or sons of her blood, remember that you are theosophists and that Theosophy or Brahma Vidya is the mother of every old religion, forsaken and repudiated though she may now be by most of her ungrateful children. Remember this, act accordingly and the rest will follow in due course. . . May no further Karma attach to those who have sinned last year in thought as well as in deed. Personally they are forgiven. Let a new year and new hopes begin for them."

Two further communications dealt with a critical situation within the London Lodge of the Society, due to Mr. Sinnett and his friends definitely committing themselves to the teachings of the Mahātmās, while Dr. Anna Bonus Kingsford and Mr. William Maitland objected to the too great oriental trend thus given to the Society's teachings. We have, therefore, a long letter (*Letter 85*) from the Adept K. H., dated December 7, 1883 at Mysore, dealing with the situation in the Lodge, and giving some general advice. The second *Letter 87*, written on behalf of the Mahātmā K. H. by His chief disciple, Djual Khool, with an addition at the end in the handwriting of the Master Himself, begins, "To the London Lodge, Theosophical Society—Greeting".

Then, in April 1884, the Christian missionaries in Madras launched their attack on H.P.B. as a fraud and a forger of the scripts of the Masters. This part of the story need not be narrated here, but the result was that in 1885 Colonel Olcott, then President, decided to say as little as possible concerning the relation of the Masters to the Society, even to the extent that there was hardly any mention of Them in THE THEOSOPHIST in any article. This action of the President created a danger for the Society, of which he was unaware. In a memorandum in H.P.B.'s handwriting, she noted down a conversation which she had with Mahātma K.H., in which the following appears:

"Because the Society has liberated itself from our grasp and influence and we have let it go—we make no unwilling slaves. He says he has saved it? He saved its body, but he allowed through sheer fear, to its soul to escape, and it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone. Out of the three objects the second alone is attended to, but it is no longer either a brotherhood, nor a body over the face of which broods the Spirit from beyond the Great Range. His kindness and love of peace are great and truly Gautamic in their spirit; but he has misapplied that kindness Her name [H.P.B.'s] is hardly mentioned, she is forgotten and gone. . . ."

It was these remarks, that the Society would fall to pieces after Colonel Olcott's death, which made H.P.B. realize the danger to the future of the Society. To ward off the danger she created the Esoteric School, much against the will of Colonel Olcott in the beginning, since he was afraid that within the Society there would be created an *imperium in imperio*—an empire within an empire, under H.P.B.'s supremacy. His resentment towards

H.P.B. on this matter was completely modified when he received on board SS. "Shannon," the day before reaching Brindisi (the steamer left Bombay on August 7, 1888), a *Letter* which made him reconsider his whole attitude, and particularly his "revolt," as the Master termed it. It was in this *Letter* (*Letters from the Masters of the Wisdom*, First Series, Letter 19) that the Master gave general directions to Colonel Olcott, as follows:

"To help you in your present perplexity: H.P.B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this *you must tell to all:—With occult matters she has everything to do.* We have not abandoned her; she is not 'given over to chelas'. She is *our direct agent*. I warn you against permitting your suspicions and resentment against 'her many follies' to bias your intuitive loyalty to her. In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates, jointly; *leave the latter to her.* You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which beginning on the practical tends to beget consequences on the spiritual plane. As to the former you are the best judge, as to the latter, she."

The result of the meeting in London of the two Founders of the Society was the creation of the Esoteric School on October 9, 1888, called in the beginning, the *Esoteric Section of the Theosophical Society*. The new

organization, whose name was later changed in order to separate it entirely from the Theosophical Society, opened the way, to work together as a body, to those who believed in the existence of the Masters, without in any way insisting that others who are members of the Society should also believe in the existence of the Adept Teachers. Since then there has existed this private body, "the E.S.," completely disassociated from the Theosophical Society, with its own teachings as to the work of the Masters.

We can say today that on the outward and visible plane there is no "relation" between the Theosophical Society and the Masters. But this does not mean that there is no relation between the Masters and those who are pledged to serve Them as members of the Esoteric School.

This policy of disassociation was further emphasized on December 28, 1924, by a Resolution passed by the General Council of the Society, and since then published in every issue of THE THEOSOPHIST. The statement says:

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

The last intimation from the Mahātmās on the matter was in the year 1900. In that year Dr. Annie Besant received in London a *Letter* from Mr. B. W. Mantri, dated Bombay, August 22. The letter was addressed to her at the Theosophical Headquarters, 28 Albemarle Street, London, and was written on one side of a four-page folded note sheet, leaving blank pages. On three of the blank pages there was a communication in the well-known handwriting of the Master K. H. This has been published as Letter 46 in *Letters from the Masters of the Wisdom*, First Series. Evidently at this time in the Benares centre there had been much talk about the Masters. The following sentence comes in the *Letter*:

"Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work. . . ."

It is obvious, therefore, that any public discussion in Theosophical Lodges about the Masters is more likely to hinder the work than to help it.

I have noted with great astonishment that in Latin America one Theosophical leader at a Convention proposed to strengthen a statement of his with the words, "I say by the Masters". In another Section, concerning a disputed election for a General Secretary, it is reported (though I cannot vouch for the report) that the leader of one party asked those who voted for his candidate to swear by the Masters as to the way they voted. Obviously, all this is an utter degradation of great ideals. It is here desirable always to remember what Mahātmā K.H. said to Mr. Sinnett, who was apt to rely upon the Master's personal guidance:

"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."¹

¹ *The Mahatma Letters*, Letter 55.

Though, as just quoted above, the Masters do not desire that thoughts should be sent towards Them, this does not necessarily mean that They do not desire any contact with this world in which we live. It is perfectly evident from the earliest *Letters* that the Masters have always desired and selected certain persons as their "contacts" with the "outer world". These were called *chelas*. Several are mentioned by name in the *Letters*, some because of their earnestness as having been put "on Probation," but many of them as failing, as not being able to withstand the tests involved in their attempting to enter the occult life.

It is because of the very fact that the door to Chelaship seemed to be closed by the action of Colonel Olcott, described above, that H.P.B. organized the Esoteric School, with the definite aim of offering this possibility to such as aspired to Discipleship. From the published *Letters*, we find that as late as October 31, 1884, one aspirant, C. W. Leadbeater, who sacrificed his career as a clergyman of the Church of England to throw himself whole-heartedly into the work of the Society at its worst period of danger due to the Coulomb attack, was received by the Master with the words, "Greeting to you, *my new chela*." We are told in the very first words of *Light on the Path*, "These rules are written for all disciples." The word that H.P.B. used is *Lanoo*, which she states means disciple, *chela*.

The tradition of Discipleship goes far back into the beginning of time. Since the world can only be helped by trained and expert helpers, who are the Masters of the Wisdom, They have always planned to train others to take Their places. These are the *chelas*. This immemorial tradition still continues, though as in ancient days the less said about it the better.

C. JINARAJADASA

PRESIDENTIAL ADDRESS

74TH ANNUAL CONVENTION

Banaras, December 26, 1949, 8.30 a.m.

At the moment the Theosophical Society has Lodges and members attached to Adyar in about 56 countries of the world. The President of the Society is the connecting link between them all. There is only one other organization similar to the Society; it is the Salvation Army, which has one head, the General, with many subordinate officers throughout the world. Similarly, the Theosophical Society has one President, though there is a General Council composed of the heads of the various National Societies throughout the world. It is the sole legislative and governing body of the Society, the President being its agent.

In the course of my 48 years as a Theosophical lecturer, I have visited nearly all the countries where the Society is working, with the exception in Europe of Poland, Jugoslavia and Greece, and in the Far East, the Philippines. Of course, before the Bolshevik Revolution of 1917, the Society had Russian Lodges banded together as the Theosophical Society in Russia. But I recall even some years before, what difficulties there were concerning the introduction of Theosophical literature, and how Mrs. Isabel Cooper-Oakley visited Russia with the two volumes of *The Secret Doctrine* tied round her waist under her skirts. There are still Russian members scattered throughout the

world, studying Theosophy. But when and how the Theosophical Movement can start again in Russia, no one can foresee.

We have all heard of the "iron curtain," behind which there are certain countries of Europe. I will not name them, in order to safeguard the members who reside in them. The policy, adopted behind that curtain, of the regimentation of all citizens of the State into one line of thought and feeling, is suicidal in the long run. It is impossible to insist that the forces of growth shall run only along certain channels. We know that in the vegetable kingdom the great driving force in evolution is what has been termed "variation". Every organism which may *seem* to be stereotyped and fixed, after a time gives off "sports"—new variations which have certain modifications of structure and therefore of behaviour. Now and then these variations occur fairly suddenly and unexpectedly, by "leaps," as was the case with the Evening Primrose, which in the course of nine years gave rise to ten new varieties.

There is a quality innate in Nature of steadily creating variations, and allowing them to struggle among themselves for the survival of the fittest. The same principle is clearly evident among animals and humans. It is the principle called Mendelism. Very briefly, within the nucleus of the human cell exist tiny units called *genes*; combinations of genes produce variations first and later new species.

In exquisite imagery, the Sūfi poet Jāmi of Persia has stated this principle, with the fundamental axiom that the whole universe is a revelation of the Infinitely Beautiful:

... But Beauty cannot brook
Concealment and the veil, nor patient rest,
Unseen and unadmired; 'twill burst all bonds,
And from Its prison-casement to the world

Reveal Itself. See where the tulip grows
In upland meadows, how in balmy spring
It decks itself; and how amidst its thorns
The wild rose rends its garment, and reveals
Its Loveliness. Thou too, when some rare thought,
Or beauteous image, or deep mystery
Flashes across thy soul, canst not endure
To let it pass, but holdst it, that perchance
In speech or writing thou mayst send it forth
To charm the world.

Any attempt on the part of a State to make all its citizens think and feel alike may seem to succeed for a few generations, but inevitably there is bound to be an explosion and a revolution; because this scheme of things, which we call "Life," has at its root the principle of going on from good to better and better to best, in a process of experimentation. Of course, certain idealists, like Plato, have held that this "best" is already prefixed in a Divine Plan and that the evolutionary process is a slow realization here below of that "best," which must reveal itself in perfect Beauty, Truth and Goodness. There is a principle in the soul of man which insists on being "individually unique". Any attempt to suppress the individuality of a human being will in the long run end in disastrous failure.

The growth of the Theosophical Society is steady, and year after year its work is increasing and its influence on the thought of mankind becoming more pronounced. We need only to note the vast changes in thought here in India from the day when the two Founders of the Society, H. S. Olcott and H. P. Blavatsky, landed in Bombay in 1878. The general trend of thought of the so-called intellectuals of the day was to profess, without hesitation, the thesis of western Materialism. From the day the Society began its work, with the publication of the translations of ancient texts of Hindu Scriptures, the revival of Indian culture has

been steadily progressing. On all sides we have dozens of cultural organizations, which have absolutely rejected the doctrines of Materialism, and have committed themselves to ideas which have a spiritual basis.

One particular characteristic to be noted in many countries is the way that the Society's First Object of Universal Brotherhood, without distinction of *creed*, has been taken up by other organizations who call themselves Fellowships of Faiths, and so on. The ceremony, started at the Jubilee Convention of 1925, of beginning each day's activities with the Prayers of Religions, repeated in the tongue of each religion by an adherent of that religion, has been imitated by other organizations. This is as it should be, because our Society has no monopoly on fundamental thoughts. We may have been the precursors in enunciating those thoughts, but they belong to all mankind. We are therefore glad when others take up the flag of leadership in various fields of thought and action, and develop those fields in their own ways. This releases us from our old labours, to undertake new types of work which only the Theosophical philosophy reveals to us as a part of the Plan of Evolution.

Since the ending of the war, which has meant a serious dislocation of our work in many countries on the continent of Europe, much help has been given to strengthening its National Societies. In 1947 I made an extensive tour in Europe, though I was not able to visit Austria, Hungary, Germany and Jugoslavia because of passport difficulties. That same year, Brother Sri Ram visited England and several countries in Europe, and Srimati Rukmini Devi also helped Britain and Holland, though her visits were brief. In 1948, both of them made extensive tours in the United States, and briefly visited Cuba and Canada. This year my work was specially with the United States and Canada,

though incidentally I made hurried visits to Holland and Paris. This year both Brother Sri Ram and Srimati Rukmini Devi gave most valuable help to the work in Europe, by visiting a large number of countries. Mr. Sri Ram, particularly, spent a great deal of time visiting seventeen Lodges in Britain and strengthening the work there considerably. Srimati Rukmini Devi, (in addition to her work for the Society in twelve countries) presented dance recitals in four European cities.

While the Society is divided into National Societies, each autonomous, nevertheless large regional divisions, such as that for Europe, have been found useful. The European Federation of National Societies has been working for the last 45 years, holding Congresses almost yearly. Such a regional division in a continent like Europe where communications are not too far distant, has facilitated the work by enabling the General Secretary of the Federation to co-ordinate all work, by distributing general information, arranging for congresses, visits of international lecturers, and so on. The Federation has been most especially useful after the war in co-ordinating the work of many of the stricken countries, and helping the National Societies to begin their work afresh.

The highlight of this year in Europe was the Congress of the European National Societies, held in Paris, where both Mr. Sri Ram and Srimati Rukmini Devi were present and delivered lectures and addresses. A vast amount of work was necessary before the Congress took place, and all this was directed by Mr. J. E. van Dissel, General Secretary of the Federation of National Societies in Europe, helped by the Assistant General Secretary, Mademoiselle Pascaline Mallet. Over 600 members from 20 countries were present. The large Congress was preceded by a meeting of the Council of the Federation, when General

Secretaries and representatives of fourteen countries took part in its deliberations.

The time has come now when the countries of Europe must largely direct their own work from within, though whenever possible international lecturers will visit them. When all is said and done, the strength of a Section is not in the passing inspiration of a foreign visitor; it is the result of the sacrifices, week after week, of the members in the country itself.

There have been constant appeals to me to visit the countries of South and Central America, Cuba and Puerto Rico, as over ten years have elapsed since my last visit. At the moment, I am the only international Theosophical lecturer who can address the public and members there in Spanish and Portuguese.

I had intended next year, 1950, to visit Australia and New Zealand, but I have had to postpone this plan, though I hope it may be possible to visit these important Sections in 1951.

The membership of our Society now stands at 88,180, with 1,319 Lodges. The year's increase is 484 in membership, and 16 in Lodges. But, as I have said, the influence of the Society as a world movement is not to be measured in terms of the number of members or of Lodges, but in the slow spread of the great Theosophical ideals among hundreds of thousands of people, who yet fail to grasp the essence of Theosophy and of the Society, which is to make a nucleus of Universal Brotherhood, for want of which mankind is suffering so greatly today.

A new development of the work of the Society began at our seventy-fourth Anniversary on November 17th last, when we inaugurated the School of the Wisdom. In the December issue of THE THEOSOPHIST, I gave an outline of what I hope for the development of the School. Criticism has been levelled at my effort, with the statement that

nobody can be *taught* Wisdom. Obviously that cannot be done, any more than one can teach a lotus seed to grow. But one can provide the environment of soil, water and sun, so that the spirit of life in the seed may have an opportunity to spring forth from the recesses of its being and show its beauty. So is it with Wisdom. There have been schools of Wisdom in far-off days in India in the time of the Upanishads, and there were such schools round Plato, Aristotle and Plotinus. We have today, in the material of ancient and modern Theosophy, with the addition of all that Science has discovered, a vast store of facts out of which any man who desires can come nearer to the Wisdom. That is the aim of the School of the Wisdom established at Adyar. But there is one new element in this School, in that its aim is not only to make its students wise, but also to make them *workers for mankind*, full of the spirit of humanitarian enthusiasm to "try to lift a little of the heavy Karma of the world". The School has begun well, and I hope much from it as the years pass.

As in previous years, I have to draw the attention of all members of the Society to the magnificent work done by the Adyar Library. As everybody enters through the main gate of the Headquarters estate, two inscriptions are noted on the two pillars of the gate, one, "The Theosophical Society," and the other, "The Adyar Library". These were placed by Colonel Olcott, who created the Library in the year 1886. Since then it has grown to be one of the great scholarly institutions, not only of India, but of the whole world. Originally intended to be the repository of ancient manuscripts of this land, it is now an institution which not only houses 15,000 palm-leaf and other manuscripts and some 50,000 printed books, but is steadily issuing rare manuscripts in Sanskrit and other Indian languages, as well as translations in English of some of them. The latest

volume to be issued by the Library is No. 71. No profit is made out of any of the publications, which are sold at cost price.

The whole work has been powerfully and enthusiastically directed for some years by Dr. G. Srinivasamurti, well known in South India as a physician both in western medicine and in the systems of India. He was the physician of my two predecessors as President, Dr. Besant and Dr. Arundale, as he is now also my own physician. He organized the Government School of Medicine in Madras, as its first Principal, and is a Sanskrit scholar in addition to all his other abilities. It goes almost without saying that he gives most valuable help in every possible way in connection with the Society and its many departments.

Associated with Dr. Srinivasamurti is, as Curator, Dr. C. Kunhan Raja, Ph.D., trained in western Oriental scholarship both in Germany and Oxford, and having in addition a great knowledge of Sanskrit and the rare manuscripts existing in India. Dr. Kunhan Raja is the Reader in Sanskrit in the University of Madras. The staff of the Library consists of one Librarian, two Research assistants, four pandits for collating and preparing ancient manuscripts for publication, and two pandit-scribes for making transcripts of manuscripts.

The Adyar Library badly needs a new building, as all available space in the main Headquarters building is occupied, and the Library is overflowing its present capacity of book-shelves, reference and reading rooms, and so on. Though the Library works quietly and unassumingly, I want to assure all the members that throughout the world the great institutions of Oriental scholarship have the highest appreciation of the work done by our Library, which is definitely a bright jewel in the crown of the Theosophical Society.

In several countries the Young Theosophists movement, especially in India, has been found useful, but the Young Theosophists are meeting with many difficulties, as most of them have to earn their livelihood in some occupation, and there is little time to be devoted to gatherings and organization. Also, it has been found that after a group has been started, enthusiasm fades out, unless there is some very vital Young Theosophist who will throw himself into the work of leadership. This difficult situation is unavoidable. I can only note that the World Federation of Young Theosophists, whose President is Srīmatī Rukmini Devi, has been found valuable as giving an opportunity to the young members to feel that they are not all the time under a kind of invisible suppression by the older members, who would rather that the young sat at the back and did not open their lips.

In Lodges here and there, some work is being done for children, in a form once well known as the Golden Chain and Lotus Circle. Where these organizations have existed within the Lodge and as a part of Lodge activity, I have always noted a certain freshness in the atmosphere of the Lodge. So many Lodges, for the lack of the happy influence of the children, have an inescapable feeling as of a room long closed up, where fresh air has not entered.

Of course there is the Order of the Round Table, which has succeeded in some countries, but in others the enthusiasm for it has faded. While they may meet now and then in Theosophical Lodge rooms, the Round Table works on its own and is not under the auspices of the Theosophical Lodge.

Two years ago we revived in India the Theosophical Order of Service, instituted by Dr. Besant soon after she became President, and which had ceased to function. Its many departments of work give to really earnest Theosophists opportunities of new types of work other than

lecturing and attending meetings. Unless Theosophy is made *practical*, as an Adept teacher asked us to make it, the Ancient Wisdom remains merely an intellectual creed and not a power in our hearts. For over twenty-five years the Order has been active in the United States; it is working well again in New Zealand.

Headquarters at Adyar is certainly more beautiful than ever, and all the officers of the Society and their assistants give much loving care to emphasize the orderliness and beauty of the place. But with increasing costs of materials and maintenance, and particularly the steady demand for increase of wages by all the employees, the costs of maintaining Headquarters have steadily risen. The amounts received from annual dues from the Sections barely come to one-sixth of the costs of administration. We have, therefore, to rely upon donations from the members, who in the past have been most generous, and particularly the members in the United States, who have sent us each year a large sum for the Adyar Day Fund. But the costs of the work in the United States are also increasing, and naturally members feel a special obligation to the work within the country. I am, however, grateful always for the special help sent us from the United States, and indeed to all others who send their contributions in whatever amount.

The last two years we have been attempting to increase our permanent fund, by the special creation of the Adyar Besant Commemorative Fund. Our plan is that out of the investments of this Fund we may be able to meet the recurring deficit, and thus meet the increasing costs. The fund is slowly growing, and I am most grateful to all the donors. But I would like members throughout the world to remember that the strengthening always of the International Headquarters is of vital importance to the work of the National Societies throughout the world.

Speaking on behalf of the principal administrative officers at Headquarters, I should like to say that our anxieties in this matter of costs and deficits have not ceased, and we shall be grateful if members will keep Adyar in mind, not only in periodic contributions, but specially to mention the Theosophical Society for legacies in their Wills. In this regard I have to draw the attention of all members to the fact that our deficit for the coming year will be Rupees 36,390 (£2,729 sterling; \$7,768). We have a larger deficit because we must increase wages to fall into line with those of the Madras Government, and the costs of material are steadily going up. We can cover this deficit only from donations from members. I hope members will realize that it is from the Adyar Day Fund that we can contribute some part of the necessary amount to cover the deficit, and that therefore each country will make a special effort during each year to build up the Adyar Day Fund.

Needless to say, I must express my warmest thanks to the principal officers of the Society and the heads of various departments at Adyar Headquarters. During my absence of eight months, the Vice-President, Brother Sidney A. Cook, as my Deputy took over my responsibility regarding the administration of Headquarters. As before, his business training has been most valuable in strengthening Headquarters administration in its many aspects as a community that must continually think of ways and means, and the best possible type of organization. The Recording Secretary, Miss Helen Zahara, has in some ways a never-ending type of work, not only with correspondence with the National Societies, but also, since all matters of orders to the various departments and permission to reside at Adyar, and so on, have to pass through her hands; every morning she sees me with papers. I want to express my warm appreciation of her devotion to the work of the

Society. The Treasurer, Brother C. D. Shores, and his staff have a very heavy task, which is done almost in retirement, as it is very rarely that the Treasurer needs to see me. An examination of the Treasurer's books shows how many different accounts and ledgers have to be kept, in such a manner that the chartered accountant can, at the end of the financial year, give his certificate that everything is in order. I must not omit to mention the Manager of the Theosophical Publishing House, Brother K. S. Krishnamurti, who is indefatigable in the development of its work. Not only Theosophical books, but also THE THEOSOPHIST, are despatched from his department, and there is good order and method in the work. Equally valuable is the work of the Vasanta Press, whose Manager is Brother C. Subbarayudu. In the city of Madras our Press, named after Dr. Besant (Vasantā, the nearest to Besant, is a Sanskrit word which means "spring"), has the highest reputation for the best and the most accurate work that any press is capable of doing.

Among the various departments attending to the welfare of the Headquarters estate, the most important is that of the Engineering Department, which supervises the distribution of electricity and all the repairs necessary to our sixty-six buildings. For the last two years we have had as the Honorary Superintendent Brother A. R. Hemsted, B.Sc., who has had over forty years' experience in electrical engineering, holding high executive offices in one of the large firms of Britain. He is ably assisted by Brother M. D. Subramaniam, who has competent engineering training, and has been working in the department for over twenty years. I have here only space to mention the heads of the other departments, to whom I give the cordial thanks of the Society's officers, as of all the residents on the estate: Dr. E. Sundaresan, Medical Officer-in-charge of the T. S.

Dispensary; Mr. N. R. Subramania Iyer, Superintendent of Bhojanasāla; Mrs. A. A. Waltho, Superintendent of Lead-beater Chambers; Mr. K. Neelakantan, Manager of Garden Department, Superintendent of Watch and Ward, and Superintendent of Headquarters Attenders' Staff; Mr. M. V. Gopalakrishna Iyer, Superintendent of T. S. Laundry; Mr. Naranji K. Kevat, Superintendent of Headquarters Cleaning Squad; Madame P. Cazin, Superintendent of Sanitary Department. Nor must I omit one of my most valued helpers, Mrs. D. R. Dinshaw, the Assistant Editor of THE THEOSOPHIST.

I have noted in several countries the habit, when a Lodge is organized, of calling the Lodge by the name of some prominent Theosophical worker. I have felt strongly that, while the object of the members of the new Lodge is to honour the worker, yet on the whole for the sake of the public it is best to eliminate all element of personality. Twenty years ago a Lodge in Argentina desired to call itself "Lodge Jinarājadāsa," and I strenuously deprecated the idea, though I suggested if they wanted to make some connection with me, the Lodge might be called "Rājadharmā". Even with this impetus, the Lodge did not last more than one year!

There are Lodges with the names of the Mahātmās Koot Hoomi and Morya, and even the Mahā-Chohan. During the visit to Cuba of our old and staunch worker, Miss Marie Poutz, of Krotona, Ojai, a Lodge was named for her, "Marie Poutz Lodge". Members never imagine that when a new member joins he might be somewhat puzzled as to what kind of organization he is joining, of which Marie Poutz is the patron. There are so many beautiful ideals, whose designations can be used for the names of Lodges, that it seems a pity that the element of personality should be associated with Theosophical propaganda. It is

most injurious to the spread of the truths of Theosophy if we should create bit by bit a calendar of Theosophical saints, such as the Roman Catholic has of Christian saints for every day in the year.

The Italian liberator, Mazzini, once said that God had written on the forehead of each Nation a Word, and that the Nation did not come to its full Nationhood till it had discovered its Word, and uttered it to the whole world. There is a mystical truth underlying this idea.

Each people, however new, is being shaped in the Divine Plan to give a particular contribution to the world as a whole. One task of Theosophists is to discover what is the message of the Nation. On the whole, this Word is not revealed in the lives of the so-called educated and cultured classes, except occasionally in some poets. We have to go to the bedrock of the people, especially those who till the fields and are near to the soil, for in a mysterious way, Mother Earth is like the Intuition of the world.

In our Theosophical propaganda we must never forget in what way we are to help the millions who do not live in cities, but who are producing the most vital substance for all in the nation, food. The truths of Theosophy can be presented even to "the simplest mind of man," as said the Adept Teacher in *The Idyll of the White Lotus*, when He enunciated the three principal Truths of Theosophy. It should be the constant endeavour, not only of Theosophical lecturers, but of all who dream of the greatness of their people, to discover in what manner to associate the vast majority of the people with the idealism of Theosophy. In other words, we must not only proclaim Theosophy in lecture halls, but take Theosophy into the farmsteads and where the workers in factories live.

It is only those who live in their country who can at all understand in what way to satisfy the need of the people in this regard. But of one thing we can all be certain, that there is no single human being, in spite of the rigidity of his religious faith and the domination of priesthoods, who is not fundamentally in need of some ray of the Divine Wisdom to inspire him, and to feel the Divine Strength within him. Human civilization will never come to any high achievement till each individual repeats to his Nation and to the world the Divine "Word" written on *his* forehead from the beginning of time.

Next December we shall be celebrating the seventy-fifth anniversary of the Society at Adyar. There is enough published from the *Letters* of the Adepts to show that the Society did not begin casually, as the result of a number of enthusiasts meeting in New York, but that it was definitely intended by the Adepts, and initiated by two of Them. We know that towards the end of 1882, before the first seven years were over, there was quite a doubt in the minds of the two Adepts whether the experiment begun by Them would not be a failure, due to certain disintegrating elements within the Society. Fortunately, by November seventeenth of that year, the Society tided over the crisis. Since then the Society has had many crises, where members have been divided, and sometimes most acutely. Nevertheless, from decade to decade the Society has increased in strength and in effectiveness for helping the world.

Next year we shall begin another chapter of the Society's work, and those of us now living, who are old workers and still remain members of the Society, can congratulate ourselves that we have been true and faithful to the Society, and to Those who have stood behind it, though Their guidance may be invisible. As it was the original plan to make the

Society a channel of Their goodwill and inspiration for mankind, may the Society always continue to live up to the ideals expected of it and of all members.

In a *Letter* to Mr. A. P. Sinnett, Mahātma K. H. said:

"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."¹

The Idea, not personalities, that must always be the fundamental guiding principle of our work. In reverence of the Idea given to us by the Invisible Directors of the Theosophical Society, let us rise, and pledge ourselves to be loyal to the ideal of the Brotherhood of Humanity and the diminishing of human ignorance and misery.

C. JINARAJADĀSA

THE NATURE OF THE OCCULT

By HUGH SHEARMAN

THERE are aspects of life which we call occult or hidden, or we call them esoteric or inner. Many definitions and explanations have been offered to make clear what is meant by the occult. But the occult does not need to be explained as if it was something that we had never encountered and were still seeking; for we have all had the experience of discovering the occult in the simple process of growing up from childhood to adulthood.

The occult is something that is hidden from us, not by some unkind person who will not reveal it to us, but by our own lack of growth and inability to comprehend. The occult is not hidden from us even by the fact that we do not possess various kinds of psychic capacity, such as clairvoyance, and the power to see entities not in physical manifestation, or the non-physical results of thoughts and feelings. Occult vision does not necessarily see more, but it sees differently and more comprehensively.

Grown-up life is occult to us when we are children. By no stretch of our childish imaginations can we come to understand the world of sympathies and functions and relationships which constitute grown-up life. Nor can anybody convey to us a real understanding of them by giving us teachings and explanations about them. The activities of grown-up life are occult and incommunicable to us because we have not yet achieved the growth which would enable us to comprehend them.

¹ Letter 55.

As children, we see most of what goes on in the grown-up world; and yet we cannot understand it and interpret it for ourselves in a way that will enable us to appreciate its full grown-up meaning. Even the possession of some form of clairvoyance or psychic capacity would not help us much towards a real understanding of the grown-up point of view.

And when we are children we sometimes think of ourselves as grown-ups in the becoming, and we set goals or ideals for ourselves, to represent what we want to become when we are grown up. In many cases these ideals, our determination to be engine-drivers and the like, are never realized, because, when we actually enter the occult world of adulthood by our growth, we realize that those ideals were built upon a wholly inadequate understanding of that world. Even if our childish ideal does prove to be in some way a reflection of our adult future, the adult realization of the ideal is utterly different from what, as children, we had expected; and the value of the ideal has been in the extent to which it has given us a sense of direction and not in the fact of its giving us any detailed image of what our grown-up life was going to be like.

Goals and ideals have always that limitation. If they are ideals of our future greater completeness, we necessarily create them in the light of our present incompleteness; and when we grow into greater completeness, it will be quite different from our earlier conception of it.

Besides, we shall grow up in any case, whether we desire to emulate the engine-driver or not. There are always those who stand ahead of us in the occult world of our future growth, and we shall one day be like them and stand where they now stand; but we cannot do this by imposing upon ourselves now a detailed external pattern of behaviour based on our idea of how they live and think and feel. We

cannot grow by jumping to the end of the path of experience of somebody else. We have to give our attention to our own next step. And from that other more grown-up person we can gain, not so much a detailed concrete pattern of behaviour, as a general sense of direction. We grow by understanding and completing our own present.

As educationalists are beginning to realize, childhood is not to be thought of merely as a preparation for grown-up life. It is a time of life in its own right and ought to be lived fully and happily as such. If we do not live childhood fully, we are later troubled by "fixations" and have to go back and pick up the dropped stitches of uncompleted emotions, acts and relationships.

It is the same for every stage of growth in relation to the one which is to come after it. We do not need to strain forward anxiously to abort the future. If we complete the present, the future, of itself, is healthily born.

That is why the path into the occult lies always at our feet here and now.

HUGH SHEARMAN

Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of the letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual and difficult work to be done, by kindness, by watching, by warning, by precept, and by praise; but above all, by example.

RUSKIN

THE BUDDHISM OF TIBET

By CHRISTMAS HUMPHREYS

(Concluded from p. 170)

THE last of the major Schools is the Nyimba or Red Sect, the unreformed "Buddhism" of Padma-sambhava. Being now on the defensive against the Reformed Schools, they justify their practices by discovering in caves and other secret places hidden revelations (*Terma*) which they claim to be the esoteric teachings of Padma-sambhava. They are mostly concerned with magical rites and practices, and add nothing to the religious worth of the sect. Beyond these Schools, reformed, partly reformed, and unreformed, lie the Bönpa who, though affected by Buddhism, are still the primitive nature-worshippers of pre-Buddhist days.

All these Schools, however, are alike of the exoteric side of Tibetan Buddhism. But in the course of 2,500 years, a great many men have reached the stage of Arhat in the spiritual ladder of progress. These do not die in the normal sense, for their consciousness continues from life to life in successive bodies. Such as make the Great Renunciations of the bliss of Nirvāna become in Tibetan eyes *Bodhisattva*, vowed to save all humanity from the suffering which Ignorance entails before they reap the reward of their own Enlightenment. Such men are for the most part in human

bodies, living, therefore, in some part of the world. For thousands of years these spiritual leaders and guardians of mankind, known by a score of names in various religions, have made their home in a region as yet unsoiled with "civilization," from which they work on the inner planes of consciousness. Not all, of course, are Buddhists, but whatever the body and religion of the adept concerned, the task of the Brothers is the same, to guide and influence the more enlightened leaders of mankind into the paths of spiritual advancement for all. Their collective wisdom is found, by those who study the religion-philosophies of the world, in fragmentary and often garbled form in these various schools of thought. But those who have compared what we know of the Wisdom with these various branches of it agree that more of it is to be found, even at the close of the nineteenth century, in the exoteric Schools of Buddhism than in any other religion. Two of these Masters tried to teach A. P. Sinnett, the Editor of *The Pioneer* of India, an outline of these principles, and the result appeared as *Esoteric Buddhism* in 1888. Later, the same Masters caused their pupil, H. P. Blavatsky, whom they had trained in Tibet, to give a far fuller version in *The Secret Doctrine* (1888). In 1924 their letters to A. P. Sinnett were published as *The Mahatma Letters to A. P. Sinnett*, and only those who have carefully compared the teachings contained in this great body of literature with that of the scriptures of Mahāyāna Buddhism can testify to the brilliant light which the former throws on the latter, and to the volume of the former which the latter contains. Difficult parables, traditional phrases and obvious hints are suddenly seen as basic principles, which in turn explain much else that escapes the eye of the western scholar. It becomes easy indeed to accept that part of the Wisdom which speaks of Two Paths, the doctrine of the "Eye" and the doctrine of

the "Heart". Thus the Zen Masters of old describe the wordless passing of the esoteric Wisdom as handing over the "Seals of the Heart".

For "the Dharma of the 'Eye' is the embodiment of the external, and the non-existing. The Dharma of the 'Heart' is the embodiment of Bodhi, the Permanent and Everlasting . . . The 'Doctrine of the Eye' is for the crowd, the 'Doctrine of the Heart' for the elect. The first repeat in pride: 'Behold, I know'; the last, they who in humbleness have garnered, low confess, 'Thus have I heard.'"

This traditional teaching—"Thus have I heard"—applies to all sects of Tibetan Buddhism, the purest as the most corrupt, for there are adepts of the "black" arts as well as of the "white," the difference being merely in the purpose to which the spiritual powers obtained, over the minds of others or over the powers of nature, are put. All such teaching passes, as over all the East, from teacher (*Guru*) to disciple (*Chela*), by word of mouth or even, as in Zen, by a silent and even violent technique. How much, then, can the average traveller or even the would-be scholar learn of this esoteric, because unpublished, tradition, when Europeans are regarded in Tibet as persons of undeveloped minds and grossly material ideas?

Buddhism, as first conceived, knew nothing of God or gods; still less was the Buddha himself a god. Yet within a thousand years of the Teacher's passing, men who claimed to be his followers had erected and learned to worship a pantheon more complex in form and interrelation than any on earth. This complexity is due to the addition to the metaphysical Trinity and its primary Emanations of a

¹ *The Voice of the Silence*, trans. by "H.P.B." There are a dozen different editions of this famous work. The above extracts are from pp. 29 and 27 of the First Edition.

host of minor gods and their *Shaktis*, or female counterparts, created out of the exuberance of the Indian mind.

Highest in the Tibetan mind stands Ādi-Buddha, the Primordial Wisdom, whose executive power, as it were, is the collective intelligence of the seven (five revealed and two unrevealed) Dhyāni Buddhas. This is the *Svayambhū* of the Svayambhū Shrine at Khatmandu in Nepal. Each Dhyāni Buddha inspires a Kalpa or cycle or stage of evolution, and each in turn produces or informs a number of Bodhisattvas, who are of different standing in the occult hierarchy, some being almost of the rank of a Buddha, and others but advanced men. The Dhyāni Bodhisattvas in turn express themselves or manifest through a human body, which in the eyes of men becomes known as a named Buddha. Thus one of the Dhyāni Buddhas, or Dhyān Chohans (the 4th), reincarnated as the Dhyāni Bodhisattva Avalokiteshvara, who overshadowed, as the Christ principle overshadowed the boy Jesus, the man known to history as Gautama Siddhartha, the Buddha. The Buddha to come, the Bodhisattva Maitreya, will be the *Mānushi* or human Buddha of the Dhyāni Bodhisattva Vishvapāni, who is the emanation of the Dhyān Chohan Amoghasiddha. Thus the world of advanced, self-perfected men is not a haphazard collection of those who happened to have preceded their fellows in spiritual development, but a descending hierarchy from the nameless Absolute to the human leaders of mankind. Some of these, say the Wisdom, have once been men, on this or on some previous planet; others have yet to be men. All alike are spiritual forces, and as such but aspects of the indivisible, eternal Unity.

