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THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA

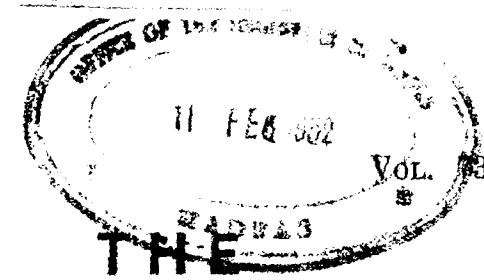


THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20

JANUARY 1952

Vol. 73, No. 4

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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.

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ADYAR, MADRAS 20, INDIA

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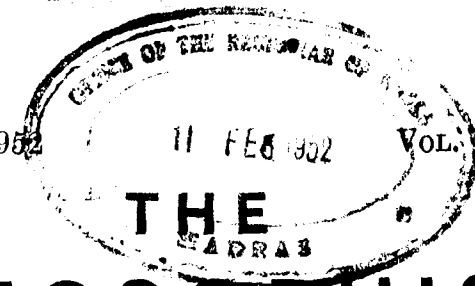
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Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character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

FEBRUARY 1952



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MARCH 1952

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MAY 1952

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PRESIDENTIAL ADDRESS TO THE 76TH THEOSOPHICAL CONVENTION

Banaras, 26th December 1951

By C. JINARAJADĀSA

MY BROTHERS:

I greet you all with hearty goodwill, and I am glad you have come to make this Convention a success. At this Convention, the Society is in its seventy-seventh year. I want on your behalf to look back at the history of the Society, and see what it is that Theosophists have done in the course of this long history.

Among the Adepts of the Great White Brotherhood there were two, Mahātma Morya and Mahātma Koot Hoomi, who undertook to lead a movement to bring back to the world again the ancient teachings of Brahma-Vidyā, the Divine Wisdom. The work was very difficult and full of risks. The beginning of it has thus been described by the Mahātma Morya:

"So casting about we found in America the man to stand as leader—a man of great moral courage, unselfish, and having other good qualities. He was far from being the best, but he was the best one available. With him we associated a woman of most exceptional and wonderful

endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work. We sent her to America, brought them together—and the trial began. From the first, both she and he were given clearly to understand that the issue lay entirely with themselves. And both offered themselves for the trial for certain remuneration in the far distant future as—as K.H. would say—soldiers volunteer for a Forlorn Hope.”¹

There were only sixteen who were the first members to begin the Society, the most prominent of these being Colonel H. S. Olcott, H. P. Blavatsky, and W. Q. Judge. The formal Inauguration of the Society was on November 17, 1875, an anniversary which every Lodge celebrates as the beginning of a new year of the Society's work.

During the first seven years the Society was surrounded by danger, especially in 1881 and 1882, and the two Mahātmās did not know whether the Society would not collapse. Fortunately, before November 17, 1882, the crisis was over and then the Society continued slowly growing in vigour.

I am glad to remember that at our Golden Jubilee of the Society in 1925 I created in honour of our two Founders an avenue of trees, called “Founders' Avenue”. There were at that time forty-one National Societies, and trees were planted for each of them, and in addition one for Colonel Olcott and another for H.P.B. These latter two were planted by Dr. Besant, but in the case of all the other trees, by a General Secretary or his representative for each National Society. We had present at that Convention a very large number of General Secretaries. As each tree was planted, there was placed at its root some soil from each country, so that in 1925 the soil of forty-one countries

¹ The quotations are from *The Mahatma Letters to A. P. Sinnett*.

of the world was mingled with the soil of India. Last Convention, at our Seventy-fifth Anniversary, eight more trees were planted, for since 1925 there have been that number of additional Sections created. In that case, too, the soil from each country was brought or sent to Adyar for the occasion. Thus, we have what is probably the most unique place on Globe D, our Earth, where the soil of forty-nine countries is mingled with the soil of India. It is one symbol of the World Unity which we are slowly creating with our work.

The trees planted are a variety known as Barbados Mahogany, and are all from the seeds of one magnificent tree in the Estate. This tree is probably at least two centuries old, and at the moment has a girth of twenty-eight and a half feet (9 metres 13 cm.). Similarly, some two centuries from now there will be a wonderful avenue of huge trees at Adyar, probably the most unique avenue in India. Each young tree has been planted so as to allow it plenty of light and room for growth.

I recall my first attendance at a Convention at Adyar, exactly fifty years ago. A few years before my visit there were so few Lodges that Colonel Olcott had a shield for each Lodge, and placed them on a wall in the Great Hall. But now there are so many Lodges that we can only display at Convention the flags of the National Societies, and of the countries where the Lodges are not yet sufficient in number to form a National Society, like Japan, and Viet-Nam, which used to be called Indochina. The last National Society to be formed was that of East Africa. I hope there will soon be another National Society in Bolivia, where there are already six Lodges.

When looking at our statistics of membership, some people get the idea that the Society is no longer progressing. This is completely erroneous, because the influence of the

Society must not be judged merely by the membership. On the whole, with the exception of a few countries, almost as many members join the Society in any given period as leave. The difficult economic situation everywhere accounts for the fact that many who have joined are not able to continue paying their annual dues. This is specially the case in India. It is true that every Section exempts those who are not able to pay full dues or can only pay a part. Nevertheless, a certain number do not want to ask this favour.

We must also remember that as the result of our work throughout the world in spreading the Theosophical ideas, there are many organizations that have taken up the ideas, and are spreading them quite outside the circles of our Theosophical Lodges. Steadily year by year the intellectual world is being permeated more and more with Theosophical terms, even if, as in the case of some novelists especially, the terms are merely exploited to make their writings more up to date.

The real value of the work of the Theosophical Society must be judged from quite a different plane than that of counting the number of members. We have long proclaimed the Power of Thought. It is when we evaluate the changes produced in the world of thought, that we can appreciate better what has been done by the attempts of Theosophists who have been members of the Society from the beginning. I will illustrate by the most significant event that happened in 1920 for the welfare of the world.

In the first five years of the Society's existence, the idea of Universal Brotherhood appeared only in a minor role in the prospectus of the work. But when the Adept Teachers began to communicate through *Letters* to Mr. Sinnett and Mr. Hume, then They made clear that

Their objective was not to give a mere philosophy or to teach the mechanics of occultism, but definitely to aim to promote a Universal Brotherhood of mankind. Thus, we have most clearly in a *Letter* written by Mahatma Koot Hoomi in December 1880 :

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

This idea is reiterated again and again. Thus, we have the ideal explained in beautiful words, by the Mahatma Koot Hoomi :

"The term 'Universal Brotherhood' is no idle phrase. Humanity in the mass has a paramount claim upon us, as I try to explain in my letter to Mr. Hume, which you had better ask the loan of. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind : and it is the aspiration of the *true adept*."

But this idea was not palatable to the two Englishmen, who were keenly interested in occultism. Finally, the great Adept called the Mahā Chohan, "to whose insight the future lies like an open page," had to intervene. To use a common phrase, the Adept definitely "put his foot down" on the whole matter of occultism as being a necessary part for the Theosophical Society. He said :

"Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism."

Now, from that day every Theosophical Lodge has been, directly or indirectly, a centre for the propagation of the ideal

of Universal Brotherhood. Each person who joins knows of and subscribes to our First Object, "to form a nucleus of the Universal Brotherhood of Humanity". All our studies concerning the Plan of Evolution, not excluding Occultism and Mysticism, converge on the ideal of the fundamental equality of all mankind, irrespective of race, creed, sex, caste or colour. Each Theosophical Lodge from the beginning has been like a radio emitting tower broadcasting into the mental world the idea of the Unity of all mankind. From 1875 to 1918 we were charging the mental atmosphere with this thought. The modification brought about by our work is evidenced by the fact that in 1919 President Woodrow Wilson of the United States broached the idea of a League of Nations. Our Society was already a League of Peoples. Why was the idea of a League of Nations acceptable to the principal peoples of the world? Only because, in advance of Wilson's dream, there had been a set of pioneers modifying the mentality of the world. This was exactly what was planned by the Adept Brotherhood.

The League was formally launched into being in 1920. We know that, owing to many causes, the League became ineffective, except for one most important division, which still continues its beneficent work of reconstruction, the International Labour Office. But the League of Nations was re-born under the guidance of the Elder Brethren of humanity as the United Nations. Two men, Franklin Roosevelt, President of the United States, and Winston Churchill, the Prime Minister of England, became the unconscious agents of the Plan.

But this is not all. Though as to numbers we are not even 40,000 members, yet for the future of the world our work is most essential. The United Nations will certainly continue, but it is only a union, certainly of 60 nations,

but not of all the peoples of all mankind. Think of the millions of the dark races of Africa. Yet the true future of mankind will only materialize when there is the Unity of all the peoples of the world. But this situation can never be brought about by pacts and treaties. A work, fundamental, invisible, and *on the spiritual plane*, must be done to assure and stabilize this Unity.

It is our task as Theosophists to do this, and we can only do it by developing an idea that has been fundamental from the beginning in our teachings. We have never forgotten the fact, even though we may not have stressed it very clearly, that each human being is the embodiment of the Divine Nature, and that behind even the veriest savage is a mysterious Divinity, in whose nature all mankind shares. In every religion, in one form or other, this idea exists.

In Hinduism it is "the one Godhead hidden in all creatures, the inmost soul of all". In Christianity it is "the Christ in you, the hope of glory". In Buddhism it is a conception of a Buddha-Principle in all existence, which manifests itself in the course of time as a Buddha of humanity. All Buddhists know that any individual, man or woman, who makes the necessary act of will and holds that will throughout hundreds of incarnations, can become a Buddha of humanity. Even in Islam, where normally there exists an unbridgeable gap between Allah and the soul of man, there is the conception of a union in one division of Islam, known as the Shiah sect of Muhammadanism. It is this sect, with 30 millions of followers of the Holy Prophet in Persia and India, that gave rise to the teachings of the Sūfis, where God is considered the Beloved, and the soul of man, the Lover. It was soon realized by the Sūfis that if man loves God in the fullest possible manner, it is only because the nature of God is resident in man himself.

If we in the Theosophical Society propagate this conception of the Divinehood of all men, we shall then give the necessary "steel framework" for the United Nations, so that, when crises come in its affairs, its leaders will instinctively realize that the Unity of mankind must not be broken by any earthly disputes and commitments, because that Unity is the very essence of mankind, even though mankind is composed of many types of peoples and civilizations.

I have read, as is my duty, all the Annual Reports sent to me by General Secretaries of the National Societies reporting their work in the course of the past twelve months. It would be invidious to mention some countries and omit others, which would be inevitable owing to the number of National Societies. But surveying the whole situation, I would like to give the highest praise in recognition of the deep devotion of the members everywhere to our Society and its work. The obstacles, of course, are great, especially want of finances, which prevents the development of the work of propaganda in many a field. But in spite of all these difficulties, the members in every country are staunch in their loyalty to the Society and its ideals, and though here and there may be a lessening or an increase of members by a few dozen, what is important is not the numerical summing up of the membership rolls, as I have said before, but an examination of the types of activity undertaken by the members. It would require pages to mention all the many activities, the number of which shows that Theosophists are not narrow-minded self-seekers, but are continually remembering the great message to make Theosophy "practical," as instructed by the true and inner Founders of the Society.

Here, as indicative of the many intellectual interests of students of Theosophy, I desire to draw your attention to the

two volumes of *Where Theosophy and Science Meet*, compiled by Professor Darab D. Kanga, retired Professor of Chemistry, Gujarat College, Ahmedabad. The great work is now in a second edition—a tribute to its need. If any sceptical friend of yours asks, "What is it that you Theosophists are trying to grapple with?" give this work, for it deals with Archaeology, Geology, Anthropology, Symbology, Mythology, Relativity, Mathematics, Physics, the Fourth Dimension, Atoms, Evolutionary Biology, Physiology relating to our Food and its values, Psychology, Philosophy and Yoga, the Higher Self, Man and the Universe. The majority of the articles are written by Theosophists. This work will show at a glance to any intelligent reader that we are not a set of "sky-pilots," dreaming of heaven and the invisible and the intangible, but earnest students trying to understand every science and philosophy, so that we may give a lead to mankind out of the morass in which it finds itself today. All students owe a deep gratitude to Professor Kanga, a resident of Adyar, for his devoted labours during many years. It is indeed a *magnum opus*, and an outstanding contribution to Theosophy.

During this year I devoted six months towards helping the work in Australia and New Zealand. I was accompanied by my private secretary, Miss Elithe Nisewanger, and my office assistant, Miss Jamni Thadhani. Owing to dock strikes in New Zealand, my travel there was complicated, and definitely involved a certain amount of hardship. But hardship is part of the "bag and baggage" of every Theosophical lecturer, and I need say no more.

Our former Vice-President, Brother N. Sri Ram, had an eight-months' tour in the United States, and also visited Canada, Cuba and Mexico in the course of his work.

Shrimati Rukmini Devi toured in Europe, where she was guest of honour at Conventions in Belgium, Holland and Switzerland, also in Austria which held at Graz its first Convention since the outbreak of the Second World War. She also visited England, Wales, France and Denmark,

and of course spent some time at the important Centre of workers at Huizen, of which she is the Head.

Among the workers from International Headquarters who have travelled this year are the Recording Secretary, Miss Helen Zahara, who on her way to England stayed for some days in the Isle of Cyprus and addressed the members there. I hope a Lodge will presently be formed in Cyprus. She also spent several days in Rome, then was several weeks in England, where she attended their Convention and addressed the gathering. During this absence, her work was carried on most efficiently by Miss Elizabeth Preston. The work of that office is indeed most arduous. Our Treasurer, Mr. C. D. T. Shores, had a month's trip to Indonesia and Malaya, visiting the several Lodges there and, naturally of course, Singapore. Two other Headquarters workers, Shrimati Bhagirathi Sri Ram and Mr. M. Subramaniam spent a month in Rangoon, helping the work of the Lodge in that city. During the absence of the Treasurer, the Assistant Treasurer, Mr. K. S. Rajagopalan, took over the work. That work requires very great attention in keeping in order 210 accounts.

As in previous years, I am bound to express my profound obligation to the Vice-President, Mr. Sidney A. Cook. His contribution to the Administration of the Adyar Estate is unequalled. With all his experience in a very large business organization in Chicago, and his qualifications as a trained accountant, he has taken over from me all the financial details of Headquarters. As we employ 348 workers, including the printers at Vasanta Press, and as costs are rising, a very careful check and control is necessary. There is no Department where money is not involved, and where he does not enter to enquire and report to me what can be bettered and in what way we can develop the work. I do not want to enter into details, but I do feel that I must express my

profoundest obligation to the Vice-President for his contribution.

Next to the Vice-President, the staff worker to whom I owe most is my Assistant Editor of THE THEOSOPHIST, Mrs. Dosibai R. Dinshaw. It is she who "assembles" the articles for presentation to me, "edits" them (which consists largely in cutting the articles down to reasonable length for our limited number of pages), and "proofs" everything. When I am away, I leave her full discretion about the whole magazine except the Watch-Tower Notes, which I write laboriously.

I must also mention, with thanks on your behalf also, the Heads of the various Departments at Adyar. The mere enumeration of the Departments will show that we are indeed a colony of dedicated workers: Recording Secretary's office, Treasurer's office, Adyar Library, Engineering Department, Theosophical Publishing House, Vasanta Press, Leadbeater Chambers, Bhojanasāla, Garden Department, Laundry, Dispensary, Sanitary Department, Watch and Ward, and the Cleaning Squad.

Members know by now of the creation some years ago of the Adyar Besant Commemorative Fund, the capital sum of which is not drawn upon for current expenses. It is only from the interest received that we get some help to lessen the heavy burden of the expenses of Headquarters' administration. I regret to note that of late this very important Fund is not being adequately supported, and that collections have fallen off. Members have perhaps become somewhat "weary in well-doing". Once again, I recommend that members should remember this permanent Fund for our Headquarters when they make testamentary dispositions. A few have already done so and have earned thereby a good Karma which will assure them future lives under happy circumstances.

I feel that I must announce to all Theosophists the completion of a work begun in 1895 by our two leaders, Annie Besant and C. W. Leadbeater. This is in that recondite but most fascinating field of Occult Chemistry, which is an investigation by clairvoyant magnification of all the chemical elements of the Periodic Table, and the nature of many of the elements as they break up into the higher sub-planes of the physical. Part of this work has also entailed the description of the formation of a certain number of compounds. From the beginning I have been intimately associated with this work, not as a clairvoyant investigator, but as the recorder of the investigations. Most of the diagrams in the First and Second Editions of the work *Occult Chemistry* were drawn by me.

From 1895 to 1933 the work progressed steadily, and now we have just published the Third and Final Edition. This part of the work, the re-drawing of all the diagrams, and putting the already published and additional material into the present book, has been directed, under my general supervision, by one thoroughly qualified, Miss Elizabeth W. Preston, M.Sc., who has been in touch with the work of Occult Chemistry for over twenty years. It was fortunate for me that she has been at Adyar to direct this work.

The volume is in large format, 13½ by 10 inches (34 by 25½ cm.), consists of 400 pages and contains 230 diagrams. As you can well imagine, the volume is going to be expensive, but we have arranged for a reduction in the price to certified members. This [showing the book] is the volume which has just been issued.

Now that this work is completed, I can say, "*Nunc dimittis*," "Lord lettest Thou Thy servant depart in peace."

I should further like to state my profound conviction—I am fairly in touch with modern Science and its

researches and have studied Occult Chemistry since 1895—that in about two centuries there will be three works that will remain as our outstanding contributions to the world's knowledge. By then all the many Theosophical ideas will have been accepted by the intelligent men and women of the world, and there will be no further propaganda needed for what we call modern Theosophy. The three works that will remain permanent are: First, *The Secret Doctrine*; second, the principal texts and translations, issued by our great Adyar Library; and third, this work *Occult Chemistry*. Occult Chemistry contains a vast material dealing with the working of the Divine Mind, the Great Architect and Grand Geometrician of the Universe. The whole science of Chemistry will be re-written in the light of this contribution by our two Theosophical leaders. In making this statement I am not drawing upon my fancy. In this matter I have my feet fairly on earth, and I know the values of the chief departments of Science. But in this work is a contribution which, in the future, will be recognized as one of the most wonderful contributions by Theosophists to world-knowledge.

In my last Convention Address, I alluded to the desire of a handful of Theosophists in various countries in the world that there should be an attempt to make one Theosophical Society out of the several that exist today. Besides our Parent Society, the largest of all Theosophical Societies, there is the Theosophical Society, once at Point Loma, later at Covina, and now in Pasadena. Lately two people have been agitating for this union and bombarded me with letters, and I have had to explain that nothing would be gained by such an attempt at union, when Theosophists of the various groups are divided on certain issues. It is perfectly true that all are united in our profound respect for H.P.B. and supreme regard for her teachings. But she is not the only "Founder" of the Society. Among the two

who have been called "the suffering founders" by the Mahātmās, Colonel Olcott was one. Our Parent Society is the only one that recognizes his contribution to the building of the Society, which is equal to that of H.P.B., though in a different field.

On this matter of the usefulness of several groups of Theosophists following their own ideals of Theosophical work, Dr. Besant once referred to the question. In 1907 here in Banaras a certain division took place, and some members led by a most devoted Theosophist and worker, the late Upendranath Basu, and the late Miss Lillian Edger, separated themselves from the Society and organized themselves into a movement called "The Independent Theosophical Federation". Dr. Besant highly approved that those who dissented from her should continue their contribution to Theosophical work, even though they were no longer a part of the Parent Society. The following is what she said:

"It is good that there should be many Societies, based on similar principles but differing in administration and in unessential details, that carry abroad into the world the precious truths of the WISDOM. Some brethren, I know, think that as 'union is strength,' the formation of different Societies is undesirable. Personally, I do not think so. Union is certainly to be wished for, but union and uniformity are not identical. We may be united, in the true sense—bound together by mutual love and by a common desire to serve humanity by spreading truth—although one may prefer one organization and one another. We must not, as followers of the WISDOM, repeat the error of Rome and insist on uniformity. So may the Masters' blessing rest—as assuredly it will—on all who worthily serve Them, and let us rejoice that those who cannot see with us in everything find their own part of the vineyard, and their own way of working."

This is exactly what I said last Convention. We have as an illuminating thought Dr. Arundale's slogan, "Together,

differently". We as individuals and as groups cannot help being different in our ways of work and our personal loyalties. Nevertheless, we can be together in the service of humanity.

I notice from the Reports of the National Societies that in many countries there are study classes on *The Secret Doctrine*. But it is astonishing that there has been no study class reported on one of H. P. B.'s contributions which she herself valued highly, *The Voice of the Silence*. H. P. B.'s gift to us was not merely the exposition to the philosophic and scientific mind of what the Adept Brotherhood had to teach. She was aiming all the time to lead to the feet of the Holy Ones those who aspired to the spiritual life.

In order to help them she translated a gem which she had learnt during her stay in Tibet. Anyone who reads it will realize how strongly she is urging the aspirant to renounce everything of the self, and to think continually of suffering humanity. Who will ever forget these verses of hers, indicating what is the spiritual life for the aspirant:

"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."

The only commentary that I know, illuminating the teachings of *The Voice of the Silence*, is by C. W. Leadbeater, a pupil of H. P. B. The commentary consists of 284 pages; it was published in 1931 as Volume II of *Talks on the Path of Occultism*.

I bring up this point because, during the last fifty years, while we have been irradiating the White Light of

Theosophy, there are many groups of people who have taken our ideas and made that Light definitely "grey". H. P. B. insists on a strict demarcation between white magic and black magic. Black is easily recognized, but not grey, and there are many variations of the grey, shading off from the White Light.

Wherever any group of people is intent on knowledge for their own unfoldment, or is seeking a fuller realization by acquirement of psychic powers, or by what is called Yoga practices, then the element of the grey magic enters into what they consider the spiritual life. There is one organization in the United States that does a great deal of propaganda and claims to reveal Rosicrucianism. I recall some years ago when in Cuba, that this organization advertised itself in these words, as an inducement to the public: "You can influence others by your thoughts." Certainly you can, and if you develop this power of the mind, it will be quite useful in business relations and particularly if an unscrupulous person wants to subject women to his passions. But all this is definitely even more than grey.

In her work H. P. B. warns us of the influence of the dark forces, whom she calls "the murderers of their Souls, the dread Dad-Dugpa clan". The dread Dad-Dugpas are very much in evidence just now, and are finding their tools in much that passes for occultism and psychism, and sad to say, in the field of Art also.

We must never forget that from the first days of the Theosophical Society, Mahātma Koot Hoomi, as one of the true Founders of the Society, proclaimed our duty towards helpless and distressed humanity, whom He called "the great Orphan". Said the Adept:

"... human and purely individual personal feelings—blood-ties and friendship, patriotism and race predilection—all will 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!"

Happily, for our welfare and in order that we might not forget "poor Orphan humanity," in 1908 Dr. Besant organized the Theosophical Order of Service, so that some of us at least should remember that we have a duty to suffering mankind. H.P.B. once quoted as follows from a *Letter* of one of the Adepts:

"Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical ethics epitomized in theoretical dissertations. Theosophy must be more practical, and has, therefore, to be disencumbered of useless discussion."

I now ask you to rise as I close with an Invocation to the Holy Ones made by Dr. Besant:

"May our weakness be uplifted by Their resistless Power, our ignorance enlightened by Their pure Wisdom, our policy guided by Their high Activity, until Love reigns upon earth and the Oneness of the Self is known."

C. JINARAJADASA

THE REAL H.P.B.

A LETTER OF T. SUBBA ROW

VERY few today outside India know the name of T. Subba Row. He was a brilliant lawyer in Madras, and came into the Society in 1882. The important element is that he was a pupil of Mahātma M., and H. P. B. knew that fact. It was he who invited the Founders in 1882 to come to Madras. There are several references to him in *The Mahatma Letters to A. P. Sinnett*, but most noteworthy is the fact that when H. P. B. planned to write *The Secret Doctrine*, there appeared in THE THEOSOPHIST in the first announcement regarding the book the following:

THE SECRET DOCTRINE.

A NEW VERSION OF "ISIS UNVEILED."

With a New Arrangement of the Matter, Large and Important Additions, and Copious Notes and Commentaries.

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B.A., B.L., F.T.S.,

Councillor of the Theosophical Society and Secretary of its Madras Branch

When H. P. B. wrote the first volume of *The Secret Doctrine* at Elberfeld, Germany, she had the manuscript copied by some friend, and the manuscript, bound in book form, was sent to Colonel Olcott at Adyar to be placed before Subba Row for his judgment. This first draft of Volume I is at Adyar. I began publishing it in THE THEOSOPHIST from August 1931. But I suspended publication because the copyist of H. P. B.'s manuscript did not know Greek nor Hebrew, and it was impossible to decipher from her copy what the words were. Some day when there is a Hebrew scholar at Adyar I shall get this difficulty cleared. It seems that Subba Row liked the Proem. H. P. B. writes to Colonel Olcott from Ostend on January 4, 1887:

"I am glad Subba Row liked the *Proem*. But it is only a preliminary volume and the real original doctrine is in the volume I will send you when . . .¹ comes on the 20th, and then he will take it to England himself—for I cannot send it or rather ensure it from here; so keep the other MSS. till you have read both, and see what changes to make. Let Subba Row do what he likes—I give him *carte blanche*. I trust in his wisdom far more than in mine, for I may have misunderstood in many a point both Masters and the Old G². They give me facts only and merely dictate in succession. I am no maker of books; you know it. But I know that my facts are all original and new."

But when Subba Row received the full Volume I, he gave a most unfavourable opinion of it. That is understandable because H. P. B.'s manuscript seemed to him not the best presentation. Naturally H. P. B. was disappointed, but this disapproval of Subba Row was a special

¹ Blank in text.—C.J.

² The "Old Gentleman"; the Adept who helped H. P. B. to write *Isis Unveiled*.

boon to us, because she had to begin writing *The Secret Doctrine* again from the beginning, and we have now the first volume as she re-wrote her original manuscript.

In this letter of Subba Row to a friend, which I publish, there are certain interesting facts, one particularly that "the person inhabiting Madame B's body (who is a Hindu Chela)," was not the original H. P. B. of her childhood days. There is a reference to this in a *Letter* of the Mahātma M., where He speaks of the occupant of the body as "the Brother".

It is incredible that Subba Row, who was such an important figure in the early days of the Society and who delivered to Convention in 1886 the six brilliant lectures published later under the title *The Philosophy of the Bhagavad Gita*, should finally have left the Society. We have not the full details of what happened, but it is known that he disagreed from H. P. B. regarding the division of Man into seven principles, and busybodies set to work to create animosity on his part towards her. His end was pathetic, as he suffered from some malady in which the whole body was covered with boils, so that he could hardly rest in any position. Colonel Olcott went to see him, and he begged the Colonel to try to relieve him, since Colonel Olcott had healing powers. This most brilliant soul, who might have been one of the great lights of the Theosophical Movement, died in 1890.

It was at the Convention in December 1883 that Convention resolved to grant a gold medal, to be known as the Subba Row Medal, to any Fellow of the Society who would produce the best essay on the following subjects: 1. Aryan Occult Science and Philosophy; 2. Buddhist Esoteric Philosophy; 3. Chaldean Esoteric Science and Philosophy and Zoroastrianism; 4. Jewish Kabala and Esoteric Interpretation of the Christian Religion.

This gold medal is awarded by the General Council of the Society. It was presented to Mr. N. Sri Ram at the Convention in December 1951 in Banaras.

C. JINARĀJADĀSA

LETTER FROM T. SUBBA ROW¹

. . . I come now to your long letter which deals with Theosophical matters.

You appear to be in a chaotic state of mind at present, owing to all that has happened during the last twelve months, in connection with so-called Theosophical phenomena and the missionary attack. It is not possible for me now to remove *entirely* all your doubts and difficulties. I shall have to write hundreds of sheets to give you full explanations of everything alluded to in your letter. I fully expect, however, that in course of time you will gradually be able to get rid of the confusion that has now taken possession of your mind². I shall however give you brief, succinct answers to your questions in the order in which they are stated.

1. You are not correct in stating that Theosophy contradicts itself by stating first that the highest spiritual improvement is possible for every human being and next that karma influences possibility. You must admit that there is no contradiction in the two statements, when you see that karma itself is a product of human effort and of human action, and can be altered and varied by human endeavour. Karma is not a settled and invariable cause, existing from eternity to eternity, predetermining the fate

¹ To V. V. Sivavadhanulu, dated July 1, 1883.

² He remained faithful to the Society till death.

of every human being through thousands of incarnations. As you do not want argument, I shall not proceed further with this question.

2. You are not right in objecting to the existence of a definite path of progress to adeptship. Though there may be several means of travelling, the road and the point to be reached are the same for all. If your objection has any weight, you may as well object to every kind of uniformity in the operations of nature. To begin with, you do not yet know what varieties the rules of the Brotherhood admit. It will be more reasonable to wait until you know something more about the Path. In every path of occult study, there are a few *essential conditions*, while the rest are merely accidental. The latter have varied greatly with the varied races, while the former have remained the same. This is as it ought to be.

As for blocking it up, no human being is responsible for it. Every cat may as well complain that the College professors have blocked up its way and prevented it from learning Newton's *Principia*. The evil passions of humanity at the present stage block the way, not the Adepts. They are willing to help every man who is fitted for this kind of study, if he is really willing to help himself.

3. You are mistaken in supposing that worthless men of depraved character "have been taken under the special patronage of Mahatmas". It is not true. I know to whom you allude. The dispatch of a short encouraging note does not indicate special patronage. The other individual never had anything to do with the *Mahatmas*. His accounts of clairvoyant journeys to the Himālayan Brotherhood may be true or may constitute a midsummer night's dream. I do not see how the Society or the *Mahatmas* are responsible for the statements of such people. As regards the former you commit a mistake in but taking

one phase of his character into consideration. No one is immaculate and no one is entirely vicious. You have to take all his virtues and vices into consideration before you pronounce your judgment. My own opinion is, taking him as a whole, he is better than the ordinary run of humanity. This opinion is the result of three years' close observation, and you may take it for what it is worth. Anyhow he is not a *Chela*, and there is no "special patronage" to be strictly accounted for.

4. Why cannot Adepts control the evil magnetism of the world and live here? This is your curious question. Why should They? is my question by way of reply. Their difficulties are great enough as they are; why should They enhance them and waste Their energy and power in overcoming the same, and even endanger Their existence for the purpose of satisfying the curiosity of the common herd? The select few can go to Them as they do now. Their influence on the progress of humanity will be the same whether They live in Their retreats or in a place like Madras.

