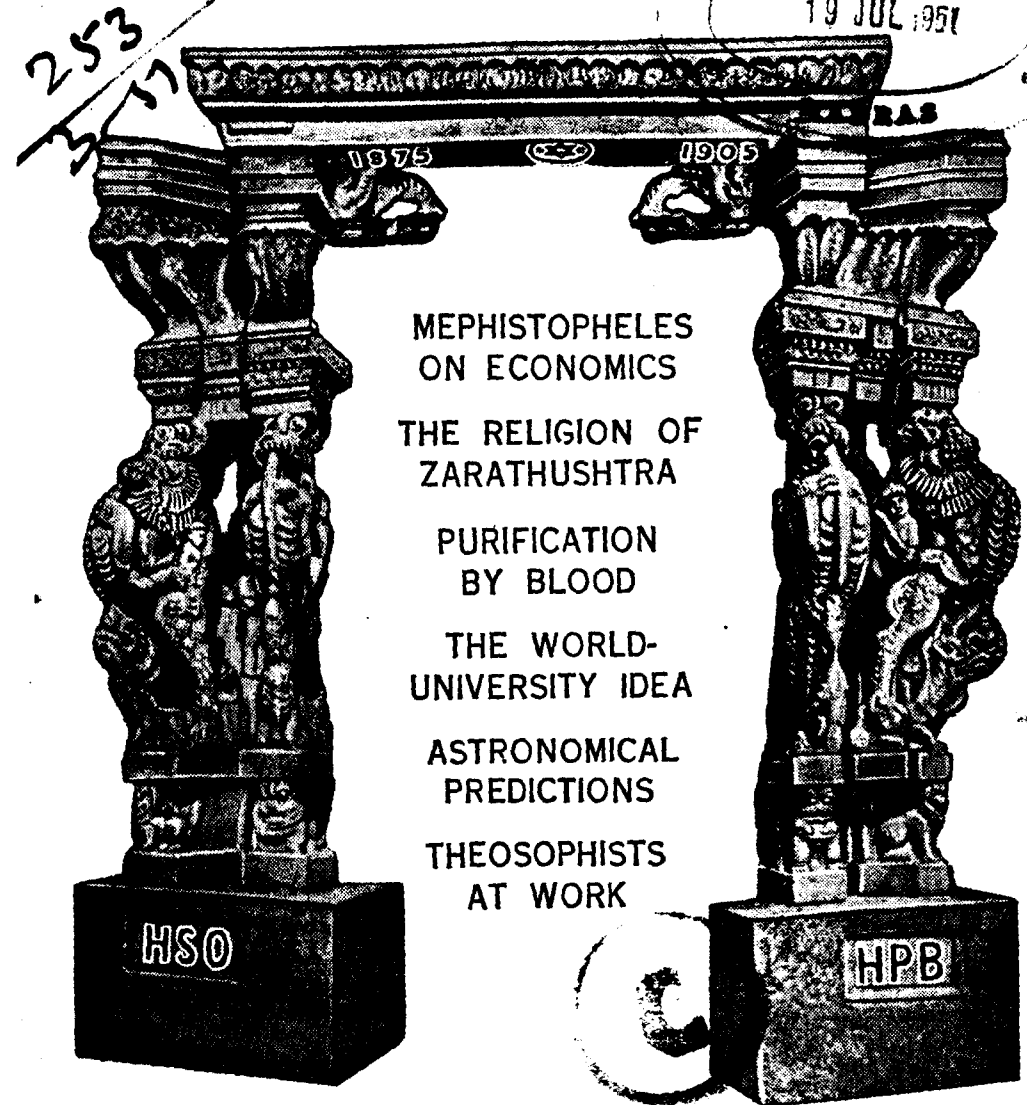


THE THEOSOPHIST

252

EDITED BY C. JINARAJADASA

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THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20

JULY 1951

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THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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

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

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

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

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AUGUST 1951

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Edited by C. JINARĀJADĀSA

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SEPTEMBER 1951

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THE THEOSOPHIST ON THE WATCH-TOWER

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

IN THE THEOSOPHIST for June I referred to a strike in New Zealand of the waterside workers. The strike is still continuing and is in its fourteenth week. Labour and Capital In the meantime, as the Wellington Waterside Union has now been disbanded by the Government, new Unions are being formed and registered little by little. The ports are beginning to work and ships are slowly being discharged. It is obvious that the Labour Government that was in power till two years ago had constantly given in to the demands of the Unions in order to avoid a clash with their supporters. The new Conservative Government has found that a stand has to be made to prevent the Trade Unions completely dictating the policy of the country. The Trade Union Federation in England has refused to support the Labour Union of New Zealand, for they have realized that the matter is not one of an industrial dispute but is a political issue.

One effect of the delay to shipping in the ports is that the principal companies in Britain sending ships to New Zealand have raised freights by 50 per cent. They say they are losing heavily as ships are so long delayed due to the strikes.

In all these industrial disputes between capital and labour both sides completely forget that millions suffer who are neither for capital nor for labour. As an instance, I arrived in New Zealand by the S.S. *Wanganella*, one of two steamers that ply between Australia and New Zealand. I was to return by the S.S. *Monowai*, but this ship is laid up with the strike. The ship I came in was working under Australian Articles. I was due to return by the *Wanganella* on May 24th. The steamer was in Sydney when in sympathy with the New Zealand wharf workers the crew walked out. They insist that the ship be run on New Zealand Articles.

One disastrous effect of this stoppage at Sydney is that on the ship were some 120 emigrants from various countries coming to New Zealand. They had, of course, only the small amount of money they were allowed to take with them from the country of departure—they were mostly “assisted emigrants”—but the strike left them utterly stranded on board. They suffered greatly from want of means. The ship gave them meals and accommodation on board but I do not know for how long as the ship is still in Sydney. Then there were some 100 passengers going to England who booked to leave by the S.S. *Wanganella* to Sydney on the trip before mine, to connect with the steamer to England. The Air Flight Companies have chartered special planes, but of course these passengers for ships for England can take only sixty-six pounds of luggage instead of their usual trunks. I should most likely have been stranded for two or three months in New Zealand but for the fortunate circumstance that the steamer coming from Canada to Sydney, the S.S. *Aorangi*, calls at Auckland, and I have been able to get a berth on it.

In all these labour disputes no one considers the effect they will have on the public and the Karma that is

involved for millions. As a result of the struggle between the two groups in New Zealand the cost of everything is steadily rising, not to mention the inconvenience caused to the public in many other ways.

Normally communication between the North and the South Island is by steamer at night from Wellington with sleeping accommodation. As the crews will not work the ship, it is being worked by officers of steamers that are laid up in Wellington awaiting the discharge of their cargoes. But with the diminished crews and the difficult passage, the steamer only runs each way three times a week and in the daytime, the passengers having to sit on deck for ten hours, no meals being provided except a cup of tea and sandwich at 10 a.m. and at 3 p.m. As I had to cross both ways by this boat, by special exception the Company allowed me to use a cabin, but as I saw the 900 passengers scattered about the deck, I could not help pondering over the problem of the Karma which is owing to them by those who have created the labour dispute. Train services in the country are greatly curtailed.

There is not the slightest thought or action emanating from any one of us which does not affect all others. We are in very truth our “brother’s keeper”. The law of Karma is being put into operation by us every moment of time either raising obstacles to our progress, or earning opportunities for progress. All the time, the law as stated by Longfellow is working:

“Though the mills of God grind slowly, yet they grind
exceeding small;
Though with patience stands He waiting, with exactness
grinds He all.”

We wonder constantly why our lives are full of so many petty annoyances and inconveniences of health and loss of opportunities and disappointments of hopes.

We have earned these by our breaking the law of Karma in the past. The problem so acute today between labour and capital everywhere is not merely due to industrial or economic troubles. Fundamentally it is the clash of the Karma between the individual and all mankind. Who shall show the way out of the morass?

May 24

* * * *

No one who is pledged to the ideal of Universal Brotherhood can be unaware of, or indifferent to, the tragedy of the violent struggle between labour and capital which exists in many nations. At the moment as never before, I am plunged into the midst of a very violent form of this struggle in Australia. I have already mentioned how I had to return to Sydney from New Zealand by the Canadian-Australasian steamer *Aorangi*, because the two regular steamers between New Zealand and Australia are held up, one in New Zealand and the other in Sydney, owing to a strike in New Zealand of the waterside workers.

I write this on June 6th. The departure of the S.S. *Aorangi* for New Zealand, Fiji and Vancouver was fixed for tomorrow. But two days ago, the Trade Unions called out sixty men of the ship. The ship of course cannot sail, and does not know when she can leave Sydney. Four hundred and eighty passengers were booked for the journey, but they are now stranded in Sydney.

How strikes can affect vitally a nation's welfare is exemplified in what has happened here in Australia. A steamer from New Zealand came to Melbourne to load 8,000 tons of wheat for New Zealand. Similarly, another ship came to another port to load 6,000 tons of flour for New Zealand. Now, New Zealand produces little wheat, her chief exports being frozen meat, butter, cheese and wool.

She must therefore import wheat. But these ships coming from New Zealand were declared "black" by the wharf workers in Australia, who refused to load the cargo. The Australian Government, which is no longer a Labour Government, directed men in the forces to load both ships, as these vital commodities are badly needed in New Zealand.

This action of calling in men in the forces may seem outrageous, but it is the usual action in countries of Europe, like France and Italy, where every male must give two or three years of military service. After that period he is placed in the Reserve for several years, and periodically called upon for training of about three weeks a year. When, in France for instance, there is a clash between Unions and the Government and no agreement is possible, and all transport is stopped, causing complete disruption of transportation, with the inevitable hardships involved to millions of people, the Government calls the workers "to the colours". This puts them on the basis of soldiers, and if they disobey, they come under military law. Such a drastic action is intended only to be temporary, but it usually has the result of making the leaders of the workers ready to come again to conferences to solve the dispute.

While I was in New Zealand, a ship was to be loaded with wheat to be sent urgently to India, because of the terrible famine in Bihar. As the "wharfies" would not do the work, "returned soldiers," though no longer in the Army, were asked to do the loading for the usual pay, so that the ship could be sent quickly to India.

In 1926 when a Labour Government was in power in Australia, it passed a Crimes Act, to try to control the violent actions of the Unions. The present Government of Mr. Menzies, which is a coalition of the National and Country Parties, the latter representing the graziers and

farming interests, has invoked this Crimes Act, which provides that where any person interferes with overseas or inter-state shipping he can be prosecuted. Under this Act, summons have been served on various Labour leaders of the Dockers' Unions. It is said, but how far it is true I cannot say, that at the moment in Australia the Dockers' Unions are being manipulated by Communistic influences. It is on this issue of stamping out Communism that the Menzies Government received a clear mandate from the electorate in June.

Yesterday was the opening of the case against a prominent Union leader in Sydney. All work stopped in all ships at the docks, and the wharfmen assembled in their thousands in the principal street of Sydney, Martin Place, on which is the Federal Building, in the court-room of which the case was to begin. At least 5,000 gathered for an angry demonstration, and newspaper pictures are shown of the clash with the police. The case has been adjourned for three weeks, to give an opportunity for the defence to gather all the material necessary. Other cases are pending against other Union leaders.

A strange element in the situation is that in several places the Union officials have directed the men to return to work, but the men have utterly ignored the orders of their own leaders.

The present clash between labour and capital is less an industrial dispute than an attempt by labour to dominate the policies of the country. Labour in Australia is very highly organized, and little by little it has become a very powerful force. In Australia, as in New Zealand, the position may be summed up by saying that a small section of a democracy is attempting to dominate the far larger remainder of the democracy. Thus the problem is not so much industrial, but of a different nature, such as existed

once in ancient Athens where democracy battled against an oligarchy. Today there is no oligarchy, but a Cabinet Government by a majority party. Constantly a small section of the Nation—it matters little whether it is labour or capital—acts violently to impose its will on the complaining but helpless majority of the Nation. The millions who are the consumers are being ground between the upper millstone of labour and the nether millstone of capital.

Long years ago my sympathies instinctively were with the Trade Unions, as for several generations the workers had been so badly handicapped in their attempts to get better conditions for themselves. But this sympathy has slowly changed, and in one case, as now in Sydney, it is antipathy, because of the cruelty caused by a small Union.

The bus services in Sydney are owned and operated by the Government, that is, they belong to the people and are to serve the people. In several of the suburbs the only means of transportation into the city is by these buses. Two weeks ago many buses on several routes could not operate, but *not* because the bus drivers and conductors went on strike. The buses have constantly to be repaired, and a small Union of 120 of the repairmen went on strike. They had appealed to the Government Arbitration Board for an increase of pay, and were granted an increase of 7½ per cent. However, they went on strike because they demanded an increase of 33½ per cent, and in addition £2 per month "industrial allowance," instead of the one shilling per week they receive at present.

Needless to say, thousands of office workers were badly inconvenienced, as there were no tram or railway services available in these suburbs. The Government insisted that the repairmen should resume work, before any further discussions as to wages could take place. After ten days,

the repairmen have given up their strike, pending the Court hearing in two weeks, and the bus services are normal again. But think of a situation where 120 men can cause acute inconvenience to thousands of people, because they refuse to go to arbitration and insist on forcing the hand of the Government.

* * *

The day after the above was written, action has at last been taken by the Executive of the Australian Council of Trades Unions. They have declared that Australian unionists should not become involved in the New Zealand watersiders' dispute. This means that the trouble at the Australian ports should be ended, but it is not, as the Sydney wharfmen still refuse to work.

I referred to a great demonstration in Martin Place on the day a case was begun against a Trade Union leader. In Melbourne 5,000 men had been working under the instruction of the Executive, when 100 watersiders interfered and induced the men to suspend work. The Melbourne Waterside Workers Federation has taken disciplinary action against these 100 watersiders, fining each £2, and suspending him for a day.

We are now facing an industrial dispute, affecting not one nation only, but the whole world. The strike of the wharfmen and associated workers means danger to others. The well-known P. & O. ship, S. S. *Strathaird*, came into Melbourne a few days ago. Captains ask for two tugs to help to guide a ship into dock. But the men working the tugs went on strike. The Captain of the *Strathaird* ably and without any help from tugs brought the ship into dock. But had there been bad weather, he would either have had to anchor outside before entering the dock, or risk a great deal by trying to keep to schedule. In a similar fashion the whole world today is being affected by what may happen

in any one country. Just as it has been said that no man lives to himself alone, so, similarly, no nation any longer can consider its affairs as the concern only of itself. Where, then, is the solution?

In the course of a Convention lecture at Adyar in December 1941, I pointed out that the world needs to be organized as one unit into World Directorates, with Directorates controlling the distribution of goods for export, for raw materials, shipping, hygiene, etc., of *all the nations*. Since 1941, the United Nations has been created, and we have a World Bank (though not directed by the U.N.), a World Health Organization, a World Security Council, and a World Police Force (now in action in Korea). It seems to me that industrial disputes must also come under a World Directorate created by the U.N. Wherever in a country there is a violent dispute that is not ended in three weeks, due to a clash between labour and capital that is upsetting the economy of *all* nations, a world "work force" created by the U.N. must come into operation. Each nation must contribute its quota of workers—miners, dockers, seamen, engineers, and every other type of worker classed as "labour," and workers of a different category classed as "capital"—industrial managers, bankers, accountants, clerks, etc.—to make the "work force". This force should be sent in a fleet of aeroplanes to restore the operations of the dislocated services, taking forcible charge, on behalf of the world, of the clashing interests of both labour and capital. Probably the very fact that such a force exists, ready to act, will force the contending groups to some agreement, lest the dispute be taken out of their hands by a body representing the interests of all the nations which are being made to suffer, because of the intractability of two contending groups.

* * *

The report from London on June 8 is that 80 ships are idle in the docks in London because 1,400 tally clerks ("white collar" workers) have gone on strike, because 80 more clerks have been added to their roster, and they consider that their livelihood is in danger. Between 6,000 and 7,000 dockers and stevedores are unemployed and cannot work the ships because the tally clerks are absent. Eighty ships in the docks in London, that have come from and are to go to countries north and south, east and west of the world, are kept idle, prevented from doing their work to serve the world. My idea of a "work force" surely is not so crazy as it appears.

* * *

A cable from London on June 12th says that some 102 ships are held up in London docks, including 28 food ships. The strikers have rejected a back-to-work plea by the strike leaders. The ban by waterside workers in Sydney on ships to New Zealand is lifted this morning, June 13th. This is due to the fact that a large ship, the S.S. *Dominion Monarch* (26,460 tons), has reached Sydney from England on the way to New Zealand. The ship was declared "black" by the watersiders, and the Government announced that the ship would be loaded by the military. Last night a detachment of 120 officers and men were brought to Sydney to do this work. This has evidently convinced the Federal Council of the Waterside Workers Federation to lift the strike. This does not necessarily mean that the struggle between the People and the Unions is over.

C. JINARĀJADĀSA

MEPHISTOPHELES ON THE ECONOMIC DEPRESSION¹

By C. JINARĀJADĀSA

JUST now, with almost an economic collapse in many countries, the remedies suggested are many and distinctly confusing to the layman. One remedy which was once discussed in England and in the British Colonies is what is known as the Douglas scheme. Other remedies suggest a new unit of exchange to substitute gold.

It is interesting to see how Goethe, in his artistic creative mood, touches upon this problem of credit. It comes in his *Faust*, and in a distinctly humorous way. But in spite of the fact that Goethe deals with it so lightly, there is evidently a fundamental principle underlying what he says. In the second part of the drama, Faust is introduced to the court of an Emperor, and Mephistopheles has a conversation with the Emperor and his courtiers. As in the world today, the Emperor and the courtiers lament the economic distress. What they all need is, as today, more gold. But it is here that Mephistopheles has a brilliant suggestion:

MEPHISTOPHELES

"Where, in this world, doth not some lack appear?
Here this, there that,—but money's lacking here.
True, from the floor you can't at once collect it,
But, deepliest hidden, wisdom may detect it.

¹ Reprinted from THE THEOSOPHIST, March 1933.

In veins of mountains, under building bases,
Coined and uncoined, there's gold in many places :
And ask you who shall bring it to the light ?
A man endowed with Mind's and Nature's might."

But the retort is made that all that he says is interesting but not to the point :

CHANCELLOR

"Therewith to help our needs you naught determine.
What wilt thou, here, with such a Lenten sermon ?
I'm tired of the eternal If and How :
Money we want : good, then, procure it now !"

Mephistopheles then replies :

"I'll furnish what you wish, and more : 'tis, true,
A light task, but light things are hard to do.
The gold's on hand,—yet skilfully to win it,
That is the art : who knows how to begin it ?
Consider only, in those days of blood
When o'er the Empire poured a human flood,
How many men, such deadly terror steeled them,
Took their best goods, and here and there concealed them !
'Twas so beneath the mighty Roman sway,
And ever so repeated, till our day.
All that was buried in the earth, to save it :
The Emperor owns the earth, and he should have it."

Here we must note the idea behind the suggestion, which is that, after all, all exchange which is not direct barter is a matter of credit. A bank note is only testimony that when presented its value in goods can somewhere be obtained. In ordinary transactions, no one is particularly anxious to go to the vaults of the Bank of England or France or the United States to see whether there is actually gold at the back of the bank note. The Nation's word is sufficient on the matter. So similarly, in the play if it is possible to induce the people to accept the signature of the

Emperor that there is gold under the earth, it does not at all follow, provided the people believe what the Emperor says, that the gold need be dug up.

The Emperor, who is somewhat drunk, signs a document which is brought before him, and then forgets all about it. But it is promptly copied and multiplied, and issued as "money". A transformation takes place at once. Money circulates, and the economic situation is over. So we find the officials one after another testifying to the ending of the economic crisis :

LORD HIGH STEWARD (ENTERS HASTILY)

"Highness Serene, I never dared expect
To trumpet forth a fortune so select
As this, supremely blessing me,
Which I announce with joy to thee :
Reckoning on reckoning's balanced squarely ;
The usurer's claws are blunted rarely ;
I'm from my hellish worry free :
Things can't in Heaven more cheerful be."

GENERAL-IN-CHIEF (FOLLOWS HASTILY)

"Arrears of pay are settled duly,
The army is enlisted newly ;
The trooper's blood is all alive,
The landlords and the wenches thrive."

The change has been brought about merely on the Emperor's proclamation, which the Chancellor reads :

CHANCELLOR (READS)

"To all to whom this cometh, be it known ;
A thousand crowns in worth this note doth own.
It to secure, as certain pledge, shall stand
All buried treasure in the Emperor's land :
And 'tis decreed, perfecting thus the scheme,
The treasure, soon as raised, shall this redeem."

The Emperor, who signed when he was drunk, does not recollect having done anything of the kind. The Treasurer then reminds him of what took place :

"Remember ! thou the note didst undersign ;
Last night, indeed. Thou stood'st as mighty Pan,
And thus the Chancellor's speech before thee, ran :
'Grant to thyself the festal pleasure, then
The people's good—a few strokes of the pen !'
These didst thou give : they were, ere night retreated,
By skilful conjurers thousandfold repeated ;
And, that a like advantage all might claim,
We stamped at once the series with thy name :
Tens, Thirties, Fifties, Hundreds, are prepared.
Thou canst not think how well the folk have fared.
Behold thy town, half-dead once, and decaying,
How all, alive, enjoying life, are straying !
Although thy name long since the world made glad
Such currency as now it never had.
No longer needs the alphabet thy nation,
For in this sign each findeth his salvation."

In amazement the Emperor asks :

"And with my people does it pass for gold ?
For pay in court and camp, the notes they hold ?
Then I must yield, although the thing's amazing."

The reply is that there is money on all sides :

LORD HIGH STEWARD

"'Twas scattered everywhere, like wild-fire blazing,
As currency, and none its course may stop.
A crowd surrounds each money-changer's shop,
And every note is there accepted duly
For gold and silver's worth—with discount truly.
Thence is it spread to landlords, butchers, bakers :
One-half the people feast as pleasure-takers ;
In raiment new the others proudly go.
The tradesmen cut their cloth, the tailors sew.
The crowd 'The Emperor's health !' in cellars wishes,
Midst cooking, roasting, rattling of the dishes."

Here Faust comments on how there is any amount of unearthened gold in the ground. It is the gold that was buried, as Mephistopheles originally suggested, when there was invasion and the people buried their gold out of harm's way. But the argument is the same for the gold in gold reefs and mines.

FAUST

"The overplus of wealth, in torpor bound,
Which in thy lands lies buried in the ground,
Is all unused ; nor boldest thought can measure
The narrowest boundaries of such a treasure.
Imagination in its highest flight,
Exerts itself, but cannot grasp it quite ;
Yet minds, that dare explore the secrets soundless,
In boundless things possess a faith that's boundless."

Of course Mephistopheles points out that, should any-one doubt the value of the paper, he has only to dig and then find goblets and chains which can then be sold at auction. But the interesting thing is that once the people are hypnotized into believing that the gold exists, and they trust the Emperor's word and each other's belief on the matter, there is no demand on their part to see the gold itself.

MEPHISTOPHELES

"Such paper, stead of gold and jewelry
So handy is—one knows one's property :
One has no need of bargains or exchanges,
But drinks of love or wine, as fancy ranges.
If one needs coin, the brokers ready stand,
And if it fail, one digs awhile the land.
Goblet and chain one then at auction sells,
And paper, liquidated thus, compels

The shame of doubters and their scornful wit,
 The people wish naught else ; they're used to it :
 From this time forth, your borders, far and wide,
 With jewels, gold, and paper are supplied."

This solution is interesting because it reminds one of the principle underlying certain schemes suggested today for multiplying credit. Of course it is intended that credit shall have goods behind it ; but the psychological importance of money is not the goods but the trust in the credit. If, therefore, in some future day the League of Nations were to apportion credit to each Nation, and every Nation knew that behind the credit stood the will-to-fair-dealing of the world, as represented by the League, business would be steadied. On the one hand there would be no fluctuations of exchange because the amount of the gold metal behind the credit of a Nation varies, or because a season's crops for export varies according to good or bad seasons ; and on the other, there would be saner business, for the Nation would realize that to produce goods beyond the international credit allowed for it is to produce goods that are not wanted, and so a waste of the Nation's true wealth. For true wealth is created only when the energy of the Nation's citizens is rightly used.

C. JINARĀJADĀSA

Only if outward and inner freedom are constantly and consciously pursued is there a possibility of spiritual development and perfection and thus of improving man's outer and inner life.

EINSTEIN

THE HOLY WORD OF THE RELIGION OF ZARATHUSHTRA AND THE HOLY IMMORTALS

By I. J. S. TARAPOREWALA, B.A., PH.D.

(Concluded from p. 162)

WHILE translating the fundamental, *i.e.*, the most ancient, texts of a religion we must bear in mind one important principle. *The words must bear the significance they had in those days.* All later changes and nuances must be discarded. Moreover, the words must bear the sense they had in the mouth of the Prophet Himself. It follows naturally that these ancient words must be made to bear *the highest spiritual connotation* they are capable of bearing.

So now we may try to understand somewhat the original signification of the word *Asha*. We have seen that *Asha* in the Avesta (and *Rita* in the Vedas) is associated with Divine Beings. In both the Avesta and the Vedas we find the worship and invocation of numerous Deities, and also the clear statement that all are but facets of the One Supreme Being. "The TRUTH is one, the wise in many ways describe It," says the *Rigveda* (i. 164. 46). In the *Gāthās* this Fundamental Power, the One Supreme Being, bears the name of *Ahurā-Mazdā*—"the Lord of

Life (Ahurā) and the Creator of Matter (Maz-dā)". The Supreme Being is thus recognized as the Lord of Life as well as of Matter.

Ahurā-Mazdā has been described several times in the Avesta as "He who is the highest in Asha, who has advanced the farthest in Asha". In the *Gāthās* He is described as being "of one accord with Asha". This seems to me to represent the very apotheosis of the word *Asha*, for here we find Asha raised to the level of Ahurā-Mazdā Himself. The Supreme is also pictured as journeying along the Path of Asha at the head of all His Creation. Only one conclusion can now be possible as to the meaning of Asha, viz., that Asha (as also Rita) is the changeless Eternal Law of God, His First Plan, according to which all this universe has come into being and obeying which it is progressing towards its destined fulfilment. The best definition of Asha-Rita is contained in the last inspired stanza of Lord Tennyson's *In Memoriam*:

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

This seems to me the true significance of Asha-Rita and its inner meaning. To realize this Asha in all its fullness requires the highest Spiritual Wisdom. There have been Supermen who have understood the full import of this great Ideal. Only these have the right to be called Ratus (Masters of Wisdom) or Rishis. And as the *Ahuna-Vairya* asserts, the Ratu's power upon Earth is supreme, just because He possesses the Supreme Wisdom of Asha. The first line of the *Ahuna-Vairya* thus also hints at the Path of Knowledge (*Jnāna-Mārga*). However great a Sovereign may be in worldly pomp and power, yet the Sage

dwelling in his hermitage is his equal, because he possesses the holiest thing in life, the Spiritual Wisdom of Asha.

The next step for us is to know how this Supreme Wisdom is to be acquired. The second line of the *Ahuna-Vairya* tells us:

"The gifts of VOHU-MAN' come as reward
For deeds done out of LOVE for Lord of Life."

All human acts may be traced to the desire of attaining happiness. The average man believes that working for one's own self, with no thought for others, can secure happiness. By very slow degrees, after unnumbered bitter experiences, the human soul begins to perceive that the path of selfishness does not lead to happiness. If we look to our own welfare and are unmindful of the interests of others, we become entangled in the "chain of action". We are responsible for our actions and we have to bear the fruit of the evil caused to others, directly or indirectly, by our acts. The only way to escape this bondage is to dedicate all action to God, to perform every act "in His Name" and with the sole object of furthering His Plan. *The Bhagavad-Gītā* (9. 27-28) has also emphasized this truth, for Shri Krishna says:

"Whatever thou doest, Prince!
Eating or sacrificing, giving gifts,
Praying or fasting, let it all be done
For Me, as Mine. So shall thou free thyself
From *Karma-bandh*, the chain which holdeth men
To good and evil issue, so shall come
Safe unto Me—when thou art quit of flesh—
By faith and abdication joined to Me!"

So also Vyāsa, great Rishi and compiler of the ancient texts, is reported to have summarized the teachings of religion in one line. "Good to others brings us good, evil to others ill."

Working for one's self is inseparable from doing evil to others. The opposite method, doing good to others, is the only true way of happiness. Helping the progress of God's World can only be achieved by unselfish work. God's Wish and Plan are that all shall march onwards to Perfection, and that all souls shall attain to that happiness which is their right. Helping this onward march of God's Universe is the one duty of every human being. This constitutes the true humanity of man, the blossoming forth of the Divine within him. He who orders his life thus and offers every act to the Lord of Life gets as his reward "the gifts of Vohu Manō".

The meaning of the name Vohu-Manō has been usually given as "Good Mind". If we trace the word *vohu* to its origin we find it derived from an ancient root *vah* (Skt. *vas*), to love. And so the one thing essential for the "Good Mind" is *all-embracing* Love. "Mine" and "thine" have no place in the "Good Mind". He who has realized this truth regards every one else as himself. Jesus taught mankind to "Love thy neighbour as thyself"; and the same teaching is implied in the name Vohu Manō. With the exclusion of selfishness Vohu Manō begins to grow within us, and we then begin to realize what His gifts are, how this all-embracing Love can grow from more to more. St. Paul has spoken of Faith, Hope and Love, and has declared Love to be the greatest of the three. It is a fact that all Founders of Religions have pointed out Love as the one goal of Creation. Love is indeed the Wish and the Plan of the Creator.

Vohu-Manō thus stands for Love, and His Love embraces not human beings alone but extends to our "younger brothers" the animals as well. In later Zoroastrian theology Vohu-Manō is the special "Guardian Angel" of animals, particularly of cattle and other creatures useful

to man. The second day of every month in our calendar, and the 11th month of the year, are named *Bahman* (Vohu-Manō) and consecrated to Him. He has three other Deities "associated" with Him in guarding the animal kingdom, and the days of the month consecrated to them are the 12th, 14th and 21st. On all these four days orthodox Zoroastrians, though normally meat-eaters, abstain from flesh-food. Some even go further and eat no flesh during the whole of the month of *Bahman*.

When Vohu-Manō's Love begins to sprout in the human heart, the mind naturally gets a clearer idea of God's Plan, and is thus enabled to take a more intelligent and more active share in furthering God's work upon earth. The way of Vohu-Manō is the Path of Devotion (*Bhakti-Mārga*). Ordinarily we understand by "devotion" man's love for his Maker. But loving an intangible, invisible Deity is not easy. It is hard for the average man to have any conception of the *formless* God, supposed to be dwelling somewhere "on high," and loving Him is a still harder task. But Love can always be shown to *an individual being*, hence the finest way of expressing our Love and Devotion for God seems to me to love Him in "God our brother-man". This is the transformation of the worship and adoration of the Abstract Godhead into love of Humanity. The first act of worship would be doing service to our brother-man. This is the inner meaning of performing all acts in the name of the Lord of Life. Vohu-Manō's supreme gift—Love—comes only to him who has achieved this wonderful transformation of Worship of God into Love of Man.

This double attainment of Knowledge and Love, this inner achievement, has to be translated into outer Work, put into practice in our daily life in the world. In the second line of the *Ahuna-Vairya* we have the word *shyaothananām* (works or deeds), and the implication of this word is

explained in the third line. Zoroastrians wear the sacred shirt (*sudreh*) and over it is tied the triple-wound sacred girdle (*kustī*), which is secured by two knots in front and two at the back. Every day the *kustī* has to be untied and tied on again to the recitation of certain texts. The noteworthy point is that the two knots in front are tied while reciting the *Ahuna-Vairya* twice, and the actual tying of the knot is at the word *shyaothananām* (works or deeds). So works or deeds form the keynote of the *Ahuna-Vairya*.

The third line of the *Ahuna-Vairya* gives the secret of these knots and of work :

“ Ahura's XSHATHRA surely cometh down
On him who SERVES with zeal his brother meek.”

This line points out the Path of Service (*Sevā-Mārga*). Having gained Knowledge and having filled the heart with Love, the fulfilment and the crown of human life should take the form of Service of our brother-man. Our Aryan myths have tales of men who were great both in knowledge and devotion, but fell short of perfection because they failed in this Path of Service. In their pride they demanded rather than rendered service. Such are King Jamshed of the Iranian saga and Ravana of Hindu tradition. It is Service alone that crowns human life with Perfection.

The Service is to be for our “ brothers meek ”. In the original the word *drigu* (meek) is used in the sense in which it has been used by Jesus in the Sermon on the Mount. It implies that the person to be helped has the inward urge towards the spiritual life but is thwarted by adverse environment, such as lack of worldly position or poor intellect or physical unfitness. There are many of our brother-men “ poor ” in this sense. The gifts of God have been given to us not to be stored up but to be shared with our poorer

brothers. There is the well-known saying, “ What I gave away I have, what I saved I lost ”; this is true of all blessings we receive from Heaven. We have to transform ourselves into channels through which God's blessings may flow continuously and reach our brothers everywhere around us. We are not meant to be stagnant and stinking pools of His gifts. His life-giving blessings will lead us to Perfection only if they flow from us in turn to others. But this service also must be with discrimination.

The reward for such service is the XSHATHRA of God, His Power, His Creative Energy. A famous leader has said that “ the best reward for service is power to do greater service ”. Once a person makes himself a channel through which God's blessings may flow, his whole life becomes a continuous source of happiness to all around him. His knowledge and his love both increase in proportion to the service he renders. The channel through which the Power of God descends upon him grows continuously wider and deeper, until at last it becomes a great and fertilizing river giving life and strength to all. The beautiful Hindu legend of the descent of the heavenly Gangā teaches the same truth. Shiva out of His great love for creation drank up the poison that threatened to overwhelm the world, and as reward the heavenly Gangā of Knowledge and Love descended upon His head.

Such is the inner meaning of the *Ahuna-Vairya*. This Holy Word clearly indicates the Three Paths to God—the Path of KNOWLEDGE, the Path of LOVE and the Path of SERVICE. Moreover it indicates the manner in which these three are interrelated and that *all* three are needed for reaching Perfection. God has bestowed on mankind three inestimable gifts—the Head, the Heart and the Hand. Through the fullest and most perfect use of these the aspiring man may attain his Goal and regain his Divine

Heritage. This is the Message of the *Ahuna-Vairya*. When God created the Universe and Man, it was His Plan that man shall reach his full stature and be as perfect as his Father in Heaven is perfect. This is the ultimate Goal, the "one far-off Divine Event, to which the whole creation moves".

Therefore it has been said that this Holy Word existed "before all the Creation of Mazdā". For this Holy Word explains the idea underlying Creation itself. Nor is the praise of this Holy Word unjustified, that he who chants it with full understanding of its meaning and sings its praises (by translating it into his own daily life), shall be led into the Realm of Eternal Light, and that "the *Ahuna-Vairya* protects both body and soul".

* * * *

With Ahurā-Mazdā, the Supreme Creator and Ruler of the Universe, six other great Beings are mentioned in the *Gāthās*. These are named Ameshā Spentās, usually translated as the "Holy Immortals". Western scholars have regarded them as "personified qualities" of the Supreme; but I do not agree with this view. They are indeed, in most places where their names occur, spoken of as distinct Entities or Beings. They may best be regarded as "Rays" or Aspects of the Supreme Godhead. We sometimes have them all addressed together in the plural number as *Mazdāo Ahurāonghō*, the "Mazdā-Ahurās," which name includes the Supreme as well.

These six Holy Immortals are grouped in two triads, one representing the "active" or Father-aspect of the Supreme and the other the "passive" or Mother-aspect. We have already noted that the name Ahurā-Mazdā itself implies this duality of the Life-side and the Form-side of the Supreme. In the *Gāthās* one or the other of these two names are used according as the Life-side or the

Form-side is to be emphasized; and sometimes we get the double name also, as Mazdā-Ahurā or as Ahurā-Mazdā.

With Ahurā, the Lord of Life, are associated the three Rays of the Father-side, Asha, Vohu-Manō and Xshathra. With Mazdā are associated the three Rays of the Mother-side, Ārmaiti, Haurvatāt and Ameretatāt. It may be noted that the names of the three on the Mother-side are feminine in gender, while the names of the three on the Father-side are neuter. Each of these six should be regarded as an Aspect or Emanation of the Supreme. And these names imply certain aspects also of Life, especially of the spiritual life, closely connected with the fundamental characteristic of the Ray or Aspect.