The best known of these mighty beings, in the sense that their names most frequently appear in Tibetan Buddhism, are the Dhyāni Buddha Amitābha, (Amida in

Japan, and Opame in Tibetan), Avalokiteshvara (Chenresi), who is at once a name for the collective host of the Dhyāni Buddhas, and one of them, and Maitreya (in Pāli, Metteya) who will be the next human Buddha, although not for some hundreds of thousands of years. Avalokita Ishvar, shortened to Avalokiteshvara, "the Lord who is seen," is, universally, "the Omnipresent Universal Spirit in the temple of nature," and in man the seventh and highest of his "principles". He is therefore the object of supreme veneration through the world of the Mahāyāna. He is Padmapāni, the "Lotus-born," and thus the recipient of the omnipresent formula, "Om mane padme hung".

The lower ranks of the Tibetan pantheon are filled with a mixture of personified natural forces, variations of the manifestations of the above, human saints such as Tsong-ka-pa, and a host of godlings difficult to identify, which have been erected for worship by the joint imagination of Indian *bhakti*-mania and Tibetan superstition. To the charge of the deification of the better of these gods, J. E. Ellam, who discussed the question with various learned Lamas, puts the defence. "The mind of man, said the Lama, is prone to superstition. If left to themselves ignorant people will invent their own superstitions, and it is better that they should find their superstitions prepared for them with a definite object in view. The deeper teachings are beyond the capacity of the majority, and if superstition helps the common people to a better life, why remove it?"¹ Before the western reader scornfully rejects such a defence he might reconsider the observations of the best of western psychologists, who point out that we have rid ourselves of none of our mediaeval superstitions, but merely given them

¹ *The Mahatma Letters to A. P. Sinnett*, p. 844.

² *The Religion of Tibet*, p. 71.

new ("psychological") names, and the demons which were once removed with bell and candle now yield, or equally refuse to yield, to the technique of the psychiatrist's consulting room.

Western travellers delight in scorning the existence of "Living Buddhas," and if what they expect to find is men of the rank of the Buddha living as such they will continue to search in vain. But the Chutuktus (Tibetan) or Khubilkans (Mongolian) are cosmic forces of great power, and they overshadow and work through human entities. The men thus used may be fallible instruments, but the power is in them, and according to Tibetan belief at least five of the greatest Lamas of the day are thus used by these spiritual yet human forces. Thus the Dalai Lama is, to this extent, an incarnation of Chenresi (Avalokiteshvara), and the Tashi Lama of Amitābha.

These two are the greatest men in Tibet, the former holding the temporal power and the latter being revered more as a spiritual leader. The relation between these two great figures—for though at a given time they may be children in years, their power is absolute—is not so simple as often described. The office of Dalai Lama grew from that of the Grand Lama, first held by Tsong-ka-pa's nephew, to that of Dalai (Great) Lama, a title acquired by the "great Fifth" Dalai Lama in the middle of the seventeenth century.¹ He it was who built the great Potala in Lhasa which, judging by the innumerable photographs and descriptions now available, is one of the most magnificent buildings in the world. From this building, and the "Cathedral" described in such detail by Landon, this God-King rules Tibet and the millions of Buddhists who in the outer spaces of Mongolia look to him as such. While the

¹ *Lhasa*, Percival Landon, Vol. II, p. 801.

holder of this office is an infant he exercises his powers through a Regent and Council; while an adult he works through the Council of great Lamas who correspond to the cardinals of Rome. The recent 13th Dalai Lama seems to have been a very remarkable man, as proved by Sir Charles Bell's affectionate biography,¹ and the same applies to the recent holder of the office of Tashi Lama, about whom the late Mrs. Alice Cleather has much to say.²

The Panchen Rimpoche has no political power, but from his monastery of Tashilumpo, near Shigatse, built in 1445 to the order of Tsong-ka-pa, he wields an authority greater for the fact that it lacks all worldly sanction. Regarded as an Incarnation of Amitabha, his word is spiritual law through a large proportion of the Buddhist world, and the influence which the late Tashi Lama wielded from Peking, whither he had fled under political pressure, has yet to be recorded in the inner history of this century, if indeed it will ever be revealed.

Much space is occupied in books about Tibet with accounts of the curious and unique method of appointing the successor to both these offices when the holder dies. The country is searched, sometimes for years, for a baby who will recognize possessions of the previous holder, and thus prove, by this and other means, that he is the new incarnation of the spiritual Principle which uses the body of this official. The fact that each new holder of the office needs a long regency gives great power to the Regent and his Council, for it needs a strong-minded young man to assume the reigns of power from such a Council on attaining his majority.

So much for the major gods of Tibet, unseen and seen. The minor gods fill many a book of iconography. Some are

¹ *Portrait of the Dalai Lama*, Sir Charles Bell.

² *Buddhism, the Science of Life*, Cleather and Crump.

beautiful, some repulsive; many are ferocious, being the demon counterparts of the "good" aspects of the god concerned. To all but the least educated, however, these figures and pictures are but symbols of higher forces, not to be worshipped as such, still less to be propitiated. They are but crutches for the feeble-limbed; rafts with which to cross the river of becoming. According to Tibetan teaching, even the Bodhisattvas are but "supports," and when the Void is attained, all such aids can be thrown away. From the artistic point of view there are Indian, Chinese and Nepalese influences at work in these images, and the Yab-Yum figures are only obscene to those who consider that sex itself is obscene. These coupled figures signify "the penetration of the Material by the Spiritual," says Heron-Allen, "which thus become inseparable. In and for purposes of worship, Wisdom is regarded as female, and Power and Method as male, and they are depicted as being in sexual union, touching at all points of contact, denoting that Wisdom and Method, Power and the Mind that guides and uses it, are ever in union."¹ The *ushnisha*, the protuberance on the skull, represents the hyper-development of the supreme psychic faculty, connected with the pituitary gland, and the *urna*, the jewel between the eyes, is the "third eye," the faculty connected with the pineal gland.

The three principal monasteries in Tibet are the enormous Abrasspungs (pronounced Dre-pung, De-pung or even De-bung, for of such is the Tibetan language) which is said to hold nearly 10,000 men, the Sera, to the north of Lhasa, and the Gan-den Monastery, the home of the Panchen or Tashi Lama of Tashilumpo. But the rest are innumerable, some large, some small; some in the remote hills, difficult to find, some close to fair sized towns. The monks themselves inevitably range from brilliant minded,

¹ *Gods of the Fourth World*, pp. 21-22.

highly spiritual men to lazy, dirty wastrels, and the convents are filled with women of little less range in spiritual value. Services in these temples are elaborate, and many a traveller has commented on the amazing similarity to much of the ritual of the Church of Rome. The plays which are frequently staged in the temple courtyards are similar to the mediaeval mystery plays of Europe, the so-called "devil dances" being no more than ancient folk-dances with grotesque costumes and mime.

In the temples are to be found the instruments so well known in the drawing-room cabinets of the West; the prayer-wheels by which the superstitious masses achieve, so they think, the maximum returns to their prayers with minimum effort; the *vajra* (Sanskrit—*dorje* in Tibetan), or small bronze trident, the symbol of power, and the rosaries which, in the tantric sects, are often made of human bones. Of greater value as a means of teaching the truths of Buddhism are the famous paintings of the Wheel of Life, being the twelve *nidānas*, or the "chain of causation," pictorially described.

In this teeming world of monks and nuns and simple-minded, superstitious peasant folk, the sorcery and magic of the debased religion which came from India, and of the original Bön is much in evidence. Oracles and fortune-telling abound, but much of the magical ritual has fallen from high purposes. India knows the Yoga of *mantras*, the use of sound, and *mudras*, the use of hand-postures (so well described and illustrated in Heron-Allen's rare little work, *Gods of the Fourth World*), and it is from India, no doubt, that the debased use of these great sciences has come. The Bardo Thödol, translated by Evans-Wentz as *The Tibetan Book of the Dead*, is largely a Dugpa work, though of great interest to many branches of religious enquiry, while the description in the works of Mme. David-Neel

of powers and practices as yet unknown to the West must be at least believed, however hard to explain, for she herself has practised some of them. Many of the meditation exercises have affinities with Indian Yoga; others are more akin to Japanese Zen.

The Tibetan Canon consists of the Ka-gyur, in 108 volumes, and the Tan-gyur, an enormous commentary in 225 volumes which Kenneth Saunders describes as "a great encyclopaedic library of ancient Indian lore or metaphysics, logic, arts, alchemy" etc. Its contents have not yet been fully explained, but the famous Hungarian explorer, Csoma de Kőrös, has translated a brief analysis of the former. According to Sir Charles Bell, it is based on both the Indian and the subsequent Chinese version of the Tripitaka, but with many tantric additions. To the extent that the Canon consists of translations from the Sanskrit, they are of great value, for the original works have in many cases been lost, and it is possible from these accurate translations to recover the original.

According to the esoteric tradition, however, there is much more to the Tibetan Scriptures than even these great collections of material. The authors of *The Mahatma Letters to A. P. Sinnett*, writing from Tibet, refer again and again to the *Book of Kiu-ti*, sometimes spelt Khiu-ti or Khin-te. According to H. P. Blavatsky, who was trained in Tibet, thirty-five volumes of this work may be found in any Gelugpa monastery, and fourteen further volumes of commentaries contain a digest of the occult wisdom of the Arhats of all ages. These commentaries, she says, are kept secret and apart, in the charge of the Tashi Lama.¹ It is from the text of this work that the material for much of her greatest work *The Secret Doctrine* has been drawn. If this

¹ *The Secret Doctrine*, Revised Edition of 1897, III, 405; Adyar ed., V, 889.

be so, it explains how a work, written by a western woman, contains knowledge only to be corroborated by the most careful analysis of hints and phrases scattered throughout the more esoteric because unpublished scriptures of the religions of the world.

A Summary

Tibetan Buddhism, then, is a unique blend of the noblest Buddhist principles and the most debased sorcery, of the highest and the lowest of man's mind. It belongs, if it is not *sui generis*, to the Mahāyāna School, and has much in common with the interrelated principles of Chinese Buddhism. But the Tibetans claim to have many "vehicles" or *yānas*, and it is not easy to suggest a collection of principles common to all. Yet all seem to agree that in the beginning was THAT, the nameless Absolute which all Hindus invoke as Aum, contracted to Om, the first syllable of the Tibetan formula Om Mani Padme Hung, the outer meaning of which is merely "Hail to the Jewel in the Lotus," and its inward meaning the meaning of the Universe. Within the One there stirs desire, the First Cause of which must ever remain unknown and is not in Buddhism even the subject of speculation. The One divides and is two, but two is inconceivable save as Three; hence the Trikāya, the Trinity in all its forms. In manifestation there is Mind-Only, and the appearances of Mind. This relative world is subject to interrelation or causation, and the law of Cause-Effect controls all manifested things. Morality is the cleansing and development of the vehicles through which the individual expresses the Absolute within; psychology an understanding of the processes of the mind. The goal is Nirvāna, the end of separation, the return to the One, to THAT.

CHRISTMAS HUMPHREYS

THE STORY OF A KASHMIRI COBBLER

BY AFTAB KAUL NIZAMAT

ON his way to the Khirbhawāni Shrine at Tulamulla, in Kashmir, Shridhar Bhat, an orthodox Brahmin, had to pass the shop of Rasool Dhar, a cobbler in the neighbouring village. The cobbler was reputed to be a pious Muslim Faqir, who spent much time in prayers and meditation. The Brahmin went in to pay his respects to this Faqir.

"You are going to Khirbhawāni?" enquired the Faqir, observing the bare-footed visitor in pilgrim's garb.

"Yes, holy Father, it is Jyeshthāshtami, the festival of Jagat Ambā; I visit the Shrine every year this day," replied Shridhar Bhat.

"Your Bhawāni is a lady, and I suppose you take some suitable gifts to offer Her?" remarked the cobbler, and he began to fashion a piece of leather with his tool in order to make something out of it.

"She is Jagat Ambā (the World Mother)!" came the quick response, and pointing to the contents of a small haversack he was carrying, the Brahmin added, "Here I have resin and candy, incense, flowers and rice—too trifling considering the gracious bounties She bestows upon us. Milk and ghee I will purchase there. This humble offering is simply a token of my homage to her."

"Indeed, Mother of all and so my Mother too, She demands homage from us all," stated the Faqir, and giving finishing touches to the piece of leather he was fashioning,

he continued, "please take this comb as a humble gift to Her from me, and do not forget to offer it." He handed over to the astonished Brahmin what he had so dexterously fashioned into shape—a beautiful leather comb! And he dismissed his visitor, seeing that he was impatient to resume his way to the Shrine.

Leather is considered as an impure and defiling article, and its touch polluting to the orthodox, conservative Brahmins of Kashmir. The offering of a leather comb at the Shrine on behalf of a Mleccha¹ was shocking to Shridhar Bhat. He had taken the comb but he did not know what to do. To defile the holy Shrine with such a polluting article was sure to invite the wrath of the Devi, and the fury of an enraged priesthood and a whole conservative mass of people. Shridhar Bhat had not courage enough to face an outraged mob and he decided to throw away the comb. But to disregard the wishes of a holy man also was not an easy thing. Such wilful defiance of his instruction would entail the Faqir's displeasure. He thought of the superhuman powers the Faqirs were supposed to exercise. He pictured to himself the amenities he enjoyed, his fruit gardens and corn and rice fields, his flock of cattle and sheep, his children and grandchildren. A drought, a famine, a pestilence were not far from his thoughts, if he wantonly defied a holy man. He was on the horns of a dilemma. His confusion and distress were great, he did not know how to act.

The sun was nearing the horizon in the west. Ārati² was to take place soon at dusk, but Shridhar Bhat was physically far away from the Shrine, and mentally still farther away from any final decision. He grieved over his mistake of having visited the Faqir and taken the comb from him. Then he fell into a repentant and prayerful mood intent

¹ A non-Hindu.

² The act of offering.

upon finding out a solution. In this mood there came into his mind the words of a well-known hymn: "An undutiful son may be born, but an unkind mother is never heard of." He reviewed his own parental feelings, the love of his own mother for him and the sacrifices she made for him when he was a child. He tried to visualize that supreme Divine Love which the World Mother symbolizes. The countryside he was passing through at this time of the year was full of the charms of life. It was near to evening and the grazing cattle with their young ones were returning home from their pastures, birds of many-coloured plumage were repairing to their nests for the night. Mother Nature in her creative form was most joyous. He had a peep into the mysteries of life. He saw the power of beauty and love as a potential force in generating and sustaining the whole creation.

The vision gave Shridhar Bhat a new orientation to his outlook. Thus refreshed and encouraged he hastened his steps and reached the Shrine in good time to join the Ārati. He was calm, collected and in a determined mood. He had the usual purificatory bath, and started to perform the Parikrama (going round the Shrine); he stopped at a corner to take a convenient position. Suddenly there was a flash as of lightning, and the comb shot forth from his hand taking the form of a white Lotus of silver brilliance. A hand with golden radiance emerged out of the spring, took the Lotus, and disappeared.

The leather comb offered by the Faqir has been accepted by Jagat Ambā! But this is not the end of the story. The miracle is complete when the old self of the Brahmin, superstitious, conservative and orthodox, vanishes, and in his place emerges a new Brahmin with a new outlook and new faith, a builder of the New Kashmir.

AFTAB KAUL NIZAMAT

SPIRITUAL RE-ARMAMENT

By MARY GRAHAM

THERE shall be signs in the Heavens, said the Prophets of old. Madame Blavatsky, who was no mean prophet, foretold the dreadful cycle of catastrophes and world cataclysms that would occur in the twentieth century. Certain cosmic currents were roused and set in motion in 1910, the year of the Sign of the Grand Cross, a signal arrangement of the planets which is said to happen once only in 10,000 years, thus providing the basis for summarizing the good and bad deeds of man in the previous cycle of that duration. The positions of the major planets when shown on a diagram appear at the opposite sides to each other, and a vertical and horizontal line drawn between them portrays a Cross.

At the close of that former cycle, ending in January 1910, it seems as if the Logos of our System began to balance His books. Great preparations for this supreme event had been made in the preceding few centuries by the tremendous influx of people into England, Germany, Japan, India and other lands. The population of America rose swiftly, that of Great Britain increased from some eighteen million in 1850 to fifty million in 1935. India saw an unprecedented increase which still brings five million new persons to birth each year. It was as if the Ruler of our Planet gathered together as many beings as possible to take their part in the years of destiny and of greater mental and spiritual

unfoldment. Such a rapid increase of individuals had not been the normal rate in past centuries, it was highly unusual, and it is to be expected that the rate will return to a lower pace in future centuries when the hard lessons of our age have been endured.

The Sign of the Grand Cross in the Heavens did not bring war and trials to humanity, it was a sign that the Law of Cause and Effect was operating as usual and that conditions were ripe for presenting accounts to each living being for past deeds, good or bad. The Hindu speaks of God the Destroyer and worships Him with God the Creator, for both are indeed One God. The ancient Aryan Scripture, *The Bhagavad-Gītā*, says, in the fourth discourse :

“Whenever there is decay of righteousness, O Bhārata, and there is exaltation of unrighteousness, then I Myself come forth ; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.”

The same great Book says that the bodies of man embody the One Life, and that the bodies are finite, but the Spirit lives on from age to age. This knowledge is what we need for spiritual re-armament. “He is not born, nor doth he die ; nor having been, ceaseth he any more to be . . . he is not slain when the body is slaughtered. . . . As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new. Weapons cleave him not, nor fire burneth him, nor waters wet him, nor wind drieth him away. Uncleavable he, incombustible he . . . perpetual, all-pervasive, stable, immovable, ancient.”

This is the true man, the bodies we wear are but temporary habitations for the Spirit, through which we establish relations with other embodiments of the Spirit. Our human Egos, after a long process of experimenting

with many forms of life from the mineral to the human, have by now developed complicated and powerful lines of force around us, which hold our dense bodies together. These bodies are fields of experience for animal life, which we term the lower nature. We also control unseen bodies of emotion and of mental matter during our earth-life.

All religions agree that manifested Life is three-fold, corresponding with the Trinity of God the Father, whose will is to Create; God the Son = embodiment of Wisdom; and God the Holy Spirit, the active principle behind all forms of life.

In Hinduism the Trinity is spoken of as *Ātmā* = Divine Will, *Buddhi* = Divine Wisdom, *Manas* = Divine Thought. The word Man is derived from this Sanskrit word, *Manas*.

The physical atoms attracted to us, which surround us during life while we wear them as our physical body, are compelled by our will and guided by our wisdom to be active in many ways. The astral atoms composing the emotional body are similarly affected by our deep emotions and strong desires. The mental atoms are subject to the fire of our will brought into increased activity by application and concentration.

We are mirrors of the mighty Trinity of God, and in fact we are outposts of His Consciousness and transmitters of the Power of Divine Will and Wisdom. To realize this is to become armed with the might of the Spirit and to work with God. We are *not* helpless human units unless we surrender our will-power to a stronger human being. We act as transforming stations for the activity of the Holy Spirit, guided by the Wisdom of God, fired by His Will. In us the Consciousness of God is causing the unfolding of great varieties of experience with multitudes of new forms for their expression.

There are many who seem to recapitulate these stages of growth, millions in whom the Consciousness of God is slumbering while the animal nature exerts its will; millions in whom It is active but not yet guided by intelligence; and there are perfected men in whom the whole nature is brought under the control of the Highest Spirit. We might say that an Adept is one who has trained his faculties and bodies to respond to higher frequencies of electric current than we ordinary persons can attune our bodies.

It has been said by a Master of the Wisdom that all manifested forms are due to electricity in some form or other.

The twentieth century has seen a mighty release of electric current both by man in his hydro-electric works, and by God in His higher frequencies which have caused the terrific events since 1910. We have to learn to become better conducting wires for those higher frequencies.

An electric battery may be fully charged, but unless the conducting wire is a perfect conductor the hidden electricity, the Power of God, cannot manifest to drive the motor. The Hidden Energy of God is there all the time, waiting for man to learn to build his own conductor. The complete line of Spirit, Soul and Body is required along which the incredibly rapid waves of spiritual force may pass. When this is realized, we may add immensely to the volume of service to our fellow-men and become actual transformers of God into this life on earth, growing more and more into the likeness of God.

It was no idle word spoken by the apostle Paul when he said "Ye are the temple of God". The modern temple is more likely to be an electric power-house! The Power is impersonal as all electricity must be. Each human being who acts as the transforming agent manipulates that Power

according to his imperfect wisdom and partially developed emotions. If he is a servant of the Dark Forces of Nature he will use the Power to strengthen his armies, to obtain control over the minds and bodies of his fellow-beings and to shatter whole communities mercilessly. He will obtain control over the money systems of mankind and extort usury from all in perpetuity. One great money-lender said: "Give me control over the issue of money of a country and I care not who makes its laws." The servant of the Light in whom Love is being awakened, will use the Power to benefit his fellow-men, trying to help the Adepts of the White Brotherhood to lift a little of the heavy burden of Karma as it descends in this age of conflict and terror.

The first step to take in organizing ourselves to become transmitters of the Power of the Spirit is to examine conditions where we are and our own bodies for fitness. Start a fitness campaign with yourselves first, and make a survey of your daily feelings, thoughts and habits. Establish the power of Truth, for only along the perfect wire of truth can true wisdom come. Whatever you say will be truth. Then you may say to a man "Be blessed," and that man will be blest. With this power you may heal those suffering from disease of mind or body.

The hidden power within, the Spirit, guides us to create ever more wonderful objects to use, in which the rate of speed has been developed beyond ordinary comprehension. The same Spirit dwelt in bodies in past civilizations and brought the people of those times to a high state of culture. History repeats itself in this century, invention after invention comes hurtling into manifestation, too quickly for us to use intelligently.

We are that hidden Power and can guide our actions better by realizing that fact. The concrete mind is the agent that needs to be purified of selfishness and turned to transmit

the higher frequencies of Divine Electricity to politics, town-planning, to education most of all, to the elevation of womanhood, to reverence for other human beings, temples of the One Spirit.

By the use of the concrete mind all inventions and discoveries of steam-heat, electricity, wireless and the art of flying have been translated from the realm of intuition into practical form, but the concrete mind has not yet achieved liberation from usury. We are still the slaves of an archaic money system which does not distribute the inventions equally for the use of all people, and which is the real enemy of mankind in this twentieth century. It is the cause of jealousy among the Nations, and the primary obstacle to Brotherhood. We are caught in the bonds of a debt-money system, owing money to each other and being exploited by our money-lenders. The Light of the Spirit ought to be turned on this darkness in the lower mind, this cancer in the world's body. We have become expendable material for the manipulators of world finance. The ordinary citizen strives to do his job against fear of devaluation which steadily reduces his assets to dust. The crash must come, because the system offends most grievously against human welfare. Thought-control is an essential requirement for the development of powers hidden within us. By exercising the will to control thought a good deal may be accomplished. Help may be given to the living and the so-called dead, to the sick and the sorrowful. The scientist shows how intense application of his mind can solve problems. Men in other ways have given evidence of the use of spiritual power to establish great movements.

Dr. Barnardo was but one human being, not a mass movement of hypnotized followers. He called out from himself the divine power to aid weak and neglected waifs and strays in the slums of London.

The Founder of the Salvation Army, William Booth, was one man who opened his inner eye through a divine sympathy for fallen men and women, and he became such a channel for the power of the Spirit that he inspired a whole army of men and women to wage battle in many lands against poverty and disease.

H. P. Blavatsky was one woman who dedicated herself utterly to the search for the wise men, for light on the path to real wisdom, so that after many years of seeking she was guided to the Āshrama of the Elder Brothers and prepared for the great mission of founding the Theosophical Society.

The instrument of the human body must be brought in tune with the Spirit, then waves of power will pass through the purified channel to aid others in their search. Again, *The Bhagavad-Gītā*, ancient hymn of the Aryans, reveals the Source of Power:

"By Me all this world is pervaded in My unmanifested aspect; all beings have root in Me, I am not rooted in them. . . . The support of beings, yet not rooted in beings, My SELF their efficient cause. . . . Hidden in Nature which is Mine own, I emanate again and again all this multitude of beings, helpless, by the force of Nature. . . . Under Me as Supervisor Nature sends forth the moving and unmoving: because of this the universe revolves.

"The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the great Lord of beings. . . .

"I the Father of this universe, the Mother, the Supporter, the Grandsire, the Holy One to be known, the Word of Power (AUM), and also the three Vedas. The Path, Husband, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, Treasure-House, Seed imperishable."

MARY GRAHAM

INTEGRATION

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

SELF-SACRIFICE, in things both great and small, appeared a necessity to many in the world during recent warfare, for the apparent necessity of fundamental self-preservation, whether national or individual, provided sufficient motive to surrender other less immediate needs for expressing the self. Now, the world over, ways of living, modes of business, are more and more regulated. Regimentation on the one hand and even democracy on the other are swamping the individual in times of peace. The machine age grows from more to more; calculating machines increasingly take the place of accountancy—a mental factor; machines can now achieve their objective without a driver or pilot to guide them; and on and on. At present the scarcity of goods keeps man using his leisure to make some sort of search for them, or in spending his time in making substitutes. Whereas man should have more leisure for greater and greater cultural activity, he is occupied with schemes for putting affairs straight—and well it is that straightness should result.

Amid all this how many there are who cower before the feeling of their own littleness. Mankind needs to have a firm foundation in living, each needs to feel himself a worthy unit, or depressions and despondencies, frustrations and inhibitions, splits and anomalies in character, reveal the sickness of the soul. A process of integration, of

making whole, is required. There is little difficulty in this if we will only draw back the veils that cover our vision. Man is forgetting the powers of the self, that he can be his own healer. But he is able to think things out, and because he is whole from the source out, he can solve the problem. It is the age-old process of psychoanalysis, but where the psyche, the self, is the analyser. He need not use the professional psychoanalyst, he has ways he can himself employ, he is not so sick that he needs help from outside, except that given him in the wisdom of the great teachers. For instance, if we understand the Buddha, or the Christ, we are led to practical and pure ways of self-analysis.

There is a joy in the faculty of finding new powers and capacities, and in self-renewal, which may arise through rediscovery of former modes, or may come from some intimate touch with the source of being. Then are we like the mythical character who gained new strength in his struggle each time he touched the earth. When a man is sick he asks aid from a physician, who provides a remedy and advice. But it is the patient who takes it, and it is his individual reaction that brings about the cure or the failure of it; he alone can use the antidote given him to counteract the poisons of his own body. The psychological factor is always recognizable when the mind is opened. When a man is sick psychically he needs such understanding of the psyche that he may cull from the wisdom of the ages, and which is to hand today from those who are in tune therewith. When the patient who is sick in spirit gains his remedy, he must apply it himself and see his own reactions, if he may be strong enough. Today is another opportunity.

We can earn new understanding of our place in the world instead of being overwhelmed by the seemingly

crushing factors of a planned society. Each one is a unit in the Heavenly Man, a cell in that vast life. Let each remember that "unit" implies oneness. For each is also an integer, a whole, untouched, unbroken, not fractionalized. Thus we see our importance, but in its turn that does not become maximized. There is little chance for self-importance since we are remembering our minute place in the whole. We are able to vision a global consciousness, and at the same time to hold whole our small unit. Of that mighty Self we are integral parts, unimpaired, yet in clear relation to this something greater. Each part has the possibility of integrity, it can be pure, honest, entire, upright. These are not fanciful powers of the quality, they are the true meanings shown in dictionaries. With so sure a foundation we move easily into our own integration. The personality comes first, as nearest to daily awareness. Here there can be no scattering of the component parts, here also each is in relation to the other as integral parts, or the personality is unbalanced and unhealthy. Is there in it a special possessiveness of some one factor? Is there a feeling that moods of gaiety only are ourselves, that without that in living we are deprived of our right? Or is there a grasp, held tightly, of moods of depression? Or have we certain ideas about facts that are really prejudgments; or ideologies that are out of relation to facts, that we feel to be ourselves, that we cannot bear to have them analysed? Or any other factors that are greater than their place, that are not whole, but are impaired? Or is there some touch of the past, of our earlier evolution not yet understood, out of place in our times—as cruelty, viciousness? Then here comes the chance to use our powers. Seeing each in its place, the wound is healed however long it takes. Those parts of the personality are sublimated, raised to their right positions, so that the faults disappear.

Sublimation is not then so hard a task. Nor is acceptance. Acceptance of what we are so often seems a sad work, and we may tend to feel self-depreciated. But it means that we have actually seen evolution at work and have put ourselves in tune with it, finding in that a vivid, real sense of life, since, released from lesser bonds, the life-force flows rhythmically and sweetly. And this is acceptance of that great Law of Karma, for at least in part we see effect following cause. The teaching of the mighty Buddha of the ceasing of sorrow becomes a fact of life. We are using our ideas, making them into practical living. Our principles have become active factors in life.

Then a higher stage of integration is reached. As we read, facts have become knowledge, and knowledge lit up by love has become wisdom. The lesser, impermanent qualities have become transmuted. Moods pass away, recognized as what they are; feelings raised to emotion become inner forms of love, and we have begun to bring heaven to earth, for the Egoic world has become within our grasp here and now. Ideas have become yet higher and are ideals in action. How different is the idea of truth from the intuition of truth, for this is something that is lived.

Nor are these the only fruits. How many times have we read, said and thought: "From death lead me to immortality"? But now it is an active process. Decay is literally only a falling away. The passing of the impermanent means the disintegration of the personality. Its parts have refound their place in nature. They disappear and a new birth has taken place. The upbreak of the old—the lower—has meant the discovery of the new—the Higher Self. The familiar and still wonderful cycle of plant life has new meanings. The strong tree breathing its life through its leaves, bears flowers that decay; but they yield place to

fruit that in its decay releases the seed. In the future the old trees will die, but a new growth has taken its place. Then can we say: "O death, where is thy sting? O grave, where is thy victory?" Decease is but a going away. Now, detachment which was before but a little understood quality has become a reality, a new capacity of understanding. Age is a wondrous release from earlier bonds if we stand free still from our little selves. Pain, illness, sorrow and death may still appear like the toad, ugly and venomous, yet like it they wear a precious jewel in their heads. The harvest of that heaven of understanding can be reached while yet we wear our personalities, and will come to still fuller fruition in that hereafter when the Egoic nature shall fulfil itself in the greater integration so well begun here.

Then what matter the frequent dull trials of modern daily life, such matters as repetitive work, mass production, and so on? They mean some loss of initiative at lower levels. Yet we have freed ourselves, and the cultures of the world and the culture of wisdom are the fields in which self-expression is found, where self-expression is not for the one alone, but is shared with others who also enjoy that privilege.

E. MARION LAVENDER

If we understood the world, we would realize that there is a logic of harmony underlying its manifold apparent dissonances.

SIBELIUS

SOME THOUGHTS ON REINCARNATION

By WILLIAM J. ARCHER

THE Great Ones who stand beyond humanity, and who have voluntarily accepted the responsibility of guiding us to our fruition, and the lower kingdoms of nature to theirs, on the long upward climb along the great common road which is trod by all life, have in recent years opened the sluice-gates of Truth higher than they have ever been lifted before in this materialistic cycle. Whether this opening to Truth can be maintained, or the great gates raised gradually higher, depends partly on us, on how many of us join the forces working for good, and with what impetus we wield the respective powers and capacities we have individually won. If we can learn to contain more and more of these precious waters without contamination, if we can pour them in their stimulating purity into others in ever-growing measure so that these wondrous waters of Truth permeate into the lowest human places, there is then good hope that the Great Ones will lift the gates still higher to irrigate and transform our world more quickly from the barren present into that fertile future which is essential to the blossoming of the New Age.

Among the more simple but nonetheless basic truths is Reincarnation. What is it that reincarnates? Certainly not the body nor any of its mechanisms. Certainly not the

personal consciousness clothed in instincts, feelings, habits and thoughts. It is the Inner Man, to whom all this is only outer covering, that reincarnates. The inner sense of enduring identity, which we all feel, is the reflection in the psychic man. Why does he reincarnate? Because in his inner essence man is a Divine Spark from the Divine Flame, which is God; and it is part of God's plan that the Spark shall reflect itself into the material worlds, and from experience gathered through the medium of this reflection develop qualities which can be distilled into the Inner Man. The commencement of growth of the Divine Spark into the stature of the Divine Flame, in varying but never full degree,—never full because It is receding in terms of still greater growth—is in part, it would seem, dependent upon the conquest of matter by the active reincarnating reflection of the slumbering Divine Spark. It is as if man at the very root of his being is Slumbering Fire—Fire so incomprehensible that the whole vast intricate manifested universe in its totality is necessary for its initial ignition into Active Fire. From the reincarnating entity's point of view, he has to become master of matter for some high purpose beyond the comprehension of mere individuality, a purpose which is essentially his own as well as part of the greater purpose of God, since he is in his supreme essence most intimately one with God. By conquest of the lower planes man awakens his sleeping Divinity. This conquest cannot possibly be completed within the time-limits of one mortal body. Hence the necessity for reincarnation. This conquest is indefinitely drawn out by the reincarnating one's repeated failures, due to ignorance of its own inner purpose, and ignorance of those qualities which command the objective universe, and which indeed he has been sent to gather. Therefore ignorance which is the root of failure is axiomatic; in one sense it is the shadow of man's high purpose thrown

deep down into matter as man himself, and whose geography he must first explore as a preliminary to the commencement of true inner knowledge. Man is at first essentially ignorant at all levels of his nature. In striving to combat his ignorance man is continually invoking the activity of those laws which preserve the balance in Nature. Acting in blind ignorance man inevitably sets in motion that chain of cause and effect which binds him to repeated incarnation; that chain in which each link is both effect and cause, firstly an effect generated by a previous cause, and secondly by the manner of its working out a cause to some future effect; that chain which can have no end in ignorance or acquired knowledge, but whose tyranny can be ended by wisdom, the formless chalice of man's high inner purpose. The magic of wisdom joins the head and tail of the karmic chain into the closed circuit of inactivity—this is the stilling of personal motive.

Thus it can be seen that the driving force of reincarnation is Karma. Reincarnation is just part of the process whereby the more fundamental law of karma works itself out. One cannot assess the true significance of reincarnation apart from karma, any more than one can judge the value of the human hand separated from the body and consciousness to which it belongs. Reincarnation is one of the principal modes of karmic activity. Reincarnation is one of the mighty hands of karma, by which this law of adjustment leads man through trial and error, through many failures and ultimate successes, from the ignorance of the small reincarnating part to spiritual union with the Inmost.

It is probably easier for the western mind—new to Theosophy—to accept initially the law of cause and effect, which is Karma, rather than the more startling geography of other states of matter and consciousness which an

acceptance of reincarnation inevitably leads to. Both science and religion prepare the mind to the conception of justice, which is karma. In science the law of cause and effect is fundamental. In religion most Christian denominations profess or imply that perfect justice rules the world. Theosophists have to show that this Godlike conception cannot logically manifest within the miserable span of one short human life, where one span may start in mud and another in pleasant green, and the end so often is cut short by disease or sudden death, which cannot be explained by the pattern of the visible span. The only explanation that fits these apparent injustices is that there are other spans, other lives in which the individual has set certain causes moving whose effects can only be worked out at a later date. The superstitious are inclined to want to escape from the obvious injustices of the one physical life theory by saying that these injustices will find compensation in some spiritual condition following death. But it is a law that a cause and its effect must act and re-act in the same medium. Therefore physical causes must generate physical effects, mental causes mental effects, and so on. This factor alone necessitates the return to the physical (and other lower planes) of the entity responsible for generating causes at these levels, that the fruits of the effects may be gathered, and their lessons learnt.

If through the logical requirements of karma, reincarnation can be shown to be a necessary process, an honest glance at the implications of reincarnation inevitably leads the earnest inquirer into a detailed study of a process which is so vital to his progress and that of his fellow-beings. Its investigation leads one to ever-widening and deepening perspectives of the true nature of man, and the wonderful field of matter, and the varied degrees of consciousness across which he stretches.

If he is really thorough, the seeker cannot stop here in his perceptual awakening. He sees this tremendous process, on which the idea of reincarnation set him ruminating, as a vast means to a mysterious end. The end is the perfect man, the Master in God. This is the fulfilment of the high purpose which yields its own deep comprehension of life; obviously this fundamental purpose cannot be known in its entirety until it is completely fulfilled. No amount of philosophizing will yield up its great secret. There is no compensation or substitute for inner growth, which is the long drawn out act of becoming one with this divine purpose.

It would seem that these simple but basic facts of life, such as Reincarnation, are important truths to present to new students of Theosophy, because they can be looked upon as the thin end of the wedge which the Spiritual Guardians of our world are ever driving into our closed circle of spiritual ignorance, a wedge whose incline can become for those who will lift up their eyes the sunlit road to Life Eternal.

WILLIAM J. ARCHER

The weapon of wisdom saves one from evil. It is a citadel which cannot be destroyed by the foe... Wisdom seeks the truth of all things which are heard or uttered... To befriend the world is wisdom... To be one with the world is wisdom. Wisdom knows the future but not ignorance. It is folly not to fear what must be feared. It is wisdom to fear what must be feared... The wise possess everything; but the poor are the unwise rich.

Tirukkural

WHAT IS A CONVENTION?

A message for "The Convention Bulletin," No. I, published by the Indian Section at Banaras, December 26, 1949.

BY C. JINARAJADĀSA

WHAT is a Convention? Derived from Latin, the word means a "coming together". The word Congress has a similar meaning. Each year many congresses meet in India. In what way is our Convention different?