5. You say you cannot understand the precipitation of writing and the dispatch of letters by occult means. Possibly you cannot; and no amount of theoretical explanation that I can give will satisfy you. You must wait until you yourself can learn something of occult dynamics. But first satisfy yourself that such a thing can take place, though you cannot form a clear conception of the *modus operandi* involved in the phenomenon. Your inability to conceive it does not however disprove the phenomenon.

6. Madame B.'s temper is bad enough, as you say, in some respects. However she happens to be the only agent that can be employed by the *Mahatmas* for the purposes of the T. S. Had it not been for this bad temper, she would have been somewhere else by this time. Please recollect

also that the person inhabiting Madame B.'s body (who is a Hindū *Chela*) has tremendous difficulties to cope with, and is not always able to keep in check the influence of the auric impressions of that body left there by the former personality with which it was associated. She is now in Italy. She was not expelled, as you imagine, but was requested to go there for the sake of her health, as advised by Mrs. [Dr.] Scharlieb who treated her during her late sickness. You say that in addition to genuine phenomena she might have shown some tricks. Quite possible; but no one has yet been able to point his finger to any particular phenomenon and say, "Here is a trick"; and I cannot do it either. The question however is not of any importance when you admit the genuineness of but one phenomenon. The question at issue as between the Theosophical Society and the public is not whether Madame B. is honest or dishonest, but whether occult science is a reality or a fiction. Even a single genuine phenomenon must procure a finding in our favour. My client is the Theosophical Society and not Madame B.

7. The Committee's report has been withdrawn, it is true; not because he¹ got desperate, but because owing to the carelessness and mendacity of Dr. Hartmann several serious mistakes and misrepresentations had crept into the report. We did not re-issue it corrected, as we decided after consulting Mr. A. O. Hume and others that the Society as such should not make it its duty to defend Madame B. It will take a long time to give all the details about the matter. Do not suppose that we came to this conclusion as we found it impossible to defend Madame B. If we make it the duty of the Society to defend the phenomena assailed and take up its stand on them, its time

¹ Writer of report.

and energy will have to be wasted in answering a thousand attacks every day. It is not proper also to attach an undue importance to phenomena. The Society has acted wrongly up to this time in making so much fuss about these phenomena each time they occurred. Such interest cannot be kept up for any length of time. We therefore thought it proper not to take any further official action in connection with that report.

8. Mr. Hodgson's report is adverse, no doubt. We are not responsible for it however. The result is further due to the mis-statements of a few unscrupulous men in our camp. I cannot say anything more about it now. Further explanations will be forthcoming when we meet.

You say that the Coulombs must be very learned if they could have forged all the letters. Are you quite sure that they have not had the assistance of learned men in preparing their ammunition for the intended attack?

9. Colonel Olcott might have made some careless statements in a spirit of bravado. The accounts of the Society hitherto published show that such statements mean nothing very serious.

Now I have dealt with all your questions. My dear friend, do not take a desponding view of the matter. I can give you my assurance that occult science and the Theosophical Society have got some basis of truth to stand upon. Be calm and composed; and your difficulties will disappear in course of time.

Yours fraternally,
T. SUBBA ROW

THE FOUNDING GIFT OF FREEDOM¹

By SIDNEY A. COOK

Vice-President of the Theosophical Society

THERE is probably very little historical data about the lives of the Founders and the circumstances of the founding that has not been repeated time and again in the course of seventy-five founding anniversaries. But the event itself was of such import that thoughtful pondering is almost bound to disclose to us more and more points and values.

It has been said that H. P. Blavatsky gave Theosophy to the world and Colonel H. S. Olcott gave the Theosophical Society. This succinctly states their respective contributions as occultist and as organizer. But the wisdom and foresight of the Founders, both inner and outer, is superlatively evidenced in a gift that was coupled with both the teaching and the organization, the gift of freedom; not only freedom of opinion but entire freedom from form relative to the teaching and a maximum of such freedom even regarding the organization.

Theosophical teaching as a whole comprises many elements, the unity of life, the brotherhood of man, karma and

¹ Address on Foundation Day, 1950, at Adyar.

reincarnation, planned and systematic evolution, the inevitability of attainment, the purpose of life, a common source of all great religions, God in man, order in apparent chaos and many other ideas. Each of these is intelligible, logical and related to the others so that they collectively constitute an integrated philosophy. Yet this collective teaching is in no sense formalized or organized as a doctrine or belief.

Only Truth is permanent; form inevitably breaks down. The Society in its founding received the teachings so free of form and formalism that there was practically nothing that could decay. Yet there needs to be constant care to preserve this freedom in the protection of which the Society itself is preserved; care that there shall not be created about the teaching a dogmatic form in which the life will not submit to confinement and from which it would therefore withdraw. The teaching of the Society is free of form and has no constituted authority. The Society does not bind; it releases. Said a Chinese philosopher in 300 B.C.: "How shall I talk of life even to a sage if he is the prisoner of his doctrine?"

The precious gift of freedom. How important in our time and in every future time that there shall be care to avoid the building of a hard shell of opinion and conformity from which truth shall inevitably have withdrawn. Brother Jinarājadāsa has said that the Society has no teachings of its own. This should be the first discovery of every new member—no dogmas, no formalisms or creeds; complete freedom of opinion; each his own way of search, his own conclusions, his own truth. In the Theosophical Society not to agree can never constitute an offence; loyalty to the work can never be measured by conformity to someone's idea, someone's will. The very antithesis of this is found among the founding principles.

But not only is there no organization of belief, the Society has only the simplest essential administrative organization. Here too there is a founding freedom. The long existing world-wide association of Chartered National Societies and Lodges is based not only on freedom of thought and opinion but on autonomy of procedure. No organization so world-wide and extensive is so loosely organized. The binding force is the great ideal and the freedoms by which it may be sought.

These freedoms are inherent from the beginning; they are not new. But they must be recognized, emphasized and cherished. An Elder Brother said: "Not even the President-Founder has the right to interfere with the freedom of thought of the humblest member. . ."

In 1920 and again in 1950 the General Council gave this factor new emphasis (see page ii in this and all numbers of this journal). This freedom of opinion, this freedom from organization, are principles in which the wisdom of the founders is seen. To Those behind the founding scene as well as to those who bore the burden in those laborious and struggling founding years, we owe this gift of freedom.

There is still another such founding principle never to be ignored. Why is the first Object the *first* Object? Because Those who ordered the Theosophical Society into being know that no wisdom, no understanding in its real sense, is derived from considering self-interest alone; that all knowledge, all science, all philosophy hold back something of their meaning unless viewed in the light of that prior principle, the oneness of humanity. They prescribed the Wisdom approach, the first Object, because men and women of different races, different creeds, cannot constructively approach the study of religions, of philosophy and the laws of nature and of man, except as a brotherhood; because understanding of that one all-pervading principle

is essential for the acquirement of true wisdom and for the right use of knowledge.

It is because of this that it is important that there should be a body of knowers who adhere to the idea and the fact of brotherhood, that the truth of it should be extant, openly represented by a body of men and women.

The original impulse, at the founding, that came from the great Adept Brotherhood—that impulse continues and will continue to exercise its power and influence. It can persist effectively only where men are free to search, to examine, to reject. This freedom is a precious heritage. Where that spirit of freedom prevails men can grow in understanding, in wisdom and in brotherhood. That is the purpose of the Theosophical Society, that men may grow in freedom into that fuller freedom in which all are one, and in which the service of all is the perfect freedom.

SIDNEY A. COOK

CORRECTIONS

1. An error has inadvertently crept into the article, "Astronomical Predictions of the Master K.H.," published in THE THEOSOPHIST, June and July 1951. In the July instalment, the order of electro-magnetic waves as given is just the reverse of the correct order. The second sentence on p. 270 should therefore read as follows:

They are all electro-magnetic waves, of one frequency or another, from the higher-frequency heat waves at one end of the spectrum, to the lower-frequency radio waves at the other.

2. In THE THEOSOPHIST of December 1951, for the initials E. W. N., at the end of page 204, read Voyle Vernal Stewart (of U.S.A., as the author of the article on "Woman's Mission").

THE IMPORTANCE OF EVERY PRESENT MOMENT

By ALICE BANKS

THE present moment, every present moment, is vitally important to us, because it is the only moment in which we can do anything.

We cannot do anything in past moments or in future ones, except as the past has become the present, and as the future becomes the present in vital living.

How does this work out? We can modify and change the past only as its results come to us in the present. For instance: say, in the past, in past lives or in the past of this life, we have not accustomed ourselves to speak the truth, hence, in this present moment we find in ourselves a tendency to tell lies. What can we do about it? The present moment is ours in which to act, and we can modify the results of the past as it comes to us in the present. Having realized this, and having faced up to the tendency in ourselves to tell lies, this being a great step forward as the unevolved person does not as a rule do this, we immediately determine to watch ourselves very closely and to tell the truth on all occasions. We shall often fail at first, but gradually truth instead of lies will be built into our make-up, and we shall become truthful people. We have taken correct action in the present moment to modify the results of the past.

What about the future? As we can all see, we cannot act in the future until it becomes the present, but we can all realize that according to our present action, in thought, feeling, word and deed, so the future will be.

For instance, referring to our illustration of telling lies, it is easy to see that if we do not check this tendency in the present moment, then future moments as they become the present will still contain it, but if we have corrected it in the present, then the future will contain this correction, and as it becomes the present we shall be truth-telling individuals.

Thus it is seen that the present moment is of vital importance, *it is our great opportunity.*

Let us examine ourselves. Do we make full use of the present moment? I think we can say very definitely that we do not. We allow things to drift. The results of the past come to us, and we permit them to pass on to the future hardly changing them at all. It would therefore be easy for anyone conversant with the results of our past as they are presented in our current living to predict our future, for the causes that determine it would be present in our make-up and in our everyday life.

Prediction would not be so easy in the case of a person who had begun to deal with himself, for that person would often bring something new to bear upon the past that had become the present, and so he would change the future.

If we wish to live intelligently, what should we do? We should be as fully aware every present moment as it is possible for us to be. Aware of what? Aware of ourselves, our source and our goal—aware of the Universe and our relation to every atom of it—aware of the causes that lead us to think, feel, say and do certain things, and above all, aware of the One Life in which we live and move and have our being—the One Life that is ourselves. No one can

fully describe this awareness, which is different for every one, for we are all unique in our past, our present, and our future.

This awareness invites us to more creative and vital living, a greater consciousness begins to operate, new causes are injected into our present living, our ultimate future begins to fulfil itself in the present, and so our immediate future is changed. In short, we begin to align ourselves with that which we shall be rather than with that which we have been, and so the future instead of the past determines the present, and we begin to pay our debts (for karma still operates) instead of accumulating new ones—the journey home has begun. We are united with our goal and live our life in its light, making use of every present moment.

ALICE BANKS

For he who hopes to solve in time the great problems of the Macrocosmal World and conquer face to face the Dweller, taking thus by violence the threshold on which lie buried nature's most mysterious secrets, must try, first, the energy of his Will power, the indomitable resolution to succeed, and bringing out to light all the hidden mental faculties of his Atma and highest intelligence, get at the problems of Man's Nature and solve first the mysteries of his heart.

S.

THE LODGE LIBRARY

HOW IT CAN ATTRACT AND HELP NEW MEMBERS

By G. M. TAYLOR

BOOKS are the silent messengers of the Theosophical Society. They enclose within their pages much of the wisdom of those who have been, or still are, its leaders; even the written word of those Great Ones who have inspired it. The very corner-stone of our teachings is H. P. B.'s book, *The Secret Doctrine*.

The best way, as we know, to give out Theosophy to the world, is to LIVE it; show it forth in our dealings with others and in the harmony of our own living, as a way of life that will lead us to our goal. But books are the next best thing. They have within them all the teachings which can be given intellectually and in words, they preserve for us the wisdom gained by our members, and carry it forth to others—to all who read them.

One advantage of books over other ways of carrying the message is that they can go where people cannot. They can travel cheaply through the post, over land and sea. They find their way—who knows how?—into the most unlikely places, left perchance in buses and trains, into second-hand shops, into local libraries, as well as being displayed in our own libraries and bookstalls.

Think of our own Theosophical Publishing House. Most days when you go in, you see books being parcelled

up and addressed to any of the 50 or more countries of the world where Theosophy has established itself; drawing all those countries together by the power of the printed word.

In a smaller way, our Lodge libraries can be centres of radiation for our books and the wisdom they contain. How often do we hear a member say to the librarian, "Is such or such a book in at present? I hope it isn't out, as I want to lend it to a friend who has shown interest in something I told her"; or, on returning a book, "I'm sorry I have kept it so long; but it has been doing good work; ever so many of my friends and relatives have read it. Can you find me another which will carry them on a little further? It is a new line of thought to them and they are interested." Or again, this time from a stranger, "No, I haven't been here before, but a friend lent me some of your books. I liked them, so here I am."

It is my experience as a librarian that the librarian of a Lodge has an opportunity which is unique, not granted to other workers, to attract and help new members to the Lodge.

New visitors are introduced to a Lodge by members or old friends, or come attracted by a book, an advertisement, or a chance recommendation, and are often deeply stirred by a good lecture which they hear. They want to know more, but are shy of approaching anyone. When they hear that books may be borrowed from the library, they have in that an excellent excuse to approach the librarian; and so the ice is broken.

Sometimes these newcomers know what they want—the type of book that appeals to them. Then the librarian's task is an easy one. He can pick out several suitable books on that subject, and leave them to choose. This means of course that the librarian must know his library—know what books are in it and where to find them without delay.

It is a good plan, I find, to have at the back of the ledger in which you enter details of all books borrowed, a list of the most suitable books to offer to enquirers, which your library possesses, with their numbers. This can be made use of by helpers or assistants who take over the library work for special occasions.

I know that for many reasons it is thought well to change Lodge officers every two or three years. But for the library, it is best, I am sure, to have someone in charge who knows the library inside out, backwards and forwards too. Other Lodge members can do their share of library work by becoming responsible for issuing and receiving back books at a study class on a particular night. I had several such helpers who rendered valuable assistance on evenings when I could not myself be present.

But often enquirers do not know what they want. "You recommend me a book," they say. This is where the librarian has to ask a few careful questions. Are they interested in the church, perhaps, in comparative religion, in yoga, or in psychology? If they show interest in one of these lines, one can pick out for them a suitable book or two. But if they cannot tell you what they want, one just has to size them up and trust to a hunch, as we say in England, and choose for them.

This is all very interesting and helpful if you are not busy at the library, but if you have a crowd of people all wanting to change books? Then all one can do is to look round for a likely person to help among the members present—a vice-president, or Lodge host or hostess, or someone whom you know to be helpful and well read—and hand the enquirer over to that person.

If the library is to be really helpful to new members, friends and visitors, it should be arranged in sections, well labelled, and a catalogue should be available for their use.

Some people like to browse among the books till they find one that appeals to them; but most people find an arrangement of the books according to subjects a great help. They know then where to look for likely books.

If at all possible, the Lodge library should be open for half an hour before and half an hour after all public meetings and open study classes; for many people live a long way from the Lodge, and can only visit the library when they come for lectures, or study classes or discussion groups. But besides this, it is really necessary to have certain times when the Lodge is open for the library alone. I have made some of my most valuable contacts with newcomers at such times. Even if no one comes, it is a good chance to do the clerical work connected with the library, do the very necessary dusting and window cleaning, and repair books that are in need of it. But quite often strangers will come, perhaps in search of some book on yoga or occultism, or to see what they can find new on psychology or occult science. At such times one has time for a chat or even a discussion, and can often put right misconceptions about Theosophy and what it means and stands for, which they may have picked up elsewhere. Borrowers of books come perhaps regularly for a time, then drop away again; sometimes to return after a time when their circumstances permit; but however slight their connection with the Lodge, one can be sure that reading our books has enriched their thought, and broadened their ideas, or perhaps turned their lives in a new direction.

A library is not much use if it is not well used. So advertise it whenever possible. An announcement from the platform, when notices are being given out, that the library is open to non-members, is always useful. On all posters advertising public meetings of the Lodge, on the

Lodge programme, and in newspaper advertisements, the library should be included.

Another helpful suggestion I have found is to display on a small table several books on the subject of the public lecture for that evening, with an attractive notice, "Have you read these?" One can usually find someone among the Lodge members who is sufficient of an artist to make such an attractive notice that will catch the eye.

It is sometimes possible to gain the co-operation of the public libraries of the district by supplying them with a catalogue of books available at the Lodge. Then if they have enquiries for special books or books on a special subject such as Theosophy, Yoga or Occultism, they can refer the enquirer to the Lodge library.

If you are a librarian, try to keep your Lodge library up to date with the best of the new books published. Book reviews in *THE THEOSOPHIST* or in your Section magazine, or notices of books added to your Section headquarters library, are useful for this. If one attends a group conference or a convention there is usually a bookstall where the newest books can be seen and ordered.

Of course there is always a risk, when books are lent to non-members, that they will not be returned. Some borrowers travel about in connection with their business, and leaving in a hurry, forget to return their book. Non-members at least, I feel sure, should be charged a small fee for borrowing a book. For one thing people value a thing more when they pay for it, and many feel freer to borrow books when they pay—not so much under an obligation when the borrowing is on a business footing. Besides, the borrowing fees build up a nice little fund for the purchase of new books, and the replacement of old ones. Even if a book gets lost, its material loss may prove to be a gain both for the cause we all serve and for the finder.

It may open for him the door into Theosophy; it may release the scales from his spiritual eyes, or at least set him thinking.

Then too, when non-members are encouraged to borrow books, care must be taken to see you have name and address, as well as details of the books carefully recorded; and reminder post-cards should be sent when books are overdue.

Another idea I would like to see developed is that of BOOK TALKS given in the library by either the librarian or other competent members as occasion permits. Members should be asked to bring a friend to these. There should be a friendly atmosphere, a comfortable chair, and perhaps a cup of tea to help to loosen tongues and encourage enquiries and discussion. Such talks might be in the form of a review of one or more of the newer books. They may call attention to new additions to the library of new or older books which your library has recently acquired; or it may give a general idea of the different types of books to be found in your Lodge library. If your section, or federation, or even only your own Lodge is trying to put over one particular idea into the thought world of your country or town, holding, for instance, a reincarnation campaign, all the books you have on that subject can be reviewed, so that both members and friends can know what is available for them to read.

These are some of the ways in which the Lodge library can help to attract new members and assist those who have recently joined. I think I have said enough to bring home to you all how important a library can be if it is well stocked, well arranged, well advertised, well organized and as far as possible up to date.

I wonder how many of you who read this were first attracted to Theosophy by a book?

G. M. TAYLOR

CONTEMPLATION IN DAILY LIFE

By GRETA EEDLE

DURING the last two or three years some interesting books have appeared in London concerning life in the monasteries and convents of one or other of the contemplative orders of the Roman Catholic Church. The practices described are of course well known to educated Roman Catholics and those who have close and sympathetic contact with them. However, the books fill a keenly felt gap in those countries where Protestantism and materialism reign in total ignorance of the methods used by those who feel an irresistible vocation to turn from the natural to the supernatural life.

In *The Waters of Silence*¹ the author first describes how in the early days of Christianity there were those who sought to lead the spiritual life by withdrawing to the desert alone or in groups, but the results do not seem to have been lasting. It was in the sixth century that St. Benedict established the Order of Cistercian monks on such sound and balanced lines that it is still flourishing today, in spite of excesses in the course of its history, first in the direction of comfort and worldliness and then in the direction of mortifications of the flesh, both of which have again been eliminated, as neither are conducive to the spiritual life.

¹ By Thomas Merton, (Hollis and Carter, 15s.).

To a Theosophist the life of a contemplative is of more than passing interest. It is part of the study of comparative religion to appreciate the methods pursued by seekers after the divine truth in all the religions, and to give particular attention to those who are successful. In this sense, success may be defined as bringing a majority of those who attempt the method considerably nearer to a realization of the Divine Life at the end of an incarnation than they were at the beginning. They are consequently able, both individually and collectively, to act as far more efficient channels for the distribution of subtle forces for the evolution of mankind than they would be without the discipline.

The Benedictine or Cistercian monks live a completely austere physical life that is not, however, impossible to the ordinary energetic man of the West. They rise at 2 a.m., perform collective devotions in the early hours and again later in the day, work for seven or eight hours in the fields, have ample time for individual private prayer and meditation, eat no meat, keep silence and own no personal property whatsoever. They are self-supporting as a group, but live at the level of the poorest in the land. Their greatest effort at purification lies in ordinary community living and getting along peacefully together.

The complete cessation of all thought, feeling and action directed to personal interests, and the constant effort to work for the benefit of all and direct thought and feeling to the Christ and to God opens the natural man to "the deifying grace of God," to use Christian parlance. Theosophists who are not familiar with this expression may understand it better in the Sanskrit terminology, where one would say that by complete control of *kāma-manas*, *Ātmā-Buddhi* flows freely through the whole man, and union with the One Life is achieved.

Of some interest is the rule of St. Benedict and his successors that whereas art and beauty play their rightful part in places of worship open to all, so that men may turn their attention from the mundane life to the symbols of religion, in the dedicated monasteries pictures, sculpture, stained glass and beautiful architecture can play no part, since they still belong to the life of the senses.

Any man can enter the monastic order who is willing to submit to the discipline and prepare to take the vows, and who has no pressing worldly obligations. For instance, a widower whose children are no longer in need of his care and protection would be admitted, but a married man would not. There is a novitiate during which a man can leave if he finds he has not the vocation, and even after taking his vows a monk can obtain dispensation from them, and leave.

The man or woman living in the turmoil of the modern world with its responsibilities, uncertainties and anxieties, may feel at times a nostalgic attraction to a life dedicated completely to higher purposes, involving no direct contact with the world, and yet in no way parasitic or useless. How the city-dweller sometimes longs for silence! Yet there are very many rules laid down by St. Benedict and others like him that can be carried out just as well in the worldly as in the contemplative life, and that here, as there, lead directly to the control of the lower bodies and more conscious contact with the higher ones. Purification can be carried out at all times and in all circumstances. Desires and attachments can be shed at an interior level, however many outward possessions one may administer. On the other hand, one must beware of merely transferring one's desires and attachments to more subtle things. It is interesting to learn from the author of *The Waters of Silence* that the monk who is attached to penances, prayers,

or other forms of devotion is no different in kind than a drunkard attached to his bottle. He is only different in degree.

In the worldly life also, a person may be attached to ceremonies, one of the arts, a daily round of duty, a course of study, or even a certain idea, "a bee in the bonnet," just as much as any sinner to his vice. Such persons make little, if any, spiritual progress, for they are more attached to one or other of their pet virtues than they are to the good of the community in which they live.

At the same time, for most aspirants the daily round of duty (*dharma* perfectly fulfilled), the course of study, the regular meditation, are necessary if one is not to be swamped by the world and its depressions. Moreover, to experience the reality of the Divine Life control of thought and the turning of the whole being through love to the Divine Life and its expression in the world is necessary.

Although that may seem to some only possible in the silence of contemplation, either within monastic walls or in a forest, to others it is a possibility in the full turmoil of the life of the world. Silence begins in the mind. He who has stilled the "tree of chattering monkeys" need not retire to any particular geographical location. The recipe is simple, the performance difficult. It is first to concentrate on whatever one is doing at the time of doing it; second, if the work is automatic and does not need the whole of one's attention, to turn the mind to that aspect of the spiritual life that one wishes to observe.

It is quite surprising how many automatic actions a town-dweller performs each day; for example, walking along the road, sitting in some vehicle of transport, and doing many pieces of routine work which make it possible for repetitive thought to go chattering on just as automatically as the hands or feet perform the action, but along quite

different lines. The interesting thing about these thoughts is that they are rarely related to surroundings or distractions.

In just the same way as a person wishing to concentrate on some object in which he is interested both emotionally and mentally can ignore all outside distractions, so can someone interested in exploring the mysteries of the inner life withdraw his attention from everything he wills to ignore. Any automatic action can be performed just as successfully whether our minds are occupied with some vague, uncontrolled train of thought or by turning our attention to the Divine Life.

It is in these details of daily life that one can learn so much from monastic discipline. In the monastery there is the hard necessity for earning the daily bread with all the details of physical life that many find so onerous. Yet by dint of seeing physical work in its proper place and proportion, the monk achieves a perfect balance between the outer and the inner life, which in all cases leads him to greater spirituality and at the best to deification.

We also, by seeing the physical circumstances of our daily life in their right proportion, and by using all those many moments of the day in which we are mentally free to turn our attention inwards, may achieve a similar balance. The difficulty for all lies in practising complete detachment, achieving stillness of mind, and at the same time fulfilling our full social *dharma*.

To men and women of the world seeking to impose on themselves a discipline for spiritual ends, there is the great consolation that the longer they live in any one incarnation, the greater will be their opportunity. As one grows older, and the responsibilities of the householder lessen, there can gradually be a transfer of emphasis from physical and emotional experience to spiritual endeavour. The

tragedy of old age lies in trying to participate in the outward turned activities of youth and middle age instead of turning one's energies to becoming a channel for the spiritual forces which the world so sorely needs. The old person who continually harks back to youth is as pathetic as the adult who is always wanting to play with children, sometimes under the illusion that the days of childhood are the happiest. In a well balanced life youth is the time of learning, middle age the time of responsibility and activity, old age the time of blessing the community with wisdom, serenity and unshakable happiness.

As we gradually succeed in stilling the mind from unnecessary thinking, so we shall become more silent in speech. Never to speak the unnecessary word does not mean to refrain from speaking the friendly word, for the latter is an expression of a kindly thought. It does mean, however, not to give expression to many unnecessary and meaningless thoughts on subjects (including other human beings) we do not understand. The discipline of silence implies research at a much deeper level than shallow thought, but it makes problems comprehensible and therefore enables one to deal with them.

It is not too much to hope that with the great spread of knowledge about the methods leading to spirituality, a larger number of human beings than hitherto will be willing to apply them. Today an intellectual acquaintance with many of these methods is claimed by hundreds of thousands more people than a century ago. Perhaps the coming century will see a few thousand of those living in the world determined to apply them.

GRETA EEDLE

ONE WORLD

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

"THE Four Freedoms Are One" could be the sub-title for the aspect here faced of this topic, sub-title bold and challenging, its meaning belonging to any level of freedom yet seen. The conception dawns grandly whether it is that of personal freedom or of a free world. "One World" is a thought put too often far beyond our reach, an ideal not to be made real in so far as it may be here and now. Why should that be when it grows more and more clear to the thoughtful that the world is achieving a measure of unity that appeared beyond the bounds of expectation three, two, nay, even one decade ago? But the achievement has never yet been rapid, there are many factors yet present that are contrary to it. Nor will the achievement be rapid until the day comes when a right proportion of the world's peoples finds the truth that the individual problem is the world problem.

The "Four Freedoms" are one. There may be more than four, but however many there be they will surely come back to the one. Freedom of worship, freedom of word, freedom from want, freedom from wars—military wars, wars of possession, wars of fellow against fellow, of employer against employee, of capital against labour, or vice versa, the new cold war—men ask for these freedoms as particulars, but these and their other foundation-wants are not supplied until they are free from fear. This is the pinnacle of the tetrad, the central point that appears to be

the root of the whole form. Man has not yet attained the fullness of his individuality and he fears anything that tends to make him less than what he feels as himself. He is separated from the mass, he needs his shelter, his substance, the solutions to his problems, his security, his sustenance in all degrees, even to the sustaining of his culture. He must be free in word, to speak the truth as he thinks it, to worship in the way he feels to be true. If he thinks that the study of comparative religion shows basic truths commonly held in each religion, that is his way. Whereas to another, this is but comparative mythology. The general way of the Theosophical member while he may retain his own mode of religion, is the understanding of comparative religion, and, tolerant though he may think himself, he finds a shade of perplexity when he notes his "truths" treated so cavalierly! It is not easy to be free.

But we, mankind, are on the road to freedom. The point for us is to reach that goal. It has been said that we are truly free when we are free from wants,—not "want". Time and again the concept is met that emphasis on external things is a mistake, that we ourselves do not grow, for example, by a raised standard of living, good housing, employment, security of possession, of life. There are many yet who think that the "kingdom of heaven is within" implies a necessary negation of this world, or who regard the life of the ascetic as a way to heaven. To find where lies the truth in these judgments may lighten our befuddlement, for the way of the external world offers increasingly a multiplicity of goods, the filling-out of luxury tastes, a vast number of appliances to round out living, whether in the home, office or factory, and we may well ask, are these to be left on one side? To reach our goal, what road? A *via media* may be the reply. Modern analyses of life often regard the concept that our "kingdom

of heaven is within" as escapist psychology, a running away from the problems of everyday living, compensation psychology where we reward ourselves for the dry deserts of life, want and hardships, by pictures of the oasis within, where the nectar and the ambrosia of the repeated thoughts that we do possess that heaven within, are satisfying sustenance, intoxicating draughts, wiping out all sense of inferiority and lack. Yet in the full old-fashioned sense the kingdom of heaven is within, it calls for God-wisdom, that we shall know ourselves, the release of our powers.

Individual freedom lies in that freedom from wants that makes for fearlessness. *But we fear the quality desirelessness*, exteriorly it lacks anything that adds to our precious new jewel, individuality. That jewel however is not yet cut and polished. One of its most brilliant facets is this desirelessness, freedom to lack aught,—not the negative, to desire naught. Our individuality may lean on nothing, it cannot be attached to anything. Yet is asceticism not for us, unless right use, fit use, is an ascetic quality, as it may be. In the Christian Scriptures the rich young man walked away from his wish to win eternal life, for he had many possessions and *could* not sell what he had and give to the poor because of his attachment. We likewise hold tightly to our new wealth, the riches of individuality, when we fail to see that in the fit use of that new power lie all its benefits, its truth, its heritage of freedom. If we remain within it as in a lesser shell, clinging to it as the sure sign of ourselves, afraid to use it, protecting it against others (as we think) then are we embarricaded, prisoners, lacking freedom. There cannot be truly One World until each individual fulfils himself. It sounds as a paradox. Yet as individuals we have entered on the phase where, let alone the world, but very life itself is seen and known

as one. Each becomes an individual when the fragment of Creative Life specialized through long ages, and able to form itself apart from others through its use of Loving Wisdom, calls out by some specific action, for the Will that makes it "One," whole, and thus re completes the Trinity in Unity, Father, Son and Holy Ghost. This supreme result is the realization of the whole by a part, a mirror of the macrocosm in the microcosm. Yet it is merely a flash of achievement, and is completed in the realm of time by the unfolding of the powers of the Fire of Life. The creative faculty of the social mind uncovers principles and truths in, and to, its possessor, and he learns that this capacity, which is truly unique in him, for he stands at his own centre, is also unique in all others, as they stand at their own centres, while all principles, all truths, remain the same to each, for the centres are everywhere and the circumferences nowhere. It is then that the picture of One World may be upbuilt. When each individual, or enough individuals, know that principles are the same, that the love and wisdom that inspire, and the will to serve that enacts, are likewise the same, that root and branch the World is One in essence, differences must disappear.