The traditional Pahlavi commentary on the *Ahuna-Vairya* points out that the names of the first three Holy Immortals occur in order in the three lines of that Sacred Verse; and these three Father-aspect names by virtue of association include the other three of the Mother-side. Hence, in the fundamental Holy Word we have all the Holy Immortals implicitly recognized.

ASHA (*Ash-Vahishta*, or *Ardibehesht* in later theology) is the first Ray or Aspect. He represents the Divine Will which has planned our Universe. So He stands for the Plan of God the realization of which constitutes the Goal of human life. For human beings Asha implies Truth and Righteousness and all that helps forward the progress of the world, and also the Knowledge that leads us to recognize and to realize the Divine Plan. Thus the Path of Asha is the Path of Knowledge, the *Jnāna-Mārga* of the *Gītā*. All these implications are to be found in the various verses of the *Gāthās*. In later Zoroastrian theology Asha-Vahishta represents Fire, the holy symbol chosen by the Prophet to symbolize His Religion, and He is the Guardian of Humanity.

VOHU-MANŌ, the second Ray or Aspect of the Father-triad, represents Divine Love. He is the Love that transcends all bounds of time and space. In human life Vohu-Manō stands for Love of God—the Devotion of the Mystic. The Path of Vohu-Manō is the Path of Love, the *Bhakti-Mārga* of the *Gītā*. Love of God is best shown in loving His creatures. So Vohu-Manō implies the Brotherhood of Man. Ultimately this Love will enfold all living beings within its embrace; hence the statement in our later books that He is the Guardian of the Animal Kingdom.

XSHATHRA (also named *Kshathra-Vairya* or *Vohu-Kshathra*) is the third Ray or Aspect of the Father-triad. He represents Divine (Creative) Activity. In human life He stands for our supreme activity—the Service of Man. Thus the Path of Kshathra is the Path of Service, the *Karma-Mārga* of the *Gītā*. In later theology Kshathra-Vairya (*Shahrivar*) is the Lord of the Mineral Kingdom.

The Mother-triad represents the Form-side of the Divinity. These three definitely have human meanings and refer to “virtues and rewards” connected with our life upon earth. Each of these is associated with one of the Father-triad, and thus we get three pairs. It is to be noted that of the three pairs only Asha-Ārmaiti form a notable pair in the *Gāthās*, being mentioned together throughout the Scripture.

ĀRMAITI (or *Spentā-Ārmaiti*) is the chief Ray or Aspect of the Mother-triad. In fact She typifies the *Mother*. She works with Asha in building up our Faith, and residing in the heart of each human being She is our true Watcher. She represents unshaken, unswerving Faith and Devotion. She stands therefore for Stability and Loyalty. She is our Inner Mentor, steadfast and true, who helps us when we are “tossed about in doubt”. In later theology Spenta Ārmaiti (*Spendārmad*) represents Mother-Earth. She guards

us throughout life and receives both our bodies and our souls when we pass out.

HAURVATĀT (*Khordād*) is Wholeness or Perfection. She is the Ideal for every human being and She is the Reward that comes to a life dedicated to Love and Service. Beginning with physical health and well-being, Haurvatāt also represents spiritual growth and the attainment of Perfection. Her “companion” is Vohu-Manō, for Love alone guides us to Perfection. In later theology Khordād is the Ruler of the Waters. Her special gift is “Life renewed”.

Finally we have AMERETATĀT (*Amerdād*), Immortality. Her “companion” is Kshathra. She is almost always described as a Twin of Haurvatāt, because the achievement of Perfection means the conquest of Death, the attainment of Immortality. In the *Gāthās* these two are sometimes called the “gifts of Vohu-Manō”. In later theology Amerdād is the Ruler of the Vegetable Kingdom. Her special gift is “Strength of Soul”.

I. J. S. TARAPOREWALA

What of the future? What are the lines of work along which the Society should expand? From year to year the world's needs change and it is for us to see in what manner we can help, first our own country, and then humanity as a whole. What are our watchwords for the next few years?

Firstly, as set forth in the first object of the Society, SOLIDARITY. Secondly, as in the second object, WISDOM. Thirdly, as in the third object, ASPIRATION. And fourthly as the fruition of these three, ACTIVITY.

ALICE LAW

PURIFICATION BY BLOOD

By MADELEINE POWELL

"**M**ON Dieu! que de sang! que de sang!"¹ exclaimed the Queen of France, Catherine de Medici, horrified and filled with remorse, after the night of St. Bartholomew during which took place the massacre of the Huguenots, ordered by herself; and these are still the words anyone might feel like exclaiming after an enquiry into the history of nations. For in its pages we find record after record of wars, slaughters, murders; we read how territories were bought at the price of blood, liberties obtained through the sacrifice of lives, changes of regime introduced after the killing of many human beings. Lately, we have witnessed two world wars more deadly than any previous wars, mass executions in occupied countries and concentration camps, a revolution in China and another in Russia. (To all this one may add many other violent deaths which history is not expected to record: deaths caused by railway, aeroplane and road accidents). Blood-shedding, it would seem, has marked every important step or stage in our history. If a step is that by which one rises from one given position into one higher in the scale of

¹ "My God! how much blood! how much blood!"

things, if a stage is that which marks an advance upon a road stretching out in a forward direction, then one must necessarily conclude that the shedding of blood has had much to do to help the evolutionary progress of mankind.

The student of esoteric science seeking to learn from the book of life tries to discover the reason for all this. Of course, he thinks of the ever-ready explanation that it is all due to Karma, that those men and women whose lives ended, or end, as indicated may be people who drew the sword in one incarnation and so must perish by the sword in another. But one cannot altogether accept this as an all-satisfying explanation; for there is this fact, that the advent of a violent death does not always appear to be that which may just "happen" to anybody. It is an experience which those who could have avoided it—as it seems—have never attempted to do so, or have even accepted gladly. I am thinking of certain leaders of the spiritual world and of those who followed in their footsteps—the Lord Jesus Christ and some of His disciples, the early Christian martyrs, Hypatia, Giordano Bruno, St. John the Baptist, St. Sebastian, St. Alban, St. Catherine, Joan of Arc, etc. One presumes that the strong Soul who thus guides and rules the man's destiny has something of great value to gain or to achieve through a death resulting from the shedding of blood. What can this be?

Naturally enough one is ready to assume that the Monad is forcing upon his Ego the experience most suited to his quick progress, that he has in view such purification of his Ego as would immensely quicken the evolution of both. (The Ego, as the reader must know, is that part of the Monad, or Father in Heaven, which is sent into incarnation to reap experience.) In addition, the Monad, being divine, cannot possibly have only his own profit in view; no doubt he is trying to profit humanity at the same time.

Before considering how death from the shedding of blood entails the purification of the Ego, one must first make sure what relation there is between the blood and the Ego; in other words, let us discover such correspondences between the two as would satisfy ourselves that the former is the reflection of the latter; distorted, inevitably, as are all reflections.

I submit the following correspondences:

The formation of the Ego marks the birth of the "I," the beginning of self-consciousness.

The Ego's life on earth depends upon its response to impulses from the Monad.

The Ego can make an infinity of personalities.

The Ego provides hereditary factors of astral and mental bodies.

What past personalities have bequeathed to the new one is transmitted through the Ego.

The Ego gathers the experiences of the personality.

The Ego sorts out experiences that work for good from those that work for evil.

The Ego receives inspiration from the Monad, and

The blood appears in the bodies of creatures when consciousness is born.

The flowing of blood through the body is due to the pulsations of the heart.

The blood holds millions of globules that are as many "little lives".

The blood shows the hereditary factors of the physical body.

What past personalities have bequeathed to the new physical body is in the blood of the new personality.

The blood receives the food assimilated by the digestive organs.

There is the arterial blood regenerating the cells separated from the venous blood said to be poison to the cells.

When in the lungs the blood comes into contact with

through that Monad is open to still higher influences.

It is the Monad that causes the Ego to set out on its journey through many lives.

the air, is revived by the oxygen, and is also open to cosmic environment.

The heart sends the blood out to circulate through all the cells of the body.

The thoughtful student may be able to draw the parallel further. But already such points as have been brought here can provide a good instance of the working of the hermetic law "as above, so below," and convince us that "blood is a most peculiar essence"—the explanation Mephistopheles gave to Faust when he asked Faust to sign with his blood the pact they had just made between themselves. Maybe the blood is more than a reflection of the Ego, maybe it is the very vehicle of the Ego as these words from the Bible suggest: "the life of the flesh is in the blood . . . for the life of all flesh is the blood" (*Leviticus*, XVII, 11 and 14).

If we accept this, how then can it come to pass that the shedding of blood promotes the purification of the Ego? Here again the law of correspondences is at work, the law upon which is based the celebration of the sacraments, the law by virtue of which "when a series of sacramental acts are carried out, certain spiritual changes take place which run parallel with them".¹ In the particular instance we are considering we may discover certain happenings we could call "sacramental acts"—and what is more, they are acts of Nature herself, not of man. Nature has arranged that the impure blood of the body circulate through the veins, the walls of which are thin, soft, limp. If by accident a vein is cut there is no serious haemorrhage; for the supple walls of the vessel fall upon each other and are automatically

¹ *Mysteries of the Ancients*. No. 11, by Dr. W. B. Crow, D.Sc., Ph.D.

healed by the clotting blood. Very different are the arteries which carry the pure blood charged with the assimilated food drawn from the earth and the air, and from the whole cosmos. Their walls are stiff, they do not fall upon each other and heal, so that a cut remains open and therefore the flow of blood from a main artery cannot be stopped easily. So in the case of death from the shedding of blood, the venous blood clings to the perishable flesh and the pure arterial blood escapes, runs out free. To come back to our subject—with our imagination helping—it may be that in the deepest part of one's understanding, where the light of intuition silently and swiftly flashes, one sees how that manner of death which seems the least attractive to us is for the Ego a quick, drastic means of purification. It may be for that Ego what a surgical operation is for the physical body; for instance, the removal of diseased tissues in one of its organs. St. Paul writes in *Hebrews*, IX, 22: "And almost all things are by the law purged with blood; and without shedding of blood is no remission"; and in *Leviticus* we read: "for it is the blood that makes an atonement for the soul" (XVII, 11); it may be assumed that the Ego is rendered cleaner, purer, freer—fit to enter the presence of the Lord.

Of necessity that which one Ego accomplishes, that which one Monad gains, is profitable to all the Egos—for all are one—and the level of the world rises accordingly.

One wonders if the death of the physical body by the shedding of blood is the way of progress for the Monads upon a particular Ray (some hints of St. Paul's upon the order of Melchisedec in *Hebrews* suggest this); or if this is the experience that the Egos on all the Rays seek of their own choice when nearing Initiation, and sensing what it means they become eager to bring that event within their reach.

There seems to me but one meaning to give to the word "atonement" as used in the verse from *Leviticus*: the union of the Ego with the Christ principle within ourselves. Thus, in these days when war succeeds war, when day after day we hear of the mowing down of human blossoms, the thought may be entertained that just so many Egos have taken the opportunity of following in the footsteps of their noble Elders, that just so many opening buds have been gathered into a sheaf by Him who visits the battle-fields of earth, seeking and comforting His own. For it has been written: "and unto them that look for Him shall He appear the second time without sin unto salvation" (*Hebrews*, IX, 28). In *Our Glorious Future* Mabel Collins gives a description of things seen clairvoyantly by her on the battle-fields of 1914-18:

"One figure which is always present in the thick of the battle and has been since the first shots were fired, is one which holds no rank in any of the armies, yet it is there on that blood-drenched ground, where none but combatants may be. . . . The ordinary physical sight does not perceive that Presence, and therefore to the soldier who has not yet suffered it is not visible. But extreme agony dulls the physical sight and opens the inner eyes. The figure which stands beside the wounded soldier seems as a vision, and may only be remembered as a dream is, but for the moment its intense reality overpowers all else. The horror of the war fades, the dreadful emotions aroused by it disappear from the heart and often the agony of the physical wound is blurred. The Presence alone does all this. . . .

"... Now and again He bent closer and seemed to draw something upwards. And I saw then that He was releasing souls not strong enough to release themselves, I understood that He was gathering in His flock."

MADELEINE POWELL

THE WORLD-UNIVERSITY IDEA

By JAMES H. COUSINS

I

A LONG with the intensifying circumstances in the world that, to some, threaten a third world-war of such a kind as to destroy much if not all of the achievements of human evolution, the desire for a unification of interests and activities has been voiced by a few observers as the way to end the antagonistic influences that make for conflict. But good intentions do not appear to carry much weight in the complex of antagonisms called civilizations. Twenty-three years ago (from 1951) the Kellog Pact for the outlawing of warfare was signed by most of the nations of the world. But it had not taken into account the possible emergence of a Hitler or a Mussolini—and the second world-war came to pass.

Very few, and they mostly among the members of the Theosophical Society, have seen behind dynastic, national, racial and social causes of conflict the intangible power of the past of individuals and groups, and realized that from that power issue the impulses towards war and the desires towards peace. Call it karma, and the majority will shrink from it as from something poisonous. Call it justice, and they may lend half an ear, with a question as to its justness, and a hint that, if they had the running of the universe, things would be different.

Yet, to the mind that has attained the power to "look before and after," and to give full attention to what are called present-day realities, it is plain that no single circumstance is intelligible, or could exist, without preceding circumstances. On the other hand, it is equally plain that a realization of this antecedent law of nature would enable sagacious minds to judge between institutions and activities as to whether they were on the "broad road" of self-gratification towards further materialization and enslavement to the senses, or on the "narrow way" of aspiration towards spiritual purification and liberation.

The bracketing of materialism and enslavement and of aspiration and liberation is no merely fanciful literary device. There is discernible in all life a movement towards hardening, multiplication and lowering of morale when desire is subservient to the means of its satisfaction; also discernible a movement towards refinement, simplification and elevation of quality, when the instruments of sense are used for the fulfilment of the will of the higher phases of consciousness. Elasticity on a cosmic scale would appear to have stretched itself towards intended limits, on the verge of which the centripetal power inherent in the universe would overcome the centrifugal power; or, as the matter is put in Theosophical literature, when the units of consciousness, evolved through the interaction of the first and second life-waves (the waves of substance and energy) respond in varying degrees of sensitivity to the influences of the third life-wave, the wave of consciousness on whose crest is the glow of spiritual illumination. When that stage of consciousness is reached, the desire for unification begins to overtake the urge to the multiplication of units and their self-interests. The measure of spiritual stature and growth is in the increasing proportion of refinedness in the sensibility, character and expression of the individual.

At the special stage of the efflorescence of the human consciousness, the pull towards the material aspect of life is—save in a few individuals who have reached the responsibility of vision—stronger than that towards the spiritual. Such exceptional individuals see that the world-wide effort for purely material ameliorations of the economic and political circumstances that provoke antagonisms is destined to failure. The transformation of the jungle into a tidy menagerie will do nothing to reduce the ferocity of the black panther at feeding-time. The material satisfaction of a material desire, even a material necessity, solves no problems: it merely passes them on from today to tomorrow. The secret of life is never underground, or on the ground; it is, and always has been, above-ground. But because only a handful of humanity has achieved the upstanding attitude of aspiration, and views the lower aspects of life from the higher, progress is terribly slow: some regard it as an Irish progression backwards; others solace themselves by drawing a spiral, and putting a mark at the sag where the world now is, with the hope that, despite appearances, it is about to pass on to the next upward turn. But it is a step in the right direction, a lifting of interest from the pelvic aspect of life to the cranial.

II

The last week of April 1951 and the first week of May brought the creation of two World-Universities in India to public attention. These were, the Visva-Bharati, founded by Rabindranath Tagore, and an International University arising out of the desire and thought of Aurobindo Ghosh, one in the north, one in the south, both arising out of the Bengali genius. Both institutions, according to authoritative spokesmen, indicate an approach towards unification

from the level of the mind, above the certainties of fission inherent in material collaborations. In the Visva-Bharati that Tagore founded at Santiniketan, Bengal, almost thirty years ago, they could, one speaker said in the Parliamentary discussion on the official establishment of the University, "create a world force of thought and philosophy to dissuade the nations from the race of destruction they are running at the present moment". At the Memorial Convention at Pondicherry it was said of the proposed University in memory of Aurobindo Ghosh that "it will stand out as an oasis amid the barren tracts that breed jealousies, suspicions and petty conflicts". It was added, "The tremendous experiment they were undertaking . . . was at a time when the world was upset with human problems, and intense heart-searching was going on over the whole world. From India with her great past a voice would rise to which the world would have to listen."

There are certain spots on this rising sun of hope. The first speaker quoted above prefaced his admirable assertion of the regenerative power of thought and philosophy with the claim that it was only at Santiniketan that such a world force could be created. This is an unfortunate start, the claim of superiority and exclusiveness from which have arisen the religious sectarianism and political imperialism for the breaking down of which Tagore created the Visva-Bharati. Something like the same limitation is nascent in the claim that Sri Aurobindo "had created a complete philosophy of life based upon his spiritual realization of the super-mind, that gives a real solution for the fundamental problems of human existence, and throws light on the destiny of man. Therefore, this educational centre would have a close relation to Sri Aurobindo's work in the world". An American Professor, apparently not being yet aware of the number of places in India to the contrary, said

that "he had found nowhere in India what he had found in this ashrama, where they had a nucleus of the rapprochement between the East and the West. The ideal of the International University, he said, pointed to a new synthesis".

III

In the eighteenth century, Diderot and the Encyclopaedists made a synthesis of knowledge. In 1925, Dr. Glenn Frank, then President of the University of Wisconsin, U.S.A., called for the new encyclopaedists to come, "if western civilization is dependent upon a race between education and catastrophe". "If we are to realize a renaissance," he said, "we must somehow thrust the results of research into the stream of common thought, and make them the basis of social action." Here we are within sight of the simple inclusive essentials of a World University, the turning of the inner into the outer; the shaping of action not by other actions, which leads nowhere, or rather anywhere and everywhere but on the way of evolution; the testing of thought not by the authority of any individual or system but by its applicability to life as it is lived, not as it is talked or written about.

Three years before Dr. Frank's call, the Brahmavidya Ashrama was opened at Adyar as "a school for the synthetic study of universal knowledge and culture on the principle that these, in their racial, religious, national and individual aspects, are essentially related and mutually illuminating expressions of one Cosmic Life". Herein to knowledge is added culture, to consciousness is added action. This is not a mere addition; it is an elevation from quantity to quality, from accumulation to expression. Exclusion and inclusion are here implied. The study of one phase of scientific knowledge alone would call for a

life's concentration. An Ashrama publication says: "The accumulation of knowledge, which increases in pace and volume yearly, would long ago have paralyzed humanity's ability to assimilate and use it, had not the faculties of man, by the very necessity to save the race from mental destruction been compelled to search for some synthetical clue to a hidden order and unity in the vast mass of apparently only remotely related details." Such a clue was concealed in the casually discovered similarity of the plus and minus within a circle that symbolized the protons and electrons within the orbit of a physical atom, and the plus and minus within a circle that symbolized the noun and verb that were the essentials of a sentence, a verbal atom.

IV

The work of the Brahmavidya Ashrama in its first stage—1922 to 1925, a cross-reference study of affinities and differences in the history of mysticism, religion, philosophy, arts, science—so impressed those behind and at the head of the Theosophical Society that, in 1925, at Ommen, Holland, the founding of a Theosophical World-University was announced. The University was declared to be founded on the conception of Universal Brotherhood, not the Brotherhood of Man only, but of all known and to-be-known orders of life above humanity and below it. Its work would be carried out in a spirit of devotion to the highest, without bias towards or against any religious system. It would strive to level up the whole nature of the student, but without militating against the natural development of specialized capacities. "The whole nature of the student" added to the usual mental and experimental subjects the emotional side of human nature, which expressed itself not only in idealistic aspiration, but specially in the arts and

crafts, through which were developed the aesthetic taste that would tend to raise the whole quality of life, and refine its responsiveness to "the things that are more excellent".

In the idea of the Theosophical World-University there was no constriction through allegiance to any personality or his view of the universe and humanity's relationship to it. All knowledge and all expression came within its scope as the material of its synthesis—with a distinction: science, but not all sciences; philosophy, but not all guesses; religion, but not everything in every creed; art, but not artifice. The dividing line was seen to lie between the spiritual and the material; between the ancient Indian *mantavya* and *amantavya*, that which forwards evolution and is therefore thinkable and right, and that which retards evolution and is therefore unthinkable and wrong.

The work of the Theosophical World-University was laid out in three areas, each with a central location and type of study. The "eternal verities" were to be studied at Adyar; the relationship of such verities to the future at Sydney, Australia; the application of them to the present at Huizen, Holland. The Theosophical World-University Association was formed "to act as foster-parent to the University, as its exponent and advocate in the outer world, and as gatherer of means for its location, equipment and work". Sub-centres of the Association were formed in a number of places, and signs, also prophecies, towards the future were optimistic. A summer school in Geneva in 1930 was inaugurated by lectures in the famous University, and for the study classes there were 65 registered students, English, German, Italian, French, Russian, Armenian, Jewish and others, mainly non-members of the Theosophical Society who were attracted by the World-University idea.

The vicissitudes of time, the removal of personalities, especially the passing of Dr. Annie Besant, the emergence

of personalities with modified ideas as to what a World-University should be, contraction of the original universalism into a study group described at the time as "a research institution in the evolution of Psychology, specializing on symbolism, but strictly on the lines of the 'Secret Doctrine'," caused the Theosophical World-University to retire. But the idea remains, inclusive, impersonal, synthetical; ready to reincarnate with its inherent inspiration, enthusiasm and spiritual joy. Those to whom the cultural future of humanity matters, with its possibilities of mutual unselfish exchange and of peace untainted by material demands, will welcome the fulfilment of the two schemes referred to as steps in the right direction. But the hope that "springs immortal in the human breast" will look forward to the resuscitation of the Theosophical World-University idea, feeling confident that it has within it the means to the fulfilment of the threefold technique of regeneration (of which, indeed, the Three Objects of the Theosophical Society are the paradigm)—the attitude of unity; the exchange of the findings of aspiration, thought and observation; the development of human powers, including the creation of objects and means of beauty, in line with the ascertained and understood laws of nature.

JAMES H. COUSINS

The newest development, initiated on November 17, 1949, is the organization of the School of the Wisdom. Mr. Jinarājādāsa's aim for it and his ideas for its development are explained briefly in his Inaugural Address to the School (issued in pamphlet-form by the T.P.H., Adyar).

THE PRACTICE OF BROTHERHOOD

BY DR. NORBERT LAUPPERT

OUR watchword as Theosophists all around the world is "Brotherhood". Our task is to establish on the outer planes that brotherhood which we know to be existent in the inner realms of life. It is necessary for us to realize that this is not a thing to be reached by mere emotional enthusiasm, and that it needs at the beginning a special skilled technique, mentally and physically.

To some members in our Society, brotherhood means a sweet dreamy attitude of mind—*zuckerwasser* in German ("sugared water"). Their attitude is that any utterance of strength is "unbrotherly". They do not realize that this attitude has nothing to do with brotherhood, but is only the outcome of a timid feeling: "Don't hurt me, and I won't hurt you either."

Brotherhood is action. A policeman who catches a criminal in the very act of trying to kill somebody is not expected to appeal to the higher self of the would-be murderer; perhaps others ought to have done that long before, and perhaps still others may be able to do it later. But at this very moment the indisputable commandment of brotherhood bids him to act so as to prevent the person from accomplishing his evil unbrotherly deed, even at the cost of using arms and killing the transgressor, if necessary, in defence of his victim. For such is a policeman's task, his Dharma, the Dharma of the Kshattriya.

Certainly *war* is a mode of action contradictory to brotherhood. But here, too, we have to realize that real pacifism is not a matter of vague enthusiasm, nor of definite objection to military service. When a savage attack comes with fire and sword over peaceful settlements, it would be neither an act of brotherhood nor of true pacifism to offer no armed defence of those abodes of peace against the intruders.

Pacifism is rather a fundamental change in human thought.

Let us take a glance back into the history of mankind. We have primeval myths which glorify heroes fighting against non-human beings, and against personifications of evil (dragons, sorcerers, giants, etc.). Here the ideal man is the *fighter* (as later during a brief period it is the true *knight*), who goes out saving mankind from the *dark powers* threatening them.

After having definitely subdued the animal kingdom, this attitude of human imagination changes. Rivalry and war among mankind themselves, divided into thousands of tribes, nations, religions, come to the fore. Now the *warrior* is the ideal man; the heroic deeds of the ancestors, performed in innumerable wars, become the never-ending theme of songs and tales, and education is aimed to inspire the male youths to become such *military heroes* in turn.

What is the women's part in all this? The man of their dreams changed during those periods of human history from the ideal of a true fighter, over the ideal of a true knight, to the ideal of an officer. The ideal of the average western girl in the decade before the first world-war was the *lieutenant*. To realize this is of great importance. For the world of men is influenced more than we imagine by the dreams and hopes of their wives and fiancées. Thus the task lying before every true pacifist is

to remodel fundamentally the ideal of the man as he ought to be in the thoughts of both men and women, and especially of youth.

In this century, when the unity of mankind seems within our grasp, the ideal of the military hero of former centuries is out of date. The right ideal for the new age is the peaceful hero, sacrificing himself on the battle-fields of science and art, of social organization and civilization in general, for the good of his fellows, for the welfare of humanity as a whole. Such deeds are not yet easily understood, as heroic deeds in warfare are. It needs a higher understanding to grow enthusiastic about them, and the youth of the masses are not perhaps ready to recognize the ideal of the pioneer scientist, artist or social worker, but we may try and succeed in turning their combativeness from war-deeds to aims less injurious to themselves and to their fellow-men.

In Europe, we find that the nations who have for a long time not fought in war, and who have a progressive and just social organization, for example the Scandinavian countries, are most enthusiastic in sports. It is well for us to be aware of such facts. For though our task is to point out the way beyond to the real altruistic ideals—not of the saint as before, but of the self-sacrificing worker for others—yet, upholding the ideal as the final aim, we have to move onwards with our fellow-men only step by step.

The ideal of the fighter for a juster social order is one of the main items in our task to make brotherhood practical. Brotherhood means to know mankind as a unity, to know and to respect the *equal God-born nature* of every human being, and therefore to respect his *equal right to a really human way of life*. So brotherhood is inseparable from protecting the weak. But who are the weak and who

the strong? The strong are those who *have*, the weak are those who *have not*, who still must achieve. And the task of those who have is to use their possessions so that those who have not, may be able to partake thereof. This applies to material as well as to psychical and spiritual goods. As we are told in *Light on the Path*: "Desire possessions above all, but those possessions must belong to the pure soul only, and be possessed by all pure souls equally, and thus be the especial property of the whole only when united." Krishnamurti calls "possessiveness" the main evil of our present world. He advises men to get beyond this spirit of possessiveness by realizing every possession to be a limitation to the free life of the soul.

The "good old days," when differences of wealth resulting from being born in a certain caste or class were considered as the outcome of an inevitable will of God, are over, *definitely over*. Our stage of evolution requires that every human being reincarnating on this earth must be acknowledged as born with the same right to this earth's wealth, and we must find a social and economic order fit to make this ideal a reality. This is the problem of Socialism. We must not confine this conception to the narrow limits of party politics. We may give it another name, if we like. But we must realize in one or the other way that *all property is only lent to the individual*, and must be used by him in such a way as may be most useful for all. Frankly, the days of pure capitalism are over, though we must admit that the final organization of economics has yet to be.

As already said, this applies not only to the material wealth of the nations, but also to the possibilities of mental and spiritual unfoldment. So certainly education is a task of the nation and not of private individuals. The world is progressing towards these ideals, though slowly. Our task as Theosophists is to hasten these trends, but how?

Here we come to a central point of our work. Our task is the pioneer work for the coming civilization. To perform this rightly, we have to cut out a way in the mental jungle, bearing in our minds the words of a Master in a *Letter* to a German Theosophist:

"You have offered yourself to the Red Cross; but, Sister, there are sicknesses and wounds of the Soul that no Surgeon's art can cure. Shall you help us teach mankind that the soul-sick must heal themselves?"

There we are: the whole humanity is soul-sick, with the sickness of "possessiveness". There is mental possessiveness as well as physical. If we want anyone to go *our* way, it is possessiveness. So we have to bear in mind when dealing with others that it is *not our task to make others Theosophists*, our task is *to help them to see the way a little clearer*; but it is *their own way* they must see, *not our way*. This does not mean that we may not teach.

"Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity."

It is so: if we give the nations of Europe and America more and more of the simple truths of Karma and Reincarnation, and of the laws governing our emotions and thoughts, and of the relations between those and our physical health, we shall have done much for the enlightenment of men and so directly for the establishment of brotherhood. For it is ignorance which hinders people from realizing the necessity of being non-possessive.

Theosophical truths as regards chains and rounds, the history of past races and the existence of the Masters—these are of less importance to give to the people, and less acceptable by them.

But give them the strong aid of your wisdom regarding those principal laws which guide our lives, and you may be as elder brethren to them who struggle in the dark in the turmoil of life, though they may perhaps know much more in the fields of outer science.

To do this great work, it is necessary first to realize brotherhood within our own ranks. Does it mean that all must be linked by most hearty personal bonds? No. *The perfect brotherhood is and can be only a brotherhood of Egos.*

There is no real unity on the *physical* plane, with the only exception perhaps of early pre-natal development of the embryo within its mother's body. There exists only a very transient unity on the *astral* plane. The astral bodies of two lovers may penetrate one another for a while, but they return soon to their own separated circulation; also a group of people welded together in rage against an enemy or for some common action may temporarily grow together into a threatening astral unit, but all this is transient. More permanent unity may be reached on the *mental* plane, especially on its higher sub-planes. There are thought-forms which definitely link people who have devoted themselves to an idea; certainly all members of the Theosophical Society are linked on the mental plane. This is a relatively permanent union, but it is not perfect union; the mental mould of each individual is not broken, though there is a flashing of knowledge between them.

Now we have heard that at the First Initiation there takes place a certain change: the egg-shell of the causal body is broken, now it is no more a shell protecting its contents, but a magnetic field of causal matter, a field of forces going in and out. Why is there this change? The Initiate enters the Brotherhood of the Hierarchy—the Perfect Brotherhood, where the individual has to grow definitely into a higher unity. Furthermore, he definitely

becomes part of a greater whole. His thought is no more his own but the Hierarchy's thought, his feelings the manifestation of the life of the Hierarchy, his deeds the manifestation of the will of the Hierarchy, in one sense he ceases to be a separate individual:

"Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present ray become the All and the eternal radiance" (*The Voice of the Silence*).

This is the experience of *Buddhi*, the One Life in All, the widening of the soul, until its wings seem to reach the orbit of our system. And then, there comes the still higher experience of the *Atman*: as you seemed, before, a drop within the ocean, so now the ocean is within the drop, the universe within the atom. You have reached the centre whence all life flows. "Behold! thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art thyself the object of thy search" (*The Voice of the Silence*). Here there is more than union, there is unity, perfect oneness.

So we see that the centre whence Brotherhood flows, is Atman, the life by which it is nourished is Buddhi, its archetypes are built in the Higher Manasic world. So, if we are to be that team of pioneers, who must realize brotherhood first within our own ranks, we must remember that we are one in our higher selves, and we have dedicated ourselves to the cause of Humanity. It may not suit us; we may, as personalities, be bothered, feel injured. Never, literally *never* mind. It does not matter. We are a Brotherhood.

Once a Master wrote to the London Lodge: "A band of students of the Esoteric Doctrines, who would reap any profit spiritually must be in perfect harmony and unity of thought. Each one individually

and collectively has to be *utterly unselfish*, kind and full of goodwill towards each other . . . there must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. . . that true brotherly unity which moves a large body of men to act as one single man and as endowed with one single heart and soul. . . . No gossip, no slander should be allowed, no personal predilections shown. . . ."

Above all: each one of us must burn out from his nature this fundamental evil—possessiveness. *Nothing is ours*, not even our work, our friend, or our family. Lightly we have to hold all we possess, that it may go its way if the law of life urges it to do so: be it material goods, be it a task, a work we like, be it the personality of another Ego.

We work for the future. None of us today may be able to say definitely what that future actually will look like. We shall only fulfil our task, if we have learned to detach ourselves from all our personal predilections, imaginations and wishes, if we have learned to be elastic in our plans, to follow willingly every hint, if we have learned to co-operate without prejudice with anybody who works sincerely for the one aim, if we have learned to overlook all things transient both in ourselves and in our co-workers—with a constant eye only on this our task, the realization of the Brotherhood of Mankind.

This is nothing else than the realization of LIFE itself, LIFE which is beyond forms and thoughts, beyond all separations. It is the power of LIFE itself, the flame of its LOVE, that will inspire us if we give ourselves to this work in real self-forgetfulness. Then there will be no need to learn a certain technique. We shall practise Brotherhood because we *are* Brothers, because the very life of Brotherhood fills our whole being.

NORBERT LAUPPERT

GALANOS—THE ATHENIAN PIONEER INDOLOGIST

By B. SRINIVASA RAO

GLANCING through the back volumes of *THE THEOSOPHIST* one finds interesting and illuminating ideas and information. I was specially attracted to an account¹ by Dr. J. Gennadius, an Athenian scholar, of an early Athenian philosopher who went to Banaras in or about 1798 and breathed his last in the holy city in 1833 full of years and honours. About that time commerce was brisk between Greece and the Orient, and a few Greek settlements had sprung up in and around Calcutta. Ostensibly in pursuance of a request from the domiciled community, Demetrius Galanos came to India, "to carry to the young Greco-Indians the torch of ancestral learning, and to send back to Greece a reflex of the light of Asia".

On his arrival in Calcutta, he found ample opportunity to get into close touch with indigenous thought and life; and he soon came to be regarded as equally proficient in English, Sanskrit and Persian. Votaries of rival faiths vied with each other in flocking to him for his assuaging observation of men and things. "Both his own countrymen, the Englishmen who came into contact with him, and the erudite Hindus, with whom he loved to discuss philosophical topics, soon learned to look up to him as to a man of extraordinary attainments and rare worth."

¹ *THE THEOSOPHIST*, May 1918.

His quest after the deeper issues of life, however, soon induced him to take leave of his large circle of friends and admirers in Calcutta and he migrated to Banaras to spend the rest of his life "neither in the passivity of mere contemplation, nor in estrangement from what is dearest to human kingship," but to imbibe at first hand the best in Ancient Philosophy in a more congenial atmosphere. The results of his extensive labours in the cause of Indo-Greek literature have been embodied in translations as well as original works. It is a moot point whether his claim to immortality rests more on the life he led, on the words he spoke, or the literature he left behind him.

"For, although one of the earliest and ablest pioneers of Indology, he personally laid no claim to any literary achievement—he published nothing during his life-time—but followed the dictates of true philosophy, not a self-asserting philosophy, practised as some kind of craft, and proclaimed by the working of marvels; but . . . after the models of Socrates and Pythagoras, Arcesilaus and Carneades . . . acknowledged and honoured as philosophers for the wise words they spoke, the lessons they taught, and above all for the manner of life they led, thus setting the example of a pure, unselfish, unpretentious, blameless existence, benevolent to all men, tolerant of all things save wrong of any kind. Such indeed was the life of our Demetrius Galanos." He died in 1833, aged 72, and on his tomb in the English cemetery at Banaras, his Brahmin son Sing, inscribed in Hindi: ". . . Demetrius left this world to reside in the eternal abodes of this age."

Galanos bequeathed his library and papers and manuscripts to the University of Athens. The manuscripts comprised translations from Sanskrit and Hindustani into Greek, and vocabularies and dictionaries—Pali-Greek,

Persian-Hindi, Greek-English and Sanskrit-Greek. The translations remained untouched for fourteen years, were taken up in 1831 for editing and publishing, which in 1853 resulted in seven octavo volumes. Volume 1 contains a collection of moral precepts from many sources; Vol. 2, a synopsis of the *Mahābhārata*; Vol. 3 is the *Gītā*; Vol. 4, Kālidāsa's *Raghuvamsa*; Vol. 5, an *Itihāsa*; Vol. 6, the *Hitopadesha*; and Vol. 7, the *Durgā*.

Among the manuscripts not published is the *Bhagavata Purāna*. The most important of the dictionaries is the Sanskrit-Greek, unpublished but much used by scholars, as it contains "many words which are recorded there for the first time, culled from Sanskrit works which he was the first to explore".

"He discerned" says Dr. Gennadius "and adopted all that was pure in Hindu teaching, . . . but he could not regard philosophy from a fantastic and quasi-religious aspect . . . he has shown to what a remarkable degree the regenerating flame of ancient Greece had penetrated into the Heart of Asia and kindled the love of enquiry and enlightenment."