First, because we meet as *brothers*; and second, because we meet in order to understand how to build Universal Brotherhood and diminish human ignorance and misery. We meet, *not for ourselves*.

Certainly we are few in number. But the world is moved for better or worse by *ideas*. And we represent at the moment the most powerful idea which the world needs. For what is the cause of the divided world which has led to two great World Wars, and brought in their train calamitous distress for most nations? There is one cause and one only—the failure to get together and work as a banded Unity.

It is this United World which was planned by the Adept Brotherhood with the founding of the Theosophical Society. Thus said Mahātma Koot Hoomi in 1880:

"The Chiefs want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."

We have so far little emphasized this idea of a Fraternity, except as a name. We ask every new member to record

his belief in Universal Brotherhood ; but we have been more intent on study than on practice. Had we acted differently in India, we Theosophists might have been the leaders in the Harijan¹ Movement, though the President-Founder, Colonel Olcott, was indeed the first with the Olcott Panchama Free Schools at Adyar to initiate their education. But we might have been the prime movers in removing many of the disabilities of the Harijans which have been removed by public opinion. But we Theosophists fifty years ago might have built up that opinion. Thirty-six years ago Dr. Besant called on the Hindu Theosophists of India to pledge themselves against child-marriage. Only about sixty out of hundreds took the pledge asked by Dr. Besant of the members of the Esoteric School. In 1881 Mahātma Morya sarcastically pointed out how many Hindus who wanted to be received as *chelas* were still wedded to this pernicious age-long custom. Brotherhood, such as the Adepts who founded the Society conceived it, little influences us, even today.

We did take the leadership in the revival of the study of the Indian philosophies. The translations of the Upanishads, Patanjali, and other works brought out by Tookaram Tatya of Bombay led the way to other organizations doing the same. It is we who popularized *The Bhagavad Gītā* when Dr. Besant presented, through the publisher Natesan of Madras, a *Gītā* in Sanskrit and English, for four annas.

We are truly living in a "New India". But is it a *happy* India? We know it is not. But what can we few Theosophists in India do? Very much indeed, *by our ideas*. Let us study in our Lodges less philosophy, and more how to make Brotherhood prevail in our communities.

C. JINARĀJADĀSA

¹ Once called *pariahs*, outcastes, untouchables, euphemiously called Panchamas, the "fifth" so-called caste.

REVIEWS

The Absorbent Mind, by Maria Montessori, T.P.H., Adyar, pp. 421, price Rs. 18.

This book is a link in Dr. Montessori's campaign to defend the great powers of the Child. "It is not transmission of knowledge that is required, the consideration of the human personality alone can lead us to salvation. . . If salvation and help are to come, it is through the child; for the child is the constructor of man."

The spontaneous absorption of the child through the vital early years is the theme of this most comprehensive book. Within the child there is a scrupulous teacher, and the inner teacher who dictates within makes possible "a complete psychic construction before the human intelligence can come in contact with the spirit and influence it". The child at three is an old man, for it would require 60 years for an adult to achieve what a child has accomplished in those first three years, and yet we speak of small children as "pre-scholastic".

Madame indicts the school for diminishing the possibilities of child unfoldment, for ignoring the social problem, and for making the schools a monastic retreat. Always

she entreats educators to free childhood from repression and to become helpers of the child. "Education must no longer be based upon a syllabus but upon the knowledge of human life." In education the last revolution mankind needs must be accomplished and it must be "a non-violent revolution, because if the slightest violence is offered to the child, then his psychic construction will be faulty".

The intricate subject of genes and heredity is discussed and illustrated by diagrams, for Dr. Montessori has discovered that the processes of embryology "run parallel step by step to what we have discovered in the psychic field." Just as there are embryonic stages of the physical body, so there are "psycho-embryonic stages after birth, in order to realize the mysterious future self".

To review this splendid book in detail would take up the entire space allotted for reviews. The thought-stimulating charts and illustrations alone would furnish the theme for article after article. As always, Madame brings her students to a high level of aspiration. She shows that there are no bad or good children but only strong and

weak children, and children whose psychic development has been mal-adjusted, twisted, or warped.

The fountain-source of Love is the Child. "Love is a gift of the Universal Consciousness for a special aim and purpose, as is everything lent to man by the Cosmic Consciousness." "This energy of love is given to us, so that each one of us contains it when a child comes and it opens out as a fan. . . The study of love and its utilization will lead us to the fountain whence it springs and that is the Child. This is the new path that man must follow."

A. S. D.

The Messenger, the Life of Mohammed, by R. V. C. Bodley, Robert Hale, London, pp. 886, price 15/-

This is a fascinating, absorbing narrative of a Man of action, written in a clear forceful style, graphically describing the main events in the life of the Hero. They tell their own moral. The interest is mainly human, though the spiritual is always kept as the inspiring background. All theological matters are scrupulously avoided, though to a pedantic student of religion there is enough food for thought—in the tracing of the continuation of the Hebraic element to the Christian and finally to the Islamic. Hardly any stress is laid on the Day of Judgment and

on the inspirational origin of the Koran. But the author says that the Koran has been a guide to life for millions in Islam. It is not traditional in the sense that it was written down by others on heresay or as communicated to them by those who had heard. It is a direct utterance almost immediately noted and written down. Many events in the life of the Messenger find their place therein, and His pronouncement on them are apposite and trite. There is no equivocation. The Koran was ready not during the Prophet's lifetime but almost immediately after He had left. His personal life is the subject most prominent in it—but dealt with in a very broad-minded spirit with a deep understanding and sympathy of human nature.

That He was a magnetic personality there is no doubt, and to the few faithful friends who were always round Him, He was a veritable Friend and Guide. The opposition to Him was partly due to the feuds prevalent in His days, and the doctrine of One God which He preached as against many gods. To the idol-worshippers of hundreds of Images, One God would be an *anathema*. But the courage of his conviction in breaking them to pieces, shows an adamant heart bent on achieving the ideal at all costs. The spirit of vendetta strengthened through generations

was quickly transformed into loyalty to the Crusader in all the vicissitudes that He underwent of regular price being offered for His life and head by His enemies, in the contests that He fought from petty skirmishes to pitched battles, in His small army swelling from a few hundreds to thousands, in His sovereignty spreading from Medina to Mecca and then to the whole of Arabia; we see an Iron Man of action bent on achieving quick and tangible results.

The author is at his best when describing the personal life of the Man. A veritable ascetic as most of those desert-dwellers were, but no stinted householder, with wives, friends and followers, a lover of children—He was the humblest amongst the humble. We see scintillating through and through the whole picture the continual inspiration from on high—when He could be one with the most lowly as with the highest, mingle with the slave as with the nobleman, a perfect democrat, a living example of true democracy based on the Brotherhood of Man. Such a spiritual legacy He has left to His followers which they try to live in their community.

The author is to be congratulated on giving the reading public a book of a Hero and a Prophet as also of a Man divine in Himself but consummately human. C. S. T.

Universities and the Future in India, by Kewal Motwani. New Book Co., Ltd., Bombay, pp. 168, price not stated.

Dr. Motwani looks critically at the Universities of India, vis-à-vis the new political situation since August 1947, and finds them to be, to say the least, inadequate. This is a matter of history. "The present Universities are," he says, "an exotic growth, they are alien in conception and design, they have no link with the history, the culture and the needs of the country." This was not so in the pre-western past. But the later alien rulers raised Universities of an entirely foreign kind, whose definite purpose was "to break up the cultural unity of the nation, and to produce a corps of quill-driving clerks, English in all respects and tastes, excepting the colour of their skins". Up to the achievement of Independence two years ago the denationalizing tendency inherent in a foreign system of higher education adversely affected the school education of the country, and gravely reduced the quality of the life of the people. This in two years of freedom has not been rectified to any appreciable extent: "our present-day institutions are still caught up in the momentum set up one hundred and fifty years ago."

In a refreshingly trenchant manner Dr. Motwani summarizes the main defects of the foreign system: "Out-moded administration, extensive jurisdiction, antiquated and occidentalized curricula and atrociously cruel system of examinations." This short but all-inclusive charge puts the University education of today in diametrical antagonism to what the author declares to be the "most vital aspect of the Indian ideal in education," that is, the "integration of all aspects of human knowledge and of all faculties, powers and qualities of the individual into an organic whole and in vital interaction with each other."

In an end chapter, "The Age of the Whole: Synthesis," he summarizes the synthesizing process that holds the universe and humanity together in all their phases. "Man will realize," he says, "in ever-increasing measure that the tiniest atom and the largest universe are complete wholes, that one life permeates the atom, the cell, the human body, the human consciousness, and is the energizing force of man's economic, political, educational and religious modes of activity." The moral of this is: "The world is moving in this direction of the Whole, and the duty of giving a new version adapted to the needs of the age and in conformity with the spirit

of the Indian ethos lies in the Universities and Colleges of this country."

A thought-stimulating book would have its value considerably increased if a second edition were given an index, and if a model curriculum were added. The book is very timely and deserves a wide circle of studious readers.

J. H. C.

All Dogs Go to Heaven, by Beth Brown, Frederick Fell, Inc., price \$2.50.

Do dogs go to heaven? The author tells the story of twelve dogs in the world after death. They are invisible helpers to their beloved masters and mistresses when needed. They are living in a realm of understanding and sympathy with others of their kind. Otherwise life goes on much as before. The idea of a final reincarnation for these pets is foreshadowed. This is a story young people will enjoy for its simplicity and easy-to-read type; all pet-lovers for its whimsical, wistful tenderness and appreciation of animal aspirations and characteristics; the occultist for its revelation of truths not so well known to the world; and all for its good common-sense, sound philosophy, and delightfully told stories. The book was purchased at our American headquarters, Olcott, Wheaton.

A. S. D.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JANUARY 1950

OFFICIAL NOTICE

I hereby appoint Pan Miloslav Lzicka, residing in Czechoslovakia, to be Presidential Agent for Czechoslovakia in place of Pan Vaclav Cimr.

C. JINARĀJADĀSA,
President

18th December 1949.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President, Mr. C. Jinarāja-dāsa, and the Vice-President, Mr. Sidney A. Cook, accompanied by the Treasurer and the Recording Secretary and a party of sixteen other members, left Adyar on 20th December *en route* for Banaras to take part in the '74th Annual Convention of the Society.

England

In the Annual Report for the year ending 30th September 1949, Mrs. Doris Groves, the General Secretary, reports that active work has been done in the Lodges and Federations throughout the coun-

try, which was greatly stimulated by visiting lecturers including the President, Srimati Rukmini Devi and Mr. N. Sri Ram. Several successful Federation Conferences were held with lectures and discussions in addition to an Easter Weekend at Bournemouth and a Students' Weekend at Camberley. A Summer School in Hoddesdon, some 80 miles north of London, was attended by about 150 members and was greatly appreciated by those who visited it. The General Secretary and 65 members of the Section, of whom 12 were National Councillors, attended the European Congress in Paris.

In the Section there is an increase in the study activities of the Lodges. Special classes for the study of *The Secret Doctrine* exist at Headquarters and in many of the Lodges with regular attendances. The Study Courses issued by Headquarters are also well used by both new members and older students.

The Study and Training Committee of the National Council has completed an Advanced Study Course which will shortly be available to Lodges and Centres.

Two new pamphlets have been published by the Theosophical Publishing House (London) Ltd. in addition to some reprints.

Monthly meetings for children are held at Headquarters, and the children borrow books from the recently established Junior Library. The Section has had tours by Mr. Edward Gall, General Secretary of Scotland, Dr. Hugh Shearman, Presidential Agent for Northern Ireland, and Miss J. M. S. Harris of Edinburgh.

The Executive Committee of the Section has decided that the General Secretary should contact the East and West Friendship Council and the Indian Students' Union and Hostel with a view to investigating the possibility of making contacts with students from overseas.

As a result of the stimulus given by the President, considerable interest in the work of the United Nations was shown throughout the Section.

Colombia

The General Secretary, Sr. Ramón Martínez, during the year has made lecture tours in both Colombia and Venezuela and, as a result, has organized Lodges in Caracas, Barquisimeto, Maracayibo, Cucúta and Carmen, as well as centres in other Cities. His visit to Caracas, capital of Venezuela, was especially important. He visited the National University of Venezuela, the Institute of Education and other public bodies, especially educational, and found that the Venezuelans are open-minded and ready for new culture.

There has been great difficulty in Colombia because of the situation in the country, but the members continue their work. The membership stands at 200 with 16 Lodges.

Iceland

At the Annual Meeting of the Section held in October, the General Secretary, Greta Fells, was re-elected for the 14th time. In his Report he states that the work is proceeding much in the same way as before. The Order of

Service under the leadership of Mrs. Svava Fells has collected money for repairing and painting the interior of the Headquarters Hall. The magazine *Gangleri* has been issued twice. During the summer the General Secretary travelled in the northern part of the country and gave both private and public lectures. He has also given several radio broadcasts which have been appreciated. Attendance at the weekly meetings at Headquarters has shown a growing life and enthusiasm.

In June a Summer School was held in the neighbourhood of Reykjavik; 27 people attended and the gathering was very successful.

Mr. Sidney Ransom visited this Section during November. Most of the time was spent with the two Lodges in Reykjavik, but he also visited the Lodge in Hafnarjördur. There was good attendance at all lectures which were well advertised. The visit was a very useful one for the Section.

Greece

The membership at the end of September stood at 250. There are six Lodges in Athens and one in Salonica, each studying different aspects of the Wisdom. Regular lectures have been given and Theosophical evenings have been held when members gather to discuss subjects of general interest.

The Section bulletin, *Theosophikon Deltion*, has been issued regularly every three months. The Library has been open and active throughout the year.

Indonesia

During the year the membership has increased to 206, a gain of 41. The Theosophical work consisted mainly of meetings for members and non-members, the public lectures being always crowded. Buitenzorg Lodge, which had been inactive since before the war, was revived during the year and it is hoped that, when the situation in the country is resolved early in 1950, the Section may be able to function on a more firm footing.

In Medan regular meetings are being held weekly in the Indonesian language. Attendance at the meetings is very satisfactory.

Netherlands

The General Secretary, Mr. J. N. van der Ley, reports that the process of rejuvenation of the Section to which he referred in his previous year's Report is continuing steadily. The students' centre at Delft University celebrated its first anniversary, a second centre was formed at Amsterdam University, and a third one at Utrecht is in course of formation. It is hoped that by these activities the Ancient

Wisdom will exercise a growing influence on academical thought in this country.

The Section benefited during the year by visits from the President, Srimati Rukmini Devi and Mr. N. Sri Ram. The list of books in the Netherlands language is increasing steadily, and the membership of the Section stands at 1,848.

Australia

The membership in this Section stands at 1,026 with 14 Lodges. The nucleus of a National Library which is being built up now has more than 1,000 volumes. The Section Office has been issuing new pamphlets and Mr. Russell Lloyd Jones, a member of the Society, now resident in the United States of America, has donated numerous Theosophical books to Lodge libraries, public libraries in the State Capitals, and to prominent citizens.

Uruguay

This Section now consists of 70 members. The General Secretary, Sr. Luis Sarthou, reports that Lodges carry out their Theosophical work regularly and meet weekly with a good attendance of members and visitors. Lectures have been given on the radio by a member. The Young Theosophists group has entered a new period of activity with much enthusiasm.

British East Africa

The Annual Report sent by the National Secretary, Mr. A. F. Kanga, states that the number of Lodges in this Section remains at seven. There are now 129 members, an increase of 29 over the previous year. Regular weekly meetings were held by all Lodges at which discourses and lectures on Theosophical subjects were read and discussed.

At Convention it was decided that the journal *Saurabh* started by Krishna Lodge, Zanzibar, should be taken over by the Section and accordingly this was done. The journal has been issued bi-monthly and distributed free to members and others interested. During the year two booklets were published, both written by Mr. P. D. Master.

Mombasa, Zanzibar and Dar-es-Salaam were fortunate to have visitors from overseas passing through, who helped them with their work.

The most important event of the year was the holding at Zanzibar of the first Convention of the National Society. The second Convention is planned to be held at Nairobi in December.

United States of America

The Pacific Lodge in San Francisco invites the co-operation of its members as to programme-designing by a mimeographed questionnaire and indicates by a series of

questions its willingness to comply with specific suggestions representing the membership at large. This gives all members an opportunity to express their views on the working of the Lodge.

At the Annual Convention in America, the Young Theosophists at their Annual Meeting elected Miss Josephine Westbrook of Chicago to serve as Secretary for the coming year.

In San Francisco the Young Theosophists met on the campus of the University of California. Students from China and India discussed their respective religions, Confucianism, Islam and Zoroastrianism.

Germany

Dr. Martin Boyken, the General Secretary, reports that the Section has continued its work of re-building during the past year. This is reflected in the membership which has increased by 185, bringing the total number of members to 691. The General Secretary was able to visit Lodges in various parts of the country and has found the groups working actively. Lodges have met weekly or fortnightly with lectures and study.

In Bremen a new Lodge was founded and a Centre was formed at Bad Pyrmont.

Efforts were made to re-organize the Young Theosophists movement

and a representative from Germany was able to attend the Congress of the Young Theosophists and also the European Federation Congress in Paris.

Austria

During the year this Section has maintained and even increased its activities. Two new Lodges have been constituted making a total of 14. The interest in the public lectures has continued and in Vienna the Lodges have meetings every day of the week. It was hoped to organize a Workers' Week in the country for the benefit of those living outside the cities, but so far it has not been possible to arrange this.

The magazine *Adyar* has been published every two months. This with the aid of the European Federation is also used for the German-speaking part of Switzerland and West Germany, as well as Austria. The Publishing House "Adyar" at Graz has published in German the book *The World as Idea, Emotion, and Will* by C. Jinarājadāsa.

The General Secretary, Herr F. Schleifer, records with appreciation the relief work of the members in Australia, England, Holland, New Zealand, and especially in the United States of America.

In Southern Austria the most important item in the year's work

was the fact that both the Lodges at Graz and at Bruck a.d. Mur were able to move into new premises. In order to contact more closely the members living scattered in the country, two of the lectures given at Graz each month have been cyclostyled and circulated to more than 100 members.

Burma

Political turmoil and general unrest, which followed in the wake of Independence, continued unabated throughout the year and as a result communication with Lodges and members in the districts has been cut off. The main work of the Section was therefore confined to Rangoon. The membership stands at 188.

In Rangoon, Olcott Lodge increased its membership by 5. A Self Denial Fund was started to organize various reconstruction projects. Public lectures, members' study groups, and also special classes for teaching English to Bhikkhus (Monks) have been held.

The Rangoon Youth Lodge was revived in October 1948 and has been very active throughout the year.

At Mandalay, Lotus Lodge has had an unbroken record of

weekend meetings. Theosophical leaflets, obtained free from the United States of America, were distributed to Schools, Colleges and people in Upper Burma. The Buddhist Revival Scheme of the Lodge consisted in the sale of a thousand copies of the Dhammapada in Burmese and the printing for sale of school exercise books having Buddhist teachings printed on the covers. The Animal Welfare Department of the Lodge also reports effective work.

In isolated districts members are endeavouring to keep up the work.

Ceylon

Colombo has benefited by visits from a number of overseas members, who have been passing through on their way to attend the School of the Wisdom at Adyar. In October the Rt. Rev. H. H. Banks, National Lecturer of New Zealand, and Miss D. Clarke of Australia stayed for a week. Bishop Banks gave two talks to members, one to the Young Men's Buddhist Association and one to University students, as well as to the staff and senior girls of the Musaeus College. A week later Mr. C. R. Groves of England spent a day in Colombo and addressed the Lodge.

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, Banaras City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 High Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Curt Berg	Ostermalmsgatan 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.	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>La Vie Theosophique;</i> <i>Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Robbchenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	... <i>Revista Teosofica Cubana;</i> <i>Teosofia.</i>
1907	Hungary	Selever Flora urno	Báro Liptay-utca 9, Budapest II	... <i>Teosof.</i>
1907	Finland	Herr Hugo Valvanne	Vironkatu 7 C, Helsinki	...
1908	Russia	...	Praba VIII—Za strelnoi 633	...
1909	Czechoslovakia*	Pan Miloslav Leicka	Box 863, Johannesburg	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	28 Great King Street, Edinburgh	<i>The Link.</i>
1910	Scotland	Edward Gall, Esq.	79 Route de Drize, Tréinex, Geneva	<i>Theosophical News and Notes.</i>
1910	Switzerland	Monsieur Albert Sassi	79 Rue J. B. Meunier, Bruxelles	<i>Ex Oriente Lux.</i>
1911	Belgium	Mademoiselle Serge Brisy	...	<i>L'Action Theosophique.</i>
1912	Indonesia	Mr. A. J. H. van Leeuwen	Bandarraat 9, Bandung, Java.	...
1912	Burma	(acting)	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscaragt. 11, I, Oslo	<i>Adyar.</i>
1918	Egypt	...	...	<i>Norsk Teosofisk Tidskrift.</i>

* Presidential Agency.

1918	Denmark	Herr J. H. Möller	Strandvejen 180 a, Aarhus	... <i>Theosophy</i> .
1919	Ireland	Mrs. Alice Law	14 South Frederick St., Dublin, Eire	... <i>Theosophy in Ireland</i> .
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 38, Mexico D. F.	... <i>Boletín Mexicana; Dharma.</i>
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	... <i>The Canadian Theosophist.</i>
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	... <i>Revista Teosófica; Evolución.</i>
1920	Chile	Sra. Teresa de Rizzo,	Casilla 604, Valparaíso	... <i>Fraternidad.</i>
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo...	... <i>O Teosofista.</i>
1920	Bulgaria	...	...	...
1921	Iceland	Gretar Fells	Ingolfstr. 22, Reykjavik	... <i>Gangleri.</i>
1921	Spain	...	...	...
1921	Portugal	Dr. Delio Nobre Santos	Rua Passos Manuel, No. 20-cave, Lisbon.	... <i>Osiris.</i>
1923	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	... <i>Theosophical News and Notes.</i>
1923	Poland	...	...	...
1925	Uruguay	Señor Luis Sarthou	Palacio Dias, 18 de Julio 1833, Montevideo	... <i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	Señora Esperanza C. Hopgood	Apartado No. 5, San Juan	... <i>Heraldo Teosófico.</i>
1925	Rumania	...	...	...
1925	Yugoslavia	...	...	...
1926	Ceylon	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	...
1926	Greece	Monsieur Kimon Frinaris	3D September Str., No. 56B III Floor, Athens	... <i>Theosophikon Deltion.</i>
1929	Central America	Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	...
1929	Paraguay	...	...	...
1929	Peru	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	... <i>Teosofia.</i>
1929	Philippines	Mr. Domingo C. Argente	89 Havana, Sta. Ana, Manila	... <i>The Lotus.</i>
1937	Colombia	Señor Ramón Martínez	Apartado No. 539, Bogotá	... <i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	Mr. Dwarikadas Morarji Shah	P. O. Box 143, Zanzibar	... <i>Saurabh</i>
1948	Pakistan	Jamshed Nusservanji, Esq.	P. O. Box 271, Karachi	...
1948	Malaya and Siam	Mrs. Hilda B. Moorhead	P. O. Box 752, Singapore	... <i>Theosophical News.</i>
1949	Northern Ireland	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	...

• Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voortarweg 40, Eindhoven, Holland. *Theosophy in Action; La Vie Theosophique; Adyar.*

Canadian Federation

(attached to Headquarters): ... Mrs. Elsie S. Griffiths ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*

Non-sectionalized: Japan: *Miroku Lodge*:

Greece: *Oleott-Blavatsky Lodge*: President, Mr. P. A. Apostolopoulos, Thyras Str. 16C, Athens.

Canada: H.P.B. Lodge: Secretary, Miss G. Marshall, 339 Forman Avenue, Toronto.

Indo-China: *Leadbeater Lodge*: President, M. Pham-Ngoc-Da, 98 Rue Vassolgne, Saigon.



THE THEOSOPHIST ON THE WATCH-TOWER

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

THE Seventy-fourth Annual Convention duly took place at Banaras, with a large attendance in a cordial atmosphere. Elsewhere in this issue the Seventy-fourth Convention Recording Secretary gives a short summary of Convention meetings, etc.

The Theosophical Society is so broad based, because it is world-wide with nearly fifty National Societies, that each National Society which composes the international organization is given the widest latitude towards the development of its work without any interference from the Adyar Headquarters. There is an International Constitution, but except for the statement of the Society's three Objects there is nowhere in the Constitution a definition of the words "Theosophy" or "Theosophical". So long as the constitution of a National Society does not infringe the International Constitution, the National Society can develop its work as its members think best for the propagation of the truths of Theosophy.

Narrowness of mind and fanaticism are still so ingrained in human nature, however, that it is not to be marvelled at that even in the Theosophical Society these characteristics should manifest themselves. That was particularly the case when many prominent workers in the Society associated themselves with the Liberal Catholic Church. A certain group, owing to their hostility to this Church and their fear that there was a danger of the Church dominating the Society's policies, began a clamour that no member who was a Liberal Catholic should be elected to any office in a Theosophical Lodge or Section. It was then that the matter was taken up by the General Council of the Society, and a Resolution passed on December 23, 1924, as follows:

FREEDOM OF THOUGHT

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

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

Something similar has been found necessary, owing to the misunderstanding of the public regarding the relation of the Theosophical Society and Freemasonry. There is no confusion whatsoever, except in countries where Roman Catholicism is predominant. But it is well known that since the year 1737, when Pope Clement XII by a Papal Bull banned Freemasonry, there has been continued hostility towards Freemasonry. Since on one matter—that of Brotherhood—the ideals of Theosophy and Freemasonry are similar, Catholics who see a danger to their faith in the development of the Theosophical Society have invariably tried to raise a prejudice in the public mind, stating that all Theosophists are hidden Freemasons, and that Theosophy is only another form of Freemasonry.

In all the South and Central American countries which I visited in 1928 and 1938, invariably the Roman Catholic priests first warned their congregations not to attend my lectures, and then on certain occasions prevented the Society using the radio of the place. When I was in Guatemala City in the Republic of Guatemala in 1929, a theatre was engaged for my public lectures, but about three days before my arrival, under Catholic influence the proprietor refused to allow the theatre to be used. It was in this quandary that the Grand Master of Freemasons in Guatemala promptly offered for my lectures the large hall attached to the temple of the Grand Lodge, and all my four lectures were delivered in this Masonic hall. It will be too long to narrate the opposition I found everywhere from the Roman Catholic priesthood towards Theosophical propaganda in those countries.

This matter of the confusion in the public mind between the Theosophical Society and Freemasonry was discussed at the meeting of the Council of the European Federation last July, and two General Secretaries and a representative of one country where the Theosophical Society is banned, decided that some statement should be made concerning the non-affiliation of the Society with Freemasonry. Obviously, it would hardly be fair to single out Freemasonry from among many other organizations which have aims similar to those of the Society. Therefore, at the meeting of the General Council, held on December 31, 1949, the following Resolution was adopted :

" The General Council of the Theosophical Society, taking into consideration the fact that a certain confusion exists among the public in certain countries, and among the Governmental authorities in them, as regards the relation of the Society to other bodies with activities sometimes regarded as parallel or allied, deems it advisable to make the following declaration :

" The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title The Theosophical Society.

" Since the Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of every attachment and affiliation to any other organization."

Such a Resolution is not in the least necessary in English-speaking countries where the Co-Masonic movement and masculine Masonry are known as having no affiliation to the Society. Indeed, in India there are most

cordial relations between the two bodies, without there being any thought of a linking. It has happened in many cities in India that a Theosophical Lodge desired to erect a building of its own, but has found that such work can only be undertaken if three groups join together with a common fund, first, the Theosophical Lodge, then the members of the Esoteric School and the Co-Freemasons. It should here be premised that not all members of the Society are necessarily members of the Esoteric School, and similarly, there are many non-Theosophists who belong to the Masonic movement. When a Lodge building is erected, certain rooms have been allocated to the Esoteric School and to the Freemasons ; the Lodge is the owner of the building, but for a nominal rent the rooms or halls for the other two bodies are allocated, the Lodge reserving the right to cancel the lease.

* * * *

On the 26th of January the great day for India came at last, though as a matter of fact it had its beginnings on August 15, 1947. But some of us believe

The Indian
Republic

that the day has not come exactly as matters were planned by the Great Ones. However, the main thing for which Dr. Besant worked, under the orders of the Masters, has been retained, for although India is now a Republic, nevertheless India remains within the great Federation, called the "Commonwealth of Nations".

Dr. Besant stated that for long ages the Adept Brotherhood has been aiming to build the great federation of the British Commonwealth as a model on which to build a World Federation of all nations. Towards the World Federation we have, of course, the United Nations ; but it is not a world government, where the individual nations have created a body which shall arrange the affairs of all the nations collectively. We have not yet come to that stage in the mentality of the world.

On the day of the Inauguration of the Indian Republic, I had a telegram from one of our members, congratulating us Theosophists for the victory achieved. I could not help thinking that not a single person in the Government at Delhi ever gave a thought to the Theosophists. Our part in all this will perhaps be written some day.

As I have pointed out elsewhere, there was not a fragment of patriotism or love for India when the Society's Founders came to Bombay in 1878. It was only such of the Masters as are in Indian bodies who showed any love for the Motherland, and an anxiety to bring her back once again to her old status as a real centre of spirituality. It was in 1879, when no one in India thought of any kind of a Motherland, that Colonel Olcott concluded his Presidential address with the words: "Children, your Mother is not dead, but only sleepeth." From then on, again and again, we have references to the work to be done; and the interest which the two Mahātmās M. and K. H. evinced in Mr. Sinnett and Mr. Hume was particularly in order that they might help in the great work of India's regeneration. True, there were given teachings, but that was quite subordinate to the great work of bringing together the two peoples of India and Britain. As early as 1881 there is the striking statement in a Letter of the Mahātmā Koot Hoomi to Mr. Sinnett: "The Indo-British nation is the pulse I go by." Then in 1883 the Master tried to push matters through by attempting to create *The Phoenix*, a daily paper which was intended, with Mr. Sinnett as editor, to voice the Indian standpoint. But the venture failed because the zamindars, who had the money necessary to make a capital fund for the newspaper, would not contribute. It was then that the Master refers to the fact that there are cycles to be taken advantage of, and if the opportunity presented in 1883 should fail, there would not be another cycle for twenty-seven

years when something could again be done. As a matter of fact, it was four years after the new cycle had begun that orders were given to Dr. Besant by her Guru to enter the field of Indian politics.

She began with her paper *New India* with the call "Wake up, India!" and she was determined to push things through. The whole position at the time can be graphically put by saying that the Congress movement led by its leaders was like a car running on a flat tyre. The leaders were all discouraged, for opposition was great; though they continued with their annual meetings, there was little vitality. Dr. Besant determined to pump up the tyre, and one part of her plan was to have a series of weekly articles in *New India* from various Congress leaders. I need not relate at length the history of how she wakened all educated India, and to some extent the masses, so that for the first time the consciousness of the masses began to be affected by her band of Home Rule League workers.

Then there came a cross-current, when Mahatma Gandhi entered on the scene with policies which Dr. Besant felt were dangerous to India—the breaking of laws, and particularly the campaign of so-called "Non-Violence". For a whole hour she argued with him, trying to point out the dangers of violence from the Indian masses, for she had studied the French Revolution and written a history of that violent period. But Gandhiji had his own ideas. But because she saw the inner working of the destructive forces, she withdrew from the Indian Congress and steadily opposed the Non-Co-operation movement, thereby losing all her popularity. When in 1919 there was mob violence in Delhi and a small handful of police who were holding the railway station had bricks hurled at them, Dr. Besant, who was always for Law and Order first, said then a thing which made Indian patriots furious: "Brickbats must be

answered by bullets." *That is what the Indian Government is doing today* in Calcutta and elsewhere, for it is the only way in which a Nation can act to uphold Law and Order in the face of mob violence. What Dr. Besant said then was an indication of the way India would go, if that particular campaign of Non-Co-operation was carried through. Certainly that campaign roused all the masses of India. That is to the credit of Gandhiji. He made the Nation. But if her lead had been taken up by the Congress, and its followers had not turned their backs upon her, I firmly believe that in 1935, the twenty-fifth year of the reign of King George V, India would have had her freedom as a Dominion. Her Nationhood could have been achieved without the horrible atrocities of Noakhali, Calcutta, Bihar and Punjab. The Indian Nation was born in a blood-bath of the blood of her own children. However, all that is a page of past history.

But we should all remember, when people in India talk about patriotism, that the *first* who talked of it were the Mahātmās and the Theosophists. We may well be glad that all India has followed in our wake. Yet one need only read the very open statements made by the Congress President Dr. Pattabhi Sitaramayya on January 26th, concerning corruption in the Congress, to realize what India is today. How India shall emerge from this ghastly situation I do not know. But some of us in India are going to try to help with a movement called the "Asoka Chakra". In the report of Convention activities by the Recording Secretary there is a brief mention of this work planned. I shall write fuller on it in the next issue.

C. JINARAJADASA

private

Honoured Sir - The Master has arrived and bids me write. To his great regret for certain reasons He will not be able until a fixed period has passed to expose Himself to the thought-currents flowing so strongly from beyond the Himavat. I am therefore, commanded to be the hand to indite His message. I am to tell you that He is "quite as friendly to you as heretofore and well satisfied with both your good intentions and even their execution so far as it lay in your power. You have proved your affection and sincerity by your zeal. The impulse you have personally given to the Cause we love, will not be checked; Therefore the fruits of it - (the word "reward" is avoided being used but for the "goody-goody") will not be withheld when your balance of causes and effects - your Karma - is adjusted. In unselfishly and at personal risk labouring for your neighbor, you have most effectually worked for yourself. One year has wrought a great change in your heart.

"The man of 1880 would scarcely recognize the man of 1881
 "were they confronted. Compare them, then, good friend and Brother,
 "that you may fully realize what time has done, or rather what
 "you have done with time. To do this meditate—alone—with the
 "magic mirror of memory to gaze into. Thus shall you not only see
 "the lights and shadows of the Past, but the possible brightness of the
 "Future, as well. Thus, in time, will you come to see the Ego of afore-
 "time in its naked reality. And thus also you shall hear from me
 "direct at the earliest, practicable opportunity, for we are not ungrateful
 "and even Nirvana cannot obliterate good!"

These are the Master's words, as with His help, I am enabled
 to frame them in your language, honoured Sir. I am personally
 permitted, at the same time to thank you very warmly for the genuine
 sympathy which you felt for me at the time when a slight accident
 due to my forgetfulness laid me on my bed of sickness.

Tho' you may have read in the modern works on mesmerism how,
 that which we call "Will-Essence"—and your "fluid"—is transmitted
 from the operator to his objective point, you perhaps scarcely realize
 how every one is practically, albeit unconsciously, demonstrating this law
 every day and every moment. Now, can you quite realize how the training

LETTER OF MAHĀTMA DJUAL KHOOL TO A. P. SINNETT¹

(Received at Allahabad, January, 1882.)

private

Honoured Sir,

The Master has awaked and bids me write². To his
 great regret for certain reasons He will not be able until a
 fixed period has passed to expose Himself to the thought-
 currents inflowing so strongly from beyond the Himavāt.
 I am therefore, commanded to be the hand to indite His
 message. I am to tell you that He is "quite as friendly to
 you as heretofore and well satisfied with both your good
 intentions and even their execution so far as it lay in your
 power. You have proved your affection and sincerity by
 your zeal. The impulse you have personally given to the
 Cause we love, will not be checked; therefore the fruits
 of it (the word "reward" is avoided being used but for
 the "goody-goody") will not be withheld when your balance
 of causes and effects—your *Karma* is adjusted. In un-
 selfishly and at personal risk labouring for your neighbor,

¹ Letter No. XXXVII in *The Mahātma Letters to A. P. Sinnett*.

² As the footnotes necessary to understand this Letter are many,
 and some long, they will all appear in the March issue of *THE THEO-
 SOPHIST*.—C. J.

you have most effectually worked for yourself. One year has wrought a great change in your heart. The man of 1880 would scarcely recognize the man of 1881 were they confronted. Compare them, then, good friend and Brother, that you may fully realize what time has done, or rather what you have done with time. To do this meditate—alone—with the magic mirror of memory to gaze into. Thus shall you not only see the lights and shadows of the Past, but the possible brightness of the Future, as well. Thus, in time, will you come to see the Ego of aforetime in its naked reality. And thus also you shall hear from me *direct* at the earliest, practicable opportunity, for we are not ungrateful and even Nirvana cannot obliterate good."

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Tho' you may have read in the modern works on mesmerism how, that which we call "Will-Essence"—and you "fluid"—is transmitted from the operator to his objective point, you perhaps scarcely realize how every one is practically, albeit unconsciously, demonstrating this law every day and every moment. Nor, can you quite realize how the training for adeptship increases both one's capacity to emit and to feel this forme of force. I assure you that I, tho' but a humble chela as yet², felt your good wishes flowing to me as the convalescent in the cold mountains, feels from the gentle breeze that blows upon him from the plains below.