With this perception of truths the individual learns from without within, or from within without—in the latter case when Loving Wisdom shines brilliantly through the clear-cut social mind, and the intuition is free to play, to teach. So it is too with the individual's strength, resistance, will. It was noble will in that first flash of individual achievement, now it is noble all the time, it is, simply, the One Will at work. Then individuals are truly one each, and then is the World One.

The practical applications of this aspect of philosophy are many. Many of them appear paradoxical, as, the ability

of a free individual to hold wealth or power. In the practice of the body of teachings that are the bases of the religions of the world, in living our Theosophy, the God-Wisdom we see, we reveal to ourselves and to others the attraction of the freedom won, as well as its practicality. If man works on the basis of desire, if desire is denied, depression results; if desire is fulfilled, other desires follow, and the vicious circle is only closed by satiety. Man shall follow instead the path of freedom.

"Who, controlling the senses by the mind, with the organs of action, without attachment, performeth yoga by action, he is worthy."

"Having abandoned attachment to the fruit of action, always content, nowhere seeking refuge, he is not doing anything, although doing actions."

Can such impersonality be attractive? Those who practise it find at first that their fellows who have not found that path regard them with perplexity. They find difficulties. How can one continue to win regard if one is transparently honest with oneself, they think. To admit a fault, to acknowledge an incapacity, is to them a mistake. Equally to state readily, "I can do this and that, I have this capacity," is a sign of a swollen head, of an egocentric complex. However much in private the onlooker may estimate his own virtues highly, to be able to evaluate them simply and openly,—well, such things are not done! However much the worker may be detached himself, for others he has a ready understanding of the point at which they find themselves. His fount of Loving Wisdom is in full play.

"Let no wise man unsettle the mind of ignorant people attached to action: but acting in harmony with Me let him render all action attractive."

He has now a quality of self-recognition, which, belonging to this individual level where man is free, disregards the

personal self. He has also to be honest with himself, to be true all through. He has found that the apparent hardship of surmounting his personal emphasis has yielded him greater joys. How joyful to be able to appreciate the best in another, to see the fine actions, beauty of feeling, and noble principles of others, to see the one small jewel gleaming among what is otherwise very rough ore, and to find them all (while "belonging" to their originators) still to be wealth expressed for the whole world. The individual's capacities are his duties, his duties are no burden, they are his expression of himself. In whatever station of life he may be, there lies his wealth, his well-being. To be content in that state of life to which God has called man—as the Church of England declares it—is this to be without ambition? Maybe. Yet such a disinterested man works as those work who are ambitious. Whatever the turn of the potter's wheel, there is his beauty, however plain it may be if seen out of relation to the whole. Without that particular turn the whole could not be.

"The Lord dwelleth in the hearts of all beings by His illusive power, causing all beings to revolve, as though mounted on a potter's wheel."

The part knows itself not as the part but as the whole. As regards the personal self this man is un-self-centred. As regards the individual he is the SELF. From the angle of vision of things external, this may look a process of self-noughting. But when a nought, a cipher, is made, a circle is made also, inclusive of all. This self-noughting is SELF-recovery. Inferiority has ceased, superiority has ceased. Balance is held, a joyous vigour of equipoise.

Has not every one who has begun to put into action the truths of the Great Plan met this same initial bewilderment on the part of his followers? If practical Theosophy

means the acceptance and the analysis of the blows of fate and of the turns of the wheel of so-called Good Fortune; if it means that one loves without jealousy for jealousy means self-centredness; if it means rejoicing in the work and preferment of another that might have been one's own preferment; if it means that when doubts come one continues to walk steadily forward even in the darkness, accepting the knowledge that light is there even though one is blind for the moment; and many other such things; then one's actions are foreign to the normal. But little by little the perplexity of the watcher changes to an eager wish to understand the treasure that is held by the practising Theosophist. The watcher's word is, "You have something I do not possess." The watcher cannot yet feel with the great writer,

"Fear no more the heat of the sun,
Nor the furious winter rages.
Thou thy earthly course hast run:
Home art gone; and ta'en thy wages."

The practising Theosophist may thus think of those he has lost from this world; he may think thus also of himself, since his earthly desire-course is run, and whatever are his wages he knows are merited. While he stands thus free for himself he is always freeing others. The absence of fear means the presence of courage. If either is felt, those near may feel the infection; if courage is present in the neighbourhood of fear it is the stronger infection, for it is positive, the other negative. That which the watcher does not possess is the foundation-freedom, freedom from fear, and for this, attracted, he seeks.

This freedom means much nationally and internationally. Just as one here, one there, the world over, men approach true individuality, so, here a little, there a little,

this freedom is spreading, to build One World. The practising Theosophist has a duty to bear as well. To change fully from the bound lesser self to the freedom of the SELF implies also the change from stress on one's self-advancement to ability to work for and face world advancement and its problems. Action is done for the welfare of the world, but in no spirit of "going about doing good". Whatever is done is something that is there to be done, that is right, that fits in with true principles and so must be done. In so far as he is free the Theosophist is great.

"Whatsoever a great man doeth, that other men also do;
the standard he setteth up, by that the people go."

The hour for the really free individual has dawned, nay, his sun is well risen. The nights and clouded days of fear are ended. This knowledge belongs to the awakened Theosophist. He is now the heir to that particular knowledge. His awakening will awaken others: the harvest is waiting for the seed was well sown, and the labourers need not be few. To be without fear in ways large and small—and the magnetism of fearlessness will draw more and more workers to the making of One World. There are powers yet latent in man and nature to be unfolded. The world will be prepared for these as man becomes truly individual, for he then works without the impetus of self-interest, and thus without fear, being free. He works within principles, and there is nothing that he cannot use. He is undivided, and his powers and those of nature belong then to the World he knows as One, and all shall find it real.

E. MARION LAVENDER

OCCULTISM—MYSTICISM

By B. R. CHAURE

THE riddle of Occultism and Mysticism often vexes many persons. Is the Path of Occultism good and worth treading or is the Path of Mysticism easy and worth embracing?—this is a problem before many of us. Is Theosophy Occultism or is it Mysticism?—this is also a burning issue perplexing many a Theosophist. Let us, therefore, consider this searching enquiry of Occultism and Mysticism and its relation to Theosophy in order to come to some conclusion that will make the subject clear to our doubting minds.

Now, what is Occultism? The Dictionary meaning is that Occultism is the doctrine or study of things hidden or mysterious—Theosophy, etc. And what is Mysticism? It is the doctrine of the mystics, a tendency of religious feeling marked by an effort to attain to direct and immediate communion with God. In other words, the study of Theosophy is Occultism; and the high aspiration to unite with that which is Mystic, the Abstract, is Mysticism. Occultism is the Science of Mysteries, a probing into the Unknown through the effort and medium of mind, or as Madame H. P. Blavatsky put it, it is "the study of mind in Nature, the study of the Universal Mind, the Divine Mind, and the study of the workings of God in the Universe". Mysticism is the pathless path of Union with the Ultimate, the One, through intense feeling, devotion

and aspiration; or it is the realization of the Unity of the Self with the Higher Self (the God within) here and now, as in a flash, without any effort. If Occultism is the way of the mind, then Mysticism is the way of the heart. In Occultism, the riddle of God is resolved through the effort of understanding the secrets of Nature, of Life and Form. The same goal is reached in Mysticism through the magnet of the intensity of Love and Aspiration. If Occultism is the flight of the alone to the Alone with the aid of the compass of the Mind; then, Mysticism is the union with the Beloved, or God, through the help of the Law of Gravitation of Devotion and Love. Occultism is the path of effort and hence of Becoming; while Mysticism is the path of non-effort and therefore of Being. Occultism may also be described as the path of Immanence; while Mysticism as the path of Transcendence. The Occultist is a Socialist (not in the political sense); while the Mystic is an Individualist. The Occultist is outward-turned, the Mystic is inward-turned. The Occultist merges his individuality in the society (whole) and loses himself. The Mystic transcends his individuality and loses himself in the Inner Self, which is one in all.

The way of Becoming, *i.e.*, of Occultism, may be co-related to that of the Sankhya Philosophy of the Hindus; while the way of Being, *viz.*, of Mysticism, to the Vedanta Philosophy. In the same way, if Occultism is Rāja Yoga, the Yoga of Mind; then Mysticism is Bhakti Yoga, the Yoga of Devotion. Similarly, the great aphorism of the Vedas in three words, "Thou art That," may be called an Occult aphorism, and the other eminent prayer of the Hindus, as sung in the Upanishads, "One God hidden in all creatures," may be termed a Mystic saying.

There is yet another way of understanding the difference between Occultism and Mysticism, and it is that the

Occultist is the Sage while the Mystic is the Saint. Sages like Veda Vyasa and Lord Buddha may be termed great Occultists; while the Saints, Lords Shankaracharya and Rāmanujacharya, seem to us as great Mystics. Again, the western philosophers Pythagoras and Plato may be called Occultists; while Plotinus and St. Francis of Assisi may very well be called Mystics. Similarly, if Lord Vasudeva Krishna of the *Bhagavad-Gītā* was pre-eminently an Occultist and secondarily a Mystic; then, Lord Jesus Christ, Prophet Mohammed, and Bal-Krishna or Maitreya-Krishna (of Vrindāvana) were Mystics first and Occultists next.

Again, the 1st Ray of Will and Power, the 3rd Ray of Efficiency, Tact, Adaptability and Astronomy etc., and the 5th Ray of Science and Knowledge, seem to me to be the Rays more tending towards Occultism. The 4th Ray of Beauty and Harmony, the 6th of Love, Devotion and Reverence, and the 7th of Mysteries and Ceremonial, on the other hand, seem to me as the Rays of Mysticism. It is only the 2nd Ray of Wisdom and Love that, according to me, combines both Occultism and Mysticism. For, when the Wisdom aspect is emphasized, it definitely tends towards Occultism, and when the Love aspect is stressed upon, it certainly bends towards Mysticism. The 2nd Ray of Wisdom and Love is, therefore, a common Ray, in which there is the confluence of Occultism and Mysticism alike.

Similarly, broadly speaking, Zoroastrianism, Jainism and Buddhism may be religions more Occult than Mystic; while Christianity, Islam and Sikhism may be termed religions that are more Mystic than Occult. But in Hinduism there is a commingling of Occultism and Mysticism.

Likewise, the *Rigveda* and the *Yajurveda* may be seen as Occult Vedas; while the *Sāmaveda* may be termed a Mystic Veda. But, again, in the *Bhagavad Gītā*, there is

the confluence of Occultism and Mysticism. Similarly, the Holy Bible, the Holy Quran, and the Guru Granth Sahib are Mystic Utterances first and Occult Works secondarily.

Here, may I sound a note of warning, lest I may be misunderstood, that all these observations of mine are only of an onlooker and not of a student. It may be that others will not agree with me, and may rightly have their own views on the subject. In fact, these are mere suggestions, according to how I look on the subject. At the same time, it is to be noted that in each and every example quoted above, there can be traced Occultism and Mysticism, both simultaneously. But the distinction made in showing one as Occult and the other as Mystic is based on the special emphasis of a particular aspect which has impressed me most in each case, either Occult or Mystic.

With this background, now let us come straight to Theosophy. Is Theosophy Occultism or Mysticism? Like Hinduism, the *Bhagavad Gītā*, and the 2nd Ray of Wisdom and Love, Theosophy is a perfect combination of Occultism and Mysticism. It may be that so far more emphasis has been laid on the Occult aspect of Theosophy rather than on its Mystic aspect, and therefore it appears to us that Theosophy is only Occultism. But, in fact, Theosophy is as much Occultism as Mysticism. To me, the "Brotherhood" side of the coin of Theosophy is Occultism; while its other side of "Divinehood" is Mysticism. It would be improper to say that in the chariot of Theosophy the right wheel of Brotherhood, *i.e.*, Occultism, is more important than the left wheel of Divinehood, or Mysticism. Both the wheels of Brotherhood (Occultism) and Divinehood (Mysticism) are equally essential, if the chariot of Theosophy has to move on smoothly, unhindered, in the space of time and play its part of founding the Sixth Race,

as well as of giving the new religion, the religion of "Universal Morality and of Intuition". How truly and significantly our President, Bro. C. Jinarājadasa, has said in his recent speech delivered in Sydney (Australia): "We have been preaching for so many years the Idea of a Universal Brotherhood of Mankind. We need now to contribute another thought, and that is the Divinehood of Humanity." Did he not sound this very clarion call to us last year at Adyar in his epoch-making Double-Diamond Jubilee Convention Lecture, entitled "The Future Religion of Humanity," by saying: "It is true there is the Ideal of Universal Brotherhood, but this remains merely a beautiful Idea unless it is supplemented by a deeper Truth. This Truth, which exists in every religion, *is the Divine Nature, resident in all Mankind*, whether cultured or ignorant, civilized or savage. . . . On the basis of the *Divine Nature* resident in all Mankind there will slowly arise the new Religion of Humanity." Are these words not our marching orders? This Divinehood aspect of Theosophy, it is clear to me, is the next Message, which the Theosophical Society has to give to Humanity in the coming 25 years (till we celebrate our Centenary) side by side with its Message of Brotherhood.

This Occultism (Brotherhood) and this Mysticism (Divinehood) of the Message of Theosophy, might be the bedrock of the future religion of humanity, the Religion of Universal Morality and Intuition. Let us remember the words of the great Adept, Lord Mahā-Chohan, that the Theosophical Society was chosen as the corner-stone, the foundation of the future Religions of Humanity. It may be that the Brotherhood (Occult) aspect of Theosophy will give birth to the first part of this new religion, *viz.*, "Universal Morality"; while its Divinehood (Mystic) aspect to the second part, *i.e.*, "Intuition".

One hardly need to say that Shri J. Krishnamurti is already doing this work of founding the future Religion of Humanity through his Message of Mysticism. Is he not rousing the individual to wake up from his slumber of ignorance, to come to his own, to realize his own Divinity, his own Eternity, here and now, by bringing his Intuitional nature to play its part in everyday life from moment to moment?

Let us, therefore, propagate the Ideal of Universal Brotherhood, the Occult aspect of Theosophy, as well as the Divinehood of humanity, the Mystic aspect of Theosophy, in order to hasten the birth of the new Religion of "Universal Morality and Intuition". Let us also take up the work of spreading the message of Shri J. Krishnamurti—this not by lecturing or preaching his philosophy, but by trying to understand it and live it in our daily lives.

B. R. CHAURE

Our division of the Path into the way of the Occultist and the way of the Mystic is a very superficial one. It is convenient for classification, but has no real basis in fact. I should like, rather, to put it this way: When the Mystic begins to *act* for others, he is the Occultist; on the other hand, when the Occultist (so-called) digs into himself to find how deep go the roots of his soul, or flies upward to see how high he can go towards the habitation of God, he is then the Mystic.

These two designations are like the two faces of one coin. When we come to the Perfect Man, like one of the Elder Brethren of humanity, He cannot be classified as being more the Occultist or more the Mystic.

C. J.

AN APPROACH TO THE PROBLEM OF LIFE

BY UNTO HAGLUND¹

WHAT is our duty today? What is the essential duty we have to face? There is only one word that can be said in reply; that word is *truth*.

We have to confess the truth in ourselves, we have to see it outside of ourselves. We have to be true when we are thinking, when we are speaking, when we are acting.

To be able to confess the truth, we have to be courageous. When we think of doing something, mostly we think, first, what other people will think about it—maybe they will think . . . maybe they are not quite normal.

Who of us is normal? Nobody! Essential to the human being is that he should be as a spring, which ever is pouring out fresh water—ever. It is absolutely unnecessary for us to know or guess what some other person might say or think or act in the next moment. We must listen to the words and watch the acts of others as if they were creative thoughts and creative acts. In every one of us there is a great artist latent. In every one of us there is a God latent.

We must be careful not to bind the artist, the God, in ourselves. We must let him speak in us and let him act in us. We must liberate him in us.

¹ A Young Theosophist of Finland.

Many of us seek ways which fetter the artist or God within; many of us try to be something else than we really are. Such persons consciously or unconsciously are untrue to themselves. They dare not let the God speak in them, they prefer to bind, to fetter that God.

But that is not all. When a person fetters the God in himself, he tries at the same time—being mostly unconscious of it—to fetter the God also in other people whom he meets during the day. He is consciously or unconsciously a tyrant. And we know that the tyrant's lot is not enviable.

We have always to remember that the riches of life, human and divine, are common property. I cannot separate any of them for myself alone. I am like a drop in the ocean; when the drop falls into the ocean, it becomes the ocean and shares all the experiences of the ocean, and the ocean shares all the experiences of the drop.

I am like a drop in the ocean; but in some wonderful way, I know that I am a drop though I am in the ocean, and though I am only a drop, I can share all the experiences of the ocean. It is not necessary to be separate from other drops in that ocean, although to some extent it is possible to isolate them as individual drops, but only to a certain extent. The basis of them all is the ocean.

Rukmini Devi has called that ocean the Ocean of Beauty. Maybe it is possible to call it also the Ocean of Love, or the Ocean of Truth.

UNTO HAGLUND

REVIEW

A King's Story, The Memoirs of H. R. H. the Duke of Windsor. Cassell and Company, London, 440 pages, 25s. net.

This most interesting book written by the Duke of Windsor narrates the story of his life up to his abdication as King Edward VIII. The Prince of Wales had a splendid record of service to the British Empire, and this is revealed in the first part of the book. One strange factor is the divergent views held by King George V and his eldest son, the Prince of Wales. The King distinctly liked the old ways, and while indeed a strenuous and most devoted worker for his people, disliked innovations. But as the Prince of Wales grew up and began to consider his future responsibilities, he became aware of the tragic condition of the masses. He did not merely open institutions, etc., but at one period went among the miners with a friend, and the deep distress which he saw moved him profoundly and made him remark that "something should be done". When this remark was reported, naturally Mr. Baldwin's Government became somewhat uncomfortable, as of course the matter should have been set right by the Government. It is this quality of sympathy for the underdogs of his people that stood out strikingly in the Prince's character.

The Prince of Wales had been carefully trained for the "job" of representative of his father. He entered Osborne, the school for Naval Cadets who after some years are commissioned midshipmen, the first grade of naval officer, vulgarly called "snotty". In this part of the story we get a glimpse of the brutality inherent in the British character, which manifested itself in various ways in the public schools of England. The cadets made no exception for the heir to the crown, in following the tradition of "salting" the new-term cadets. On one occasion they thrust his head out of a window and brought the sash down across his neck. He was rescued only when a sympathetic passerby saw him. Other instances are narrated of the tormentors.

Of course the part of the book which deals with events leading up to the abdication is most dramatic. Up to the age of 42 the Prince of Wales had not found any woman whom he loved. But when Mrs. Wallis Simpson and her husband became friends of the Prince, he fell in love with her and the husband obligingly did what was necessary so that Mrs. Simpson could divorce him. The difficulty of the problem lay in the fact that Mrs. Simpson had been twice divorced, in both cases Mrs. Simpson was the blameless party. Divorce is not allowable according to the laws of the Church of England.

In the days before Queen Victoria, some of the Kings of England, following Charles the Second with his many mistresses, had mistresses openly. Some of the royal princes had married "morganatically" women who were not of royal blood. This was a custom allowed in European royal families, but such a marriage prohibited any child of the marriage from ever claiming rights to succession of the kingdom. But all this was changed with the stamp of purity which began with the life of Queen Victoria. King Edward VIII very much desired to marry Mrs. Simpson morganatically, not making her the Queen. The royal duties of official hostess, etc., could have been carried out by his brother's wife, the Duchess of York, who later became the present Queen Elizabeth.

Most of the masses of England were with the Prince in his wish to marry the woman of his choice, but he met the fiercest opposition from the Archbishop of Canterbury, as also from Mr. Baldwin, the Prime Minister. These two represented two important elements of public opinion. The Prince flouted any idea that he might make Mrs. Simpson any sort of mistress, for he loved her too deeply for that. Some friends suggested, that after he was crowned King, he might then deal with the problem, but the Prince pointed out that as a part of the coronation oath he would have to support the Church of England, one of whose doctrines is not to allow or recognize divorce. He did not care to play such a game.

But when the King suggested to Mr. Baldwin a morganatic marriage to Mrs. Simpson, Baldwin shook his head. Indeed such a thing had not happened for a hundred years. Special legislation was necessary and Parliament would not agree to it. There seemed to be an impasse. It is at this crisis that the King told Mr. Baldwin that he would step down from the throne, particularly as his brother "Bertie," the Duke of York, was more after the pattern of King George V, and fully capable of carrying on all the royal duties.

Then after descriptions of the painful and momentous events there comes the dramatic story of the abdication of King Edward VIII. The Instrument of Abdication was formally signed by King Edward, and witnessed by his brothers. Then came the famous speech of the King after abdication. It began:

"At long last I am able to say a few words of my own. I have never wanted to withhold anything, but until now it has not been constitutionally possible for me to speak.

"A few hours ago I discharged my last duty as King and Emperor, and now that I have been succeeded by my brother, the Duke of York, my first words must be to declare my allegiance to him. This I do with all my heart.

"You all know the reasons which have impelled me to renounce the Throne. But I want you to understand that in making up my mind I did not forget the country or the Empire which, as Prince of Wales and lately as King, I have for twenty-five years tried to serve.

"But you must believe me when I tell you that I have found it impossible to carry the heavy burden of responsibility and to discharge my duties as King as I would wish to do without the help and support of the woman I love."

It is revealed that Mr. Winston Churchill helped the King with this broadcast, and added the well-known sentence: "And he [the Duke of York] has one matchless blessing, enjoyed by so many of you and not bestowed on me—a happy home with his wife and children."

Thus, King Edward VIII disappeared as a member of the Royal Family. After the usual six months from the time Mrs. Simpson had obtained her divorce, the Duke of Windsor, as he was created, married her. Once again, we have a glimpse of the narrowness of the Church of England. The marriage was performed by a clergyman of that Church, who held no benefice. After this ceremony, this clergyman was declared by the Archbishop of Canterbury as no longer able to hold any position as a vicar or rector or curate in England.

The last moving scene is after the abdication. Mr. Churchill had come to bid goodbye to the Prince. Before entering his car Mr. Churchill tapping out the measure with his walking-stick, repeated the two lines from Marvell's ode on the beheading of Charles I:

"He nothing common did or mean
Upon that memorable scene."

The reviewer personally wonders what would have happened in England had King Edward VIII been permitted to marry the woman he cared for. The lady was an American and soon after these events the great War broke out, and in the course of it some two million American soldiers were stationed in or passed through England. For several years after the War, there was, and still is, among certain circles in the United States strong denunciation of the British and their ways. One of the leaders in this old game of "twisting the lion's tail" is one of the largest newspapers in the United States, *The Chicago Tribune*. If the King's wife, an American, had gone among the soldiers, seeing to their comforts and helping them in every way, those two million men would have returned with a different idea of the English character, and possibly their influence would have prevented the present position, in which there are continual and most lamentable bickerings between the United States and Britain. One wonders what history will say in a few centuries on this whole incident. The reviewer cannot help remembering the famous words of Macaulay: "We know no spectacle so ridiculous as the British public in one of its periodic fits of morality."—C. J.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JANUARY 1952

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President, Mr. C. Jinarāja-dāsa, and the Vice-President, Mr. Sidney A. Cook, together with Mr. N. Sri Ram and other members—a large party—left Madras by train on December 21st for Banaras to attend the 76th International Convention.

Philippines

The Acting General Secretary, Mr. Olimpio A. Cabellón, reports that the membership in this Section at the end of September was 307 with 13 Lodges. During the year one new Lodge was formed in Cavite. The headquarters in Manila is the centre of intense Theosophical activities. Lectures on different branches of Theosophy are given every Sunday with good attendances. There are monthly inter-Lodge meetings which are

held in conjunction with musical and literary programmes and prove very fruitful to the Society. The Lodges in the city of Manila also hold weekly meetings. It is hoped in the near future to take up the publication once more of the *Philippine Theosophist*, which has been suspended for the last two years.

United States of America

Mr. N. Sri Ram brought his long tour of this Section to a close on September 30th, having been in America since the end of January. The Section journal *The American Theosophist* records: "Mr. Sri Ram's visit to our country has been a memorable one. Members everywhere have voiced appreciation of his wisdom and the gracious dignity with which he presented Theosophy. . . He has made a valuable contribution to the work in America."

The North-East Federation held a gathering at Pumpkin Hollow Farm in July, eight of the nine Lodges of the Federation being represented. The Young Theosophists in this Section have commenced publishing a periodical *Youth and Brotherhood*.

Australia

The General Secretary, Mr. J. L. Davidge, in his annual report, says that the event of the year has been the visit of the President, Mr. C. Jinarājadāsa spent five months in this country and was the central figure of Convention in April. The membership of this Section stands at 1,102, an increase of 52, with 16 Lodges.

Young Theosophists have an efficient group in Sydney, who join in Lodge work. A revival is taking place in other centres due to travelling lecturers' visits.

Successful lecture tours have been carried out by Mr. H. H. Banks and Mr. Geoffrey Hodson. In his opening address in Melbourne Mr. Hodson attracted an audience of 700. At the same time in Sydney recorded broadcasts have been made by Mr. Hodson for twenty consecutive weeks over station 2GB. On August 26 this station celebrated its Silver Jubilee and the General Secretary added to the usual 15-minute programme a 5-minute story of the opening of the station

and its Theosophical origin and purpose. He gave credit to Dr. Arundale, who visualized the station and had it working within four months. The Theosophical broadcasts continue every Sunday night under a long-term contract. The station has now been bought by an English Company.

Canada

The General Secretary, Lt.-Col. E. L. Thomson, reports that the Society in Canada is in much the same condition as last year. The membership stands at 371.

There have been twenty new subscribers to the Section magazine. The Travelling Library is very active and through advertisements in several provincial papers requests have been received for books from all parts of the Dominion. The Lodges have all been conducting classes or discussion groups, taking *The Secret Doctrine* as the *magnum opus*. Toronto Lodge has had a very comprehensive programme and conducted classes every night of the week for the entire season. It also arranged for special series of lectures by Prof. Ernest Wood and Dr. Alvin B. Kuhn. Public lectures in all cases have been well attended.

British East Africa

There has been great success in the work of this Section during

the year. There was a steady growth in membership which increased by 69, bringing the total to 214 with 8 active Lodges.

The Section had a number of visitors passing through, in addition to the visit of the General Secretary of the Indian Section, Sri Rohit Mehta, and his wife, Shridevi Mehta, who made an extended tour and attended the Annual Convention at Dar-es-Salaam in March. As has already been reported, this visit was of very great help to the Section.

In order to help the members in their understanding of Theosophy, the Executive Committee has appointed Mr. P. D. Master of Mombasa Lodge to work as corresponding Secretary along these lines. Mr. Master has prepared and sent to all the Lodges a list of books for study, a study plan for three years, and a study course.

The Section magazine *Saurabh* appears quarterly in Gujarati and English. It is distributed free to almost all the members. A publication scheme for the printing of Theosophical books specially in Hindi has been evolved, in which the Indian Section and the East African Section will collaborate. This has already begun and as a result there has commenced the issue of the Hindi Theosophical journal entitled *Hindi Monthly Ananda*. It is also proposed to

publish from six to eight books on Theosophy every year.

Brazil

The General Secretary, Tenente Armando Sales, reports that during the year two new Lodges were founded and an old one revived. The Young Theosophists have been doing excellent work and their meetings are always popular. A campaign for "our own Lodge building" has been organized by the various Lodges in the state capital, Sao Paulo. It is hoped that in the course of the next year the Lodges will have acquired at least the land where the headquarters are to be built. Cultural and social relations have been made in Sao Paulo with other organizations, and monthly meetings have been held with the participation of all the Lodges. The programmes have been partly of art and partly Theosophical teachings. This arrangement has been very successful.

Special efforts have been made along the lines of propaganda and fourteen books have recently been published. The magazine *O Teosofista* continues to be issued despite difficulties. Lodge Alcione in Salvador publishes its own magazine *Amor*. There is also a publication of Fraternidade Lodge in Sao Paulo entitled *O Fraternista*. The membership on September 30 was 727.

Cuba

This Section has now 33 Lodges with 622 members. There are two reviews, *Revista Teosofica Cubana* issued by the Section and *Teosofia* issued by the Eastern Federation. The two Centres, *Ciudamar* and *Leadbeater*, are continuing their work.

Northern Ireland

The Theosophical Society in Northern Ireland has had a year of quiet work and service. Relative to the size of membership the number of meetings and group activities and the range of studies and interests pursued by the members have been very large. The scattered distribution of members through the province is a major problem and contact with members outside the metropolitan area of Belfast involves much work.

Coleraine Lodge during the year has lost its Lodge room and is therefore meeting with difficulties. The membership at the end of the year was 77. During the year the Presidential Agent, Dr. Hugh Shearman, has lectured at the headquarters in London, Edinburgh, Cardiff and Dublin as well as to many Lodges.

Canadian Federation

This Federation is hoping to benefit from propaganda made

through regular broadcasts every Sunday morning given under the auspices of the North-West Federation of the Theosophical Society in America. Announcements of the broadcast are made at the public lectures at Hermes Lodge, Vancouver, and Besant Lodge, Victoria, and attention directed to the broadcasts in newspaper advertisements. The Federation has also welcomed speakers from the North-Western Federation of America and has sent one speaker in return. It is hoped that a greater reciprocity of speakers can be arranged between these neighbouring Federations in future.

Public lectures on Theosophy continue to be presented regularly by the Lodges in Vancouver, Victoria and Winnipeg, while regular members' meetings and occasional public lectures are held by the Lodges in Calgary, Edmonton and North Vancouver.

The total membership in the Federation is 181.

Mexico

Continued and sustained work at the Section headquarters and in almost all the Lodges in the interior has been this year's mark in the Mexican Section, according to the report of the General Secretary, Señor Adolfo de la Peña Gil. Two new Lodges and a net gain of 31 members brings the

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total membership to 451 with 26 Lodges.