B. SRINIVASA RAO

In such a great work as this movement no one should expect to find his associates all congenial, intuitive, prudent or courageous. One of the first proofs of self-mastery is when one shows that he can be kind and forbearing and genial with companions of the most dissimilar characters and temperaments. One of the strongest signs of retrogression, when one shows that he expects others to like what he likes and act as he acts.

M.

(From a letter to Dr. Hartmann)

ASTRONOMICAL PREDICTIONS OF THE MASTER K.H.

BY ALEXANDER HORNE

(Concluded from p. 184)

IN this connection, although somewhat obliquely, we may refer again to the first part of the Master's *Letter*: "Not all of the intra-Mercurial planets . . . are yet discovered . . ."

"Is there a planet between Mercury and the Sun?" asks a writer in *Science Digest* for March 1950. "Astronomers long ago gave up belief in one. But on June 28, 1949, Dr. Walter Baade of the Palomar Observatory discovered such a planet only 22 million miles from the sun . . . about nine-tenths of a mile in diameter."

But now to our main subject of the Master's direct prophecy, that "Science will *hear sounds* from certain planets before she *sees* them" and the immediately preceding reference to the possibility of detecting "by their invisible radiations stars that are unseen and otherwise undetectable, hence planets also".

This possibility had already been brought forward by Edison, with respect to heat radiations, as we have already seen; but with the discovery of Hertzian waves, scientific

discovery took an unexpectedly different turn. It was soon found that the light waves to which we respond through the sense of sight, and the infra-red (heat) radiations and ultra-violet waves on either side of the visible spectrum, including the Hertzian waves which are the basis of radio communication, are all waves of essentially the same character, differing only in the length of the wave itself, or the frequency (since one is a reciprocal of the other). They are all electro-magnetic waves, of one frequency or another, beginning with the low-frequency heat waves at one end of the spectrum, and ending in the high-frequency radio waves at the other. Astronomical discovery through the detection of invisible heat waves from outer space (as suggested by Edison) seemed to run into a blind alley; but not so with the reception of radio waves.

As long as a half century ago, Sir Oliver Lodge, the famous English physicist (he is probably better known to Theosophists as a pioneer worker in the realm of Psychical Research), suggested that radio waves might be coming to us from the skies above (he thought they came from the sun itself), and he set about trying to detect them, but unsuccessfully. It was not till thirty-six years later—in 1932, to be exact—that K. C. Jansky of the Bell Telephone Co., while studying the causes of atmospheric radio disturbances, accidentally (?)¹ discovered that radiations of the frequency of radio waves were indeed coming to us from outer space, and thus inaugurated the new science of Radio Astronomy. These cosmic waves were found to come from the general direction of our Milky Way—that thin wisp across the sky that contains the

¹ I again question the word "accidentally" (as in the case of the discovery of Pluto) because of the belief some Theosophists have that the major scientific "discoveries" are actually mapped out for us in advance by the "Powers that be," however accidental they might appear to be.

millions of stars of our own galaxy or stellar universe, and whose apparent compactness and combined luminosity give the impression of a star-cloud—but their precise source was not discovered till 1937, by Grote Reber, an amateur radio enthusiast or "ham"—as these amateurs are called in this non-vegetarian country of ours. He had rigged up, at his home in Wheaton, Illinois, a large radio receiver similar to that used in radar detection, and by this means had confirmed the source of these cosmic waves as being the sky cluster in or near the Milky Way.

Curiously enough, these waves seemed to come, not from the visible stars themselves, but from the invisible star-dust or inter-stellar gas. The maximum density appeared to come from the constellation Sagittarius, some ten thousand light-years away, and this spot in the Milky Way now appears to be the "galactic pole" of our own little universe of merely some 10,000 million stars,¹ as determined by this newly invented Radio Telescope. This "galactic pole" or stellar nucleus is ordinarily hidden to the eye because of the interposition of clouds of non-luminous star-dust; but while *invisible*, it is perfectly *audible* to the radio astronomer, who now speaks of "solar noise" with the same ease with which he speaks of the

¹ Would you like to be a Solar Logos some day? There is actually plenty of room! Discussing the possibility of life on other solar systems than our own—please note that we have already progressed from the discussion of life on other *planets* to the discussion of life on other *solar systems*—Fred Hoyle roughly estimates that, out of the 10,000 million or so stars in our own galaxy, "rather more than a million stars . . . possess planets on which you might live without undue discomfort"—certainly not less than 100,000, he thinks, after "full allowance is made for all the uncertainties. . . ." This, mind you, refers only to our own little galaxy, and, according to the astronomers, there are actually "billions of galaxies of stars, each containing more than a billion stars like our sun. . ." (Art. "Where the Planets Come From," *Science Digest*, July 1950; condensed from *The Listener* for February 9 and March 2, 1950, published by the British Broadcasting Co.)

visible "sun spots," and plots the point sources and intensities of "galactic noise" with the same ease that he photographs the Milky Way.

"Perhaps the most startling result from the discovery of galactic noise," says Dr. Chas. R. Burrows, another pioneer radio astronomer, of Cornell University, where extensive research in this new science is also being carried on, "is the observation of intense apparent point sources," some of the "point sources" being located in the astronomical charts as being in the constellations Taurus, Ursa Major, Cassiopeia, Hercules and Coma Berenices. "The most startling thing about these point sources is the fact that it has been impossible to observe anything that might be identified with them at either the visual or infra-red frequencies [to which either the optical telescope or camera, or the thermocouple or photo-electric detector, is sensitive]. Apparently, the radio astronomers have observed something that cannot be seen with the ordinary telescope."¹ In other words, *they now hear something they cannot see*. While distinct planets have apparently not yet been discovered by this means—this is still in the future—the probable location of "stars" not yet visible to the optical telescope or its appendages has already been determined by this "Radio Telescope". "As we have pointed out," says Grote Reber himself, "no concentrated beams of radio energy come from the visible stars. But there are certain small spots in the Milky Way that do yield intense radiation. No bright stars are present to account for it. The small spots are tiny enough to be considered 'radio stars'. Though invisible to us, they represent powerful concentrations of energy like visible stars." In addition to the discoveries in

¹ Art. "Radio Astronomy," by Dr. Chas. R. Burrows, *Scientific Monthly*, May 1949.

America, these "radio stars" have been discovered in other parts of the Milky Way by investigators in England and Australia. Thus, galactic radio waves, concludes Reber, "offer a means of studying great aggregations of astronomical material, most of which is not even detectable by telescopes or any other method".¹

"... The radio telescope," comments another writer, "is expected to help chart the shape and size of the Milky Way, which is our part of the Universe; to probe into the mechanism of the Sun; and to identify cosmic material too dark to be analysed by the ordinary spectroscope.

"It is one of the developments Dr. Otto Struve had in mind when he declared recently that 'electronics will dominate the next 50 years in astronomy much as photography dominated in the past 50 years.' Dr. Struve, eminent astronomer and honorary director of Yerkes Observatory [at Chicago], describes Reber's apparatus as the 'telescope of tomorrow'..."² "This branch of science," similarly says Dr. Burrows, "is now at about the point where astronomy was when Galileo invented the optical telescope. Scientists in this new field are just asking themselves the pertinent questions that will be answered in the years to come." Perhaps one of these answers will once more disclose the fact that "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy".

Already, scientific writers of the "popular" variety are titillating their readers with the "music of the spheres"; and one writer, describing the 80th Anniversary celebration of Cornell University, where one of the pioneer "radio observatories" has been installed, as we have seen, speaks

¹ Art. "Radio Astronomy," by Grote Reber, *Scientific American*, September 1949.

² Art. "Static from the Stars," by Herbert Yahraes, *Popular Science*, January 1948.

of "the first conference of its kind to discuss the new techniques for 'tuning in on the universe'". He headlines his article with: "Radar yields new world of Sound; brings 'music of spheres' to earth," and ends it with the apocalyptic prophecy, so reminiscent of the Master's *Letter*, "What man cannot now see of the universe he may be able to hear".¹

Of course, the galactic and solar sounds that have so far been heard are only hisses and noises, and nothing at all suggestive of musical sound, but since the "music of the spheres" doctrine was propounded with reference to the planets, and we have not yet heard from the planets themselves, it is no doubt forgivable if we continue to dream that some day musical sounds, too, may issue from the planets themselves.

In this connection, we may perhaps end this altogether too long article with a short reference to the Pythagorean doctrine of the "music of the spheres," of such great interest to poets, Theosophists, and other prophetic dreamers. Pythagoras (sixth century B.C.) was not only the first to teach the doctrine of metempsychosis to the newly dawning European civilization, but is noted also for his musical and mathematical discoveries; it is probably correct, says the *Encyclopaedia Britannica* to attribute to him the discovery of the harmonic intervals which underlie the production of musical sounds.

"... They [the Pythagoreans] were the first to conceive the earth as a globe, self-supported in empty space, revolving with the other planets round a central luminary. They thus anticipated the heliocentric theory [of Copernicus] ... The distance of the revolving orbs from the central fire [not the physical sun but the 'Invisible Sun']

¹ Wm. L. Laurence, *New York Times*, October 6, 1948.

of *The Secret Doctrine* and the *Letters*, of which the physical sun is only a reflection] was determined according to simple numerical relations, and the Pythagoreans combined their astronomical and their musical discoveries in the famous doctrine of 'the harmony of the spheres'. The velocities of the bodies depend upon their distances from the centre, the slower and nearer bodies giving out a deep note and the swifter a high note, the concept of the whole yielding the cosmic octave";¹ inaudible to human ears—"Such harmony is in immortal souls, but . . . we cannot hear it" (*Merchant of Venice*)—a belief in which there was "nothing fanciful," according to one writer, "except only the belief that the differences of velocity in the movements of the stars [read planets] were capable of producing a harmonious orchestration and not merely sounds of varying pitch".²

However that may be, it is interesting to note that the eighteenth century German astronomer Bode established 2,400 years after Pythagoras an empirical rule which has since been known as "Bode's Law," which expresses the relationship between the distances of the planets from the sun; it is defined by the statement that "the proportionate distances of the several planets from the sun may be represented by adding 4 to each term of the series: 0, 3, 6, 12, 24, etc."; that is, a numerical series in which each number from 3 on is just twice the number preceding.³ Kepler's Third Law of planetary motion, called the Harmonic Law, also states that the relationship between the mean distance of the planets from the sun and their period of revolution around it is such that the square of the period is proportional

¹ Art. "Pythagorae," *Enc. Brit.*, 11th Ed.

² Art. "Music of the Spheres," *ibid.*

³ Art. "Bode," *ibid.*

to the cube of the distance.¹ In other words, there is an exact mathematical relationship between the distance a planet is from the sun, and the time it takes to make a complete circuit, just as the Pythagoreans taught.

And here a comment from the Master K.H. may not be inappropriate: "The Chaldees nor yet our old Rishis had either your telescopes or photometers; and yet their astronomical predictions were faultless. . . ."

The reason for the inclusion of the teachings of Pythagoras with the more recent writings of the Master K.H. will be apparent to all students of Theosophy.

ALEXANDER HORNE

¹ Art. "Planet," *ibid.*, 15th Ed.

The Buddha described his teaching as a raft to cross a stream. But it must be a raft of your own building. You can't buy one or borrow a second-hand one. When you have really built your own raft the next thing is to throw it away. This is even more important than reaching the other shore. You then become, perforce, one with the stream. . . . Keeping an inner balance, an inner harmony, one steers athwart the cosmic tides like a well-handled yacht, taking speed and trim from the very forces of opposition. Then there will glow an inner sun, an inner music. "Only cease to cherish opinions."

RONALD FUSSELL

REVIEWS

What Can We Believe? by Vergilius Ferm, Philosophical Library, New York, pp. 211, price \$ 3.00.

Here is an attempt by an American Professor of Philosophy (whose mind, as he says, has been refreshingly stirred by new ideas) at re-examining the essentials of the finer things of tradition. He starts with the proposition that Man is a finite being and that all positions that men take on every question are problematic. Man asks more questions than can be answered. That we are gods rather than the sons of men is an unprovable assumption. He asks, "Is there no truth in me so far as I go?" A cup from the Sea of Galilee, though not everything, is still something. Let the stones be piled one by one.

Though reason and feeling are worked into the texture of our nature yet reason is supreme. There are no special means of knowing as, "intuition". Illumination is not something other than reason and "intuitions" are the by-products of reason. Emotions are only physiological disturbances and standing alone they will lead men to destruction. Reason must

sit in the seat and hold the reins. Revelation may be allowed within limits as the over-side of discoveries. Reason may include within it a certain amount of reasonableness and so make allowance for an emotional approach to problems, which he calls reality-feeling.

From these premises the author tries to tackle the question of beliefs. "One believes in a God because already God is in the mind prompting ideas and ideals greater than man." You get your ideas about God by a total impression of things upon which you brood. It is just like appreciating music or a personality. There must be somewhere in the Universe which by no means is a chance combination, a harmonizing principle, call it God or Nature or the First Cause. Like Alma Mater God is both seen and unseen. God is a symbol. He is related to the physical world like the Spirit of man related to his body. God is a factor that makes things click.

Mr. Ferm further goes on to say that Christianity is an abstraction. There have been Christianities

reflecting developing patterns of thought and culture. There were religions afield when Jesus lived. He preached another type. He did not ridicule the past but moved beyond it. He emphasized the individual, as in the last analysis individuals only hold the power.

The doctrine of the Trinity, the author says, was easily solved by our Fathers from a practical common-sense point of view—Jesus as the Son and the Holy Ghost as an immanent spirit being in One God. This ingenious solution quite easily avoided the position of polytheism from Christianity. According to Mr. Ferm, institutional churchdom is a natural growth, as it is natural for religion to organize itself. An organized group can accomplish what the individual cannot effect by himself. Contact with other minds will act as a stimulus. Co-operative worship will help maintain tradition and a togetherness in spirit. It keeps alive reverence and makes us less introvert. There is no harm, but a definite advantage, in one attending more than one church. Let us be "spiritual tramps," he says, in order to satisfy the kind of temperament which nature and experience have given us.

In the final analysis, the author believes that human persons have a definite purpose. There are moments, when he feels that he has pre-existed and that he is a

member of the timeless, spaceless order. "Though it is hard to say what I am, yet I know that I am and that I am I." It is too great a strain on the imagination to think that all the stars and the galaxies of heaven are there by chance. If you follow the law of good thinking there must be an order back of this order. By working out a pattern of thought and habit that is worthy of the best in him, man may reach up to a life that is abundant.

So here is a breath of fresh air over the rougher edges of belief.

N. R. S.

Cosmic Creation and Atomic Energy, by V. Wallace Slater, T.P.H. London, pp. 29, price 1s. 6d.

Based on a lecture given at the 1950 Convention of the Theosophical Society in England, this booklet is published in response to a demand, as a Transaction of the Research Centre.

Mr. Slater gives us a lucid and interesting explanation of modern theories of atomic structure, of the dynamic nature of compounds and the theory of metastability. He considers methods of atomic energy release and at the same time introduces relevant Theosophic concepts.

In his account of transmutation Mr. Slater explains why the alchemists failed to transmute base

metal into gold and points out the unique position of silver among the elements. He discusses the two methods which best produce atomic energy, fusion and fission.

Finally, there is a brief but excellent summary of the process of creation showing how closely scientific ideas of today approximate to Theosophical teachings. Creation takes place in two stages. At the birth of the physical plane there existed primordial fluid, nuclear fluid. Then something happened to break this fluid into drops which became the chemical elements. The building of the physical atoms is the work of the Third Logos, that of the Second Logos is Cosmic creation, the formation of worlds. This Cosmic creation is continuous but not eternal. There is a "going in and going out of creation".

A brief review cannot do justice to this excellent booklet which is of value to scientist and Theosophist alike.

E. W. P.

Idea of Personality, by P. N. Srinivasachari, M.A., The Adyar Library, Adyar, price Rs. 2-12-0.

This book is the outcome of the Dr. Annie Besant Memorial Lectureship established at Madras University in 1939 which was offered to the author in 1949-50.

Taking personality as "the key-word of all knowledge," the writer

deals with it in its dual aspect, individual and social, to be distinguished but not separated. He first inquires into its individual aspect, empirical and spiritual, and the spiritual values of truth, goodness and beauty. The second lecture expounds social personality as expressed in various institutions, and discusses also the nature of supra-personality and the goal of life, which is seen as service to all persons. Personality, described as beyond the empirical views of the self—matter, life, sensation and reason—and beyond all sheaths however subtle, is identified with Atman, immutable and eternal. The author's definition of personality is in contrast to the Theosophist's, for he thinks that "the terms individuality, soul, spirit and self do not bring out the full implications of personality as Atman. Individuality is largely the self of sensibility and is empirical and not *a priori*, and the terms soul and spirit are not free from animistic associations and the word self is more metaphysical than intuitional in its connotation. But the word personality is free from ambiguity and obscurity and it reveals the nature as Purusha or Atman." The aim to be attained by man is "to become perfect like God" by perfect love. Realizing as a fundamental axiom of sociology that "mutualness is more

valuable than single meritoriousness," the author inquires into the nature of Society, for the individual "owes his existence and life to the habitudes of the community". However, "he should as a social personality rise above the narrow confines of individualism and expand into a social personality" through the institutions of the family, the college, the workshop, the state and the church. The ideal of social spiritual personality solves the conflict between individualism and collectivism, but it is "the religious faith in God as the supra-personal that is the consummation or fulfilment of the ideals of logic, ethics and aesthetics in their individual and social aspects". "Human personality attunes itself to divine love and attains at-onement with Him." "The idea of personality, human and divine, thus furnishes the key to the understanding of reality in its integral sense."

Part II reproduces an address to the Indian Philosophical Congress held in Mysore in 1932 in which the writer develops the Vedantic theme that the Atman as the Supreme Self is the beginning and end of knowledge.

K. A. B.

Eyes: Their Use and Abuse, by Ethel Beswick, The C. W. Daniel Co. Ltd., price 8s. 6d.

This valuable little volume gives the experience of the author in using for over twenty years the method of Dr. W. H. Bates for eye culture and control. The author wisely says: "It is not suggested that all eye troubles can be 'cured', but it is claimed that all can be greatly alleviated." Neither is the Bates system an unorthodox one. "Turning to the bookcase and picking out, almost at random, Laurance's *Visual Optics and Sight Testing* (8rd edition, 1926) I have quoted from it throughout, unless where otherwise stated, in giving the orthodox viewpoint."

The process of sight is explained in very simple words, and the effect of fatigue, emotion, food, general health, occupation and other factors on sight also noted. The various sight disorders are then set forth with corrective exercises. The author holds that an eye that does not blink every three or four seconds is not a normal one and should deliberately practise blinking. Certain warnings are given as to when not to do the squeeze, etc. The author feels that "contrary to most opinions, the cinema is good for the eyes. What is harmful is the way *we use* the eyes when watching the screen ... Try to see without strain." the last phrase being the very essence of the Bates method.

A. S. D.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JULY 1951

CONVENTION NOTICE

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has decided that the 76th Annual Convention shall be held at the Indian Section Headquarters at Banaras, from 25th to 31st December 1951.

HELEN ZAHARA,
Recording Secretary

FINANCIAL STATEMENT

The following receipts from 1st January 1951 to 31st May 1951 are acknowledged with thanks:

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The T.S. in U.S.A.	...	\$ 1,179.25	5,590	12	5
The T.S. in Indonesia	...	...	5	8	10
Mr. Philip Brocklesby, England	...	...	15	0	0
Mr. A. V. Predestin	...	\$ 25.00	117	9	0
Mr. Enrique Romero	...	\$ 1.00	1	11	3
"A Friend" through Mr. S. J. Karaka	...	...	25	0	0

			Rs.	A.	P.
Mrs. Lillian Jones ...	A. £ 20-0-0...	...	219	0	0
Mr. and Mrs. J. M. Jussawala ...	...	...	800	8	0
Mr. Harold Tyrwhitt ...	£ 8-8-0	...	41	9	0
Singapore Lodge, T.S. ...	...	...	252	8	8
Mr. K. Veerappa ...	...	...	5	8	0
Mr. S. Nagappa ...	...	...	0	8	0
Mr. N. D. Pendse, Nagpur ...	...	...	55	0	0
Anonymous, in memory of Miss Pirozbai J. B. Wadia ...	...	...	50	0	0
Dastur K. S. Dabu, Bombay ...	...	...	225	0	0
Rewa Theosophical Lodge, T.S. ...	...	...	200	0	0
Misses C. M. and E. M. Walter ...	...	...	82	1	9
Miss Constance Meyer ...	...	...	100	0	0
Mr. Lakshmi Dhar Shukla ...	...	...	1,001	0	0

20,085 5 7

FAITHFUL SERVICE FUND

The T.S. in Australia ...	...	...	15	14	0
The T.S. in U.S.A ...	\$ 241.00	...	1,142	7	1
The T.S. in England ...	£ 1-6-6	...	17	8	1
Mr. Iohha Shankar Dholakia, Kathiawar ...	...	...	100	0	0

1,275 18 2

PRESIDENT'S TRAVELLING FUND

Mrs. Gulnar and Mr. Sohrab Parékh ...	...	...	50	0	0
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THE SCHOOL OF THE WISDOM

Mrs. Jane Hogenson ...	\$ 100.00	...	470	4	0
D.R.D., Adyar ...	...	...	100	0	0
Dr. K. J. Kabraji ...	...	...	25	0	0

595 4 0

THE T. S. DISPENSARY

Mrs. Jane Clumeck ...	...	...	50	0	0
D. R. D., Adyar ...	...	...	25	0	0

75 0 0

for The Theosophical Society,

C. D. SHORES,

*Hon. Treasurer*THEOSOPHISTS AT WORK
AROUND THE WORLD*By the Recording Secretary**The President*

The President, Mr. C. Jinarāja-dāsa, accompanied by two secretaries, Miss Elithe Nisewanger and Miss Jamni Thadhani, arrived in Sydney on March 9th. He presided over the Convention of the Australian Section which was held at the Easter week-end, and in addition to several talks to members of Blavatsky Lodge, gave two public lectures in the course of a month. He then travelled to New Zealand for four weeks' work, going and returning by steamer, a journey of about four days each way, but the secretaries flew, a six-and-a-half-hour trip to Auckland. The President visited Auckland and Wellington in the North Island, and Dunedin and Christchurch in the South Island. As it is winter in the southern hemisphere, the work had to be done under strenuous conditions. The party is again in Australia, and the President has yet to visit Brisbane in Queensland and Melbourne in Victoria, in each of which cities he will give addresses to members and public lectures. On the way out to Sydney, during the brief stay of his ship in port, he went

ashore and met members of the Lodges in Perth, West Australia; Adelaide, South Australia, and also Melbourne briefly. He will leave the middle of August for Bombay and will be returning to Adyar early in September.

Adyar

The Vice-President, Mr. Sidney A. Cook, and Mrs. Cook returned to Adyar from Kashmir on June 22. During the absence of both the President and the Vice-President, the Treasurer, Mr. C. D. Shores, acted as Deputy for the President in respect of the Adyar estate.

The Recording Secretary, Miss Helen Zahara, returned to Adyar after a short visit to England on June 12. While she was away Miss E. W. Preston acted as Recording Secretary.

Cuba

The Annual Convention of this Section was held in January in the building of Lodge Sophia in Cienfuegos and presided over by the General Secretary, Dr. Lorgio Vargas G. In his report he spoke of the expected visit of Mr. Sri Ram and the beginning this year of the Centro Teosofico Leadbeater.

A Federation of the Caribbean is being proposed which would help the Sections in this area to do more effective propaganda work. It would be possible to arrange the interchange of Conventions and the publication of an official magazine. It is proposed that the Federation should include Mexico, Puerto Rico, Central America and Venezuela.

In *Revista Teosofica Cubana* Dr. Lorgio Vargas has begun an account of the history of the Cuban Section which is of special interest because this Section played a large part in spreading Theosophy in Latin America.

The first part of the history of the Section dates back to 1893 when the first group of students of Theosophy was organized in the city of Sancti Spiritus. A little later two other groups in Havana and Cienfuegos were established. Lodge Havana was founded in 1900 with a Charter from the American Section and Lodge Sophia in Cienfuegos with a Charter from Adyar. A third Lodge was founded in 1902 with the name of Annie Besant. The Cuban Section was founded in 1905.

Sweden

Mr. Curt Berg has been re-elected as General Secretary for a further term of two years.

Italy

The 87th Congress of the Theosophical Society in Italy took place from 3rd to 6th May in Forlì. Nearly 100 members participated and all the Italian Lodges were represented. A very successful gathering was held.

The Recording Secretary paid a brief visit to Rome in March and addressed a members' meeting.

Theosophical World University

The Annual Meeting of the Council of the Theosophical World University was held in London on April 8th, under the chairmanship of Mr. E. L. Gardner. The Treasurer reported that £100 had been sent to Adyar for the School of the Wisdom and also £100 towards the expenses of the new edition of *Occult Chemistry*. Reports were received from the members of the Council in other countries.

It was decided to file a set of the T.W.U. publications with the Research Library at the London Headquarters Library. During the year the Research Centre had published *Cosmic Creation* by V. W. Slater and *This Dynamic Universe* by the Science Group, the latter being a study in Fohat.

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	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	C. R. Groves, Esq.	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	Ostermalmsgatan 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 Theosophique</i> ; <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì Breo, Prov. Cuneo	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rothbuchenstieg 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	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosofi</i> .
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastrelnici 633	<i>The Link</i> .
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>Theosophical News and Notes</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Ex Oriente Lux</i> .
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	...
1911	Belgium	Monsieur Urbain Monami	31 Rue Pierre Timmermans, Jette, Bruxelles	<i>L'Action Theosophique</i> .
1912	Indonesia	Mr. Soenardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	...
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	<i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	<i>Norsk Teosofisk Tidsskrift</i> .
1918	Egypt	...	...	...

* Presidential Agency.

1918	Denmark	Herr J. H. Möller	Strandvejen 130a, 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	Iurbide 28, Mexico D. F.	... <i>Boletín Mexicana; Dharmā</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	Ingólfsstr. 22, Reykjavík	... <i>Gangleri</i> .
1921	Spain	Mme. J. S. Lefèvre	Rua Passos Manuel, No. 20-cave, Lisbon.	... <i>Osiris</i> .
1921	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	... <i>Theosophical News and Notes</i> .
1922	Wales	...	...	...
1923	Poland	...	...	...
1925	Uruguay	Señor Luis Sarthou	Palacio Diaz, 18 de Julio 1333, Montevideo	... <i>Revista Teosófica Uruguayana</i> .
1925	Puerto Rico	Señora Esperanza C. Hopgood	Apartado No. 3, San Juan	... <i>Heraldo Teosofico</i> .
1925	Rumania	...	...	...
1925	Yugoslavia	...	...	...
1926	Ceylon *	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	...
1926	Greece	Monsieur Kimon Prinatis	30 September Str., No. 56B III Floor, Athens	... <i>Theosophikon Deltion</i> .
1928	Central America	Señora Amalia de Sotela	P. O. Box 797, San José, Costa Rica	...
1929	Paraguay	...	...	...
1929	Peru	Señor Jorge Torres Ugarriza	Apartado No. 2718, Lima	... <i>Teosofía</i> .
1933	Philippines	Mr. Domingo C. Argente	89 Havana, Sta. Ana, Manila	... <i>The Lotus</i> .
1937	Colombia	Señor Ramón Martinec	Apartado No. 539, Bogotá	... <i>Revista Teosófica; Boletín</i> .
1947	British E. Africa	Mr. Dwarkadas Morarji Shah	P. O. Box 142, Zanzibar	... <i>Saurabh</i>
1948	Pakistan *	Jamshed Nusserwanji, Esq.	P. O. Box 271, Karachi	...
1948	Malaya and Singapore *	...	...	...
1949	Northern Ireland *	Mrs. Hilda B. Moorhead	Theosophical Society, Adyar, Madras	... <i>Theosophical News</i> .
1950	Indochina *	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	...
1950	State of Israel *	M. Pham-Ngoc-Da	Instituteur Principal, Chaudoc, South Viet-Nam	...
1951	Japan *	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	...
1951	...	Capt. Carl F. Stillman,	Navy Number 3923, Box 1, F.P.O.	...
1951	...	U.S.N.	San Francisco, California, U.S.A.	...

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voortervweg 40, Eindhoven, Holland. *Theosophy in Action; La Vie Théosophique; Adyar*.
Canadian Federation (attached to Headquarters): ... Mr. J. G. Brenner ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly*.



THE THEOSOPHIST ON THE WATCH-TOWER

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

THE work of the Society in Europe is being developed satisfactorily, as seen by the following schedule of summer meetings arranged for the year 1951:

July 1—August 15: Various Sessions; Gammel Praestegaard, Denmark. June 30—July 8: Swedish Summer School; near Stockholm, Sweden. July 12—19: Finnish Summer School; near Helsinki, Finland. July 14—21: German Summer School; Rendsburg, Germany. July 17—24: French-speaking Regional Summer School; Nice, France. July 27—August 2: EUROPEAN COUNCIL MEETING, Camberley, Surrey, England. July 29—end of August: Various meetings at Theosophical Centre, Huizen, Holland. August 5—15: Norwegian Summer School near Trondheim, Norway. August 11—25: English Summer School; High Leigh, Hoddesden, England.

The Federation of National Societies in Europe owes a great deal to Mr. J. E. van Dissel for his devoted labours in doing everything possible for the various countries. Before the second World War he was already the Federation

General Secretary and worked in spite of all kinds of difficulties, doing what he could, though he was isolated in England by the War when he had gone over to attend the English Convention, and two days afterwards his country of Holland was invaded by the Germans. As soon as possible, even before the War was concluded, Mr. van Dissel threw himself heart and soul into the work. He cannot be an all-time worker, as he has to devote much of his time and labour to managing a high-class linen factory.

One of the outstanding events at the 50th Anniversary Convention at Adyar was the institution of the Prayers of the Religions, when short prayers of all the religions, repeated by members of the Society belonging to each faith, were the first event of each day's proceeding of the Convention. This institution has been equally welcomed by all Theosophists in India, and every Federation meeting begins with the Prayers.

Since 1925, other organizations have also instituted the repetition of prayers, and these organizations often call themselves "Fellowship of Faiths". A very significant event concerning the religions has just taken place in England in connection with the Festival of Britain. On Sunday, June 17th, at Essex Church, Palace Gardens Terrace, London, W. 8, a service was held for "men of all faiths". The three eastern religions, Hinduism, Buddhism and Islam, were represented by readings from the *Bhagavad Gītā*, the Discourse of the Lord Buddha on "The Greatest Blessing," and from the *Holy Quran*. The Buddhist "Beatitudes" was read by the Venerable Bhikkhu U. Thittila, who lived for two years at the Theosophical Headquarters at Adyar. In addition, there were three Christian hymns, a reading from a Psalm, and also one from the New Testament.

The following is one verse of a hymn by Longfellow :

" Lord that word abideth ever
Revelation is not sealed :
Answering unto man's endeavour
Truth and Right are still revealed.
That which came to ancient sages
Greek, Barbarian, Roman, Jew,
Written in the heart's deep pages
Shines today, forever new."

This, of course, implies the idea that Christianity is the summation of all the faiths that have gone before. But far more beautiful is the well-known hymn, "Gather Us In," of the Rev. George Matheson, D. D., the blind Scots clergyman, in which the various religions are mentioned, but no thought of the superiority of Christianity is intended. The last verse of that hymn, as added by Bishop Leadbeater, in many ways completes the thought in the previous verses, and particularly alludes to the teaching of Shri Krishna in the *Bhagavad Gītā*: "However men approach Me, even so I accept them, for the paths men take from every side are Mine." The added verse, which appears in the hymnal of the Liberal Catholic Church, reads :

" O glorious Triune God, embracing all,
By many paths do men approach Thy throne ;
All Paths are Thine ; Thou hearest every call ;
Each earnest seeker has Thee for his own."

* * * *

One deplorable element which characterizes the general trend of the Trade Union movement in many countries is that it cares little for the interests of the State. Indeed, the sense of responsibility to the State, which is implied in the word "patriotism," is mostly absent. It is true that at the time of war, as in the first Great War, and before conscription came in thousands of wage-earners sprang forward as volunteers.

The Individual and
the State

Whether this was really in defence of the Right, or merely in a spirit of adventure, it is difficult to say. But surveying the many countries, the most important thing in a man's life, the service of the community which is his nation, seems to be somewhat receding under the pressure of the economic upheaval.

That these observations of mine are not exaggerated is shown by what happened yesterday (June 28, 1951) in Sydney. The leader of the State Opposition, Mr. V. H. Treatt, in addressing the opening session of the annual convention of the New South Wales Division of the Liberal Party, is reported as follows:

"The appalling 'don't-give-a-damn' attitude towards the need for greater production is the most tragic factor in the Australian scene. This attitude is endangering the whole economic structure and can smash Australia. I will never believe wage-earners don't care about the fate of their country, or of their families. The attitude must, therefore, be caused by lack of understanding and ignorance of the problem."

The problem of the relation of the individual to the State was most strikingly enunciated by the great teacher Pythagoras. The incident of the transcription of his teaching is worth putting on record. During Dr. Besant's visit to Taormina in Sicily in 1912, one day she climbed the hill above the Greek amphitheatre, where are the ruins of an ancient Greek temple. Using her clairvoyant faculties, she noted that Pythagoras had been at the temple, and had one day delivered a discourse. Naturally, he spoke in Greek, but Dr. Besant, using her occult powers and acting on the mental plane, listened to the discourse, and translated it into English, as follows:

"Listen, my children, to what the State should be to the good citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the mother and father of all, is the wife of

the husband, and the husband of the wife. The family is good, and good is the joy of the man in wife and in son. But greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the honour of the woman who bore him, dear the honour of the wife whose children cling to his knees; but dearer should be the honour of the State that keeps safe the wife and the child. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian¹ and the man. If the brave man dies gladly for the hearth-stone, far more gladly should he die for the State."

On this matter of the relation of the individual to humanity as a whole, we have in Letter VIII of *The Mahatma Letters to A. P. Sinnett* the striking phrase used by the Mahatma K. H., describing humanity as "the great Orphan". In this *Letter*, which was one of the earliest received, the Master says:

". . . human and purely individual personal feelings—blood-ties and friendship, patriotism and race predilection—all give away, to become blended into one universal feeling, the only true and holy, the only unselfish and Eternal one—Love, an Immense Love for Humanity—as a *Whole*! For it is 'Humanity' which is the great Orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse, to do something, however little, for its welfare. Poor, poor humanity! It reminds me of the old fable of the war between the Body and its members: here too, each

¹ *I.e.*, foreigners who are not Greeks, whose language sounds "barbar".—C. J.

limb of this huge 'Orphan'—fatherless and motherless—selfishly cares but for itself. *The* body uncared for suffers eternally, whether the limbs are at war or at rest. Its suffering and agony never cease . . . And who can blame it—as your materialistic philosophers do—if, in this everlasting isolation and neglect it has evolved gods, unto whom 'it ever cries for help but is not heard!'"

Further on, when A. O. Hume, with his intellectual pride, declared that he was not a "patriot," the Master replied:

"You pride yourself upon *not* being a 'patriot'—*I do not*; for, in learning to love one's country one but learns to love humanity the more."

Since all the Adepts are beyond human limitations and predilections, it seems somewhat strange that they nevertheless should have an attachment to the country of their last physical birth. Thus, again, the Adept in Letter VIII says:

"Yet I confess that I, individually, am not yet exempt from some of the terrestrial attachments. I am still attracted toward *some* men more than toward others, and philanthropy as preached by our Great Patron—the Saviour of the World—the Teacher of Nirvana and the Law. . . ' has never killed in me either individual preferences of friendship, love—for my next of kin, or the ardent feeling of patriotism for the country—in which I was last materially individualized."

* * * *

At the moment of writing, one important event in connection with the U. N. is the presentation by England of a case to the International High Court in connection with the dispute with the Persian Government over the oilfields, since Britain as a Government

Arbitration

holds shares with a controlling interest in the Anglo-Iranian Oil Company. A judgment has been given by the Court that both sides shall refrain from doing anything to intensify the issue. Persia has rejected this judgment of the Court though, as a member of the U. N., Persia is bound to accept the judgment of this International Court.

About two years ago a similar situation arose between Britain and Albania, with Britain claiming for a judgment against Albania for sinking through mines laid outside Albania's territorial water, one of her men-of-war, when she was in the high seas outside the territorial waters of Albania, and killing a certain number of sailors. Britain asked for compensation for the ship lost and for the support of the families who were bereft of their bread-winners. Much against her will Albania finally presented her case at the International Court; when judgment was given against her and she was mulcted in, for Albania, a large sum, Albania accepted the decision, and paid. The rejection by Persia is likely to be brought before the Security Council of the U. N., as its final directing body.