I am also to tell you that in a certain Mr. Bennett of America who will shortly arrive at Bombay³, you may recognise one, who, in spite of his national provincialisms,

that you so detest, and his too infidelistic bias, is one of our agents (unknown to himself) to carry out the scheme for the enfranchisement of western thoughts from superstitious creeds. If you can see your way towards giving him a correct idea of the actual present and potential future state of Asiatic but more particularly of Indian thought it will be gratifying to my Master. He desires me to let you know, at the same time, that you should not feel such an exaggerated delicacy about taking out the work left undone from Mr. Hume's hands⁴. That gentleman chooses to do but what suits his personal fancy without any regard whatever to the feelings of other people. His present work also—a pyramid of intellectual energy misspent—his objections and reasons, are all calculated but to exonerate himself only. Master regrets to find in him the same spirit of utter unconscious selfishness with no view to the good of the Cause he represents. If he seems interested in it at all, it is because he is opposed and finds himself roused to combativeness. Thus the answer to Mr. Terry's letter⁵ sent to him from Bombay ought to have been published in the January number. Will you kindly see to it—Master asks? Master thinks you can do it as well as Mr. Hume if you but tried, as the metaphysical faculty in you, is only dormant but would fully develop were you but to awake it to its full action by constant use. As to our revered M.⁶ he desires me to assure you, that the secret of Mr. Hume's professed love for Humanity lies in and is based upon, the chance presence in that word of the first syllable; as for "mankind"—he has no sympathy for it.

Since Master will not be able to write to you himself for a month or two longer⁷ (tho' you will always hear of him)—He begs you to proceed for his sake with your metaphysical studies; and not to be giving up the task in despair whenever you meet with incomprehensible ideas in

M.: sahib's notes, the more so as M.: sahib's only hatred in his life, is for writing.

In conclusion Master sends you His best wishes and praying you may not forget Him orders me to sign myself

Your obedient servant,
the "Desinherited" 10

P.S. Should you desire to write to Him tho' unable to answer Himself Master will receive your letters with pleasure; you can do so thro' D. K. Mavalankar". Dd

Remember: too anxious expectation is not only tedious, but dangerous too. Each warmer and quicker throb of the heart wears so much of life away. The passions, the affections are not to be indulged in by him who seeks to KNOW; for they "wear out the earthly body with her own secret power; and he, who would gain his aim—must be cold." He must not even desire too earnestly or too passionately the object he would reach; else, the very wish will prevent the possibility of its fulfilment, at best—retard and throw it back.—THE MAHATMA K.H.

for adeptship increases both one's capacity to emit and to feel this form of force. I assure you that I, tho' but a humble chela as yet, felt your good wishes flowing to me as the convalescent in the cold mountains, feels from the gentle breeze that blows upon him from the plains below.

I am also to tell you that in a certain M^r. Bennett of America who will shortly arrive at Bombay, you may recognise one, who, in spite of his national provincialisms, that you so detest, and his too infidelistic bias, is one of our agents (unknown to himself) to carry out the scheme for the enfranchisement of western thought from superstitious creeds. If you can see your way towards giving him a correct idea of the actual present and potential future state of Asiatic but more particularly of Indian thought it will be gratifying to my Master. He desires me to let you know, at the same time, that you should not feel such an exaggerated delicacy about taking out the work left undone from M^r. Humne's hands. That gentleman chooses to do but what suits his personal fancy without any regard whatever to the feelings of other people. His present work also—a pyramid of intellectual energy mispent—his objections and reasons, are all calculated but to exonerate himself only. Master regrets to find in him the same spirit of utter unconscious selfishness with no view to the

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Your obedient servant
the
"Disinherited"

74TH ANNIVERSARY CONVENTION

Closing Address, Banaras, 31 December 1949

By C. JINARAJADĀSA, President

EVERY morning during Convention in our Prayers of the Religions, some Hindu Theosophists have chanted the famous verse of the Rig Veda, "Purusha—the Infinite Spirit—has a thousand heads." But at our public lectures about 1,500 have been present, and so we can say "Purusha has 1,500 heads". Taking India as a whole, India and Pakistan, we can say "Purusha has 400 million heads". And taking the whole world, we can say "Purusha has 2,000 million heads". For in the ancient Upanishāds, it is said of Purusha, the Cosmic Man, that "behind all who have birth, He stands, with face on every side". And again, "He hath eyes on all sides, on all sides surely hath faces, arms surely on all sides, on all sides feet. With arms, with wings, He tricks them out, creating heaven and earth, the only God." All this is a wonderful symbol of the unity of all mankind; when it is said that Purusha has a "thousand heads," the word "thousand" is used in the Veda in the sense of "infinite, numberless".

The thought of Universal Brotherhood is slowly infiltrating the thought of mankind. It stands behind the United Nations like an invisible aura. But with us Theosophists alone has the ideal of Universal Brotherhood a most special significance. It is possible to conceive of

a Universal Brotherhood of a kind on the basis of blood—for all blood is red; of bone—for all bones are white; and of flesh—for all flesh, too, is red, whether the outer covering of the body be brown, black, yellow, red or white. All mankind are brothers, because collectively they suffer from war and the results of war, under-nourishment and disease. But this Brotherhood of blood, bone and flesh and suffering will not abolish wars nor usher in the era of peace. Men do not change in their natures because of suffering; the memories of sufferings fade away quickly. In any case, the sufferings of one generation do not influence the morals of the generation that follows. It is on a totally different basis of Universal Brotherhood that we shall build the structure of a permanent peace. That different basis is the Theosophical conception of Brotherhood. What is it?

I have already mentioned the contribution of Hinduism as to the Divinity inherent in each man and woman, of every race and colour, of every faith and creed, as, too, of no creed at all. Every human being can, if he so aspires, say in thinking of the Supreme Essence of all things, whether we call it Ishvara or God, "So 'ham," I am He. Every man and woman can look at another, and say, "TAT tvam asi," Thou art THAT. Every Christian, if he cares to live in the thought of St. Paul, who after Jesus Christ was the greatest teacher of Christian truths, can say of himself "Christ in me, the hope of glory". And too Jesus Christ said, "Forasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"; and the Lord did not specify that "My brethren" meant only those who were baptized in His name. Every Muslim, if he cares to ally himself with the Sūfi teachings of Islam—and be it remembered that the originators of Sūfism were Sunnis, and not Shi'ahs—can say, "Anal Haq," I am God, thus asserting the immortal and eternal nature of

his soul. Even the Buddhists, who reject the thought of any Supreme Divine Personality, assert that every man, if he so wills it, can in a far-off future life become a Buddha. In the Buddhism of Tibet, China and Japan, we have the further thought of an inherent Buddha-Principle in the universe, so that it is said of even a butterfly, "Even it some day will be a Buddha."

In our Theosophical studies, in which we have no creed, the fundamental truth as to man has been stated by an Adept Teacher in lofty, unsectarian, all-inclusive terminology, as follows:

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

And from this fundamental truth, a second:

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

Our objective at this Seventy-fourth Convention is the same as the objective propounded in the first year of the Society. You have a visual example, if you look round at the flags of the National Societies in this "pandal,"¹ showing the countries where Theosophists are at work. There are fifty-two countries now, and country after country is being added to the list of flags which are displayed at our Conventions. Long before President Roosevelt dreamed of the United Nations, *we* were the United Nations. Next year there may be the fifty-third flag.

There is something more still about the Theosophical Society, and especially about its Headquarters at Adyar.

¹ The huge coloured decorated tent erected over the open amphitheatre.

It is the only place in the world where, in addition to its Indian soil, there is the soil of forty-three other nations. During the Golden Jubilee of 1925, we created the "Founders' Avenue," and forty-five trees were planted by General Secretaries and representatives of forty-three nations. The first two trees were for Colonel Olcott and H. P. Blavatsky, the two Founders, planted by the President, Dr. Besant, and then in a line, in order of the Sections' founding, forty-three trees were planted, each tree having placed at its roots earth from its own country. There is no other place in the world where there is this *physical* unity with other parts of the world, as exists at our International Headquarters.

We are claiming to make, not Universal Brotherhood, but a "nucleus" of it, that tiny element within a cell which enables the cell to divide itself and make other cells. Though we are not so many tens of thousands, yet each Theosophist represents certain ideas. What are these ideas?

Each morning during Convention we have gathered for the Prayers of the Religions, when each was repeated in its sacred language by a follower of the faith. At the end of all the prayers we have repeated in unison:

*O Hidden Life, vibrant in every atom ;
O Hidden Light, shining in every creature ;
O Hidden Love, embracing all in oneness ;
May each who feels himself as one with Thee,
Know he is also one with every other.*

So then, our aim in building a nucleus of Universal Brotherhood is with the fundamental assertion that man has within him the Divine Nature. Deva and Devi are two words which are well known in this country. Raised to a superhuman level, we use the name "Gurudeva" to mean a spiritual teacher; Devi is often used as a suffix to

a woman's name, especially in Bengal and North India. But so far as I have observed, the word Devi is in practice *Dāsi*, a *servant*. But each man is a Gurudeva and each woman a Gurudevi; and if we understand that, then on all sides are Gurudevas and GurudevIs, and we shall realize the Divine Fellowship of the myriad units who compose the whole world. Once this Divine Fellowship of all mankind is understood, all problems become illuminated, and one by one the difficult tangles of our economical and national life can be unravelled little by little. We have within us the knowledge, and the aspiration necessary, but we have not arrived at the fundamental principle that the man or woman whom we propose to help is divine.

What is Liberty for? To release Divinity. Divinity is in the heart of each man, enchained, kept as a prisoner. It is the work of Liberty to give the conditions so that the God in chains may be released. What is Prosperity for? For the release of Liberty. What is leisure for, what is Nationalism for? For the release of Liberty. You may say that this is an impossible task among two thousand million people. But here I want to quote to you the wise saying of a Hebrew teacher in Palestine:

"The day is short and the work is great; but the labourers are idle, though the reward be great and the Master of the work presses. It is not incumbent upon thee to complete the work, but thou must not therefore cease from it."

So, as we look at the work in our Lodges and sometimes feel discouraged, it is not incumbent upon us to *complete* the work; nevertheless, we must not cease from it. I recall here two verses of Kipling. He uses the symbol of the building of a temple:

One stone the more swings into place
 In that dread Temple of Thy worth.
 It is enough that, through Thy Grace,
 I saw naught common upon Thy Earth.

Take not that vision from my ken—
 Oh whatsoe'er may spoil or speed.
 Help me to need no aid from men,
 That I may help such men as need !

We have had a happy time in Banaras. We have discovered silently more of each other. We have discovered in the addresses, in our discussions, more aspects of Wisdom ; and throughout this period, what has characterized us ? That we are seeking to realize great truths not for ourselves, but for the sake of "such men as need". Each one of us has been given one torch of the Light. It is our duty to pass it on to others of the next generation, when we are called from work in this world to other work. We must keep that Light burning in our hearts all the time, even if we become bed-ridden and seemingly can do little. The Light must be kept shining to irradiate the darkness for many a person who is seeking the way.

On November 17th last we began our seventy-fifth year. A new cycle has started. At next Convention we shall meet at Adyar, our International Headquarters, which is the place of World-Vision for World-Lovers. To those who love mankind and hold a vision of all mankind as a Unity, the one place in all the world where that Vision can be had best is at Adyar. In token of our dedication to the vision of World-Lovers, *let us rise*¹ and dedicate ourselves to seeking the Way, that all men may receive the assistance of which they stand in need. I close this Convention.

C. JINARAJADĀSA

¹ All rose.

THEOSOPHY AND MODERN SCIENCE

By C. R. GROVES, M.Sc.

*Based on a lecture delivered at the Support Convention,
 Adyar, December 26th, 1949*

AMONG the various movements which are having a significant effect on human progress and destiny, the sciences occupy a very high place. It has been said by Prof. Julian Huxley that "whether we like it or not, evolution is now in man's own hands". We may not agree entirely with this point of view, but the scientific method has given man so much knowledge of the "laws of nature," as they operate in all that concerns physical plane manifestation, that his future on this planet may be largely self-determined.

In order to achieve this knowledge an extraordinary concentration of attention by scientific workers has been necessary. This attention has been based on an almost passionate belief in the reality of the objective world, and in the possibility of finding a mechanistic explanation of all phenomena. Most scientific men feel that the results obtained justify these beliefs, and indeed they appear from the standpoint of the scientist to do so. To the Theosophist, however, it is understandable that the apparently mechanistic and statistical laws of nature can be an

expression of a Divine Mind and a Divine Plan. H.P.B. says: "The Universe is worked and guided from within outwards"; also:

"What is called 'unconscious Nature' is in reality an aggregate of forces, manipulated by semi-intelligent beings (Elementals), guided by High Planetary Spirits (Dhyān Chohans), whose collective aggregate forms the Manifested Verbum of the Unmanifested Logos, and constitutes at one and the same time the Mind of the Universe and its immutable Law."¹

It is because of this, and because manas, the human mind, is one with Mahat, the Divine Mind, that man is able to comprehend natural law, and to use it for his own ends.

A leading American scientist, Prof. Birkhoff of Harvard University, speaking of the field of science has said:

"There appears a roughly given hierarchy of five ascending levels, mathematical, physical, biological, psychological, and social. . . . The basic corresponding concepts are *number* at the mathematical level; *matter* at the physical level; *organism* at the biological level; *mind* at the psychological level; and *society* at the social level."²

This is a most significant generalization corresponding as it does with the general trend of evolution, and with the "kingdoms of nature" of Theosophy. Each of these levels is based on the levels below it, which form its field of manifestation. Thus society is an aggregate of individuals at the psychological level, who use bodies belonging to the biological level. These bodies are composed of matter at the physical level, which in turn has a mathematical basis. How significant it is that mathematics is fundamental to the whole scheme, for "mathematics"

¹ *The Secret Doctrine*, Third Edition, I, 298; (Adyar ed., I, 320).

² For a fuller exposition of this see *Theosophy and the Changing Attitude in Science*, by Dr. C. Trew, T. P. H., London.

belongs purely to the psychological or mental level, and the oft-quoted phrase of the late Sir J. Jeans that God appears as the Supreme Mathematician shows the recognition in some measure of the creative Divine Mind. In this connection it is useful to realize that mathematical physics is only one of the pathways to reality. Other temperaments would recognize a Supreme Organizer or a Supreme Artist, and none is more fundamental than another.

Starting as it does from below and proceeding upwards, the tendency of science is always to try to interpret the phenomena of one level in terms of those of the lower levels. Biologists thus tend to see the living cell as a physico-chemical complex; and psychologists to refer the motives and interests of the human personality to elementary biological urges conditioned by the pressure of early environment. The same tendency was evident among the earlier writers on sociology, when "laissez faire" and the "enlightened self-interest" of the egocentric citizen were supposed to produce a stable society. Theosophy on the other hand tends to start from above, by postulating the reality of Spirit and the One Life. To understand any given level it is necessary to consider not only the lower levels which are related to the past, but also the higher which are of the future.

Theosophists may even feel a little surprise at the success of the scientific method, yet it is not really surprising. The classical phrase of Tyndall so many years ago that "in matter we see the promise and potency of all life" has in it a truth. Mahātma K.H.¹ writes of God as "*the very essence and nature of this boundless eternal matter. . .*". It is because God is the very essence and nature of matter; because involution, which is the looking

¹ *The Mahatma Letters to A. P. Sinnett*, p. 55.

up of the Divine Energy in matter, precedes evolution which is the release of that energy; because the atom of the physical plane contains and is composed of the atoms of all the other planes, that the scientific method produces its results.

Yet evolution at any level is more than a mere mechanical release of energy. There exists not only a hierarchy of levels, but also a hierarchy of beings, and physical plane evolution is never without inner influence and guidance. Group-souls; nature-spirits; devas; human thinking, planning, and willing; the Masters; Planetary Spirits; all have their effect "from within," and help towards the realization of the Divine Archetypes. Even men of science are catching a glimpse of this. Prof. A. C. Hardy in his *Presidential Address* to the Zoological Section of the British Association is quoted as saying:

"There has now appeared over the horizon something which many do not like to look at, namely telepathy . . . no one who examines the evidence with an unbiased mind can reject it . . . Such a discovery should make us keep our minds open to *the possibility that there may be so much more in living things and their evolution than our science has hitherto led us to expect*"¹ (italics added).

In spite of this there is still much of materialistic and mechanistic thought at the biological, psychological and even the social levels, and the need to emphasize the Theosophical point of view is as great as ever.

In *The Voice of the Silence* we read "but even ignorance is better than head-learning with no soul-wisdom to illuminate and guide it". With the added power which knowledge gives, the need increases for a recognition of the

¹ *Nature*, Sept. 8rd, 1949, p. 890.

unity of life at all levels, and of the right of every species, individual, and social group to live so as to fulfil its own dharma. If man is to influence the course of evolution to the extent which he can now do, the question arises, is he also capable of deciding the goal at which he should aim? Up to now his general policy has been one of ruthless exploitation of the earth, the plant and animal kingdoms, and of his fellow-man. The knowledge of genetics has enabled him to produce hardier and more profitable food plants, but it has also led to artificial insemination, and to such abominations as wingless chickens which produce more table-meat because they cannot fly! At the psychological level too, modern methods of propaganda and education into separative and disruptive ideologies are as great a danger to human progress as the atomic bomb or chemical and bacteriological warfare.

Towards the end of his *Presidential Address* to the British Association in 1949, Sir J. Russell said:

"... science can give little guidance in those great moral and spiritual problems which lie at the root of our most serious troubles today. It opens up many possible ways of life but gives no help in choosing which to follow; it deals with the facts of existence, but not with the values of existence. It gives some light to them that sit in darkness, but it has little consolation for those in the shadow of death, and it does not guide our feet into the way of peace."¹

The obvious truth of this fine quotation only serves to emphasize the need for Theosophy. Nothing else can so completely offer to the suffering world the guidance, the spiritual values, the light, the consolation and the peace to which the speaker refers, and without which science or

¹ *Nature*, Sept. 8rd, 1949, p. 886.

any other system of knowledge becomes a danger rather than a blessing.

Yet it is neither possible nor desirable to call a halt to scientific research and intellectual advance as has sometimes been suggested. Man is only fully man when he does in fact assume responsibility for his own future.

The position was clearly foreseen by Master K.H. when he wrote to Annie Besant in 1900:¹

"The crest-wave of intellectual advancement must be taken hold of and guided into Spirituality. It cannot be forced into beliefs and emotional worship."

This gives the key-note to much of our work today. With the development of the mind, men tend to mistrust appeals to their emotions, and to feel the need of a more stable intellectual background to their lives. This background Theosophy can supply. By keeping informed of the thought-currents of the world we can estimate the value of the various movements and give our aid to those which we find to be spiritually progressive, remembering always that "spiritual" means towards the realization of inner unity in outer diversity, of inner freedom with outer discipline. Perhaps even more important is the development of our own intuitional consciousness, so that we may come to an ever-deepening appreciation of truth. Thus shall we not only justify Theosophy in the light of scientific reason, but also help to spiritualize the whole mental atmosphere, and assist mankind in some measure to its next step on its long upward journey.

C. R. GROVES

¹ *Letters from the Masters of the Wisdom*, C. Jinarajadasa, First Series, Third Edition, p. 111.

OUR KNOWLEDGE OF BROTHERHOOD¹

IF Theosophy is the Divine Wisdom, it is a Wisdom which is constantly and everywhere in action; a Wisdom which to each individual self is thought inseparable from life. To be a "Theosophist," therefore, is to live and act the Wisdom, though it can only be such Wisdom as we know. Knowing is a form of action, and what we call action is a completion of that knowledge.

We may not know any other truth directly for ourselves, but we can know the truth of Universal Brotherhood and know it in part, presumably, since we have accepted it. But our knowledge of that Brotherhood is as yet but the germ of a dark nucleus, destined to grow into an all-inclusive pattern of light, which will be a perfect vesture of that truth as expressed in our lives.

If we accept Universal Brotherhood, that acceptance presupposes the principle that each is related to all. All persons and things share our life at different levels, but they must share our hearts. When that takes place, we shall know not only that each is linked to all, but also, that the others, in some mysterious way, sustain the very nature of one's being. To know a person even outwardly is a dim registration of an inner unity, the shadow on the material plane of an unperceived spiritual light.

A Theosophical Convention is an unique opportunity to explore this truth, to which are linked many other truths—all to be comprehended not by the restless, superficial mind, but by an inner perception which has to emerge from self-oblivion to self-realization. The Theosophical Society is dedicated to Universal Brotherhood. To know the nature of that Brotherhood is to experience that harmony in the universe of which all its most divine laws and forms are parts and expressions, in which they are all perfectly synthesized.

N. SRI RAM

¹ A message to the Annual Convention of the Society in 1949.

THE MIND OF THE AMOEBA

By ALEXANDER HORNE

RECENT discoveries and experiments in the field of microscopic life offer some rather interesting opportunities for speculation along the lines of what we might perhaps call "occult biology". Some orthodox biologists have already shown (particularly Binet, in *The Psychic Life of Micro-organisms*) that these organisms have a mind of their own, despite their microscopic size and their relatively unorganized physiological structure. They have clearly observable impulses, attractions and repulsions; they respond to environmental influences each in its own individual way. No matter how far down you go in the scale of organized life—whether the scale be measured in terms of physical dimensions or in terms of evolutionary development—there you find some indications of "mind".

Jennings has more recently demonstrated the existence of mind in the case of the lowly amoeba, a tiny organism so small that about a hundred of them, laid in a row, would cover no more than a millimetre in length; 2,000 or more could find room on the head of a pin. This unicellular (or single-celled) organism, which is essentially a microscopic droplet of gelatinous matter, moves about by the simple expedient of projecting portions of itself into what is called a *pseudopod*, or "false leg"; then pulling itself forward till its main mass merges with its projecting member. It feeds by the equally simple expedient of

wrapping itself around some bacterial morsel of food, thus engulfing and eventually digesting it. It reproduces by the similarly simple device of splitting in two. Its physiological structure is as simple as its behaviour: a tiny speck of almost homogeneous cellular material or "cytoplasm"; and in the midst of it a "nucleus," the centre of its biological structure and activity. It is perhaps the simplest, most primitive and oldest form of life on earth; yet in its simple and primitive way, it too has a "mind," such as it is. It "knows" what is proper food for it and what isn't; it "recognizes" its prey and makes off to capture it; it pursues intricate and non-stereotyped paths as its prey "strives" to escape; it responds to physical and chemical stimuli much as the higher organisms do, only in an extremely more restricted way. Some biologists have indeed tried to show that a drop of non-living oily foam moves much like a living amoeba does, and others have tried to show that the behaviour of even higher organisms is nothing more than a response to physical and chemical stimuli in a purely mechanical and non-psychic manner. These attempts to explain the organic in terms of the inorganic have not found universal support even among orthodox scientists and philosophers; many among the most noted of them think that they are a step in the wrong direction, and that these "demonstrations" are inconclusive and often amenable to contrary conclusions.

Traditionally, the amoeba has been the "lone wolf" of natural history. It lives and moves by itself, is sufficient unto itself, and being non-sexual, does not even live in pairs, there being no males and females to attract and need each other; it reproduces itself but has no family life. It is the most unsocial being in creation. Lately, however, some discoveries have thrown some light on the more social side of at least one species of

amoeba, *Dictyostelium*. Unicellular individuals of this species not only periodically come together in large groups, but they even go so far as to organize themselves into what to all intents and purposes is a single multicellular organism, thenceforth behaving as a single integrated individual. In addition, these individual amoebae, at first all exactly alike, differentiate themselves into at least two different types, each with a specific function co-operating toward the successful activity of the new multicellular organism.

Professor John Tyler Bonner has given us an intimate glimpse into the life and activity of this species of amoeba, in both its individualistic and co-operative phases. When enough of these separate and independent amoebae are concentrated at one spot, he says, "a curious thing happens. As if in response to a signal, they cease to ignore one another and rush toward central collection points . . . with unerring accuracy," changing their own individual shape in the process. At first approximately round in shape, in their individual or "lone wolf" stage, they now stretch themselves into the shape of pencils, while the agglomeration of amoebae take on the shape, roughly, of a sausage. This is the first or aggregation stage. "The sausage of amoebae then proceeds to crawl across the surface of its medium," but in such a way that the "movement of the independent amoebae is co-ordinated so that the mass of cells moves as a whole." This is the second or migration stage. Now comes the final or "culmination stage," when the group-organisms assume the shape somewhat like a microscopic hat-pin, this change in shape marking a process of differentiation among the hitherto similar amoebae whereby about 14 per cent of them become the shaft of the hat-pin while the remaining 86 per cent become the head. This differentiation in structure is

accompanied by a parallel differentiation in physiological function, the cells of the "head" becoming the specialized spore-cells which give rise to future generations of amoebae, while the stalk-cells, or those in the "shaft" of the pin, hold the "head" aloft and assist in the dissemination of the spores.

Thus do the individual cells of *Dictyostelium* come together to function as an organic whole. Call them now an individual organism or a community of co-operating cells, the fact remains that they do act as a whole, with apparently one object in view: self-propagation, or the preservation of the species. In this activity of propagation, the spores are the active agents, of course, but the stalk-cells are their necessary though passive partners, and in the process the species to which both the stalk and spore cells belong manages to preserve itself.

The natural question of course arises as to how this capacity to co-operate has developed in the course of evolution, assuming that this species and its peculiar habits did not come ready-formed from the brow of Venus but must have evolved in some way from a species whose individuals had a life-cycle that was completely unsocial and unco-operative. There are in fact biological indications that this must have been so, and that at one time in its biological history this "lone wolf" progenitor "learned" to co-ordinate its activities in a co-operative manner, and to change its structure during the course of its life-cycle to make it conform to its new outlook. How did all that come about?

Evolutionists of the Darwinian school would of course answer that all this merely came about fortuitously in the struggle for existence. They would say that in some way the co-operative way of life conferred a degree of "fitness" that was not shared by the unco-operative variety, so that

in time it won out in the struggle for existence, establishing itself as a distinct species when its less fortunate rival had died out. But, as Professor Bonner points out, it is difficult to see why *Dictyostelium* is biologically a more effective organism than the common lone-wolf amoeba, and the fact remains that, throughout these hundreds of millions of years, while higher and higher forms of life have continued to evolve from the primordial slime, the amoeba of the lone-wolf variety has managed to hold its own, as evidenced by the fact that it is still in existence.

In line with this obvious argument, evolutionists of the orthogenetic school of H. F. Osborne would say that this is but another indication that evolution takes place not merely by the haphazard elimination of the unfit, but in a direct line, so to speak; as if, as Sir J. Arthur Thomson used to say, evolution indeed had *direction*. Bergson would say that all life had an *élan vital*, a vital impetus, that took it unerringly towards its goal. Driesch would similarly say that this was but another manifestation of the activity of the Aristotelian *entelechy*, the non-material vital force regulating all biological phenomena. Aristotle's teacher Plato would have talked of "archetypal forms"; and the Theosophist, or "occult biologist" as we call him here, would similarly speak of the Logos and His "idea," and the impress He puts on all evolving life and its environment, which acts as a mould into which all happenings flow. Or we might simply call it the Mind of Nature at work. However we express it, perhaps after all we are all saying the same thing; all playing the same Symphony of Life, but playing different parts and on different instruments, so that what we say only *sounds* different. Perhaps even the Darwinian struggle for existence and the weeding out of the unfit is but one of the many methods the Master-planner

uses to carry out His *manvantaro* purpose, a sort of biological karma.

But to turn back from these lofty heights to our microscopic examination of the social amoeba, "we may reflect upon a few significant points," says Professor Bonner. "We have in *Dictyostelium* an organism that first exists as single, separate amoebae which subsequently aggregate to form cell masses so unified and so co-ordinated that they act as an individual. . . . We are confronted with two questions. One is: How can it be that these cells are brought together? The other is: How is it that once they come together they become co-ordinated? The first of these questions is rather an elementary one, and we shall discuss it. If we knew the answer to the second, we would have the solution to one of the main problems in biology."

As to the first question that Professor Bonner raises, experiments he has made and which he describes lead him to think that a chemical substance is emitted by the central mass of amoebae, and it is to this chemical influence that additional amoebae respond when they rush in to increase the mass still further. (How the initial agglomeration is formed is not touched upon; it is to be presumed therefore that it is formed by accident, which may well be.)

As to the second question—the co-ordination of individual amoebae toward a common end—no suggestion is made whatever. In the absence of a more "scientific" explanation, we, as "occult biologists," may perhaps be excused for speculating on the existence of a Group Soul. If such a Soul does exist, for *groups* of sub-human organisms just as the individual soul exists for the human organism, then that would go far toward resolving this enigma of co-ordination. And if this theory of a Group Soul can be postulated as an explanation of the second question, it may perhaps also be used in more complete explanation of the first, thus making

it unnecessary to fall back on an "accident" theory for the formation of the initial central mass.

To me, this co-ordinated and co-operative activity of Dictyostelium is one of the most beautiful demonstrations of the existence and activity of the Group Soul.

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ALEXANDER HORNE

ON TRUTH

What is truth but unsullied utterance? Even untruth has the stamp of truth, if it is free from harm. Let none utter a falsehood against his conscience lest it should torment him. One sits high in the hearts of all who is true to oneself. Far greater than a benefactor or an ascetic is one whose words come from the depths of truth. One's renown is rooted only in truth; it leads one easily to every other virtue. Water cleanses the body, truth cleanses the soul. All lamps are not lamps; to the great the lamp of truth is the lamp. In all the scriptures we have read, there is no virtue greater than truth.

Tirukkural

FROM INTELLECT TO INTUITION¹

By JAN KRUISHEER

INTUITION is a function of the mind which differs very much from Intellect. "There is a great difference between the words 'This is sensible' and 'This is wise'. What is sensible is not necessarily wise and what is wise is almost never sensible in the eyes of cold intellect" (Maeterlinck).

Consciousness is one and only "one," though it has several functions, clearly distinguishable and differing from each other. "It is the Self that sees, unseen; that hears, unheard; that thinks, unthought; that knows, unknown. There is none that sees but He; there is none that knows but He. He is Thyself, the Inner Man immortal" (*Brihad Upanishad*). All observation, all awareness, all perception is some aspect of the One Consciousness, the conscious entity himself. Feeling (instinct), thought (knowledge), wisdom, love, intuition, inspiration, volition: all these are functions of consciousness, of the One Consciousness of a living being. "With man consciousness is mainly intellect. There could have been intuition added to this and it seems as if this should have been the case" (Bergson). To us, however, it seems also that intuition, being a later faculty to be developed in the course of evolution, must have its field of activity on a higher level than has the present-day intellect.

¹ Lecture delivered to the Congress of the Theosophical Society, European Federation, at Paris, July 1949.

However, because all functions of consciousness are some kind of awareness or perception, the whole of these possibilities on a scale of functions often is called *Mind*. "Mind is a name, given to the sum of the states of consciousness, grouped under Thought, Will and Feeling" (H. P. Blavatsky, *The Secret Doctrine* I, 69). There is but One Mind, but One Consciousness, but One Life in each one of us, the conscious life of One Being. The One Consciousness, directing its attention outward into the world, descends into matter, and successively in a long series of reincarnations, by means of the five (or seven) *Tattvas* or permanent atoms, creates the five (or seven) stages of involution, which, on the ascending arc of evolution returning homeward, will develop into the successive five (or seven) stages, planes, principles, races and sub-races, senses and organs of the senses, Rounds, *Manvantaras*, *Kalpas*, etc., etc., of evolution.

In every manifested being, whether macrocosmos or microcosmos, there is but One Life and One Consciousness going out from, or returning to, its One Source continually, incessantly. Life-Consciousness is the One Link connecting the Being, the Monad, Immaterial, Spaceless, Timeless, to his manifested body in matter, time and space. The Monad himself, on his own high *Ātmic* plane, is omniscient, perfect, absolute, but his omniscient absolute perfection has been gradually hidden during this descent of Life-Consciousness. On the ascending arc, homeward bound, he is gradually freeing himself from these bonds and limitations.

We should always remember that the living creature, the Monad or *Jiva* (*Jivātma*), is quite a different something than the outgoing *Prāna* (cosmically in our literature called *Fohat*). Life descending creates forms and yet it is itself formless. "Bound in his nature, infinite in his desires, man is a fallen god, who has a recollection of heaven"

(Lamartine). Therefore, if we confusedly believe and speak of Life in too vague a way, understanding becomes rather difficult. As a *Monad*-entity, Life is independent of space-time manifestation, but it acts through all changes of space and time while it is imprisoned within a body. All Life is from within going outward. This outgoing power of the *Logos* (*Fohat-Prāna*) is His Life; the returning influence or current, carrying experiences to the *Monad*, we call Consciousness.

Consciousness reunites Spirit and body again. This constantly going out and returning is the Universal Life-Breath, *Svara* or *Ishvara*, a proceeding from the highest or *Turya* state of consciousness which, by means of three vehicles, emanates three other states. 1. *Sushupti*: consciousness working in *Karana Upadhi* or the Causal Body. 2. *Svapna*: consciousness working in *Sukshma Upadhi* or *Kama-Manas*. 3. *Jāgrat* (awakened): consciousness acting in *Sthula Upadhi*, or the physical body. Consciousness then, clinging to itself as well as to its objects of perception on the physical plane, uses *Bahish Karana*, the external instrument, the physical senses and organs. On the mental plane it uses *Antah Karana*, the inner instrument. Consciousness, using *Sukshma Upadhi*, manifests as *Svapna*, intellect, mentality on the mental plane, but the same One Consciousness, using *Karana Upadhi*, manifests the higher faculties of the Buddhist principle, intuition, inspiration, revelation.

During long, long cycles of evolution, Consciousness (*Jivātma*) has developed through the mineral, vegetable, animal and animal-human stages (through a series of countless incarnations), constantly gaining a somewhat higher level of consciousness, while all the time striving for higher, greater awareness, always trying to regain the heavenly status it has lost. The animal-status of

Consciousness shows itself mainly as instinct—the consciousness of the group-soul dominating. Yet, besides this instinct, it sometimes also shows some signs of an awakening intellect. Exactly in the same way, man besides his already more or less developed intelligence, shows some germination of Intuition. For most of us this is quite a new faculty, as yet unknown, almost non-existent. Yet it is always there in germ, in potentiality, and it will become one of the chief and most important faculties of the future Humanity.

Artificially studied and considered, intuition and instinct show some kind of a relationship with each other. However, they are separated by thought-intelligence, the human Ego. There is always some kind of a direct link or relationship between the Astral and the Buddhic planes and principles, both manifesting a certain aspect of emotion. The great difference, however, is that the Astral is the vehicle of the lower emotions, connected with Kāma-Manas, or ego-self, and the Buddhic is the vehicle for the higher, more noble, unselfish emotions. Instinct, as a function of the group-soul, acts by means of the Astral body; it is the memory of the group-soul. Man alone of all creatures is a single, separated entity, an individual mind, which makes him an individuality able to observe things outside himself, making images thereof in his mental body, being sufficiently evolved to do this for himself, a thing the animal is yet unable to do.

Intuition is the possibility to observe without mental effort, from a higher plane than the mental, of awareness within oneself by means of which the thing itself is contacted and becomes known to him. It works independent of impressions, either from the senses or from the mind. It just knows for certain, where mind with much more labour knows with less certainty. Intuition does not repeat itself; it does not seek to impose its views, it is indifferent to our

acting or not acting in accord with its commands or advice, and it speaks but once only.

At our present stage of evolution intuition, if any, is far more difficult to manage, guide and use than is the intellect. It speaks or it does not speak. Sometimes it speaks about unimportant matters or events, while completely silent on important ones. It often manifests as revelation—at once one is convinced of a truth. Intuition may present itself as definite knowledge; without any need of argument it brings insight where mind fails; we do not know from where its observations come and how, but we are definitely aware of a truth.

How did Gauss discover his so highly complicated and systematic mathematical formulae? After pondering over the problem in vain for a considerable length of time, he gave it up. Then, when the mind was at rest, in a flash he saw clearly before his inner vision a whole series of the complicated formulae. It was only after much labour and most elaborate calculations that Gauss was able to prove them intellectually. Intuition seems to be more or less hampered by strong mind-activity, probably because the latter is of a lower level. Gauss saw intuitionally when he ceased his intellectual efforts.

Spinoza is of the opinion that "intuition originates only when the mind is no longer busy with compartments or divisions of reality, but with totality, with the whole". Intuition is active on a plane higher than intellect and therefore, so to say, somewhat nearer to reality and Truth. Its observations arise, as it were, from the very depth of a man's being.

Prof. Lloyd Morgan in *The Great Design*, p. 286, says: "What I also believe is that advancement in the course of nature is a revelation of Divine Influence. And as (at the moment) mind is the best of them, the highest point of his

evolutionary ascent, it may be said that the evolution of mind manifests the influence of Mind"—the Universal Mind Divine. This idea has been completed by Henri Bergson (*Évolution Créatrice*): "We should replace mind as such by that more embracing reality of which mind is but a retrenchment"—that is, intuition. "Mind is no source of knowledge of the totality of Reality. It is this for inorganic nature and consequently for physical science, language, practical life. But Life, the organic, the world of consciousness, can only be reached by means of intuition."