At headquarters in Mexico City there are meetings of some kind held every day of the year. Vigorous efforts were made as usual in connection with printed propaganda. These were 31,000 copies of the leaflet *Dharma* and 1,000 copies of a booklet gratuitously distributed in Mexico and other Latin-American countries.

The outstanding event of the year was the visit of Mr. N. Sri Ram from August 5 to 18. His three public lectures attracted about 500 people. All his addresses were recorded and a book containing his message is being prepared.

France

The life of this Section has followed the lines of previous years. The magazine *La Vie Théosophique* has ceased to exist as a separate review but since January has been issued as a supplement to *Le Lotus Bleu*, a copy going to every member of the Section. An arrangement has been made with the Belgian and Swiss Sections by which the review goes to their French-speaking members, and it is also the organ of the European Federation.

International visitors have not been numerous but the Section had the privilege of two visits from Srimati Rukmini Devi, who spoke

at Moulins, Paris, Bordeaux, Pau and Orléans. The head of the Section has a large correspondence and has been very active in the work of the Section.

The membership this year, owing to various difficulties has decreased and the total now stands at 261. There were 29 public lectures by the members during the year together with lectures from visitors, including Srimati Rukmini Devi. The most important feature of the year was the National Congress held in Liège with Srimati Rukmini Devi as Guest of Honour. The Library and bookshop have been both well attended and done successful work.

India

During 1951 the Indian Section completed its 60th year of existence. The General Secretary, Mr. Rohit Mehta, in the introduction to his Annual Report, refers to the past sixty years of the history of the Society in India and states that the best way to celebrate the Diamond Jubilee is for members to resolve to pass on the torch of Theosophy bright and radiant.

During the year 720 new members joined the Society and there was a net increase of 159. However, it has been necessary to

remove from the records 455 members who had come to India from Pakistan after the partition but who have not so far been traced. For the last three years the Section had been trying to find their present whereabouts but has not been successful and has therefore now regretfully removed their names from the register. This has reduced the total membership for the year to 6,838. There are 354 active Lodges.

In conjunction with members in East Africa a publication scheme has been commenced for undertaking the publication of Theosophical journals and books in Hindi.

During the year a Correspondence Course in Theosophy was started and more than 400 students have enrolled. The work in the Section is twofold: (1) to send out more and more lecturers and organizers to various Lodges, and also to open up new centres of Theosophical work, and (2) to make the various journals more effective. To do this work a special appeal has been made for 200 members to pay each Rs. 100/- a year for the coming five years. With such funds it would be possible to launch an intensive campaign throughout the country.

The Indian Bookshop conducted by the Section continues to do good work. During the year a

number of publications were issued, mainly in Hindi. Of interest is the statement that during the year an approach was made to some of the State Governments to give recognition to some of the Theosophical publications of a general nature for distribution to public bodies, schools and colleges. The Government of Bihar has responded by including in its official list editions in Hindi of *At the Feet of the Master* and *The Key to Happiness*, as books recommended for purchase by the State Public Libraries, Schools and Colleges and institutions conducted by Local and Municipal Boards. The demand for Hindi books, particularly in elementary Theosophy, is on the increase.

Very good work is being done by one of the residents in the Section headquarters at Banaras, Shri Jagat Narayan. From 1949 he has been engaged in publishing literature for children in Hindi. In this series twenty-four small books have already been published and twelve more books will be published in 1952. These books have been well received by the educational departments in three of the States and have been approved for Libraries as also for prize books. In Bihar the books have been taken up as supplementary readers in certain classes for children.

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	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì Breo, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rothchenstieg 40, (24a) Hamburg 39	...
1903	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosofica Cubana; Teosofia.</i>
1907	Hungary	...	...	...
1907	Finland	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastrelinci 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>La Vie Theosophique</i>
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>La Vie Theosophique.</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 Sg. 18, Vienna X	<i>Adyar.</i>
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11, 1, Oslo	<i>Norsk Teosofisk Tidskrift.</i>
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>

* Presidential Agency.

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; Dharna.</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>Ogiris.</i>
1921	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	<i>Theosophical News and Notes.</i>
1922	Wales	...	...	...
1923	Poland	...	...	...
1925	Uruguay	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1333, Montevideo	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	Señora Esperanza C. Hopgood	8771 Fernandez Jimenes, Santurce	<i>Heraldo Teosofico.</i>
1925	Rumania	...	...	...
1925	Yugoslavia	...	...	...
1926	Ceylon*	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	...
1928	Greece	Monsieur Kimon Frinaris	39 September Str., No. 56B III Floor, Athens	<i>Theosophikon Deltion.</i>
1929	Central America	Señora Amalia de Sotela	P. O. Box 797, San José, Costa Rica	...
1929	Paraguay	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	<i>Teosofia.</i>
1929	Peru	Mr. Olimpio A. Cabellon	728 Lepanto, Manila	<i>The Lotus.</i>
1933	Philippines	(Acting)	Apartado No. 539, Bogotá	<i>Revista Teosófica; Boletín.</i>
1937	Colombia	Señor Ramón Martínez	P. O. Box 142, Zanzibar	<i>Saurabh</i>
1947	British E. Africa.	Mr. Dwardadas Morarji Shah	P. O. Box 271, Karachi	...
1948	Pakistan*	Jamshed Nusservanji, Esq.	...	...
1948	Malaya and Singapore*	Mr. V. Rajagopal	P. O. Box 752, Singapore	<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. Binkley	537 Zushi, Zushi Machi. Miyra Gun.	...
		...	Kanagawa Ken	...

* 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".*

FOR over a year Mr. Krishnamurti has spent his time in seclusion, not only not giving any Talks but also refusing to grant any interviews. He came to Madras in December last. After a month's further seclusion, he began his Talks at "Vasanta Vihar," a property belonging to Krishnamurti Writings, Inc., barely five minutes in a car from the gates of the Theosophical Society's Estate. There have been two Talks weekly, with a third, a mid-week Discussion meeting. I was able to be present at his Talks on January 20th and January 27th. The addresses were delivered in most agreeable surroundings, in the garden in the shade of a very large mango tree. He was seated Indian fashion on a raised *chowki*, and most of his audience was seated on the ground, though at the sides there were chairs for those who wanted them.

A rumour had come to me that this time Mr. Krishnamurti's Talks would be "different," and certainly in the first Talk that I attended there was something definitely

different. Several times he used the word *Love* suddenly at the end of a sentence. Naturally, he did not define what he meant by Love. But what was most interesting was his insistence that Love could not appear till the mental element in the individual had been completely eliminated.

I am here attempting to do what I have heretofore strenuously advised all never to do—which is to try to paraphrase or explain Mr. Krishnamurti's thought. Nevertheless, one striking element in listening to him is to catch, as it were, the intuition behind his mental exposition. The conception about the mind was vast and complicated, and he was trying hard to explain it to his audience. But definitely two or three times he came back to the point that it is only when the mental element in the individual has been completely abolished that Love appears.

This very much reminded me of the striking phrase in H.P.B.'s *Voice of the Silence*, "The mind is the slayer of the Real". If I am not misinterpreting Mr. Krishnamurti, the line of his thought would mean that none of the solutions that the individual and world leaders are advancing to solve the great problems of life will ever succeed, because they are meeting all these problems with a purely mental element. This new trend of Mr. Krishnamurti's Talks interested me, because hitherto it was evident that it was only with the mind, and one highly trained and tense, that one could glimpse what he was trying to expound.

He concluded his Talk on January 20th with these very striking words (which I am permitted by Mr. D. Rajagopal to quote from the stenographic report):

"It is only when we know how to love each other that there can be co-operation, intelligent functioning, or coming

together over any question. It is only then possible to find out what God is, what Truth is. Now we are trying to find out that through intellect, through imitation, which is idolatry whether it is made by hand or mind. It is only when you discard completely through understanding the whole structure of the self, that which is eternal, timeless, and immeasurable, comes. You cannot go to it; it comes to you."

* * * *

At the time of the Theosophical Society's 75th Anniversary Convention in December 1950 I gave an address at the open-air Amphitheatre on the topic "The Future Religion of Humanity". In it my theme was that the only possible solution to our problems is for us to try to understand the spirit of Maitreya—Compassion. I developed my thought by saying that the supreme need in the world is for each to discover in all others round him, nationals and non-nationals, the Mitra, the Friend. The word "Maitreya" is only the abstract noun derived from the word "Mitra," meaning Compassion. Since that Convention address, in various places I have been developing this theme of the Mitra, for if we can only discover the Mitra everywhere, we should then gain a glimpse of the true solutions of both the individual and the world problem.

In my Convention Public Lecture at Banaras this last December (the first part of which appears in this number of THE THEOSOPHIST), I try to explain this thought of how there is already in each religion a wonderful mystical truth concerning the nature of man. It is only when the second part of my lecture is published in the March number that the reader will see along what line I am proposing a solution offered from the standpoint of Theosophy.

Certainly I have never used the word Love, though possibly I might have quoted the phrase of Jesus Christ, "Love your neighbour as yourself". Love has so many

meanings that it is utterly impossible to give one meaning without excluding all the others. It is a word best left *undefined*, leaving each to tread the path towards the discovery of the wonderful and innumerable mysteries to be revealed by this word, Love.

* * * *

In the address of January 27th, Mr. Krishnamurti dealt with a question which I had sent: "You are often using the word Truth. I do not recall that anywhere you define what Truth is. What do you mean by it?" His answer was striking, for he began by saying (I am merely summarizing) that no definition ever leads to what it is we are trying to define. After expounding this thought, he concluded by saying that Truth is the *unknowable*. All the time he was talking on this theme I could not help recalling the first verse which Edwin Arnold in his *The Light of Asia* puts into the mouth of the Lord Buddha in His first Sermon after Enlightenment. This Sermon is known as "Setting in Motion the Chariot Wheel of Righteousness". Though Arnold's verse is not recorded in the Buddhist books, nevertheless it does most accurately express the Lord's thought:

"OM, AMITAYA!¹ measure not with words
Th' Immeasurable; nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs. Say nought!"

In the first part of his Talk he dealt with the Will, how so long as we made a duality of the experiencer and the experienced, Will was operative and we could never come to a true solution. It was necessary for Experience to exist quite distinct from the experiencer and experienced.

¹ Sanskrit word, meaning "the immeasurable".

Strangely enough, during the last three weeks at the School of the Wisdom I have been speaking on the subject of Will, basing myself on Schopenhauer. I explained that there are three philosophic systems worthy of special examination by students of the Wisdom. The first is that of the Upanishads, with the declaration of the "One without a Second"—BRAHMAN; the second, Plato, with his conception that all "here below" is but a mirror of the "Above," which is the abode of the Archetypes which are the True, the Good and the Beautiful; and the third, the thesis of Schopenhauer of "The World as Will and Idea".

I have, so far, dealt with the problem of the Will—a problem which has been dealt with in the most fascinating manner by Hardy in *The Dynasts*, and also by Shaw on the Life Force in his brilliant comedy *Man and Superman*.

I shall proceed in my next lecture to consider the manner in which Schopenhauer says that we are to transcend the Will—the theme indeed of *Light on the Path*, with its key-note "Kill out the self." The technique of Schopenhauer for denying the Will is by means of Art.

On this matter of "denying the Will," rising according to Schopenhauer to a discovery through Art of "the World as Idea," I uphold the thesis that Emotion has an essential function in the problem. Nearly every philosophy, except that of Plato, ignores Emotion as an integral part of man; yet we all know how powerful a factor—for good or for evil—Emotion is in our lives. To ignore Emotion in any philosophical survey of man is to come at last to a *cul de sac*, to a dead-end, to a mental aridity. I have postulated that (i) man must discover the World as Idea; (ii) then, before or after, discover the World as Emotion; and finally (iii) discover the World as Will, and with that discovery learn *to be one with the Will*, and so transcend the limitations of the Self. The World in all its three aspects or presentations must be grasped, and in the right manner, by each individual who desires "Liberation".

Mr. Krishnamurti concluded his address on the Will by saying that one had to transcend the Will by *Renunciation*. Naturally enough, he left the problem there, and did not try to explain what is the technique of Renunciation. For if he were to attempt to do so he would definitely create a system of thought, a way of Yoga, which would then slowly become stratified into what he probably never meant. It is here that the searcher who wants to understand the technique of Renunciation will find illumination from the Theosophical philosophy.

I feel sure that all who heard Mr. Krishnamurti will agree with me that he is not only fascinating, but also scintillating.

* * * *

For about three centuries scientists have had to postulate some kind of an inter-stellar medium to account for the transmission of light from the stars to us and for electrical phenomena, as also for gravitation. Slowly there arose the idea of the "luminiferous aether," that is, the aether which is the "bearer of light". The long history of the theories concerning the nature of the aether is given in Professor E. Whittaker's *Aether and Electricity*. The problem was whether the medium through which light rays and forces operated was an elastic medium, or fluid, or compressible. A large number of physicists and mathematicians slowly built up the idea of the existence of the aether. But there were many difficulties even with the best of the theories. It was necessary to ascertain whether there was any aether at all.

In 1887 Michelson and his pupil Morley conducted certain experiments to test whether light travelling in the direction of the movement of the earth, and light travelling at right angles to that movement, showed any difference, such as any "drag" which would show the existence

of the aether. In the end, since no proof could be found, all scientists accepted that the aether did not exist. It is true that a few, like Lodge, in spite of all the experiments, did not consider that the non-existence of the aether was really proved. The whole problem was settled by Einstein with his theories of Relativity, for he proved "up to the hilt" that all the difficulties which were explained by the existence of an aether could be smoothed away in a completely different manner with the conceptions of a four dimensional time-space. In other words, there was no need whatsoever to presume the existence of an aether of space.

The position became similar to that when Laplace formulated the nebular hypothesis to account for the existence of the sun and the planets. When he published his important work, Napoleon read it. One day on meeting Laplace he pointed out that Laplace made no mention whatsoever of God in connection with his explanation. Laplace replied, "Sire, there is no need for *that hypothesis*." Similarly, there is no need for the hypothesis of the aether.

As long ago as 1908 when there appeared the first edition of *Occult Chemistry* by Annie Besant and C. W. Leadbeater, a monograph was published on "The Aether of Space," propounding completely new theories as to what the aether really is, and how the atom is related to it. This highly technical contribution is re-published in the present third edition of *Occult Chemistry*, issued last year. Its conception of the relation between aether and matter can be described by a crude physical simile. The doughnut of the United States is a circular cake, roughly three inches across, which has been fried, but having a hole in the middle. This is very similar to the *wadai* of South India, made of gram flour and cooked in oil, and it, too, has a hole in the middle. The theory of Occult

Chemistry is that matter is not the edible substance, but the hole in the middle, in other words, the atom is a *hole* in the aether. This, curiously, is exactly the phrase used later by the French mathematician, Poincaré, when he said that the atom is a hole in the aether.

The general acceptance of the non-existence of the aether was almost universal among scientists. Only so recently as October 13, 1951, Professor da C. Andrade in an address talked of "this cemetery of dead ethers". But suddenly "out of the blue" there appeared the next month in *Nature* of November 24, 1951 a communication from Professor P. A. M. Dirac of Cambridge, Lucasian Professor of Mathematics, which re-opens the whole question. At the end of his communication Dirac concluded, "Thus, with the new theory of electro-dynamics we are forced to have an aether." If anybody else had made this statement, nobody would have taken the slightest notice, but it came from Dirac, the great mathematician. Dirac's brilliancy as a physicist is shown by the fact that at the age of twenty-eight he was elected a Fellow of the Royal Society, the most exacting and exclusive scientific society in the world. He was thirty-one when he was awarded the Nobel Prize for physics. Dirac's signal discovery was the existence of the "positron," which is different from the neutron and proton. Naturally, every one has to "sit up and take notice" when Dirac propounds. Thus, we have a resurrection of the "Aether of Space". It will take possibly several decades before the new ideas advanced by Dirac will be completely tested in the light of other contributions. But what is worth notice is that the assertion in 1908 in *Occult Chemistry* of the existence of the aether of space was evidently not fantastic, but had a certain justification of truth.

C. JINARĀJADĀSA

THE UNIFICATION OF MANKIND

By C. JINARĀJADĀSA

*Public Lecture delivered at the 76th International
Convention, December 26, 1951, Banaras*

MY BROTHERS:

I propose to speak to you on the Unification of Mankind. All of us are aware in what a world of distress we are living today. In 1920 we hoped for much, when the League of Nations was organized, hoped that many of our problems would be solved; but they were not. Then six years ago when the U.N.O. was formed, we once again hoped that many of our problems would be solved. The truth is we hoped too much. It is quite true there are sixty nations gathered together to discuss certain problems, mostly political. There is one division which deals with the relief of distress, and it has done wonderful work to help mankind. With regard to the political side, the U. N. has had successes and failures.

At the moment, there is a tragic failure over Kashmir. India and Pakistan both say "No" to any attempts at mediation. But the useful work done by the U. N. is that for distressed persons, prisoners of war, those who have lost their homes and country—in the beginning, about thirteen millions. Little by little most of these have been helped, though there are still many who need guidance and help. Another important part of the work of the U. N. is

to see that the nations which suffered greatly from the War are helped to re-establish themselves. For it is of little use to bring back to their countries the people who were forced away, if there is no employment. So we have the wonderfully generous work of the U.S.A., which has advanced millions and millions of dollars in the Marshall Aid Plan, so that the various countries may re-organize themselves, so that there will be more work for the people, and a better era of prosperity. Yet the strange fact is that however much money is poured into various schemes, the distress does not seem to lessen.

There is something fundamental lacking in all our attempts, in the schemes, of our political and humanitarian leaders. What is lacking here in India? We do not need to be informed. There is poverty, distress on all sides, and the rest of the world knows it. Only a few weeks ago I received a letter from a lady in Australia, who enclosed Fifty Pounds in Australian notes. She had heard of the great distress here, and wanted the money used to provide milk and rice for women and children. I changed the money into Rupees and contacted the principal social service worker in Madras, who received the money most thankfully. She agreed it was impossible to get any rice because of its being rationed, but she had this Rs. 520 in hand to provide milk for the babies. In all the countries there is this eagerness to help. Something has been accomplished in India, but pitifully little has been accomplished when we are confronted with the enormous amount of distress. So much more is waiting to be done.

Where is the root evil in our position in India? For the moment look at the political arena. I use the word "arena" intentionally. It signified the place covered with sand, used for gladiatorial combats. What do we see today in India? Something unusual. We see Pundit Nehru

hurling thunderbolts at Mukerji, Ambedkar and the princes, and in retaliation they hurl thunderbolts, and denunciations are the theme throughout. Nehru denounces Communalism, but does Communalism become less because it is denounced? For it all goes in one ear and out at the other. Does a single person who listens change his character or his attitude because of denunciations? I doubt it. Why?

Our ancient books tell us there are three kinds of success, two illegitimate and one allowed. The first is success by the sword, *Āsura Vijaya*. If you look at politics in India today, you see that throughout it is the era of *Āsura Vijaya*, success by sword-play. Then there is the second kind of success, *Lobha Vijaya*, success by greed. It little needs from me to expatiate upon this era in India today. Small and big businesses are all committing this *Lobha Vijaya*. There is black-marketing, building up by capitalists and shareholders expanding their businesses; in all kinds of ways if we analyse it, at the root of it all is the idea of exploitation. Do not the peasants hold back their grain? They ask more than the Government will give, and are hoping for more from the black market, and they get it. In the meantime, the masses suffer.

The third kind of success, the one allowed, is *Dharma Vijaya*, success through *Righteousness*, of which the Emperor Asoka spoke in the inscriptions on his rock pillars when he called upon his people to live by Righteousness. But where in India or in the world do we see success by Righteousness today? We shall have to look far and wide, and in remote corners to find it today.

In this tragic position, surely Religion should help, should it not? Is it not the function of Religion to restrain the beast in us? There is a very great truth in what Mephistopheles, the Devil of the Christian legend, says in

the great drama of the German poet Goethe. In his conversation with the Lord, when asked, "How are things with the world?" Mephistopheles replies: "Man is beastlier than any beast." That unhappily is the case in practice.

In India today, who listens to Religion? A few idealists, but do you think they are affected much by it? The young do not care to listen, because they see the conduct of their elders and note that religion has nothing to do with their private lives. So, in India all religion is helpless—Hinduism, Jainism, Zoroastrianism, Islam, Buddhism, Christianity.

In the West there is one man who can help, but he does not. That is His Holiness the Pope, who is the Head of the vast division of the Christian Church known as the Roman Catholic. Every Christmas he sends out a message calling on the world for Peace. He speaks beautiful phrases, full of idealism, but while he gives Peace with one hand, he holds out to Christians a sword in the other. Let me explain.

It is very tragic that the one man who could help does not see his way to do so. The Pope tells all other churches, "I alone represent God, I am the Vice-gerent of God, and all must enter my following." Now, there are millions of people in Russia, Bulgaria, Roumania and Yugoslavia and other countries who belong to the Greek Church; certainly they will not accept any kind of domination by the Bishop of Rome. The Church of England broke off from the Roman Church in the time of Henry the VIII. Then there are millions of Baptists, Methodists, Congregationalists and other Protestant sects who will have nothing whatever to do with this domination wanted by the Pope. According to the tradition of the Roman Church, on the Day of Judgment when Christ will come to judge between the "quick" (the living) and the dead, on

one side He will place those who are to be saved, and on the other those who are to be condemned. Thus, you and I, who have not been baptized into the Christian Church, are to be condemned for ever and ever; but any who have been baptized Christians will not be condemned. But according to Papal Doctrine, only Roman Catholics will stand nearest the right hand of God, and all other Christians will be in a kind of outer ring.

Following this spirit of the domination of the Pope of Rome, there is the doctrine of the Infallibility of the Pope announced in 1870. When the Pope in his vestments—with the mitre with the triple crown—declares about any doctrine, that it is infallible, he speaks as the representative of God, and whatever he says must be utterly true and must be accepted by all Christians. If rejected, it is at peril of damnation. Some Roman Catholics, of course, rejected the idea that any human being—even if ordained a Bishop, for the Pope is only a Bishop—should be considered infallible. They were, of course, declared heretics. However, the Doctrine of Infallibility was passed by the College of Cardinals, and the Pope formally revealed it to the world. Immediately afterwards, using this infallibility, he proclaimed the immaculate conception of the Virgin Mary. Christ was born of a woman, but He should be born without the touch of sin. The legend tells us that Adam, the first Father, broke a commandment of God by eating an apple from the tree of knowledge, and from that time sin entered into the world and all children of Adam are tainted with sin as they are born. Every baby is born in "original sin," which is only washed off by baptism. As the Virgin Mary was not baptized, she must have been born in sin. Here was a difficult problem, which had not bothered most Christians; what was important to them was Christ, His wonderful life and teachings. But

since there had long existed the cult of the Virgin Mary, it was necessary for thousands to consider that she had been born without sin. Therefore, it was proclaimed that she was born without sin, and in some mysterious manner the original taint of the sin of Adam had been removed from her, before Jesus Christ was born.

There had long been the idea among many Christians that after the death of the Mother of Christ—called the Blessed Virgin Mary—she was taken up into heaven and Catholics held that she assumed the role of mediator between Christ and the people. It had been the theory that it is the soul of the Virgin Mary that was taken up into heaven by the angels, to sit at the side of her Son. But about two years ago the Pope, with his power of Infallibility, declared that the Assumption was a *bodily* assumption of that particular body that gave birth to the Christ, and furthermore that statement must be believed, because he, the Pope, said so.

It is this attitude of the Pope towards all other churches that I describe as that of offering a sword with one hand, while he offers peace with the other. If in that great Roman Catholic body you have their leader in that dual position of wielding a sword and offering peace, can you imagine that he can do anything to help the world in distress? He is able, hard-working, and in his own way a lover of mankind, but all the same a representative of the Totalitarian State which decrees that every individual shall *think and feel* as directed, on pain of—not concentration camps—but of eternal damnation.

How are we to unify mankind? Surely there must be a way. Without that we shall go from bad now to the worse that is yet to come. Unfortunately we cannot hope for anything from one great department of human activity—Science. It attends strictly to the discovery of Nature's

forces, and has of course discovered most wonderful forces for our use, electricity, steam, the radio, etc. Science has made thousands of discoveries for our use, for the betterment of our lives. But at the same time Science gives power for the destruction of others, and the latest is the atom bomb. Science practically declares that it has nothing to do with moral problems, but only with discoveries, and that if man uses these for the destruction of others, no blame can be attributed to Science. However today we do find here and there a scientist holding that it is the responsibility of the scientist whether he shall reveal or not certain of Nature's forces which can be misused by man. But we have no likelihood of any real aid from Science.

There *is* a way, and it is because to my mind there is a way, that I am addressing you. Very briefly summed up, this way is to bring into full light certain hidden truths which can be discovered in every religion. I will take for example the four great religions of Hinduism, Buddhism, Christianity and Islam. There are certain truths in each of these which, if understood today, if the dust of ages were to be brushed off from them, would give us the means of unifying mankind, and thereby winning for ourselves that health of heart and mind which we need if we are to do anything useful to ourselves or to mankind.

Let me take first Hinduism, which is based on one fact—not a theory—ascertained by the Rishis of old and reiterated again and again by them. That fact is *Brahman*, a word that is difficult to translate. But one thing that is said about Brahman is, that it is "One without a second". Therefore, anything that exists in the universe can be considered as of the nature of Brahman, and if you will understand rightly, you can discover that Brahman is the Unity. One embodiment of this Unity comes in a well-known verse which is repeated here every morning during Convention

in our Prayers of the Religions. Our Hindu brethren repeat: "Eko devaḥ, sarvabhūteshu gūḍaḥ, sarvavyāpī sarvabhūtāntarātmā,"¹ "One God hidden in all creatures, the inmost Self of all, enfolding all." The "One Godhead" is not easily discovered, unless you are dedicated to that discovery. Such is Its nature of Sat, Chit, and Ānanda that It enfolds all beings, and is the inmost essence of every object, animate or inanimate. Even if we cannot feel the blessing of Brahman, even if the man who is plunged in misery knows only that he is miserable, nevertheless the Ānanda or Bliss of Brahman surrounds him and only awaits discovery. For Bliss too is the inmost soul of all. You may note only the outer embodiment of matter, but the inmost soul is the Eko devaḥ, the One God. But having received this great teaching from our Rishis, what have we done with it in India?

We have turned our backs on it, in our social life. We have excluded from our social organization more than forty millions whom we call "outcastes," the "untouchables". But each one of these outcastes is God, nothing less; it is God whom we have outcasted. We have not thought of our action in that light, have we? We repeat these ancient phrases in Sanskrit, like mantrams, but do not understand what we are saying or apply what we are repeating.

Also, we have imposed on all womankind an inferior position, such as did not exist in the times when the Veda was in a living language. And when today an attempt is made to give her a legal right to her part of the ancestral property, there is an outcry on the part of the orthodox that we are tampering with the Sanātana Dharma, the "ancient eternal Truth," since God has established that woman must always be in an inferior condition! But that

¹ एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

woman who is the suppressed, is in a minor role, is God, nothing less. Do we realize it? No. We simply repeat these truths mechanically like the discs on a gramophone. There is no teacher today among our religious gurus to tell us how to *apply* these teachings.

We have had for thousands of years one body of men to whom we have given great reverence, the Sādhus. Sādhus must renounce caste, name, property, family, for they go out into the world *alone* in order to find God. For, it was not possible for them to find God by performing Vedic ceremonies, temple worship and pūja. You cannot find God by holding on to the hand of a guru. You must go out into the world of men, be with the forests and the rivers and have communion with God, in order to get to know the meaning of God. Theoretically, each Sādhu is supposed to be far beyond caste. There should be nothing of caste possible, in his mind. But if a new Sādhu should come to the Banaras ghāts, the first question asked is "What is your caste?" Should the newcomer be a Sādhu from among the Harijans, there would be a thrill of horror, even though he is a Sādhu consecrated to seeking God. We have still the old customs professed by men who consider themselves holy, and consider it unholiness if you do not believe in this idea of caste.

A tale is told of an incident in the Mutiny. One Sādhu who then lived and strove to realize the great truth of Brahman was seated in meditation. All round him was turmoil, but he was unconscious of it all. An English soldier, thinking him to be one of the enemy, dashed towards him with a bayonet, and the Sādhu, opening his eyes, said, "Even thou art He." That is living the great truth of Eko devaḥ sarvabhūteshu gūḍaḥ. The soldier who killed him was God coming in the shape of the killer.

C. JINARAJADĀSA

(To be concluded)

A SYNTHETIC APPROACH TO POLITICAL PHILOSOPHY¹

By DR. K. P. MUKERJI, *University of Ceylon*

POLITICAL philosophy in the recent past had been influenced by three schools of thought represented by Hegelian *idealism*, political *liberalism* and Marxian *socialism*, stressing the importance respectively of universal morality, the individual, and the community in politics. None can question the importance of *morality*, *personality* and *sociality* in human affairs, and yet it is well known that the conflicting claims of these different schools of thought have made human progress more difficult than easy. This I submit is due to the one-sided over-emphasis or wrong emphasis accorded by each school to one of the social factors (mentioned above), whereas the harmonious cultivation of all of them is necessary for genuine social progress. Thus, idealism over-emphasized universal morality enforced by the State at the expense of individual morality developing through the societal or the evolutionary process. Liberalism over-emphasized the individual ignoring the demands of communal morality without which individuality cannot blossom forth into personality. Finally, socialism over-emphasized the community at the cost of morality and the growth of the individual.

¹ This is the substance of a talk given at the School of the Wisdom on the 14th of December 1951.

Uncritical students have mistaken these defects as inherent in the philosophies concerned, so that idealism has been supposed to lead inevitably to State *absolutism*, liberalism to stark *capitalism*, and socialism to *totalitarianism*. I am unable to subscribe to this view. I submit that these defects crept into these philosophies due to the exigencies of the historical and accidental circumstances in which they were conceived and are not inherent in the concepts of morality, liberty and community. For instance, the pressing need of Germany's national unification in the context of the nineteenth century drove idealism to the support of State absolutism even though the process involved a thorough misrepresentation of the idealist philosophy itself. Similarly liberalism was diverted from its proper channel to promote the ideas of *laissez-faire* theorists, because that was found profitable to the rising bourgeoisie, the captains of trade and commerce who were in the relevant historical epoch trying to capture the political leadership till then enjoyed by the landed aristocracy. Finally, socialism which, unfortunately, appeared on the socio-political arena of Europe not as the product of a healthy and normal growth of society but as a violent reaction against the inequities of the *laissez-faire* social order, demanded social control for the social good so vehemently and blindly that in the process it was almost forgotten that the most important social good was the freedom of the individual.