Arbitration, as a method of settling disputes, is very old in principle and is accepted in old Roman Law. But for an arbitration to be effective, the two sides to a dispute, who select an arbitrator, must give an undertaking that they will accept the decision, whether favourable to them or unfavourable. During the last hundred years, in 1843, when England and France had a dispute concerning what were known as "the Portendic Claims," the King of Prussia acted as arbitrator. A most dramatic instance of arbitration happened in 1872 between the United States of America and Britain, in the famous *Alabama* dispute.

"The Alabama Question was a dispute which nearly led to war between Great Britain and the United States. The ship *Alabama* left Birkenhead in July 1862, when the

American Civil War was in progress. She was commanded by a southerner, but she cleared from a British port; she did great damage to the shipping of the Northern States, who blamed Great Britain for allowing her to leave, the more so as her real aim as a raider was known in Britain to those concerned. After the war, and after a long dispute, the matter was referred to arbitration. Both sides agreed to five arbitrators; they were named by England, the United States, the Swiss Republic, the King of Italy, and the Emperor of Brazil. The award was given in 1872 in favour of the United States of America, only the English member of the Court dissenting; the judgment was that Great Britain should pay £3,230,000 for damages done by the *Alabama*."

When I was last in Costa Rica, in 1939, a dispute arose for the *third* time between Panama and Costa Rica regarding a strip of territory which adjoins both Republics. When the Republic of Panama had been created, as the result of American capitalistic manipulation to get rights to create the Panama Canal, by a revolution which separated Panama from the Republic of Colombia, the boundary line between Panama and Costa Rica was not clearly marked in certain places. The result was the rise of constant clashes of citizens of both countries each invading its neighbour for land grabbing, till the trouble became so acute that both countries finally agreed to arbitrate. But when the arbitrator gave his decision, as it was in favour of one country, the other country refused to accept the decision. The result was that the whole wrangle continued, with continued periodical border troubles. Once again, after a lapse of time, a second arbitration was decided upon, and in this case it was the United States who acted as arbitrator. This time the decision given favoured the country that had felt injured in the first decision! But, as before, the decision was rejected by the first country, who claimed that proper justice had not been done to her rights. Once again the

whole dispute was resumed, and when I was in Costa Rica, border fighting had begun again. But I have not followed what happened since then.

It is obvious that arbitration can only be considered a satisfactory way of settling disputes only if the two sides honourably accept whatever decision is given. But all throughout, the crux of the problem has been, How is the decision of the arbitrator to be *enforced*? In the *Alabama* case, had Britain refused to accept the decision and refused the payment of the large sum that was necessary to compensate the United States, what would have happened? Only a continuation of bitter enmity between the two countries, though it would not have gone to the arbitrament of war.

There has never been anything like a "sanction" behind the principle of arbitration. In Australia and New Zealand, for several decades each country has established Arbitration Courts to deal with industrial disputes as between masters and men, that is, employers of labour, and the men of the Trade Unions employed. For facilitating the settlement of disputes, the Arbitration Court "registers" the various Unions, thus giving them a legal status to present their cases to the Court. Similarly is it with regard to the employers of labour. The judge is the arbitrator. In Australia it is the Arbitration Court in each State which decides on the minimum wage for each industry and occupation, as also the hours of labour and many such details, continually varying their "awards" according to costs of living, etc.

When in 1922 I had the opportunity to talk with a judge of an Arbitration Court in Western Australia, I put to him the question, "What happens if a Trade Union rejects your award?" The judge told me that the only action possible then was to "de-register" the Trade Union, which meant that the Union would no longer have any

legal status before the judge. This has just happened in New Zealand, when the wharf labourers' Trade Union was de-registered. This action of the Government has enabled the creation of a new Union, which has been "registered" in place of the Union de-registered. In the meantime the men who struck find their places occupied by new men.

This whole problem of the want of means of enforcement of the decisions of a Court has just been taken up by the Government of Australia, in amendment to an Anti-Strike Bill. This amendment affects all Trade Unions, as well as all employers' organizations. It provides that a Court may fine a guilty organization £500, and an individual member £200 or imprisonment for twelve months, for refusing to abide by the decision of an Arbitration Court. Here at last is a means of enforcing the judgments of an Arbitration Court.

Naturally enough, there is deep resentment on the part of Trade Unions. While at last a means has been found to enforce the decision of a Court, this is not the end of the whole troublesome problem. Any enforcement by law does not fundamentally remove the cause of the irritation that caused the dispute. As was said by the Lord Buddha, "Hatred does not cease by hatred; hatred ceases only by love". In what manner to bring about a friendly attitude as between contending parties, however acute may be their differences, is the real problem before civilization. So long as mere force is applied, even in the name of law, there will be a continual recurrence of enmity and there will be a recrudescence, in one form or another, of acrimonious disputes one after another. Law is only a half-way house to a solution.

C. JINARĀJADĀSA

THE PERFUME OF THEOSOPHY

By C. JINARĀJADĀSA

(A message to the Council of the European Federation of the Theosophical Society, July 27—August 2, 1951)

WITH Theosophy we must be careful not to limit our conception of the Divine Wisdom. We study much, but what we discover is mostly what I shall call the "form side" of Theosophy. There is also a "life side" of the Wisdom. H.P.B. refers to the two aspects in the phrase "the eye doctrine" and "the heart doctrine," as contrasted attitudes to the problem of life. I will not deal, for the moment, on what constitutes the "life side" of Theosophy, but I want to refer to something equally fundamental.

Of course, in an organization like ours, much business has to be transacted. But when there is a gathering of devoted Theosophists, they should remember they will miss much of the important gathering if they spend all their time in the transaction of business. In reality they meet to understand more fully the Theosophy which is in each member present, for since the Divine Nature is in us all, the Divine Wisdom is also there. The manner in which we should react to each other in such a gathering has been well described by the Mahātma Morya in a *Letter* which He once wrote to Dr. Franz Hartmann. These are the words of the Master:

"In such a great work as this movement no one should expect to find his associates all congenial,

intuitive, prudent or courageous. One of the first proofs of self-mastery is when one shows that he can be kind and forbearing and genial with companions of the most dissimilar characters and temperaments. One of the strongest signs of retrogression, when one shows that he expects others to like what he likes and act as he acts."

I desire particularly to draw your attention to the fact that there exists what I shall term the "Perfume of Theosophy". What do I mean by this phrase? I mean the realization by us that the Divine Wisdom must ever accompany us, not merely as an intellectual philosophy, but in several other forms, particularly those which have the mould of Art. A good many years ago a lady in Brazil, who was a musician, composed a very striking "Hymn to Blavatsky". It begins with a very brilliant march, played twice, and then comes a brief anthem in praise of H.P.B., sung by a soprano voice to the accompaniment of violin, 'cello and piano. The composition ends with the brilliant march once again. This "Perfume of Theosophy" is now played at every Convention in South American countries.

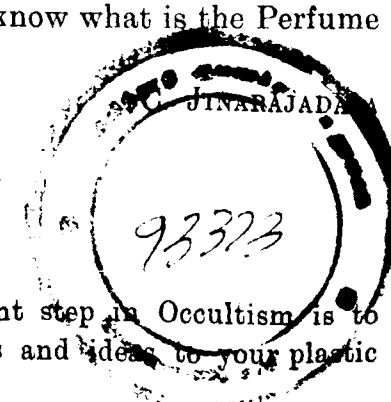
In Costa Rica a member, who was a distinguished poet, wrote four verses of "The Hymn to Theosophy". This has been set to music for voices and is often sung and gives the public a different conception of what Theosophy is, apart from the intellectual presentation in lectures.

There is somewhere in each one of us the nature of Art, and we should try to develop it. Not many of us are musicians, but if there is one, he ought to be able to create some melody which reflects something of the "Perfume of Theosophy" which he has sensed in the course of his studies. Perhaps poetry is the easiest form for many of us. For the last forty years, on and off, I have written many verses, some serious, but equally, some with an

attempt at humour, but all round Theosophical themes. Very few of them have been published, but after I am "off the scene" my executor will select the best and publish them. There are about a hundred and fifty, but most of them are far too intimate in nature and I cannot publish them so long as I am on the physical plane. In one of them I have tried to state in terms of poetry what is my eternal Dharma as a server of Humanity.

Each one of us should attempt to state for himself in some form of Art what is the "Perfume of Theosophy," as I have termed it. It does not follow that he should share that with others as that is a difficult task, but it will help him to make his ideals more clear if he will attempt what I am suggesting. Some years ago as a result of my speaking on this subject, the magazine of the American Section devoted one page to poetry written by members. It is still continued every quarter.

Theosophy is not merely a philosophy of life, but is something exquisitely beautiful which can be stated in terms of Art. The time will come when we shall have great artists, musicians, and poets especially, who are so steeped in Theosophy that they are impelled to create and state to the world the new embodiments of the Divine Wisdom. The world will then know what is the Perfume of Theosophy.



The first and most important step in Occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

H. P. B.

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AN INDIAN PATRIOT'S PRAYER

By S. J. PADSHAH

(Reprinted from THE THEOSOPHIST of February 1880)

Oh that mine eyes might see the day when men
Of various races, creeds, complexions, views,
Who live beneath the golden light of sun
That brightly beams upon the land of Ind,
Would congregate in amity around this best,
Most glorious standard of ALL-BROTHERHOOD ;
—Blessed by thee, great Power benign !
To chaos may our party feelings fly,
And with them take the darkness from our land.
May our ancestral feuds be rooted up ;
May love rule in, and peace brood over, Aryan homes ;
May fructifying heat, and dews, and the moist wind,
Circling from land to land and o'er the main,
Assist us sons of Ind, and Aryavart enrich ;
Send forth, thou Solar King, thy magic rays
To picture on the page of History scenes
Of glorious enterprise, and deeds heroic
Done by generations sprung from Bhārat's land.

The West calls to the East, "Up, brothers,
Up, and join us." MOTHER, awake; thine hour is
come !

FEELINGS IN ROCKS

By C. W. LEADBEATER

(The following is the report of an address by C. W. Leadbeater at a picnic party at Manly, Sydney, Australia, in April 1925.—C. J.)

QUESTION : Where does karma begin ?

C.W.L.: Karma begins lower down than we think. After you have been working at occultism you get beyond being surprised at anything, because you learn to expect to meet with anything. So long as you think you know everything, you think you know what to expect, but when you realize that you do not know anything at all, the function of being surprised atrophies to some extent. It is a fine thing to find out that you do not know anything. It would be especially useful to theologians and also for some scientific men. I do not know where karma begins, but there is that sort of urge at the back of the elemental essence which is probably the will of the Logos pressing it, but when it begins to have any other motive I do not know. That motive is usually love; it sounds odd to talk about a rock falling in love, but I do not know how else to describe the process. It gets to like a certain person; its liking is a vague general sort of feeling—I do not know how to put it in other words. If you feel sort of vaguely, generally, rather happy because it is a fine morning or something like that, that is about the kind of feeling

that would compare with the affection of a rock. He glows faintly. You know how a cat looks when he is purring very much. You will realize that he is generally happy. It may be because of the warmth of the fire; anyhow it is a sense of general wellbeing and there comes welling out of him a sort of crimson mist that gets larger and larger. It is something like that, but it is at a much lower level. But a rock is a faithful creature. There is a certain rock at National Park. It became very fond of one of our boys. He used to sit upon it and the rock sort of stretched itself out (the spirit of the rock could not leave the body, but it could reach out towards him, keeping a sort of toe within its physical body). I remember how it reached out towards us when we were passing in a boat. It could see so far away as that, and it knew somehow when we were a good deal further away than that even, and got ready to receive us. It was always immensely pleased when this boy could come. Then this boy went away so I was not able to take him. Next time I was down there it reached out to me in a feeble sort of way. The rock was evidently expecting him and it really loved in its rocky way. I had another boy with me, about the same height and dressed in the same way, and I said to him, "See if you can console it"; but it was entirely unresponsive at first. He persevered, however, and got it quite friendly before we left, but to this day that rock is still looking out for the other fellow. It is several years ago, so its affections are not fickle.

This rock was so friendly and so nice and affectionate we thought we would try other rocks and see if this was the habit of the race. But the next rock did not like us in the least. The feeling was: "Go away and mind your own business; I don't want you here." Then we discovered that they had made a path close by and had cut part of

him in two to make this path. So this particular rock did not like human beings. Then we tried another rock. It was on a point overlooking the valley. We followed his consciousness and we found he had a story to tell. He was just as full of it as a man at the club might be. He unfolded the scenes before us. He had had one dramatic thing happen to him in all his life, and he had got this in his rocky mind so that he could not get it out, and if he had been a man he would have been always boasting about it. He had a recess in him, a little higher than a man's head. It was a recess which went into the rock almost as though a great piece had been cut out. Perhaps it had been washed out by water long ago when he was at the level of the water. Anyhow, here was this recess and turning round a little like the mouth of a curve. But in the roof of this recess there was a hole about the size of a man's waist, going into the body of the rock. The story was this: That a certain aboriginal, a savage, was being pursued by his enemies round the rock. He was climbing desperately, trying to get away, and he came round the corner and seeing the cavity he jumped into it. The obvious thing to do would have been to go down it, which was very deep. But instead of that, this man seeing the hole above his head, caught hold of the edge of it with his hands and pulled himself through it. Then he lay flat, as it were, on one side inside that hole. The other fellows came dashing round; they saw the cave and examined it, and not finding him they decided he must have jumped over the rock. But he lay quiet, and after they had gone on, he escaped. This was the one thing which had happened to that rock, and he wanted to impress it upon anybody and everybody, because no one could understand him. That showed certain things. We have all read that impressions are made somehow on the astral light, but

impressions are made of everything that is striking or that can make a strong impression. Psychometry shows that. You pick up a stone and in a hundred years' time a psychometrist could reconstruct this scene. It is impressed in some way upon everything within reach, but no one knows exactly how. Here seemed to be a case where the consciousness of the rock was responding to this impression, and we tried to find out what else he knew. We could discover one or two points, but he was so full of his own tale that you could not get anything else out of him or a word in edgewise. But we knew that he was aware that there had been certain changes in the valley; we looked back and came to a time when the course of the river had been different, and he also knew vaguely that a certain building had been erected, and somehow in his weird hundredth part of a consciousness he knew that; knew that things changed and that this building had been put up.

QUESTION: Are there nature-spirits here?

C. W. L.: This is a place which is very much frequented, so they are more up in that direction than actually down here. They are very curious creatures, I mean full of curiosity. They are rather like deer. You know if you go into a forest where there are deer they will come round and sniff at you and poke you to see if you are alive. Nature-spirits are like that; they also want to see what you are. They dislike man very much because he does make himself such a nuisance to them. They love very much the spirits of the trees, and the flowers and the birds, and those things are to them a very great joy, and they much delight in them. Then man comes along; he cuts down the trees and he destroys the birds and picks the flowers, all of which they don't at all understand, and they think that he is horribly cruel, that he is a kind of demon. Then he comes and poisons the beautiful air with tobacco and

alcohol and he puts up hideous houses which they do not admire. So in every way they regard him as a kind of horror, a dreadful beast. That being their general opinion of humanity, it takes time to show them that some people are not like that. Looking over from that hill they would see a group of us. They would soon see that the sort of aura and general appearance of this group was different, and some of the bolder nature-spirits would come to see what we look like. They have got as far as that bush, but they have a sort of general idea that we might turn on them and try to catch them; they don't quite trust us. They drink in some of the vibrations and sort of nod to each other in approval.

QUESTION: Is the ensoulment of a rock definite?

C. W. L.: The ensoulment of a rock is much more definite than anything I had supposed. I thought the life of all rocks in general was about the same life, but I find they have distinct differences. This rock on which we are sitting is not merely part of the hill-side, but he has a kind of elementary beginnings of consciousness of himself as a separate rock, separate from that over there. At National Park there were two quite near together, and I was stepping from one to the other to investigate the second one; the first rock thought that I was going to leave him and he did not like it at all.

QUESTION: What would be the effect of human association upon the rock?

C. W. L.: It would give it more rapid and more decided vibrations. It would bring it nearer to the stage where it was able to ensoul something better than a rock. It would get nearer to that than it had been before. It would shorten its existence in a rock body and get it on towards the higher things.

(To be concluded)

RADIESTHESIA AND TRANSUBSTANTIATION

BY VICTOR NOALL

Member, British Society of Dowisers

IN an article in *THE THEOSOPHIST* for July 1949 I gave a general account of the subject of Radiesthesia or modern scientific divining. Here I wish to show what light this science throws on the vexed problem of transubstantiation. Of course, most Theosophists realize that clairvoyant investigation records a psychic change in the wafer at the moment of consecration, but it is interesting and instructive to note how this change can be detected by modern scientific methods, and how the difference in wavelength between the wafer before and after consecration can be recorded. In order to show how this is done some explanation of the forces concerned is necessary.

At the outset, to show how the scientific nature of radiesthesia has received official recognition I quote the following incident reported in the *Bulletin of the Confederation Française de la Radiesthesie*. A widely known magnetic healer in France was prosecuted for the illegal practice of medicine, but, after a brilliant speech by her lawyer, she was acquitted in the following words: "... whereas the witness Givélet, a well-known man of science, has measured the fluid of the accused with a purely physical apparatus and whereas under these circumstances

there can be no question of charlatanism . . . I hereby acquit the accused and condemn the plaintiffs to pay the costs". The radiesthetist has also been upheld in English law.

Now to study the forces involved. We all know that the earth is surrounded by a magnetic force, or, as it is termed, a magnetic field, and also that magnets are attracted towards the earth's poles. Also, if one places two compasses near each other the positive pole of one is attracted towards the negative pole of the other. The world is filled with magnetic force and there must be some external force of nature responsible. An electric current flowing along a wire creates a magnetic field around that wire. The numerous coils of a galvanometer multiply the influence of such a current, and the magnetic field resulting gives science a means of measuring such electric current. Therefore, a magnetic field filling space around a conductor and the electric current are associated. A radiesthetist can detect the passage of an electric current, and also the qualities of a magnetic field, whether caused by an electric current or by the constant force of nature acting all the time as upon a compass magnet. Around a straight magnet a radiesthetist can detect different phases or forms or parts of the field, and he finds around a magnet's north-seeking pole a positive polarity reaction, and around its south-seeking pole a negative polarity reaction, and also over the centre of the compass a dual reaction called radio-magnetic. All three such reactions are the evidence of a force called the Horizontal Type Force which extends to approximately eight inches above the surface of the tested article. These reactions come to the researcher by induction across space and therefore the force which must be influencing and passing through magnets must also be passing through all matter of which this earth and its inhabitants are composed.

There is also the energy or force giving penetrating vertical waves, called the Vertical Type Force, having the three forms of positive and negative polarity and the dual reaction called radio-active, similar to that of the Horizontal Type Force. This Vertical Type Force extends beyond the eight inches previously mentioned, to possibly the limits of our earth's magnetic field, and as an illustration of distance, underground water has been detected by means of this Vertical Type Force, from an aeroplane a thousand feet above the earth's surface.

The radiesthetist is enabled by scientific training to suppress undesired forces at will, and we find he can detect another force in the total of terrestrial energy, which is classified as the East-West type of influence or force, because it causes the pendulum to oscillate from east to west. It is worthy of note that after twenty years of experiment Dr. Abrams (of Abrams' Electronic Reactions) secured his first reaction only when he stood his patient facing west.

Substances tested can be grouped under the orthodox classifications of (1) organic or biologically alive substances, (2) lifeless substances, such as non-radio-active minerals, and (3) radio-active substances, such as radium. In the case of the first group the influence detected would be the field or energy coming from units of life energy; in the case of the second group the influence or field detected would be occasioned by the impingement of surrounding universal forces upon the test substance (as is shown in the action of a compass), for in such lifeless substances their electrical energy is kept within themselves in a condition of equilibrium and the influence detected would be due to the loss of free electrons brought about by the above-mentioned impingement; and in the third group the influence detected would be orthodox radio-activity, as they are without biological life and emit their electrons

spontaneously. Also we find that all such influences or forces or fields can be measured, and as our measurements differ with different substances, so must the internal properties of such substances differ.

Further, we find that in addition to the orthodoxly recognized gamma radiation and alpha and beta particles there is another influence radiesthetically detectable, called the influence of Disintegration. A thing which has been proved by many persons hundreds of times becomes an acceptable fact, and this force of Disintegration has been detected many thousands of times, as hundreds of people can testify. It therefore becomes an acceptable fact. One finds, for example, that the action of the sun's rays stimulates molecular or organic cell vibrations, thus creating induced vertical waves of atomic electricity called Disintegration. By measurement it is found that the wave-length of Disintegration is 8 metres, the wave-length of biological life, whereas the wave-length of ordinary electricity is 7.5 metres. It is also possible to amplify the influence of Disintegration whilst such amplifying agent has the effect of stifling the influence of electricity. Also in a Faraday cage the waves of electricity are stopped from passing through, but the vertical waves of Disintegration can be freely detected passing through. There are many other effects of the influence of Disintegration, but the above characteristics are sufficient to show that it is an energy quite apart and distinct from any electro-magnetic influences.

The radiesthetist finds that the true colours of the spectrum have a penetrating Vertical Type wave which can be measured on a linear rule up to the mark 80 of violet, and physical matter has its groupings corresponding to the colour measurement (*vide* THE THEOSOPHIST, July 1949, "Radiesthesia"), and the writer finds that the wave-length of the Consecrated Wafer, or the Host, or the Blessed

Sacrament, whichever term is used, is approximately 10 metres, which one finds is beyond the wave-length of organic biological life, and Disintegration, and in fact is the same as that of pure white light. Professor Albert Einstein has recorded that he finds the only stable factor in the universe is light, a fact of profound significance, when one realizes something of the implications of the forces used to consecrate, and radiating from the Blessed Sacrament. The writer finds that the unconsecrated wafer has a wave-length of 7.4 metres.

There is also the phenomenon of impregnation which shows that one object touching or close to another will impart temporarily to its neighbour its own influence or wave-length, so that both the immediate and outer containers of the Host tested emit and retain the characteristic influence of the Blessed Sacrament giving a wave-length of approximately ten metres. Further, the stifling agent used in the case of the Host being investigated was a piece of black velvet, the stifler being the colour black which has a wave-length which does not extend beyond zero.

The radiesthetist analysing physical matter is enabled to tabulate the ninety-two basic elements on a linear rule, finding that each element always reacts at its own special point on the rule—thus, for instance, hydrogen responds to 1, phosphorus to 15, arsenic to 33, mercury to 80, uranium to 92, and beyond 92 there are the markings for those unknown elements whose existence in some instances has been postulated by official science, and whose place and polarity have been determined by radiesthesia, until we come to point 124, known as vacuum, because at that point there occurs a vacuum or oscillation of the pendulum, but beyond that point there is no reaction, or, in other words, the human ionometer, or radiesthetist, can pick up no influence which causes a pendular reaction.

To put the writer's radiesthetic findings in a simple formula:

The *unconsecrated wafer* shows:

Vibration number among the basic elements of 1.

Horizontal Type Force—positive polarity and 52½ wave-length in linear measurement.

Vertical Type Force—positive polarity and 7.4 metres wave-length in linear measurement.

Whereas the *Consecrated Wafer* shows:

Vibration number among the 92 basic elements of 124.

Horizontal Type Force—positive and negative polarity and dual reaction called radio-magnetic, and beyond the 80 mark of violet at the end of the spectrum in wave-length in linear measurement.

Vertical Type Force—positive and negative polarity and dual reaction called radio-active, and 10.24 metres wave-length in linear measurement.

The conclusion is obvious. Transubstantiation is thus clearly proved by a method which has the recognition of official science—the radiesthetic method—wherein the neuromuscular reactions of the diviner and radiesthetist have been investigated to the satisfaction of scientists, as has been presented in the article "Radiesthesia" in the July 1949 THEOSOPHIST. Also diviners' findings have been upheld in Courts of Law as shown at the beginning of this article. A careful perusal of this article will show the differentiated types of matter and the differentiated types of force or energy playing upon, through and from those types, and therefore, the Blessed Sacrament then is the focus and radiating point of forces which partake of the nature of cosmic forces beyond man's normal powers either to impart or fully understand.

VICTOR NOALL

THE KATHA-UPANISHAD AS A BOOK OF INITIATION

By A. J. H. VAN LEEUWEN

"He truly has attained Supreme Wisdom,
who sees himself in All."

THE *Katha* ranges as one of the principal Upanishads and it certainly is one of the most beautifully worded and deepest in thought, overflowing with most precious truths. As is the case with practically all Holy Scriptures we miss the real teachings if we read or listen to the words and take in their superficial meaning only and do not see them as symbols of spiritual and therefore mystical experiences. In my opinion, the *Katha* must be interpreted in this symbolic way, then in the light of Theosophy it will reveal to us many occult facts and wonderful truths.

The *Katha-Upanishad* begins with the narrative of a young boy, Nachiketas, who is to be sacrificed by his father, a Brahmin priest, Vājashravasa. In proceeding to the temple, he asks his father to which of the eternal Gods he will be dedicated and sacrificed; and he has to put his question thrice, before the answer comes:

"To Mrityu I will give thee."

Mrityu Vaivasvata is Yama, the God of the deceased, King of the abode of the dead, and the meaning of this answer usually understood is that the boy will be put to death as a human sacrifice (Valli I, shlokas 1-4). But what is the hidden meaning in this introduction?

In all Scriptures we read of similar human sacrifices, inspired by unswerving faith and pious devotion. The patriarch Abraham was instructed in a dream to sacrifice his only son Isaac and was about to do so, when God interfered. But this Old Testament myth is now frequently interpreted as a foreshadowing of the Supreme Sacrifice by God Himself of his only-begotten Son, the Christ, which forms the mystical background of the Gospel of Christ's coming on Earth.

In several religions, as also the Roman Catholic, there is a pious custom among orthodox families that one of the sons has to be offered to become a monk or a priest. Because all ties of worldly affection and relationship are thereby severed, this also is seen symbolically as if the boy is dedicated to death and enters the abode of the deceased, to be reborn into the Regions of Spiritual and Eternal Life.

In the case of Nachiketas, it is conceivable that the (spiritual) father is an exalted Sādhu, who is conducting his beloved disciple ("Son of the Master") to mystic Initiations, which are as physical death to the uninitiated. There is some inducement for such a supposition in the meaning of the four names, by which the father-priest is indicated in the *Upanishad*. These names are veiled usually in anagrams, or slightly modified mystic titles, which disclose the real meanings. The name Vājashravasa could be read as *Vidya-Shrāvaka* and then its meaning becomes quite clear as "Wisdom-Listener". Names in Holy Scriptures are very often the keys to doors of hidden treasure-houses.

Nachiketas has to put his question three times, because his Gurudeva must be fully convinced that his chela is ready to sacrifice body, soul and spirit and will keep back nothing.

The *Upanishad* continues that Nachiketas, on entering the Abode of Death, does not meet King Yama immediately but has to wait for the Mighty Deva at the threshold of His Heavenly Palace; he refuses the refreshments offered to him by Yama's Queen and servants. He has to wait for Yama during three days and three nights. This incident reminds us directly of the mystic drama of Initiation, where the candidate was entranced for three days, to be raised on the fourth as One who has achieved mastery over Death.

Having subjected Nachiketas to the ordeal of those three days, Yama on re-entering His Palace welcomes the Brahmin boy as an esteemed guest, and offers him three boons to expiate for His seeming incivility and inhospitality (I.9). This is the signal that we read very carefully and attentively in order to discover presently in symbolic language some of the secrets revealed to the candidate for Initiation.

After he has been in trance or semi-death for three consecutive days and withstood the temptation to take the refreshments offered to him by minor entities, Nachiketas the candidate is welcomed by Yama Vaivasvata and honoured as a guest to be revered. It would appear that Nachiketas has passed the first barrier and "entered the Stream" of Spiritual Life; entering Yama's palace in full consciousness, he is welcomed by Mrityu as a *Srotapanni*, one who has entered the Stream. The new faculty he has won is to remain conscious on the other side of death, without being subjected to the usual interruption experienced by all other people. He will be able to proceed continuously on the spiritual Path, whereas the ordinary, uninitiated, discarnate person has only the opportunity to review his own past experiences and turn them into capacities for his next earthly incarnation. A *Srotapanni* is permanently

conscious in after-death life as well as during sleep, and profits from it accordingly.

The first boon asked by Nachiketas is that he may return to his Guru on earth and that the Guru will accept him, happy and content to see his pupil come back. This boon is granted (I. 10-11). We can understand this to be the Second Initiation as a *Sakridāgāmin*; one who has to return to incarnation but once. Nachiketas asks indeed to return to physical life again, but in order to be released from the power of Death. Only an Initiate has the right and capacity to determine beforehand the conditions of a forthcoming incarnation.

The second request put by Nachiketas is to be instructed in the Mysteries of the Sacrificial Yoga Rituals, by which one is able to attain to Heaven. Yama instructs him as if Nachiketas has to build a real sacrificial Altar. The God tells him precisely where the Altar has to be erected, the number of bricks wherewith it has to be built, and the way in which these are to be placed, the threefold kindling of the Primeval Celestial Fire (*Virāt*), which is the first emanation of Brahman, the fount of all creation, which dwells in the innermost and secret cavity of the heart (I. 12-15). Nachiketas carries out all these instructions correctly, which means obviously that he masters the Mysteries of Creation, which are part of the secrets imparted at the Third Initiation, as we are told.

Yama is so well pleased with His promising pupil that He confers two extra gifts on him; first, that the threefold Spiritual Fire shall forever bear his name, and second, He adorns Nachiketas with the *Chintāmani*, the garland of multi-coloured jewels (I.16).

What can be the secret meaning of those presents? Nachiketas in formulating his second request has said that whosoever partakes of the knowledge of the Mysteries

of the Celestial Yoga-Fire, thereby becomes a Jāta-Veda, an All-knower, a "Heaven-dweller," and enjoys immortality. We must understand this to be the faculty of the consciousness not to be clouded or veiled anymore by the processes of birth and death. It is therefore *permanent and continuous waking-consciousness*. Now this is precisely the meaning of the Third Initiation; the *Anāgāmin* is not subjected to birth or death anymore. It is he who has overcome *Janma-Mrityu*, i.e., Birth and Death.

Obviously it is not to be understood that the Initiate will never again take a physical body, but that his consciousness has become uninterrupted. Moreover this Yoga-Fire is called, by the Initiator, Yama, by the name of the neophyte himself. This is in perfect accordance with the maxim we read in so many books on occultism, "Thou canst not tread the Path before thou hast become the Path thyself". The Sacrificial Fire, which is nothing else but the Mystical Path, is not only named after the candidate, but Nachiketas is unified with and becomes himself the Fire. A name, in occult symbolism, being power, signifies the thing itself.

This Nachiketas-Fire is threefold:

1. It is the *Prāṇāyāma-Shakti*, kindled by *Dhāranā* or Concentration. It is the physiological and biological Fire of Life itself and its fuel is the processes of Experiencing, Reasoning and Understanding.

2. It is the *Kundalini-Shakti*, kindled by *Dhyāna* or Meditation. It is the magic psychological Fire of Yoga. The fuel is Sacrifice, Will and Knowledge, or *Kriya*, *Ichha* and *Jnāna*.

3. It is the *Sūtrātmā-Shakti*, kindled by *Samādhi* or Unification. It is the Spiritual Fire leading to Ultimate Liberation, though it is not yet Liberation itself. The fuel is Be-ness, Consciousness and Bliss, or *Sat*, *Chit* and *Ānanda*.

These "Fires" are all said to be *Guhyam*, hidden in the mystic caverns of darkness and silence. The roaring of these Sacrificial Fires is a voice known as the Voice of the Silence, which instructs the neophyte how to proceed safely on the Path of Holiness as well as warns him of unexpected dangers.

The necklace of multi-coloured jewels of course is the gift of the Siddhis, which are now handed over to the Initiate. At the Third Initiation the candidate receives all these magic powers, without any exertion on his part. "But rather seek ye the kingdom of God; and all these things shall be added unto you."

Now comes the third and weightiest request of Nachiketas: he asks that the riddle of Death may be revealed to him. Of course it does not mean any lecturing about after-death life, because as a Brahmin priest and a high Initiate he is perfectly well acquainted with all the manifold aspects of that life. What he wants to know is deeper, the most esoteric solution of the eternal problem: *What is the meaning of Death?* It is indeed the self-same problem, only formulated in a different way, which Gautama Siddhartha put to himself, when he meditated under the Bodhi-tree at Gaya: *What is the meaning of Sorrow?* And the answer to this mystery is to be found only in Spiritual Liberation.

King Yama Mrityu Vaivasvata shrinks from answering this supreme question and tries to divert His disciple's ambition by offering him a lot of the most alluring and tempting presents; in fact He offers him all things imaginable from a human point of view. He proposes Nachiketas to accept three other gifts instead, if only he would be willing to leave this deepest Mystery alone. Yama offers him wealth untold, honour, power and endless splendour; but Nachiketas is steadfast in his request. Yama offers

him the supremacy over all the kingdoms on earth; but Nachiketas waves them away into nothingness. Yama offers him physical immortality, heavenly power, Devas and Ghandarvas as his companions and servants, but it is of no avail. Does this not remind us of the tempting of Jesus by Satan, before Jesus starts on His career as a Teacher of Humanity? The devil also offered three boons, if Jesus would forsake His mission. "And [Satan] saith unto him, All these things will I give thee, if thou wilt fall down and worship me" (*Matth.*, IV. 9). Obviously there is a parallel and it can be drawn very far even.

What are these temptations? Are they not the *dwellers on the threshold*, our innermost secret feelings and inner weaknesses, which take form and try to withhold the Initiate from reaching the summit of Liberation?

Because Nachiketas, as Jesus did ages later, remains steadfast, Yama Vaivasvata decides to reveal the answer to his question. It is quite impossible to couch this Ineffable Mystery into words, and therefore we must not look for any definite or formulated answer or instruction. Yama says this straightforwardly and the second and third chapters of the *Upanishad*, which give Yama's explanation, are so deeply mystical that an ordinary reader will not be able to see any revelation at all. It is as vague and indefinite as the verses of the *Tao Teh King*, or the final *adhyayas* of the *Bhagavad Gītā*, or the mystical sayings of Zen Buddhism.

If we cannot attune ourselves to the spiritual atmosphere of the *Katha-Upanishad* the reading and study will be of no profit to us. We shall be confused and bewildered only, as most of the learned western translators of this *Upanishad* have been. But if we accept the Yoga-training of our consciousness as Theosophy and the Vedanta give us, and have a slight experience and understanding of the

Turiya and Samādhi states of consciousness, then the *Katha-Upanishad* becomes a veritable fountain of light indeed, an inexhaustible mine of the most beautiful gems of Spiritual Wisdom, and an invaluable book of occult instructions.

And so, in my opinion, the *Katha* is perhaps another of the veiled Books of Initiation, like *The Voice of the Silence*, *Light on the Path*, the *Revelation of St. John*, the *Book of Jesaja*, and in a superlative degree the *Bhagavad Gītā*, the "Song of the Lord".

A. J. H. VAN LEEUWEN

MACROCOSM AND MICROCOSM

When Time began and God descended;
And *Verbum caro factum est*,¹
Who saw in man the God, ascended
By God's own road to God's own rest.

Each day the Holy Mass is spoken
By him who greets in man the God;
On lowly flesh He stamped his token,
When once the earth as man He trod.

Whoso the sinner swift embraces
And *Hoc est Corpus Meum*² says,
He holds the thread through all life's mazes,
He hails with joy the Word's great ways.

C. J.

¹ The Latin phrase in the Apostles' Creed, "The Word was made flesh," which states the mystery of the Divine Incarnation.

² The Latin words of consecration signifying "This is My Body," used by Jesus Christ when instituting the sacrament of the Holy Eucharist.

THEOSOPHICAL IDEAS IN EUROPEAN PHILOSOPHY

By F. H. DASTUR

THOUGHT is thesis, matter is antithesis, and the union between the two, the marriage of philosophy with science, is synthesis. The examples quoted from several authors in this article may appear to be *disjecta membra*, but on closer examination they will be found to fit into one or the other of the three categories named above.