Intuition covers a much wider part of Consciousness than mind does, it is a far wider function. Says C. W. Leadbeater in *Talks on the Path of Occultism*: "It must be remembered that buddhi, which we translate as 'intuition,' is known in India as 'pure reason' [as says Kant—J. K.]. It is the reason of the Ego, which is a type higher than that which we have in the lower plane." Intuition is hampered by the vibrations of strong thoughts, as it is also hampered by the vibrations of coarse emotions. It manifests only when the ordinary mind is at rest. It is related to the Spirit-Source of Truth dimensionless. Intuition is a spiritual conscious awareness, brought within the sphere of possibility of being known by the Consciousness in time and space. The intuitive man shows his intuitional faculty by a natural broad-mindedness, openness of mind, and tolerance. He has a vision of the whole which he shows by being an altruist, by his love, peace, and happiness. On the other hand, self-sufficiency, egoism, dogmatism strengthen the separated I-myself, and thereby hamper the flow of intuition. The egoist never is intuitive. The very thought of self shuts off the Spirit. It is our own hard cold minds, with their rigid dogmas and preconceptions, which make the free flow of intuition impossible.

(To be concluded)

WHAT IS THEOSOPHICAL?

By SIDNEY A. COOK

Vice-President of the Theosophical Society

A PROMINENT member of the Theosophical Society, writing recently of an educational institution, said: "Until recently our educational work has been considered as being definitely Theosophical."

It is an old trick to reply to a statement that has never been made and thus to seek to discredit a speaker who said something entirely different. Thus is an issue joined and a clarification made necessary.

First let us examine the word "Theosophical". Its most frequent use and the source of its most general modern application is in the name "The Theosophical Society". If we then look at the objects of the Theosophical Society we shall at once see the generally intended meaning of the word. These three objects are well known, but for clarity in this article they are stated here:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To encourage the study of Comparative Religion, Philosophy and Science.
3. To investigate the unexplained laws of Nature and the powers latent in man.

According to these objects, those persons are Theosophical who band themselves together to form a nucleus of the Universal Brotherhood, and those pursuits are Theosophical which require the study of comparative religion,

philosophy and science, or the investigation of nature's still unknown laws and man's still latent powers.

It is important that these objects be examined critically. They constitute the programme within which the Society must be operated and the policy within which it must be governed. To be a good student-follower of any one religion is not to be Theosophical within the terms of these objects. To be so is to be only Hindu or Christian or Buddhist as the case may be. To be Theosophical the study must be of *comparative* religion, so that the student becomes imbued with the universal nature of the message of all religions and acquires a condition of tolerance and consideration for them all. Similarly is it clear that it is the *unexplained* laws of nature that are the concern of the Theosophist. Nature's still hidden mysteries are for his investigation. To teach or study those laws of nature, of science and of philosophy that have become commonly understood and accepted is not the function of the Theosophical Society, nor can such teaching and study be truly designated Theosophical within the meaning of its objects. The Theosophical Society must be ahead of the world in Brotherhood, in study and in investigation, not merely duplicating the world's activities. To remain in this position of advanced thinking is the constant challenge to the Theosophical Society, and one which it must ceaselessly endeavour to meet.

Some go so far as to say that, since religion, philosophy, science, nature and man are all mentioned in the objects, nothing is excluded from the term "Theosophical". Many an error has been made in admitting to the Society's platform those who took advantage of this unlimited definition to promulgate teachings far removed from the purposes of the Society. Clearly every line of study and activity is *not* covered by the objects, or the Society has no programme

or purpose of its own at all. The objects can be interpreted reasonably only with the limitations they themselves plainly set forth.

When, however, we come to consider what is Theosophical from the point of view of the individual, there is unlimited freedom of definition. The Theosophical Society places no restriction whatever upon its members as to their beliefs and activities, provided they do not contravene the relationship of "Universal Brotherhood" which as a principle all members must accept. The Society dictates to no one as to how he shall put his Theosophy into practice.

It is in this realm of individual activity that wide and sincere differences of opinion can occur, and this very sincerity in difference is a factor precluding the Society's endorsing any opinion or itself participating in any enterprise even though it accords with the opinion of many members as to what is Theosophical. There are inevitably many of sincere contrary opinion also.

This issue now arises over the question whether the Theosophical Society should engage in the conduct of schools and cultural academies. But first take another case. In New Zealand a prominent and active member of the Theosophical Society promoted a society for the humane killing of animals, and that society seeks legislation to improve the conditions and to lessen the animal suffering in the abattoirs of the nation. The prominent member considers his promotion of a Society for Humane Killing to be Theosophical work, and nearly every one will agree with him and applaud his efforts.

But no one will draw the conclusion that, because his work is Theosophical, the Theosophical Society should therefore merge with the Society for Humane Killing, or should itself operate or financially support a string of pain-free abattoirs. That these greatly relieve suffering and

improve upon current methods, that they embody Theosophical ideals in practice and induce a high degree of sympathy among the members for the animals and for the work of their benefactor, does not make such an enterprise a work the Theosophical Society should undertake. Killing, however humanely carried out, cannot receive the Theosophical Society's endorsement; nor can the Society condemn the introduction of humane methods even though applied to slaughter. There is good but there is compromise. Members of the Society promote the ideal of freedom from pain but the Society does not undertake to operate the pain-free institutions.

In educational and cultural enterprise the same principle applies. A prominent member may endorse, encourage and employ an educational method which in some countries is far in advance of the general educational system, although not acceptable in more progressive countries where the principles are well known and their application surpassed. The methods may be deemed Theosophical in that they recognize the need for educating the whole child, physical and emotional as well as mental. The conduct of schools employing such methods may be termed Theosophical work. The direction of schools with a love and an understanding of children is undoubtedly Theosophical. No one can or does deny that it is the duty of trained or capable Theosophists to work in the field of education and culture and to promote improved educational methods, and the Society and its members extend most cordial goodwill to any who so work. Members of the Society promote the ideal of more understanding in education, but the Society cannot undertake to operate any institutions even though they employ these more ideal methods. The fact that they embody some element of Theosophical principle in their operation does not make it the function of the Theosophical

Society to promote or conduct such schools or educational or cultural institutions. And, as in the previous example, compromise enters in, for where schools receive government grants they must comply with government curriculum requirements and submit to control by government officials often unable to appreciate the higher ideals, to employ non-Theosophical teachers, and to depart in various ways from the great basic principles.

It was this very fact that caused the Indian Section of the Theosophical Society recently to take action to place its School at Banaras under separate management and control, that the compromises which were necessary in the application of Theosophical educational principles might not embarrass the Society or be construed as departure from its standards by the Theosophical Society itself.

To take another example. Should the members of the Theosophical Society the world over be solicited for funds for the Society to engage in experimental animal husbandry and increased grain production, manufacturing fertilizers and conducting model farms? The answer is clearly "No." And yet it is surely a part of the Great Work to promote the economic as well as the cultural welfare of humanity; to see that men are well fed as well as culturally improved, and any Theosophist who applied his knowledge and skill to such enterprise and purpose could rightly offer his work as Theosophical and for the welfare of humanity.

Obviously there are many activities that are for the good of mankind, and by this definition are rightly labelled Theosophical and considered a part of the Great Work of the Logos for the race, but are not to be undertaken by the Theosophical Society itself. Compromise of principle and both approval and disapproval would result according to the judgment and opinion of its members.

It was at the request of prominent members in Europe for a statement of disassociation in a specific case that the General Council of the Society recently drafted and adopted a general Resolution of Disassociation as follows :

"The General Council of the Theosophical Society, taking into consideration the fact that a certain confusion exists among the public in certain countries, and among the Governmental authorities in them, as regards the relation of the Society to other bodies with activities sometimes regarded as parallel or allied, deems it advisable to make the following declaration :

"The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title The Theosophical Society.

"Since the Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of every attachment and affiliation to any other organization."

This Resolution of the General Council supplements the long-standing policy of the Theosophical Society, endorsed and carried out by all its Presidents, Olcott, Besant, Arundale and Jinarajadasa, and summarized by the latter in a statement dated March 26, 1948, now being sent to all Lodges of the Society.

No statement has ever been made that the work of any Theosophist offered as a contribution to human welfare is not Theosophical. It has often been said that the enterprises through which a work is done cannot come within the function of the Theosophical Society, however magnificently conceived. To this the President-Founder and all his successors through seventy-four years have unequivocally given endorsement. Neither pain-free abattoirs, societies for or against vivisection or euthanasia, experimental farms, schools, colleges, academies, hospitals, animal refuges, nor any other, however advanced or designed to remove pain from the world and aid the human race, come within the definition of forming a nucleus of Universal Brotherhood, or of study or investigation. They may and often do constitute Theosophical work on the part of individual Theosophists. They are not the work of the Theosophical Society. That is the issue.

SIDNEY A. COOK

O friend ! hope for Him whilst you live, know whilst you live, understand whilst you live : for in life deliverance abides.

If your bonds be not broken whilst living, what hope of deliverance in death ?

It is but an empty dream, that the soul shall have union with Him because it has passed from the body :

If He is found now, He is found then,

If not, we do but go to dwell in the City of Death.

If you have union now, you shall have it hereafter.

Bathe in the truth, know the true Guru, have faith in the true Name !

Kabir says : " It is the Spirit of the quest which helps ; I am the slave of this Spirit of the quest."

KABIR

CAN ASCETICISM LEAD TO ENLIGHTENMENT?

By K. R. R. SASTRY

THROUGHOUT the ages there are two trends discernible among thinkers regarding the dawning of supreme wisdom. First, why run to the forests, mountain caves and fastnesses? Was there ever a greater sage than Janaka, of *Videha*, a *Rāja Rishi* at the helm of affairs? Second, but amidst the dust and din of the market-place how can you ever concentrate on matters permanent? Get away from the world; treat the woman as "black cobra"; suffering is the badge of our tribe; run to a lonely spot; get into sympathetic vibrations with Nature all around. Then you will be disciplined to proceed further. Plunge into the profound problem of how to become the enlightened being, man having been made in the image of God.

The activist reminds us, must spirituality co-exist with passivity or apathy or inertia? Are not the medical and scientific pioneers and the martyrs and the humanitarian leaders of the West more spiritual than many of the ochre-robed who look more fierce than the householders? Is not striving to be active in doing good preferable to becoming passive in being good? A reconciling view is obtainable if asceticism is given its *dynamic* interpretation. Asceticism consists in *detachment* amidst work. The true ascetic knows that all conjunctions are for subsequent disjunction.

Only a few should and could renounce the world for the jungle and the cave.

One does not feel inspired by our wandering Hatha Yogis, who merely display excruciating exercises of control of the body. But the genuinely evolved souls of human society like Gautama Buddha, Jesus Christ, and Ramakrishna Paramahansa have given us the reconciliation between asceticism and activism. Gautama Buddha had the wisdom to realize *before it was too late* that this body is to be kept at an efficient working level for the fulfilment of the play of the Spirit through it. What a wonderful lesson there is in the life of Jesus Christ, serving society and suffering gladly the "reward" of Crucifixion. Ramakrishna Paramahansa advises all seekers after True Knowledge to take precautions in the early stages, for goats too can eat the tender sapling, but when the plant grows into a big tree even elephants can be tied to its trunk.

Man is the highest of creations, and mind is the mightiest in man. *This body of ours* is a rare possession for doing good; any careless, intemperate or hasty tampering with it is out of the question. "Our senses have been created by God with a tendency to move outwards. It is for this reason that man looks outside himself rather than inside himself. Rarely, a wise man, who is desirous of immortal life, looks to his inner self with *his eyes turned inwards*"¹ (*italics mine*).

If the whole of Sankara's Vedānta can be digested by two modes—they are *Viveka* (True Knowledge) and *Vairāgya* (Detachment). The path of True Wisdom has many branches. It is not a mere matter of logical dialectic but one of *personal realization*. The ant, the bee, the patient Biblical ass, the canopy of the starlit sky with no entrance fee for its enjoyment, the glorious orb of the

¹ *Kathopanishad*, II, 4, 1.

rising sun, the serenity of twilight—all these have so much to guide a discerning pilgrim that he will “seek out the way”. When the impact of the stillness all around is on him, he will seek the way “by retreating within,” that is, through deep introversion.

In a wonderful setting we have two attitudes to life given us by U.S.A. and India. The average American wants to get things *done*. He does not love self-denying asceticism. The average Indian is *contemplative* and *sedate*. “Americanism too easily tends to exalt success over wisdom and thus to mistake prosperity for insight” (H. J. Laski in *American Democracy*). The Indian tends to be rigid and heartless and may easily fall into slumber, reconciling apathy with contemplation. In any yearning for self-improvement, the head (*Gnan*), the hands (*Karma*) and the heart (*Bhakti*) need to be harmoniously developed. The body is to be kept clean through suitable regular exercises; intellect is to be kept engaged in fixing one on the track; and all throughout, the flow of the milk of human kindness to all creatures is to run undiminished and uninterrupted.

The whole universe can be seen as one, only on the hypothesis that the “same subtle essence” underlies both the world of Nature and the world of Mind. In fact the discoveries of science have assisted us to discern that mind in ultimate analysis is *subtlest matter*, far smaller than the atom and with an almost infinite capacity for work and speed. Brilliant and profound is the thought that “the *Ātman* is the great Flute Player, the mind is the flute, and the external world is the sound or music” (*Bṛihad Aranyaka Upanishad*, II, 8, 8).

The more lop-sided is one's development, the more precipitous will be one's fall. In ascending a mountain rest is essential after each steep ascent. Adjustment, co-ordination and absorption have to go together. The

myths of all countries portray *seven steps* in the ladder. Unless the password is known the next step may look like a blind alley. The attainment of a few powers may so enchant the subject that it may impede farther progress towards firm understanding.

Renouncing mentally and living unattached in the world is the mark of steadfast wisdom. It is beyond the dualism of hope and fear, gain and loss, joy and sorrow. Such a person is without attachment to anything; he has neither hates nor desires. As a child, man looked *outward*, later he looked *upward*, and at last he looks *inward*. The yogic discipline has advertence to the physical (body), mental (mind), and spiritual planes. A lop-sided asceticism, bereft of work for world-welfare, will fail to shed the lower ego.

The lives of all profound wise men, such as Bhishma, Mahāvira, Gautama Buddha, Sankara, Rāmanuja, and others well known to us are replete with work for humanity. The individuality of the liberated enlightened Being is continued for the *regeneration of mankind*; he (always including *she*) maintains his own freedom and remains unaffected by this ever-changing world. That, in short, is the history of the saviours of mankind.

The body is not to be put off; no one of us has a right to commit suicide. The whole process is one of *refinement* of the material, so that at every level the person is *transformed* into Truth, Existence and Bliss.

Sheikh Abdullah Ansari of Herat, like Saint Thayanavar, a Tamil mystic of the seventeenth century, gives a just rebuke to the conceited ascetic:

If thou canst walk on water,
Thou art no better than a straw;
If thou canst fly in air,
Thou art no better than a fly.

One has to conquer one's *heart*, the spiritual centre of Cosmic Light, to become a man of steadfast wisdom.

The goal ahead is not mortification of the flesh; that is not true penance. *Tapas*, or sincere penance, lies in truthfulness of speech, benevolence, compassion and abstinence from injury to others. Layer after layer of the mind has to be purified, through detached work. Even latent desires have to be conquered. In fact, after the dissolution of the mind, the liberated ones, while living in society, shine and serve, even as amidst thorns the rose is lovely and gives its perfume to all.

There is such a call for disinterested service the world over, after the two great cataclysms; there is so much work to be done as the evolved beings have to regenerate humanity to a profound understanding of the necessity of living in peace, amidst justice, and discarding fear from the growing agencies of material destruction.

Men and women of natural dignity, evenly developed and well-balanced, constitute the core of any society. Neither mortification of the flesh nor intellectual understanding alone can ever lead to Enlightenment. It is a state of attainment based on physical, moral and spiritual discipline. It is, in short, Self-Realization, intuiting the Absolute and enjoying Eternal Bliss. The truly enlightened man works for the world's welfare and for the attainment of BRAHMAN by all. It is a never-ending Quest built on *inner harmony and selfless detachment*. Spirituality should manifest itself in service.

Yes, asceticism can lead to Enlightenment, if by this is meant a diligent transformation of our physical and mental layers leading to such refinement in the individual that he serves society at a sublimated level.

K. R. R. SASTRY

THE SEVENTY-FOURTH INTERNATIONAL CONVENTION

By HELEN V. ZAHARA

Recording Secretary of the Theosophical Society

THE 74th International Convention of the Theosophical Society was held at the National Headquarters of the Indian Section at Banaras from 25th to 31st December 1949. The number of delegates registered was 525. All were accommodated in the spacious school, college and residences on the estate and other school buildings lent for the purpose, and arrangements for their comfort and hospitality were very capably carried out by the General Secretary and his staff of helpers. The weather was fine and sunny, and not a sharp cold, and there was a general warmth in the spirit of the proceedings of Convention.

The first session of the General Council, the governing body of the Society, was held on 25th December when the usual business was transacted including the election of Additional Members to the General Council, the passing of the Treasurer's Report and Annual Accounts for the year ending 30th September 1949 and the Budget for the coming year, and the appointment of the Executive Committee for 1950. It also approved the award of the Subba Row Medal to Mr. L. W. Rogers of the United States of America for his contributions to Theosophical exposition and propaganda.

On the 26th morning after the Prayers of Religions had been given, embracing the Hindu, Zoroastrian, Jain,

Hebrew, Buddhist, Christian, Islamic and Sikh faiths, and the repetition by all of "O Hidden Life," the formal opening of the Convention took place, and the President, Mr. C. Jinarājādāsa, delivered his Presidential Address (see January issue). Greetings and good wishes were received from Sections, Federations, Lodges, Members and other Associations in various parts of the world, all of which helped to strengthen the bonds of Brotherhood which exist wherever there is a member of the Society. Personal greetings were also brought from various Sections by representatives as follows: United States: Mrs. Ruth C. McMyler; India: Mr. Rohit Mehta; England: Dr. Jocelyn Todd-Naylor; Australia: Mrs. A. A. Waltho; New Zealand: Rt. Rev. Harry H. Banks; Pakistan: Mr. M. A. Hafiz; and British East Africa: Sri Dwarkadas Morarji Shah. Mrs. Jane Hogenson of the United States having passed through the Philippines on her way to Adyar, conveyed the greetings of the members there at their request. It was hoped that the General Secretary of the Finnish Section, Mr. Hugo Valvanne, recently appointed Envoy Extraordinary and Minister Plenipotentiary of Finland in India, would be present with his wife, but his duties prevented him from attending. A message of greetings however was received from him. A message was also received from the son of Dr. Bhagvan Das, Sri Sri Prakash, Governor of Assam, who mentioned that when a student at the Central Hindu College he had acted as a volunteer at Conventions.

The Indian Section Convention took place as usual during the course of the International Convention and this was opened by the President on 27th December. Various matters pertaining to the business of the Section were dealt with under the chairmanship of Mr. N. Sri Ram.

Five Convention Lectures were delivered as follows: Mr. C. Jinarājādāsa: "The Great Self and the Little Self";

Mr. Sidney A. Cook: "The Ideal in Practical Life"; Rt. Rev. H. H. Banks: "Theosophy in Daily Life"; Srimati Rukmini Devi: "India and the Theosophical Society"; and Mr. Rohit Mehta: "A New Approach to Life". A special Indian Section lecture known as the Besant Lecture was given by Sri N. Sri Ram, his title being: "India Past and Present".

A symposium in which various members took part was held in two sessions under the general title "The Theosophical Society and the World Crisis". There were two sessions of the Theosophical Order of Service, and plans for the expansion of the work were discussed.

December 28th was Youth Day and was organized by the Young Theosophists. Both the All-India Federation of Young Theosophists and the World Federation of Young Theosophists held business meetings and elected their officers for the coming year. A Youth Symposium was conducted with the title "Puzzles of the Modern Age: a Young Theosophist's Solution to Them".

An Educational Conference was held to co-ordinate the work of the twenty-five educational institutions conducted by various bodies of Theosophists throughout India, and there was an exhibition arranged by the Besant Theosophical School, Banaras. The T.S. Islamic Association, which works for the promotion of Hindu-Muslim unity, discussed particularly the work in Pakistan. Other allied activities also met during the week.

At the second meeting of the General Council held on 31st December, an important Resolution was passed in response to requests made by some Sections because of the need to affirm the independence of the Society as regards all other organizations. The text of the Resolution is given in "On the Watch-Tower" in this issue.

Every evening the delegates were entertained by programmes which were much appreciated and enjoyed. These included: a play "An Ideal Husband" by the students of the Vasanta College; a play "Asoka" by residents of the Banaras T.S. Compound; a variety entertainment by the students of the Besant Theosophical School; a dance recital by Srimati Radha Sri Ram; a music concert by Bismilla Khan, and another by Ustad Fyaz Khan. In addition one evening was devoted to a lantern lecture by the President, "Letters of the Masters".

As usual the needs of the delegates were taken care of by the provision of both Indian and Western style food and the conducting of a restaurant by the Besant Theosophical School, Banaras. These were well organized and helped to promote the good feeling that existed amongst all present.

Each day a Convention circular was issued to delegates giving news of the Convention programme and arrangements, messages from the leaders, and summaries and extracts from lectures and meetings. This was an interesting feature, providing a day-to-day record of the proceedings which could be sent by the delegates to other members and friends who had not been able to attend.

At the close of the Indian Section Convention, the President made an important suggestion for the work to be done in India during the coming year, by individual members and groups, but not as an activity of the Society. He distributed to all members present a translation of the Asoka Edict No. 18 of the Emperor Asoka, who reigned 264-227 B.C., which reads as follows:

This rescript on Dharma has been written for the purpose, that my sons and great-grandsons who will hear all about my conquests should not consider that further conquest through weapons of war is to be undertaken. If there

has to be conquest, let them take pleasure (after their victory) in peace (shānti) and light corrective measures. They should consider that the only true conquest is conquest by Dharma (DHARMA VIJAYA).

This is good for all in this world and in the next. Let all their devotion be in the pleasure of exertion. For, this is good for life in this world and in the next.

The President's purpose in bringing this to the attention of the delegates was to suggest that some stimulation should be given to India's national life by recalling the great Edicts of Asoka, whose Chakra (wheel) appears on the Indian flag and whose pillar-top at Sarnāth appears on the Indian postage stamps, and replaces the crown of the King of England on all insignia. By the formation of a movement to generate a spirit of good citizenship a great contribution could be made by the Society's members. The President announced that a new translation of the Edicts of Asoka was being made by the Adyar Library, and that a copy would be presented by him to each Lodge in India in the hope that members would study and spread abroad the great teachings embodied therein. As a result of this suggestion by the President, there was initiated a movement to be known as "Asoka Chakra" (*Asoka Wheel*), for the revival of the spirit of righteousness emphasized by Asoka, and to place before the public the great ideals that he expounded in his edicts. Its aims are: To bring together all citizens of India who are willing to subordinate their personal, party and sectarian interests to the welfare of the country; to inculcate principles of right citizenship, and to invite the attention of the people to the need of making the spiritual ideals for which India has stood for thousands of years as the basis of India's national reconstruction; to raise a band of workers who by example and precept will show forth these spiritual ideals in their life and in their action.

The closing meeting of Convention was held on 31st December when messages were given by the Vice-President, Sri N. Sri Ram and Srimati Rukmini Devi. The President then drew the week's proceedings to a close with an address giving the keynote for the future work of the Society (see this issue).

Thus with the closing of Convention was inaugurated the work for the year 1950. This is to be a great milestone in the history of the Society for it marks the 75th year of the work of the great movement started by the Founders, H. S. Olcott and H. P. Blavatsky in 1875. It also has special significance in India as it is the beginning of the Diamond Jubilee year of the Indian Section. Because of these two events the next Convention to be held in Adyar in December 1950 will be a very special occasion and the Adyar Headquarters looks forward to welcoming many members from all Sections and Lodges throughout the world.

HELEN V. ZAHARA

O ye, the wise who think, the wise who reign,
From growing commerce loose her latest chain,
And let the fair white-wing'd peacemaker fly
To happy havens under all the sky,
And mix the seasons and the golden hours;
Till each man find his own in all men's good,
And all men work in noble brotherhood,
Breaking their mailed fleets and armed towers
And ruling by obeying Nature's powers,
And gathering all the fruits of earth and crown'd with
all her flowers.

TENNYSON

THE DISCOVERY OF TRUTH THROUGH SERVICE

A Message to the Annual Convention of the Theosophical Society in British East Africa, at Nairobi, December 1949

By C. JINARAJADĀSA, President

WHEN a member of the Society advances from being a mere sympathizer with Theosophical ideas and becomes a true Theosophist and accepts the main principles of the Theosophical philosophy, a great change comes over his life little by little.

The first change is that, while he may still remain a devout member of his own faith, he passes beyond that faith into a recognition that *all* faiths have the message of God. Then, he begins to build into himself, little by little, the reality underlying the phrase, "Universal Brotherhood". In addition, he will by study discover the main facts concerning the life that shall be his after death, and so have the sense of continuity of his consciousness from this present earth-life to another life after he casts aside his physical body. He may, in addition, come to the realization of the existence of the Elder Brethren of humanity whom we call the Masters.

All these truths which I have mentioned are in reality fundamental truths which are in his own soul-nature since he is himself a manifestation of the Supreme Ātman. But these truths are dormant or asleep within him, somewhat in the manner that in the tiny seed of a banyan tree the large banyan tree is asleep, awaiting to be called into wakening life and growth. These truths of the spiritual life must become changed from truths which we *believe in*

as taught us by Teachers, into truths which we *know* from our own inner consciousness, even though we may not be able to formulate them clearly to the lower mind.

There is only one way in which truths dormant in our nature become realities to the waking consciousness, and that is by applying them to the service of others. Meditating on truths is only the preliminary process, very much like learning the letters of the alphabet. Just as the next stage is to put the letters together in the form of words and sentences, so similarly the next stage after meditation is to make more real to the waking consciousness the power which meditation has revealed to exist in the truth. This happens only when we undertake the service of our fellow-men. In each human being the Divine Nature is latent, and is waiting to be awakened into activity. This awakening process only comes about when a more advanced human being begins to serve him.

Service, therefore, is not only the mode of helping another, but is supremely a mode of helping ourselves. Each Theosophical student must never forget that the welfare of his fellow-men, among whom his Karma has placed him, is more important than his own personal salvation. The danger to his salvation arises from his selfishness and self-centredness. It is to make this fact clear to religious and aspiring men of the modern world that the Theosophical philosophy, the ancient Divine Wisdom, has been re-proclaimed in new words.

If each member of a National Society will keep in mind that he is a member in order to call out the Hidden Light in all his fellow-men, he will not only strengthen his Society, but also find that there is born within him greater strength to bear the difficulties of his own Karma, as also fuller Light to see the way towards the unfoldment of the Godhead within him.

C. JINARAJADASA

REVIEWS

The Story of the Soul in East and West, by Jean Delaire, Philosophical Publishing House, London, pp. 99, price 8/-

"The modern world is intensely irreligious" in its formal acceptance of doctrines or dogmas. But "the modern world is intensely religious" in its "deep, semi-conscious striving towards something—Someone—beyond our petty transient personalities, a desire for 'moreness'".

Back of all the accretions of the ages emerges the "stupendous fact that man is himself that divine Centre, the Ruler immortal, unborn, undying, eternal; not a body with or without a soul, but himself a living Soul, a flame of life, using a body to come into touch with this little three-dimensional world of ours... in this schooling time we call our life on earth... *Man is a God in germ*: from God he comes, to God he returns... as a perfected Son of God."

And so the author tells the story of the Soul, ever the same in the great world dramas set forth in the Faiths of Yesterday and Today. Whether it is Isis searching the body of her Lord Osiris;

Demeter for Persephone descended to the Under-World; or the lamentations of Ishtar, the Morning Star, for Tammuz, her youthful lover; or Venus for Adonis—all voice the age-old plaint for the God-Soul who has been lost, recovered, arisen. No less do fairy tales and folklore reveal the divine origin and goal of man's inner self, for the fairy princess usually sleeps the fitful sleep of oblivion until at last a Beloved Voice calling her by name awakens her and she becomes the manifest Divinity. In the extra-canonical books of early Christianity are many evidences of this secret teaching, especially in the *Hymn of the Soul* or *Hymn of the Robe of Glory*, a very ancient fragment attributed to the great Gnostic Bardasanes. *The Pistis Sophia* in its essence is "the story of the human soul, her fall from the heights, her purgatorial stages on the planes of dense matter, her final triumphant return to the world of divine Plenitude".

This mystery teaching of a Divine Reality worshipped by the wise of our most ancient civilizations as the All, beginning and end

of everything that exists, is slowly being rediscovered by the Cinderella of modern science—Psychology—which is contacting the enormous untapped reservoirs of the human potential. The author concludes by giving the steps by which man can prove to himself the existence of his Eternal Nature, and know his identity with the Self of Selves. A. S. D.

The Jewel in the Lotus, by John Blofeld, published for the Buddhist Society by Sidgwick and Jackson Ltd., pp. 198, price 15/-

This outline of present-day Buddhism in China offers a valuable contribution to our knowledge of Buddhism and of Chinese life and thought. Contrary to what many people believe, Mr. Blofeld tells us "religion has played and does play much less part in China than in almost any other country". Confucianism and Taoism are indigenous Chinese products while Buddhism entered China about the first century A.D. Buddhism can hardly be considered a great religious force in China, but its influence continues to affect millions of people.

From the point of view of the student of comparative religion, the most valuable part of this work is the clear and scholarly classification and description of the main Buddhist sects and their

teachings, especially of the Meditation or Zen Sect, the Pure Land Sect, and the Esoteric or Tibetan Sect.

There are a number of fine illustrations and not least of the attractions of this book are the stories of Chinese life, and the account of a pilgrimage to a sacred mountain depicting the ceremonies, the processions, and the homage of the devotees.

The concluding chapters, especially that on Buddhism and science, are worth pondering upon. What of the future? Even since this book was written in 1947 events have marched fast in China and the Communist influence has extended far. How will this affect or be affected by Buddhism? We can only agree with Mr. Blofeld when he concludes that "there are signs that organized religion all over the world may soon be relegated to the past... but two things will remain—speculation as to the origin and nature of existence and a growing consciousness of the brotherhood of man".

E. W. P.

Hindu-Muslim Cultural Accord, by Dr. Syed Mahmud, Vora and Co., Bombay, pp. 87, price Rs. 2-8.

The author reminds us of the many many years of peaceful intercourse between the western and southern coasts of India and the Islamic countries of Persia and Arabia

when Muslim merchants, missionaries and soldiers were welcomed by the local Rajahs as honoured guests and valuable allies. Neither were the Muslims unduly cruel when the early Muslim conquests of Sindh in the eighth century were compared with the conquests of Charles the Great of the Franks or William the Conqueror, where "war in the mildest form... was little regulated by any consideration for the conquered". But here, the author quotes many historical texts to prove, "the moment victory was won and peace concluded, a most enlightened policy of administration was followed".

In those early days Muslims helped to popularize Hindu science, and Hindus were interested in Islamic teachings, and there was an interchange of religious conceptions. In fact India herself was regarded as a holy land, for they believed that the first man and first Caliph of God had lived and died in India. A common culture grew up through a mutual give-and-take not only in religious ideas but in language, literature, science, philosophy, and especially was there a fusion in the arts.

The author believes that the revival of separatist cultural tendencies, spread over a century, had through creating distrust and suspicion made a breach in this cultural oneness. The ruling power

had followed the old policy of sovereignty through division of interests. With other movements for the revival of Hinduism he accuses the leaders of the Theosophical Society, particularly Col. Olcott, Madame Blavatsky, and Dr. Besant of separating Muslims and Hindus. Apparently it has not come to his knowledge that far from advocating the revival of Hindu culture alone, they worked for the revival of all Indian cultures. Colonel Olcott and Dr. Besant both gave lectures and wrote articles on Muslim and Zoroastrian cultures, and Colonel Olcott's work in the revival of Buddhism is too well known to need elaboration. Dr. Besant's three treatises on Islam alone show her deep sympathy. It was during her period of greatest political influence that Hindus and Muslims were united in a Congress-League scheme for Indian Dominion Status. Mr. Jinnah paid tribute to her by saying: "No other person has worked and served our cause with that singleness of purpose, devotion, and transparent sincerity as has Mrs. Besant. She has sacrificed all that she could. What for? For the freedom of India." The Hon. Syed Ali Nabi said in the 1917 Conference of the All-India Muslim League: "Mrs. Annie Besant... was mainly instrumental in bringing about the spirit

of unity between the two great communities." Long and continued applause interrupted the speaker who concluded: "It was she who made that union possible and we cannot be sufficiently grateful to her."

In spite of the present lack of unity between the two great communities, the author does not believe that the thousand years of cultural interchange can ultimately go for naught. The author urges that Gītā and Upanishāds be popularized through Urdu, and that Hindi translations of the Quran be made easily available. He believes that "Pakistan may seek alliance with one or other great powers but she will ultimately discover that her real interest lay nearer home—in closest contact and friendship with India. This is true for both the countries."

"We see all round us in the world the ruin and destruction that hatred breeds. But love never fails; it hides within it the great secret of life and creation."

A. S. D.

The Golden Jubilee Number of *The Indian Review* of Madras is a fine-looking volume. Numerous illustrations of contributors past and present—many of them distinguished men and women who have helped to form the New India;

the "coloured frontispiece"—an excellent portrait of the founder and long-time editor, the late Mr. G. A. Natesan; several reproductions of good pictures and some drawings; also facsimiles of historical interest—these are a grand collection indeed. The contents begin with messages from the Governor-General, and the Prime Minister, and the Governor of Madras; and then a story of the Fifty Years. The articles include "A Tribute to a Publisher" by C. Jinarajadāsa, and notes on "Our Constitution" by Rajendra Prasad and others. There are a lyrical play and a story; and two poems, "This Land of Ours" (a Vedic hymn) translated by Mira Behn, and "Mother Vasanta" (a sonnet) by J. H. Cousins. "These Eventful Years: 1900-1950" is a well-condensed diary. And "Unforgettable Autographs" include a letter from Annie Besant to the Editor in 1925: "Please let me offer a word of congratulations on the 'Indian Review' reaching its Silver Jubilee. You and I very old comrades in the political struggle, and while naturally we have not always agreed, we have never let small differences cloud our friendly relations. May it be so to the end. You work steadily and faithfully for India, and that tie will hold."

D. R. D.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

FEBRUARY 1950

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

A Support Convention was held in Adyar from 26th to 28th December at the International Headquarters in connection with the 74th Annual International Convention of the Society which was taking place at the same time at Banaras. The Support Convention was presided over by Dr. G. Srinivasa Murti and, after the Prayers of the Religions, opened on 26th December with the reading of the Presidential Address which was being delivered at the same time by the President in Banaras. About 150 members attended. The Convention Lecture was delivered by Mr. C. R. Groves of England, his title being "Theosophy and Modern Science". In the evening there was a lantern lecture by Dr. James H. Cousins on "Some

Glimpses of the Traditional Arts of India".

December 27th was Youth Day and the programme was arranged by the Young Theosophists. An Art Evening was presented by Kalākshetra.

On the 28th a symposium with the same title as that being conducted in Banaras, "The Theosophical Society and the World Crisis," was held, after which the Support Convention came to a close.

The Support Convention sent a message of greetings to the large gathering at Banaras and thus the Headquarters was able to take part in spirit with the International gathering.

The President returned to Adyar from Banaras on 6th January.

On 22nd January the President gave a tea party under the Banyan

Tree in honour of a visit from the Hon'ble the Premier of Madras, Sri P. S. Kumaraswami Raja, who joined the Society in 1917. Residents and members were introduced to him, and in his reply he referred to his attendance at the great Convention in 1925 and the fact that the inspiration for his political work for India came from Dr. Annie Besant.

India

The General Secretary, Sri Rohit Mehta, has issued a long and full report on the year's work in India and made proposals for the future. The membership as on 30th September stood at 7,062, a reduction over the previous year due mainly to lapsings and the transfer of 299 members to the Pakistan Presidential Agency. During the year 18 Lodges and Centres were started. The Indian Section Library is being gradually enlarged and now has about 11,000 volumes. There is a reading room attached where a number of Indian and foreign periodicals and newspapers are placed for the benefit of the public. The Library, having been recognized as a public library, is receiving grants both from the United Provinces Government and the Banaras Municipality. The Besant Theosophical School conducted by the Section has completed its 10th year of existence

and has now nearly 560 students ranging from the Montessori class to Matriculation.

In considering the work before the Section the General Secretary draws attention to the need for consolidation of the movement, greater activity in the Lodges, training of young workers, systematic study and research, and the co-ordinating of the educational work in the Section.

The General Secretary of the All-India Federation of Young Theosophists, Mr. V. Gopalan, has also issued a lengthy report giving details of the work done during the past year. The Youth membership in India as on 30th September was 527 with 27 active Youth Lodges.

The Tamil Districts Federation session was held in Tiruchirappalli on 29th and 30th October under the chairmanship of Mr. N. Sri Ram. About 100 delegates from 86 different Lodges were present. The members presented Mr. N. Sri Ram with a welcome address.

On 21st and 22nd October a study-camp of provincial workers was held at Hajipur; about 50 workers from different parts of Bihar attended the camp.

In Banaras the Society celebrated the United Nations Day in conjunction with other organizations at the Banaras Hindu University. The meeting was very

well attended and the General Secretary of the Indian Section, Sri Rohit Mehta, was the principal speaker.

In Bombay, the 18th Annual Session of the Bombay Theosophical Federation was held at Blavatsky Lodge from September 30th to October 2nd.

The Indian branch of the Theosophical Order of Service has issued a pamphlet giving "Information at a Glance". It outlines the work of the Order which is divided under four main headings: Healing, Better Citizenship, Social Welfare, and Education.