Integrally viewed, however, man is neither a mere moral entity, nor a mere social automaton, nor a dissociated individual like the proverbial Robinson Crusoe minus his Friday. He is social, moral, individual—all in one. He is social, that is, he is an association-loving and society-building animal. He is moral, that is, in association with others he develops moral virtues like love and charity.

He is individual, that is, as a social and moral being alone he can develop his individual personality. Any political philosophy to be logically valid and morally adequate must, therefore, take into consideration the total man and not merely a part of him. In other words the social, the moral and the individual aspect of man must be integrated and harmonized; then only there will be a correct approach to the problems of human government.

When this is done the *individual*, attuned to the law of his being (*dharma*), will voluntarily discharge social duties for which he is best suited, inspired by a spirit of service which is also the spirit of self-fulfilment; the *community* as the keeper of the moral conscience of the people would maintain social harmony not by suppressing human personality but by harmonizing or reconciling the wills of individuals which, when so reconciled, alone give rise to a social conscience; and the *State* would execute the will of the social conscience as its most trusted and impartial public agent. Such a society is necessarily a federation of freely held opinions and freely promoted interests or co-operative guilds with authority decentralized as far as it is possible to do so without undermining the prestige of the central authority so essential for the purposes of defence and co-ordination of larger interests.

I know of two instances in history in which this integrated or synthetic approach has been attempted—the *varnāshramic* political philosophy of ancient India and the neo-liberal political philosophy of the modern West. The *varnāshrama*, it might be noted, was the first attempt at society-building on the basis of scientific planning. The four occupational groups (*brāhmaṇa-kṣatriya-vaishya-shudra*) served the social organism as its co-ordinated and co-operative limbs in a spirit of spiritual dedication with a view to realizing the best in each individual through the

discharge of the duties of one's station in life and in the community, which spirit of dedicated service provided the motive force for social action and not the profit urge which motivated the social action of the members of a competitive social order like the capitalistic.

If we are extremely critical we might find one defect in this system, *viz.*, in this system the rights of the individual were rather neglected or not prominently featured. But, I believe, there were two good reasons for this. First, the *varnāshramic* philosophers had no feudal shackles to break, no feudal oppression to counteract (as had the social philosophers at the beginning of the European modern age) and as such they were not obliged, by historical circumstances, to over-emphasize the interests of the depressed individual, a fact which later on resulted in the inequities of the *laissez-faire* society in Europe and for which the West, in *karmic* terms, had to pay heavily in the suspicion of the proletariat and eclipse of personal freedom under a misguided notion of communism. Moreover, it was felt that men, as they are constituted, would naturally take care of their own interests and rights (or *svādhikāra*); what was necessary for the social and political philosopher was to emphasize their duties (or *śvadharmā*). Be it noted that the emphasis on *dharma* leads to a society of class-co-operation whereas the emphasis on rights or *adhikāra* leads to a society of class-struggle. This is the moral to be derived from the social history of Europe for the past three centuries.

But Europe or Eur-America learnt this lesson by experience, and the second great instance of a synthetic approach to political philosophy, as I have already mentioned, is to be found in the neo-liberal political philosophy of the modern West. Representatives, conscious or unconscious, of this school were to be found throughout the western

world, for instance, Merriam and MacIver in the U.S.A., Duguit and Durkheim in France, Krabbe in Holland, Jellinek in Germany. But its best and most conscious representatives were to be found in the homeland of liberalism, Britain, where it was ably sponsored and judiciously propagated by thinkers like T. H. Green, L. T. Hobhouse, H. J. Laski and others. In their works they have tried to integrate and harmonize the interests of the community with those of the individual, and like the *varnāshramic* philosophers they also (i) emphasize the limited-power welfare State as an agent of the society, (ii) recognize the importance of the occupational groups in the political life of the people, and (iii) stress the need of decentralization, subject to the safety and dignity of the central authority. In one word their philosophy recognizes simultaneously the necessity of social welfare through a public service State and the freedom of the individual conscience. This is made possible only by accepting the subservience of the legal order represented by the State to the moral order represented by the community. Green's concept of "positive freedom" leads directly to the acceptance of schemes of socialization at least up to the level of a minimum standard of comfort, education and efficiency for all, which is possible only when the State accepts the role of a welfare agent of society and discards the merely *Polizei-Staat* attitude encouraged during the prevalence of the *laissez-faire* doctrine in liberal societies. Again, Green-Laski's doctrine of "contingent anarchy" leads to the recognition of individual conscience as the ultimate superior where problems of values are concerned. This conscience, in a vast majority of cases, may be a poor guide but still, as pointed out by Laski, that is all that we have with which to evaluate or reevaluate any values at all at critical junctures. The net result of all this is the demolition of

the *laissez-faire* State and the growth of evolutionary socialism of which Fabian socialism of Britain is the best example.

What is most important to note for our purposes here is the highly moral tone of this type of socialism. The key-note of this type of socialism is a kind of moral indignation against prevalent misery in human society. It is felt that it is immoral to indulge in superfluities (even if earned by the sweat of one's brow) when millions are starving for want of the barest necessities. It is felt that there is need for charity in the best Christian sense in this world. The neo-liberals, however, do not pursue the arguments to their logical conclusions and do not further enquire as to why it is immoral to be selfish or why there is the great necessity for charity in this world. If they did they would undoubtedly find that this is so because there is a common brotherhood which binds together all mankind (if not all created things) which is again based on the fatherhood or better the motherhood of one universal God, in other words they would find that they are obliged to accept the ideals of the Theosophical Society. Indeed the new sociology, the new economics, the new jurisprudence and the new psychology point to the necessity of the spiritual ideal, but social scientists are afraid of saying so openly and hence also afraid of fully recognizing the inner man or the real Self. Indeed for that matter most scientists (in whichever section of science they are working) are till now afraid of accepting the postulates which are common to all perennial philosophies. It is interesting for us to enquire into the reason of this fear.

The reason of this fear, I believe, is the feeling prevalent among scientific-minded people all over the world that the postulates of philosophy would contradict the postulates of science. This, I submit, does not

necessarily follow. The postulates of any perennial philosophy are two: (1) a transcendental reality which provides the goal of human thinking and striving and (2) an immanent universal morality which indicates the direction by following which the goal may be realized. The postulates of science are also two: (a) the reality of the empirical (perceptual) world and (b) the reality of the individual free-will. The social scientists in common with all scientists have two fears: (i), that the assumption of a transcendental reality will go against the reality of the perceptual world and perceptual knowledge, because if reality is transcendental or beyond the ken of physical perception, the perceptual world is unreal and the knowledge pertaining to that world (*i.e.*, science) would be equally unreal; and, (ii), that the assumption of universal morality or a moral universe will go against individual free-will (the second postulate of science) because if the universe is planned according to a purpose (and to follow that alone is desirable or moral) there is no need or scope for the free play of the free-will of the individual. These difficulties, I submit, are not insurmountable and can be solved in the following way:

As to (i), empirical seeing is no doubt shadow seeing: even physical scientists now corroborate that fact. According to the latest researches in physics every apparently tangible substance is nothing but a continuous and rhythmic dance of intangible protons and electrons. Indeed the scientists pursued matter beyond the atom and there they lost it. Thus, the empirical world is truly a world of phantoms and a shadow world can be taken seriously or positively only by viewing it as the shadow of a reality behind or within it, that is, by postulating a transcendental reality. The true philosopher therefore, would not say that the phenomenal world is wholly unreal but he would certainly protest against the scientist's totally

unwarrantable claim that this perceptual world is the whole of reality. At best it is a cross-section of the whole just as the surface of the sea (which is visible to the naked eye) is only a section of the unfathomable deep. The assumption of transcendental reality therefore does not altogether nullify the perceptual world but it only indicates its incompleteness without the postulation of a reality beyond.

As to (ii), the scientist's fear (that the assumption of the moral purposiveness in the universe would destroy individual morality and free-will) is equally ill-founded. Demolition of moral life and free-will of the individual would no doubt be the result if the moral universe which is postulated is a fixed moral automaton. But it would be readily seen that an automatic morality is not morality at all. An action is moral only to the extent it is inspired by free-will. Therefore to remain moral the universe requires the free functioning of our individual free-wills. Then, it may be asked, what happens to the moral purposiveness of the universe? According to the views of the scientists the purposiveness of the universe must be denied because otherwise, they think, the free-will of the individual cannot be rescued. That is why the scientist's world of free-will is a chaotic world of moral anarchism or at best of moral agnosticism. No wonder that intellectual leaders with such views on morality generate forces which they are themselves unable to control.

K. P. MUKERJI

(To be concluded)

"VALSE TRISTE"

By J. HAROLD TAYLOR

THERE are certain pieces of music, perhaps of certain composers, which strike an inner chord of our being and affect us profoundly. For instance, sometimes I cannot hear that old English love-song, "Drink to Me Only with Thine Eyes," without being moved to tears. The melody of "Finlandia" affects me in the same way. But perhaps the performance of "Valse Triste" by Sibelius affords the strangest experience I have had of this nature. I first heard it rendered by the Victoria Symphony Orchestra under the direction of Hans Gruber. A footnote on the programme merely stated that it was from the Opera "Kuolema" setting to music a scene in which a girl dances with her dead lover. Although I am not specially keen on "programme" music, so-called, and know nothing of the Opera or its plot, as the first quiet chords sounded I had a remarkable *experience of the imagination*.

I saw an old-fashioned drawing-room of the style one might term "Victorian". Upon a couch to the right lay a girl in evening dress. Her hair, which she wore in the style of the period, was of reddish gold. Her gown, décolleté, and green in colour, contrasted sharply with the colours of the room in which there was a great deal of rather violent red, in the carpet and window-hangings, and perhaps on the walls. The other dominant colour was gold;

surrounding the mirror, and in the chandeliers and other ornamentation.

As the music strengthened in tone and volume she raised her head, started up, and presently began to dance. The melodies she heard, at first seemed to be a mingling of the tunes she had heard while she danced with her lover in happier times. But nothing comes out quite right. The music hesitates, seems to fall away into silence, the melody flattens out where it should soar, the beat is uncertain and unsure. But as her dead lover joins in the dance the melody strengthens, and rises in full, bold tones. Presently, flute-like from the heavens above comes the song of pure love, unsullied by themes of earth, and in strengthening rhythm they dance together. Her lover is with her fully and completely in these few enchanted moments. But as excitement mounts, the lower passions of sexual love become prominent, and finally their throbbing overcomes the strength of the vision. The girl loses step with the music as drums of excitement drown out the melody, all becomes disjointed and out of tune, until, in mounting horror the music ceases with a sudden crash. The girl again throws herself down upon the couch in a flood of heart-broken tears. Only a faint echo of the melody remains, and then silence.

Thus, it seems to me, does the more modern music strike a chord in our hearts in this age of uncertainties, doubts and fears, which the more confident, sometimes strident and pompous music of more ancient and surely more stable times can never do. We are more conscious nowadays of the strange overtones and undertones of life; more highly organized and more sensitive. So, too, this music seems symbolic of our life on earth; it sometimes sags where it should soar; unwanted but unavoidable discords spoil the harmony of

our lives, but always into it comes the flute-like melody of higher, happier spheres, themes more pure and beautiful. But when we strive to incorporate them into our everyday lives, we lose the beat in the insistence of our lower natures, and more often than not, in the end throw ourselves down in a burst of heart-broken tears because on this earth our dream can never be realized.

But we have dreamed—sometime, somewhere in a happier state, we shall hear the harmonies of unbroken loveliness, earth melody blending perfectly with the heavenly, soaring, triumphant.

J. HAROLD TAYLOR

Once separated from the common influence of Society, *nothing* draws us to any outsider save his evolving spirituality. He may be a Bacon or an Aristotle in knowledge, and still not make his current, felt a feather's weight by us, if his power is confined to the *Manas*. The supreme energy resides in the *Buddhi*; latent—when wedded to *Atman* alone, active and irresistible when galvanized by the *essence* of "Manas" and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature. *Manas*, pure and simple, is of a lower degree, and of the earth earthly: and so your greatest men count as nonentities in the arena where greatness is measured by the standard of spiritual development.

K. H.

(*The Mahatma Letters*, pp. 341-42)

THE STORY OF "OCCULT CHEMISTRY"

By ELIZABETH W. PRESTON

THE Objects of the Theosophical Society include the study of science and of the unexplained laws of Nature and, as Theosophists, it is useful to survey our contribution to the knowledge of science against the background of world progress.

The authors of *Occult Chemistry*, Annie Besant and C. W. Leadbeater, were born in 1847 just over a hundred years ago. In that century there was a great increase in the knowledge of the physical world and in the application of science to daily life.

In 1862, Mendeléef put forward the Periodic Law, stating that if the elements are arranged in order of their weights, the eighth element is similar to the first, as the octave repeats the key-note in music. In those days only about 60 elements were known, and it was noticed that there were gaps in this table, as there would be in a piano with some blank notes.

It was at this period also that the idea of the evolution of form *in time* was put forward by Darwin, who backed his theory with a mass of factual observations. It was inevitable that chemists should speculate as to whether this theory could be applied to physical matter. Did the Periodic Law indicate how matter itself was produced and evolved?

In some of the *Mahatma Letters to A. P. Sinnett* there are references to the nature of matter but no definite teaching concerning the chemical elements. It so happened, however, that a leading scientist, Sir William Crookes, was a member of the senior inner group of the London Lodge. On February 18, 1877, he delivered an address to the Royal Institution, London, on the *Genesis of the Elements* and, later, suggested another form of the Periodic Law as a pendulum or figure of eight. He said: "If we can show how the so-called chemical elements might have been generated we shall be able to fill up a formidable gap in our knowledge of the universe." To explain the formation of the elements he suggested a universal substance which he called *protyle* or "the stuff of which things are made". This *protyle* is not the Aether of Space but more akin to our "Anu," the Sanskrit name for the ultimate particle of matter. Crookes thought that *protyle* condensed into atomic matter, the action being represented by a pendulum swinging and at the same time moving through space. Of this he said: "The more I ponder over the arrangement of this zig-zag curve, the more I become convinced that he who fully grasps its meaning holds the key to unlock some of the deepest mysteries of creation."

In 1888 *The Secret Doctrine* was published and in it we find a number of references to Crookes' work. Madame Blavatsky supported his theory and likened the pendulum diagram to a caduceus. We are reminded by it of Fohat who "digs holes in space," "runs circular errands," "hardens the atoms," and "moves in a zig-zag path". Madame Blavatsky also contributed to *Occult Chemistry*, i.e., to the Chemistry as known to the Occultists, when she spoke of the force within the atom which would some day be liberated.

Until about 1890, chemists tended to visualize the atom as a solid ball, homogeneous and uncuttable. The spontaneous disintegration of Uranium was discovered in 1896 and Radium in 1898. It was just at that period, actually in 1895, that descriptions were given by Annie Besant and C. W. Leadbeater, by clairvoyant observations, of the atoms of Hydrogen, Oxygen and Nitrogen. They stated that the atoms were by no means homogeneous but consisted of a complex body, made up of smaller particles, surrounded by a sphere of influence. By an action of will, sufficiently remarkable when we think of the enormous energy required to split the atom, these investigators were able to disintegrate the atom into its components and to break it up successively into four stages, which they called, rather unfortunately, the "etheric" states. They observed that all atoms were made up of a number of similar particles, now called Anu, the atomic weight of the atom being proportionate to the number of Anu present.

So we enter our own century. It was in 1907 that the observations on the elements were continued, this time near Dresden in Germany. Mr. Jinarājadāsa has described how he helped in the work. They visited the Dresden museum to observe specimens and then worked in the forest. Mr. Jinarājadāsa speaks of Dr. Besant sitting in the forest at Weisser Hirsch and drawing with a pencil on a pad in her lap. Dr. Besant drew the diagrams of the disintegrations of the elements while the diagrams of the elements themselves are chiefly by Mr. Leadbeater or Mr. Jinarājadāsa. All these are in the archives at Adyar, together with a letter from Sir William Crookes in response to a request for specimens of chemicals containing the rarer elements. During this period 59 elements were observed as well as some isotopes, and some unknown elements.

For details the reader should refer to the Introduction to the 1951 edition of *Occult Chemistry*.

It was in 1908 that the remarkable article on "Koilon" was published. Matter was shown to be *not* Koilon or Aether of Space but the *absence* of Koilon. Much of this information was published in THE THEOSOPHIST. The first edition of *Occult Chemistry*, which contains details of 62 elements, was published in 1908. The article on Koilon was printed at the end. When I was re-arranging the material I felt it was so fundamentally important that it ought to come near the beginning, and I therefore placed it there. I was pleased to find later, in a letter written by Mr. Leadbeater in 1908, that he "thought it ought to go in the chapter dealing with the Anu".

During the period from 1907 to 1920 a number of people were interested in the work. Mr. Fritz Kunz helped with a model of the Periodic Law. In 1919 Mr. Sinnett published a second edition. This was a repetition of the first and contained no new material. I became interested in *Occult Chemistry* almost as soon as I joined the Theosophical Society in 1910. I was at that time also impressed by Mr. Jinarājadāsa's contribution to this aspect of nature as expressed in *What We Shall Teach*. For there he speaks of the life-side of the mineral kingdom, of the "Beauty that is joy—yea, truly, here is joy for whoso seeks in the atom and in the element, in the solution and in the stone."

In those days chemists knew that some atoms spontaneously disintegrated but thought that man could not control this action. Rutherford put forward the idea of the solar system atom, a hard uncuttable core surrounded by planetary electrons. Chemical theory then postulated that there could be only 92 elements, no more and no less, while occult investigations had found more elements and

also isotopes of the known ones, ideas now confirmed by science.

The first compounds were investigated between 1919 and 1922 and descriptions of these appeared in THE THEOSOPHIST, 1924-26. These included Carbon compounds of the chain and ring series and the diamond. In 1926 Hafnium was described. Masurium had been drawn in 1909 but was not published until now.

In the period 1920-45 I was in England and, together with members of the Research Centre, did much study of *Occult Chemistry*.

In 1928 occurred an event which was of importance to me personally. Mr. Jinarājadāsa was in England and, in a lecture, spoke on the value of these clairvoyant observations, saying that some day he hoped for help in preparing a new edition. Emboldened by this I wrote to him offering my services in any capacity. He replied, much to my discouragement, that "it would be years before a new edition could be considered". Time has proved him correct, but I felt then that his opinion need not prevent me making an attempt at rearrangement for myself. During his absence in South America I got two copies of the book, cut out and mounted the 62 elements there described, and arranged them in the order of the Periodic Law. Then I found that they fitted into the pendulum diagram and that the seven fundamental forms were retained. With Dr. Corona Trew I worked out algebraic formulae by which to represent the constitution of the elements and soon found that if they were arranged in the periodic groups the likenesses could be studied.

On Mr. Jinarājadāsa's return to England he came to visit Stamford House, where I was then living. Mr. E. L. Gardner persuaded him to look at the diagrams which I had displayed in order on a table. I shall never

forget his walking round the table to look at the material and then saying "I have waited twenty years for this!"

From that time onwards the work went forward whenever opportunity permitted. Mr. Leadbeater was in Adyar or Sydney from 1930 to 1933 and observations continued with Mr. C. Jinarājadāsa's help. It was quite a thrilling time for me and must have been more so at Adyar. Almost every week, by the Indian mail, I received letters, notes or diagrams of the newly examined elements or compounds. Rhenium was observed in 1931, also Nos. 85, 87 and 91 and the element Adyarium. Many of these were described in THE THEOSOPHIST, and in addition there remained diagrams of 30 compounds of which sketches were made but not published. Letters to me and the records at Adyar contain not only the facts but fascinating accounts of the progress of the work: Mr. Leadbeater investigating while being massaged, Mr. Leadbeater hunting for elements in the water of the Adyar river, Mr. Leadbeater being helped by Tritons in the sea and, at the end, by Sir William Crookes.

Mr. Leadbeater needed only a very tiny amount for his observations of a substance; enough to go on a pin's head contains many atoms and was quite sufficient. During this period, on Mr. Jinarājadāsa's instructions, I obtained for him specimens of the rarer elements. These I got from a firm in London that specialized in pure chemicals. As the material was often very expensive I asked for the smallest quantity that they would sell, one-tenth of a gram. One day I was rung up by Hilgers and the man asked solemnly, was I aware that the quantity I had ordered for this Indian scientist was not enough to perform any experiments? I assured him it *was* sufficient.

When I retired in 1945 I offered my services to the Theosophical Society. Mr. Jinarājadāsa asked me to come

to Adyar at once, as he hoped to be free to edit the book. I had much difficulty in getting a passage but reached India in a troop-ship in December 1945. On my arrival at Adyar Mr. Jinarājadāsa took me to a room above the flat he now occupies at the top of Rāja House and said: "There are the boxes of material. You can get on with the work. I shall be too busy for a long time." Again he was right. It was six years before the work was completed. So then began a remarkable experience for me working alone in that top room looking out to the Adyar River and the Bay of Bengal.

Being now able to consult the original material, my first task was to check everything and also to construct clear drawings of the 30 unpublished compounds. All the original sketches and notes as well as many verbatim stenographic reports are in the archives at Adyar; the last done in 1933 just before Mr. Leadbeater died, when he was 86. The originals are pasted in two large volumes, some by Dr. Besant with her annotations and corrections, some written on tiny scraps of paper in the beautiful handwriting of Mr. Leadbeater, many by the hand of Mr. Jinarājadāsa. As we turn over the pages the pictures "come alive" and, even if the drawing is indistinct or deficient, with the eye of vision the truth can be glimpsed.

The book as it now stands includes details of the internal structure of all the elements and diagrams showing the formation of a number of compounds. It is fully and beautifully illustrated and can be understood without a knowledge of chemistry.

As the President said in his Presidential Address, *Occult Chemistry* will be one of the three works that two centuries hence "will remain as our outstanding contributions to the world's knowledge".

In 1932 at the conclusion of the main part of the work Mr. Leadbeater wrote :

"The work on Occult Chemistry is finished at last : that is to say, one small section of it is finished—the special piece of work that the President (Dr. Besant) and I set ourselves to achieve when we began our investigations in 1895. Thirty-seven years it has taken, though we have been able to work at it only spasmodically, and what has been done during the last two years I have had to do with Rāja's (C. Jinarājādāsa's) help. Rāja from almost the very beginning has been our recorder, our calculator and draftsman, and without him we should never have succeeded even so far as we have. We have catalogued all known elements, and added half a dozen or so which are still undiscovered by science. We have classified them, and drawn the shapes of their chemical atoms ; now it will be for our successors to make the deductions and try to formulate more definitely the great laws under which the Third Aspect of the Logos chooses to work. No one who has seen the orderly lines among which evolution progresses and the wonderful skill with which the combinations are made could possibly doubt the existence of a Great Plan and of the Great Architect of the Universe who is patiently working it all out."

Throughout the task I have kept in mind that it is not mine or even Mr. Jinarājādāsa's, but Dr. Besant's and Mr. Leadbeater's work. Speculations and correlations are for the scientific members and readers. That has not been our immediate task, but simply that of making a clear record. Mr. Jinarājādāsa expressed this in his instruction to me : "This book is not for the scientists of the present but for the Theosophists of the future."

ELIZABETH W. PRESTON

PLATO AND TODAY'S REPUBLICS

By A. HERBERT PERON

THE old proverb, "Coming events cast their shadows before," is being enacted today somewhat in reverse. Present-day events are casting their shadows *behind*—on to the past. After 300 years, criticism is levelled at Shakespeare's *Merchant of Venice*, and at Dickens' *Oliver Twist*, because of their anti-semitic implications. Even H. P. Blavatsky, nearly sixty years after writing her *Secret Doctrine*, has been censored on the same count.

It seems that this phenomenon is being repeated. This time the subject is Collectivism, and the castigated one is Plato. Dr. Karl R. Popper, University of London, in his book *The Open Society and Its Enemies*, spares no ammunition in attempting to bring Plato down from the lofty heights he has enjoyed for the past 24 centuries. Plato is the betrayer of the open or free society, who advocated that "it is the end of the individual to maintain the stability of the state".

Dr. Popper's syllogistic reasoning runs something like this: Socialism is bad; Plato is a socialist; Plato is bad. While his merciless attack on Plato is somewhat of a novelty, his "discovery" that Plato was a collectivist is not new. Some of Plato's staunchest admirers have pointed that out. Raphael Demos of Harvard University is one of these. In his book, *The Philosophy of Plato*, he dwells on the simple fact that Plato was collectivistic; and he raises this important query (p. 362): "*It is a*

curious fact and not easy to explain, that modern socialism has made so much of Hegel and so little of Plato."

This seems a fairly obvious point to bring up, and one is forced to wonder that Dr. Popper in a book of over 700 pages, largely devoted to the Collectivism of both Plato and Hegel (as well as Marx), never raises this question.

The answer does not seem so difficult as Demos appears to think; and the answer is most revealing. The socialists, the collectivists and most particularly the communists know why they never mention Plato. They do not want any part of him! Nor is it to be assumed that they do not know Plato. Indeed, in the early days of the Soviet regime, some of the radical plans talked about could be found in neither Marx nor Hegel; but they *could* be found in Plato's *Republic*. Among these was dissolution of family life, both as regards marriage and children. Guiseppe Gasco refers to this phase of Plato's Collectivism in his instructive and interesting article in *THE THEOSOPHIST*, August 1951. The communists realize only too well that, for all his "Collectivism," Plato is far, far on the other side.

For Plato has with his Collectivism a basic ingredient with which today's communists will have nothing to do. This is—MORAL VALUES based upon an idealistic world view. Plato's code is essentially a moral one. The communists' code is essentially economic; change the conditions, remove poverty, and in that way you produce the perfect State. This idea is a logical concomitant to a materialistic conception of man. Plato, who saw in every man the Spark of Universal Divinity, placed moral values first and foremost, because the world is made out of principles primarily and in reality and out of material-seeming substance secondarily and phenomenally. The most notable feature of Plato is the essential identity of his outlook with all the best cultivated thought of antiquity.

One cannot help remarking on the resemblance between Plato's "code" and the Code of Manu. The latter deals with four levels of society, Plato's with only three. Plato's well known disinterest in the demos is probably the reason he did not trouble to break up the lowest stratum of society into two divisions such as existed in India—the Vaishyas and the Shudras, merchants and workers. Both in the Code of Manu and in the *Republic*, the instructions clearly require that every one should be satisfied with their allotted station in life, and all are to perform to the best of their ability the particular task that that imposes.

The deeper one probes for differences between Plato's communism and modern communism the more differences seem to make their appearances. Dr. Popper, in his criticism of Plato, falls into the error that is all too common these days according to Alfred Korzybski, founder of General Semantics, who states¹ "... we obtain similarities by disregarding differences". It takes more than the same label "Socialism" or "Communism" to identify groups as being similar. It has to be something more basic. What goes far deeper than any tag is the fundamental issue of MORAL VALUES, and whence we derive them.

For instance: a little thought should convince us that the idea of putting the State ahead of the Individual in political importance becomes an altogether different matter if (1) Moral Values are included; and (2) if they are omitted. Another example: the freedom that an individual enjoys in a democracy which is motivated by reasonably high moral values, may be lost to a large extent in a democracy where the standard of morals is low.

No one recognized more than did Plato the validity of the idea that the *disease of society is moral*. Two thousand

¹ Page 165, *Science and Sanity*.

and four hundred years of tremendous technological improvements have not changed the fact that the disease of society is, still, moral. If anything, our extraordinary scientific advances have high-lighted that fact! For while suffering and privation may have been inescapable in the past for a large part of humanity, we know, today, that *need* no longer hold true.

In America, where technological and scientific advances have made the greatest strides we can see with startling clarity that the disease of society *is* moral. For here, in the U.S.A., we have to a large extent eliminated poverty and want, and the standard of living (physical albeit) has been raised to the highest ever known. Yet the evidence is piling up, as any objective American will admit, that the standard of morals has fallen as the physical standard of living has risen. Happiness, too, is being pursued less successfully although more vigorously than in the past. America, of course, is only part of the world picture, but the world trends are more readily revealed through America's vastness, greater complexity, and vanguard position.

Probably never before in the world's history has the truth of the proverb been so dramatically demonstrated, that *man cannot live by bread alone*. The Soviets, too, are providing their share of the evidence. Most of us recognize—we Theosophists, most of all—that the chief fallacy of Russian Communism lies in the attempt to change society solely by a reconstruction of the economic order. Russia should help to high-light for Western Civilization our own shortcomings and our own perilous trends. Plato, collectivist or not, can help us. His idea of Society may be structurally impractical today. But his idea of Man striving toward the goal of Perfection is the most *practical* that has ever been advanced, in any time or clime.

A. H. PERON

THE DOCTRINE OF KARMA AS TAUGHT BY ZARATHUSHTRA

By I. J. S. TARAPOREWALA

AS you sow so shall you reap; this has been taught to humanity ever since human beings came upon earth. The Prophet of Ancient Iran has also given this teaching with full emphasis.

Zarathushtra came at the end of a long line of Teachers of humanity. Occult tradition has recorded that He was the first of our present humanity to attain the mighty stature of World Teacher. His teaching is the Eternal Ancient Wisdom. He proclaims the ancient message repeatedly forgotten and "unheeded long". He begins by speaking of the Twin Spirits "created by Mazdā (the Supreme Creator)," who were the first creation.

"And when together did the Spirits Twain
Foregather at Creation's early dawn,
LIFE did one make, the other made NOT-LIFE;
And thus Creation's purpose is achieved."

This is the fundamental duality of our universe—LIFE and NOT-LIFE. And human beings have complete freedom to choose either of these two, to

"choose which of two Paths to tread,
Deciding man by man, each one for each."

He explains further that

"Dark is the mind of those that cling to False,
But brightly shines the mind that holds to Truth."

What we mortals call "true" and "false" is essentially Life and Not-Life. The Path of Life is illumined by the three great rays of the Supreme, Truth, Love and Service, and our human hearts have to be open to all these three rays of the Supreme Lord. At the very beginning of Creation the Creator uttered the Holy Word embodying His Will:

"He through His Holy Word did first declare:
His LIGHT shall stream through all the Lights on high;
Himself, All-Wise, the Law of TRUTH declared:
That this His LIGHT might glow as LOVE Supreme."