Nature guards her secrets by throwing a veil over them, or by exposing them boldly to the gaze of all creatures, who, if not ripe enough to be taken into her confidence, cover their eyes deliberately against the dazzling truth. In an aquarium a fish struggles against the transparent glass partition trying to cross over to the neighbouring block, but after several attempts reconciles itself to its own pen, and even though later the partition may be removed it continues to revolve in its own narrow coop. Such is the condition of modern philosophers, who being brought up in the old school for several centuries are unable to pierce through their limitations even when the dividing partition is removed by Theosophy. Reading Paul Brunton's *The Wisdom of the Overself* I could not help exclaiming at the end of almost every chapter, "If only he had studied Theosophy. . . !" He has an open mind, and I hope to see

the influence of Theosophy in his future works—if he reads the several books which he has accepted from me.

There is a distinction between the philosophy of science and the science of philosophy. In the history of the world it has been noted that, before the birth of science, there was philosophy alone in the field, and the best of human brains devoted themselves to the study and to a certain extent the practice of philosophy. Although, comparatively speaking, science is of very recent date, it has advanced with giant strides causing philosophy to recede into the background, and claiming the sole attention of the modern world to its own wonderful achievements. But whenever a scientist has gone very deep into his subject, he has confronted a dead wall beyond which his instruments are unable to take him, and so he enters the realms of philosophy mostly tinged with religion. This we might call the philosophy of science, and its oft-quoted votaries are Crookes, Eddington, Lodge, Jeans, Einstein and a few others. Thus we mark that between science and philosophy, at first philosophy goes ahead, then science in her rapid career completely outstrips philosophy. There is a stage where science and philosophy run neck-to-neck. Take, for instance, Planck's theory of quantum, in which he asserts that energy does not flow like a stream but acts like the hammer-blows of an alarm-clock. Einstein used this theory to explain the facts of photo-electricity. At the present day a modified form of it is of fundamental importance for all theories concerning sub-atomic phenomena and the constitution of atoms. One finds echoes of this theory in strange places. Krishnaji says when action is merely a continuation of thought it is not action. Action is from moment to moment. Also, "It is important to die every moment and to be reborn again." Paul Brunton is more explicit. "Thoughts, whether they be abstract ones

or pictorial images, are emitted from the deeper layer of mind not like a flowing stream of continuous water from a tap, but like a steady series of separate bullets from a machine-gun." Bertrand Russell asserts that what is important to the philosophy in the theory of relativity is the substitution of space-time for space and time. The quantum theory reinforces this conclusion, and it regards physical phenomena as possibly discontinuous. He expects that this theory will prove more revolutionary to the doctrine of space and time than relativity.

Each philosopher weaves a system of his own. Though their theories are stimulating to the mind, none is scientific like Theosophy. Another philosopher will either supplement or more often contradict his predecessor, himself in turn being similarly treated by his successor. Thus European philosophy has not grown from generation to generation so as to achieve what Theosophy has done. Theosophy alone has the stamp of scientific philosophy, and so within three quarters of a century has illumined the human mind on abstruse subjects like death, predestination, the nature of the universe, good and evil, the soul and immortality and many others with scientific accuracy. Take, for instance, the well-known proposition of Berkeley that there is no matter. It has been wittily summed up: "Berkeley says there is no matter. It does not matter what Berkeley says!" For Berkeley came to this conclusion in a philosophic way. But Theosophy shows plane after plane and proves scientifically that ultimately matter is composed of bubbles in the koilon—empty space pregnant with vibrant life.

Many of our Theosophical writers have ably expounded the philosophy of Plato, Apollonius and Schopenhauer in the light of Theosophy, so they are not the subject of treatment in this article. The works of other philosophers like

Plotinus, Paracelsus, St. Thomas Aquinas and our modern Leibnitz teem with Theosophical ideas, but they are so thinly spread and at times so enigmatic that they fail to give that conviction which one gets from a small handbook of modern Theosophy. The philosophy of the Stoics is summed up in the couplet of Pope:

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

Bergson emphasizes the intuition in man. He considers the universe as a moving, growing organism—a work of art; but adds that science cuts a slice out of it, and that slice is the whole universe. It reminds one of the witticism of Bacon that when a buyer of a house asked the seller to give him some idea of the house, the seller took out two or three bricks and sent them for the buyer's inspection. On the subject of intuition Mr. Jinarajādāsa writes in Prof. Kanga's book:¹ "One striking thought in Bacon is that in some mysterious manner the human mind has a quality in it so that it can awaken to the truth, which is outside that mind, by a subtle response *from within the mind*." True. Our mind is like a dark tunnel through which a train of thoughts is running in a straight line, but at intervals, like the air-and-light holes in a railway tunnel, a side window opens in the mind through which, if we peep out, our mind is diverted from its regular flow of ideas to intuition leading us to the very inwardness of truth and life. Plotinus describes Buddhist consciousness as the realm of light where divine beings are lucid to one another, and each contains all within himself and sees all in every other, so that everywhere there is all, and infinite the glory. Compare this with Dr. Arundale's description: "I remember the wondrous sense of unity with

¹ *Where Theosophy and Science Meet*, edited by D. D. Kanga.

all things, with the trees and the flowers, feeling with them all, growing with them and in them, suffering and rejoicing in and with them."

Leibnitz maintains that a body is composed of many monads, but there is a central monad or queen monad, which keeps in harmony all the other minor monads. Theosophically speaking each cell of the body is a potential monad, and indeed each human being is a cell in the larger body of the Logos. This idea can be extended *ad infinitum*.

The unique position of Theosophy, unlike any other philosophy, is that it has imported science into the realm of philosophy, and describes dream conditions, life after death, karma and other deep problems with scientific precision, and carries conviction into the domain of morality as Carlyle does in the following quotation. "The fraction of life can be increased in value not so much by increasing your numerator as by lessening your denominator. Unity divided by zero will give infinity. Make thy claim of wages a zero, then thou hast the world under thy feet."

Thus we have taken a complete round from the philosophy of science to the science of philosophy.

F. H. DASTUR

All men are, I will not say allowed, but obliged, to promote common benefit. And, for this end, what I could not in conscience conceal, that I do and shall publicly declare, maugre all the spleen and raillery of a world which cannot treat me worse than it hath done my betters. Prejudices and partialities against truth may for a time prevail, and keep her at the bottom of her well from whence nevertheless she emergeth sooner or later and striketh the eyes of all those who do not keep them shut.

BISHOP BERKELEY

SPIRITUALITY AND POLITICS

COMMUNISM IN HISTORY

By GIUSEPPE GASCO

THERE are some who think that between spirituality and any ordinary political-socialism there is a contradiction in terms, in so far as the first reflects the laws of the Spirit, excluding any form of political organization whatsoever and having an eternal character, while the political and social systems are always of a fortuitous nature, limited to the organizations of material things which serve to develop and to maintain personality upon the physical plane. But in reality this is not the case, because Man, even when he is immersed in politics, does not cease to be a spiritual being. Therefore his work is directed from "the highest source of Life" that lives within him, and which always, on all great occasions, speaks to the human conscience.

Politics, therefore, cannot be opposed to spirituality, and as they must both live together, on our plane of existence, it is logical to admit that they must harmonize, so that on earth the Will of the Heavenly Father may be done, according to the magic formula of the Lord's Prayer. Further, what do the continual changes which history records as revolutions and wars teach men, if not that the instability of political and social systems is due to their being in contradiction to the laws of spirituality?

A few thinkers have realized this. Tyrants have ignored it, but this or incomprehension cannot prevent the spiritual Laws from operating, and all human works that are in opposition to these Laws are eventually broken up. It is not for nothing that the Christian Evangelist admonishes us that we should not build upon sand, but upon solid rock! This rock is the Moral Law, which Mazzini put forward as the basis of every human activity, whether individual or collective.

But Mazzini was a Mystic, and his detractors, (conservatives, socialists, marxists, anarchists and realist philosophers) sought, in the name of scientific and philosophical preconceptions, to array every sort of material interests, even biological discoveries, to offset the spiritual conceptions of Mazzini, which were put forward for the first time as a basis for political revival, for social reforms, and for individual and collective relationships within the State and internationally. This disassociation of political and social life and institutions and customs from spirituality, which is above all the Moral Law, has provoked in Europe, and throughout the world, the devastating fire of hate and war; the people have been deprived of freedom and security of their persons and possessions, and plunged into the deepest despair, because in their barren hearts there is no longer the light of faith and hope.

Spirituality is not only religious devotion, nor the observance of ritual, nor prayer and meditation. It is that interior attitude which causes us to discover the Divinity in all created things, and makes us feel as brothers and sisters with them in their joys and in their misfortunes; which in the individual and collective life guides our thoughts, our emotions, and our actions; which to the men in power gives a sense of justice and responsibility. Spirituality is the constant perception of the Divine Life

within ourselves; it is the constant vision of life and its problems in the light of the Spirit. All humanitarian doctrines have flowered in such light; and all social reforms, that are in harmony with human nature, and all beauty manifested in all the arts, are expressions of spirituality.

Communism in Greece

The generality of people believe that Communism is a modern ideology, sprung from present-day conditions, and above all from the process of industrialization, effected by means of mechanization, which constitutes the main characteristic of our epoch. This opinion is absolutely wrong and is justified only by general ignorance.

When men of the present civil races were still in *hordes and tribes*, they did not know any other form of ownership than the collective one. The coming into being of private ownership signifies the ratification of human individuality with the concept of individual liberty, which implies also the right to individual property. As evolution proceeds and civilization is established, the collective organization of worldly goods gives way to that of private ownership. Yet even in historic times we find communism in ancient Greece, and in the writings of Plato we find the philosophy of communism.

The laws of the island of Crete, which it is claimed were dictated by Minos (thirteenth century B.C.), present to us the first form of political communism. This communism was based on slavery, as was that of Sparta and Plato's *Republic*. The earth was cultivated by the "Periaeci," (half-way between a slave and a mediaeval servant), who were looked upon as public servants and as the property of the State. The revenue of the State was divided into two parts, one served for the expenses of administration and

for culture, and the other for the feeding of the *free men*, who occupied themselves solely with politics and with warrior-like pastimes. Another feature of the legislation was a pointedly Malthusian attitude to politics. The Communist Order in Crete ended in rebellions and frightful bloodshed.

Spartan Communism, organized in accordance with the laws of Lycurgus, is similar to that of Crete; as there were Periaeci in Crete, so in Sparta there were Helots. State worship, Malthusianism, and a hard militarism are the characteristics of Spartan Communism, which perished without having brought any contribution to civilization.

Plato's Communism is illustrated in *The Republic*. Like all theorists, Plato, in this work, surveys an absolute communism, even to the disappearance of the individual. Women, like goods, are common to all. There are three classes in the Communist Republic of Plato: the wise men, who concern themselves with government; the warriors and mercenaries; and the slaves, on whom falls the burden of production. Politics and education are a single art, and the most perfect government is that of the best people. Marriage is merely a question of transitory pairing, and all unions are dissolved with full justice, after one year. Motherly love for children is socially dangerous, and therefore it has to be suppressed. As soon as the children are born, they are taken away to another room and mixed up, so that they could not again be recognized. Abortion is obligatory for women over forty years of age. Education for the two sexes is equal, as are their rights and duties.

In Judea and Rome and Christianity

The Jews and Romans did not know communism. The Essenes and the Therapeutae were closed sects with

monastic rules and without the power of dispersion. The civil conflicts in Rome were above all political ones. The agrarian laws upheld by the Gracchi were the opposite of communistic, in that these *tried to establish the right of ownership for the many*.

Christianity was wrongly regarded as a doctrine issuing from communist sources, in that it proclaimed that its reign is not of this earth, and in affirming the spiritual equality of men with their Universal Father. Christianity preaches, not rebellion, but subjective spiritual renewal.

The communistic fact in Christianity is independent of every communist doctrine. From the first community of the Apostles to the monastic communism, the characteristic of free will in association is the predominating factor, as is spontaneity in the giving up of earthly goods. The motive then is subjective and religious, and not political or social. Religious communism was the natural outcome of the monastic life, and not of the Christian doctrine. The first Christians were drawn almost exclusively from the outcasts of society—the slaves and servants—and they were Bolsheviks in the sense that their universality denied the mother country and rendered them indifferent to the struggles of the concrete political society in which they lived, but which did not offer them any constructive place in it. One can easily understand that the men and women who were placed beyond the human pale by a pagan society, and who had to bear the full burden of production and of public and private service, did not feel any attachment to that society itself, and who, looking to the heavenly world as a means of escape from their earthly prison, aspired to the attainment of those virtues and requirements which were judged indispensable for reaching Heaven. They acquired a new internal bearing and a new nature which practically estranged them from

pagan society, preparing, almost unconsciously, a new beginning for society itself. *These people have learnt for ever the immense value of spiritual freedom* and the way to achieve it independently of external conditions of life.

The Anabaptists and the Utopians

The profound political and religious emotion, which accompanied the "Reformation" of the sixteenth century, could not fail to have repercussions on the political and social character of the time. The "Reformation" was a true and proper revolution in the religious sphere, and, like all revolutions, it had its extremists and its fiery spirits. The Anabaptists were the Bolsheviks of the century, and communism was their political creed. Anabaptism was the first heresy of the "Reformation," and Nicholas Storch was the first arch-heretic.

Prominent among Storch's first disciples was Thomas Münzer, who changed Anabaptism to violently radical politics. Thus commenced the famous insurrection of the peasants, characterized by infinite horrors and cruelty. Having possessed himself of the city of Mulhouse, he made it the centre of his brief communist reign, which terminated in 1524 after the battle of Frankenhausen.

A great many of the Anabaptists fled from the slaughter and took refuge, first in Switzerland, and then in Holland, where they created an intense agitation with their ideological ideas, under the leadership of John Bockhold, John Matthias and John of Leyden. Taking advantage of certain unrest in the city of Münster, they took possession of it and instituted a new regime of communism. They imposed their new creed at the point of the sword, and anti-intellectualism was affirmed in the most unbridled manner. But the communist reign only endured for one

year, 1534-1535. Münster was retaken by the Bishop's troops with the support of the German Princes, and the New Jerusalem perished in carnage and flames.

The literature that was defined as "Utopian" is that of this period, and Thomas More and Campanella are the most illustrious Utopians of the modern age, who linked the communist theme, as expressed in Plato's *Republic*, to the Utopians of our epoch. But this does not apply to the French Revolution, as many people foolishly believe, inasmuch as this revolution was essentially bourgeois and anti-feudal, no less than anti-communist. In the immortal declaration of the Rights of Man and of the citizen, it is stated: "Property, being an inviolable and sacred right, no one can be deprived of it, except in the case where public necessity demands this in the most urgent manner, and then, only on the conditions of a justly-estimated indemnity." Therefore history explains, if it does not justify, the tragic fate of Gracchus Babeuf, who, at the height of the Reign of Terror, asserted the communist ideology, demanding the abolition of private ownership and thus clashing with the declaration of the Rights of Man.

The New Utopians

The nineteenth century, the century of the mechanization of the great industries and of working-class agitations, shows a decisive turn in the history of sociological revolution—in the social triumphs of the working classes, as also in Utopian literature, which links the most modern socialist conceptions to the literary and philosophical Utopias of the past centuries, as far back as Plato. Machines have taken the place of the slaves of Plato's *Republic*.

In an age of social justice, it can no longer be tolerated that the machines, those monstrous mechanical slaves

created by human genius and industry, should fulfil the function of creating riches for the sole benefit of a privileged class. The people as a whole must enjoy the great benefits of labour, now standardized and multiplied to an extent which the previous ages neither knew nor dreamt of. An abundance of resources for all finally establishes human dignity, with active and brotherly solidarity as its goal. Joy regarded as an aim in life, inspired a band of noble thinkers, who in the past century formulated doctrines and programmes in a continual stream. In this way the "Integralists" arose, of whom Benedict Malon in France was the most kindly exponent. He regarded humanity under the ethico-moral aspect, addressing himself to all classes, workers, peasants, intellectuals, etc., and seeking to demonstrate to them that collectivization of goods, and the means of production and exchange, would enhance the material and moral interests of every class.

The "Integralists" were looked upon as sentimental by the so-called scientific tendency of the day, which made doctrine and action turn upon material interests, and which, through the medium of class warfare, pointed out a means of obtaining the collectivization of society. Karl Marx, Engel and Lassale, all three Germans, were the greatest exponents of this train of thought, which, except in England, prevailed throughout Europe, and inspired struggles in the political field and the organization of syndicates.

Such tendencies, profoundly materialistic, placed the material interests of the workpeople as the fulcrum of the struggle for social vindication and anchored to it all their aspirations, proclaiming that only through the strength created by the union of all the workers acting together could they overcome bourgeois interests. It is to be noted that the voice of material interests was better understood

than all the other voices of an idealistic nature, which, like Mazzini, proclaimed the Moral Law as the supreme regulator of individual, national and international relationships, which put justice as the reward of duty fulfilled, and which postulated the spirit of sacrifice and co-operation as the basis for a national revival, and for a new Europe. The ideal of freedom that had so fired the patriots of the nineteenth century, and in the name of which unredeemed nations joined in the struggle for deliverance, seemed to lose all its value in face of this new social conception, which turned the people's aspirations towards the conquest of power, so as to carry out social reforms based on the abolition of private ownership.

Thinkers and statesmen revolted against the communist conception. At this time, too, the conception of Anarchy arose which not only supported the idea of abolishing individual property, but further called for the abolition of the State, because the State was oppressive and imposed limits on the freedom of the individual. The Church now took action, urging the natural Rights of Man—among which is included the right to property—in the name of religious philosophy, which regarded property not as an inalienable right but as a gift to man from divine sources, a reward as well as a means whereby he could reveal his qualities and fulfil his mission on earth, according to the will of God, expressed through the message of Jesus Christ and the Church.

Mazzini rose up with vehemence against the communist doctrine, and proclaimed the elements of human life to be beyond religion, liberty, association and ownership. He sets forth in his *On the Duties of Man* that "the source and origin of ownership rests within human nature itself and represents the individual's material needs in life, which it is his duty to maintain. Ownership is

the sign and the representation of the fulfilment of the mission of Man and of the amount of work with which the individual has transformed, and developed, and augmented the productive forces of Nature."

IT IS NOT NECESSARY TO ABOLISH OWNERSHIP BECAUSE THIS BELONGS TO THE FEW—IT IS NECESSARY TO OPEN UP THE WAY SO THAT THE MANY MAY ACQUIRE IT.

On such a proposition a fundamental programme turns and is one which the democracies of the whole world have followed, and without actually desiring it or knowing it, in so doing they have agreed with the Church and with those farthest removed from Mazzini-ism, who were preachers of political and economic freedom.

GIUSEPPE GASCO

(To be concluded)

THE ONE GREAT GOD

At the Muezzin's call to prayer
The kneeling faithful thronged the square;
While from a temple's lofty height
A dark priest chanted Brahma's might.
Amidst a monastery's weeds
An old Franciscan told his beads,
While to a synagogue there came
A Jew to praise Jehovah's name.
The One Great God looked down and smiled
And counted each His loving child,
For Moslem, Hindu, Monk and Jew
Had found Him through the Gods he knew.

ANONYMOUS

TWO CHILDREN OF ATHENS

By C. JINARĀJADĀSA

THEY were a boy and a girl about the same age, thirteen. He wore a loose gown held in at the waist, and his arms were bare from the shoulders. His hair was curly. The girl looked very like him, though they were only distantly related. Her hair was long and had a golden tinge about it. The children belonged to two aristocratic families, who claimed to have a god of Olympus in their ancestry.

The first scene is as follows. The boy is standing in a large garden, looking eagerly in front of him, expecting someone. Suddenly, some yards away in front of him, the girl appears from behind a bush. She wears on her head a helmet, such as the statues of the Goddess Pallas Athéné, the patron Goddess of Athens, wear. In her right hand is a short spear, and her left arm is through two loops at the back of a shield. Except for not wearing a breast-plate, she is a child Pallas Athéné.

The girl looks at the boy, with an attempt at a severe glance. But she does not succeed in that, and has to bite her lip to prevent a mischievous smile. The boy sees the beginning of the smile, and holds out his arms towards her in joyous longing.

That instant the girl flings aside both spear and shield and rushes towards the boy with open arms. The two meet with a kiss and cling to each other. The girl then throws the helmet on the ground. The boy now, still

holding her clasped and looking into her face, says, "My Joy, my Joy"; then saying, "My little Pallas," he kisses her on the forehead.

The scene now changes. The boy and the girl are in the great Parthenon, the Temple of Pallas Athéné. They stand in front of the ivory and gold image of the Goddess which Phidias created, a marvel to all Greece for its dignity and spiritual beauty. The statue is so placed on its pedestal that the children have to look up at it. They throw their arms out and up, in Greek fashion when praying, palms upward, and from the hearts and minds of both there pours forth to the Goddess a great worship, blended with love and adoration. The girl stands on the boy's right.

Once again the scene changes. The place now is not the Parthenon. It is at no particular space, though in a sense it is all space. The Goddess, in breast-plate and helmet, with spear and shield, floats in the air above and away from the children. They stand with arms crossed on the breast, looking up at her. She then descends towards them and is seated. The children kneel in front of her. The Goddess holds out her left hand. The children, palms together, place their hands in her hand which clasps them.

Not a word is said. The eyes of the Goddess rest on the boy and the girl. Looking up into her face, there pours forth from the hearts of the two children a wonder of worship and an utter love of her, their All-in-all. More prominent in the children's thought than all else is the sense of an inexpressible Joy in her, that she is what she is—a glory of splendour and beauty. Power and Wisdom are in her also, but the children do not sense that aspect of the Goddess. It is as if, when the sun rose, all flowers that were only buds during the night, opened instantly at the call of the rays. That is the children's response to the Goddess.

The boy and the girl struggle to express what they feel—their love of her, their Queen, their rejoicing in her Beauty and Wonder, all blended in one inexpressible offering of heart, mind and soul. They say to her how throughout the ages they will bring millions to love her and rejoice in her. The children try to express their longing to be with her always, to be some tiny part of the fringe of her mantle, so as to be in her presence night and day.

The Goddess still looks at the children with grave eyes; there is no smile. Then, with her right hand, she brushes softly back the hair from the girl's forehead, and says, "My child". She does the same to the boy, saying, "My child".

The children know that the Goddess is about to leave them, and so they rise and fold their arms on the breast. She rises in the air, and the children throw out their arms towards her, not uttering the words which are in their hearts, "Take us with you, take us with you". The Goddess makes not the slightest gesture, but before she vanishes there is the faintest of smiles, and that smile is to the children as if she whispered in their hearts, "You shall be with me always".

The scene changes again. The boy and the girl are standing in a meadow, with trees and shrubs nearby. They turn to the north, the girl standing on the boy's right. Both raise their right arms, for their aim is to send out a blessing to the world. Something of what they have received from Pallas Athéné they must now share with the world. As they give their blessing, there go out from them to the north wave after wave of light, first rose, then blue, then with a golden gleam. The influence spreads to a great distance.

The children now turn to the east, and send their blessing to the eastern quarter. The same waves of light

ray out from them. Then they turn successively to the southern and western quarters and do the same.

By this time all round them is a hemisphere of light. When the children come to the north again, they turn their arms towards the earth and send their influence downwards. Finally, they raise their arms again and look upwards to the sky and send their influence heavenwards. Now at last they are in the centre of a sphere of light, which in waves of rose and blue and gold emanates from them.

All living things feel that influence. Each blade of grass, each creeping ant, each cricket and bird, each bush and tree, each animal small or large, feels a tinge of happiness, and the rudimentary astral aura of each puts on a rosy hue. For all are glad, each according to his capacity for a larger measure of the sense of life and growth and happiness.

The last scene is when the boy and the girl turn towards each other, and each lays his hands on the other's shoulders. Looking her in the face, the boy says to her, "One World, one Work"; she replies, "One, not two". Then they embrace closely and kiss; the boy again looks her in the face, and with unutterable love says, "My soul's Light, my little Pallas," and kisses her on the forehead.

The words "Little Pallas" are not to him a mere phrase of playful love. To every Athenian, Pallas Athéné signified a Divine Power, charged with Wisdom and Beauty, that *impelled* the soul to high endeavour. The Goddess ever pointed out the road of courage and daring. Though in the semblance of a woman, there was nothing of the feminine about her. For she was essentially the Goddess for heroes, and those who turned to her felt the power of her impelling. To statesmen, artists and lawgivers, to all men capable of self-forgetfulness in the service of an ideal,

she was an ever-watchful Presence, encouraging, impelling, inspiring.

All these things the boy felt about his maid. She enshrined for him the power to inspire him to his utmost. What the great Pallas might be to a great world of heroes, the little Pallas was to his little world of hopes and dreams. She was his soul's Light, for whose sake, even more than for that of the Goddess, he planned to toil and live. When he said to her, "My little Pallas," from her soul came the answer, "For you, with you, always, always".

Each now goes his and her separate way, for each is busy at a work. As they are about to part, and each looks at the other, right hand outstretched holding right hand, loth to part though duty compels, the eyes of each say to the other, "You will be with me wherever I go".

* * *

So, these two children, two souls welded into one soul through perfect love and offering, and like twin stars circling round a centre, which for them is the Goddess of their adoration, live from age to age as ever-increasing Mirrors of the Light.

C. JINARAJADASA

Spirituality is not dull respectability or pious conformity, but life exquisite, intense, alluring, mysterious, full of romance.

N. S. R.

HAPPINESS IS YOURS—NOW—IF YOU WANT IT

By J. PANG WAY

IN our intricate study of life and its problems, I have always tried to bring the theories down to the utmost simplicity, and the different aspects or systems that deal with life's problems in the abstruse intellectual forms have no appeal to my individual type; although they must be the systems for those who are attracted to them.

Let us say that the centre of the target is our goal of life itself—whatever that may be to our different beliefs does not matter at all. It may be Heaven to some Christians, Perfection to a Theosophist, Truth to some, Happiness to others, and so on. To my mind the rings of the target leading to this goal are in this sequence from the outermost ring—Know Thyself; Karma; Action.

Let me explain. The first of these rings or steps is "Know Thyself". This is the inscription that was carved above temple doors in ancient Greece, since they believed that without an exact knowledge of one's own nature it was impossible to climb high. In our modern age, a study of Theosophy gives a broad and glorious vision of the grand steps of evolution without which one would not have the constant incentive to live for the goal.

The second ring or step is Karma. In studying our own nature, we must know the one law that is part and

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parcel of all our actions, feelings and thoughts. This is the great Law of Cause and Effect or Karma. In science it is the law of action and reaction which is equal and opposite. All religions confirm this great Law, and in Christianity it is stated in "As ye sow, so shall ye reap". Although there are many other laws of nature, it is only Karma that will eventually teach all, since it is the key to our joys and happiness, our pains and sorrows. It will ultimately teach every one to create harmony instead of discords, whatever his or her beliefs may be, since our inherent nature yearns for happiness in no uncertain terms.

If this is the only Law that teaches, then by controlling our causes we may control our effects; so the question is when and how do we create causes. Let us say that "A" creates a discord or fails in a duty to "B". By that very act "A" creates a cause. So you see we can create a cause—mentally, emotionally or physically—any time we wish to do so. It may be "B's" karma to reap that discord because of a cause he created in the past, but also by his present reaction to it he creates another cause. If he reacts harmoniously, he creates a harmonious cause; if he reacts discordantly, he creates a discordant cause. Try to be aware that even in criticizing the weather or an inanimate article, one must be creating discords. I am not saying that we should not do these things but that if we create discords, we must eventually expect to reap the effects. The important point to watch is in creating causes; let us be careful as to how we react to any experiences that happen to us, and note that we are free to create harmonious causes any time we want to do so.

Now we come to the final ring or step. We must realize that all true thought must end in Action, and that applies physically, emotionally and mentally. If we only believe that there is a Law of Cause and Effect and do

not put it into action, it will not help us at all. To gain the effect of happiness, we must sow harmonious causes Now.

Since we are living only in the present and not in the past or in the future, our control is essentially for the moment that we are living in. If we could maintain 100 per cent control over each moment of our living then we would have exactly that degree of happiness in life. That degree of control over each moment would infallibly give the complete happiness we desire and assure our progress towards our goal of life.

Let us create harmonious causes each moment as we live our life; then we must ultimately reach our goal—whatever that may be or whatever we believe it to be does not matter in the least.

I can realize now why Krishnamurti stresses awareness and that our beliefs of reincarnation and the other milestones along the path to the goal of life may be brushed aside. If we are deeply aware of this one Great Law and do everything to create harmony in "Living the Moment" then our beliefs do not matter at all. I can also feel now something of the greatness in the Theosophical Society's only belief of Brotherhood. I used to wonder why only Brotherhood was insisted upon, especially when one sensed the other great stages of evolution, but I can realize now that Karma underlies the law of Brotherhood until we advance to the stage when Love takes over. It is natural to try to be brotherly in all our thoughts, feelings and actions when we feel that the reaction must at last be brotherhood. What an entirely different world we would have if all realized the inevitability of this Law. All would try to live as brothers and be humanitarians even if it were for the selfish reason that cruelty must react upon ourselves.

So let us remember our simple steps, "Know Thyself," Karma, Action, and then the Goal of Life. When we are acting Now with completeness, then there can be no thought of other steps. When we are concerned only with the action of the moment what do our beliefs matter at all? Whether or not the goal is Perfection, Truth, Life, Happiness, Heaven or anything else; it matters not in the least. Our only concern is to be fully aware of the Great Law and to Live the Moment fully—thus appreciating, sympathizing and acting kindly.

Realize that it is only the living moment, the Now, that you are asked to control; hence Happiness is yours Now if you want it—simply by creating harmony Now.

J. PANG WAY

Beyond the fire-tower and the wave-like but motionless ocean of roofs, on clear days I could see from the lowest step to my verandah the cone of Fujiyama, 60 miles away, exquisite in snow-crowned simplicity. At one sunset, one only, I was transfixed by a shaft of light from the sun as it dropped, with the shape-changings of twilight, right into the crater of the mountain, and laid red areas of reflection on the surface of a pool between my room and the University club, through which the dull shine of eternally moving gold-fish seemed to be weaving fibrous patterns out of the diffuse stuff of light and night.

J. H. C.

THE RITUAL AND RHYTHM OF CREATION

By CLARE MAKIN

FROM labour to a refreshing holiday, that came to me like a bolt out of the blue, and being a great lover of Nature—and alone in this little hut, where peace and serenity prevail—the following is the result.

I think you would have loved this little hut, it is ideally situated, in the east surrounded by range upon range of hills, in the west the great sweep of ocean with Kapiti Island, the Bird Sanctuary, just opposite the beach here.

I have been entranced by the beauty and wonder of the sunsets, and whenever possible, I go for long walks along the beach at eventide alone to watch the great Orb (apparently) slipping into the shining sea, leaving a trail of glory right across the ocean. It is a magnificent sight.

Yesterday had been a glorious day, clear skies, blue as blue, and the ocean trying to outmatch it in colour, the majestic hills all along the coast—one must use the imagination for such a picture.

In the evening the Sun's farewell to the earth seemed in the west like a caress, so gently did the Sun bid good-night, so perfect was the scene. Slowly, very slowly, darkness began to draw in, but one knew that in a little while

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there would be great rejoicing, when again the great Orb would rise in the east.

The next day. This morning I rose at 4 a.m. There was that cold chilly atmosphere of death about. The only sound that could be heard was the faint twittering of birds, so I opened the door of the hut to see the dawn just beginning to break, and stayed to watch the Sun rising. The earth must have felt the growing warmth, for in the valley below, a sea of grey mist began slowly to rise all along the foot-hills, with just a few clouds in the sky.

Slowly, very slowly, those clouds began to change to a pale gold. The scene was growing in beauty, and as the Sun was nearing the summit outlined by trees that looked like sentinels, each playing their part in the great unveiling, even the murmur of the tides seemed to herald a greeting.

The clouds quickly changed from sparkling gold to rose as the Sun began to reveal himself above the hills, spreading rays of radiant light, life and warmth to all on earth, and now the great awakening is here—a new birth. I have watched the rising and the setting of the Sun many times but never the two in succession like this. So I was privileged to see the cycle completed. I have watched the birth and death that are the rhythm of ordered creation, end and beginning all over again.

I can see no reason why man can reject the theory of rebirth. Nature had just demonstrated that fact before my eyes and it is photographed there for all time. As before there was that eerie feeling of death, so now there is warmth and inward rejoicing of new birth. This rhythm of Nature and her abundant blessings from darkness to light; the regularity of the ebb and flow of the tides; the changing seasons, each covering the earth with a new mantle . . . if we would only listen to her voice—so mighty and powerful, at other times gentle—and take heed of what she is trying

to teach us . . . her varying moods of storm and tempest when thunder rends and lightning flashes across the heavens, alluring in her beauty, calm and peaceful when no sound breaks the stillness of a perfect day—showing the mighty range of notes that she strikes. She is a whole symphony in herself, complete, a plumbline in the midst of us, and while there is Life behind uniting all things together. In her many coverings which she chooses to adorn herself, she displays grandeur and beauty; on the other hand, chaos and destruction; even these represent day and night, both necessary for evolution if the world and man are to progress, otherwise there would be no need for rebirth, or the dawning of a new era lifting man out of the depths to where he can view the whole and not only a part. Nature reveals her outer covering, but gives no hint of the secret store that is locked up in her bosom. In seeking for the treasures of Nature man, too, finds that within himself there are hidden heights and depths to be plumbed, if he would understand himself.

I, too, am a lover of Nature!

CLARE MAKIN.

In the hour of the passing over from night to day
I heard one Voice through myriad voices say:
"Give ear to the silent, as unto that which speaks.
All life with life a rich communion seeks."

And as this was only saying that life was love,
A thing I had always known, like a mated dove
My heart to the heart of Nature chanted this lay
In the hour of the passing over from night to day.

J. H. COUSINS

REVIEWS

The Atonement—Modern Theories of the Doctrine, by Thomas Hywel Hughes, George Allen and Unwin Ltd., pp. 328, price 15/-

In this work the author presents ideas on the important Church teaching of the Atonement, drawn from the works of over thirty eminent scholars and thinkers. The book therefore makes most interesting reading and undoubtedly is a useful contribution to the study of Christian theology.

The idea of atonement derives from the Jewish background of Christianity, but the Church still presents it as an integral part of its teaching. It is therefore of great interest to read the opinions and views of so many different Christian scholars. In addition, the writer presents a personal interpretation and suggests "that God was somehow involved or implicated in human sin and its consequences; that a certain sense of this was in His moral consciousness; and that His effort at Atonement was an attempt to rectify a situation in which He felt Himself implicated, and so find solace

for His moral sense". The author puts forward the idea with diffidence and says that it must only be expressed with a due sense of reverence and caution, but one feels that his presentation will not find general acceptance. It is nevertheless interesting as a considered view by one who is a student of the subject.

On the question of the Atonement there is no really official Church teaching. Therefore there is no orthodox interpretation and many different ideas are advanced. Moreover the doctrine is one with which the thought of the modern world has difficulty, because many thinkers consider that a scheme of life that is divine in origin and plan, cannot be so defective that it needs appeasement to reconcile man to his Maker. To most occultists the mystery of the atonement seems effective through that great divine sacrifice whereby God's life is limited by incarnation, or crucifixion in nature and in man. In this sense atonement signifies the great purpose of at-one-ment, in which all will

eventually find themselves "lost with Christ in God".

Although the ideas set forth may not meet with acceptance the book should be of value to thinkers and scholars from the theological point of view.

C. D. S.

We Two Together, by James H. Cousins and Margaret E. Cousins, Ganesh & Co. (Madras) Ltd., 1950, pp. 784, price Rs. 20.

This Duography is exalted, sincere, and charmingly written. *We Two Together*, "singing all time, minding no time" through flesh and spirit, here and hereafter, has been the Hindu ideal of marital life from time immemorial. Striving selflessly Mr. and Mrs. Cousins have achieved the ideal. Like the Roerichs they made India their spiritual home, and have sought to understand and imbibe its Vedic culture of oneness behind the diversity of phenomena. *A Study in Synthesis*, the fruit of Dr. Cousins' educational activity, is his *magnum opus*, discussing as it does the various subtle elements that constitute the artistic, the spiritual and the secular genius. His other more popular books are only elaborations of his findings there. Margaret Cousins' *The Music of Orient and Occident*, a comparative study of the eastern and the western systems of music, is

thought-provoking. The renaissance in Indian Art and Literature as well as the Women's Emancipation in India and elsewhere are the fruits of their ungrudging exertions. E. B. Havell, Ananda Coomaraswamy, A. N. Tagore, O. C. Gangoly are pioneers in the field of art along with Dr. Cousins. Though more erudite than he, none of them has been more popular or more useful to the Indian artists than Dr. Cousins.