Sweden

The General Secretary, Herr Curt Berg, in his report states that the activity in the Lodges has continued during the year, many of them holding regular public lectures. In Stockholm a special effort was made, lectures being well advertised and attracting large audiences. The hall holding 250 people was so crowded that one of the lectures had to be repeated. These were followed later by question-and-answer meetings in the Society's premises. During the year a visit was received from Srimati Rukmini Devi, which was much appreciated, and later Mr. Otto Viking and Mr. J. J. van Ginkel also visited the Section.

The book *At the Feet of the Master* was reprinted during the year, and the Section journal has been continued regularly. The Section has 885 members and 18 Lodges.

Argentina

In Argentina, despite certain difficulties the Section continues to grow, especially in Buenos Aires, where there has been an influx of new members and several new Lodges have been started. There are now 64 Lodges and groups with 1,116 members. The magazine *Revista Teosofica Argentina* has entered the 20th year of its existence, and the magazine *Evolucion* its 16th. Because of difficulty with paper, only a few Theosophical books have been published but the Spanish edition of THE THEOSOPHIST has been continued. The Biblioteca Teosofica Argentina under the direction of the General Secretary contains 10,500 books on Theosophy and allied subjects and has 250 subscribers.

Canada

The General Secretary, Lt.-Col. E. L. Thomson, reports that the condition of the Section is much the same as the previous year, although there is a slight improvement in the financial position and the membership, as well as an

increase in the number of subscribers to the magazine. There are 876 members, an increase of 11. In the past twelve months a number of speakers have visited the various Lodges including the President, Mr. C. Jinarajadasa.

Norway

Recently the Section had a visit from Mr. Sidney Ransom and Mrs. Josephine Ransom, both of whom gave lectures. The Section magazine *Norsk Teosofisk Tidsskrift* has, as in previous years, been published with six issues, and sold at newspaper stands in Oslo and other places. The membership stands at 184, an increase of 9. In Oslo a Youth Group has been founded for the purpose of studying Theosophy and attracting other young persons. Efforts are being made to get suitable rooms for the work, including a lecture hall and library, and it is hoped these will be successful in the near future.

Czechoslovakia

The previous Presidential Agent, Pan Vaclav Cimr, reports that the membership stands at 44. During the winter session for 1948 the Prague Lodge held 14 public lectures and 28 discussion circles.

The recently elected President of the Prague Lodge, Pan Miloslav Laicka, has been appointed to succeed Pan Vaclav Cimr, as

Presidential Agent in Czechoslovakia.

Finland

During the past year the 28 Lodges have each held their weekly meetings studying Theosophy. The most outstanding event was the visit of Srimati Rukmini Devi together with Mr. J. E. van Dissel in May. The Section was happy to be represented at the Paris Congress by 15 members. In Helsinki the Youth Group has held its meetings once a fortnight and has contacted young artists and university students. There is a large group of Lotus children with 85 members enrolled. Touring lecturers and circular study-letters have been the means of keeping the country Lodges in contact with Headquarters. The news from Adyar and Huizen has been published in the Section magazine *Teosofi*. A new edition of *Esoteric Christianity* by Annie Besant was undertaken during the year. The number of members in the Section is 696, an increase of 27, and there are 28 Lodges. The General Secretary, Herr Hugo Valvanne, who took that office early in 1949 was appointed recently as the Finnish Ambassador in India. His work in the Section has since been carried on by the Vice-General-Secretary, Herr Atte Pohjanmaa.

France

The Congress of the Theosophical Society in Europe in 1949 had a special effect on the French Section, as the gathering took place in Paris and the necessary preparations drew together a large number of workers, and 400 members of the Society in France took part in the Congress.

The Section during the past year has had public meetings at Headquarters twice monthly and lectures by visitors from abroad resulted in well filled halls. These visitors included the President of the Society, Mr. C. Jinarajadasa, Srimati Rukmini Devi and Mr. N. Sri Ram. The life of the Section in the provinces has been very active in certain Centres.

The magazine *La Vie Théosophique* has been a valuable link among the members, and the magazine *Le Lotus Bleu* pursues the role of diffusion of Theosophical teachings. The Publishing House is increasingly active in re-editing various works and dealing with new editions. The membership stands at 2,818, a gain of 77, and there are 47 Lodges.

North Africa

The Lodges in this area come within the French Section. In Algiers a new Lodge called "Le Cercle d'or" (the Golden Circle) has

been formed and will concentrate particularly on the religions of North Africa. In the December issue of *La Vie Théosophique* mention is also made of the new Centre in Casablanca. It has a special circle for Peace, meeting regularly.

New Zealand

The membership for the year stands at 986, an increase of 10. The main officers are resident at the new National Headquarters officially opened last year, and much activity is centred there, thus strongly enhancing the life of the community of members living in that district.

Important among the activities of the Section is the Vasanta Garden School now in its 81st year.

The Theosophical Women's Association has continued to do active and practical work in many fields and a number of members carry the ideals into various other organizations.

The Theosophical Order of Service was reconstituted this year following the appointment of Mr. Geoffrey Hodson as National Director. A National Council has been formed and a constitution is being prepared. The work is being extended to include new groups and a Sub-Committee has been appointed to consider the practicability of providing a home for older Theosophical workers.

Lecturers in the field have been active and in addition to the National Lecturer, Mr. Geoffrey Hodson, Mr. John B. S. Coats has toured as Guest Lecturer.

Both the Young Theosophists and the Order of the Round Table have been active and have given strong support to the various Lodges. The Young Theosophists issue regularly their magazine *The Torch*.

Pakistan

Before partition there were fifteen Lodges functioning but of these only four Lodges are now active. Little by little the situation has become more stabilized, and the Presidential Agent, Mr. Jamshed Nusserwanjee, reports that they can look ahead to the work of organizing the Theosophical work in this country.

At Karachi and Hyderabad the Lodges are very active. In Karachi there is issued a monthly printed programme, and there are every week members' meetings, study classes and lectures. An attempt was made to organize the work of the Theosophical Order of Service, and the Youth Lodge group has done some visiting of hospitals, and a small part-time

school to help to educate the refugee children has been started under the supervision of T. O. S. workers. 58 new members joined the Lodges in Pakistan during the year bringing the total to 177.

In concluding his report the Presidential Agent states: "Our one year's experience in Pakistan shows us that the Muslim mind is receptive to Theosophy and the Muslim heart to the ideal of Universal Brotherhood."

Canadian Federation

The activities of the Besant Lodge did not cease at all during summer but the members changed their work to suit the season. A group of members attended a camp at Orcas Island where discussions were led by Mr. Fritz Kunz and Mr. John B. S. Coats. It was a very successful and delightful camp.

In Hermes Lodge, Vancouver, Mr. Fritz Kunz lectured to 400 people. In Calgary, Lotus Lodge held uninterrupted Lodge meetings during the summer months. The Lodge holds weekly study groups and public lectures by members of the Lodge. They are hoping to find new members to help them with their lecture work.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarijadasa. 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, Banaras 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	Herr Curt Berg	Östermalmsgatan 12, Stockholm	<i>Theosophist 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 Theosophique;</i> <i>Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella, Postale 88, Savona	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Reichensteig 40, (24a) Hamburg 39	...
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	... <i>Revista Teosofica Cubana;</i> <i>Teosofia.</i>
1907	Hungary	Selevér Flora úrno	Báro Lipthay-utca 9, Budapest II	...
1907	Finland	Herr Hugo Valvanne	Vironkatu 7 C, Helsinki	... <i>Teosof.</i>
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praba VIII.—Za strelnici 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>The Link.</i>
1910	Switzerland	Monsieur Albert Bassi	79 Route de Drize, Troinex, Geneva	... <i>Theosophical News and Notes.</i>
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	... <i>Ez Oriente Luz.</i>
1912	Indonesia	Mr. A. J. H. van Leeuwen (acting)	Bandastraat 9, Bandoeeng, Java.	... <i>L'Action Theosophique.</i>
1912	Burma	U. Po Lai	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscarstgt. 11, I, Oslo	... <i>Adyar.</i>
1918	Egypt	...	...	... <i>Norak Teosofist Tidskrift.</i>

* Presidential Agency.

1918	Denmark	Herr J. H. Möller	Strandvejen 130 a, Aarhus	... ..	Theosophia.
1919	Ireland	Mrs. Alice Law	14 South Frederick St., Dublin, Elre	... ..	Theosophy in Ireland.
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	... ..	Boletín Mexicana; Dharma.
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	... ..	The Canadian Theosophist.
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	... ..	Revista Teosófica; Evolución.
1920	Chile	Sra. Teresa de Riso	Casilla 604, Valparaíso	... ..	Fraternidad.
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo	... ..	O Teosofista.
1920	Bulgaria	...	...	... ..	...
1921	Iceland	Gretar Fells	Ingólfsstr. 22, Reykjavík	... ..	Gangleri.
1921	Spain	Dr. Delio Nobre Santos	Rua Passos Manuel, No. 20-cave, Lisbon.	... ..	Oeiris.
1922	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	... ..	Theosophical News and Notes.
1922	Wales	...	...	... ..	...
1923	Poland	Señor Luis Sarthou	Palacio Dias, 18 de Julio 1333, Montevideo	... ..	Revista Teosófica Uruguayana.
1925	Uruguay	Señora Esperanza C. Hopgood	Apartado No. 3, San Juan	... ..	Heraldo Teosófico.
1925	Puerto Rico	...	...	... ..	...
1925	Rumania	...	...	... ..	...
1925	Yugoslavia	...	...	... ..	...
1926	Ceylon	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	... ..	...
1926	Greece	Monsieur Kimon Frinaris	30 September Str., No. 56B III Floor, Athens	... ..	Theosophikon Delition.
1928	...	Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	... ..	...
1929	Central America	...	...	... ..	...
1929	Paraguay	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	... ..	Teosofia.
1929	Peru	Mr. Domingo C. Argente	89 Havana, Sta. Ana, Manila	... ..	The Lotus.
1933	Philippines	Señor Ramón Martínez	Apartado No. 539, Bogotá	... ..	Revista Teosófica; Boletín.
1937	Colombia	Mr. Dwardadas Morarji Shah	P. O. Box 143, Zanzibar	... ..	Saurabh
1947	British E. Africa.	Jamshed Nusservanji, Esq.	P. O. Box 271, Karachi	... ..	...
1948	Pakistan	Mrs. Hilda B. Moorhead	P. O. Box 752, Singapore	... ..	Theosophical News.
1948	Malaya and Siam	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	... ..	...
1949	Northern Ireland	...	...	... ..	...

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voortarweg 40, Eindhoven, Holland. *Theosophy in Action*; *La Vie Theosophique*; *Adyar*.

Canadian Federation

(attached to Headquarters): Japan: Mikoto Lodge:
Greece: Oloott-Blasavsky Lodge: President, Mr. P. A. Apostolopoulos, Thyras Str. 16C, Athens.

Non-sectionalized: Japan: Mikoto Lodge:
Canada: H.P.B. Lodge: Secretary, Miss G. Marshall, 339 Forman Avenue, Toronto.

Indo-China: Leadbeater Lodge: President, M. Phan-Ngoc-Da, 93 Rue Vassoudne, Saigon.



THE THEOSOPHIST ON THE WATCH-TOWER

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

I HAVE been asked what advice I can give about the work in Theosophical Lodges. It is impossible to lay down more than general principles, as the conditions in each country, and not infrequently in each city, differ. Obviously, the general principle is, to use the words of a Master, "to make Theosophy practical," that is, to show that we are not studying an abstract philosophy, such as the Sāṅkhya, but are definitely trying to understand the problem of human betterment in the light of certain fundamental laws, such as Karma, Reincarnation, and the Unfoldment of the Soul of Man.

In western lands especially, the chief need is to present such great ideas as I have mentioned above. If these ideas are presented clearly and without fantastic additions, many a seeker who has not found truth in his Christian religion may get a glimpse of "the Way". In India and the East generally, where under the influence of Hinduism, Jainism and Buddhism the ideas of Karma and Reincarnation are

accepted without challenge, the problem is far more how to get men and women to apply the principles to means of self-improvement, since Karma is apt to be understood as a destiny which cannot be changed.

A second question has been asked: Whether, in small Lodges especially, it is better to work as study groups, meditation groups, or research groups, instead of delivering lectures to the public. Sometimes small Lodges which admit sincere inquirers can produce a deep effect, because of the friendly and intimate spirit among the members. "Research" is not very useful in small groups (in my opinion), as time may be spent over what are really details, and not on principles. It is better to leave research to a sub-group of a Lodge which is large enough.

A different problem is that of meditation. Many Lodges have a period of meditation before beginning their study work. This is useful, on the whole, as producing an atmosphere of calm and isolating the minds for the moment from the many thoughts in which they have been immersed before coming to the Lodge meeting. Before meditation begins, some Lodges definitely read out some theme for everybody to meditate upon. Other Lodges leave each individual member to meditate upon his own theme. Group meditation is never very effectual, except for producing calmness, because the individuals may be meditating on half a dozen developments of the thought.

On the whole on these matters, if a Lodge President and Secretary and one other member form a supervisory committee to ponder over how best to make the Lodge meetings interesting, better results may be achieved than by trying to follow advice given by someone who is not even a member of the Lodge. Not infrequently it has been found that a small Lodge of seven members, who are friendly among themselves, makes a closer unity through which

helpful radiations can be emitted to the community, than a larger Lodge where there is not inculcated a great unity.

* * * *

This matter of the editorship of THE THEOSOPHIST—which has always been by the President of the Theosophical Society—has lately been challenged. In
Who edits
 "The Theosophist"? February 1949, in reviewing a book on the history of the Jewish people, I said in part:

"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."

This has been construed as lacking in the Brotherhood for which the Society stands. That I am not alone in what I said is shown by an article appearing in the *Readers Digest* of September 1949, based on a letter written to his mother by Alfred M. Lilienthal, a Jewish American, who was a soldier in the last War. Among other things, he said: "I have also learned, Mother, that segregation is not solely the fault of the other guy. Part of the responsibility is on our shoulders. True, the Jew is sometimes segregated by Christians. But it is also true that the Jew sometimes sets himself apart from Christians."

My remarks disturbed some American Jewish members of the Society in New York. One member in California wrote a letter of protest, which I published in THE THEOSOPHIST for August 1949, on page 337. The group in New

York have now suggested an "editorial board" to pass upon articles in THE THEOSOPHIST.

So far as I am aware, few if any magazines or journals ever have an "editorial board," though an editor may have one or more assistant or associate editors. From the beginning THE THEOSOPHIST has been the *personal* magazine of the President (and *not* the official journal of the Society). In order to make this clear there has always appeared before the Watch-Tower notes the following statement: "*The Theosophical Society is responsible only for its Official Notices appearing in 'The Supplement'.*"

A great deal of the work of issuing the magazine has always had to be entrusted to an assistant editor. This was the case when the Editors were Colonel Olcott, Dr. Besant and Dr. Arundale. But in all cases the personal notes of the Editor—which were started by Dr. Besant under the heading "On the Watch-Tower"—are written by the Editor himself (and represent his *personal* opinions and views), or in his absence from Adyar by someone selected by him, to whom he entrusts this important duty. During Dr. Besant's editorship she always wrote the Watch-Tower notes, even when travelling, though sometimes they were not more than three or four pages.

As a matter of fact, it has been my practice—as also that of Dr. Arundale—in connection with certain articles, and often my own Watch-Tower notes, to consult with the assistant editor and one or two other competent people before publication. It will be seen, therefore, that an unofficial and informal "editorial board" does, in effect, exist. The present assistant editor first makes a selection of articles, which are shown to me by her before they are passed for publication. All the reviews are sent to me after being set up in print, and one important section, "Theosophists at Work," is similarly sent to me before

publication. "On the Watch-Tower" is the last section to be printed. Owing to pressure of work, the Editor sometimes misses the usual "deadline," and it is only a day or two after that his notes are ready. Under extreme pressure, the typed matter may be sent to the press at 8.30 in the morning and the first galley proofs are returned before 12.00, with marks to indicate whether the matter goes over the eight pages allowed for "On the Watch-Tower". Sometimes much editorial selection is necessary to get the matter into the eight pages.

Certainly in the past the remarks of the Editor have been challenged by members of the Theosophical Society, and this was especially the case soon after the first World War started in 1914, when Dr. Besant in her editorial notes definitely asserted that the Central Powers, led by Germany, were being utilized by the "Dark Forces" to prevent the development of all civilization. Needless to say the statements were resented by members of the Society in Germany; Dr. Besant, however, printed their criticisms in the magazine. When Dr. Besant stood apart in 1919 from the policies of Mahatma Gandhi and explained her reasons, she was challenged, but she published the protests in the magazine.

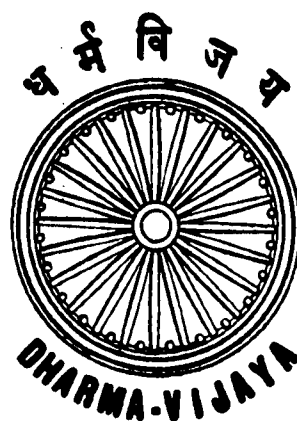
Two years ago, when lecturing in several places in India concerning "The Future of India," I definitely alluded to the disastrous division of the country into India and Pakistan, and though President, attributed such a calamity to the mistaken policy of the leaders of the Indian National Congress. At no public meeting was there any protest after my lecture was over, since I explained the reasons for my statement, although one or two individuals wrote to me later, challenging my views.

It would be utterly futile for the Editor of THE THEOSOPHIST, seeing that the magazine is not the official

mouthpiece of the Theosophical Society, to muzzle himself so that he can give no expression to what he sincerely believes and feels. One value of THE THEOSOPHIST is that members throughout the world—at least those who subscribe to the magazine, though they are not even one-tenth of the membership—do come into a kind of personal touch with the President of the Theosophical Society. Similarly, the magazine of a National Society is the only channel for the National President or General Secretary to contact all the members of his Section. If a magazine were to be made purely literary and impersonal, much of the value of the magazine for the development of the Theosophical Society would cease.

As was mentioned in the February issue of THE THEOSOPHIST, some of us at Banaras Convention planned to initiate a movement to be called Asoka Chakra. On February 22 last, the Governor of West Bengal, Dr. K. N. Katju, stated in an address to the Bengal Chamber of Commerce:

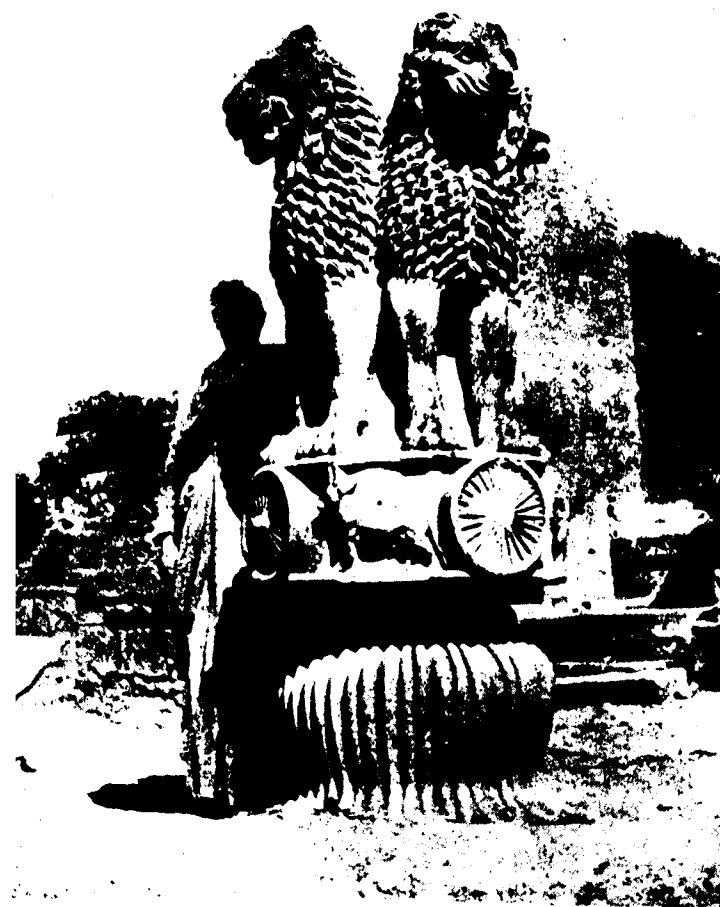
Asoka Chakra Movement



The profit-seeking motive has been the predominant factor in business, specially after the two world wars, which has not only brought about the lowering of prices on the stock exchanges, but also a lowering of moral values.

This tendency to a collapse in the moral values is thoroughly well known to all careful observers of India's life today. It is in order to help to prevent a *débacle* that the Asoka Chakra movement is being started.

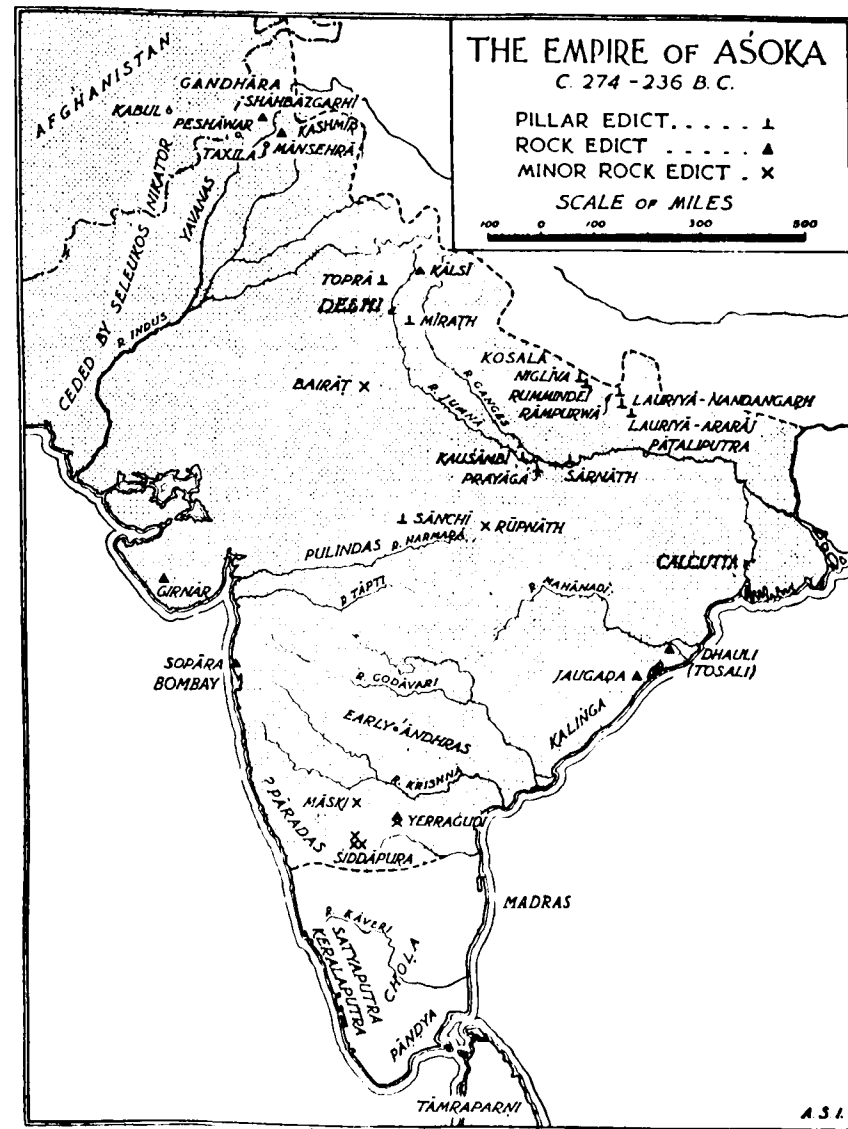
Why Asoka and why Chakra, the "wheel"? The wheel with twenty-four spokes has been placed in the centre of India's national flag. There are twenty-four spokes, three times eight, because eight is the special number for



Lion Capital of Asoka Pillar excavated at Saranath, 1904.

DR. ANNIE BESANT

standing by the capital, before its later removal to the Saranath Museum



Reproduced from *Ancient India*—July 1947-January 1948
with the kind permission of the Director-General of Archaeology, New Delhi

classifications in Buddhism. I give an illustration, showing Dr. Besant standing beside the Lion Capital of the Asoka pillar, discovered at Sarnath near Banaras, marking the place where the Lord Buddha delivered His first sermon. Above the four lions there was originally a great wheel, in design like the wheel in the base of the capital. But more than that is the fact that Asoka was the greatest ruler India has produced. How great was his empire will be seen by consulting the map of his empire, which I reproduce. Asoka is famous for the fact that after his conversion to Buddhism in the thirteenth year of his reign in B.C. 261, he renounced all conquest by force and dedicated himself to "conquest by Dharma"—DHARMA VIJAYA. The map shows where his Edicts, engraved on pillars and rocks, were discovered. These Edicts were deciphered and published many years ago by the Archaeological Department of India, but the book has been long out of print. A year ago I suggested to Dr. G. Srinivasa Murti, the Director of the Adyar Library, that the Library might well translate and republish these Edicts. The book has just been published, and I have dispatched one copy to each of the 380 active Lodges of the Indian Section, in order that those in each Lodge who are interested might start the Asoka Chakra movement on March first. Its ideals are stated in the three following Objects:

1. To bring together all citizens of India who are willing to subordinate their personal, party or sectarian interests to the welfare of their country.
2. To inculcate among the people the principles of right citizenship, and to invite their attention to the need of making the moral and spiritual ideals, for which this country has stood for ages, the basis of India's national reconstruction.
3. To raise a band of workers who, by example and precept, will show forth these ideals in their life and action.

Sri C. Rajagopalachari, who retired on January twenty-sixth as the last Governor-General of India, is living at the moment at Gandhinagar, across the road from the entrance gates of the Theosophical Society at Adyar. As soon as a copy was ready, I sent him the book *Edicts of Asoka*. He responded enthusiastically, and was kind enough to send me the same day a postcard, which I reproduce.

My dear Madam
23.2.50
Dear Sir
Thank you for your
gift of the beautiful
book, *Edicts of Asoka*.
It is a splendid production.
We cannot do better
than remind people
about Asoka.
Yours faithfully
C. Rajagopalachari

C. JINARAJADASA

LETTER OF MAHĀTMA DJUAL KHOOL TO A. P. SINNETT¹

NOTES BY C. JINARAJADASA

(1) This *Letter* is now in the British Museum with all the other *Letters* that comprise the collection *The Mahātma Letters to A. P. Sinnett*. In 1932, before these *Letters* were deposited by Mr. A. Trevor Barker in the Museum, I was able to get from him a photographic reproduction of this *Letter*. When I was preparing my book *Did Madame Blavatsky Forge the Mahātma Letters?* in 1933, I desired, in reproducing the handwritings of five other Adepts, to reproduce the handwriting of the Mahātma Djual Khool. At my request Mr. Barker very kindly had it photographed for me. One night in 1892 Mr. Sinnett had showed C. W. Leadbeater and myself the Mahātma Letters which were in a box on his desk, and I recalled this *Letter* very vividly because of its neat handwriting.

(2) "The Master has awaked and bids me write." This refers to a most interesting event in the life of Mahātma Koot Hoomi in 1881. He speaks of it in *Letter XLV* of *The Mahātma Letters to A. P. Sinnett*:

I have been on a long journey after supreme knowledge, I took a long time to rest. Then, upon coming back, I had to give all my time to duty, and all my thoughts to the Great Problem. It is all over now: the New Year's festivities are at an end and I am 'Self' once more.

This event was his entering into Samādhi, that is to say, he left his body in trance while he departed for the plane

¹ See our last issue, page 297.

of Nirvāna. Other references to this event are in *Letter XXVII*:

Very soon I will have to leave you to yourselves for the period of three months. Whether it will begin in October or January will depend on the impulse given to the Society and its progress.

and in *Letter CIV*:

But I will not have the pleasure of 'catching up' any more of his letters or answering them for the next three months.

... my Brother M. is to take my place.

I will, therefore, bid you now good-bye.

I leave orders with my 'Disinherited' to watch over *all* as much as it lies in his weak powers.

I have but a few hours before me, to prepare for my long, *very* long journey.

It was only after three months, then, that the Mahātma Koot Hoomi returned to his body, and the Mahātma Morya in *Letter XXIX* mentions how at a certain spot there is an old tower where the body of the Mahātma Koot Hoomi was in trance, and his departure was described as a "retreat". During this period the principal pupil of the Master, the Mahātma Djual Khool, and other pupils were guarding the body all the time. It was on his return that the Master gave the message to Mahātma Djual Khool which was transmitted in this *Letter* to Mr. Sinnett.

The Mahātma Morya also referred to this event by saying (*Letter CII*):

Not having the right to follow K. H. I feel very lonely.

One effect of this entering into Samādhi was that when the Master returned he had developed a greater sensitiveness to the vibrations of the physical plane. This is referred to by the Mahātma Morya in his *Letter* to Colonel Olcott (*Letter 35, Letters from the Masters of the Wisdom, Second Series*):

K. H.'s conditions are changed, you must remember, he is no more the 'Kasmiri' of old.

Mahātma K. H. is called "Kasmiri" as he is a Kashmiri Brahmin. There is a second reference to this extra-sensitiveness, made by the Master himself (*Letter XLVIII*):

Since my return I found it *impossible* for me to breathe—even in the atmosphere of the *Headquarters*! M. had to interfere, and to force the whole household to give up meat; and they had, all of them, to be purified and thoroughly cleansed with various disinfecting drugs before I could even help myself to my letters.

(3) This refers to an accident which happened to Mahātma D. K., described as follows by Mahātma K. H. in *Letter XXIVB*:

Djual Khool can easily break his nose to blood, by running in the dark against a beam, as he did the other night—(just because instead of throwing a 'film' he had foolishly paralyzed all his outer senses while talking to and with a distant friend).

There is another reference to this by Mahātma K. H.:

Your young friend the Disinherited is on his legs again. (*Letter XXXIX*)

(4) Mahātma D. K. in 1880 was at the stage of a "Chela," though he was the most advanced of the Master's chelas. He was also the most devoted among the chelas. He therefore is given the nickname "Benjamin," who in Jewish history was the favourite son of Jacob. Soon after the correspondence began, it is evident that he took the Initiation which made him an Adept, for the Mahātma K. H. said in *Letter LIII* to Mr. Sinnett:

Several times D. Kh. had tried to penetrate into Rothney Castle, but suffered each time so acutely, that I told him to give it up. (He is preparing for initiation and might easily fail as a consequence).

*And again, the Mahātma K. H. writes to Mr. Sinnett in this regard, *Letter XXIVB*:

... who made it 'look like *Master*' (he will insist giving me that name though he is no longer my chela in reality).

During the period of the early *Letters*, Mahātma M. knew very little English, though several *Letters* in his handwriting were received by Mr. Sinnett and others. These *Letters* were all precipitated by Mahātma D. K., according to the thought given to him (letter of H. P. B. to Colonel Olcott). Mahātma D. K. is a Tibetan, and how he could write excellent English is a mystery, unless as a boy he went to school in Darjeeling, which was in British territory, near the Indian State of Sikkhim. In *Letter CXL*, H. P. B. says:

With D. K. I also spoke English, he speaking it better even than Mah. K. H.

H. P. B. also mentions that it was this Adept who, as a Chela, did several of the phenomena at Simla, particularly the cup and saucer incident, and the filling of the empty water bottles.

(5) Mr. D. M. Bennett became a member of the Society in Bombay on January 14, 1882. He was one of the speakers on the occasion of a public meeting held on the 12th of January 1882, to celebrate the sixth anniversary of the Society, and his address is reported in the *Supplement to The Theosophist* of February 1882. Following is a footnote by H. P. B. about Mr. Bennett:

This famous infidel agitator against Christian Orthodoxy is a strong-built gentleman, of medium height, with a large intellectual forehead and a pleasant voice. He was reared as a 'Shaker,' a sect of celebrated Christian mystics in America, who are universally esteemed for their pure moral character and industrious habits. His religious views having changed, Mr. Bennett at the age of 27 left them and went out into the world to fight a life-long battle for freethought. Eight years ago he established the *Truthseeker*, a weekly journal, which now has 50,000 readers, and has written and published scores

of tracts and leaflets besides ten or more books against Christianity. He became so dangerous an opponent that, at last, the orthodox party availed themselves of a convenient pretext, and had him sent to prison for selling a physiological work of which he was neither an author nor a publisher, and which the book-trade were then selling, and are still selling with impunity, thousands of copies! The fact appears in Mr. Bennett's Address.

Mr. Bennett mentioned in his address that he was sent to prison for thirteen months for "blasphemy," under certain of the old laws of the United States. He says: "I was at first arrested for writing and publishing a small pamphlet entitled 'An Open Letter to Jesus Christ,' in which I asked a good many questions to which I would have been glad to receive replies, and would be glad of the same today." When Mr. Bennett came to Bombay, he had already met both the Founders of the Society in New York. He applied to join the Society, but Colonel Olcott found himself in a difficulty. According to the ceremony of "initiation" in use at the time, all present would have to shake hands with Mr. Bennett and receive the "grip". But it was noted that Mr. Bennett had "unwashed hands, uncleaned nails and used coarse language". In February 1882 Mr. Sinnett received the following from the Mahātma M. concerning Mr. Bennett (*Letter XLIII*):

You saw only that Bennett had unwashed hands, uncleaned nails and used coarse language and had—to you—a generally unsavoury aspect. But if *that* sort of thing is your criterion of moral excellence or potential power, how many adepts or wonder producing *lamas* would pass your muster? This is part of your blindness. Were he to die this minute—and I'll use a Christian phraseology to make you comprehend me the better—few hotter tears would drop from the eye of the recording Angel of Death over other such ill-used men, as the tear Bennett would receive for his share. Few men have suffered—and

unjustly suffered—as he has: and as few have a more kind, unselfish and truthful a heart. That's all: and the unwashed Bennett is *morally* as far superior to the gentlemanly Hume as you are superior to your *Bearer*.

What H.P.B. repeated to you is correct: 'the natives do not see Bennett's coarseness and K. H. is also a native.' What did I mean? Why simply that our Buddha-like friend 'can see thro' the varnish, the grain of the wood beneath and inside the slimy, stinking oyster—the 'priceless pearl within!' B— is an honest man and of a sincere heart, besides being one of tremendous moral courage and a martyr to boot. Such our K. H. loves—whereas he would have only scorn for a Chesterfield and a Grandison. I suppose that the stooping of the finished 'gentleman' K. H., to the coarse fibred infidel Bennett is no more surprising than the alleged stooping of the 'gentleman' Jesus to the prostitute Magdalene: There's a moral smell as well as a physical one good friend. See how well K. H. read your character when he would not send the Lahore youth to talk with you without a change of dress. The sweet pulp of the orange is *inside* the skin—Sahib: try to look inside boxes for jewels and do not trust to those lying in the lid. I say again: the man is an *honest* man and a very earnest one; not exactly an angel—they must be hunted for in fashionable churches, parties at aristocratical mansions, theatres and clubs and such other *sanctums*—but as angels are outside our cosmogony we are glad of the help of even honest and plucky tho' dirty men.

But Colonel Olcott's hesitation in admitting Mr. Bennett ceased from the moment he received a severe reprimand from his Guru, Mahātma M., an incident referred to in a *Letter* to Colonel Olcott from Mahātma K. H., as follows:

Report to him, when you return, the lesson taught you by Δ at Bombay¹.

¹ Mahātma K.H.

² This refers to a remark of Mr. Hume's: "In such case your Koot Hoomi is no gentleman." (*Letter CV*).

³ *Letters from the Masters of the Wisdom*, First Series, *Letter 19*.

(6) The work left undone evidently refers to an article in the series *Fragments of Occult Truth*, which was not done by Mr. Hume, but by Mr. Sinnett, as No. 2 of the series. The article appears in THE THEOSOPHIST for March 1882.

(7) There is at Adyar a letter of H. P. B.'s to Mr. Wm. H. Terry, a member of the Society who was the editor of the *Harbinger of Light*, a spiritualistic paper in Melbourne. In the letter H. P. B. mentions:

I have sent your letter to Mr. Hume to be answered, since it was he who wrote the first No. of *Fragments of Occult Truth*, and he is now in direct communion with Brother Koothoomi. Let them settle the thing.

H. P. B.'s letter bears the postmark *Dehra Dun*, November 5, 1881.

(8) The play upon the two words "Hume" and "Humanity" is obvious. There is much about Mr. Hume in the *Letters*, which shows him to have been intensely conceited and more bent on directing the Adepts in what they should do, than on receiving, in the right attitude, teachings from them.

The initial "M," with what looks like a "C" is only the continuation of the "M". Wherever this initial appears, even in the first of the *Letters* of the Mahātma Morya, there are always the three dots after. Even in the turban which the Adept left with Colonel Olcott, the initial is embroidered with the three dots. Once in a communication to the Esoteric School, H. P. B. in signing her initials put three dots immediately after. The only other place where the three dots appear is at the end of the communication which Colonel Olcott received from the Brotherhood of Luxor, which concludes: "By Order of the Grand . . .", where the three dots refer to the word "Lodge".

In no other communications from the other Adepts do these three dots appear.

(9) The sensitiveness of the Mahātma K. H. after his period of Samādhi has already been mentioned in Note (2).