This Divine Light of Truth and Love should result in and be transmuted into loving service of our brother-man, for Mazdā is "Judge Supreme of every act of man".

Mazdā has created for us "bodies with Souls within that can perceive," and has besides given us "power to think" and "strength to act". He has also granted to mankind "Words to guide" our actions through life, "so that we freely choose the Path we tread". And there are all sorts of "teachers" and "guides" around us, who speak untruth or Truth, and "speak with knowledge or without". We have perforce to hear all this confusion of opinions, but the Creator has established "in the heart and head of each of us" ĀRMAITI, His own Daughter," who stands by to solve all our doubts. Ārmaiti signifies literally "correct mind". She represents the Divine Spark within each human being that sheds clear light upon every step on our upward path. Our ears are to be kept open and attuned to the voice of the "Daughter of Mazdā" during each moment of our life upon earth. Whatever acts we do in life the Judge Supreme takes count of "the silent yearnings" of men both true and false, for these "silent yearnings" are recorded in the "Book of Life".

The man who steadily listens to the voice of Ārmaiti and "hears the Truth and lives it in his life," gets the

blessings of the Supreme and ultimately he becomes a "Soul-healing Lord of Wisdom". Light Eternal shall be the abode of all such. Those who choose the Path of Untruth (Not-Life), these "False Ones shall for ages long reside in light obscure, uttering words of woe". And, the Prophet asserts emphatically:

"To such lives, reft of hope, are they condemned
By their own selves, through their own wicked deeds."

The False Ones did not choose aright

"Because the Arch-Deluder close to them
Approached as they disputing stood in doubt."

Dazzled by the glitter of the transient things of Not-Life,
and deluded by false promises of greatness upon earth,

"Thus did they choose the Spirit of Worst Thought,
Misled by him they rushed away to Wrath,
And thus did they pollute our mortal life."

And thus the "evil ones" are the "Brood of Untruth," offspring of "evil mind" (*Akō-Man*). From untruth and from their own "self-centred minds" all their "double-dealing actions" spring, for which they are loathed and hated by the Good.

These False Ones prevent the working of the Good and they point out to men that those "who live and act the worst" are the "favourites" of the higher powers. These cut themselves out from Love of their fellow-men and wander far away from the Path of Truth. In this manner the False Ones try to cheat mankind of their destined heritage—Perfection and Immortality. The Arch-Deluder leads them and teaches them *through their own evil thought*. But "all evil-doers are but dupes at last," they are the victims of their own false notions and their own ignorance of Mazdā's Law.

"Deluded thus a sinner may succeed
At first, and even high renown attain;

Still, O Ahura,¹ in Thy Mind Supreme
 All is remembered, and the motives judged;
 For truly, Mazdā, where Thy Rule extends,
 And Thy Eternal Law, the Truth prevails."

The "evil-doers" lack true understanding and they fail to appreciate "what true and lasting progress might imply". "This can be learnt from life on earth alone." This is "the Test of molten Brass," the fiery test of truth through which each Soul has to pass. This fiery test of truth is in fact our life upon earth with all its temptations.

These "sinners" through their teaching try their very best that men may leave "the honest Path of Work".

"With chants alluring they mislead all life,
 Until not Truth we meet but hungry Wolves,
 Deaf to all else and mighty in Untruth."

But whatever power these wolves obtain with minds evil like themselves, this power itself destroys their inner life. When the wages of their sins are due to be paid in full, then the Supreme Law of Mazdā shall be revealed to their inner consciousness. Then shall they learn to turn from hatred and selfishness to love and service and they shall deliver up all falsehood into the hands of Truth. When this retribution comes upon the False One "and all his triumphs are brought to naught by Truth," from that moment his mind shall retrace his steps and he shall strive to reach the Blest Abode on High, the final Home of Bliss, the Abode of Love. Such is the final end of even those whose actions threaten the world with hatred and strife.

The ultimate destiny of every human being, False or True, is the final attainment of Perfection and Immortality, the "twin-gifts" of Love. The evil-doer has a long and

¹ Ahura is "the Lord of Life" and Mazdā is "the Creator of Matter"; and the Supreme Being is called Ahura-Mazdā, Lord and Creator of both Life and Matter.

painful path to tread. His record in the Book of Life is judged scrupulously in every detail including his whole purpose, his motives and his inmost yearnings. He shall be judged in strictest accord with justice and against the evil he has done shall also be weighed "all the Truth that with it has been mixed". Only through long and bitter experiences, through innumerable frustrations and failures the "wicked person learns the futility of self-centred thought," of hatred, of oppression of the poor and helpless. The "conversion" comes at last, it must come to each human being, and from that moment he retraces his steps and turns from self-seeking and hatred to service and love.

All this is necessarily a long process, requiring long ages as we reckon time. And during all this long period the "follower of Untruth" continues to dwell in "the Abode of Untruth". This "Abode of Untruth" is our human world of illusion and suffering. In one verse of the *Gāthās* Zarathushtra has said in clear words:

"But Souls whose Inner Light continues dim,
 Who have not yet beheld the Light of Truth,
 Unto this House of Falsehood shall return,
 Surrounded by false Leaders, Egos false,
 By those who think and speak and act untrue."

(*Yasna* 49, 11)

Again and again Zarathushtra has repeated in the *Gāthās* that man's own evil deeds and wicked thoughts bar the way to further progress. This truth has been taught in a beautiful allegory in one of the later Avesta texts. After the earthly life is closed the disembodied soul has to cross "the Bridge of the Judge," where the past life upon earth is reviewed and reward or punishment meted out. On this Bridge the soul sees a female figure approaching him. She is in the form of a beautiful maiden or an ugly hag; and the soul asks her who she may be. She

replies: "I am thy *Kerdar*, the embodiment of all thy thoughts and words and deeds during thy earthly life. My shape has been formed by thee alone, and thou hast to accompany me henceforth."

It is generally supposed that the natural and logical corollary to the Law of Karma is the doctrine of Rebirth. In the verse quoted above (*Yasna* 49, 11) this doctrine has been set forth in clear terms. Yet this is the only verse in the whole of the extant Zoroastrian Scriptures which mentions rebirth so very clearly. Certainly due weight has to be given to this verse—solitary though it may be—because it is part of the teaching of the Prophet Himself. There is, however, one shortcoming in the teaching of rebirth—it tends to make the average person slack in his efforts. He thinks of the endless ages in front of him and continues to indulge in fleeting pleasures of the world. Zarathushtra, on the other hand, has always emphasized continuous and strenuous effort. He taught that life is a battle-field, in which every human being should fight on the side of Truth. No effort should be spared, because Perfection and Immortality and dwelling in the Regions of Eternal Light—the Abode of Truth and Love, where Mazda Ahura Himself dwells—constitute the Goal. Zarathushtra has also declared in clear words that

"Within the space of this ONE life on Earth
Perfection can be reached by fervent souls,
Ardent in zeal, sincere in their toil." (*Yasna* 51, 12)

Such souls are rare indeed. The ardour and sincerity postulated by Zarathushtra would need aeons of preparation.

The later works of Zoroastrian theology—the Pahlavi-Pāzand texts—were composed mostly during the Sassanian period (226-651 A.D.); and some of the Pahlavi texts were composed as late as the ninth and the tenth centuries after Christ, *i.e.*, quite two or three centuries after the Islamic

conquest of Iran. Therefore one must never forget that the religious beliefs propounded in these later texts have been influenced very considerably by non-Zoroastrian ideas. The influence of Christianity, particularly of the Orthodox Greek Church, has profoundly modified the beliefs of Sassanian Zoroastrianism.

The doctrine of Rebirth had been definitely rejected by the Orthodox Greek Church, and the idea of *eternal* punishment in Hell had come in. Zarathushtra's original teaching in the *Gāthās* speaks of eternally dwelling in the Realms of Light after the attainment of Perfection and Immortality. There is *no eternal* punishment for sins, but only punishment *for a long period of time*. The very words used are different. Yet Pahlavi works are full of this idea of eternal Hell. Similarly the idea of the Day of Judgment and of Resurrection have come in through Orthodox Christian theology. The idea of Ahriman as the "twin-brother" and eternal opponent of Ahura Mazda is also clearly borrowed from the story of the revolt of Satan.

In later Zoroastrian Scriptures, both Avesta and Pahlavi texts, a set of "penances" have been enjoined for various "sins" of commission or omission. The idea behind these seems to be that one may wipe out sinful Karma by mortification of the flesh, by the performance of some ceremony or ritual, or by doing some "good deed" in the shape of removing some evil from the world, *e.g.*, destroying noxious vermin, poisonous serpents, toads, etc. The word used among Zoroastrians for this sort of penance is *Patēt*. The root meaning of this word is "turning back"; and this is the essential idea behind every penance. It is the recognition of the "sin," and "turning back" from it for all time. This alone can be called true penance.

The Pahlavi theologians also propounded several new ideas which might be noticed in this connection. If in the

Book of Life the good and the evil balanced *exactly*, the soul merited neither Heaven nor Hell, but remained as it were suspended in a "middle region" between the two. Of course this idea is not found in the original teaching of the Prophet.

The Pahlavi theologians clearly pointed out the implications of the Law of Karma in various other directions also. Not only was a man responsible for his own thoughts, words and deeds but he was also responsible if he thereby "sowed seeds of sin" in another human being.

There was another comforting idea developed in Pahlavi days. As soon as the sum total of good in the Book of Life exceeded that of evil, the soul, of course, merited Heaven. Any excess of good left over was as it were deposited in a "treasury of good merit". Out of this accumulated good, portions could be handed out to those unfortunate souls who had not enough of good in their account to balance their evil. Thus this accumulated store of the good thoughts, good words and good deeds of the pious was a sort of insurance for the unfortunate souls who could not muster enough good themselves. In this manner a person could do good and spread happiness among the unfortunate disembodied souls even after being assured of his own Heaven.

The whole teaching of Zarathushtra is thus seen to be based on the cultivation of TRUTH, LOVE and SERVICE. With these three a soul can achieve Perfection and Immortality and thus can conquer Death.

(N.B.—All the quotations in the above essay are from my own free English rendering of the *Gāthās* of Zarathushtra. My renderings differ considerably from those of previous translators.)

I. J. S. TARAPOREWALA

LONELINESS

By CHERRY TURNER TODD

LONELINESS! the very word suggests to the average mind the sad tolling of a funeral bell, or worse still the sighing of lost souls, or other equally melancholy visions are conjured up by the sound of this word. This dismal conception is however an entirely false one, a mere mirage created by the undeveloped mind of man. To the more highly evolved soul, the word loneliness suggests an elusive element of "other-worldliness," a magical quality which is recognized by all mystics and poets. To the truly great soul "Aloneness" is in truth a magical experience, full of mystical potentialities. To quote the poet Byron,

"There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes
By the deep sea, and music in its roar!"

Indeed as another poet says, "We are never less alone than when alone"!

In loneliness and solitude a liberation may be found from the outside world of ceaseless activity, an exchange of the shackles of sound for the silvery cadence of silence, in which no sound is heard save the falling away of the fetters which have been binding the soul to its prison.

The outer world of endless sound, of action and of "doing," is indeed the prison-house of the Spirit, and periods of silence and solitude afford valuable intervals during which the soul can take flight and soar upwards like the eagle to the great empyrean, away from the small personal life of the little self, to become merged in the

infinitely greater life of the real Self, away from the temporal to the Eternal, and to the true home of the Spirit.

In addition to loneliness and solitude, there is another key which unlocks the prison-gates, and that is the key of pain, physical, emotional or mental, all of which if rightly experienced may act as warders who unbar the dungeon doors, where in darkness the unhappy soul has long been languishing.

Only when the heart is suffering and alone, will the Spirit speak. True it is that happiness can be a Teacher, but suffering is the Great Initiator!

So whether it be loneliness, solitude or pain, throw open the door of your heart and bid them enter, and welcome them as honoured guests. Ere long the joyful day will surely dawn when the soul will awaken to the realization that it has been entertaining angels unawares!

Crimson lotus blossom,
alone you rest upon the tranquil lake,
in solitude your soul unfolds and blooms;
What dreams are yours? what secrets of your heart?
What draughts of wisdom lie within your cup,
that crimson chalice cup?
If hungry hearts and parched lips of man
could come and sup therefrom,
would wisdom be imparted thus, and truth,
the truth which shines from out your beauteous face,
would purity and loveliness be born,
would they bestow on man their tender grace?

Ah, could man but unfold
the hidden graces of his troubled soul,
then like the lotus on the tranquil lake,
his heart would as a precious jewel shine
and glow upon the breast of Love Divine.

CHERRY TURNER TODD

THE VALUE OF CRITICISM

By BYRON CASSELBERRY

I REMEMBER how Brother Leadbeater used to lay great emphasis on the importance of learning not to mind what other people say about oneself. He used to insist that one must become "profoundly indifferent" to the criticism of others.

Now I think it is obvious that, in one sense, this is perfectly true. One *does* have to lose one's personal sensitivity to criticism, otherwise it is impossible to observe and to think impartially. If I am for ever getting my feelings hurt by what other people say, and being resentful about it, naturally I am prejudiced. I tend to like those who agree with me and to dislike those who do not, and the result is that it is practically impossible for me to see the facts when they happen to be distasteful to me personally. This is a common state of mind, and it is surely a chief obstacle in the way of a fully awakened intelligence.

Brother Leadbeater used to go on to say that one can reach a state where what others say about one means no more than the chirping of the birds or the singing of a cricket, and that instead of feeling resentful, one comes to feel pity for one's critics (or "crickets"!) because they are making such bad karma for themselves by their witless and wicked talk. Under certain circumstances, this also may be true; but I think those circumstances are exceedingly rare. To be in any position to feel "pity" for another

would clearly require an almost Christ-like innocence in oneself. It is a comparatively simple matter to so entrench oneself in one's own convictions or sense of virtue that one becomes indifferent to and unmoved in the face of criticism; and of course, that is one way to be free of resentment. But it has never seemed to me a very intelligent way, because one is simply refusing to examine the facts.

I feel that real impartiality is the outcome, not only of an alert and open mind, but also of a certain impersonal affection which leads one more and more to look upon *all* human limitations, in one degree or another, as one's own. Suppose, for example, I see a man who appears to be very greedy; if at the same time I see the seeds of greed in myself (for who is utterly free of them?), even though I may not be as actively greedy as he, I cannot feel apart from him, far less pity him. On the contrary: In him I recognize myself. We are brothers in a common plight, and I think it often happens that one's sympathy flows out without the slightest conscious effort or sense of apartness or superiority. And if anyone tells me that I am greedy, I can hardly resent it if I know it is true—even though I may also know that the form and degree of my greed are not such as my critic declares them to be.

An outlook such as this enables one not only not to resent or pity one's critics, but to lend them a thoughtful ear; and gradually one begins to be able genuinely to distinguish between the true and the false, even when the question affects one in the most intimate way. The true in what others say about one inevitably awakens much searching of heart, and adds to the growing store of self-knowledge; while the false slips away unresented. In this, I feel, lies the value of criticism, and the true meaning of "indifference" to the personal judgments of others.

BYRON CASSELBERRY

THE SEVENTY-SIXTH INTERNATIONAL CONVENTION

BY HELEN ZAHARA

Recording Secretary of the Theosophical Society

ALTHOUGH it was winter time, the sun was warm and welcoming in Banaras for the 76th Annual Convention held there from December 25 to 31. This warmth was matched by the warmth of the welcome which the General Secretary of the Indian Section, Mr. Rohit Mehta, and the residents and staff of the Indian Section headquarters gave to all the many delegates who came from various parts of India and from overseas.

The registration number was 602, and the large estate of the Indian Section headquarters was thronged with delegates who were accommodated in the residential and hostel buildings, as well as in the buildings of various schools, in and out of the estate, made available for the purpose. The President, as usual, stayed in the rooms at one time occupied by Dr. Besant at her house on the estate, Shanti Kunj. It was here that she lived and worked for many years for the cause of India and the Society.

The programme each day opened with the Prayers of the Religions chanted by representatives from among the members. They included the Hindu, Zoroastrian, Jain, Hebrew, Buddhist, Christian, Islamic and Sikh. The prayers

concluded with the blending of all faiths in the Universal Prayer, "O Hidden Life, vibrant in every atom".

The official opening of the Convention took place on the morning of December 26 in the spacious amphitheatre which has recently been improved by the addition of a permanent stage. Flags of the nations, as always, were hung around the amphitheatre which was beautifully decorated. Greetings were received from many Sections, Lodges, Federations and individuals and these were read to the members assembled, linking up the international gathering with the Society spread across the world. Greetings from countries represented were given by the following: U.S.A.: Mr. E. Norman Pearson; England: Miss Gladys M. Taylor; India: Sri Rohit Mehta; Australia: Miss Florence Pulsford; New Zealand: Mrs. Kathleen Crawford; Central America: Dr. José B. Acuña; British East Africa: Mr. Vanishanker Kanjibhai Dave; Pakistan: Mr. Jamshed Nusserwanji; Malaya and Singapore: Mr. S. Panadam; and World Federation of Young Theosophists: Srimati Rukmini Devi.

The President in his opening address stressed the need for unity and stated that "the true future of mankind will only materialize when there is the Unity of all the peoples of the world. . . . A work, fundamental, invisible, and *on the spiritual plane* must be done to assure and stabilize this Unity". (See January THEOSOPHIST.) This idea of Unity manifested itself as the key-note of the Convention struck by many of the lecturers and speakers.

Public lectures were given by the following: Mr. N. Sri Ram: "Theosophy and the Theosophical Society"; Mr. C. Jinarajadasa: "The Unification of Mankind"; Prof. J. B. Acuña: "From Human Bondage to Spiritual Freedom"; Mr. Rohit Mehta: "The Integration of Man"; and Mr. E. Norman Pearson: "Theosophy and the World of Today".

Srimati Rukmini Devi delivered the Indian Section lecture (Besant Lecture) with the subject "Freedom through Culture". In addition there were two symposiums under the chairmanship of the Vice-President, Mr. Sidney A. Cook, to which members from various countries contributed, the titles for these being "Theosophy and the World" and "Theosophy and the Individual".

At the close of the Presidential Address the President received the gift of a collection of letters written to Mr. Mohanlal Vishnulal Pandia by Mme. H. P. Blavatsky and Colonel H. S. Olcott. These have been in the custody of Mr. M. V. Pandia's nephew, Dr. S. N. Pandia, who has now kindly presented them to the Society. The President announced that these letters would form part of the third volume of the series *H.P.B. Speaks*, now being published, and he was happy to present to Dr. Pandia signed copies of the first and second volumes.

The General Council, which is the governing body of the Society, met twice to deal with matters concerning the business of the Society, including consideration and adoption of the Annual Accounts and Budget for the coming year.

A happy event was the presentation of the Subba Row Medal to Mr. N. Sri Ram by the President before Mr. Sri Ram commenced his public lecture. Mr. Sri Ram has made notable contributions to the Society's literature, and the presentation was warmly applauded.

The Young Theosophists were again allotted one full day as Youth Day, and their programme included a lively debate on the subject "Religion: Man's Luxury, Not a Necessity Today," and a thought-provoking symposium, "The Dynamics of Youthful Living".

The Convention was particularly important to Indian Section members, as this Section celebrated its Diamond Jubilee during the course of the Convention and held its

Annual Convention sessions. The General Secretary announced a new Five-Year Plan for an intensive and extensive spreading of the Message of Theosophy in India and a financial scheme to support it.

A session that proved interesting to many was the Question-and-Answer meeting conducted by the President, the Vice-President and Mr. N. Sri Ram.

As usual there were activities of members outside the Society's programme, including the Bhārata Samāj Pūja each morning, a celebration of the Holy Eucharist on Christmas Day, the Ritual of the Mystic Star, a Christmas Tree for Children, the Order of the Round Table, and the Theosophical Order of Service.

Each evening a delightful entertainment or art programme was arranged. On the final evening there were shown the coloured films taken during the 75th International Convention (Double-Diamond Jubilee) of the Society held at Adyar in 1950.

Arrangements for the comfort of the visiting delegates were very satisfactory and all possible was done by the Banaras workers to make them feel comfortable and at home. Meals were provided both Indian style at the Bhojanasāla and Western style at a special dining-room. The centre of many social gatherings as usual was the restaurant, efficiently run by the staff and students of the Besant Theosophical School attached to the headquarters at Banaras.

A very happy social event was the trip to Sarnāth arranged at the close of Convention. About two hundred members journeyed to the sacred spot where the Lord Buddha preached His first Sermon; afterwards they were entertained to tea by one of the members.

Each morning *The Banaras Convention News*, a daily circular to the delegates, was published, giving news of

Convention as well as messages from various leaders and extracts of addresses and talks. This was in great demand to send to members and friends who had not been able to attend.

At the closing meeting of Convention greetings were given by His Excellency Hugo Valvanne, the Envoy of Finland to India, on behalf of the Finnish Section, and Mrs. Valvanne on behalf of the Danish Section. Short speeches were made by Mr. Jamshed Nusserwanji, Presidential Agent for Pakistan, Mr. N. Sri Ram, Sri Rohit Mehta and the Vice-President. The President before declaring the Convention closed referred to the fact that on February 16 next he would be completing his 50 years of service as an International Theosophical worker and lecturer, which he commenced in 1902 in Italy. He announced that this year he would be going to Italy to preside at the Congress of the Theosophical Society in Europe and at the Golden Jubilee celebration of the Italian Section, which would incidentally be a celebration of his own Golden Jubilee in the lecturing field. The President brought the very friendly, warm and harmonious Convention to a close with the powerful invocation to the Holy Ones made by Dr. Besant:

"May our weakness be uplifted by Their resistless Power, our ignorance enlightened by Their pure Wisdom, our policy guided by Their high Activity, until Love reigns upon earth and the Oneness of the Self is known."

HELEN ZAHARA

A NEW YEAR'S MEDITATION

By A. SITA DEVI

A JOY is thrilling through the world, literally singing in men's hearts that this year may be, if they will, the most joyous year in the whole of their lives—a year of fulfilment, a year of exultation. It can only be so if it is a year in which the personal is to be dissolved into a divine ecstasy of one-ness with the All-One, for only so may such ecstasy well up from the human heart.

When one's love for kith and kin becomes absolutely free from even the slightest taint or *mala* of self-seeking, possessiveness, or small-I-assertion, then alone can one become as a Chalice filled to the brim with Divine Happiness, Divine Joy, Divine Bliss.

As we approach any New Year or other great Cosmic Festival, and we have just experienced one in the Christmas Week, we may touch the Cosmic forces radiated from the Devas and Great Ones to aid us on our Path. And all are so moved, from the lowliest to the Mightiest, even if they make not the slightest effort to partake of the Festival. If even the most minute effort be made, effort such as those who have attained a modicum of self-awareness may make, then richly, abundantly, may all share in the Cosmic Festival.

So all in their respective paths of awareness must be feeling this glorious thing that is thrilling through this small heart of mine. When the heart is small, does it not

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A NEW YEAR'S MEDITATION

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feel even the more intensely? We know that even the tiniest spider in her love for her spider-child, as she spins her web, has the same *quality* of love in her heart as has the most Compassionate One of the Lords of Love and Compassion. But the difference between little spider and Great Lord is that her *quantity* of love can only encompass her little tiny web in which she nurses her baby-spiders, while His Love encompasses a world of Devas and Mankind. Even the tiniest flowers show colour and form as beautiful as the most magnificent orchid. So one need feel no shame of false pride in asserting that this thrilling joy within one is a Bliss from supernal realms. And if the cup be very small indeed, then the quicker it comes to overflowing, overbrimming with ecstasy. Does not the woman with a single child cherish it the more? Just as a man who lives always in this Adyar of ours may grow accustomed to its sights and fail always to respond to its ecstasies, so those who dwell in realms supernal must, of necessity, learn to bear with equanimity their brightness. But the visitor comes new and fresh and thrills to the very depths of his being. So do we who contact only rarely these supernal glories thrill to the utmost with our occasional glimpses and feel that life has indeed become very worth living.

It matters not whether it is joy or sorrow that arouses this sense of ecstasy and fulfilment. Perhaps within the depths of grief or sorrow we can fulfil ourselves and touch the heights of ecstasy even more than when we touch it through a joy. Does not a midnight-blue velvet curtain foil a beautiful picture more than a dazzling white one? Only that which can cause us pain will ever give us bliss is a truth known to the wise of all ages. I sincerely believe that if there were more who worshipped pain and death, there would be more who could contact Bliss and Life. Dr. Arundale welcomed Death, not merely as the great

Liberator from samskāra or the worldly procession of wearisome life, but as the ONE who held in HIMSELF the mysteries of all incarnations, whether the past, present or future. Rabindranath Tagore, Browning, Lowell, all the poets have sung of Death as the Divine Ecstasy, whether it be the death of a single body, the death of an idea, the death of some cherished thing we have hugged to ourselves, or the death of the entire egoic self in man. Purposely have Those who know most hidden from us the ecstatic nature of Death, for they were afraid that if it were known, men could never be induced to "live" in the body, but would fly into the arms of Yama, long before they had earned the right to approach Him.

And no less glorious and real is Death's hand-maiden Pain, Grief, Suffering, Frustration, name her as you will. Court her as you would court your Beloved, for she leads into the ante-chamber of Death and will give so much ecstasy that you will be prepared for the final ecstasy, the final Bliss. Each helps us onto the Path of Self-Surrender, than which there is no greater Death, no greater ECSTASY.

A. SITA DEVI

Of the three ways to Truth, Devotion alone is the best, Devotion alone is the best. Although essentially one, it becomes elevenfold when analysed: the love of God's nature and greatness, the love of beauty, the love of worship, the love of remembrance, the love of service, the love of friendship, the love of a spouse, the love of parenthood, the love of self-surrender, the love of merging in Him, and the love of extreme agony in separation from Him.

The Gospel of Narada

REVIEWS

Giordano Bruno, by Dorothea Waley Singer. Henry Schuman, New York, pp. 389, price \$ 6.00.

Though Bruno was burnt at the stake by the Roman Church in 1600, ever since that time his name and ideas have been woven into the fabric of western thought, particularly in connection with Science. Bruno brought his martyrdom upon himself by his championing of Copernicus, who proved that the sun did not go round the earth (the old Ptolemaic theory, originally of Aristotle), but that the sun was the centre of the solar system. This, of course, flatly contradicted the Bible. Bruno with intense fervour championed the heliocentric theory in various countries. There were associated with his teachings other striking ideas as to the plurality of worlds.

Many books on Bruno have appeared, and the book under review is especially admirable for the large bibliography given concerning Bruno's life and work. Bruno's treatise "On the Infinite Universe and Worlds," translated from the Italian by the author, is included in the book. This fine work is, naturally, only for those who specialize in the period of

Bruno. The reviewer can say cordially that it is a scholarly and very able work, which should be placed in every important library.

C. J.

Homo Faber, a Study of Man's Mental Evolution, by G. N. M. Tyrrell, Methuen, London, pp. 205, price 15/-

Mr. Tyrrell has again contributed a major work challenging modern scientific materialism, and opening a vista of thought towards the occult or hidden side of nature. The book is carefully worded and documented, so that it will appeal to strictly scientific thinkers, but nevertheless it contains a challenge to the very basis of their thinking. To those who look behind the scenes, it also appears as an out-thrust of that school of thought which recognizes the interior worlds, and sees the necessity for the reinstatement in scientific research of genuine open-mindedness. In several brilliant chapters Mr. Tyrrell shows that in physics, in biology, in evolutionary theory, and in psychology, the modern mind is dealing only with a "lighted foreground," that of the material world, to which the

thought of man has become accustomed through the acute process of "conditioning" that has made of him *homo faber*, the practical man, the artisan. This is an essential part of the mental evolution of humanity, for the sake of the clarification of the mind in its relation to the universe. The danger lies in the fact that the conditioning is now unconscious, and even scientific thought is imprisoned in a world that it has itself created.

Hence the *a priori* view that physical matter is the root and essence of "reality" now needs to be challenged. "We assume that matter is, metaphorically speaking, an island when it may be a peninsula, looking like an island because it is projecting out of a mist." This "peninsula view" of matter would upset the thinking of a majority of scientists, hence it is resisted with every weapon that can be summoned for the fight.

The facts of psychical research support, indeed demand, the peninsula view of matter. The known properties of physical matter altogether fail to account for phenomena now established, which presumably work under law, and presumably have some material basis. It is Mr. Tyrrell's contention that in all other fields, scientific research is so conditioned, so blinded by the fundamental

assumption of the finality of the material universe, that most research workers merely find what they set out to see. It is essential to stand aside, and challenge the whole basis of such habitual thought. Eddington has said, recently and since this book appeared, that *it appears as if* there were some field of subtle energy within or behind that of the known field of physics.

The world of the senses is not the whole: there is also insight. The value of sensory data, as Eddington again states is that of a "pointer reading": it has to be interpreted. If the senses were all, there arises—and has arisen—a conception of the human being that is hopeless and false to human experience at its best. The need of our times is for a new clarity of vision, so that we may see humanity not only from the point of view of a narrow foreland, however well lighted, but in perspective. We need a deeper view of all phenomena. "Once we have begun to see the universe and ourselves in true perspective and to realize the incomprehensible vastness of both, Religion will re-enter the picture, not in the form of a stereotyped institution, but as the core of Reality, integral with science, with philosophy and with the whole of human history."

A. G.

Simple Speaks His Mind, by Langston Hughes. Victor Gollancz, London, pp. 231, price 9s. 6d.

The dust-cover on this book calls it "A heavenly book," and quotes a comment on it by the prominent American author Carl Van Vechten: "I wouldn't be surprised if it has wider influence than any book on similar subject since *Uncle Tom's Cabin*."

The author is the most prominent Negro writer in the United States, with five books of poetry, short stories, a novel and an autobiography. This book has already gone into eight editions since 1943, and has been translated into several languages, including Chinese, Japanese and Uzbek.

The book consists of 45 discourses by a Negro workman, Simple, on very many topics, all revolving round the social discrimination against the Negro in the United States, known under the term "Jim Crow". Every talk of Simple is short, with comments and observations by a friend. The talks take place in a bar. The language is witty, forceful and clear. In one of the discourses Simple tells the kind of prayer he would make: "Lord, kindly, please, take the blood off my hands and off my brother's hands, and make us shake hands clean and not be afraid. . . . Too many mens and womens are dead. The fault is

mine and theirs, too. So teach us all to do right, Lord, please, and to get along together with that atom bomb on this earth. . . ." And again, in explaining the hardships the Negro undergoes, even in the Northern States, particularly at the hands of the police, Simple bursts out: "Well, when Christ comes back this time I hope He comes back *mad* His own self. I hope He drives the Jim Crows out of their high places, every living last one of them from Washington to Texas! I hope He smites white folks down." The friend asks, "But you don't mean all white folks, do you?" to which Simple replies, "No, I hope He lets Mrs. Roosevelt alone."