The portrayals of A.E., Yeats, the Roerichs, Shaw, the Stokowskis, Scriabine, Sarojini Devi, Rukmini Devi and Tagore are charming etchings and fine appraisals of their genius. One is disappointed that there is no similar intimate portraying of other Indian artists and poets who are no less divine than Dr. Cousins' own gods, the Tagores and Rukmini Devi, and whom he must have also met.

There is a sort of self-glorification akin to that of Prometheus. There is always a feeling, though latent, that this venerable pair together have brought the torch of wisdom to the moderns in India in all fields of cultural activity, although their appreciation and adoption into their own lives of the wisdom of India are genuine and charmingly expressed. Though not opportunists or snobs or missionaries, Mr. and Mrs. Cousins have never failed to take time by

the forelock and impress themselves on the world.

Like the Letters of Keats and Shelley this Duography throws a flood of light over Dr. Cousins' own poems which would otherwise have remained mystically dark to the common reader. The book is scintillant with many a poetic passage of nature description; and as in the case of Shelley, some of Dr. Cousins' famous poems are transfigurations of these into verse. This Duography is precious for yet another reason. It describes closely the workings of the poetic mind, its travails, its identifications, its abandon, its moments of ecstasy, in fact, the various elements of the poet's lab. that blend finally and issue out in forms of poetic wares for the consumption and edification of the world.

To an idealist the world always "infiltrated through nature and art". "A congenital idealist" as Dr. Cousins calls himself, and in fact has been with a fastidiousness of his own, he had not many hurdles to cross in his spiritual journeying before he could realize himself.

This idealistic pair, though of humble origin, by dint of pure quality have climbed to eminence, what with their natural genius and samadarsana. There is indeed such an identity between them that one is tempted to call it platonic. Their picture (p. 768).

by the Elayaraja of Travancore, reminds one of a famous painting, *Helpmates* by Sarada Charan Ukil.

Let us hope that their "miracle or mystery hunting" is not over with this heavy volume; for their intense search and Galahad-thirst for truth have been too great to be marred by their little egoisms or sarcasms appearing here and there in this Duography. On the other hand, these egoisms make this document the more human and attractive. The price of the volume is quite modest, taking its bulk, its quality, and the paper-distress into consideration. —P. SAMA RAO

A Theosophist's brief review is that this large volume, covering 50 years of joint activities in three continents contains revealing notes on art and artists; impersonal records of personal achievements and triumphs, and how readily good times and rich times, crowded or strenuous times, creative and happy times were accepted and enjoyed; delightful descriptions of lovely places and lovely people—all very ably written and most interesting to read. But this gives only the outer form of the book. The golden thread running within and through it all is that it is a story of Theosophy made a power in their lives, and service in the Theosophical way made the purpose of their lives, by two good Theosophists together. —D. R. D.

How Northern Ireland Is Governed, by Hugh Shearman, published for the Government of Northern Ireland by H. M. Stationery Office, Belfast, price 6d.

This little art-brochure of 86 pages with a few illustrations sets out clearly the constitution and administration of Northern Ireland. In 1921, the southern part of the island elected to be a Free State (Eire) while the northern (Ulster) conceded to remain as part of the United Kingdom. Although Ulster is mainly governed by the British Constitution and Parliament, yet she enjoys a "federal status" and has a good deal of internal autonomy through the facility of "delegated legislation".

Every citizen of every nation ought to have a knowledge, at least in outline, of the government of his own country. This booklet has done well to offer such knowledge. It is also useful for teachers handling citizenship classes, who may welcome similar pamphlets concerning other countries.

M. S.

How to Help Your Growing Child, by Ursula Grahl, New Knowledge Books, pp. 88, price 3/-

In this little book Ursula Grahl gives parents the benefit of her many years of experience in Sunfield Children's Homes. She accepts the mediaeval teaching of the four

humours and their corresponding temperaments and believes that this knowledge is a key to the problem of the child at home and at school. Miss Grahl gives practical suggestions as to how children of each type should be treated. The *sanguine*, restless child needs the external stability of regular routine. To help a *choleric* child we ourselves must practise self-control. The *phlegmatic* child should not be allowed to get too fat and should be roused by suitable games. The *melancholic* child needs warmth, sweetness, love and understanding. She wisely points out that to be "fair" to children does not mean treating them all exactly alike.

E. W. P.

The Feeding of Children, by Dr. Ilse Knauer, New Knowledge Books, pp. 96, price 8/-

This is another book in the same series. Dr. Knauer deals first with the feeding of young children and then suggests suitable diets for the four types.

Her reasons for the diets appear to be based on her theories rather than on the modern knowledge of vitamins and balanced diets. Meat is advised for phlegmatic children "to make them wide-awake". "Tea makes thinking superficial and coffee makes one pedantic."

E. W. P.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

AUGUST 1951

NEW LODGES

Section	Name	Place	Date
British East			
Africa	Mwanza	Mwanza	20-5-1951
England	Kensington	Kensington	1-2-1951
France	Sérénité	Lyon	18-12-1950
	Fraternité et Science	Paris	18-12-1950
	Orion	Dakar	10-1-1951
	Mystica	Casablanca	14-8-1951
	Olcott	Reims	14-4-1951
Iceland	Fjóla (Viola)	Kópavogur	30-12-1950
India	Dehra	Dehra	1-2-1951
	Srinivasa	Chilamathur	1-2-1951
	Narmada	Shuklatirtha	1-2-1951
	Sellappampalayam	Sellappampalayam	17-2-1951
	Vasanta	Peddapudi	17-4-1951
	Tarapur	Tarapur	28-4-1951
Indo-China	Thông-Thiên-Hoc	Longxuyén	20-5-1951
	Longxuyén		
	Duoi Chon Tháy (Aux	Vinhlong	24-3-1951
	Pieds du Maître)		
Indonesia	Timur	Malang	22-5-1951
Mexico	Cuauhtemoc	San Luis Potosi	2-1-1950
	Fiat-Lux	Pachuca	7-10-1950
	Alcione	Veracruz	25-2-1951
	Annie Besant	Morelia	18-4-1951
	Heracles	Ciudad Madero	8-5-1951
United States of America	T.S. in Fresno	Fresno	8-11-1950
	T.S. in Lakeland	Lakeland	12-12-1950

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LODGES DISSOLVED

United States of America	Glendive	Glendive	12-12-1950
	Lakeland (New Charter issued)	Lakeland	12-12-1950

HELEN ZAHARA,
Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The Theosophical Society in Europe

The General Secretary, Mr. J. E. van Dissel, has sent a list of Summer Schools and gatherings to be held in Europe this Summer. These include sessions at Gammel Praestegaard in Denmark and Summer Schools in Sweden, Finland, Germany, France, Norway and England. In addition there will be meetings at the Centre in Huizen, Holland, and the European Council itself will meet at Camberley in England. These many Summer Schools in various parts of Europe give an indication of the activity that is taking place and the opportunities there are for members to come together to study the teachings of Theosophy.

Ireland

Members of the Irish Section were glad to welcome Mr. and Mrs. Norman Pearson in April.

The Convention of the Section in Ireland took place in June with Mrs. Josephine Ransom as the guest of honour.

Belgium

The Annual Convention of this Section was held in June under the chairmanship of Srimati Rukmini Devi. Mlle. Serge Brisy, who previous to Mons. Urbain Monami held the position of General Secretary, was again elected to that post. Srimati Rukmini Devi has delivered interesting addresses in Bruxelles and Liège. Prof. J. N. van der Ley, General Secretary of the Netherlands Section, also paid a visit to this Section.

Australia

This Section has received the impetus of visits not only from the President but also from Mr. H. H. Banks, previously National Lecturer of the New Zealand Section, and Mr. Geoffrey Hodson,

International Lecturer, who has re-visited the Section after several years in New Zealand. Mr. Hodson has undertaken a very strenuous tour of about seven months and his syllabus for Sydney shows 8 public lectures a week, apart from members' meetings and weekly radio talks. The General Secretary, Mr. J. L. Davidge, reports a big increase in membership as a result of these visits.

Canada

Mr. G. I. Kinman, President of Toronto Lodge, has written in *The Canadian Theosophist* a report of his tour in Western Canada. In addition to the Lodges, members-at-large were contacted and some of those using the Toronto Travelling Library. After completing his tour he commented that he felt that Theosophy has a firm hold in this country.

The General Secretary also reports a visit by Dr. Alvin B. Kuhn to the Lodges in Vancouver where he gave a series of lectures. His visit was much appreciated because of his deep scholarly knowledge.

In February Toronto Lodge celebrated its 60th Anniversary. This Lodge is a large one and carries on very good work.

Canadian Federation

The Secretary-Treasurer, Mr. J. G. Bremner, reports that in

Vancouver and Victoria, B.C., they recently had the pleasure of welcoming Mr. N. Sri Ram, who spoke to audiences of over 350 people in both cities. In every sense his lectures were a great success and his visit an inspiration to all who had the fortune to contact him personally.

In March Hermes Lodge, Vancouver, received Miss Joy Mills, President of the North-West Federation of the American Section, as a guest-speaker. This was followed by a visit by Mr. Seymour Ballard from the American Section Headquarters at Olcott, Wheaton. Mr. Ballard also visited Lotus Lodge in Calgary and Mercury Lodge in Edmonton and his lectures were much appreciated.

France

This Section had a visit from Srimati Rukmini Devi in July. During her stay, at the request of the Director-General of the UNESCO, she gave a demonstration lecture on Indian dance which was very much appreciated.

Argentina

Under the leadership of Señor Juan Miras, a group of Theosophical artists has been formed to produce literature and dramatic works suitable for the spread of Theosophical ideas through the cinema and periodicals.

The Annual Convention of the Argentine Section took place at La Plata at Easter.

Puerto Rico

The Annual Convention of this Section was held on March 25 in San Juan with members present from towns all over the island. The General Secretary, Señora Esperanza C. Hopgood, occupied the chair and the gathering was very successful and happy.

Netherlands

The General Secretary, Prof. J. N. van der Ley, returned early in the year to this Section after his visit to Australia and later to Adyar for the Convention.

Srimati Rukmini Devi has been welcomed at Huizen, the Theosophical Centre of which she is Head. She is making this Centre her headquarters during her stay of several months in Europe. In May she attended the Convention of the Netherlands Section.

Burma

U Po Lat, General Secretary, in his Newsletter to the Section, reports a crowded programme of lectures and engagements during the month of March because of the visit of Mrs. Bhagirathi Sri Ram and Mr. M. Subramaniam from Adyar. Mr. Subramaniam delivered public lectures to packed audiences

and Mrs. Sri Ram presided over the Anniversary of the Burma Humanitarian League and the Annual Prize Distribution of the Burma Educational Trust School.

Two study classes are being conducted in Olcott Lodge in Rangoon. There is a Youth Lodge which continues to do useful work mainly on the social side. It is issuing a typed and illustrated monthly magazine entitled *The Star*.

In Mandalay one of the members has organized study classes and it is hoped that as a result Lotus Lodge in this district may be revived. It is also hoped that steps will soon be taken to revive Blavatsky Lodge in Maymyo.

United States of America

Mr. James S. Perkins has been re-elected National President (General Secretary) of the American Section for a further term of three years.

The new Vice-President of the Section is Mrs. Lois Holmes, who has been elected for the first time. The previous Vice-President, Mr. Norman E. Pearson, did not stand for re-election, having left the United States on his way to Adyar to take part in the work of the School of the Wisdom. At present with Mrs. Pearson he is doing an extensive lecture tour in England.

Mr. N. Sri Ram continues his tour in this Section and his valuable contributions have been much appreciated.

Norway

In May, Norwegian Theosophists held their first Convention in the fine new Headquarters which they owe in large part to the selfless energy and sacrifice of money, time and work of Mr. Erling Havrevold. Mr. Ernst Nielsen was re-elected General Secretary for three years.

Mexico

The General Secretary, Sr. A. Peña Gil, has been touring the country and sends a programme of lectures given in April in Morelia.

Portugal

The Portuguese Convention was held on the 16th March under the presidentship of the newly elected General Secretary, Mme. J. S. Lefèvre.

British East Africa

The National Secretary, Mr. D. O. Acharya, has written an appreciation of the visit of the General Secretary of the Indian Section, Sri Rohit Mehta, and Srimati Sridevi Mehta, who visited 24 places during their recent lecture tour.

The short visit at Nairobi of the Vice-President, Mr. Sidney A. Cook,

and Mrs. Cook in 1950, followed by a longer stay of Mr. N. Sri Ram in the same year, and lastly the two months' tour of Mr. and Mrs. Rohit Mehta have brought the principles and work of Theosophy and the Theosophical Society to the forefront of the people in East Africa and helped greatly in creating better understanding between the three most prominent races—Europeans, Asians and Africans.

Malaya and Singapore

Selangor Lodge in Kuala Lumpur has found new premises and held its first meeting there in May. Seremban Lodge has been doing intensive work in the few months since its inauguration. Its meetings are held once a week with both member and guest speakers.

In common with the large number of other organizations in Singapore and on the suggestion of the Chairman of the Singapore Youth Council, Singapore Lodge celebrated Youth Sunday on May 6. This Lodge had a record attendance in April when Dr. G. P. Malalasekara, President of the World Fellowship of Buddhists, who is a member of the Society, addressed a public meeting at the Lodge.

One of the members, Mr. C. R. Dasaratha Raj, has been elected to the Singapore Legislative Council, and is the first Theosophist to sit in the Council.

India

The General Secretary, Sri Rohit Mehta, and Srimati Sridevi Mehta returned from East Africa on June 6 and were welcomed in Bombay by Blavatsky Lodge.

The Indian Section this year has introduced a Correspondence Course in Theosophy. It has received an enthusiastic response from the members and 882 students have been enrolled from different parts of India as well as from Pakistan. Because of the large response it is now planned to have two courses run simultaneously, one elementary and the other advanced.

A publication scheme for the publication of Theosophical books especially in Hindi has been evolved in which the Indian Section and the East African Section will collaborate. A Hindi Theosophical journal will be published every month and from six to eight books on Theosophy every year. These are the main features of this scheme to which a few members of the Theosophical Society in East Africa have already contributed over Rs. 40,000. It is possible that the scheme may begin to function from the 15th August 1951.

The Lodges of Uttar Pradesh, the biggest State in India, held its First Regional Conference at Kanpur on the 5th and 6th May under the chairmanship of Rai Bahadur

P. L. Vidyarthi. The Conference was very successful and similar ones are being planned for the future.

In March the annual session of the Bihar Theosophical Federation was held under the chairmanship of Sri K. Taimini, about 50 delegates being present.

News from Kashmir tells of activities started by members in Srinagar recently, including the Theosophical Order of Service, the Order of the Round Table, the Golden Chain Movement and the Humanitarian League. The members of Srinagar Lodge are very active in connection with educational work and a number of years ago formed a Women's Welfare Trust which is conducting nine girls' schools in the city, with a total attendance of 1,700.

In Madras a new Lodge was inaugurated at Thyagarayanagar by the Vice-President on July 18.

On 21st and 22nd July a Conference of the South Indian Lodges was held at Adyar convened by Dr. C. R. Kamath. The Vice-President of the Society, Mr. Sidney A. Cook, presided, and Mrs. Jocelyn T. N. Cook gave the public lecture. A symposium was held in which a number of members took part, the title being "The Duty of the Theosophist in the Present State of the World". Over 100 members registered for the Conference.

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	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	C. R. Groves, Esq.	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	Ostermalmsgatan 12, Stockholm	<i>Teosofsk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>La Vie Théosophique ; Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì Breo, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rothbuchenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosófica Cubana ; Teosofia.</i>
1907	Hungary	...	...	...
1907	Finland	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosofi.</i>
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastrelnici 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link.</i>
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	<i>Ex Oriente Lux.</i>
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles, Belgium	<i>L'Action Théosophique.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	...
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	<i>Adyar.</i>
1913	Norway	Herr Ernst Nielsen	Oscarstgt. 11, I. Oslo	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt	...	...	...

* Presidential Agency.

1918	Denmark	Herr J. H. Möller	Strandvejen 130a, 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 28, 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, Valparaiso	... ..	<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	Ingólfsstr. 22, Reykjavik	... ..	<i>Gangleri.</i>
1921	Spain	...	...	... ..	...
1921	Portugal	Mme. J. S. Lefèvre	Rua Passos Manuel, No. 20-cave, Lisbon.	... ..	<i>Onria.</i>
1922	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	... ..	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	... ..	...
1925	Uruguay	Señor Luis Sarthou	Palacio Diaz, 18 de Julio 1333, Montevideo	... ..	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	Señora Esperanza C. Hopgood	Apartado No. 3, 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>
1928	Central America	Señora Amalia de Sotela	P. O. Box 797, San José, Costa Rica	... ..	...
1929	Paraguay	...	...	... ..	...
1929	Peru	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	... ..	<i>Teosofia.</i>
1933	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. Dwardadas Morarji Shah	P. O. Box 142, Zanzibar	... ..	<i>Saurabh</i>
1948	Pakistan*	Jamshed Nusserwanji, Esq.	P. O. Box 371, Karachi	... ..	...
1948	Malaya and Singapore*	...	...		<i>Theosophical News.</i>
1949	Northern Ireland*	Mrs. Hilda B. Moorhead	Theosophical Society, Adyar, Madras	... ..	...
1950	Indochina*	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	... ..	...
1950	State of Israel*	M. Pham-Ngoc-Da	Instituteur Principal, Chaudoc, South Viet-Nam	... ..	...
1950	Japan*	Dr. I. S. Cohen	P. O. Box 3858, Tel Aviv	... ..	...
1951	Japan*	Capt. Carl F. Stillman,	Navy Number 3923, Box 1, F.P.O. San Francisco, California, U.S.A.	... ..	...
1951	Japan*	U.S.N.	...	... ..	...

• Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voorteweg 40, Eindhoven, Holland. *Theosophy in Action*; *La Vie Theosophique*; *Adyar*.
Canadian Federation (attached to Headquarters): ... Mr. J. G. Bremner ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly*.



THE THEOSOPHIST

ON THE WATCH-TOWER

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

MR. HESKETH PEARSON in his biography of Bernard Shaw quotes Shaw as saying to him that Annie Besant once proposed to him "a contract of cohabitation," and that Shaw rejected it as "worse than all the vows of all the churches on earth—I would rather be legally married to you".

This statement has been taken up by the American weekly *Time*, which has an international circulation. This magazine has made a habit of particularly pouncing upon anything that may appear to the public as damaging to Theosophists—possibly because of the large number of Catholics who are its readers. The publication of course has taken as genuine Mr. Pearson's report of what Shaw is said to have said.

Mr. Shaw in the preface to his early novel, *Cashel Byron's Profession*, describes thus how the book first appeared in a magazine:

"On the passing of *To-day*, I became novelist in ordinary to a magazine called *Our Corner*, edited by

Mrs. Annie Besant. It had the singular habit of paying for its contributions, and was, I am afraid, to some extent a device of Mrs. Besant's for relieving necessitous young propagandists without wounding their pride by open almsgiving. She was an incorrigible benefactress, and probably revenged herself for my freely expressed scorn for this weakness by drawing on her private account to pay me for my jejune novels."

In Mrs. Besant's *Autobiography*, she speaks of Bernard Shaw as follows:

"At this time also I met George Bernard Shaw, one of the most brilliant of Socialist writers and most provoking of men; a man with a perfect genius for 'aggravating' the enthusiastically earnest, and with a passion for representing himself as a scoundrel. On my first experience of him on the platform at South Place Institute he described himself as a 'loafer,' and I gave an angry snarl at him in the *Reformer*, for a loafer was my detestation, and behold! I found that he was very poor, because he was a writer with principles and preferred starving his body to starving his conscience; that he gave time and earnest work to the spreading of Socialism, spending night after night in workmen's clubs; and that 'a loafer' was only an amiable way of describing himself because he did not carry a hod. Of course, I had to apologise for my sharp criticism as doing him a serious injustice, but privately felt somewhat injured at having been entrapped into such a blunder."

Forty years ago when I happened to ask Dr. Besant about Bernard Shaw, she used the same word "aggravating" as one particular characteristic of him. Can one imagine that a woman who has found a man to be constantly "aggravating" would ever have proposed any kind of

cohabitation with such a man? The supposition is utterly incredible, unless of course the woman was head over ears in love with the man. I presume this is what Shaw would like us to believe. But one would hardly gather this from what Mrs. Besant has written about Shaw in her *Autobiography*.

All who have read the prefaces to his plays know how Bernard Shaw was very much the centre of his universe, and had a conceit of himself which really deserves the word "tremendous," though he was a staunch worker for socialistic reform. He certainly was a genius, and I am the first to admit that I have enjoyed every one of his plays with an intense appreciation of their wit. All the same, there are two other striking instances which show that Bernard Shaw was utterly unreliable as to facts.

When Shaw was in Ceylon, he gave an interview to journalists, which was copied in papers in India and Ceylon. In the interview he said that it was he who gave Annie Besant *The Secret Doctrine* to review. He stated: "I gave her the book to review." But why should one imagine that it was he who gave *The Secret Doctrine* to Annie Besant to review? The book was sent for review to Mr. W. T. Stead, editor of the *Pall Mall Gazette*, and not to Bernard Shaw who probably was unknown to the publisher of the book. But Annie Besant says in her *Autobiography* regarding the incident:

"Mr. Stead gave into my hands two large volumes. 'Can you review these? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them.' I took the books; they were the two volumes of *The Secret Doctrine*, written by H. P. Blavatsky."

One might think that perhaps Mr. Stead had asked Bernard Shaw to give the books to Annie Besant when next

he met her, but Annie Besant definitely says: "Mr. Stead gave into my hands two large volumes."

The Secret Doctrine was published in 1888. Annie Besant reviewed it in 1889. She published her *Autobiography* in 1893—four years later. It is some *forty years later* that Bernard Shaw makes his statement. Now, in a court of law, whose statement would be admitted as more reliable—that of a person who narrates an incident only four years after it happened, or that of a person whose memory is forty years old?

In the same interview Shaw states that when he knew Annie Besant was going to review the book, he said:

"I . . . asked her whether she was quite mad and whether she knew that Madame Blavatsky's shrine at Adyar had just been convincingly shown up as a fraud by an Indian gentleman named Mohini at a meeting of the Psychical Society at which I was present."

Here Bernard Shaw's memory of events is completely muddled. He was evidently present at the meeting when Mr. Hodgson of the Society for Psychical Research presented his famous (or infamous?) report declaring H. P. Blavatsky as a trickster and a fraud. This incident has been described by Mr. A. P. Sinnett and also by Miss Francesca Arundale. The "Mohini" referred to was a young Indian lawyer of Calcutta who was sent by the Mahātmās to London in 1884 to help in the work of the London Lodge. As Mohini Chatterji had received several *Letters* from his Adept Guru, Mahātmā K. H., (which I have published from the originals at Adyar), and was a staunch supporter of H. P. Blavatsky, it is more than outrageous to say that H. P. Blavatsky "had been shown up as a fraud by an Indian gentleman named Mohini". Bernard Shaw is again utterly muddled on this matter. Mohini

Chatterji did not speak at the meeting at all, but Colonel Olcott did. Many were much impressed by the striking Indian in London (at that time very few Indians in their Indian dress were to be seen in London society circles), and evidently Bernard Shaw was impressed by the appearance of the Indian. Then long after, in reviewing the incidents of the meeting of the Society for Psychical Research, he gets the incidents mixed up, and remembering that H. P. Blavatsky was "shown up as a fraud," attributes that action not to Mr. Hodgson, but to the Indian gentleman.

When one takes note of these curious inaccuracies made by Bernard Shaw regarding historical events (recorded by others at the time), one may well question whether the idea of "a contract of cohabitation" may not have been the result of a misunderstanding or faulty memory of conversations between him and Annie Besant, of course influenced by the extraordinarily enlarged sense of ego in Bernard Shaw.

But even *if* (and I desire to emphasize *if*) such a conversation did take place, would it not surely be one of a special intimate nature, to be kept by both in the strictest secrecy? When I went to England as a lad of fourteen, I learned from the men among whom I moved for eleven years that there are certain "things no man can do"—the word "man" meaning a *gentleman* with the highest connotation which the word bears in English minds of culture. And among the things which "no man can do" would surely be conversing to another on such an intimate revelation in the life of a friend—for Annie Besant was regarded by Bernard Shaw as a friend, to whom he presented one of his books of plays with the inscription "with love from".

In spite of Bernard Shaw's keenness to introduce new moral values in the minds of men, on one matter at least

Shavian ideas, when put into practice by their author, differ greatly from our standards of behaviour in human relations.

C. JINARĀJADĀSA

* * * *

The extremes to which regimentation can go is demonstrated in a recent report via Vienna by the Correspondent of the London Times. It seems **Unreconcilable** that in Czechoslovakia all children on leaving school at 14 will be directed by the School Leaving Commissions to whatever branch or department of industry or agriculture the State decides. Very few will be permitted to obtain any higher education or acquire any capacity to serve the national development except in an economic sense as labourers. The only exception to this assignment programme will be in the case of those who volunteer—at the age of 14—to serve in the mines or heavy industries.

What a travesty this is, is easily recognized when we remember how few young people of maturer years than 14 find themselves congenially employed in their first jobs. The finding of one's place preliminary to settling down to a lifetime of happiness in work is often a matter of several years and several changes of employment. The extent to which opportunity and freedom for such change and search exist is almost a measure of the evolution of the nation.

We cannot believe that any government bureau has developed the wisdom to foretell for 14-year-old children the nature of employment that to them will be congenial and productive of happiness. Clearly the State in this instance is not serving the citizen, but the citizen, even the child, subserves the State, not as a full contributor to its welfare with the maximum of inherent capacity and interest, but as a victim of a system limiting his expression and controlling his life.

The Ego in each, the divine element reflecting God in man, seeking Self-expression through repeated incarnations as a means of evolving the God-nature, finds little opportunity where the dignity of the individual is not recognized and freedom for fulfilment is environmentally denied.

The individual Theosophist may be of any political or ideological persuasion—his membership in the Theosophical Society places no restriction upon him—but it is difficult to reconcile the idea of an evolving and searching Selfhood or Ego with any substantial limitation of human freedom.

* * * *

A new source of design for textile and other patterns has been discovered in the study of the crystal formations natural to certain elements and components.

Atom Patterns

Intriguing patterns present themselves to the student of crystallography, and as perception becomes more acute through increased basic knowledge and finer instruments, a world of new wonder and beauty opens up to the investigator. A report tells of designs based upon the crystal structure of molecular mica and nylon as well as of the element aluminium, while a particularly beautiful and delicate design is discovered in the emerald.

Well it is for humanity that these natural designs should be unlocked and their beauty applied to fabrics and other decorative purposes in substitution for some of the bizarre products of men's imaginations that convey anything but beauty to the eye. The further science delves into Nature the more inexhaustible becomes the supply. That God geometrizes has long been known, and Dr. Besant and C. W. Leadbeater set forth some of these designs in *Occult Chemistry* many years ago. Industry today presents the same truth in woven and printed fabrics that will presently reach the markets of the world.

SIDNEY A. COOK

INDIVIDUALISM AND HUMANITARIANISM IN BUDDHISM

By C. JINARĀJADĀSA

THERE are two contrasted themes in Buddhism, each seemingly contradicting the other. In the teachings of the Lord Buddha we find Individualism carried to the utmost limit, but at the same time there is taught also Humanitarianism of the loftiest kind. The Lord's teaching was that men are being carried away on three currents, which are those of desire, anger and illusion.

The Pali word for desire, *rāga*, does not cover merely bodily lusts as usually understood, but every kind of desire, even of the highest aspiration, if it is inward-turned. Constantly men of spiritual life become so immersed in the problem, of each in his own self, that he does not realize that after all each individual is one link in a great chain, which is Humanity.

The word, *dōsa*, is translated as hatred, but it covers more than violent anger, since the word signifies also every kind of resentment, impatience and irritation, however small it may be.

The third stream is *mōha*, which is usually translated as illusion. Perhaps it is only at the final stage toward Liberation that a man understands what the word signifies, which is the faculty of seeing "the-thing-as-it-is". We

little realize how we are surrounded by a fog of religious, national and cultural traditions, as also by the subtle tradition of our own temperament, brought from past lives. As we try to examine anything outside of ourselves, we see each thing distorted, as a straight stick looks bent because of the refracting medium of the water in which half of the stick is immersed.

In the Lord's teaching the continual emphasis is that each man by himself must "work out his salvation with diligence". Even the Lord Himself is not more than a fingerpost showing the way; He is not a "Saviour" who carries on His shoulders others who are aiming to "cross the stream" to Nirvāna. In Buddhism, then, we have the ancient Hindu teaching, "See the Ātman by the Ātman," meaning that each individual must see the great Self by means of the little self within him. It is this teaching, when dissociated from Humanitarianism, that brought India into a great tragedy. In one of the *Mahatma Letters*, the Adept Morya thus describes the glory of India when Buddhism was the main influence, and the loss to India when the influence of Buddhism passed away:

"There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? These, you may say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it for each seeks

it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands—yours first of all? It is *selfishness* and *exclusiveness* that killed ours, and it is selfishness and exclusiveness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge, and *selfishness* will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who were born under the same immutable natural law.”

It is this tendency to self-centred salvation that is avoided in Buddhism by the true Buddhist who applies the teaching given by the Lord: “Just as a mother loves her child, her only child, so let a man love all beings.” In another place it is mentioned how the man on the road to true Nirvāna radiates to the four quarters, and to above and below, tenderness and hope and benediction.

It is because of this wonderful blend of highest Individualism and perfect Humanitarianism, embodied in the personality of the Lord Buddha Himself, that one of the great Adepts, known in Theosophical circles as the Mahā-Chohan, speaks of how the Adepts are “the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha”.

No purer expression of this lofty compassion, characteristic of Buddhism, can be found then in H. P. Blavatsky's *Voice of the Silence*:

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

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

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

“These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha, more difficult to find, more rare to view, than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of being unto the peace and bliss known only in the land of silence and non-being.”

Will the blend of perfect Individualism and most pitiful Humanitarianism, once upon a time truest Buddhism, become once again an influence in the world?

C. JINARĀJADĀSA

What is important for us now is that we should regard all mankind, not with hostility, but in that friendly attitude which is watching for an opportunity to serve. When we feel deep affection or gratitude towards some person we watch constantly for an opportunity to do some little thing for him to show our gratitude, our respect, our affection, or our reverence. Let us adopt that attitude of ready helpfulness towards all mankind; let us be always prepared to do whatever comes to our hand—ever watching for an opportunity to serve our fellow-men, and let us regard every contact with another man as an opportunity of being useful to him in some way or other. In that way we shall learn to build into our character these important virtues of love and unselfishness.

C. W. L.

FEELINGS IN ROCKS

By C. W. LEADBEATER

(Concluded from page 307)

QUESTION: It seems so strange that human beings, when they hear of the Path, could not all be quickly brought along; one wonders where that urge starts?

C. W. L.: As I say, that urge exists in a blind kind of way even in these rocks. It is not consciousness; it is the faint stirrings, the beginning of consciousness; it is more attenuated than it is possible to describe in words, but there was certainly in this rock at National Park the affection for that boy, and a certain amount of affection for me afterwards, and the feeling that it wanted to rise towards us so that the affection, vague as it was, elementary as it was, yet acted to raise it very, very slightly. Well, I think that might be intensified. It is the life in it that you try to stir up and that life responds. A precious stone, a jewel, responds very quickly, and even the second choice, not the stone of the Ray itself but the second choice, as it were, such things as lapis lazuli, even those respond very quickly. Very much more quickly than this poor old thing.

QUESTION: This rock will last for ages; is the same life in it?

C. W. L.: In most cases; but if somebody took a fancy to it and tried to evolve it, that part of the life would flow

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FEELINGS IN ROCKS

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away and the rest of the mineral monad would flow in and the rock would not know anything different.

QUESTION: If the rock split up?

C. W. L.: You would divide the life, and the two parts would evolve separately. But it would not like the process.

QUESTION: What happens to the few that go on as jewels?

C. W. L.: Their next step is vegetable. Each jewel belongs to a certain Ray, and it must go into a vegetable of that same Ray. Supposing this rock went on until the end of the Manvantara, then its life would have to go in the next Manvantara into some kind of vegetable, into whatever is the Ray of sandstone, and it would go into something fairly low down on that line, whereas if it got up to being a jewel on this Ray it would go on into something much higher up.

It is difficult to differentiate things when they are so low down as that. I should require to make some more investigations before I could generalize, but I just see certain points. I am not quite sure. The tourmaline is in some ways better in its feelings than the ruby. I can't tell you exactly what I was trying to get for you. The tourmaline line seems to lead me towards the amethyst, which is not the line to which it belongs, and then we draw up into roses, and the roses become deer. Whereas if you follow the other line you find yourself among the lilies, and then from the lily you get on to the cat line. Before we put any of these things down in books we must try forty, sixty, a hundred experiments. Try it all over and over again a number of times. I have tried a few different lines and found those converge, but I should have to do a great deal more work than that before we could arrive at anything conclusive. It is possible to know that a precious stone passes into the vegetable kingdom, into a flower-bush

like the rose, and from that you can follow up into the animal.

The ruby—it seems as though it came from the tourmaline, but that is not its regular line. Now, here is one which comes from an opal, but that is not usual—a big white arum lily.

QUESTION: Will there be certain stones which are like a race?

C. W. L.: It will make something of a race character. The rose belongs to an order, the camelia is the same family. It is the great orders that belong to Rays. Generally one of these things is the topmost thing of a Ray. The elephant is the head of his Ray. The Second Ray is always associated with the elephant; he is supposed to be the wisest of the animals. The elephant makes a very good friend when he has once made up his mind to be friendly. The cat is on the Fourth Ray; the animal belonging to the First Ray is now extinct. I began with the tourmaline, expecting to be led to the ruby. It may be our classification of those secondary stones is not so certain. I have put tourmaline as following from the ruby.

QUESTION: What about sapphire?

C. W. L.: A Bodhi tree, as far as I can see¹. It would probably tend towards the roses and the deer. I am not sure; that is almost guess work because it is just a classification of probabilities. The elephant is the head of the Second Ray, and I suppose you get all those pachydermatous creatures on that Ray also.

If you would go to work to develop clairvoyance sufficiently you could take up one of those lines. I have not the time nor has the President, because the moment you can see anything at all They seize upon

¹ Pippal, *ficus religiosa*.

you for other sort of work. There are so many things just like this. I do not suppose they help us forward in our evolution, but they would be interesting to know. You can look up all past history and correct it. It is generally very badly incorrect at present. You read always of amazing things in history, and when you look back for those scenes they simply do not happen. There are many hundreds of directions in which we might work clairvoyantly and find out things of intense interest. Go ahead and work at it.

Reply to Question: You would begin to develop sensitiveness bit by bit, begin to try to see and feel, and you work up to it gradually and when the right time comes probably your Master, whoever that may be, will seize upon you and tell you what to do. At least, that is what happened to me. But two of the high pupils devoted about a year's work to getting me through.

QUESTION: Did you do it in a year?

C. W. L.: I have been doing it ever since. The bulk of the work was done in that year 1885 because the circumstances were just suitable. I was practically alone at Adyar, which was then just a jungle. I really had no pressing work except to edit THE THEOSOPHIST, so there I was and we put a good many hours of each day into this business of development. It was painful, but it was done. In regard to all of you here one result of all that effort we are making in the Centre is that we have there a very strong impetus of force which helps people forward, and you all get along more or less fairly swimmingly. But I wonder what you will do when you get away from The Manor and go out into the world where you will find it a sudden drop? We are all thinking along the same line and we are all pushing forward in that way, and of course every one is helping the other by that train of thought. Probably some

of you have noticed what a big difference it makes when you go over into the town. You go into the town and for an hour you are going in and out of those shops, and you are surrounded by a totally different set of vibrations. I do not say that they are specially bad vibrations. Sydney is as good as any other city, but they are different vibrations, and therefore when you come back you are tired out. When you come back into The Manor it is coming home, it is a river of peace that you dive into. Suppose you have to live permanently away from the stream, it would make things harder, and yet every one of us will have to do that some time, because after all we are training ourselves in order that we may be able to do work.

QUESTION: Will the time come when you keep the right atmosphere even though away?

C. W. L.: That comes to every one of us, but it takes time. After all, if we do not keep the right attitude, it does not mean weakness so much as a lack of superlative strength.

QUESTION: Are the nature-spirits still with us?