(10) It is evident that the Mahātma D. K. wrote in error "Desinherited". He was called "The Disinherited" for the following reason, given by the Mahātma K. H. (*Letter VIII*):

A friend promises to supply me in case of great need with a few stray sheets, memento relics of his grandfather's will, by which he disinherited him and thus made his 'fortune.'

It appears that the grandfather of Mahātma D. K. desired him to marry, settle down and continue the family, but the grandson refused to fall in with these wishes, as he desired to be a Buddhist monk. The grandfather then disinherited him, and the first will therefore became valueless. Some blank sheets attached to the will were used by Mahātma K. H. for a communication to Mr. Sinnett, as referred to above.

(11) It is obvious that just as in these days of wireless, any message which is broadcast must be received by a radio receiver, similarly a person on the physical plane was necessary for the delivery of Letters precipitated in Tibet, without too great an expenditure of force on the part of the Mahātmās. But only a few among the chelas had the necessary magnetic atmosphere to become, as it were, the receiving postbox. H. P. B. was, of course, the most important of the chelas for this purpose, but there were two or three others, among whom was Damodar K. Mavalankar, a young Brahmin of Ahmedabad, who gave up everything, including his caste, to work for the two Founders, and to become a disciple of his Master, Mahātma K. H.

C. JINARAJADASA

THE UNITED NATIONS AND WORLD OPINION

BY VERNON DUCKWORTH BARKER

The author of this article was the Head of the information side of UN throughout its London phase. He started the UN Radio in New York, when UN moved to U. S. A. Later he was Director of Information Services at the European Office in Geneva. Mr. Barker is now working on a mission to co-ordinate the work done for UN by European radio stations; at the same time he lectures about UN and acts as UN Delegate at various conferences.—ED.

IT has become a commonplace to say that there are few grounds for complacency or self-satisfaction in the present world picture. Victory over a common enemy in the Second World War failed to produce common objectives for peace amongst the victors. With the major peace treaties still unsigned, fundamental differences began to separate the Allies of yesterday. Already, with vast and mounting expenditure on armaments, rumours of a third world war fill the press and the market-place. The gigantic economic problems left in the wake of war have remained unsolved and even aggravated. Meanwhile, prophets of disaster have pointed to the risk of widespread famine within the next twenty-five years. Humanity has been warned that in A.D. 2000 there will be half as many people again to be fed as there are now. Meanwhile, soil erosion and other causes are rapidly diminishing, instead of

increasing, the food-producing area, which has never provided an adequate diet for more than about a quarter of the world population, in any event.

When the United Nations was created on paper at San Francisco in 1945, and when it actually came into being in London in 1946, these facts were a little less obvious. The afterglow of victory still softened the harder contours of the world landscape and bathed in gold some of the more menacing pitfalls of the twilight. It was assumed that the friends of yesterday would be co-partners in the task of making peace with the defeated militarist countries, and that United Nations, and the specialized Agencies grouped around it, would be merely a convenient machine to do the will of Governments and Peoples all bent on realizing fundamentally similar ideals. At that time, the faith of the general public in what UN could achieve was remarkable and even touching. I remember a very popular London newspaper noting a marked increase in circulation during the London Assembly. Although this particular newspaper had been distinctly sceptical towards the whole idea, its new readers said that they were subscribing to it because they wanted a London paper to keep them more fully in touch with the beginnings of United Nations there.

Perhaps this faith rested on a basis of inadequate knowledge and excessive confidence. Perhaps it made subsequent disappointments all the more bitter. The fact remains that there is very little of that warm-hearted idealism left in the world. Judging from my conversations with people from many lands, I am obliged to admit that the most common reaction towards United Nations now is one of weary indifference or a slightly superior suggestion that the idea was bound to fail, anyway. . .

What has happened to account for the change? I think, I should point to two main reasons. In the first place,

there was the rift that developed between the two most powerful Member States of the Organization. It should be remembered that United Nations was never intended to find a basis for the treaties of peace or to heal the unexpected breach between war-time Allies. It was not believed that the infant Organization would find itself faced with a gigantic problem of this nature before it had even had time to select its own personnel and to devise a proper working technique. The League of Nations had been favoured by the fact that all the necessary peace treaties were duly signed in the year of its birth. However imperfect they may have been, they provided some basis of agreement between the victor nations and offered a common meeting-ground for the discussions in Geneva. The main lines on which problems were to be settled had been laid down in advance of any Geneva activities. The League was also fortunate in that the disputes brought before it during its first months were of relatively minor importance and certainly not of a nature to split the young Organization from top to bottom. Manchuria, Abyssinia and the Spanish Civil War were still far away.

In contrast to this situation, United Nations has had to contend, almost from the beginning, with a far-reaching split on policy in its own ranks, while it has been called upon to intervene in problems as complex as those associated with Palestine, the Berlin Crisis, and the Indonesian War. Even the most far-sighted of the statesmen who planned the Charter of United Nations at San Francisco can have had little foreknowledge of the gigantic strain which was to be placed upon their nursling.

If this was one of the two reasons which have suggested to many that United Nations has failed or is failing, I think that the other is to be sought in the very widespread ignorance of the public everywhere

regarding both the powers of United Nations and what it has actually accomplished. Contrary to the popular belief, United Nations is only a consultative body. Governments are still unwilling to relinquish their sovereignty. They are not yet prepared to leave to an international gathering the last word on matters concerning their own policy or the lives of their own people. In practical terms, this means that the delegates meeting at United Nations cannot, even by a unanimous vote, pass laws binding on Member States. Anything decided by a United Nations Assembly must be approved or ratified by the individual countries before it actually becomes law there. A decision taken by most or all of the Delegations sent to United Nations does, of course, carry great moral weight and may well persuade individual Governments to pass legislation which they would otherwise never trouble to prepare. There is also the very important consideration that subjects discussed at United Nations become news items. All the journalists, radio commentators, cinema news-reel editors, educational bodies, voluntary organizations and others represented at United Nations or serviced from there take up these discussions and carry them, through their various media, into the wider forum of world opinion, where they are discussed again and, in many cases, they start movements which, either at once or gradually, exert an irresistible pressure on those in power. Large numbers of people, not realizing the influence which they themselves could exert in this respect, tend to turn away disappointed and cynical, when a UN debate fails to produce the immediate practical action which they had wrongly taken for granted.

Ignorance regarding the way in which United Nations works is paralleled by a remarkable lack of knowledge regarding the achievements which already stand to the

credit of United Nations, and the so-called Specialized Agencies. In the political field, even though many people are convinced that United Nations could not prevent a war between Great Powers by its moral force alone, the fact remains that no such war has broken out since it came into being, although international relations have been almost continuously strained. It has been said that the United Nations meeting tables are no more than an excellent platform for antagonists to hurl abuse at one another in public. But it has also been said that only one letter makes the difference between "shouting" and "shooting," and that United Nations would have justified itself if it had done no more than keep the possible contestants abusing one another, with time off for meals, sometimes eaten together in good comradeship.

Ignorance is most widespread regarding the non-political achievements of the Economic and Social Council of United Nations, and of Specialized Agencies like the Food and Agriculture Organization, the World Health Organization, the International Labour Organization, UNESCO and others. From training mankind to preserve the vanishing soil of this planet to attacking a scourge like malaria or tuberculosis, from protecting workers against inadequate living conditions and bad treatment to rebuilding schools, universities and libraries destroyed by the war, the record of work done by the Specialized Agencies since 1946, despite almost overwhelming economic and political obstacles, could do much to restore the faith of our destruction-haunted generation in the future of mankind. The ignorance of these things to be met with in all countries is highly revealing. It points to a strange lack of curiosity, a mental inertia regarding the less sensational developments in world affairs, which is very typical of mankind. Enlightened public opinion is

not something which grows of itself and urges humanity along the road to wisdom. It is something which has to be deliberately formed by a small number of people willing to take the trouble. It has to be crystallized around concepts easily grasped and objectives not difficult to understand. It is here that an obvious parallel suggests itself with the Théosophical teaching about the laggards whose spiritual development continually hangs behind in the cycle of life and who require the constant guidance of more enlightened minds. If this concept is limited to affairs of practical government in the political and economic fields, it will be seen to have immediate application within those narrower boundaries, also. An intelligent understanding of modern international problems and a realization of what is at stake for mankind in the UN cannot be expected from the uneducated or half-educated masses of the world, harassed between the struggle for survival and the urge to drug their leisure hours with the least uplifting forms of entertainment. For a long time to come, UN, working through the great voluntary organizations, will have to depend upon an élite throughout the world to provide for their less thoughtful brothers the information and the guidance which will lead them to a wiser appraisal of world affairs and to a sounder philosophy of living.

It is not tomorrow that we can expect to see the results of our action. The new, and terrifying, element in modern international relations is acceleration of history, long observed by theoretical writers and now rendered uncomfortably obvious by developments in scientific warfare during the past decade. Shall we be given time to break into the reluctant consciousness of the Sleeper who is Man?

One has only to read history in order to realize that few periods have been seen by those who lived through them in the same perspective as by their descendants. There is

at least a reasonable chance that future generations, released from the burden of dread which lies upon our own, may look back to our age as to the bright opening of a new period of achievement. Have we not been told many times that the very consciousness of man is about to undergo one of its great, periodical extensions? For anyone who cares to seek, there are not wanting signs that humanity may indeed be hesitating on some inconceivable threshold. A period of only twenty years witnessed the invention of the aeroplane, the cinema and the radio, the fundamental discovery of the subconscious mind, and even the establishment at The Hague of the first Court of International Justice. The same twenty years—between 1890 and 1910—saw the first percolation of those unfamiliar ideas enunciated by H. P. B. in *The Secret Doctrine*.

Each of these events marked in its way a breaking down of barriers or limitations and a movement on to a new plane of human thinking. In 1948, Mr. Jinarājadāsa asked the members of the Theosophical Society to lay special stress on the study and propagation of United Nations and its ideals. It may not be altogether fanciful to suggest that the deep internationalist convictions of Theosophists are a response to the same hidden urge of which, in the political field, United Nations is at once a symbol and a beginning.

VERNON DUCKWORTH BARKER

For, to work for mankind is grand, its recompense stretches beyond this brief dream of life into other births.

M.

THE IMMORTAL AND INDESTRUCTIBLE LAND¹

By E. L. GARDNER

WITHIN the life-time of many of us, both the North and the South Poles of our earth have been "discovered". In 1908 the intrepid explorer, Commander R. E. Peary, after several attempts dating from 1891, was the first to reach the "top of the world," the North Pole. Three years later, in December 1911, the South Pole was "found" by Roald Amundsen, the Norwegian explorer, and was also reached a month later by the ill-fated expedition led by Captain R. F. Scott.

Thus were the goals of ardent explorers successfully attained after centuries of effort. Since then repeated visits have been made by aeroplane to both polar centres.

The frozen water of the Arctic Sea covers the area over and all around the North Pole—and the sea thereabouts is deep. In the south, Antarctica proved to be a vast land continent nearly equal in size to the whole of South America, covering about six million square miles—and the South Pole is nearly centrally situated therein.

This Antarctic continent is largely a high-level tableland of an average elevation of around 10,000 feet, comparable indeed to the plateau of Tibet. There are also numerous mountains, many of which must rank as among

the highest on earth, ranging from 14,000 to well over 20,000 feet above sea-level. Although most of the continent is covered in depth by ice and snow, there are many "oases" of clear ground, ice-free, and with open water lakes upon which even sea-planes can alight. One of these clear "oases" is over 300 square miles in extent. The reason for the ice-free condition is at present unknown, as there appears to be nothing in the way of hot-springs, or the like, in their vicinity.

Admiral Byrd's expedition in 1946-47, of the United States Navy, with well equipped ships including an efficient ice-breaker and 4,000 picked men, is described by himself at length in the *National Geographic Magazine* (U.S.A.), dated October 1947. It is a truly wonderful narrative, packed with interest and appreciation of this new-found continent of marvels. Having aeroplanes with them, surveys were made over vast areas, and an immense amount of information gathered. Here are a few brief extracts:

"The way we travelled proved as breath-takingly beautiful a road through the skies as could be imagined. It might have been called the Avenue of Frozen Rainbows. The day remained cloudless. The sun, into which we had flown at midnight on our way south, now had moved around the heavens so that it faced us on our way north. To east and west towered great mountains. Some were free of ice . . . others were completely ice-covered. These looked like titanic waterfalls. Where the sun struck their peaks and slopes the light was reflected from them in an indescribable complex of colours. There were blends of blues, purples and greens such as man seldom has seen before.

"The major discovery on another flight . . . was a glacier which can be termed one of the most spectacular on earth. This is a monster river of ice which flows at least 80 miles out of a 9,000-foot-high plateau through gaps in the

¹ *The Secret Doctrine*, III, 899.

mountain ranges. . . One can hardly imagine the picture in untold years to come, when the ice-cap melts and this glacier will be a river of water—mile after mile of perpetually thundering waterfalls. For breath-taking savage sublimity it should be one of Nature's masterpieces.

"This continent and these seas can be looked upon as Nature's most sublime work of art. They are poetry, music, painting, architecture and philosophy all combined . . . Here Nature has set aside for man a domain of beauty and inspiration such as he cannot know elsewhere on this planet. . . The vastness, clearness, whiteness, silence, the purity, the elevation above the petty quarrels and ambitions of men and nations, combine to form a majestic symbol of what man should want most, peace on earth. Antarctica is a sermon in ice."

This continent about the South Pole, Antarctica, is likely to be very much in the news during the next few months and years, for expeditions from several countries are now exploring further.

A legend of antiquity declared that a Mountain crowned the earth at the North and a Pit was at the South Pole. The reference to this in *The Secret Doctrine* makes interesting reading:

"The vast concave, that is for ever hidden from our sight and which surrounded the southern pole, the first astronomers called the Pit, while observing, toward the northern pole, that a certain circuit in the heavens always appeared above the horizon—they called it the Mountain."

A note by H.P.B. states:

"Meru, the Abode of the Gods, was placed in the North Pole, while Pātāla, the Nether Region, was supposed to lie towards the South." (*The Secret Doctrine*, III, 356, Adyar ed.)

"A circuit in the heavens always above the horizon" is the description of the land in the north. And Admiral Byrd's summing up of the appearance of Antarctica is: "Out of the whole emerges a new and more accurate picture of the land, which is like a titanic upturned bowl." And "the Pit" is surely an appropriate term for the region about the North Pole "for ever hidden from our sight". A two-mile length of sounding-line suspended through the ice did not touch bottom!

The ancient and modern descriptions resemble each other closely—but with *reversed* Poles.

H.P.B. concluded her reference to the Mountain and the Pit with:

"As Meru is the high abode of the Gods, these were said to *ascend* and *descend* periodically, by which (astronomically) the Zodiacal Gods were meant, the passing of the original north pole of the Earth to the south pole of the Heaven."

Although this last extract is somewhat cryptic and does not specifically state that the Poles are now reversed, we may assume it to be near the truth behind a familiar blind. Fortunately the passage does not stand alone and further evidence follows in support of the view that a reversal of the position of the Poles has, in fact, taken place.

In the face of the very definite and conclusive discoveries by explorers relating to the actual conditions surrounding the North and the South Pole now, many students have asked what has become of the everlasting and imperishable land of the North Pole that is "averred in occultism never to change"?

An extract from the *Occult Commentary* reads:

"In the first beginnings of life, the only dry land was on the right end of the Sphere, where it is

motionless. . . There, man was born on the seven zones of the immortal, the indestructible of the Manvantara."

H.P.B. adds a note :

"The two Poles are called the 'right' and 'left ends' of our Globe, the Right being the North. . . . It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our Round. All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change." (S.D., III, 399.)

We must first clarify the cryptic statement referred to, in the light of the references to the Poles, and we shall see that there is abundant occult evidence for the view that the North and South Poles are now reversed as regards their original positions. First an extract from Volume IV, page 104, which begins with a quotation from a scientific work (*The Deluge*, by F. Klée):

"The position of the terrestrial globe with reference to the sun has evidently been, in primitive times, different from what it is now; and this difference must have been caused by a displacement of the axis of rotation of the earth."

H.P.B. comments :

"This reminds one . . . that the Egyptian priests stated, to Herodotus, that the Sun has not always risen where it rises now, and that in former times the ecliptic cut the equator at right angles.

"There are many such 'dark sayings' scattered throughout the *Purānas* . . . and to the Occultist they divulge two facts: (a) the Ancients knew as well

as, and perhaps better than, the moderns do, Astronomy, Geognosy and Cosmography in general, and (b) that the behaviour of the Globe has altered more than once since the primitive state of things."

When the "ecliptic cut the equator at right angles," then the earth apparently had tilted over halfway!

In Vol. III, page 359, a reference is made to a symbolic figure of the Egyptians, and H. P. B. adds:

"These were the poles . . . and they also represented the Poles *inverted* in consequence of the great inclination of the axis. . ."

And in Vol. III, page 819:

"From pole to pole the Earth had changed her face for the third time."

And on page 852:

"Occult data show that . . . *the poles have been thrice inverted.*

And on page 488:

"As the three inversions of the Poles of course changed the face of the Zodiac, a new one had to be constructed each time."

And finally, concerning such movements of the planet H. P. B. adds:

"The whole Globe is convulsed periodically" (IV, 345).

Turning now to strictly scientific research, we have in a publication of this year—*Science News*, No 12, Penguin Books, July 1949—an account of recent investigations into the magnetism of the earth. Here are two brief extracts:

"During the last few decades geologists and physicists have been speculating whether the earth's

magnetic field has ever been reversed in direction in the past, *i.e.*, a South Pole where the present North Pole is, and vice versa. The origin of these speculations is in the study of the residual magnetism of ancient rocks. In many cases this 'fossil' magnetism, which dates from the time when the rocks were formed, is in the opposite direction to the magnetism induced by the earth's present field."

Then after a detailed analysis of the evidence obtained, the Author, Mr. H. Manley of the Imperial College, London, sums up:

"It would seem, then, that the earth's magnetic field was reversed about 350-500 million years ago; again at about 200, and again about 10 to 30 million years."

No theory is however advanced in the *Science News* article to explain how the magnetic field by itself could change. But if the magnetism of the earth is induced by extra-planetary forces, solar and stellar, then the direction of the magnetic field would remain along the same axis in relation to the sun, though the earth's Poles became reversed. In any case, the scientific evidence for the reversal of the magnetic field *three times* is striking, though the timing of those reverses may be faulty.

To return to the research work of the Occultists, it is quite clear that the Authors of *The Secret Doctrine* held the view that a periodic inversion of the Poles is factual. And the "three times" leads one very reasonably to infer that the change-over occurred between the Rounds; that is, once between the first and the second Round, again between the second and the third, and for the third time between the third and the fourth Rounds. Hence, during this fourth world-occupation, the relative position of the

North and South Poles is the reverse of their position when "the first beginnings of life" occupied "the dry land on the right end of the Sphere," as the *Occult Commentary* has it. In other words, the unchanging, imperishable land of our planet is the great continent of ANTARCTICA around the Pole at present in the South.

Speculations are many as to the future of this southern continent. With aero-dynamics mastered further and aeroplanes driven by atomic-energy, who shall say? Reports speak of a prodigious wealth of coal, of mineral deposits immensely rich, of a scenic splendour to which the amazing photographs taken do scant justice—and of a serenity unspeakable amid turbulence. Yet we may well hope that the continent will retain its secrets inviolate till mankind is fitted to accept and enjoy them. In fact it may be that ANTARCTICA the Head, as is SHAMBALLAH the Heart, is a reservation for the Fifth Round occupation of this planet—when its immortal and indestructible land will be once again in the North.

E. L. GARDNER

Esteem lightly your greatest accomplishment, your patience
will not fail.

Reckon your great fullness to be emptiness, your great strength
will not be exhausted.

Count your rectitude as foolishness,

Know your cleverness to be stupidity,

Recognize your eloquence to be stammering words,

And you will find that

As movement overcomes cold, and as stillness overcomes heat,
even so, he who knows the true secret of tranquillity

* Will become a pattern for all mankind.

Tao Teh King

THE CIRCLE AND THE POINT

By OLIVE HARCOURT

A GREAT many people nowadays cannot tell us what religion really is, nor can they explain their attitude towards it. In days gone by the majority of Christians were ready to give a definition of religion and to declare their own views upon it. Anyone having an unorthodox outlook was considered to be voluntarily wicked, and such were exhorted to ask God "to help their unbelief". Today even moderately unconventional thinkers are world religionists, for they understand that even the downward paths "lead to Me". We have largely ceased to believe that the ultimate goal of the religious life is our own personal salvation, or that our chosen path is of paramount importance. It is dawning upon us that this is a wonderful world in which we are living, and that things are happening which have never happened before. The veil between this world and the next is wearing a little thin—we are getting into touch with another and even more wonderful world behind the veil.

We are all having amazing incarnations, whether we are aware of that fact or not, perhaps the most amazing we have ever had. We feel in touch with the spiritual planes, science is lifting the veil which hangs between us and the portal of the Unseen World, we need no longer to be prodded into salvation, for we know we can save ourselves by evolving our higher consciousness.

The true religionist is a spiritual evolutionist, his aim is salvation by means of individual growth. Salvation, he will tell you, is guided by God's Hierarchies that govern the material plane and the dwellers thereupon, and they save us by the gradual unfoldment of the Soul and by the stronger welding of the links binding it to the higher planes. Salvation, as Goethe points out, is a process of becoming.

But in order to make beautiful one's inner life it does seem necessary to "get religion" in some form or other; if not orthodox views, then some private system of one's own. It is, of course, possible to rub along without religion of any kind whatever, to pass on one's way without any sense of spiritual values, but for short periods only. Things happen to us, slings and arrows are flung at us, forcing us at times to retire to a spiritual fortress. With each rude shock of destiny we learn to be more alive to the troubles of others, a sure and certain sign of the awakening of the Soul. The not yet sorry, as a great writer calls the unevolved in Spirit, are roused, if only for a time, to tenderness for the weak, the suffering and the old. And so, at long length, they are brought to seek a rock whereupon to build their lives.

That rock, to us here in the West, is the Christ. As a humble student of the Kabbala, I have come to believe that the Christ is one of the exalted Hierarchy called by the ancient Israelites the Ashim, or Sons of Fire, the Divine Members of which return voluntarily to earth-life in order to teach salvation by means of belief in the truth that each one of us is truly and essentially a Spirit, and that incarceration in a physical body is for the sole purpose of developing the link between body and Spirit. That link is best formed by purity and compassion, for without these two qualities there is no spiritual magic possible. We may

perhaps add to them the acceptance of life as a spiritual experience and of death as a supreme adventure.

Religion and science are said to be becoming gradually reconciled. Their ultimate fusion may result in solving all the difficulties, and so produce a new and glorious world religion. Religion has great need of the precision of thought which has become a feature of modern life, while science requires the help of the beauty so long lavished upon religion.

That which is greatest in religion is best expressed in symbolism, not that of diagrams or lineal figures, but a sublime mind-picture like Luther's "a mighty fortress is our God"; one simple line that will never be forgotten, the outcome of the impression made upon Luther's mind when he was a child by the beauty of that magnificent feudal castle under the shadow of which he spent so many years of his early life.

He who sees the Universe as a conglomeration of atoms will never see God, but he who sees it as Beauty will see Him all the time.

We are all circles with the point in the middle, all spiritual symbols of the Creative Logos. The dot within the circle is the Life Power within us, the Great Manifesting Force on a small scale. We are all engaged in expressing ourselves, in expanding outwards in order to reach the edge of the circle, but we find the circle itself expanding all the time, and thus we never get to the periphery at all.

Expansion and self-expression are necessary and right, but we should from time to time withdraw to the dot in the middle again, where wonderful things may await us. The Soul has a spiritual Zodiac, an individual circle, wherein is fulfilled all that is indicated by the outer Zodiac of matter.

In ages long past ships putting out to sea had only the sun, moon and stars to guide them, and when these failed by reasons of weather conditions they were in danger. Then someone somewhere, probably in China, noticed that a thin bit of metal secured on one side, but permitted to turn on its axis freely, always came finally to rest pointing to the North. That discovery changed world conditions. But the reason why the compass needle always turned to the North is, I understand, still unexplained. May it be that the needle points to the great, inconceivably terrific central sun of the Universe about which modern astronomers have so much to say? It is perhaps the dot at the centre of the circle of the Universe. We ourselves are ships cast upon the sea of time; we all have a compass needle within us, by means of which we should be able to guide our course towards the dot in the centre of our being, and so become partakers in the secrets of the Divine Light. This is true religion, aspiration towards the highest we know, towards union with God, the goal of the mystics. There is a region of the mind where the opening up to God not only can, but must take place. That region is best found by means of meditation, one of the essentials of the religious life.

An aspect of religion that is vehemently denied by the majority and appeals to a few only, is the theory of an evolving or progressing God, of a Deity who is Himself being borne forward to a higher level, carrying with Him the whole Universe, both spiritual and material. This theory is by no means new, it is found in the secret doctrine of Israel. The book of the Kabbala called the *Sepher Dzenioutha*, or Book of Concealed Mystery, treats of the gradual development of the Creative Deity, and consequently of all His Creation. Attached to this doctrine is the implication that mankind, in developing itself

spiritually, is assisting the evolution of the Great Spirit who is becoming, therefore, increasingly efficient to create a still more magnificent Universe. This theory of the expansion of the Deity may perhaps explain that expansion of the sphere of the Universe which according to some present-day astronomers is taking place. Is the great circle of the Material Universe expanding its periphery as the dot in the centre, its spiritual hub, becomes increasingly powerful?

It is said that the Higher Powers are speeding up the evolution of humanity. In order that this expansion can be further hastened, it is of the greatest importance that each one of us should strengthen the link which connects us with the Supernal Spheres. This can be accomplished by trained and intelligent meditation, the object of which is to produce an extension of consciousness that will bring us into touch with the Cosmic Soul. The ecstasy of the Saints is just such an extension. It was said by one of the Gnostics that "it is possible for a man's soul to be made like unto God even while he is still on earth, if he will but behold the Beauty of the Good".

OLIVE HARCOURT

Be active, with the Activity of Inner Life.
 Serve, with the Service of Inner Life.
 Be fragrant, with the Fragrance of Inner Life.
 The great shall be small,
 The many shall be few, and
 Evil shall be recompensed by goodness.
 Meditate on difficult things till they become easy.
 Do great deeds till they appear to be small.

Tao Teh King

WAR VERSUS HIGHER PLANE FORCE

By LESTER SMITH

THERE are many good honest folk, sincere believers in peace and goodwill, who think that the way of non-resistance is a mistake. They say that unless evil is resisted it will triumph over good; that men must defend themselves against attack; that the power of the aggressors must be broken or they will become so strong as to eventually conquer the earth. This argument is based on a total misunderstanding of the teaching. It is assumed that the Great Teachers have commanded their followers merely to be passive, to sit still and allow evil to be the conqueror. But this is not so. Nowhere is the disciple told that he must not resist evil; the command is, not to resist evil *with evil*. The Great Ones knew that evil could not be overcome by evil, it could only be conquered by good. That was why the "war to end war" of 1914-1918 failed to end war. You cannot end war by making war, it is like trying to put out a fire by adding more fuel, you merely increase the blaze. To retaliate with blow for blow does not stop a feud. The defeated party bottles up its hatred, and waits until a convenient season for its revenge. History shows this happening over and over again. The only way to stop a feud is to destroy its causes. The command

is, to "overcome evil with good". As Elizabeth Barrett Browning beautifully phrases it in one of her poems, the Christian will

Smite the foe upon the cheek
With Christ's all-conquering kiss.

Dr. Annie Besant was once asked by an opponent after a lecture: "Why do you preach this sloppy sentimental trash about loving your enemy?" Being an astute debater, and knowing that a hard-headed materialist had no use for religion, she gave him the scientific reason instead. When a chemist finds that a solution is too alkaline he neutralizes it with its opposite, an acid. When a person has swallowed poison, the doctor does not give more of the poison but an antidote. To put out a fire we pour water on it. Always we attack the evil with its opposite. Even so, she said, should we attack an enemy, neutralizing his enmity by its opposite—love. When she had finished this explanation, her opponent rose and said: "Thanks! now I can see that you are talking common sense."

The Theosophist should surely realize that there is no need to counter evil with physical weapons. With his knowledge of occult laws, he is aware that there are higher forces in the universe than the crude power of the physical plane. He knows that each of the seven planes has its appropriate force, and the higher the plane, the more potent is that force. What need is there to strike back with the sword when attacked? There are higher weapons at his disposal, if he will train himself to use them. What are these forces?

Above the Physical plane lies the Astral, with its great power of emotion. We all know how potent is this force; we have seen the emotional orator sway his audience, the revivalist preacher change the lives of his converts. We know the power of a mother's love, how its benign influence

can save her boy from evil. This emotional power can, of course, be used for evil as well as for good ends. We may utilize dynamite to kill men or to obtain coal for household fuel. In the same way we may use an emotional dynamic for good or for evil ends. Hatred is as potent to harm men as love is to uplift them. But when an evil emotion is opposed by a good one, when a higher emotion is pitted against a lower, we may be sure that the higher will conquer. A popular recognition of this truth is found in the saying, "A soft answer turneth away wrath". The advice given by the Apostle Paul illustrates the working of this way of conquest:

"If your enemy is hungry, feed him. If he is thirsty, give him a drink. For in this way you will make him feel a burning sense of shame." (Dr. Moffat's Translation.)

Centuries before Paul, the Lord Buddha had uttered the same eternal truth. In pregnant words, which we should do well to heed today, He showed His followers the only way by which war could be ended. Mark His words:

"If you subdue your enemy by force you add to his hate. But a victory won by kindness softens his heart." And then He went on to explain the inner working of this law:

"Hatred is never quenched by hatred. Hatred is quenched only by thoughts that are free from hatred. This is the Eternal Law!"

The Mental plane also has its appropriate force, which we know as the power of thought. We used to write in our copy-books at school: "The pen is mightier than the sword"; and history shows us that our great thinkers have influenced the world far more than its great dictators. Even the vague thoughts of the multitude become very

powerful when continually repeated, as witness the thought-form we call "Mrs. Grundy". When ensouled by a strong emotion, the thought-forms built up by a crowd become a shattering force, as we see in times of war or panic. Not only may one's character be transformed by the power of thought, but our environment also can be altered. If an organized body of men with strong mentality were to radiate into the thought plane a steady and powerful stream of thought, its effect would be immense. Rightly used, the power of thought could transform the world. Even in the vague form we call "Public Opinion" it has achieved much that is good, but the force that would emanate from those who had learnt how to use the potentialities of the Mental plane, would be a far mightier dynamic. Abdul Baha says: "When a thought of war comes, oppose it with a stronger thought of peace." By action along such lines as this, it would be possible to make an end to the evils of war.

But now let us transcend the Astral and the Mental plane forces, and explore the region above them. For the Buddhic plane also has its own line of force, one which must necessarily be immensely more powerful than those of lower levels. For here we are in the region of Spirit, and Spiritual Power is infinite in its potentiality, there is no power on earth that can withstand it. We are now in the realm of the Divine and are dealing with omnipotence.

Most of us know little about this force. How does it work? We have seen that it is possible to influence a man's actions by arousing in him certain emotions. Similarly, we can alter the direction both of his emotions and his actions, by stimulating his mental body in a certain direction. To go a step further still, it must be possible to change the entire orientation of the man—to alter his thoughts, his emotions and his actions—by making an appeal strong enough to reach his Buddhic vehicle. Naturally we shall

not expect to find the average person using this power. But it certainly is being used today by men of insight.

We shall understand something of the nature of this force if we remember that the Buddhic is the plane of union. There is no separation, no disunity on that plane. All are one there. On the lower planes we may conquer an enemy by superior physical force; we may subdue his hatred by opposing to it the higher emotion of love; or we may alter his evil thought towards us by the power of our own nobler thoughts. In each of these cases, we conquer the evil by opposition—by opposing the evil force by its opposite. But on the Buddhic plane we cannot *oppose* our enemy, because on that plane of union we are already one with him, so that he is not our enemy. By using the Buddhic force, therefore, you unite your enemy with yourself, so that the twain are one. Edwin Markham's quaint verse well describes this method of conquest:

He drew a circle that kept me out;
Heretic, rebel, a thing to flout!
But love and I had the wit to win;
We drew a circle that took him in.

When the Christ said, "Love your enemies," what actually did He mean? For our English word "love" has to serve many purposes, and may signify anything from animal lust up to the highest type of love. The ancient Greeks were more fortunate (or wiser), for they had four words to choose from:

Eros: sexual love, cf. our word *erotic*;
Storge: love of kin, human compassion;
Philia: intellectual affection, as in philosopher, philanthropist, etc.;
Agape: spiritual love, benevolence, adoration, rapture.

It will be noticed that these four words describe love on the four planes—Physical, Astral or Emotional, Mental,

and Buddhic. It was surely the last of these to which Jesus referred. And it was the force engendered by this spiritual love which Paul meant when he said, "Overcome evil with good". Gandhi says of this mighty force: "If one of us would but develop the highest type of love, it would be sufficient to neutralize the hatred of millions."

But does it actually work? asks the critic. There is abundant evidence that it does. Read the diaries of George Fox and John Wesley, study the history of foreign missions, of the Salvation Army, and other pioneer religious bodies. For instance, when George Fox was at Halifax, some butchers bound themselves by an oath to kill him. But he preached in spite of them, and describes it as "a glorious, powerful meeting". And spiritual love triumphed over the evil, for afterwards the butchers said he had so bewitched them that they could not kill him.

John Wesley once faced a hostile crowd which had gathered to mob him. He writes: "Although the hands of perhaps some hundreds of people were lifted up to strike or throw, yet they were one and all stopped in the mid-way."

Madame Guyon's coach was attacked by four robbers. When they looked in at the window, she smiled on them, and bowed, whereon they pushed each other away and made off.

Theodore Pennell used this power of spiritual love among the Pathans of Afghanistan, perhaps the most war-like people in the world. Once he went alone and unarmed to visit the leader of a reckless band of desperadoes, and actually succeeded in persuading him to give up his life of bloodshed and murder!

A Moravian missionary named Daehne found his hut surrounded by fifty armed Indians. "Have you not heard that we mean to kill you?" asked the chief. "Yes, but I do not believe it," was the calm reply of the missionary

to the astonished man, and once again spiritual love was triumphant. These are but a few typical incidents to show what happens when men and women put their trust, not in weapons of war, but in the power of the Spirit.

Can this method of resistance be used successfully by a body of people as well as by individuals? Again history gives us the answer.

An experiment in the use of non-aggressive force, which was carried on for nearly a century, was that of the Quaker Colony of Pennsylvania. Its founder, William Penn, not satisfied with the Crown grant for the land, paid the Indians the full price of it, and told them that he and his people were men of peace who had no use for arms. And for seventy-five years they were at peace, although there was continual warfare in the colonies around them. The King had scoffed at the idea of a colony without an armed force. Nevertheless, not one man, woman or child lost their lives by war, during all that time, and when at last the treaty was broken, it was not the Indians who violated it.

Many similar records could be quoted of those who have lived in the power of that Spirit which taketh away the occasion for war. They can be found in such works as:

The Arm of God, by DUNKERLEY;

The Power of Non-Violence, by GREGG;

War, by JONATHAN DYMOND;

Ends and Means, by ALDOUS HUXLEY;

and in the histories of foreign missions. But this is sufficient to show that those who follow the teachings of the Great Ones and oppose evil by good, are not leaning on a weak reed, but that they are using a mighty power which can overcome evil and turn enemies into friends.

LESTER SMITH

FROM INTELLECT TO INTUITION

By JAN KRUISHEER

(Concluded from page 328)

"IF you live with intense openness of mind, there arises as the result of this intensity a non-attachment which is not indifference, but which is love" (J. Krishnamurti). Intuition depends upon sympathy, love, harmony; it cannot dwell with antagonism. "This faculty must be acquired by means of some kind of intellectual sympathy, thus penetrating into the unchangeable; it becomes the life of the thing itself" (H. Bergson, *Introduction to Metaphysics*). It develops with our increasing sense of universality, of Oneness, of Universal Brotherhood.

Spinoza, therefore, in his *Ethica*, says: "Under the direction of the idea of unity and essential oneness, intuition carries the human mind from diversity and finiteness of knowledge, by experience, to the oneness and coherence of apprehension of the Eternal Order in which the Logos unfolds Himself. It is a movement of the Spirit from its subjective condition towards the objectivity of the divine Mind as the manifestation of the divine Reason in the mind of man. It leads from multitude to Oneness." That is, to all-including Oneness. This again is confirmed by Henri Bergson (*Évolution Créatrice*): "Furthermore, by the sympathy (that is going out to others in thought), communion which it will create between us and the rest of the

world, and by the extension it will give to our consciousness, the intuition will introduce us into that most private field of life which is mutual permeation, intuitively extended creation." This mutual permeation of the Spirit is the cause of intuitive knowledge.

There are many ways and means to be followed in order to learn to cultivate an extension of consciousness. A most simple and comfortable way is to cultivate the habit of making contact with Nature all around us. Life is one and everywhere! Therefore, learn to feel it in other living creatures, gradually extend it, feeling the Totality of Reality, the Universality of Life. Feel yourself in unison with the Omnipresent all around you.