Times have changed in the United States and certainly this work will not be as sensational as was *Uncle Tom's Cabin*. The book is eminently entertaining, and certainly throws a great deal of light on what is actually happening today in the discrimination against the Negro.

C. J.

So Rich a Life, by Clara Codd, Published by Institute for Theosophical Publicity, Pretoria, pp. 441, illustrated, price Rs. 18-14-0.

This is the autobiography of a well-known and well-liked Theosophist. Miss Codd began this incarnation in a large family, and grew up in an environment, first

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of much comfort and natural beauty, and then of less comfort but of art and artists—music and musicians specially. She had her education first from governesses, and then by being a governess or teacher herself. She became a very active suffragist. This she left soon for Theosophy, and since then for over 40 years she has served the Theosophical Society as a full-time worker in various capacities, from librarian to General Secretary, but chiefly and best as a lecturer. As a much wanted international lecturer, Miss Codd has travelled in many countries of all the continents. She has lived at the Theosophical centres of Adyar and Sydney and Huizen, and has been associated with Dr. Besant and C. W. Leadbeater and J. Krishnamurti.

Several crises came and shook the Theosophical Society. Two wars came and shook the world. But Miss Codd remained unruffled in her work of travelling and lecturing to Theosophists and non-Theosophists. Did the work or life become dull, narrow, selfish? Not a bit. It has been so rich a life, and in relating it all Miss Codd has written a rich and charming book.

There is much information both of Theosophical and human interest. There are frank descriptions of places and people, incidents and experiences; intriguing anecdotes;

and many passages of kindly wisdom. All is told so as to be intelligible to members as well as non-members of the Theosophical Society. Among the details of descriptions, a few inaccuracies will be noted as glaring by some old members who are still alive and kicking or critical. Further, the reviewer feels that a notable event like his Master's visit to Col. Olcott might have been given as written superbly by the Colonel himself—not stepped down as it is on pp. 28-29. There are one or two other such steppings down. The book was published a year ago; it will remain up to date for many a year.

D. R. D.

Resurgent India, by B. Sreenivasa Rao, Sarada Publishers, pp. 150, price Rs 2.

There is good material in this little book. The author is an idealist. He believes that a strong and stable India will contribute to world peace but his estimates are often lacking in a wider judgment. He gives good advice to his compatriots, so many of whom are in debt. "Cut your coat according to your cloth. A medical bill may be a necessary evil but certainly not marriage expenses."

Theosophists will appreciate the essays on the contribution of Theosophy to social and religious problems in India.

E. W. P.

SUPPLEMENT TO THE THEOSOPHIST

FEBRUARY 1952

NEW LODGES

Section	Lodge	Place	Date
Argentina	San Miguel	Rosario	17-11-1950
	Humilidade	Mendez de Andes	23-6-1951
	La Voz de Cristo	Rosario	8-7-1951
	San Marcos Sierras	Cordoba	30-9-1951
Brazil	Libertade	Sao Paulo	8-5-1951
British East Africa	Kisumu	Kisumu (Kenya)	31-7-1951
England	Enfield	Enfield	4-11-1950
France	Wedgwood	Algiers	7-7-1951
India	Rohit	Ahmedabad	14-11-1950
	Niranjan	Lucknow	17-11-1950
	Sirius Youth	Madras	11-8-1951
	Sadhana	Bhopal	11-9-1951
	Jyoti Youth	Bombay	30-9-1951
	Doaba	Jullundhar	30-9-1951
	Thiagarajanagar	Madras	30-9-1951
	Thong-Thien-Hoc		
Indo-China	An-Giang	Chaudoc	30-8-1951
	Thong-Thien-Hoc		
	Bac-Ai	Tanchau	1-10-1951
Indonesia	Borobudur	Magelang	1-7-1951
Italy	Perugia	Perugia	1951
Malaya and Singapore	Seremban	Seremban	14-7-1951
Philippines	Cavite	Cavite	30-9-1951
United States of America	Lincoln	Lincoln	26-5-1951
	Omaha	Omaha	26-5-1951
	Morya	Montevideo	4-10-1951
Uruguay	Newport	Newport	4-11-1950
Wales	(Reconstituted under old Charter)		

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LODGES DISSOLVED

<i>Section</i>	<i>Lodge</i>	<i>Place</i>	<i>Date</i>
Austria	Paracelsus	Graz	1-3-1951
	Styria	Graz	1-3-1951
Brazil	Annie Besant II	Botucatu	1951
British East Africa	Luxmi	Kisumu	19-5-1951
Canada	Victoria	Victoria B.C.	1951
Chile	Destellos	Antofagasta	1951
	Yurasek	Puerto Montt	1951
England	Colne	Colne	7-7-1951
	Tonbridge	Tonbridge	25-7-1951
Finland	Valonsade	Pispala	31-12-1950
France	Apollonius de		
	Thyane	Paris	1951
	Upasad	"	1951
	La Rose	Grasse	1951
	North-Siegfried	Strasbourg	1951
	Tolerance	Toulouse	1951
	Djinna	Marseilles	1951
	Harmonie	Tours	1951
	Studio	Paris	1951
	Bimlipatam	Bimlipatam	1951
	Goona	Goona	1951
	Viswanathapur	Viswanathapur	1951
	Partabgarh	Partabgarh	1951
India	Tundla	Tundla	1951
	Poona Youth	Poona	1951
	Atman	Torino	1951
	Movimento Albo	Ciudad Victoria	29-12-1950
Mexico	Helios	Wassenaar	1951
Netherlands	Arundale Youth	Glasgow	July 1951
	Inverness	Inverness	" 1951
	Orient	Edinburgh	" 1951
	St. Andrews	St. Andrews	" 1951
Scotland	Pontypool	Pontypool	Nov. 1950
Wales			

HELEN ZAHARA,
Recording Secretary.

THEOSOPHISTS AT WORK
AROUND THE WORLD

By the Recording Secretary

Adyar

A Support Convention was held from December 26 to 28. It was presided over by Dr. G. Srinivasa Murti, who opened the Convention and read the Presidential Address being delivered in Banaras by Mr. Jinarajadasa (published in the January THEOSOPHIST).

In the afternoon of the 26th we were glad to take advantage of the presence in Adyar of Professor J. E. Marcault, who spoke in his usual brilliant fashion on "The Theosophical Experience". In the evening Dr. James H. Cousins delighted his audience with a lantern lecture on "Some Achievements in Indian Art".

On the 27th Miss E. W. Preston spoke on "The Story of Occult Chemistry," tracing the history of the work done on that subject by Theosophists, beginning with Mme. Blavatsky and culminating with the publication at the end of 1951 of the third edition edited by Mr. Jinarajadasa, which includes all the work done by Dr. Besant and Mr. C. W. Leadbeater. Prof. R. Srinivasan gave an interesting lecture on the

"Theory of Avatāras". Thus all three aspects of the Divine activity, will, scientific activity and devotion, were included in the Support Convention Programme.

The Convention concluded on the 28th with a symposium on "Theosophy and the Individual". Mr. N. R. Subramaniam, Mr. M. Krishnaswamy and two Young Theosophists, Mr. S. Moryadas and Mr. B. Sreenivasaraghavan made fine contributions to this theme.

Those present at the Convention felt that the Convention at Banaras must be very powerful if its shadow at Adyar was so strong.

On Christmas Eve 600 children of the workers on the estate were entertained to a Christmas Tree under the direction of Mrs. E. M. Lavender.

The President, Mr. C. Jinarajadasa, returned to Adyar on January 7, from Banaras via Bombay after presiding over the International Convention.

Adyar Library

The Adyar Library in its annual report for the year 1950-51 gives

details of work carried out by its staff of pandits, including the classification and registration of manuscripts, the preparation and printing of the descriptive catalogues in various sections, and the transcription, comparing and restoration of manuscripts. The Library staff has been occupied as usual with giving facilities to the residents at Adyar and students from Madras and its environs, who come to consult, read and borrow books. During the year 9,861 books and 4,147 manuscripts have been consulted, and 3,091 books borrowed. The lending facilities are of necessity limited since the Library is composed primarily of valuable research works and out-of-print books which can only be consulted within the Library itself. The general staff in addition to its library duties is occupied in receiving, conducting, and guiding visitors through the Library. Over 17,327 visitors passed through the Library during the year, many of them distinguished visitors of note on tour in India. The Library in its report refers to the need of help both in respect of money for publication work and for purchase of books, and for the contribution of new books, both modern and ancient.

The second and revised edition of *Edicts of Asoka* has been published by the Adyar Library.

Ceylon

Lanka Lodge benefited during the past year as a result of many visitors from other countries passing through Ceylon on their way to and from the Diamond Jubilee Convention and the School of the Wisdom. In addition the President, Mr. C. Jinarajadasa, passed through on his way to and from Australia and gave a public lecture and members' meetings. The Lodge President, Mr. N. K. Choksy, for some time conducted fortnightly talks. Later the Lodge conducted a series of discussions on the various aspects of Yoga. In addition a study group is being conducted regularly. The membership in Ceylon is 60, a gain of 4.

We offer our congratulations to Mr. N. K. Choksy, Presidential Agent in Ceylon, on his appointment as Acting Judge of the Supreme Court of Ceylon.

Indonesia

The General Secretary, Mr. Soemardjo, reports a year of great activity and expansion. In March a Congress was held in Bandoeng when the new constitution was discussed. At the end of October 1950 there were 9 active Lodges; since then Lodges have been revived and there have been 3 new Lodges formed, so that at the end of September 1951 the Section

had 16 Lodges with 496 members, an increase of 206.

The visit of the Society's Treasurer, Mr. C. D. Shores, in September, to Lodges in Java stimulated the work considerably.

On October 14 Asoka Lodge celebrated its Golden Jubilee and a play depicting the life of King Asoka was performed.

Pakistan

The Presidential Agent, Mr. Jamshed Nusserwanji, reports that the work of the Theosophical Society in Pakistan has been steadily progressing and all its 6 Lodges have reported continuous activities. Karachi Lodge is the strongest and this year had an increase of 36 members. The total increase of membership in Pakistan during the year was 48 and the membership on September 30 was 280.

It is planned for members to visit East Pakistan early this year with the hope of reviving Lodges there.

A great need is felt throughout Pakistan for books on Theosophy in Urdu, and attempts will soon be made for publishing books in this language, which is the national language of the country.

Mr. Jamshed Nusserwanji, who was away in Europe for five months during the year, received

a warm welcome back on his return in October.

Greece

The General Secretary, Mr. Kimon Prinaris, reports an increase of membership to 270. The Greek Theosophical bulletin *Theosophikon Deltion* has been issued regularly during the year. The Section was glad to welcome two Spanish members and Mlle. Pascaline Mallet and Srimati Rukmini Devi and much enjoyed their lectures.

Netherlands

The year ending September 30, 1951, has been a very eventful one for the Netherlands Section. The Exhibition of the Unity of Religions was held in November 1950 and was exceedingly successful being visited by about 1,800 persons during 12 successive days.

In May 1951 the Annual Convention was held at Arnhem in the presence of Srimati Rukmini Devi. On the island of Texel, due north of the province of Noord-Holland, a Theosophical camp for children was organized by the Section and proved a great success. Membership on September 30 was 1,704 with 36 Lodges.

Denmark

The General Secretary, Herr J. H. Möller, reports that the

Section has had difficulties in Copenhagen where the common Lodge rooms were given up and Lodges have been meeting in different places not reserved for Theosophical work. It is hoped that it will once again be possible to have rooms for this purpose available.

The Annual Convention was held at Nakskov in April. In summer there was a gathering in Gammel Praestegaard with members from Scandinavia and other countries. Srimati Rukmini Devi and Mr. Sidney Ransom were present and gave lectures and talks. In September the Section had a visit from Mrs. Josephine Ransom who gave lectures at Aarhus and Copenhagen.

The membership at the end of September was 340 with 12 Lodges.

England

The Southern Federation held its annual Conference at Bath on September 22 and 23 with Mrs. Betsan Coats as the guest speaker. The Northern Federation held a Conference at Harrogate on September 29 and 30 when addresses were given by Miss Charlotte Woods and Mr. Sidney Ransom. The North-Western Federation met in Liverpool and had the pleasure of

hearing Mr. C. R. Groves, General Secretary of this Section.

A book, *Lodge Work and Organization*, has been compiled by Mrs. Greta Eedle, prices 1s. 6d. New secretaries and other Lodge officials will find many helpful suggestions in this book which includes the functions of a Lodge, public lectures, discussion groups and an interesting chapter on the International Headquarters at Adyar. *Hints on Methods of Study* compiled by a group of Theosophical students on the basis of experience in Lodge work is also on sale. This Section has also issued seal cards giving a brief explanation of the Seal of the Society, and bookmarks with the Objects on one side and space for local Lodge address on the other.

Philippines

The Annual Convention of this Section was successfully held at their headquarters in Quezon City on Sunday, December 23, 1951. The morning session was devoted to Convention addresses by the National Officers and the afternoon session was devoted to reports by the Officers of the Section. Mr. Olimpio A. Cabellon, the Acting General Secretary, was elected as the new General Secretary.

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	Östermalmsgatan 12, Stockholm	<i>Theosofisk 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. Giuseppe Gasco	4 Square Rapp, Paris VII	<i>Le Lotus Bleu</i> .
1902	Italy	Direktor Martin Boyken	Prov. Cuneo	<i>Alba Spirituale</i> .
1902	Germany	Dr. Lorgio Vargas G.	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Revista Teosofica Cubana</i> ;
1905	Cuba	...	Calle Marcos Garcia 3, Sancti Spiritus	<i>Teosofia</i> .
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastreinioi 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>La Vie Theosophique</i>
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	...
1911	Belgium	Mlle. Serge Buisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>La Vie Theosophique</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 Sg. 18, Vienna X	<i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	<i>Norak Teosofisk Tidsskrift</i> .
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia</i> .

* Presidential Agency.

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>Praternidad.</i>
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1 ^a andar, Sao Paulo...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...
1921	Iceland	Greter Fells	Ingolfsstr. 22, Reykjavik	<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	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1333, Montevideo	<i>Revista Teosófica Uruguayana.</i>
1925	Uruguay	Señora Esperanza C. Hopgood	#774 Fernandez Juncos, Santurce	<i>Heraldo Teosófico.</i>
1925	Puerto Rico	...	...	...
1925	Rumania	...	...	...
1925	Yugoslavia	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	...
1926	Ceylon*	Monsieur Kimon Prunaris	3 ^D September Str., No. 56B III Floor, Athens	<i>Theosophikon Deltion.</i>
1928	Greece	...	...	...
1929	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. Olimpio A. Cabellon	728 Lepanto, Manila	<i>The Lotus.</i>
1937	Colombia	Señor Ramón Martinez	Apartado No. 539, Bogotá	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	Mr. Dwarakadas 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*	Mr. V. Rajagopal	P. O. Box 752, Singapore	<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	...
		Mr. Jack R. Brinkley	537 Zushi, Zushi Machi, Miura Gun, Kanagawa Ken	...

* Presidential Agency.

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

THE unexpected death of King George VI brings young Queen Elizabeth to the head of the great organization of peoples that used to be called the British Empire. Among all the messages of condolence sent to the young Queen, one of the most significant was that by Prime Minister Nehru :

"As it was my privilege to meet on several occasions Your Majesty's illustrious father, H. M. King George VI, and Your Majesty, may I send this personal message of sorrow and profound regret at his passing away.

"During the last few years when the relationship between England and India took a new turn and was based on friendship and free association, I know that His Majesty played a considerable part in these developments, which have done so much credit to both England and India, and to the cause of peace.

"I was impressed by his thoughtfulness and understanding of us and our position, and we welcomed him most willingly as head of the Commonwealth.

"In your Majesty's bereavement, you have the deepest sympathy of innumerable people in this country.

"May I also welcome Your Majesty as the new head of the Commonwealth, and earnestly trust that this great fellowship may continue to work for the cause of human understanding and peace throughout the world."

The most important point of his statement is that, as India welcomed King George VI "most willingly as Head of the Commonwealth," it now welcomes Queen Elizabeth as the new Head of the Commonwealth and "earnestly trust that this great fellowship may continue to work for the cause of human understanding and peace throughout the world".

This is most significant because, although India has nothing of the sense of loyalty and attachment to the Crown of England as have Australia, New Zealand and Canada, nevertheless the most important aim in world reorganization for which Dr. Besant worked still remains unchanged. This is the link between India and Britain. Dr. Besant was insistent that, for the mutual welfare of both India and Britain, the link should never be broken. She certainly dropped the term "British Empire" and preferred the phrase "British *Commonwealth of Nations*". Naturally, when India became free, the word "British" had to be dropped out, though both in Australia and New Zealand they are keen on retaining the word "Empire".

But what is important is not mere words but the fact that there is this unique world Federation of free peoples. Dr. Besant's conception was that some day there would be a Federation of the whole world, such as Tennyson dreamed one hundred and ten years ago—"the Parliament of man, and the Federation of the world". Dr. Besant's thought was that if this Commonwealth of Nations could work together in spite of individual needs, it would give an example to all other nations, who might look askance at the idea, that a Federation with real co-operation among sixty or seventy independent nations is perfectly possible.

It is on this matter of retaining India's link unbroken that Dr. Besant parted company with Mahatma Gandhi, although there were many other points on which she forcibly differed from him. Gandhiji vacillated on this matter of the unity of India and Britain, changing the statement of his aim from time to time. He used the word "Independence," and then qualified it to Mr. George Slocumbe, in an interview, as "the substance of Independence". His central thought was in the word *Swarāj*, which he translated as Rām Rāj, and then paraphrased it to suit the occasion. When the Japanese threatened to invade India (and he believed they would succeed), he started the "Quit India" movement, which certainly meant severance of all connection with Britain. Naturally, when the cry "Quit India" became the slogan of agitation, all in India took for granted that the result of "Quit India" would be the complete separation of India from any bond with Britain or the British Empire. In spite of this "Quit India" agitation, as matters have turned out, India has been held by force of circumstances within the Commonwealth. It is obvious to every politician and business man that to be outside the Commonwealth means all kinds of complications as to financial relations, preferences, and so on. The main thing is that in spite of many difficulties, the "Plan" which Dr. Besant announced still remains untampered.

* * * *

During his recent visit, in the course of addresses Krishnamurti once again denounced organizations and exploiters. Several of the Adyar residents who attended the addresses evidently have been upset. They have not sufficiently considered the fact that the Theosophical Society, while it is certainly an organization, has never anywhere exploited anybody. From the

beginning we have been a body of students in search of Truth and have pooled our discoveries.

But it is a striking fact that though Krishnamurti in his early years lived among Theosophists, he has not the faintest idea what Theosophy is. He has never cared to examine its philosophy, and has come to his own conclusion of what the philosophy must be by examining the conduct of a certain number of Theosophists whom he considered as representative of Theosophy. Once he came to the defence of Adyar Headquarters when the work under Dr. Besant was attacked by one of her erstwhile lieutenants. But this was in the early days. Anyway, all this denunciation of organizations and exploiters is an old story, since 1927. I who have listened to these statements, even on the last occasion, have noted them as mere statements, and his denunciations, so far as I am concerned, are but like drops of water on a lotus leaf, which never remain but immediately fall off.

Even with regard to the E. S., which several times Krishnamurti has addressed, there has never been what may be called exploitation, either by Dr. Besant or her successor. It is a fact that the "followers" have made of them "authorities". But this is happening to Krishnamurti himself; he has been made into an *ipse dixit*—"the Master has said it"—by his enthusiasts, and I have noted that some of them are becoming fanatical in their enthusiasm for the doctrines of their teacher.

Certainly there is plenty of exploitation by the priests of Hinduism and particularly everywhere by the Roman Catholic hierarchy. In this regard, what I wrote in Watch-Tower notes twenty years ago when I was editing THE THEOSOPHIST on behalf of Dr. Besant, still applies:

Much confusion, and even deep pain, has been caused to many from the statements that Krishnaji's ideas are incompatible with Theosophy. It has not occurred to such that if

what Krishnaji is saying is true it *must be* Theosophy; it is surely an axiom that wherever there is any truth—whether in Plato, Confucius, Darwin or Krishnaji—it must be an integral part of the Divine Wisdom. If there is any clash between what Krishnaji says is Truth and what we believe or know as the Wisdom, the situation created is not one to cause distress but rather investigation. For no one surely can call himself a "Theosophist" unless he is ever eager for Truth and more Truth at all costs. But most of the difficulties which exist are due to a confusion between Theosophy, the impersonal Divine Wisdom the same for all, and the statements and beliefs of individual Theosophists who proclaim what *to them* is Theosophy. It does not at all follow that any belief proclaimed by a Theosophical "leader" is Theosophy, that is, the undiluted Wisdom, however much we feel grateful for the help and leadership given by that leader. It is this confusion of thought which should disappear once we put into practice what Krishnaji has just said in the March-April *Star Bulletin*: "To find out whether I agree with Theosophy or not, you will have to study what Theosophy teaches and what I say, and you will have to examine them impartially." Krishnaji has the remarkable ability of "hitting the nail on the head," and in these few words he has given once and for all a principle of search. If only we could be "impartial," we would soon learn to be inclusive and not exclusive.

* * * *

Once before in Watch-Tower notes I mentioned the young Queen of Holland, and quoted a message to Youth, which she gave in Paris. Last Christmas the Queen gave a message to the Dutch people, reported as follows:

"In a Christmas message to Dutch people in Holland and all over the world H. M. Queen Juliana today said now and in 1952 it was all-important for every human being to 'work to capacity,' both spiritually and materially.

"The Queen said: 'We are not in the world for ourselves but for each other. Everything one does for oneself is useless, everything one does for another has value.'

"This applies both for people and for groups of people, nationally and internationally.

"And now, and in 1952, it is so extremely important that every power-station, and thereby I mean every human being, works to full capacity. 1952 will really need all hands on deck."

"The Queen said the world was keeping its eyes on Holland and expected much of Holland as a contribution to the world community.

"On the basis of simplicity and watchfulness over human duties and rights, peace on earth and goodwill to all men can be established and maintained, the Queen concluded."

It may be in these days of democracy the Queen of Holland cannot *rule*, but she certainly does *reign*, for she evidently ponders deeply over the welfare of her people, and is striving to give to her own nation the best guidance that is in her.

* * * *

Upon my return from Australia, the Bombay Federation arranged an evening entertainment for me, as also five months later on my journey from Banaras Convention to Adyar via Bombay.

The Dance of
Shri Krishna

It was more than an entertainment for me; it was, indeed, refreshment to a weary President. Apart from the usual religious songs, there were a number of dances by the children, mainly of the Lotus Circle. In one of the dances they came on the platform gaily dressed, and one child represented Shri Krishna, holding the flute to his lips and wearing the most significant emblem or decoration of Shri Krishna, the peacock feather on the head. The group of children danced round the boy Shri Krishna. Later there was a modification of this, where the child Shri Krishna stood against the wall, while next to him was a girl who represented Rādhā, the Beloved of Shri Krishna. In this dance, Shri Krishna himself danced in the centre.

This whole scene was the carrying out of an ancient tradition of what is called "Rāsa Līlā," "dance of devotion," a most mystic dance supposed actually to have taken place with Shri Krishna as the leader at Mathura in North India, His birthplace according to tradition.

So long as the people of India continue these sacred dances and songs, and thrill to them with their emotions, the true inner life of India will remain unchanged. We have just finished the elections for the Provincial Legislatures and the central All-India Parliament at Delhi, and the voters have been over 150 millions. In some places twenty political parties presented their candidates, and in Madras State the Chief Minister and three other Ministers lost their seats. There is a "caretaker government" till the opening of the new Assembly. As there are some six parties, it seems likely that Madras will have a new Ministry every six months. Yet all this matters little fundamentally. Parliamentaryism and administration cannot but be superficial for a long time. Meantime, all will be well with India—in spite of scarcity and famine—if the heart of India sings the melody of God.

* * * *

A letter has just come to me from the secretary of a Lodge in England, protesting against my statement that, so long as the principle of Universal Brotherhood is subscribed to, both vivisectionists and anti-vivisectionists can be members of the Theosophical Society. My correspondent points out that vivisection is incompatible with Brotherhood. But unfortunately, Brotherhood is incompatible with a hundred and one conditions of our present social organization which we accept. The Society is broad enough to include within it all who subscribe to the principle of Universal Brotherhood, but it cannot possibly lay down

Vivisectionist as
member of the
Society

what constitutes Brotherhood and what does not. This must be left completely to individual judgment, as otherwise we should exclude large numbers, for instance, non-vegetarians. The killing of animals for food would certainly be considered among the upper classes in India as against Brotherhood and *Ahimsā*. Similarly the Society cannot oblige Hindu members to ignore caste restrictions, because caste in principle violates Brotherhood.

* * * *

I have just received a letter from a member in the United States who intimates his resignation from the Society, the grievance being that the Society is characterized by a "negative expression objectively," whatever this mysterious phrase means. The letter continues:

Are Theosophists
without love and
humility?

Society, the grievance being that the Society is characterized by a "negative expression objectively," whatever this mysterious

"It would be wonderful if more Theosophy and less disconnected oratory were presented to the public, and if Theosophists could be impregnated with the thought of love and humility."

Not infrequently members resign from the Society, but this particular reason given is certainly novel. It is evident that the member who has resigned came in contact with a group that was not characterized by "love and humility". If that member could have been present at any Federation gathering, and particularly a Convention of the American Section, it is possible he would have had a different idea as to Theosophists and their devotion to the welfare of mankind.

C. JINARĀJADĀSA

THE UNIFICATION OF MANKIND

By C. JINARĀJADĀSA

(Concluded from p. 305)

IT is all the ancient teachings of this land which, when lived as once upon a time they were lived, give the quality of holiness to India. There is one verse in the *Gītā* that describes in wonderful words the nature of this Eko devah:

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्ब्रूति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

āscharyavat pashyati kaschid enam
āscharyavat vadati tathaiva cha anyah
āscharyavat cha enam shrinoti
shrutvā cha api enam veda no chaiva kaschit

A literal translation by Annie Besant is: "As marvellous one regardeth him; as marvellous another speaketh thereof; as marvellous another heareth thereof; yet having heard none indeed understandeth."

But far more beautiful, almost literal, and giving the full poetical quality of the Sanskrit verse, is Edwin Arnold in his translation of the *Gītā*, *The Song Celestial*.

"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!"

Āscharya, "the Marvel," "the Wonder," is the Sanskrit word. We can think of this Wonder as a mental concept, but after all that has been "said," we cannot know. The

only way of knowledge is from within the heart, from the recesses of one's own experiences.

In Hinduism we have all the truths necessary, if only they could have the dust of ages removed from them, and if the great jewels, now covered over with mud by tradition, could be shown in their splendour.

Once again, in Christianity there is a great teaching, but little notice is taken of it by Christians today. After Christ, the greatest propagandist of Christ's teachings was St. Paul. He felt profoundly a mystical realization of the Christ, and therefore he speaks of "Christ in you, the hope of glory". Certainly Christ ascended into heaven, but why did He undergo a crucifixion? In order, says St. Paul, that as He rose from the dead, each one of us, who is in a kind of death, might also rise from our death. So, as Paul went about converting the Jews and Gentiles, he was not merely aiming to add to the numbers of those baptized, but was anxious to make them true Christians, those who would be aware of the nature of the Christ in themselves. He says in one place: "My little children, of whom I travail in birth again till Christ be formed in you." And, speaking of the great truth underlying the resurrection, he says: "Now is Christ risen from the dead, and become the first-fruits of them that slept."

We are those who are asleep, and Christ is the awakened. St. Paul is aiming to awaken us. What is it he is trying to do? We have here the well-known words which are little studied. Christians do not seem to go into the deep meaning of it: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." There is one other place where he speaks more clearly still of the future for all: "Till we all come in the unity of the faith, and of the knowledge of the Son of God,

unto a perfect man, unto the measure of the stature of the fullness of Christ."

We are not merely to be saved from some damnation; something more glorious is in store for us. We have to come to the stage of the perfect man, even "to the measure of the stature of the fullness of Christ". That is the ancient teaching, so little grasped or proclaimed today.

I pass now to Buddhism, where appears the truth that time after time, according to the needs of the world, there appears a great One, an Awakened One, a Buddha—"awakened" is the meaning of the word Buddha—who restores, reveals once again the ancient truths of life. The last great Awakened One was Gautama, the Buddha. But in the Buddhist books there is a list of twenty-five other Buddhas. Furthermore, it is well known by all Buddhists that any human being, man or woman, can become a Buddha in the future. It is all a matter of determining and fixing the will, and holding that will through hundreds of incarnations, and practising the ten Pāramitās or the great virtues. At the end of that period, the individual will be ready to enter upon the post of a Buddha of the world. No instructed Buddhist will say that the person who makes that act of will must first be converted to Buddhism. But one must understand the eternal truths, the Eternal Dharma, with its great ideal of the Buddha, the Saviour of mankind, and determine to be one in the future; you will then *become* one. It was in that manner, with a determination held through 550 lives, that the Lord Gautama became Buddha.

In the far-off country of Japan, they say there is a Buddha-Principle in the world, something innate in the nature of the universe, and that this Buddha-Principle is everywhere, and periodically crystallizes itself as a Buddha of mankind. So clear is this realization that in a certain famous

Japanese play we find one character saying: "It is said that even such little birds as these have the same Buddha nature as ourselves. Permit me to set them at liberty." One of the prayers constantly said is: "Namu Amida, Namu Amida, Namu Amida Buddha!—Show thy mercy upon all creatures. May all aspire to Buddhahood." And a quaint but interesting story is told of a monk who always had a Buddha image on the altar in his cell. Once he was going on a journey, had packed up his bundle, but the people noticed he had not taken the image with him and enquired why. Then the monk replied: "In a world a priest has no fixed place of stay; I can therefore start at any moment. Buddha is one and the same all over the world. Everywhere and anywhere Buddha can be found. I therefore need not take leave of the Buddha in my shrine." There is also this saying: "Even the souls of flowers can attain to Buddhahood."