C. W. L.: Yes, and you see not far away there are a pair of lovers, and that ought to attract enormously all the tree spirits. Only the quaint thing is it does not,¹ and they have all come to us, which means just one thing and cannot mean anything else: that among us, who are all friends and fellow-disciples, there is more and stronger affection than there is between those two people who are obviously what is called in love. There is no escaping it; that is so, because the creatures know—you can't deceive them. We saw a thing very like that when we were staying at National Park. A pair of lovers were staying at the hotel on their honeymoon and we thought we should cease to be the centre

¹ As the emotions were coarse with unattractive vibrations.—C. J.

of attraction, but the nature-spirits all abandoned the lovers and concentrated upon us. There are thousands and thousands of trees in National Park, and as you walk along, all these creatures used to focus themselves upon us and turn as we passed. You would see these tree spirits revolving slowly as we passed and they would follow as far as they could. At night the spirits of the trees would leave their trees and thousands of them came down to the hotel. When they get away they always take some approximation of the human form. All things do that. It appears to be the form chosen by the Logos for this system, and all the creatures in it seem to recognize it as a superior form and they all try to take it when they get out of their bodies—animals much less than vegetables, because they have much more decided personalities of their own. The spirit of the tree generally shows itself as a human form. Mostly they give you a feminine impression—mostly they are the forms of women—wood nymphs and that sort of thing. Some of them are beautiful and graceful and there appears to be a great difference in age.

QUESTION: As the tree grows do they take an older form?

C. W. L.: Some of them do take a much older form, and though I do not know, I suppose it is because the tree is older. They always take some half-human form. The spirits of the fir-trees look as if they were built of the fir branches, a sort of fairy appearance—a sort of fir creature, as though he were clothed in fir. Of course, you must remember that most trees live much longer than we do.

C. W. LEADBEATER

ADYAR

By CONSTANCE MEYER

ADYAR is all things to all people. If I were a great painter I would paint beautiful pictures of Adyar. If I were a poet I would write a great poem. If I were a singer I would sing continuously of Adyar, melodies of many themes and varieties. If I were a musician I would compose an oratorio or a symphony about Adyar. But I am none of these things, so let us first see what three personages say of Adyar.

Dr. Besant tells us: "The residents in Adyar form a single body, and each person is a cell in that body. We are very different, for we belong to many different Nations. . . . To live in Adyar is as good as to visit many countries; our prejudices and conventions are chipped away, and we learn to recognize the One Life in some of its many forms."

Dr. Arundale writes: "Adyar is a Heaven in this outer world of ours, with many of the features characteristic of the Heaven-worlds so beautifully described to us in our Theosophical literature. Adyar is a reflection of its Inner Counterpart, of which many have heard and a few know. To this Inner Counterpart ADYAR lives in perfect adjustment, receiving and sending forth that Rhythm whereby all living things move ever onwards to their splendid destiny."

J. Krishnamurti says: "Adyar is and always has been, a spiritual oasis to which the weary traveller looks for comfort and repose. . . ."

"I have visited many a wonderful land and seen many a famous sight, but there is none to equal the extraordinary intangible something of our Adyar. There is an atmosphere there that does not exist in many a church and temple, and there is a Presence there that we expect to perceive in a sacred shrine."

In the book, *The Devachanic Plane*, we are told that each experiences Devachan according to his capacity to receive Devachan and each is entirely happy with what he experiences. His cup of experience, small or large, is entirely full. The seamstress described in that book, the tradesman, the family man, the little girl, the Greek woman, were all as intensely happy in Devachan as they were capable of being.

This is true of Adyar. The stranger finds in Adyar a deep sense of peace, and his soul throbs in harmony with that peace, and he is content. Another, with perhaps a slightly larger capacity, finds the joy of Adyar. A third unites his heart and mind with the bliss of Adyar. But of peace, joy and bliss, which is greater or less if the soul has experienced to its full capacity and recognizes no more? That much is enough.

Of Theosophy given to the modern world, it is written that only one corner of the veil has been lifted, but there is veil upon veil behind. Strangers at Adyar see beauty of sky, tree and flower, and are happy. They find a harmony as the Devas sweep through the casuarina trees. But the stranger who lifts one corner of the veil of Adyar and comes home, finds—who knows what? Perhaps first of all a Work and a Dream. As he continues the Work becomes Beauty and the Dream becomes Reality.

There is a passage in a Hindu Scripture which very much describes Adyar :

"Wonderful, wistful, to contemplate !
 Difficult, doubtful to speak upon !
 Strange and great for tongue to relate,
 Mystical hearing for every one !
 Nor wotteth man this, what a marvel it is,
 When seeing, and saying, and hearing are done !"

Truly, of Adyar one can say :

"Nor wotteth man this, what a marvel it is,
 When seeing, and saying, and hearing are done !"

Again if you ask me, "What is Adyar ?" I would reply,
 "Yon bright star."

CONSTANCE MEYER

FREEDOM

I beat my wings against the bars of God ;
 To lift a wing, to lift and sing.
 This I must do, no longer wait
 At heaven's gate.

The bars were melted by the power of God ;
 I stood on high, stood free to fly.
 This I did not ; I turned away,
 I had to stay.

Share with me, waiting ones !

EVELYN BENHAM BULL

SPIRITUALITY AND POLITICS

COMMUNISM IN HISTORY

By GIUSEPPE GASCO

General Secretary of the Theosophical Society in Italy

(Concluded from page 336)

Social Democracy

THE participation of the workpeople in the political life of the European nations began in the last quarter of the nineteenth century and characterized public life, and was the first evidence of the workers' organizations, which arose under the auspices of the class warfare proclaimed by Karl Marx as a fitting means for securing the power needed for the communistic reform of society. Thus Social Democracy arose, which in the first decade of our century influenced the political life of all the European nations, except Russia, whose semi-feudal and authoritarian regime estranged that vast State, spiritually and politically, from the European order.

The workers' representatives who participated in the governments of France, Belgium, Holland, Scandinavia and England, acquired that political experience which excludes the sedition and egotism of class and faction, and they learnt how the modern State is the harmonious synthesis of the interests of all, since it is the expression of the spirit of Justice and Freedom and the guardian of

all civil rights, and so ensures the civil and moral life of organized society. This political sagacity, which was called collaborationist, in France and Italy was encouraged by Masonry, which acting in the name of Brotherhood, Liberty and Equality, exercised the humane function of softening social clashes; by bringing together men of diverse political and religious views, it accomplished the priceless task of mutual understanding, and thus rendered possible their collaboration in the administration of public affairs.

Although collaborationist politics was effectively impressed with realities, and although it aided the work-people no less than other classes, in so far as it set the States going on the path of social reform and peaceful progress, it did not everywhere find political men in agreement with it. In Italy, above all, intransigent tendencies arose, which with various qualifications fostered the precept, raised almost to a political programme, of class warfare, and proclaimed economic communism, with dictatorship of the workers as the goal to be reached by any and every means. These trends, as the unforeseen result of the strife between the various political parties and classes, brought about the advent of the Totalitarian States, of national and racial character in Italy and Germany, and communist in Russia.

The world experienced, and it continues to experience, state totalitarianism in a measure not ever reached before in the past, and history is already recording the destructive consequences of state totalitarianism of national character, which is in doctrinal and practical conflict with every form of collaboration that is not of the subordinate or subservient type.

The Communist Totalitarian State is based on force or a powerful police, like the national totalitarian states, but differs from these by the social principle which informs

it—social equality based on the abolition of the right of individual ownership—and which at the moment constitutes a danger for the democratic states, in that it nourishes class hatred and fires hopes in the paid workers and in those intellectuals who are in search of novelty and easy jobs.

And note the paradoxes of history: while the masses of humanity, tired of war and longing for a condition of security and peace, were all hoping that the hour had finally arrived when they could forget their anguish and all their sufferings, behold! all unforeseen, Russia suddenly in Europe and in the world, assumes the role of German Nazi-ism, showing her disposition to hegemony and political domination, under the label of Communism—which, to the proletarian and distant masses, appears like the sunshine of the future, but which, in reality, is the most tremendous and perfect system of police-ridden and oppressive organization that the world has ever known. Russia's ex-Allies, who during the war had neither the time nor the opportunity for studying the psychology of the men who stand at the head of the Soviet regime, have been disillusioned by the behaviour of their Ally of yesterday. Just when it seemed that the danger to the freedom of the world had disappeared with the downfall of the national totalitarian regimes, they became aware that, with victory, they had once again to face Russian Communism no less dangerous and insidious than the Nazi-ism of Germany.

Such are the lessons of history!

At this point we may be comforted if we turn our thought to the Great Hierarchy that directs the evolution of the world. From that Source we have had valuable revelations of the dangers to humanity through the medium of the *Letters* of the Mahā-Chohan and of the Masters to the pioneers of the Theosophical Society. But the

answer to the many questions which arise from the present situation in which humanity finds itself, can only be found within our own hearts and intellects. Can we reconcile the great ideals of human brotherhood with class hatred, with the hatred which exists between nations, with the technicalities of sabotage and armed revolts against the democratic states? One has to bear in mind that evolution cannot be turned from its course, and that the rule of the great Occult Hierarchy, supreme regulator of evolution, must prevail, despite the ill-directed efforts of man. Therefore, Communism which is based on hatred cannot become a world order.

Politically, and perhaps even for karmic reasons, Communism has been able to triumph in Russia. The Communist revolution carried out, above all, the punishment of the selfish, anti-social, ruling class, who had maintained the bondage of the soil up to the middle of the last century, who had kept the masses in ignorance, and allowed fearful misery to exist alongside the mediaeval privileges of caste, and who had shown themselves incapable of fulfilling their mission. In the chaos which followed the first war, the Communist group took possession of power with one stroke of the hand, represented power in the highest degree, and for the moment were the only authority capable of giving directives and issuing orders. The implementation of the violent Communist programme clashed with human nature, which, even among the uncultured classes, recognizes intuitively the justice of possessing and of disposing of the fruits of one's own labour, and the natural right of the individual to defend his own personal property. Nevertheless, the organizing capacity of the rulers of the Communist State, with their violent fanaticism, overcame every obstacle, and turned the Russian nation into a pre-eminently Totalitarian State.

And from this pattern Fascism, like Nazi-ism, was drawn up, from the organization of the political police to the directing of education by the State and the dictatorial ideas of the governing body.

Even the Youth Organizations were inspired, if not actually copied, from the Russian Communist State, which taught the heads of the Totalitarian States to wage a crusade against liberal thought, as represented by literature, and above all to control education in the public schools and Universities. A campaign against the older people was carried out, because it was realized that those who had acquired culture, and who had an experience of past times, would all naturally oppose the new regime. So Youth was elevated in calculated stages to the point of mythical power, for the new tyranny had cunningly judged that it would be far easier to construct a foundation of security on the young people, who, never having had any political experience, would be more pliable and less considerate.

But the principles developed by the Totalitarian States, which are contrary to human nature and to the intrinsic force of evolution, are destined to disintegrate. The structure of the States must change with the lessening of the state of hypnosis, to which so many souls have succumbed, under the influence of forces operating from the lower astral and lower mental planes, and as their consciences awaken to the Divinity which is Truth, Freedom, Brotherhood, Humanity.

Conclusion

Humanity at the present time is about half-way through its long evolution through races and sub-races on each of the seven globes which make up our Septenary Chain. Many millions of years lie behind us, and millions more are ahead

of us. This, therefore, must be borne in mind by those who would give to our present humanity a definite formula for its politico-social organization. Humanity is composed of diverse individual karmic heredities, and of diverse experiences connected with the varying spiritual age of each individual. One cannot logically admit that a kindergarten could cater for University students, nor that a University regime would be suitable for little children, yet such a paradoxical situation would be created, in a totalitarian communist regime, which perforce expresses itself and is maintained by violence, obliterating all freedom and rendering all individual initiative impossible. The abasement of character through the development of intrigue, falsehood and espionage, in a word, a deadening of the Spirit, would be the fatal consequences of such a regime.

Freedom, dignity, and the individual conscience would disappear in such an order. Physical needs might perhaps be satisfied, but moral and intellectual life would be cancelled out, and with them would disappear competition, the free choice of work, free association, the incentive to produce, the joys of ownership, and all the stimuli which induce progress. The human family in the totalitarian systems—and Communism is the prototype of such systems—is like a *herd* that only wants to be led to adequate pasturage, as Mazzini pointed out.

The spiritual doctrine teaches us: "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."

Thus we may not judge as anti-spiritual the politico-social system that impedes the attainment of a condition contrary to the fundamental moral freedom which makes man his own ruler; but we must regard as anti-spiritual and contrary to human nature the regime of tutelage, which cramps and confines the development of

the human soul. Students of social problems, and especially Theosophists, must realize another thing of great importance: that the Great Ones, who in the great revolutions of history have often intervened in human affairs so as to avoid evolutionary deviations, continually inspire humanity, not only so as to permit the natural expression of all human possibilities, but also that human intelligence should not be turned away from the fundamental goal of all progress, namely, *the internal development of conscience*, which does not derive from external conditions or surroundings, but from individual will rightly directed.

The Great Teachers of humanity have taught and continue to teach the great principles which men must apply in order to solve social problems in their national and international organizations. These principles are well known to Theosophists. They are solidarity, brotherhood, rectitude in national and international relationships, and co-operation in moral and material spheres. A national organization which seriously applies these principles would be able to abolish poverty, cruelty, wrong-doing, and to point out to all men the way to a joyous and happy life.

But is the social problem, then, insoluble except by Communism?

The social problem which in the modern world has arisen from the mechanization of industry, the function of which as producer of wealth is social, but whose ownership is individual, as the profits are individual, requires, according to the Communist doctrine, the abolition of the middle classes. But the world is not composed only of machines, middle classes, and workpeople; there are also the country folk, the artisans, the merchants, public and private employees, who make up the great majority of all civilized nations and who must therefore be considered in any just solution of the

problem. It is necessary therefore to seek some other solution to the social problem which will embrace human nature as a whole and encourage the development of a Social Conscience, and of human solidarity. The natural solution which is in harmony with the Great Laws of Evolution is in the following premises, as given by Mazzini:

"It is not necessary to do away with ownership, because today this belongs to the few; the way must be opened so that the many may acquire it."

"The combination of capital and labour in the same hands emancipates the working classes and prevents them from being dominated by capital."

The acquisition of property is not only a fundamental right of man, but it is the lawful reward of his efficiency; to abolish it would be to suppress the main incentive to human effort, and to restrain the freedom of man in the use he makes of the fruits of his labour. However, it is possible to emancipate the wage-earner in the factories, through the medium of *co-operation*, which favours the combination of capital and labour in the same hands.

A government that is truly progressive and educative could advance the times by putting into effect a programme based on the principle of co-operation, by relevant rules, whereby a part of the profits gained by industry would be converted into shares and assigned to the workers, thus giving them a progressive co-interest in the activities of industrial establishments. The mines and great systems of communication could, in the national interest, be nationalized, but taking into consideration the poor success of state-owned administrations, it would be preferable to pave the way to co-operative administration for these also, or through the creation of bodies controlled

but not administered by the State. The small and medium-sized holdings in rural districts could, by means of co-operation, be enabled to avail themselves of all the skill of technical art, thereby increasing their production to the advantage of the national aggregate.

The purpose of this article is simply to indicate that it is possible to solve present problems and ensure the freedom of labour, without recourse to the revolutions so dear to those who are often among the failures in life. When we talk of social reform, we must not forget that present-day hierarchical society is the result of the free play of natural forces, represented by human intelligence directed by the will. With all our imperfections, we are the fruit of this free play of will—which ceases to be natural or the expression of karmic forces, when the political government becomes dominated by violence. Nor must we forget that the way of human progress is shown by the Laws of Evolution, not by outbursts of revolution—these latter being *explosions* of passion expressed in destructive violence.

Human evolution is the progressive manifestation of the Divinity within us, up to the point where each man realizes that he "is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment".

G. GASCO

Facts are true as far as they go: they themselves are unalterable, but we may see them differently.

C. W. L.

SHUDRA RULE AND WELFARE

By L. FURZE MORRISH

IN this article the word "Shudra" is not intended to refer only to that caste in India, but to the proletariat, or "Fourth Estate," everywhere. The Four Castes of Manu, being sociological Constants in every type of Aryan civilization, may be translated into modern terms of the present Body Politic. As man has almost invariably built his social structures on the pattern of his own body, we may enumerate the four castes as follows:

1. The "Eyes"—Seers or Lawgivers—the First Estate.
2. The "Brain"—Executives, Planners or Law-makers—the Second Estate.
3. The Digestive System—Distributors, Merchants, Economists—the Third Estate.
4. The Hands and Muscular System—Routine-workers—the Fourth Estate.

Vision is measured on a descending scale from the relatively long sight of the Seers and Sages to the virtual blindness of the "Routineers," as the psychologist, Gerald Heard, aptly calls them. It is therefore obvious that if any of the four types usurps a function foreign to its nature, then there will be trouble, ranging from local difficulties to serious disaster. The Eyes are meant to see with; you do not try to pick up objects with your eyes. On the other hand, only a blind man uses his hands to see with; he makes slow progress and is likely to fall over obstacles and hurt himself. That is what always happens to any community when the Hands usurp the function of the

Eyes or the Brain, but it is very difficult to make many sentimentalists of today realize and admit this.

The succession of the four Estates is not a mere theory. It is part of a sociological rhythm which history has proved. Each type dominates in turn, and when the Fourth Estate in any community tries to take control, there is chaos, a breakdown in government, usually followed by a barbarian invasion; and a new cycle begins.

India was originally and has always been a Seer civilization. India has always venerated and supported Seers and Yogis, even to the extent of maintaining a standing army of mendicants and fakirs masquerading as yogis. India went through the four stages in sub-cycles, and then the Second Estate took over.

Egypt was an Imperial Civilization of Priest-Kings. It too went through its four sub-stages.

Chaldea-Persia was the third type. It was a merchant-civilization, which opened the trade-routes of the world. The Chaldean astrologers and Seers gave way to the war-lords and then the Traders took over and began linking up the world, so far as it was known at the time.

The civilization of Greece and the Mediterranean World went through its four stages relatively quickly and then sank into anarchy as the mobs took over and began to discredit the old nature-religions. First Greece went through the cycle, and then Rome. The sub-cycles in Greece were:

1. The Greek Philosophers;
2. Alexander the Great, and his Generals;
3. The trading empire which followed Alexander;
4. The anarchy which ensued.

In Rome the same cycle passed from the Etruscan and Sibylline Mysteries, through the Patricians and Emperors, to the mob again. With this a new cycle began.

No matter how primitive the creature, if it has sentient life, it must give consent of some kind to the impelling forces which actuate the system. An animal does this unconsciously by obeying the group-instinct. It has neither the inclination nor the ability to do anything else. All monkeys move from branch to branch, whereas goats leap from crag to crag, and are obviously content to do so.

Primitive man appears to have been much the same. He obeyed the forces which compelled his existence. Later he accepted whatever system he was born into.

So long as confidence remains in the Authority, whatever it may be, the system continues, but as soon as confidence goes, the system breaks down, and there is a period of "a-dharma". That is what happens at the end of each major cycle.

At the beginning of the cycle the Seers reveal a new level of Spiritual Authority and initiate the cycle, being able to see that amount of Spiritual "Purpose" which the coming civilization will be able to unfold. They give the laws and principles to be kept in view. The law-makers, or Second Estate, then establish the civilization, often by force and conquest. In due course the Third Estate builds up wealth and distributes it; and then luxury usually degenerates the community. The original "purpose" and "authority" become discredited. People begin to "rationalize" it, "see through it," outgrow its fables; and the system starts to break up. The Fourth Estate, losing its confidence and loyalty, or its "sense of fitness," refuses to obey orders and tries to take over. If it succeeds, chaos ensues, because "where there is no vision, the people perish".

This happened in Greece. The "Mysteries" became discredited, and materialism was rampant. At that point Christianity introduced a new level of the Spiritual Authority. The Fathers of the Church were of the First Estate.

They had gnostic powers and attracted allegiance, probably not unmingled with a certain amount of healthy fear on the part of the populace of what might happen to them if they misbehaved themselves.

After a time the feudal war-lords came to power in the Dark and Middle Ages, until it was found that wars on a big scale had to be financed. This brought the merchant class into prominence, and the Third Estate took over. The British Empire is an outstanding example of this. The "International Jew" became prominent.

Today we are at the point where the Fourth Estate is trying to assume power, and the existing interpretation of Spiritual Authority is wearing thin. People think they have "seen through religion". There is danger of chaos unless we go back to the Seers. A new level has to be tapped, and the Ancient Wisdom has again been presented to humanity by Those who preserved it during the previous cycle. New Seers will have to be trained, and it will have to be recognized that no community can survive unless each class does its own job properly, and leaves the others to do theirs. Anyone can call himself or herself a Seer or Seeress, as many try to do today, but the only satisfactory proof of Seership will be by test and experiment along scientific lines, if the would-be Seers can be persuaded to submit to such tests.

Christianity and to some extent Buddhism represent "welfare religions," in which rights of the individual play a large part. One of our ideals today is the Charter of Human Rights, enunciated by the U. N. This means the Welfare State. But it does not mean a woolly-minded condition of false sentimentality, in which natural laws of human inequality can be swept aside. The sentimental belief that because a man is a good engine-driver or busman, he can therefore automatically guide the State, is a typical

piece of the crooked thinking which goes with a Shudra cycle. If he should be a true Second Estate type, then he can rule, but not otherwise. A very unpalatable truth is that the "old-school-tie" individual generally makes a better Governor than the "honest workman," because the former often inherits the tradition and instinct, and is trained for the job.

This study of the Four Castes, or Estates, is a fundamental fact which cannot be ignored without disaster. It overrules all beliefs and opinions, because it is innate in every community, just as a physical body cannot function properly without the full complement of organs, working together in good health. There is no mere pious sentimentality in this. No humanity can survive long without a proper co-operation of the four types; which will no doubt explain the fierce antagonism of the Communist agitator who is instructed by his teachers to oppose all kinds of "reform" or "social co-operation" in western countries, because the said teachers know that co-operation is fatal to their success in undermining the western social structure.

We, who believe in peaceful solutions and brotherhood, know that co-operation is the secret of success, and are working for it, and not against it. That is why Theosophy and all its kindred movements are rated high on the Russian black-list of organizations to be banned whenever possible.

There is every reason to believe that the Co-operative State will follow present chaos and a new level of Spiritual Wisdom will be tapped and made known to humanity, as the "Water-Bearer" "pours out the waters of esoteric knowledge" upon the world in the coming age.

L. FURZE MORRISH

THE LINES OF LIMITATION

By J. M. ANGERVO

A FASCINATING conception among those well known in the world is the idea of the limit or the line. It is clearly defined in both philosophy and in the sciences.

In philosophy, manifestation implies limitation. The student of philosophy sees an object or concept as something separated from other objects or concepts by a limiting line or border. The existence and quality of the limit or line are recognized and analysed in the logical study of any object or subject. In all ages the conception of the limiting line has been a subject of deep interest and investigation by students of philosophy, all trying to penetrate the mystery of the line that divides matter from the Spirit.

In mathematics, one studies numbers, groups of numbers, and limit conceptions resulting from the use of methods of calculation. Ultimately it leads to limitations of various ideas of infinity. In fact, limit conceptions in the mathematical sense are so many and so important that hundreds of volumes on the subject may be found in a mathematical library.

In technical science processes where the analysis of matter is on a "hair's breadth" basis, the scientist clearly sees the idea of the limit or line from his own point of view, and is ever busy in finding improved ways of determining the limiting line with more ease and more and more precision.

Finally, in jurisprudence our lawyers and judges must deal with legal questions in connection with limits determined by man-made laws. Here it seems to me that the highest human justice can only be guaranteed and administered by those who have the inspiration to perceive and determine man-made limits in the light of Divine Justice.

In fact, the conception or idea of the limit or line is so wide-spread and deeply investigated that a comprehensive review of the subject is impossible in one article or lecture. It would require a series of articles or lectures and competence in all the fields—philosophy, mathematics, jurisprudence, and other sciences.

Although the idea has been discussed so extensively or just because of that, it may be approached from one more angle. Suppose that an individual, any one of us, endeavours to understand the idea of limitation; then two alternatives lie open to him. Either he approaches the matter from *above downwards*, trying to separate, to put a limit, to draw a line around already existing objects, matters and other conceptions as far as it is possible and necessary to do so; or he tries to approach this most remarkable and mysterious matter from *below upwards*, trying in his mind to reach or to define the universal limit, the line of manifestation, existence or life.

If we, to begin with, try to approach this question by analysing and drawing lines of limitation around everything that exists on the surface of the physical earth, and on other planes open to human analysis, we shall reach the same conclusion as the scientists of today. Thus we have to accept the separations and limitations which take place in practical life and which make it possible for some people to live a sheltered life whereas others are compelled to live in utter misery. It permits some to

cultivate a comparatively high physical culture, and denies to others even the most primitive needs.

Although this separation and limitation have created and probably will continue to create results as mentioned above, we need not be worried about the progress of the world because of limitation and separation. There is a general tendency found even in this condition which strives to unite the separated parts, proving that the separated parts are to be regarded as parts of a greater unity. A deeper philosophical conception of the limit leads us ultimately to realize that the existence of limits is a manifestation of the highest, by us limited, Divinity, which is growing from chaos to the highest glory of conscious progress. Thus, all parts separated by the limiting lines are united as belonging to the same Divinity. It is of no consequence whether we call it Universal Brotherhood or give it a different label which may serve the purpose. The mathematical conception of the limit leads ultimately, besides establishing the parts in abstract, to the verification of the close solidarity which exists between these abstract parts. It offers also a pattern for uniting all the concrete ideas that may correspond to these abstract conceptions. The same result follows an effort to bring about separations by extreme limitations. The closer we place the line, the closer we find the parts to each other, and following this course we also find that separating by limits is not the ultimate end but a means by which our highest but still limited conception of Divinity reaches the fulfilment of its own perfection. In order to reach this perfection in the best possible way, it has to consider the common welfare of all the separated parts, say, according to the principles of Universal Brotherhood. Likewise ideas of justice attached to the conception of limitation lead to the conclusion that the common good is the good of all,

that the common good does not in the least harm the rights of the humblest in growing independently towards his own goal of perfection. Simultaneously, as science has proved that the present conception of limitation has little rigidity, it has helped to bring about a greater understanding between the peoples behind these limit barriers. Just as the highest walls nowadays may be ignored by the aeroplanes and parachutes and the so-called long lines have proved to be short, so the intercourse between people and nations has become more many-sided. As we learn to look at our neighbour as our brother we become able to act towards him accordingly. Even though the present development of the individual shows an increasing tendency and a greater capacity towards separation and limitation, the realization about the earth forming a common unity makes it also possible for humanity to feel itself as One World. Thus, the principle of Universal Brotherhood progresses, paying no heed whether the progress is considered easy or painful. If we have the eyes to see, the goal is visible to us by this approach to the question of the limit—from *above downwards*, that is, by drawing limits round everything we know in the universe.

A more difficult approach to the subject is that which deals with the so-called celestial happiness and infernal suffering. During thousands of years and more in the history of the world there have been, and there are today, those who try to solve the problem of limitation from *below upwards*. This is done when we in our minds try to limit the universe, existence, knowledge, evolution, God. This is a common feature in all of us, and this effort to draw lines is an expression of our inner longing to grow, to reach closer to the absolute Divinity. This longing we express in creating limitations, restrictions, of the Highest. In this effort we draw, in fact, a limit or a line which, at least for

a time, is insuperable. We cannot presume that we are constantly advancing on the path, reaching beyond the very limits we have drawn ourselves, because in that case our life would be a perpetual progress which certainly is not the case. It is sad, almost tragic, that not even the religions hold the whole Truth. Each religion limits the immeasurable depths of the Truth of existence, giving forth only parts of the Truth. In founding the religions, we may presume that the limitations to be found in every one of them have meant a great sacrifice on the part of the Great Teachers, as each had to consider very carefully what and how much knowledge might safely pass on to the new human race and the new era starting on the path of progress—what kind of knowledge would best serve the need and help most efficiently the development of the particular race. Hence was drawn a limit in giving out the knowledge about the secret things of existence in a religion that millions of people have followed during long periods of time, during long eras this limited religion helping some to reach the highest conceivable bliss, dooming others to the suffering of deepest hell. Even such a limited religion means helping humanity a step forward on its difficult path towards perfection, serving also as a spring-board for new, far-reaching efforts.

Nevertheless, all the various religions and all the other distinctly limited expressions of Life are to be regarded as tragic in a triple sense, considering the immeasurableness of this very Life. First of all they are tragic as such, that there is drawn a limit round the knowledge concerning the universe and life. Secondly, the adherents of all the various religions sincerely believe that their particular religion holds the whole Truth. This very belief, that their own religion contains the whole Truth and consequently is the only right way to follow,

causes devotees of a religion to be bigoted and intolerant. Thirdly, every limit drawn around the supreme knowledge as we understand it means in reality a limit to our own progress. To pass onward is impossible until we, urged by an inner necessity, break through this limit in striving to reach the very source of knowledge which lies beyond it. This gives rise to speculations as to how much our progress has been delayed while we have been held up by this limit, and how much further on our way we would have progressed if we had not been entangled in the meshes of the limitations of the various religions.

Things being as they are it is comforting to know that, in the world of today, there exists a group of people, no matter how small this group may be, who have adopted as their guiding motto, "There is no religion higher than Truth." The relation between the Truth and the Knowledge as it is here understood, is that between the flame and the light. In the book *Light on the Path* it is said: "You will enter the light, but you will never touch the Flame." We may also now answer to Pilate's famous remark "What is Truth?" that "It is impossible to reach the extreme absolute Truth." The Truth, however, which we never will reach is all the same the very flame which illuminates every existing religion. It is the goal towards which we strive, knowing dimly that it is higher than all the limited religions. Naturally we strive towards this Truth through various stages of limitation, confronting limits and lines wherever we move. Every Theosophist knows, however, that the existing limits are drawn by himself, that beyond these limits there shines forth Truth which is higher than religion.

Thus, we do not say that H. P. Blavatsky has given us the whole truth, or that C. W. Leadbeater has explained all that may be revealed of the subtler worlds disclosed by

clairvoyance. We only believe that these, and many other great teachers, have to the best of their ability tried to explain the problems of our existence and the wonders of the universe, but that behind their deep insight of hidden things there exist still more far-reaching Truths waiting to be penetrated and conveyed to human beings in a conceivable way. The Truth that is higher than religion shines like a flame above all the limitations, above all the lines drawn by man, and it leads those who are aware of its existence to regions beyond all known lines and limitations.

In our strivings it is well to remember that there is a Truth higher than religion, that there is no limit to human progress. No limit exists that cannot be crossed; drawing lines is only the means, not the end. The more lightly we draw our limits, the more tolerant we are of the limits drawn by others, and all the more easy it is for ourselves to recognize new ways of Truth on the strenuous Path that leads to the Eternal Flame.

J. M. ANGERVO

The subject is one I have often spoken about, trying to show the absolute necessity of *limitation*. Goethe, somewhere, speaks of our finding our freedom through limitation. The great mystery is that the Infinite *can* be expressed in the finite. (This after all is the meaning of the INCARNATION.) It is through *limitation* that God shows Himself. But the very limitation is an expression of the Un-limited! . . . Spirit and form are not, fundamentally, two opposites. Each is an expression of the other.

S. RANSOM

THE HIGHER AND LOWER MENTAL

By D. JEFFREY WILLIAMS

SOMEWHERE in *Talks on the Path of Occultism*, C. W. Leadbeater refers to a matter "above the line" that divides the Ego from the personality. There are other such lines. There is, for instance, the line that divides the higher and lower mental planes when viewed as levels on which the globes of a Chain may be found on Rounds higher than the fourth or the lowest Round.

On the fourth Round the seven globes occupy the lower mental, the astral and the physical—globes C, D and E, being on the physical level. In the third and fifth incarnations each Chain has its first and seventh planets on the higher mental, its second and sixth on the lower mental. One stage higher, the second and sixth are upon the higher mental, while the third and fifth are upon the lower. On a still higher stage, both the higher and lower mental levels are occupied by planets. The mental plane appears to have the distinction (on Rounds higher than the fourth) of having planets on its higher and lower levels, a distinction that it does not share with any other plane.

If one may speak in terms of fact, that appears to be an odd fact!

During the process of the Monadic descent or involution—by the way, should we not have a different name for the involution of the Monadic life in order to distinguish it from the general involutionary process?—a unit of the

lower mental plane is "secured" by the Monad in addition to the mental permanent atom it attaches to itself. On no other plane does the Monad attach an extra unit to itself in that way. That also is an odd fact.

The causal body is situate, if one may use the expression, on the atomic sub-plane of the higher mental plane, and is "above the line" in that it is not normally influenced by thoughts about the external world of the personal life. The lower mind, on the other hand, is built up as a result of multifarious contacts with an external physical world in the main. The causal body and the lower (or concrete) mind are both "on the form side," and are both different expressions on the form side of something beyond or within them, something that we find it difficult to grasp, namely, *pure mind*. Mind, as such, appears to represent or reflect the spiritual Self on the life side. In terms of consciousness, it is something that exists apart from both the causal body and the concrete mind (or mental body). Both these form aspects of mind exist for the growth and evolution of the mind in the abstract sense. They are mere means to that end. The division of the mental "principle"—to use a word that has now gone out of fashion—into two such fundamental aspects, is a matter that we can long ponder over in our quiet moments.

The higher mental plane is the lowest world of the Ego, while the lower mental is the highest of the personality. Does this division reflect something still more stupendous on a still higher level of which we have no knowledge; and has it a reflection also on the physical level? Both Madame Blavatsky and Dr. Besant dropped hints as to the latter possibility.

Thought-images on the level of the lower mental take the exact form of the things that are clearly visualized or perceived; but thought-images on the higher mental, it is

said, are expressed or thrown out in various kinds of geometrical forms.

It is not easy to provide answers to questions that may be prompted by thinking over these few facts in relation to the higher and lower mental worlds. Perhaps, it is better that in this field, as in many others, we make our own discoveries and try to find the deeper significance of the unexplained, but odd, facts in our Theosophical teachings.

D. JEFFREY WILLIAMS

METAMORPHOSIS

If thought and feeling still contrive
Shape-changings Ovid used to see,
Let me be lured into a hive
And turned into a honey-bee.
Let me distil from choicest flowers
Drops, golden, unbesmudged by loam :
And bring, to sweeten rainy hours,
My contribution to the comb.

Yet, wherefore change, when I can reach
On swift imagination's wing
Gardens and fields of flowering speech
Fragrant and meaningful, and bring,
In spirit-calm or feeling-storm,
Under the sky's observant dome,
Sweet words to their well-shapen form,
Honey to verse's honeycomb?

JAMES H. COUSINS

JUVENILE DELINQUENCY

AN IRISH STORY

By F. H. ALDHOUSE

ONE fine day, two imps met on the road at Kilsalaghan. They wagged their tails with pleasure, for they were brothers. "Why if it is'n't Sombro. This is a bit of allright," said one. "The top of the morning to you, Madco, old lad!" said the other. They gave each other an affectionate hug. "How is luck?" they both asked. "So, so," said Sombro.

"Nothing doing," added Madco. "Since that blurry Bishop Berkeley bumbled in like a bluebottle, things have simply flopped. Blast the old busybody. Business is burst up. And that's that. Something's got to be done, and done right now, or it's bankruptcy. And what will our master say then?"

"Plenty!" remarked Sombro. The imps whispered together. "We certainly might try it," Madco said. "Shut up!" his brother cried, "somebody might hear. A bird or a fairy would carry it straight to him and we should be for it, right then." "Which of us is going to bell the cat?" "Both." They whispered more and went off arm-in-arm.

Later Bishop Berkeley was informed that two remarkably intelligent and attractive boys, Samuel and Malcolm McDowel, had been placed by their uncle General Balar at Farmer McConel's fruit-gardens for a few weeks' holiday. "They are at school in Dublin," his chaplain explained. "Very nice youths they are, a Connemara family settled in

that County. No doubt of Spanish descent on the Mother's side; they are quite brunettes."

"Indeed, O'Brien," the Bishop answered, "McDowel in Gaelic means son of a devil, but it is quite a common name. I suppose the original owner was a devil at a fight. It is a coincidence their uncle is Colonel Balar. Balar is Balor, the oldest spelling of that evil being's name. I am not of course suggesting anything." And both he and Chaplain O'Brien laughed.

For some weeks the Bishop heard nothing but praises of the young McDowels, they were so well-mannered, so gentle, so highly ornamental in the Cathedral of the Sacred Thorn at Cloyne. They played games with the country boys and excelled them in each, no false pride or nonsense of any kind about them. They never omitted a service on Sunday.

"You look worried, O'Brien; why?" the Bishop asked some weeks later.