Another means and way is to expand the recognition in conscious observation of the Beauty of all Nature; try to experience it as often as possible. The cultivation of the sense of Beauty and Art should be accompanied by a feeling of joy and happiness, caused by the Beauty in all things natural. Art is an efficient means to create that receptiveness and openness of perception which we call intuition. "With an intuitive effort, the artist removes the barrier which space has placed between himself and his object" (H. Bergson, *Évolution Créatrice*). Such an effort opens up the intuitive inner vision and brings into action the creative power which is called "Inspiration".

For certain types of persons symbols may be most useful for the development of the intuitive faculty; they are as it were an outer and visible expression of an inner and invisible truth. "All visible things are emblems. What thou seest is not there on its own account; strictly speaking, is not there at all. Matter exists only spiritually and to represent some idea and body it forth" (Carlyle, *On Heroes*). A symbol, properly used, carries us into a higher world; it expands and deepens a man's realm of

consciousness. We now can see a truth only as through a veil darkly; by means of the analogy given by symbols, it becomes clearer. "In a symbol one finds a hidden and at the same time a manifested side; thus the co-operation of Silence and the spoken word attains a double significance" (Carlyle). The use of symbolism opens up within our consciousness the spiritual characteristics represented by the symbol; it arouses soul-activity, brings about a change of character; because the reading of a symbol is an act of consciousness which provides the means to awaken that consciousness to the fact of the presence of that particular Truth concerned.

Meditation also draws the attention or awareness of consciousness to a region higher than that of the intellectual mind, and thereby it stimulates the intuition. "He who (in meditation) has gained an inner stillness, possesses an intuitive insight into the truth of things" (Prof. S. Radhakrishnan). Meditation stills the mental unrest and therewith it stimulates the coming forth of intuition; without the usual tenseness of mental activities, one looks from above the ordinary mind. Intuition coincides with all the faculties of the Buddhist principle: Universality, Unification, Brotherliness towards all creatures, Sympathy and Love, Altruism and Charity. It makes one see the Beautiful and the Good everywhere; and it brings an awareness of the development unto an ever-wider sphere of consciousness, extending the range of our conscious perception over the threshold of personal limitations into the supersensual perception of clairvoyance, clairaudience, telepathy, etc.

For the development of this faculty of intuition a new way of living is needed, in which the egoism of present-day humanity is transformed into altruism—a life of idealism. The idealist is interested in the welfare of

his fellow-creatures and in altruistic improvements. He feels the urge of the Spirit-Self and finds no peace until that urge has been obeyed. His great yearning toward the fulfilment of his ideal is a powerful uplifting influence which disturbs and conquers the influence of selfish separateness. Mind (particularly in after-thought) always stands in the way of ideals and therefore of intuition. Ideals intuitively make us identify ourselves with the Higher, the Eternal, the Spiritual. This seems the only ambition which is worth cultivating, because by this means we can learn to know the Spirit and its Divine Attributes or Transcendental Ideals of Perfection (Kant): Harmony, Beauty, Peace, Justice, Virtue, Charity, Happiness, Freedom, Purity, Compassion, Love, Immortality . . . In Idealism we identify ourselves with one or some of the Supreme Virtues, instead of with the desire-images of self and personality.

Students of Theosophy possess three special means for developing Intuition: 1. The actual practice of Universal Brotherhood—the first Object of the Theosophical Society; 2. The practice of comparative study of religion, philosophy and science—the second Object; 3. The proper use of H.P.B.'s *The Secret Doctrine*—the third Object. It is a marvellous and wonderful fact that the study of *The Secret Doctrine* is one of the best means to open up one's intuitive faculty.

"You talk about the past making our present; do you realize that your future also influences your present? . . . The goal that you want to reach works back to the steps that you take in order to reach it, and if you make up your mind to become superhuman, you will lead a life that leads in that direction, and so your determination to achieve in the future will influence your present, going on now" (Annie Besant, *Some American Lectures*, p. 67).

Such is the call of that Future Perfection, active within us, and if we grew aware of that presence it would influence our present-day behaviour and hasten the coming of the Future of Intuitive Universality and of mutual penetration or Universal Unity.

Therefore, let our lives be great and not petty. The great life is the happy life, and he whose ideals are great, himself is great.

JAN KRUISHEER

FOR ONE AND ALL

In what guise cometh love?
Aflame with passion and with red desire
Drawing soul to earth, that conflict dire,
First lost, then leading stage by stage
Through realization, remorse and rage,
To tortured, bleeding victory at length
Should force the soul to win its strength?

Or sweet with sacrifice of pain,
Forgetting not that others' gain
Can never be to selves a loss,
And with affections purged from dross,
Unhampered by the chains that bind,
Give peace to heart—content to mind?
So be love, Lord, to me.

S. M. W.

THE NECESSITY OF ILLUSION

By HENRI VAN ZEYST

THE solid things in space are not what they appear. We know it by induction from the observed phenomena of the process of change; we know it by deduction from the logical analysis of the nature of things as component; we know it empirically from the physical and chemical experiments of science. If these solid objects are not what they appear, then their appearances are not the reality. But they are not unreal either; they are a view of reality. And it is the intellect which takes this view which is truly an illusion, though not a delusion. A delusion is a concept based on an impossibility, *e.g.*, the view that a process of change contains a permanent entity or substance or soul. But an illusion has something real as its foundation, though the view is not correct, *e.g.*, the optical illusion of a straight stick which appears bent when partly immersed in water. Such an illusion then is what the intellect gives us of reality; it is a transformed and misformed reality. And that we call actuality. Thus actuality is not unreal, but it does not represent the reality correctly.

Now the question arises: Why should that be so? And the answer is simple: Because that is the only way to represent reality. Reality is what is, and any representation cannot be that same reality. It is like a person and his photo. The reproduction of that person must be different from the original, even though all details are

accurately reproduced. A copy can never be the original. So in the case of intellectual representation the mental copy is based on, and may give all details of, the original reality, but it is not the real. It is the actual, i.e., the effect of the action of the real; it is the shadow, the reflection, of the real; it is the reaction of the intellect.

But why should the intellect be able only to perceive shadows? It does not perceive shadows, but it translates the impressions of its perceptions as shadows. In other words, to represent the real, reflection is necessary. When the real is not static but dynamic, the representation of such a movement will always be one behind, so to say. However quick may be the movement of light-waves (if there are such things), still to cover a distance of 186,000 miles one second is needed. And thus we see the sun actually even a couple of minutes after its real setting below the horizon. The intellect may travel faster still, but its representative faculty must always give its expression after an impression. By the time expression is given to the actual representation, the real impression is no more. Thus all actuality is illusive; it gives a view of what was in action, but which is no more. And so actuality is a view of reality; but it does not give the reality itself, and it cannot do so. Hence illusion is a necessity, for without it there would not even be a reflection of reality.

The necessity to reflect reality is the actual existence of the material world which can only be contacted through the physical senses. The physical eye cannot contact visible objects through touch; the actual eye-contact is thus only a reflection. And even in other senses where contact is possible through physical touch, there too the actual contact is but an impression of hardness or softness. The reality is not contacted because it is beyond physical touch

of any kind, beyond any relation, as it is absolute. The necessity to be contacted is then not real, and hence actuality is an illusion.

As regards the postulate of seven dimensions by some scientists in their calculation of the movement of some electrons, Prof. H. Levy remarked that it was not the electron which required seven dimensions to move in, but the scientists to explain the movement. Similarly, it is not the reality which needs the contact, but our craving and ignorance which want to grasp and possess it. The necessity to contact comes from that misconception of a duality: the subject wants to possess the object. And thus the subject begins to translate its impressions in such forms that it can grasp them, possess them, live in them and thus continue its own isolated position in the self-created opposition of duality. And herewith illusion becomes a moral necessity.

To put the same problem in a different form, one may ask: Why should there be a representation of the real? Why should the mind give expression to an untranslatable impression? Herewith the problem shifts to the psychological sphere. When we speak of a mind, we should not understand thereby anything else but the process of thinking. Just as there is no hunger apart from the digestive process in a hungry man, so there is no mind apart from thinking. Thus to ask the question: why should the mind give expression to an impression? is practically the same as asking: why does a hungry man have hunger? A man who does not feel hunger is not hungry; and similarly a mind which does not express itself in thinking is no mind. Expression therefore is essential to the mind. And what else can it express but impressions? As the mind is a process, it has nothing of its own, not even existence; it arises dependent on conditions, and ceases with the cessation thereof. And thus it has no contents of its own.

Whatever therefore is expressed by this process must come from an impression.

But, for reality to impress itself there must be a mind, just as there must be a mirror for a reflection of a person to be made. This objection shows beautifully how illusion works. The single action of the dynamic absolute knows of no subject or object, and thus the process of thought is as much part of this dynamic action as that which is conceived as an objective impression. To be is to be conceived; not in the Berkeleian sense that everything is a subjective mental concept, but in the sense of Vedānta that "to be" (sat) and "to know" that it is (chit) are essentials of the Absolute (Brahman). It is the separation of the two, existence and knowledge, which constitutes the illusion of duality, which becomes a necessity through the necessity of expression, which is an outgoing, and hence a separation. This duality is already contained in the statement: "I know that I am"; for even then the existence of the "I" is taken as an object of knowledge, which is no longer an illusion, but which has become the delusion of a separate I-entity (sakkāyaditṭhi). The knowledge of the Absolute is not an objective knowledge, but pure consciousness which does not express, but which is pure awareness of what is.

It is extremely difficult to bring the thinking process, which is the "I"-maker (ahamkāra) to an end. But it can be done by the mind itself. For just as this thinking process by giving expression to impressions has projected itself as the ego, so by refusing to express itself it can become aware of pure impressions. We all have done that on some rare occasions when the impression was so sudden and so deep as to leave us "speechless". Then there was for a moment no experience of either joy or sorrow, for those are subsequent expressions and reactions of the "I".

When there is no expression of the experience, the experienter and the experienced are one; then there is only the impression which is the real without illusion. And so the mind by knowing itself, its own process, its own illusive activity, and its own projection for the sake of self-continuance, ceases to be a process, ceases to project itself, ceases to create duality and illusion. For in the realization of its non-entity the necessity for expression is absent. And thus in the disappearance of illusion, reality is realized.

HENRI VAN ZEYST

ASOKA EDICT No. 13

(Last part. Sanskrit version of original Māgadhi)

एतस्मै ज्ञाययिष्यं धर्मलिपिलिखिता । किमिति । पुत्राः प्रपौत्रा मे शृणुयुः
सर्वं विजयम् । मा विजेतव्यं मन्येरन् शराकर्षिणः । विजये शान्तिं च लघुदण्डतां
च रोचयन्ताम् । तमेव विजयं मन्यन्तां यो धर्मविजयः ।

स ऐहलौकिकपारलौकिकः । सर्वा च निरतिर्मवतु या उद्यमरतिः । सा हि
ऐहलौकिकपारलौकिकी ।

English Translation

This rescript on Dharma has been written for the purpose that my sons and great-grandsons who will hear all about my conquests should not consider further conquest through weapons of war is to be undertaken. If there has to be conquest, let them take pleasure (after their victory) in peace (*shānti*) and light corrective measures. They should consider that the only true conquest is conquest by Dharma. (DHARMA VIJAYA).

This is good for all in this world and in the next. Let all their devotion be in the pleasure of exertion. For, this is good for life in this world and in the next.

MUHAMMAD, PROPHET OF ARABIA

By BIBI AYESHA MOHAMMED

A poem read at the gathering in the garden of Government House, Madras, on January 25, 1950, to celebrate the Prophet's birthday.

O Prophet! Suns of Centuries have risen and set since thou wert born;
Hailing great happiness did a day in one bygone century dawn:
Thou wert born in a land filled with passions, hate and desire,
Thou wert born to bring peace and love—inspired to inspire!
Thou wert born not a Monarch or King, rich nor worldly great,
Thou wert a man born as men in this world of love and hate,
Born to teach, preach and live thine illustrious life
That quenched the agony of man's pride and love of strife;
What splendour, glory, greatness or grandeur didst thou seek,
Living and labouring with the humble, the poor and the weak?
Nothing—but the Splendour of Service, and the Glory of Giving,
The Greatness of Sacrifice, and that Grandeur of Living;
Righteous was thy realization to proclaim the Oneness of God,
Magnificent thy mercy to defend the defenceless and unmercifully trod,
Lustrous thy love to herald the fellowship and brotherhood of all,
Wondrous thy vision the freedom and prestige of women to extol,
Superb thy courage indeed to valiantly struggle and strive
When God was forgotten and man on blood and ease did thrive.
Yea, centuries have passed, still we, even we,
Even with so great an example in thee,
Still hunger for power and thirst for glory,
And enact the play of the age-old story;
And yet when wrought in misery, sunk in spirit and mind,
We turn to thee, groping, groping like the blind,
For thy immortal Spirit; thy words and thy deeds
Are for all times, all places, all castes and creeds,
For that realization of God, brotherhood and peace;
By prayer, love and charity, thou taught to attain these.
For thyself, what thou wert and wilt always be,
For thy Spirit ever radiant in its magnanimity,
Accept, we pray, O great Leader, Apostle, Prophet thou,
Accept our dedication of thankfulness and love;
A prince or beggar, seer or sage, thou didst greet with peace and blessing,
O Prophet! God's Peace and Blessing be with thee, is our humble greeting.

THE ROOT BASIS OF DISEASE

By C. JINARAJADĀSA¹

THERE are in the world many systems for the healing of disease. The western world knows chiefly the system called Allopathy, which is taught in the principal medical colleges. There is also the well-known system of Homoeopathy, which however is challenged by the allopaths. In the East, in India, for long centuries there have been three systems: the oldest called "Āyur Veda," another called "Siddha," and a third known as "Unāni," this last derived from Arabia. China has long had its own system of drugs, and a second system called "Acupuncture," wherein pricks are made with fine gold needles on carefully selected centres of the nerves.

It is the attitude of the allopaths in India, trained in western medicine, to decry the old Indian systems which have existed for hundreds of centuries. If, in a vast land like India, Āyur Veda has existed for so long, it is obvious that its continuation must be due to the fact that, as a system of healing, it has been found successful. Every one knows that no one system, not even Allopathy, is successful in all cases. In every system of healing there is a percentage of failure.

At the moment in the West, most diseases are attributed to bacterial infection; bacteria and viruses are

¹ *The Science and the Art of Indian Medicine*, by Vaidyaratna Captain G. Srinivasa Murti, B.A., B.L., M.B. & C.M., published by T.P.H., Adyar, price Rs. 4.

considered the principal causes of the maladies. It is along this line that the infections of malaria, tuberculosis, yellow fever and so on, have been traced to specific germs. At the moment there are exhaustive investigations into the cause of cancer along the line of the virus-theory. Of course there are certain nervous maladies which are recognized as not having a particular bacterial infection for their origin, but as being due far more to what may be called strains and stresses in the subconscious mind, as carefully worked out in psychoanalysis.

All physicians are aware that we have many types of germs entering our system and passing through it, without necessarily causing disease. The problem is less the germ and far more what are the conditions in the body which enable the germ to grow. The newest discovery along this line of search is that deficiency in certain vitamins predisposes the body to infection.

One of the most interesting studies in this field of investigation is that provided by the system in India known as Āyur Veda. It has always been difficult, particularly for allopaths, to understand the basis of this system. But for the first time we are given an indication of what is that basis, in a treatise under the title *The Science and the Art of Indian Medicine*, by Dr. G. Srinivasa Murti, M.B., C.M., *Vaidyaratna* (a title of high distinction given by the Government to honour those recognized as experts in the Indian system of medicine). In this thesis of Dr. Srinivasa Murti we are given a glimpse into the root basis of the cause of disease, according to Āyur Veda. The causes are considered very profound and go back to the fundamental structure of all matter. The thesis is difficult to expound, and I can only give just a bare indication of the line of presentation in the Indian system,

All matter, even the tiniest possible conceivable unit, is considered to be made up of three Gunas. This word is usually translated as "attribute," as if it were merely a characteristic of matter. The three Gunas mentioned, which are difficult to describe accurately, are Sattva, Essence; Rajas, Energy; Tamas, Mass.

These three Gunas are not attributes, but something more; they are the *constituents* of matter, in the same way that the proton, neutron and meson are constituents of the atom. These constituents of matter not only deal with physical matter, but with every type of matter conceivable, visible and invisible. In addition, their characteristics manifest themselves in all life forces, as well. Thus, Rajas is equated to Life, or Vitality principle; Sattva to Mind, or Psychic principle; and Tamas to Physical Matter principle. In Āyur Veda, man is not regarded merely as his physical body, but as a soul having not only the physical body but other invisible bodies as well.

Three Dōshas or "faults" are postulated, and catalogued under Vāta, windy "humour"; Pitta, bilious "humour"; and Kapha, phlegm "humour". All maladies are regarded as due to a want of proper balance between the three fundamental Gunas or "ingredients". It is the want of balance among these three which produces the Dōsha, or fault.

The whole conception of Āyur Veda is profound, and it is not possible in an article to expound it. Even in the manual of Dr. Srinivasa Murti we get only a slight indication of the profundity of the conception. All the subtle psychic forces, vaguely brought into the domain of psychoanalysis today, are taken into account in connection with disease. Every organ in the body is linked to one or other of these three "ingredients" which cause disease. If, therefore, a patient is suffering in some organ, the fault is traced back to the excess or depletion of an

"ingredient". The medicines prescribed, therefore, are not for the purpose of destroying bacteria, whose existence will not be denied, but rather to restore the natural harmony in the Kshetra or "field" where bacteria can grow.

In brief, we have in Āyur Veda a conception new to the West of disease, in which the root is not found in infection or in lack of vitamins, but in something far more profound, which is the lack of proper adjustment of certain fundamentals in the principles underlying *both matter and life*. It is evident that, when manifested man is recognized as only a part of a larger, unmanifested man, the root of disease must be sought not merely in the symptoms, but also in the lack of balance of various intricate and subtle forces. This conception of disease is so utterly revolutionary, as compared to anything that is investigated in western medicine today, that any physician who has an open mind, knowing how constantly he fails to bring healing, will be glad to try to understand another conception. Needless to say, in Āyur Veda the character of the physician, particularly his intuitive ability, is considered an important element in the matter of healing.

C. JINARAJADASA

I feel in myself the future life. I am like a forest once out down, the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

HUGO

REVIEWS

Edicts of Asoka, translated into English by G. Srinivasa Murti and A. N. Krishna Aiyangar, Adyar Library. Publishers, Theosophical Publishing House, Adyar, price, boards Rs. 2/-

The name Asoka is well known to all who have studied the history of India. In the large work on the history of the world, by H. G. Wells and his collaborators, much space is given to Asoka, since he was about the only ruler with a great empire, who spent his years not in conquering, but in trying to educate his subjects in ways of peace, gentleness and charity. Asoka ruled for thirty-seven years, from about 264 B.C. He succeeded to a vast empire built by his grandfather, Chandragupta, and the only war of conquest was to incorporate the Kalinga country (Orissa) into his empire. But he was so horror-struck at the carnage which he witnessed on the battlefield that he determined to give up all conquest by arms. He became a convert to Buddhism but was never fanatical. Like the true Theosophist that he was, he distributed his patronage not only to Buddhist monks, but also to Brahmin priests,

and equally to the Ajivakas, the Jains. He sent out Edicts after Edicts to his viceroys, to be engraved on pillars and on rocks throughout his kingdom. His capital was Pataliputra, ten miles from Patna, and his empire extended a thousand miles westwards from the capital to include Afghanistan, and southwards to a hundred miles from Madras, and included a great deal of Mysore.

Asoka's Edicts have been well known, having been deciphered by various scholars, but the only book with the English translation easily obtainable was that produced by V. A. Smith. There have been Indian Government publications with the text and translations, but all these books have long been out of print. At the suggestion of the reviewer, the Adyar Library last year undertook a new translation, and the book has just been issued (see references in Watch-Tower notes). The work contains all the Edicts, long and short, and they are given first in the ancient language, followed by a transliteration in Roman characters, and on the opposite side of the page is a Sanskrit version of the ancient

Edicts, with an English translation. For the first time this famous chapter in India's history can be obtained at small cost.

Modern India has made a leap back into the time of Asoka by putting on the national flag of India the chakra, or wheel, which is depicted on the famous Lion Pillar discovered at Sarnath near Banaras. The capital of the pillar shows four lions seated back to back on an inverted lotus, and four chakras and four animals—a horse, an elephant, a deer and an ox—are splendidly carved on the cornice below the lotus edge. This pillar emblem has been taken by the Government of India to be used as a symbol on all insignia, even on telegrams, instead of the British crown. India, therefore, is closely linked, at least by symbol, to Asoka.

This work, translated by Dr. G. Srinivasa Murti, Director of the Adyar Library, and Sri A. N. Krishna Aiyangar, Pundit of the Library, gives a most thrilling account of how India can be organized to achieve the ideal which Asoka had and insisted upon, which is *Dharma Vijaya*—Conquest by Righteousness.

C. J.

A New Theory of Human Evolution, by Sir Arthur Keith. Watts, London, pp. 461, price 21/.

A book by Sir Arthur Keith, perhaps the best known living anthro-

pologist, must always command attention. This large volume, full of detail and examples, could be reviewed from many points of view.

It may be said to be an epitome of the author's work, theories and beliefs covering a lifetime of study. Writing in his 81st year, Sir Arthur Keith gives us his opinion on how the evolution of man has come about. This is a book for the anthropologist, the historian, and the student of political science; the Theosophist will read it in the light of the teachings concerning the group-soul and of racial development under the guidance of the Manu. Even if, sometimes, one may feel that there may be other interpretations of the facts and arguments given, yet one cannot fail to be impressed by the knowledge, scholarship and sincerity of the writer.

Essentially the theory is that of *Group Evolution*. Social groups, whether of apes or men, are first formed, these small groups become tribes, then villages are set up with the discovery of agriculture, the villages later become city-states and finally nations (living races). Throughout all this the author sees a type of group-consciousness: "In all social animals there is an instinctive urge to the formation of social groups. This group spirit is consciousness of kind or sympathy."

The second point in the theory is that *isolation is essential for this group evolution*. Keith believes that this isolation is brought about not, as usually believed, by physical barriers, but is in *the realm of the mind*. He takes a somewhat pessimistic, though perhaps realistic, view when he says that "human evolution is carried on by group contending with group". "Groups are kept apart and isolated by mutual antagonism and aversion."

Keith ranges from the pre-primal days of the division of man from the anthropoid stem, through early historical times, to modern problems of national feelings in Europe and race superiority in Southern Africa. At the beginning of the book he summarizes his theory, and then elaborates and expands each thesis in a series of forty-one Essays, each with its own synopsis. There is a discussion and a genealogical tree showing the relation of man to the anthropoids, an account of Dr. Broom's recent discoveries of early man, and an explanation of the author's views concerning the meaning of that controversial word "race".

In conclusion, Keith states that the main object that he had in mind was to show that the evolution of mankind is not something that happened long ago and far away, but is happening here and

now under our eyes, in such nations as the United States of America, Southern Africa and New Zealand. All the difficulties and struggles of today are part of the evolutionary process and in the noise and tumult of events we are hearing the machinery of evolution.

E. W. P.

The Yoga Sutras of Patanjali, an Interpretation by Chas. Johnston, Watkins, London, price 7/6.

Tao Teh King, by Lao Tzu, a Tentative Translation from the Chinese by Isabella Mears, T.P.H., London, price 5/-

The publication of these two reprints is symptomatic of the interest which exists at the present time in the ideas of Yoga and the self-directed life. Each is in its own way unique. Both have the same aim which is the realization of the inner self by the control and discipline of the outer man, but the methods and the whole presentation are entirely different.

There are many translations of the *Yoga Satras*, and not a few commentaries, some of which run into weighty tomes, and some like the present volume are small and compact. It is probable that few western minds would, at first sight, grasp the significance of the *Satras* without a commentary, although later the commentary

becomes superfluous. The interpretation of Chas. Johnston is essentially western in approach. It forms indeed a twin volume to his rendering of *The Crest Jewel of Wisdom*, and maintains the same high standard of insight. The commentaries on one or two of the Sūtras are a little superficial, due possibly to the lack of subtlety of the western mind, but for those not acquainted with Patanjali, or who are looking for a new interpretation, this is excellent.

Tao Teh King can be roughly translated as "the classic of Life-Consciousness and its manifestation in action". It is the book *par excellence* of the reasonable, controlled life of the wise man, and recalls in many ways the *Golden Verses of Pythagoras*, for both Lao Tzu and Pythagoras were philosophers in the real sense. It is however more than a mere guide to living, and contains a great depth of spiritual realization. C. R. G.

The Atlantis Myth, by H. S. Bellamy, Faber, pp. 168, price 10/6.

In the first section of this book the author performs a service by giving us in detail the extracts from Plato which deal with "the island in the ocean west of the Pillars of Hercules". Mr. Bellamy summarizes the writings of Donnelly and Spence on the evidence for the existence of Atlantis but

makes only one reference to Theosophical teachings.

The main portion of the book is devoted to an exposition and arguments in favour of the opinions of Hans Hoerbiger concerning the cause of the destruction of Atlantis. According to Hoerbiger's theory, the Earth, about 11,000 B.C., had no moon but a planet, Luna, which travelled in an orbit between the Earth and Mars. Luna was captured by the gravitational field of the Earth and became our Moon. The proximity of this satellite affected the conditions on the Earth, and caused world-wide catastrophes, earthquakes and great tidal-waves. In the course of these upheavals continents, notably Atlantis and the remains of Lemuria, were submerged, and new seas, such as the Mediterranean, were opened up, while a permanent tropical tide-bulge remained. Mr. Bellamy finds evidence for this theory of the capture of Luna in the Biblical book of Jeremiah. He believes Atlantis was a centre of culture in early times, but confuses prehistoric and Athenian Greece.

The value of the book lies in the material the author has gathered as to the date of the final destruction of Atlantis. He gives a table of dates and accepts that of 11,500 B.C., which is 2,000 years earlier than the date given in Theosophical literature. E. W. P.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

MARCH 1950

THEOSOPHISTS AT WORK

By the Recording Secretary

Adyar

Adyar Day was celebrated at a meeting in Headquarters Hall at 8 a.m. on 17th February. After the Prayers of Religions, the President, Mr. C. Jinarajadasa, opened the meeting by saying that a meeting had been held every year to commemorate the passing of Col. Olcott on February 17th, 1907. At the same time, in the absence of Dr. G. Srinivasa Murti, Director of the Adyar Library, the President spoke on the work of the Adyar Library which is specially commemorated on this day.

The Vice-President, Mr. Sidney A. Cook, said the message of Theosophy was given from the inner concepts through H. P. Blavatsky, and the outer organization through H. S. Olcott. Col. Olcott formed the Society with an organization which has very few external bonds to hold the Society together, probably less than many other

organizations in the world. In the Society freedom and autonomy rule throughout in the Sections, and the loose organization is held together by our great principles. For 75 years this form has carried on practically without change.

Mr. N. Sri Ram first mentioned that Mr. C. W. Leadbeater was born on this day and many would wish to remember him and his teachings. Nowadays we take the organization of our Society for granted but we should have some members who have a sense of urgency. There must be members who are prepared to view all with a fresh mind and to pull their weight in the T. S. boat. Only when we maintain this attitude can we do our work. We must think of the future as well as of the past.

Mr. C. Jinarajadasa spoke of the Adyar Library, which from small beginnings is now one of the largest oriental libraries in the world, with about 10,000 palm-leaf

manuscripts and 60,000 printed books. The *Adyar Library Bulletin* is valued by scholars. The Library possesses the very rare Tibetan encyclopaedias, the Ta'jur and Ka'jur in 827 volumes. Col. Olcott was a great builder. He converted the Headquarters from a private house to the present large building with hall and library. He planned the Theosophical Society as a spiritual empire.

At the close of the meeting flowers were laid in front of the statues of the two Founders in the Hall, and a procession was formed to the place where Col. Olcott was cremated in the coconut grove, and flowers laid before his bust there.

The Olcott Harijan Free School founded by Col. Olcott had a procession and Bhajana (group singing) from the School through the Society's compound to the Olcott Memorial in the early morning. Later there was a meeting at the School presided over by the President, C. Jinarajadasa, with Judge Bashyam Iyengar, Honorary Director, Harijan Welfare, as Guest of Honour.

On 15th February the Vice-President, Mr. Sidney A. Cook, was quietly married to Dr. Jocelyn Todd-Naylor of England. This was announced at a farewell luncheon given by Mr. Cook prior to his departure abroad next month to South Africa, England and U.S.A.

1950 Convention

Many enquiries are being received at Adyar from overseas regarding the great Convention to be held in December of this year to mark the 75th Anniversary of the Society. To all Sections a notice has gone giving details of requirements of those who wish to come, and urging the members to write early for their permission especially, in order that those from non-British countries, who must have an invitation before a visa will be granted, and various other formalities in respect of guarantees can be completed. To meet the needs of those who come from overseas and wish to stay longer than the actual Convention period, during the months of December 1950 and January 1951 the following special rates for rooms only will apply for delegates residing in Western style quarters:

Charges for accommodation, electricity and water:

Sharing 2 in a room each
Rs. 80/- per month
" 8 or more in a room
each Rs. 20/- per month

Single rooms probably will not be available, but if available charges will be correspondingly higher. Every effort will be made to accommodate members in accordance with their wishes, but no guarantee of any particular type of accommodation can be given.

The charges for food and service (sharing servant) will be approximately Rs. 100/- per month, depending on prevailing costs at the time.

Special rates for the Convention period only, covering Indian and Western style quarters in buildings and in special and general huts, and for Indian and Western style food, will be announced later.

It is hoped that on this occasion every National Society will be well represented and none will be without at least one delegate.

The School of the Wisdom

An interim report prepared by Mr. C. R. Groves, M. Sc., Director of Studies, has recently been published. It covers the first term of 1949-50. The School is accommodated in the beautiful Olcott Bungalow, which comprises a public lecture room, class room, library, a common room, office and a living apartment for the Director of Studies. The Library contains a valuable collection of books particularly on Theosophy.

For the current session 18 students enrolled, and the group is truly international with members from India, Pakistan, United States of America, Australia, New Zealand, Scotland and England.

The work has consisted of (1) The study of fundamental Theosophy; (2) Lectures on subjects

related to the current study; (3) Visits to and talks on the various Departments of Headquarters; (4) Practical work in the Departments, and (5) A Speakers' class. The morning session of two hours has been devoted to Theosophical study of an advanced grade by the discussion method. The object of the School has never been the mere acquirement of knowledge of the Theosophical system, but the stimulation of the imagination and of the intuition in a search for Truth. Mr. N. Sri Ram has acted as Chairman of discussions on these morning meetings and all have been greatly inspired by his leadership. The President has attended every week giving a series of talks on "The Principles of Our Wisdom" and on "Race Cultures". The subject for the past term has been Cosmogonesis, under the general title of "Man and the Universe". Subsequently "Man the Individual" and "Man in Society" are to be studied. Members of the class have contributed freely.

An open lecture has been given once a week, and advantage has been taken of the availability of specialists to lecture on subjects of a more general interest. Students have been employed for certain afternoon periods on practical work in various Departments. The speakers' class has met about once a week, and various members have given

short talks for criticism both of subject-matter and of presentation.

It is evident that the result of the first term justifies the opening of the School and many are profiting from the experience. The present session of the School will close in April, and a new session,

when new students will be attending, will open probably on 1st October. Those who wish to enrol for the next session should apply early through the Recording Secretary so that the necessary formalities may be completed without delay.

NEW LODGES

Section	Name	Place	Date
Argentina	José de San Martín	Chascomus	24-10-1948
	El Maha Chohan	Buenos Aires	2-11-1948
	Gandhi	Punta Alta	2-10-1949
	J. M. Olivares	Buenos Aires	2-11-1949
Brazil	Uniao da Juventude		
	Teosofica Bandeirante	Sao Paulo	1949
France	Djinna	Marseilles	18-5-1949
	Tolérance	Toulouse	15-8-1949
India	Besant	Delhi	17-11-1949
	Usha	Delhi	17-11-1949
	Anand	Delhi	17-11-1949
	Bandhu Ashram	Maninagar	17-11-1949
Mexico	Rukmini Youth	Chodavaram	17-11-1949
	Raipur	Delhi	27-11-1949
	Tijuana	Tijuana	
		(Reorganized)	8-10-1949
Netherlands	Blavatsky	Guadalajara Jal.	10-12-1948
	Faro de Mexicali	Mexicali	15-10-1949
	Schiermonnikoog	Schiermonnikoog	1949

LODGES DISSOLVED

Section	Name	Place	Date
Australia	Western Suburbs	Croydon	1-6-1949
Argentina	Guayra	Resistencia	1949
	Silencio	Lanus	1949
	Altair	Mexico City	1949
Mexico	Horus	Puebla	1949
	Dharma	Geneva	1949

THE THEOSOPHICAL SOCIETY

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

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

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott," Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Banaras 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	Herr Curt Berg	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</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Lotus Bleu</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Alba Spirituale</i> .
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosófica Cubana</i> .
1907	Hungary	Selevér Flora úrno	Báró Lipthay-utca 9, Budapest II	<i>Teosof.</i>
1907	Finland	Herr Hugo Valvanne	Vironkatu 7 C, Helsinki	...
1908	Russia	Pan Miloslav Lisicki	Praha VIII—Za strelnici 633	...
1909	Czechoslovakia*	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1909	Southern Africa	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>The Link</i> .
1910	Scotland	Monsieur Albert Bassi	79 Route de Drize, Troinex, Geneva	<i>Theosophical News and Notes</i> .
1910	Switzerland	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	<i>En Orienta Lux</i> .
1911	Belgium	Mr. A. J. H. van Leeuwen	Bandastraat 9, Bandoeng, Java.	<i>L'Action Théosophique</i> .
1912	Indonesia	(acting)	No. 102, 49th Street, Rangoon	...
1912	Burma	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	...
1912	Austria	Herr Ernst Nielsen	Oscarstg. 11, I, Oslo	<i>Adyar</i> .
1912	Norway			<i>Norsk Teosofisk Tidskrift</i> .
1918	Egypt			...

* Presidential Agency.

1918	Denmark	Herr J. H. Möller	Strandvejen 130 A, Aarhus	Theosophia.
1919	Ireland	Mrs. Alice Law	14 South Frederick St., Dublin, Eire	Theosophy in Ireland.
1919	Mexico	Señor Adolfo de la Peña Gil	Iteurbide 28, Mexico D. F.	Boletín Mexicano; Dharma.
1919	Canada	Lt. Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	The Canadian Theosophist.
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	Revista Teosófica; Evolución.
1920	Chile	Sra. Teresa de Risco	Castilla 604, Valparaíso	Fraternidad.
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo...	O Teosofista.
1920	Bulgaria	...	...	...
1921	Iceland	Gretar Fells	Ingólfsstr. 22, Reykjavik	Gangleri.
1921	Spain	Dr. Dello Nobre Santos	Rua Passos Manuel, No. 20-cave, Lisbon.	Oeiris.
1921	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	Theosophical News and Notes.
1922	Wales	...	...	...
1923	Poland	Señor Luis Sarthou	Palacio Diaz, 18 de Julio 1333, Montevideo	Revista Teosófica Uruguayana
1925	Uruguay	Señora Esperanza C. Hopgood	Apartado No. 3, San Juan	Heraldo Teosófico.
1925	Puerto Rico	...	...	...
1925	Rumania	...	...	...
1925	Yugoslavia	...	...	...
1926	Ceylon*	N. K. Chokey, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	...
1926	Greece	Monsieur Kimon Frinaris	3D September Str., No. 56B III Floor, Athens	Theosophikon Deltion.
1929	Central America	Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	...
1929	Paraguay	...	...	...
1929	Peru	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	Teosofia.
1933	Philippines	Mr. Domingo C. Argente	89 Havana, Sta. Ana, Manila	The Lotus.
1937	Colombia	Señor Ramón Martínez	Apartado No. 539, Bogotá	Revista Teosófica; Boletín.
1947	British E. Africa.	Mr. Dwardadas Morarji Shah	P. O. Box 143, Zanzibar	Saurabh
1947	Pakistan*	Jamshed Nusserwanji, Esq.	P. O. Box 271, Karachi	...
1948	Malaya and Siam.*	Mrs. Hilda B. Moorhead	P. O. Box 752, Singapore	Theosophical News.
1949	Northern Ireland*	Dr. Hugh Shearman	16 Brookhill Ave., Belfast	...

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voortseweg 40, Eindhoven, Holland. *Theosophy in Action*; *La Vie Théosophique*; *Adyar*.

Canadian Federation

(attached to Headquarters): ... Mrs. Elsie S. Griffiths ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly*.

Non-sectionalized: Japan: *Miroku* Lodge:

Greece: *Olcott-Blessed Lodge*: President, Mr. P. A. Apostolopoulos, Thyras Str. 18C, Athens.

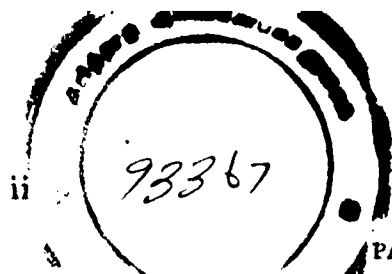
Canada: *H.P.B. Lodge*: Secretary, Miss G. Marshall, 339 Forman Avenue, Toronto.

Indo-China: *Leadbeater Lodge*: President, M. Pham-Ngoc-Da, 93 Rue Vassogne, Saigon.

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