"It is the growing underground evil influence amongst the youth here. Pilfering of fruit is no longer just a boyish prank. It is organized and serious. The perpetrators seem to be informed in advance of any traps to catch them, or to detect what they do with the spoil. The Church and clergy are being systematically disparaged and made ridiculous. Here are two verses quite little children have learned, but from whom?"

No wonder the parsons are such liars
And threatening us with infernal fires.
They worship one God with worship true,
His name is Spot Cash I'm telling you.

Whatever you want to do, go do it;
If you miss your chance you'll surely rue it;
Get your pleasure now, get it today,
For if you die, then dead you'll stay.

Even our two boy visitors are shocked. The country is worse, they say, than Dublin. Ah! if only the boys here were like them."

"I must make these model youths' acquaintance," Bishop Berkeley remarked. "It should be edifying, these bad times."

Bishop Berkeley was talking to Samuel and Malcolm in his study. He was quite friendly and fatherly but he was narrowly watching their faces. "My dear young friends, I have seen how devout you are in our Cathedral. You join heartily in the prayers and hymns, you are, I may say, re-collected." The boys smiled demurely at this praise and when the Bishop dropped his handkerchief and stooped for it, they exchanged an amused glance. It was over in less than an instant. Perhaps it was deprecation, in their modesty, of such high regard. The Bishop continued: "I wonder if one of you would kindly act as my server occasionally, your reverent assistance would be such a comfort?"

"We are not yet confirmed, my lord," they both spoke out together, "we could not communicate, and to approach so near, and yet to be so far, would be tantalizing. It would quite upset us, it would hurt us, it would so..."

Now Bishop Berkeley's manner and voice became masterful and stern. "I quite understand that such a close approach to *Sanctissimum* would be impossible for you. But I wished you to admit it yourselves. You are not human. You are demons bent on sabotage and sacrilege. But without human aid this profanity you could not dare." And pointing his finger at them he commanded: "Vanish all false deceptive appearances made by the enemy!"

What a change, where two well-dressed boys of the upper class had stood, were two cowering imps, creatures of and from the inferno. They made a wild attempt to

dash away, they were unable to move; they began a frenzied chattering like apes, probably crying for mercy. The Bishop looked at them with disgust. "You have done harm here, you two, and I will see that you undo it. Who were the human lads you corrupted with your thieving and vile verses? Answer truly or I will take such measures as will make you yell out the answers!"

They gave the names in faltering tones. "Good," the Bishop replied, "you are not without foresight at least. Now listen to me; tonight when the raid comes off you will lead it as usual. Then you will show yourselves to your victims *as I see you now*. Refuse or evade and you know the consequences."

"We tremble and obey," they muttered.

"And you will obliterate from all memories the words of your profane rhymes. What you put in, take out. I will aid you myself to do this if necessary, then get out of here, and come not hither again."

The imps fell upon their knees and with clasped hands implored his clemency. "Great High Priest, have some pity, we were agents of a terrible, ruthless master. If we return to him after obeying you, as we must and shall, what will be our fate? Torture, unrelenting. Oh, do have mercy."

"Well, I will give you the chance you ask. There are wreckers on the coasts of County Cork and in my diocese. Appear to those who light false beacons, scare them away. Be guardians and agents of the Light. Then I guarantee and promise you that your dark master, personally or by his agents, shall never reclaim or touch you." He made a circle about them and sealed it with a cross.

"We will go. We will gladly, happily do your bidding. We are for the Light. Down Balor!"

The Bishop smiled his approval. He blessed them.

F. H. ALDHOUSE

HUMAN AND COSMIC VIEWS OF GOD

By A. HERBERT PERON

IN many cultures of the past, there is a tradition that may be found esoterically or exoterically which proclaims the existence of early seers and sages. In many instances the reference is to an organized school of knowledge and wisdom that transmitted its carefully guarded secrets to the carefully screened few. It appears that, until more recent times, there have been schools in various parts of the globe, like Pythagoras' School at Crotona. These were merely branches of the One School. We are told this school was and for that matter still is located on the northern side of the Himalaya Mountains. It is known today as the Great White Lodge.

This explains the "mystery" of the similarity of different religions in various parts of the world, and at varying periods. Esoterically compared, the differences generally dwindle to insignificance. Exoterically, the differences often comprise a varied presentation of the law that is best fitted to administer to those it is intended to reach.

H. P. Blavatsky, in her *Secret Doctrine*, puts it clearly: "To thoroughly comprehend the idea underlying every ancient Cosmology necessitates the study and comparative analysis of all the great religions of antiquity; for it is only by this method that the *root idea* can be made plain.

The original transcendental and philosophical conception was one."

But religions were not alone in drawing their sustenance from this One Source. There were also free lances, philosophers who had access to, and who relayed to their followers and to the world what they had gleaned from, this source. Perhaps the best known of these philosophers, certainly one whose influence on our civilization has been most profound, was Plato.

Now where should reasoning about God start? *Here*—on this objective earth where we seem to be on firm ground? Or should we start from the realm of Universals—the subjective universe? Here we have the real point of difference between the two opposing schools of thought. One can think of them as the inductive school championed by Aristotle, Bacon and Dewey; and the deductive school led by Plato, Galileo and Whitehead.

There are advantages to both methods; disadvantages, too. The pragmatic approach with reliance on experience and facts is excellent so far as it goes. Its weakness is highlighted by the short distance it travels. It does not, *cannot*, go far enough. It is significant that science, as well as religion, has been compelled constantly to change its "facts," to bring them up to date. Galileo had to fight not only the Church, but also entrenched scientific opinion of his day. At first this seems surprising. We know that the true planetary picture of the solar system was well known to the sages of antiquity. It is not so surprising when we realize how cut off the western world was from this source of knowledge.

The writings of Plato reveal rather convincingly that *he*, certainly, was not cut off; that *he* had ample access to the fountain-head of knowledge. Let us then examine some of the Platonic ideas. Plato's "Archetypes" can be related

to Universals. His Archetype represents the perfection that every concrete thing of that type tends to approximate. This signifies that every concrete thing in nature owes its existence, and what is equally important, its entire evolutionary process, to its Archetype—to the plane of Universals. You read practically the same idea in H.P.B.'s *Secret Doctrine*: "Occultism teaches that no form can be given anything, either by nature or man, whose ideal form does not already exist on the subjective plane; more than that, that no form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least in approximation."

Plato makes the observation that the Archetype is the limit approached but never reached by things; which reminds us of a similar statement in *Light on the Path*—"You will enter the light, but you will never touch the Flame." This Archetype or prototype idea, viewed from the objective side, results in what Plato terms "an imitation of God". Nor is this restricted to men. It embraces animals, organisms, even inanimate objects. To the extent that they show *organization* and internal order, they exhibit traces of the Divine.

Here, it seems to me, is a tremendously important pronouncement: *the relation and reference of organization and order to a Cause*. Here also is, perhaps, the most cogent and basic criticism that can be levelled at the naturalists. It is fairly easy to disavow a First Cause when you are dealing with a Chaos. It is quite another matter to repudiate a Cause when you are confronted with indisputable evidence of Order, Planning and Organization.

Plato defines perfection as completeness. In Plato's day, the two opposing schools could be summarized in the expressions of Protagoras and Plato. Protagoras said:

"There can be no knowledge without the evidence of immediate experience"; (how like Dewey). Plato said: "There can be no knowledge without systematic thinking; without concepts sensation is blind."

It was Alfred N. Whitehead who made the remark that all philosophy during the last 2,000 years is just footnotes to Plato's philosophy. So let us see what Whitehead has to contribute. His is called the Philosophy of Organism. He postulates *two* categories on the subjective (spiritual) plane. 1. Creativity, 2. Eternal Objects. It is confusing to many that Whitehead's Universals, his Eternal Objects, take a secondary place in the Cosmos. They are subject to the process of Creativity, therefore subject to change. How can that which changes be eternal? They might be construed simply as attributes; but Whitehead does not let us do that. He makes it clear that his Eternal Objects are forms of definiteness and pure potentials, which sounds much like Plato's Archetypes.

Perhaps a good deal of the trouble we have in understanding Whitehead and some others, is due to the inclination to think of the Cosmos in terms of the created universe, it is . . . *now*. Most philosophers, too, make their speculative take-off from this fixed viewpoint. Paradoxically, dealing with a "living" manifested universe can prove static if the screen shows a stand-still picture instead of a running film which covers all the stretches of time, starting with Creation.

H. P. B.'s *Secret Doctrine* demonstrates one of its many unique features by presenting to us the Cosmos in the labour pains of birth and creation. Note the difference. How much more easily Whitehead's apparent contradictions are ironed out. Remember he places his Eternal Objects as subject to Creativity, and therefore subject to change. We read in the second Stanza of Dzyan: "These Two are the

Germ, and the Germ is One. The Universe was still concealed in the Divine Thought and the Divine Bosom." H.P.B.'s commentary on this follows: "The Divine Thought does *not* imply a Divine Thinker." The universe, in its totality—absolute being with the past and future crystallized in an Eternal Present—*this* is Divine Thought reflected in a *Secondary* or *Manifested Cause*.

Whitehead stresses that his Eternal Objects *are* Universals rather than concepts, essences rather than abstractions drawn from existence. In this respect, Whitehead maintains what might be called a *firm relationship* between Universals and Particulars.

Now this firm relationship between the subjective and objective planes, which is so important to us Theosophists, is not always preserved in idealist philosophy. Santayana, for instance, arrives at different conclusions.

"Essences," he states, "are altogether unaffected by the conjunction in which they occur, the flux of nature which sustains them, the existences they qualify. Essence carries its own light, which while unilluminated from any other source, serves to illuminate everything else. Essences, by being what they eternally are, enable existence (nature, that is) to pass from one phase to another. Since existence is flux, and therefore in accordance with the Platonic conception of non-being, it follows that Essences do not exist. They *have being*. They *are* in their own right hence they cannot be conceived as abstractions, or as unrealizable generalities. Every Essence is universal . . . individuated internally by its character, not externally by its position in the flux of nature."

Thus far Santayana has proceeded fairly faithfully on the Platonic road. Now, when practically within sight of the goal, so to speak, he makes a sharp turn. He asserts that in relation to the flux of nature, the Essences are

powerless and inert. You will recognize there is some truth in this idea. It is true in reference to *part* of the flux, the lower kingdoms, of nature. Theosophists, generally, do not believe it is true of man, certainly *not* of highly developed man. For while the lack of relationship between physical and spiritual may exist to a great extent, there is ample evidence of a definite Link—a link *in man*, which portrays the functioning of a spiritual power (Essence) in varying degrees of force.

Santayana accuses Plato of making his Essences a potential of spiritual forces that select and determine on their own account, thus constituting a world of *substances* behind the flux of *appearance*. Of course Plato does just that in keeping with the ancient lore from which he drew. To bear out his criticism Santayana claims: "Essences do not pass in and out of the stream; it is the stream that passes from one Essence to another, under its own compulsion." Again a truth in part. The occult doctrine confirms that Essences, monadic essences, do pass "in and out of the stream" under nature's compulsion, without apparent will of their own. However, this again is applicable only to the lower levels of the evolutionary field. It may not be safe to postulate *one* single law to embrace the entire field of manifestation. We know there are laws that do not stand up in all instances. Since the ushering in of the atomic age classical mechanics has proved inadequate. New laws had to be evolved. Santayana and others fall too easily into the error of modern biologists in viewing the entire evolutionary scale as an uninterrupted continuum to which nothing new is ever added.

A. H. PERON

(To be concluded)

THE LAW OF RIGHT RELATIONSHIPS

By N. SRI RAM

SINCE there is only the One in truth and everything has come from that One, everything is related to everything else. This relationship is but an underlying pattern, a foundation, as it were, on which we have to build. All evolution is that building.

It is only as we begin to glimpse the Light that shines from above, that we begin to realize that all is Life, all is Law, and *all is relation* in Nature. If each one thinks of himself as he stands, he can see he is related on each side of him. He is a unit in a web of relationships, an intersection point of innumerable connecting lines. He is a point on a sphere round which and through which run an infinity of circles. The circles round him may be regarded as circles of environment; the circles through him the circles of life or consciousness relationship. Let us consider these latter lines. Some are vivified, some are not. The culmination of the evolutionary process is the galvanization of each of those lines. It is an interesting metaphysical question: Are the lines radiations from the point or is the point a point of unity for the lines? In other words, is individuality the creation of forces or the forces the raying out of the individuality? Is the Logos a centre for the Light of the Logos, or the Light the enlargement of the Logos?

Our relations are *outer* and *inner*; because the universe is outer and inner. The outer relations are relations of Karma, the law of interaction; the inner relations are relations of affinity, of Spirit, of Rays, sub-Rays, sub-sub-Rays and so on. As the outer and the inner come nearer to each other, as Heaven and Earth become united, as the conjunction of Spirit and Matter takes place—now they are in opposition—all things will be regrouped. The regrouping is a process in time.

The outer relations are of time, place and circumstances. Between the relations of matter and the relations of Spirit, are the relations we experience from moment to moment, that is, the relations or reactions of our consciousness. It is with this we are particularly concerned. For that which is of the Spirit—the Reality—is beyond us for the moment. And Karma we have to take as it comes, that is, the past Karma.

How are we related to others in our thought and feeling? How do we react? How do we respond to their presence? How do we act on them? Our relations are to persons as well as things. The inner attitude depends on understanding. All is relationship in life as we live it. All institutions are but a certain stabilization of relationships, laying the pattern for outer action, determining its nature within certain bounds. The outer is bound to follow the inner. For instance, if there is an inner feeling of equality with others, there will not be inequality for long in the outer conditions.

The outer world is a world of conflicts, especially at present. The conflicts are fundamentally conflicts of opposites: East and West, capital and labour, coloured and white, youth and age, new and old, man and woman, and so on. The first phase in any relation of opposites is indifference due to lack of contact, inner or outer. Then

contact leading to tension. Then the prevailing of the one over the other, domination by the one, suppression and exploitation of the other. Then discontent, resistance, rebellion, the disruption of the old relationship. Further conflict, now more as equals, with patched-up truces, compromises, uncertainty. Eventually a relation of harmony, of balance, co-operation with willingness of spirit, each party free, harmony in freedom.

We see this drama in racial and State relations, Britain and India, for example; also in the relations of capital and labour. Here we are in the stage of truces and compromise; we see it also in the relation between man and woman, although the process is very subtle here. Woman is no longer a chattel, but is not yet as free as some think. She is not free in many eastern countries, nor in the management of national and world affairs.

Every new idea is first treated with indifference, then, if it is important enough to disturb conditions based on the old, scoffed at, persecuted, then finally, as they prevail, and they must if they are the truth, accepted (even as a tyrant is accepted when he is victorious—"agree with thine adversary quickly") and even prided upon. The ideas of Copernicus (scientific ideas), the freedom of subject peoples, and religious toleration are outstanding historical instances.

There is an element of the opposite in any two individuals. No two persons are wholly alike. The difference asserts itself in situations as they arise, in the presence of third parties—whether persons or things—as they come into the field. We have all heard of the triangle in marital and (so-called) love relations. Any two individualities are opposites within a certain angle.

All opposites are really complementaries. They are causes of conflict as the consciousness identifies itself with the outer form and thus becomes subservient to it. The

forms are different, but they need not divide. However they do, while yet the consciousness is childlike (that is, ignorant) and gullible. The antithesis of self and other arises subtly and builds itself up through rehearsal in innumerable forms.

It is a habit of thought, due to an outward-turned consciousness. The externalization of the consciousnesses participating in the unity has to be bridged over by vibrations. But in this outer world the vibrations are various and discordant. Our problem is a problem of vibrations. These vibrations are at different rates, thus at different levels. One broad division amongst them is that to which we refer as the Ego and the Personality. The Ego's response is a harmony. The Devas conversing on the pure mental levels in sound converse in music. Their exchanges in colour are patterns of harmony.

All relations change, for relations are a life-process and life is continuous action. It is response. When a form ceases to respond it is dead. The changes are due to Karma; they are also initiated by volition. We see the changes due to Karma in the relationships of successive lives. Even in one life-period there is change of relations between parent and son, between boy and girl, husband and wife, due to growth which is evolution. The changes lead to breaks if the relations are superficial. Our difficulties with others are largely due to lack of inner contact, or fullness of contact (communion), lack of depth. Each one is enclosed within himself, in a cocoon of thoughts, woven in a deceptive light. There is a rind or crust of selfishness and a play of false lights around it.

In any true relation there has to be a certain realization: first of the dignity of the other person, equality in dignity, in true estate, secondly of the difference, which calls for sympathy. All natural differences are specializations.

Each has its value. The male body gives certain experiences complementary to those of a woman. Each temperament (due to mixture of Ray qualities) has its charm, its special qualities. Each race, each religion, each culture gives the soul a bath in a certain type of influence needed to draw out its all-roundness. Each season of life has its purpose. In any scientifically devised scheme of life each will have its place, the help it needs, its opportunity to give of its special quality.

Unity and difference are both summed up in Brotherhood, which is a concrete and comprehensive relationship. Brotherhood recognizes differences, as in a family. It does not ever forget the unity. It is in fact an externalization of the unity. Brotherhood is the key to the solution of all problems; for it implies freedom, justice and co-operation. Brotherhood is a pure relation, for there is in it no possession, no idea of using or exploiting the other. Possession is for gratification; leads to conflict. The things we possess with our hearts possess us. The perfect, as well as the most dynamic relationship, from the inner point of view, is love. It is not a relationship of possession, it is not sentimentalism, it has nothing to do with desiring or glamour. It is a relation without wraps, that is direct, not through mental constructions, a glamorous halo, the confusions of self-interest. It is heart to heart, the union of hearts, of consciousnesses.

Desire for gratification makes one selfish. The relation which uses another for one's gratification is essentially a false relationship, disguised, as it is so often, by a simulation of love. This is not to say that enjoyment is bad. It can be pure, the experience of a harmony; or it may be egotistical, a predicate that has always the subject of "self". It is the desire for sensation which glours thought, makes it regard the false as the true, subjects

Manas to the modifications of the Astral Principle, Kāma Rupa.

All true and constructive and happy relationship is a relationship of freedom. The relation of a liberated man to all beings and all things is a free relationship. He incurs no debt. He contracts no bond. He is free of Karma. His progress is by the Law of joyous sacrifice which is giving. He has purged his consciousness of all elements in the sub-conscious, which extends like an accordion into section after section of the past. He is unconditioned and not self-enclosed. He has freed the present from the past. He is a centre of pulsating life, no longer dead or inert; and as he vibrates like a wonderful drum, all things inwardly vibrate with him. He is one with all of them in the movements of his consciousness. His is a universal relation.

What can we do, where we are, to reach that stage? The Lord Buddha laid down certain steps: Right view, right thought, right speech, right action, right means of livelihood (I leave out the other steps which follow). But what is right? That is the question. We have to examine ourselves constantly to see how far we are right, where we go wrong; examine ourselves in our relations to persons and things. We can never have right relationship with others until our thoughts of others express that relationship. Relationship is on all planes—in thought, feeling and action. To be perfectly related with all is to be perfect.

N. SRI RAM

REVIEWS

The Intuitive Philosophy, by Rohit Mehta, T. P. H., Adyar, pp. 405, price Rs. 7.

The author of this book describes his purpose as a search for fundamental values; also as an attempt "to show how Occultism and Mysticism together form man's spiritual life as a whole". His thesis is that whereas one aspect of Theosophy, the aspect of Occultism, has been clearly and systematically dealt with in modern Theosophical literature, the complementary aspect of Mysticism "has remained unintelligible to many and can be understood in the light of Krishnamurti's New Approach to Life".

It is a rewarding and a courageous book. It is rewarding to such readers as survive 288 pages of stating, re-stating and re-re-stating the problems of modern man in search of a soul, and man, ancient or modern, in search of knowledge. It is courageous because Mr. Mehta sees the answer to his quest not in terms of Either/Or but as Both—each in its place, co-ordinated in one whole.

With command of a free, flowing English style, he devotes the first chapters to an exposition of the critical situation in which man of the mid-20th century finds himself, whether as a social creature or as an individual. All the, by now, painfully familiar paradoxes are brought to the reader's attention—desire for peace and preparation for war, poverty in potential plenty, unhappiness and frustration in the midst of innumerable material aids to pleasure, technological progress outstripping moral development. The fundamental need is seen to be the discovery of "new values of life, a new subjective background against which the ever-changing objective conditions may find their appropriate places".

Then follows an examination of the age-old problem of knowledge and man's relation to the objective world, so wordy, repetitive and involved that the balance of the book is seriously impaired and the reader is in danger of giving up in despair before the author ever gets to the point. Authority is piled on authority, "we are told" (or

some equivalent) occurs sometimes as often as five times on one page, and the argument, though able, tends to run round and round in circles of recapitulation. It numbs rather than stimulates the mind.

It is only when the author abandons the attempt to push through the epistemological quagmire, in which analytical reasoning bogs down every attempt to reach a solution at the intellectual level, and turns to bypass it by another route altogether—the Mystic Approach to Reality—that the quality of academic debate is replaced by something living, direct, illumined, clear swept by the fresh wind of the Spirit. The important message of the book is in these last 120 pages on the twin paths of Communion (Mysticism) and Communication (Occultism), by which distracted man may find true integration. "The intuitive view comes to man only when the mind is empty at the height of its receptivity. A mind that is sensitive and yet empty is the Holy Grail into which the life-giving waters of intuition flow. . . . From this they go out through different channels of communication to irrigate the fields of human civilization."

G. M. C.

Man Creator of Forms, by V. Wallace Slater, B.Sc. etc., T.P.H., London, pp. 81, price 2/.

The Blavatsky Lecture, delivered annually at the Convention of the Theosophical Society in England by some distinguished member, deals with modern problems from the point of view of Theosophy, with special reference to *The Secret Doctrine*.

H. P. Blavatsky had a message for the world. What would that message be now, 75 years later?

Mr. Slater selects the vital subject of the work of *Man*, called by Madame Blavatsky *the Fourth Creative Hierarchy*. Each Hierarchy is creative at its own level and for its own cycle. Man has created on the physical plane innumerable objects, houses, tools, vehicles, works of art, which are materialized thought-forms. "Man's task is to prepare the dense physical matter for its future. His use of lower *manas* is his individual education, while his work on the dense physical is his work as a citizen of the cosmos."

After outlining man's long heredity through the earlier Rounds, Mr. Slater points out that the Fifth Race, the peak for this globe, is a rehearsal for the Fifth Round but that now "the lower mind is thoroughly established through the focussing power of higher *manas*". Man has extended his consciousness into the physical world beyond his puny body by the use of tools. In this he shows his superiority

over the animals who do not make and use tools on their own initiative. Mr. Slater sums up the characteristics of the kingdoms as *Mineral*, stability, resistance; *Vegetable*, growth, reproduction, response; *Animal*, movement, sensation; *Man*, creative, adaptable, transmitter of power.

Though man has created so many forms, from nuts and screws to electronics and jet engines, during the last hundred years, yet he creates *forms*, not *forces*. The forms channel the forces of nature and are developed through science. "If for pure science we read higher mind, for applied science lower mind, and for technology dense physical manipulation, we have a Theosophical interpretation." Matter is not an illusion but a limitation, Spirit is dependent on matter. "Man has to learn to handle the details of the material world with care, with loving attention, while keeping his centre at the spiritual level."

This pamphlet on man and his relation to matter is packed with sentences over which we must meditate to extract from them their full meaning. E. W. P.

Mahayana Buddhism, A Brief Outline, by Beatrice Lane Suzuki, with an Introduction by Prof. D. T. Suzuki, and a Foreword by Christmas Humphreys, David

Marlowe Ltd., London, pp. 146, price 7s. 6d.

This is an able attempt at analysing and bringing under review the chief features of Buddhism in its historical growth and development in the course of several hundred years both in its land of origin and abroad. The teachings of the Buddha were intended to purge Hinduism of its soul-killing orthodoxy and useless rites and ceremonies which smothered its purpose of pointing the way to a fuller and richer spiritual life.

It was but natural that in a land where intellectualism had reached its high-water mark of excellence and breaking away from its earthly moorings flew high into the waterless clouds of abstract theory, a body of intellectuals should, in the course of the centuries following the teaching, so manipulate it as to give a new direction to its philosophy. The result was the change from *Hinayana* (Minor Vehicle) to *Mahayana*.

Dr. Suzuki's long but clear introduction is very helpful in pointing out the main points of difference between the original teaching and the later *Mahayana* Sutras, and how still later on when it was taken to China and Japan it developed on independent lines and brought out many treasures which were not discoverable in India.

N. R. S.

The Garland of Letters, (Varnamālā), Studies in the Mantra-Shāstra, by Sir John Woodroffe, Second Edition, Ganesh and Co. (Madras) Ltd, pp. 296, price Rs. 15.

As its sub-title indicates the book is a collection of essays on Mantra Shāstra whose main theme is: "Vāk (the Word) is the Shakti or Power of Ishvara; this Shakti which was in Him is at the creation with Him and evolves the form of the Universe whilst still remaining what It is—the Supreme Power," which is personified as Devi or "Saraswati, the Mother of the Vedas and the Worlds". This Power displays Itself, both macrocosmically and microcosmically, in "causal, subtle and gross forms". At the causal level, Its initial movement or vibration is as the Seed-Mantra, "Om," from which all mantras (words of power) are derivatives at different levels. Starting with a treatment of the general principles of the doctrine of Shabda (sound, language), the book expounds in detail varied aspects of Shabda; and explains the meaning and method of the Bija-mantras, concluding with an exposition of the two famous mantras, "Om" and "Gāyatrī". Mantra Vidya is the "science of thought and of its expression in language as evolved from the LOGOS," and in this sense, states the author, the universe is said to be composed of "letters". (Com-

pare the "numbers" of Pythagoras and Plato.)

Throughout the book emphasis has been well laid on the divine and spiritual aspect of the science. The author rightly regrets the description of mantras as "meaningless jabber" by the ignorant and unversed. Due to gross misinterpretation of some of the mantras, this science has been mis-practised along undesirable and evil lines. Hence it is an age-old rule that the practice of this and similar vidya is not for the unclean, whose heart and mind have not the necessary aspiration and purification; nor should it be lightly undertaken without due initiation by a qualified Guru or Teacher and his guidance. For it deals with the evoking of potent, fiery and vital forces in man and Nature, which, if not awakened and developed along pure and right channels, will result in irremediable harm.

To those initiated into this vidya and also to the uninitiated, we recommend, for further illumination on the subject, a study of some of the books by a perfect "seer" of this century, C. W. Leadbeater, such as *The Chakras*, *The Hidden Side of Things*, *The Masters and the Path*, *A Congregational Pooja for the Hindus*, from all of which may be gleaned the hidden working of mantras.

M. S.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

SEPTEMBER 1951

OFFICIAL NOTICE

I hereby appoint Mr. Jack R. Brinkley of 537 Zushi, Zushi Machi, Myura Gun, Kanagawa Ken, Japan, to be Presidential Agent for Japan in place of Captain Carl F. Stillman, who has been transferred to another area.

C. JINARAJADĀSA,
President.

August 20, 1951

1951 CONVENTION

The 76th Convention of the Theosophical Society will be held at Banaras from 25th to 31st December 1951—both days inclusive. The following will be the rates for Registration, Accommodation and Furniture during the Convention:

<i>Registration:</i>	...	Rs. 4 each
T.S. members (Adults)	...	Rs. 2 ..
Young Theosophists (below 25)	...	Rs. 5 ..
Non-members	...	Rs. 3 ..
Non-members (below 18)	...	Rs. 3 ..
<i>Accommodation:</i>	...	Rs. 5 per person
Special	...	Rs. 3 ..
General	...	Rs. 3 ..
No rooms will be allotted for the exclusive use of single individuals—except in very special cases.		
<i>Furniture:</i>	...	Rs. 3
Cot	...	Rs. 2
Chowki	...	

For registration, please write to the Convention Officer, The Theosophical Society, Banaras.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President, Mr. C. Jinarāja-dāsa, after his extensive tour in Australia and New Zealand where he has been since March, sailed from Sydney with his two secretaries, Miss Elithe Nisewanger and Miss Jamni Thadhani, by the *S. S. Stratheden* on August 18th. They are due to arrive in Bombay on September 6th and the President will preside over the Bombay Federation sessions before proceeding to Adyar, where he is due to arrive on September 10th.

Southern Africa

The Annual Convention of this Section was held at Cape Town during Easter. This gathering marked a very special occasion in the history of Cape Town Lodge, as there was held the opening of the new Lodge building, comprising a hall, library, members' room, kitchen and cloak-rooms, and a pleasant self-contained flat as well as a small garden.

Mrs. Eleanor J. Stakesby-Lewis has been re-elected National President (General Secretary) for a further year of office. Mr. S. Stakesby-Lewis continues as National Vice-President.

Mrs. Stakesby-Lewis, in her report to the Convention for the year ending 31st December 1950, states that the outstanding achievement during the year was the formation of 5 new Lodges, bringing the total to 12. In addition one Lodge was revived. Each new Lodge has been provided with a nucleus of a library to the value of £10, and a Section-wide appeal was made for second-hand books which made possible a generous distribution of further books.

Lodges in this Section celebrated the Society's 75th birthday on November 17 in a fitting manner. There have been regular Lodge programmes and the Section has had the assistance of lectures from Miss Clara Codd, who is residing in this Section.

The membership increased by 17, the total on December 31st being 599. The admission of new members was a record of 117.

The Section has acquired a number of new pamphlets for propaganda purposes.

The report of the National Service Group Organizer shows splendid work done by many members, particularly through joining various welfare Societies. In a

series of meetings arranged by Johannesburg Lodge in connection with social welfare, the President of the Institute of Race Relations was amongst the speakers. This work in connection with race relations is very important in this Section.

This Section is now hoping to have a visit from Mr. N. Sri Ram in October of this year.

Austria

The Annual Convention of this Section was held in May at Graz with Srimati Rukmini Devi as Guest of Honour. The Convention is reported to be the first well-attended gathering held in this Section since its founding in 1912. The difficult economic and social conditions have prevented representative gatherings in the past and members are therefore to be congratulated on their having managed to overcome these difficulties in order to be present on this occasion. The General Secretary of the Theosophical Society in Europe, Mr. J. E. van Dissel, was also present at the Convention.

Finland

A Summer School was held at Kauniainen near Helsinki from July 12 to 19, the distinguished visiting lecturers being Mr. Sidney Ransom and Mrs. Adelaide Gardner from England. A fine group of over 50 members including the

General Secretary, Miss Signe Rosvall, was present, and it is reported that the gathering was very happy and active, held in a small college in pine woods with very beautiful surroundings.

Pakistan

Jamshed Nagar Lodge which has been inactive for the last four years was revived at a special meeting on 29th June. The Lodge will meet weekly and hopes to do useful work.

The Presidential Agent, Mr. Jamshed Nusserwanjee, has gone for a visit to Germany and will be absent for several months. The Lodge in Karachi conducts a programme of interesting activities and the work continues to expand.

Scotland

The 41st Annual Convention of the Scottish Section was held on May 26 and 27 at the Glasgow Headquarters with the General Secretary, Mr. Edward Gall, presiding. In his Annual Report the General Secretary gave details of the work done in the previous year showing that though the exceptionally severe winter conditions had affected the attendances, the work as a whole had been steadily maintained. The Library continued its important work on an extensive scale. The membership in this Section stands at 819.

Wales

The 30th Annual Convention of this Section was held at Plas

Bendith, Colwyn Bay, on June 9 and 10. The General Secretary, Miss E. Claudia Owen, presided and the Guest-Speaker was Mr. John B. S. Coats. This is the first Convention held in North Wales since 1936 and the gathering was therefore a memorable one. The keynote of the Convention was *Our Future Preparedness*.

New Zealand

The General Secretary, Miss Emma Hunt, returned to this Section in March after her visit to Adyar, where she attended the School of the Wisdom and the International Convention. On her way back she attended the Annual Convention of the Australian Section at Sydney.

Miss Hunt reports on the visit of the President to New Zealand from April 28 to May 24. On the evening of his arrival he was given a warm reception at H.P.B. Lodge in Auckland, some 200 members being present. The President visited Lodges in the four main cities in New Zealand covering a period of 80 days during which he gave 26 addresses. Everywhere members were keyed up to the occasion and many journeyed into the main cities, coming long distances from Lodges all over the country. Every Lodge in New Zealand was represented and in Dunedin in the south as many as 7 Lodges had

members present. Publicity was everywhere excellent for the public work and audiences ranged from 750 in the larger cities to 250 to 500 in others. Five thousand copies of Mr. Jinarajadasa's *Ideas of Theosophy* were published for the visit as a four-page leaflet and were distributed free by the Lodges at all public meetings. The President gave a number of press interviews which resulted in good publicity.

The tour was carried out under difficulties owing to serious strikes in the country. This visit, says Miss Hunt, was "an important event in the history of the work of the Society in New Zealand".

During Easter a very successful camp was organized by H.P.B. Lodge, Auckland, at Piha, a beautiful West Coast Bay. There was a happy gathering of members who had filled a hotel and others who were provided accommodation in tents and cottages nearby. There were short discussions and evening addresses. At the latter people from the neighbourhood were invited and the hotel lounge was crowded for the occasions.

Philippines

At Easter time Lotus Lodge, Manila, dedicated an issue of its quarterly publication, *The Lotus Bearer*, to Holy Week and the life and work of the Master Jesus.

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	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes</i> .
1891	India	Sit. 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> .
1896	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> ; <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì Breo, Prov. Cuneo	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	28 Rotbuchenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosófica Cubana</i> ; <i>Teosofía</i> .
1907	Hungary	...	Vironkatu 7 C, Helsinki	<i>Teosofi</i> .
1907	Finland	Miss Signe Rosvall	...	...
1908	Russia	...	Praha VIII—Zastrelinci 633	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Box 863, Johannesburg	<i>The Link</i> .
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Scotland	Edward Gall, Esq.	79 Route de Drize, Troinex, Geneva	<i>Ex Oriente Lux</i> .
1910	Switzerland	Monsieur Albert Sassi	37 Rue Jean-Baptiste Meunier, Bruxelles, Belgium	<i>L'Action Théosophique</i> .
1911	Belgium	Mlle. Serge Brisy	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	...
1912	Indonesia	Mr. Soemaidjo	No. 102, 49th Street, Rangoon	...
1912	Burma	U Po Lat	Bürgergasse 22, 4 Stg. 18, Vienna X	<i>Adyar</i> .
1912	Austria	Herr F. Schleifer	Oscarstgt. 11. I. Oslo	<i>Norsk Teosofisk Tidsskrift</i> .
1913	Norway	Herr Ernst Nielsen	...	...
1918	Egypt	...	...	...

* Presidential Agency.

1918	Denmark	...	Herr J. H. Möller	...	Strandvejen 130a, Aarhus	...	<i>Theosophia</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 28, 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	...	Ingólfsstr. 22, Reykjavík	...	<i>Gangleri</i> .
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Mme. J. S. Lefèvre	...	Rua Passos Manuel, No. 20-cave, Lisbon	...	<i>Ostris</i> .
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes</i> .
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana</i> .
1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosófico</i> .
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1926	Ceylon	...	Monsieur Kimon Prinaris	...	30 September Str., No. 56B III Floor, Athens	...	...
1928	Greece	...	...	...	...	...	...
1929	Central America	...	Señora Amalia de Sotela	...	P. O. Box 797, San José, Costa Rica	...	<i>Theosophikon Deltion</i> .
1929	Paraguay	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	<i>Teosofia</i> .
1933	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. Dwarakadas Morari Shah	...	P. O. Box 142, Zanzibar	...	<i>Saurabh</i>
1948	Pakistan	...	Jamshed Nusserwanji, Esq.	...	P. O. Box 271, Karachi	...	...
1948	Malaya and Singapore	...	Mrs. Hilda B. Moorhead	...	Theosophical Society, Adyar, Madras	...	<i>Theosophical News</i> .
1949	Northern Ireland	...	Dr. Hugh Shearman	...	18 Brookhill Ave., Belfast	...	...
1950	Indochina	...	M. Pham-Ngoc-Da	...	Instituteur Principal, Chaudoc, South Viet-Nam	...	...
1950	State of Israel	...	Dr. I. S. Cohen	...	P. O. Box 2858, Tel Aviv	...	...
1951	Japan	...	Mr. Jack R. Brinkley	...	537 Zushi, Zushi Machi, Miura Gun. Kanagawa Ken, Japan	...	...

• Presidential Agency.

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

Canadian Federation

(attached to Headquarters) : ... Mr. J. G. Bremner ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly*.

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