Now I pass to Islam. We know that the Muslims are in two great sects, the Shīahs and the Sunnis; the latter are pure monotheists. All believe in Allah, who must not be represented by any image or even by a symbol. But there arose a division among the Muslims because of certain dynastic happenings within Islam as to who was the real successor of the Prophet, and in one division arose a certain doctrine called Sūfism. The originators of the Sūfi doctrines were the Sunnis, who were rigid monotheists. Today the Sunnis detest all the doctrines of the Shīahs, who have been persecuted and killed by the Sunnis; but in spite of all persecutions, the ideas of the Shīahs have not formally been declared heretical by the Sunnis.

What is the theme of the Sūfis? In Islam there is the One God who is to be worshipped, whose Will is to be followed implicitly. Man is simply the creature of God, and so between man and God exists a chasm which nothing

can bridge. Man's duty is to bow to God's Will, and even in the face of the greatest calamities which Allah sends, man must say "Islam," Resignation. But quite apart from this element of resignation, the more some Shīahs meditated upon Allah, the more they began to love Allah. This, the love of Allah, was something which the Prophet never calculated upon; all the same it did happen. The love of Allah became the theme of the Sūfi mystics. There is a certain story reported by the historian Badaoni, about Abū Yazīd Al-abistāmi, who once being asked how he had attained to his stage in Sūfism, replied: "I cast off my own self as a serpent casts off its skin. Then I considered my own self, and found that I was He (God)."

It is this doctrine that God is the Beloved and the human soul the Lover that is the theme of all Sūfism, and the mystic rapture of man offering his love to God is given under the simile of a wine to be drunk. There was one man who was so full of this rapture of the discovery of the Divine within him that he went about crying "Anal Haq—I am He"; he was slain by the orthodox for his blasphemy. Nevertheless, we have this theme of the unity of God and man throughout Sūfism, even today. We have one of the great Sūfis, Jalāluddīn Rūmi, saying: "Religious rituals and prayers are good, but the dwelling of the Beloved is not in the mosque, temple or church. It is in a pure heart." The Divine can dwell in the heart of man.

There is a Sūfi in Sindh, Shah Abdul Latif, who said: "When the Truth is one and the Beloved is the same, why should men fight with means?" And another Sūfi speaks of the *kāba*, the great shrine at Mecca in which is imbedded the "stone fallen from Heaven," and towards which all Muslims turn at times of prayer: "Idol-temple and *kāba* are alike the house of worship; the ringing of the church-bell is the hymn of worship; girdle and church, rosary and

crucifix, are all in truth tokens of worship." More profound is what another Sūfi has said: "The idol said to the idolator, 'O my servant, knowest thou for what reason thou hast become mine adorer? On me hath shone in His beauty that ONE who looketh forth from thee, O my beholder!'" It is God who shines in the eyes of the beholder, and that is the mystery—the idol and idol-worshipper both have in them the same nature.

Where does all this lead? Suppose that the leaders in each religion, Hinduism, Christianity, Islam, Buddhism, would pick out from the ancient teachings this supreme teaching of *Eko Devaḥ sarvabhūteshu gūḍaḥ* in Hinduism, the "Christ in you, the hope of glory" in Christianity, of the Buddha-Principle in all mankind, and the Beloved who dwells in the heart of man; suppose that that truth were to be proclaimed as the most fundamental of all truths, in temples, rites and ceremonies; suppose each Christian were to say: "Christ in *you*, the hope of glory"; and each Hindu were to say: "*Thou* art Eko Devaḥ"; and each Buddhist to say: "I reverence the Buddha-to-be *in you*"; and each Muslim, "I see the beauty of the Beloved who dwells *in you*"; suppose, furthermore, the Hindu were to say, not only to Hindus but to every one: "*Thou* art Eko Devaḥ"; suppose every Christian were to go outside the strict limits of Christianity and were to greet every man, woman and child and say: "Christ in *you*, the hope of glory"; suppose Muslims were to say to non-Muslims: "The Beloved is in *you*"; would we not have a true Brotherhood of all mankind in the world?

It is the custom in Russia and in divisions of the Greek Church in Rumania, Bulgaria and elsewhere to say on Easter morning, "Christ is risen," and the response from the other is, "He is risen indeed"; suppose there were to be a slight modification and one were to say, "Christ

is risen in *you*"; would that not mean that the significance of the resurrection of Christ had been really understood, and since Christ gave His gift of death and resurrection, there is also the resurrection of the Christ nature in each man and woman?

Suppose there were to be a new greeting between Hindus, not the usual "Namaskār"—Greeting to you—but "Eko Devaḥ"—One God—and the reply, "Sarva-bhūtāntarātmā"—the Inmost Soul of all beings—the whole atmosphere of India would change. At present of course these words are said in Sanskrit, in a language that is not spoken; they are merely repeated as a kind of mantram. It is always necessary that there should be an intense reality between language and thought; and Eko devaḥ and Sarva-bhūtāntarātmā will have to be translated into each vernacular speech of India—Hindi, Telugu, Tamil, and so on.

If this realization of the Divine in man were to come about in all religions, there would arise a spirit of mutual reverence; there would be no need to *preach* about Brotherhood. The Brotherhood of mankind would be understood as a fact, as the fact of facts, at least among the educated classes who would have begun to realize more fully the true inwardness of the teachings of their religions. Has it not been said here in India that when there is a true worship of the Devas and they receive such worship, that then they send in return prosperity to men? Suppose we here in India, in our present distress, were to give to these Great Ones, the Devas, an offering of "Eko Devaḥ, sarvabhūtāntarātmā"; suppose that were to become the gospel of India; I can imagine the swift transformation that would take place. Then, as in other parts of the world, we shall have all the Wisdom we need, all the Power we need, and we can make of this sad earth a really happy place, a paradise. But for all this we must make religion true, *intense*—not

the religion of form, not of priests and temples, but the religion of "Eko Devah, sarvabhūtāntarātmā".

If we can thus find the Hidden Godhead and worship THAT, then we can bring prosperity and happiness, not only to all the millions of this unhappy land, but to every country on our sad earth.

C. JINARĀJADĀSA

Purusha, the Cosmic Man

सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् ।
 स भूमिं विश्रतो वृत्वा । अत्यतिष्ठदशङ्गुलम् ॥
 पुरुष एवेदं सर्वम् । यद्भूतं यच्च भव्यम् ।
 उतामृतत्त्वस्येशानः । यदन्नेनातिरोहति ॥
 एतावानस्य महिमा । अतो ज्यायांश्च पुरुषः ।
 पादोऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि ॥¹
 एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
 कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥
 एको वशी निष्क्रियाणां बहूनां एकं बीजं बहुधा यः करोति ।
 तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥²

The embodied spirit has a thousand heads,³ a thousand eyes, a thousand feet, around on every side enveloping the earth, yet filling space no larger than a span.

He is Himself this very universe, He is whatever has been, and shall be. He is the lord of immortality.

All creatures are one-fourth of him, three-fourths are that which is immortal in the sky.

He is the only God, in every creature hid, pervading all, the inner Self of every creature, inspector of all deeds, o'er-shadowing creatures all, the witness He, the subject pure, who every mode transcends.

The powerful one among the many powerless ones, who makes the one seed manifold—the wise who gaze on Him within their self enthroned, theirs and not others' is the bliss which aye endures.

¹ *Purusha Sūkta.*

² *Shvetāshvatara Up.*

³ "thousand" is used in the sense of "infinite".

THEOSOPHY—AND THE WORLD OF TODAY

By E. NORMAN PEARSON

*Public Lecture given at the 76th International Convention,
in Banaras, Sunday, December 30, 1951*

FEW people would deny that the last hundred years have brought about a greater advance in human knowledge and more change in man's living conditions than any preceding century. We live—and for some time we have been living—in times of tremendous change. With a frequency that is astonishing and sometimes even disturbing, we find ourselves confronted with new developments of thought or new discoveries in science which demand an immediate expansion in our outlook upon life and an adjustment of our thinking away from the old and toward the new. Without doubt, historians of the future will record these times not only as times of change, but possibly as the most critical the world has ever known, and the years immediately to come as among the most glorious or the most tragic in the history of mankind.

With determination and precision, man has been probing the secrets of Nature. Gradually he has gained more and more knowledge which has brought him more and more power and, although he has been doing this same thing for untold ages, it seems unlikely that there has been

any other period in which progress has been so entirely revolutionary. In the past, it has been relatively slow and orderly and he has had ample time to adjust himself to changing conditions. But, today it is different.

Today, we find that man's knowledge has made such rapid strides that even the most firmly established of his old ideas have broken down, customs cherished for centuries have been abolished, old landmarks have disappeared, and old methods have been discarded as inadequate. In fact, *the old world has gone and, today, we are living in a world that is new!* Now we must face this new world. We must find out what it demands from us. We must learn what are its opportunities, and how we can meet the opportunities that it presents.

Looking back over the long record of man's past, it is easy to see that the rise and fall of civilizations has been vitally influenced by his discovery of the laws which govern the world. Each new discovery has had its impact upon the measure and method of his living, his environment and his social relationships. But man has never rested content with his accomplishments. With restless energy and almost fantastic dreaming, he has envisioned the future and has set his energies in motion to bring about the objectives of his dreaming. Thus, little by little he has either raised the level of his living, or he has debased himself afresh, by the use or the misuse of the powers that he has gained.

So, age has succeeded age, and the pattern of man's life has continually changed. As he has gained greater knowledge, greater powers have been placed at his command. Now that a new age is upon us we find that it comes in with almost unlimited power. Man has learnt to harness the rivers to do his bidding; to draw coal and oil from the earth with which to drive his great ships, his

trains and his motor cars; to propel the invisible wireless waves across the continents. He has penetrated into the secrets of the molecule and the cell. He has reached up into the air and into the vast stellar spaces. With an untiring persistence, he has attacked Nature's storehouse of secrets and, wresting those secrets from her, has turned them to his own use. But the greatest of all his material achievements, that which, more than any other, has brought him face to face with an entirely new world, is his penetrations into the secrets of the atom and his discovery of the means whereby he can unlock the forces which are stored within its nucleus, forces immeasurably greater than any he has known before, and make them available for his use.

But that use may be either for *construction*—the development of peaceful and cultural pursuits, or it may be for *destruction*—and, possibly, the actual extinction of all those things which modern civilization has produced. Today we find these alternatives before us: either Peace, and a world progress such as we have never witnessed before; or War, and a holocaust of destruction and terror such as it is utterly impossible for us to imagine. Therefore, is it not obvious that, with the acquisition of this tremendous new physical power, man needs, and must have, a new spiritual vision—a *vision which is as immeasurably greater than that which he now has, as the power of the nucleus of the atom is greater than the powers he previously possessed*. Only in this way can this newly found knowledge be guided into channels of useful construction.

Can such a vision be found? Is there, today, a source from which there can come such a thrilling and dynamic inspiration? Is there a source from which can come not only those great ideals which can inspire to dreams of great accomplishments in the coming days, but which also contains the simplicities which deal with the daily round

and the common task and the immediate needs of people the world over—no matter what may be their station—who are suffering in mind or body, or to whom the pathway is dark and who do not know the way to go?

Yes; there is such a source, and that vision may be found in the great teachings of the Ancient and Eternal Wisdom which today are known as Theosophy. But for the world of today Theosophy must be measured up against the practical needs of today; it must be clarified, simplified and shown in logical and convincing detail in the light of modern knowledge and as the one answer to life's pressing problems. In the light of Theosophy life is seen as one vast plan of evolution in which all have a definite part to play. Man is no longer an isolated fragment. Living is not a series of unrelated incidents. Governed by law and in perfect order, the Plan moves forward to its ultimate goal. The Ancient Wisdom has long taught these things. Science is now revealing them.

In these days of scientific achievement, astonishing penetrations have been made into the story of the past. With convincing precision and in dramatic detail much of the story of our early forefathers has been made known and perhaps there are few people who have not thrilled to the exploits and adventures of man's early days upon earth. Man's early implements of stone were the forerunners of our present-day fine precision instruments of steel. From the simple ox-cart have come our automobile, train and airplane. From the first simple signals of smoke or drum or fire have come our telephone, telegraph and radio. But, if we have thrilled to these stories of life in the years gone by, which modern science has given to the world, thinking of those early men as our remote ancestors, how much greater and more fascinating will our picture become if we can combine these

stories with a knowledge of the law of Reincarnation, which Theosophy offers for our consideration. We shall then see that these stories are not those of our ancestors at all, *they are the stories of our own yesterdays!* Yes, in the dawn of history we fought the mammoth, the mastodon and the woolly elephant. We roamed the open spaces or were driven into caves by wind or rain. In race after race we lived. Age after age we fought. We struggled for existence. We hunted. We raised our families and we braved the elements we little understood. Little by little we increased our knowledge and, gradually, life improved. But it was *we* who did these things—not someone else!

Now let us take one more step. If we can realize that we have been intimately associated with the past, it is but one more logical step to a realization that we shall also be intimately associated with the future; that the greater and newer world, which even now we are trying to visualize, is not for some new humanity of the future. It is for us. We who sow the seeds for that world-to-be will ourselves be called upon to live in it. We who have lived in the past, are living in the present, also will live in the future. To all this let us add one more teaching proclaimed by Theosophy—that of the Divinity of Man—and we glimpse the truly magnificent concept of the whole human race as one vast Spiritual Brotherhood, every human being on the face of the earth as a God in the making, emerging as one from the past and going forward as one into a future of ever-expanding accomplishment.

We are living in an age of miracles. It is an age when men are thinking in terms which are greater than they have ever thought before, and with a knowledge of the physical universe which is more extensive than at any time in the past. Yet, with all these advantages, man is probably suffering more than he has ever suffered before. To

the Theosophist, this is not surprising, for it is obvious that man is advancing boldly "without" but not "within" himself. He is learning to understand the world, but not himself. Science tells us of a physical law that "action and reaction are equal and opposite". The Ancient Wisdom declares that life, too, is governed by law. To make progress in either of these realms, knowledge of the laws which govern them is necessary. The Lord Buddha said ". . . by this (law) the slayer's knife did stab himself"; and Jesus, "By what measure ye mete it shall be measured to you again." And the Apostle St. Paul, "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap." As in the material, so in the spiritual, cause is linked to effect and effect to cause. We can choose what we will sow; but once sown the reaping will inevitably come. And the thing we do, whether it is good or ill, will immediately react upon us who do it, and we are the better or the worse thereby. Thus the character which we possess has been built by ourselves: the things which come to us are of our own making.

Therefore not in treaties, nor in agreements, nor in man-made laws lies the hope of the future, but within each human mind and heart. If men would reap peace, they must themselves be peaceful. If they would be treated kindly, they must themselves be kind. If they would live in a better world, they must themselves first become an embodiment of that world. These are some of the inspiring and practical ideas which Theosophy can offer to the world of today to help it to develop a spiritual science which shall balance its understanding and guide the use of physical forces.

The Theosophical Society is an instrument whereby the spiritual ideals so necessary for its guidance may be given to the world. The Society has three "objects,"

the second of which is "To encourage the study of comparative religion, philosophy and science". Through a study of comparative religion it becomes obvious that all religions have emanated from one source. This leads inevitably to a recognition of the "Fatherhood" ("Fatherhood-Motherhood") of God, and, in turn, the "Brotherhood" of man. That the Society shall become a nucleus of such a Brotherhood is stated in its first "object". Its membership is not congregated in one place, but is spread out over the whole world—thousands of "nuclei" of Brotherhood. Through a study of science, the Theosophist should learn that man is laying bare the very heart of nature and revealing God in every tiny atom; in the flower, the tree, in the earth, the sky and the water. But the Theosophist must not stop at this, for the third object of the Society calls on him "to investigate unexplained laws of Nature and the powers latent in man". When he does this in the light of the Ancient Wisdom teaching, he can see more deeply into their hidden secrets and probe more effectively into the purposes which lie behind them. So more and more of the Great Plan is constantly being revealed and he has received revelation after revelation, each of which has contributed to a further knowledge of the world and of himself. And the true Theosophist will never rest content but will go on from discovery to discovery, from revelation to revelation.

Then, with an ever developing understanding of religion and an ever unfolding appreciation of the facts of science, the Theosophist synthesizes these two into an all-embracing philosophy of life, which will be applicable to every human need and will constitute a guide in every situation he may be called upon to face.

So, the New Age is with us and we see man deep in knowledge but not excelling in wisdom, trying (feebly

perhaps, but trying) to remake the world as he holds within his hands the very instruments which may be the means of his own destruction: for "the slayer's knife" may stab *himself*! The world needs the knowledge that Theosophy can give, and the Theosophical Society, helped by its many friends and well-wishers, can be the instrument whereby these things are made known.

Before those of us who have felt the call to do this work, there lies a magnificent opportunity. Listen to the words of Dr. Kanga, written in his masterly introduction to *Where Theosophy and Science Meet*:

"It is gratifying to note that the trend of world events of some years past, and the impending dangers to civilization by the likely misuse of nature's forces discovered by science, have also forced pointed attention to and shown the extreme urgency of the study of man, his inner powers, and of the superphysical worlds. This study cannot be done by the orthodox scientific methods. Theosophy holds the key to the unravelling of the superphysical mysteries. The scientist of today is the occultist of tomorrow. Old forms are breaking up as they should and what is needed is to give a correct lead to the thought of the world. . . ."

Theosophy holds the key. And we can give to the thought of the world that lead which is suggested. "But," it may be asked, "how can we, who are so few, accomplish so great a task?" The answer may be found in the following words taken from an address by the Rev. R. G. Coulton, on "Contemporary Religious Thought," at the Congress of World Faiths in Cambridge, a short time ago:

"The Renaissance marked a deep change in the European mind. The essence of the change may be traced, in microcosm, in the development of the child to the adolescent. Quite abruptly the child suddenly ceases to be content with dependence upon its elders and it launches out into independence. . . . The Renaissance was ushered in by a tiny minority. As these

outstanding pioneers challenged and broke down the authority of the old ways, ideas and values, they blazed a trail for others to follow. . . . The trickle of pioneers grew into a stream . . . the stream into a river . . . and suddenly the achievements of the pioneers became the pattern of our society. . . ."

We, who are members of the Theosophical Society and, you who are our well-wishers, can be such pioneers if we will. If we can get the vision; if we can stick to that vision through calm and storm; if we can supplement our knowledge by action, our efforts by wisdom, we can give to the world of today the knowledge that it needs. And the trickle may grow into a stream . . . and the stream into a river . . . and suddenly we may find that the achievements of the pioneers—our achievements—have become the pattern of the new order, to guide its activities into those channels which will serve the Great Plan.

Everywhere there are wrongs to be righted, there are wounds which must be healed. Everywhere there are sufferings which need to be assuaged—wrong thinking which must be set right, outlooks which must be broadened and hatreds which must be forgotten. In this new world which has arisen we must learn to cast off the shackles of the old one and to enter with open mind.

So, as we look over the world of today and see the dangers which confront us, the errors into which man has fallen; the pains that he is suffering and the joys that he is forfeiting, surely we can see that there is only one way out: that he shall learn that he is a Divine Being and that the only path which can possibly bring him lasting joy and happiness is the path of spiritual progress. Man may gain earthly power and for a moment it may bring him a feeling of superiority. He may gain the plaudits of his fellow-men or become a ruler over many, and he may think therefore that he is great. He may gain wealth and possessions and for

a moment he may hold them, thinking that he has added something to himself. But that which comes from outside can never be added to a man; only by inner spiritual growth can that occur. Power over others is a fleeting illusion and is no measure of the power over one's self, the only power in earth or in heaven which is worth possessing. And he who can rule his own passions "is greater than he who can rule a city". We, of the Theosophical Society have an untold wealth of contributions which we can make to the thought patterns of the world, to offer the world as a correct lead for its thinking as it goes forward into the future. To the Religionist, we can offer a rationalized concept of God, inspiring to the soul, yet acceptable to the reasoning mind. To the Physicist, we can show the laws which he discovers in matter as the will of God in action. To the Psychologist, we can offer an explanation of his greatest puzzles, the sub-conscious mind, the super-conscious, and the mechanisms by which these function. To the Astronomer, we can tell of Gods and Greater Gods, rulers of Solar Systems, of Galaxies and of the Cosmos itself. To the Geologist, we can tell of recurring life-cycles which are recorded in the sedimentary rocks—God's story book of His evolving forms. To the Statesman, we can tell of the One Life that exists in all men and of the peoples of the earth knit together into one vast spiritual brotherhood. To the Nature Student, we can tell of the group-soul, of the purpose of the pre-human kingdoms and of the ladder of life which connects all kingdoms together into one unfolding plan. To the Educator, we can tell of the reincarnating soul, of the powers and qualities gathered in the past and come again to be expressed on earth, and of education as the drawing forth of those powers and qualities that they may be used and developed still further by the spiritual self. To the

Father and the Mother, we can show something of the miracle of birth and of the purpose of life, and of the great opportunity which is theirs to prepare the way for a newly reincarnating soul. To the sick and the downtrodden and the bereaved, we can show the plan of life whereby from all its many phases of experience the soul may grow. And to all who suffer, yet do not know why they suffer, we can tell of the words of the Lord Buddha:

"The Books say well, my Brothers! Each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss.

"That which ye sow ye reap. See yonder fields!
The sesamum was sesamum, the corn
Was corn. The Silence and the Darkness knew!
So is a man's fate born.

"He cometh, reaper of the things he sowed . . ."

Thus, we face our supreme opportunity! Like men of science, we too cannot rest content with our accomplishments—though they have been great—but with restless energy and dreaming those things which may seem impossible, even fantastic, we must envision the future and set our energies upon the pathway which will lead to the fulfilment of the things we dreamed. We are pledged to form a nucleus of the Universal Brotherhood of mankind, based upon a recognition of the Divine Life within every human being. When we can truly form such a nucleus, shall not our Society actually become an instrument for the spiritual guidance of mankind almost infinitely more powerful than any now existing, not because of its numbers, but because of the greatness of the ideal which is its animating force?

Let us, therefore, go before our fellow-men with a new determination to bear the torch of the Ancient and Eternal Wisdom, striving our utmost to give a correct lead to the thought of the world, that it may go forward into a new era of glorious accomplishment. Then it may be found that the prophet did not speak untruly when he told of an age when "the lion shall lie down with the lamb and the sheep with the ox . . . and a little child shall lead them"; and, perchance, the day may come when it will be said of those who willingly gave themselves for this great work, as it was said by one of our great statesmen of another small band not long ago, that "never before in the history of mankind, did so many owe so much to so few".

E. NORMAN PEARSON

You have done well to see the "large purpose" in the small beginnings of the Theosophical Society. Of course if we had undertaken to found and direct it in *propria persona* very likely it would have accomplished more and made fewer mistakes, but we could not do this nor was it the plan: our two agents are given the task and left—as you now are—to do the best they could under the circumstances.

K. H.

WHO BRINGS THE TRUTH?

BY SIDNEY A. COOK

THIS title may be recognized as one used some years ago by another writer, but it still presents a legitimate question for discussion. It can but be for discussion, for there can be no one answer for all. Each will, at some time, in himself perceive Truth, and the time of his perception will depend only upon the earnestness, the eagerness, of his determination to understand. Truth is not something to be sought or to be searched for. It cannot be approached and it cannot be found. It simply comes. It can be invited but cannot enter where all is disorder and confusion. Therefore, for Truth to flood in, the mind must first be freed of all misconception and superstition.

Truth can only be experienced and experience or realization is not something in time. It is a flash of consciousness in understanding. An experience, reality, cannot be given to another or acquired from another. It is individual and peculiar to each, shareable, if at all, only at the level at which the experience comes and therefore not communicable to any who have not had the experience.

One who has experienced Truth cannot tell another the way, for there is no discovery and therefore no way. There is only Truth which includes all ways and all men but which itself is without a pathway or an approach.

All this is very obvious and very simple as all great things are simple. But to acquire freedom in the mind is

extremely difficult. It is this freedom in the mind that has to be worked at, not the search for Truth or the discovery of Truth. Truth will come to a mind prepared.

But while an experience of reality cannot be shared and Truth cannot be imparted, much can be done to free the mind and to help others to such freedom.

To begin with, it surely could be only through misconception and superstition that one would discard the whole content of the mind. If this could be accomplished it would be found that a mind so acting would have, as a residuum, the superstition that it was no longer superstitious. A mind that acts through superstition remains superstitious and confused. This too is obvious and simple.

Now to return to our title "Who Brings the Truth?" Truth is not brought; it cannot be imparted by or acquired by another. But this is not true of the truth about things; it is not true of truths but only of Truth, and there are very many such truths that are worth the knowing and worth the telling. Although an experience cannot be shared the results of experience are not to be confined to one. Knowledge gained is to be shared for the benefit of others. The knowledge of how to read and write is rightly passed from one to another. How foolish it would be if what is known of engineering were not handed on from generation to generation. And so with all other knowledge. In fact some knowledge is so fundamental that it is essential for man's collective welfare that he come into possession of it. It is to promulgate certain of these fundamentals, nature's generally unrecognized laws, that the Theosophical Society came into existence. For example:

1. The Unity of all Life. Throughout the universe One Life in rock, tree, animal and man; all manifestation the outpouring of a single Divine Life in which, and by reason of which, He lives and moves

and has His being. Man necessary to God, a part of His being.

2. The Solidarity of Mankind, following from the Unity of Life. That which all men share makes of them a brotherhood. Mankind is a Unity.
3. Evolution. The Divine Life becoming free from involvement in the material universe; Life in man transcending the need for physical experience; man evolving his innate powers and nature; supermen already evolved.
4. Man reaching upward, destined to achieve. Solidarity combined with evolution ensuring that achievement comes to *all* men; the knowing aiding the unknowing to comprehend the nature of the struggle; man not the victim of his circumstances but God in the making, his obstacles as he surmounts them providing his strength.
5. Man therefore a collaborator, God and man being of the same nature, essential to each other. Man's progress, God's way.
6. Karma. Man working his own way, creating his own *temporary* nature.
7. Reincarnation, the method of opportunity and progress.
8. Attainment soon or late; every man moves on at his own speed, but the God in man cannot be denied.

Some of these are undenied and undeniable. No amount of argument destroys the Unity of all Life, or the fact of Evolution. Other points follow reasonably and logically. The Theosophical Society sets forth these truths, these and other interpretations, for men to see and to understand. Laws of nature form the basis of these

teachings. Men need to know these things. The world of men can never be right until it has this knowledge.

To make these basic laws known organization is necessary. The world without organization would be much more a world of chaos than it now seems to be. The most drastic denouncer of organizations would not hesitate to travel by train or by air but there could be no such transportation without organization. Daily food and water supplies depend upon it. Obviously it is not organization but the misuse or misapplication of organization that is under condemnation. There are legitimate purposes to be served, but organizations are often endowed by mistaken adherents with functions they are not intended to perform and cannot perform. There is a vast difference between setting forth truths or knowledge for men to see on the one hand, and on the other, requiring conformity regarding these facts. This latter the Theosophical Society has scrupulously avoided.

Included in a resolution of the Society's General Council of December 1924 (see every issue of THE THEOSOPHIST) is this passage:

"Opinions or beliefs neither bestow privileges nor inflict penalties. The members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others."

There is no subservience here, no requirement of conformity, no exercise of authority. Those adherents who create for themselves such an authority and then condemn the Society for their conformity surely must misunderstand the nature and purpose of the Society and are equally unwitting of the harm they do it.

But even conformity can be intelligent or unintelligent. To drive in accordance with traffic rules, to learn to read and write, to comply with family meal hours, these are to accept authority or to conform. But they constitute intelligent conformity, for common safety, welfare and courtesy. To lay flowers before a statue may be intelligent or unintelligent. To do so as a genuine mark of respect for the person represented, as a free and voluntary act, is intelligent even if unnecessary. One *can* feel the respect without giving the evidence, but the spontaneous expression is intelligent. But to merely conform, to offer flowers because others do so or will expect one to do so, is not only unintelligent, it is false and untrue and therefore unintelligent on that score also.

What is the motive? What is the purpose? These are the crucial questions that each must ask himself. The true answers are often not easy to discern and much quiet and aloneness may be necessary. Does one work for results or reward? The truth is often subtly concealed. Without ambition and yet to work as those who have ambition, is an admonition difficult but absolutely essential to follow. Why? Not because it is an authoritative statement but because to do other than follow it is to emphasize the I-ness which is separative, keeping one from one's fellows—the very opposite of brotherhood—and from the problems which are not only one's own but are in fact expressions of one's very self.

This freedom from I-ness is the problem of every individual and is extremely difficult. For it requires the application of a tremendous impersonality to see ourselves truly. Do we work to be better workers, now or in near or distant time, because of position and recognition that are concomitants of capacity or simply to do better work without regard to the position or authority that is coupled

with it? It is a soul-searching operation to discover one's own motives. And if authority comes to one, is it ever applied to maintain itself or to dominate another? These are the questions, the true answers to which determine where we really stand.

Nor is reconciliation any part of this. What is true stands of itself. It needs no reconciliation with any other self-standing truth. Truth includes all truths, denying none of them, and where the mind has been freed all truths can be seen.

SIDNEY A. COOK

Let us keep our Society free, worthy of free men and women as members. Let all truth be spoken out, and error also; for error perishes better in the sunlight than it does when hidden underground. Do not be afraid for the Truth. As Milton said, "Whoever knew Truth put to the worst in a fair encounter?" And so let us show our love to Truth, our loyalty to Truth by believing in her Light, by holding her up that all may see. And above all, never identify loyalty to Truth with loyalty to a person; but remember that loyalty to a person is only right when that person embodies for you more of the Truth than elsewhere you can find; then it is really loyalty to Truth, Truth incarnate, and such loyalty will raise and help you, but it will never make you narrow, bigoted, or harsh to those who do not as yet see the Truth as you see it.

ANNIE BESANT (Presidential Address to T. S. in England,
1911, published in *The Adyar Bulletin*)

COLONEL OLCOTT'S PROPHECY ABOUT INDIA'S FUTURE¹

March 23, 1879, at Bombay

BUT as the unrestful ocean has its flux and reflux, so all throughout nature the law of periodicity asserts itself. Nations come and go, slumber and awaken. Inactivity is of necessity limited. The soul of Āryavarta keeps vigil within the dormant body. Again will her splendour shine. Her prosperity will be restored. Her primitive philosophy will once more be interpreted, and it will teach both religion and science to an eager world. Her ancient literature, though now hidden away from the quest of an unsympathetic West, is not buried beyond revival. The hoof of Time, which has stamped into dust the vestiges of many a Nation, has not obliterated those treasures of human thought and human inspiration. The youth of India will shake off their sloth, and be worthy of their sires. From every ruined temple, from every sculptured corridor cut in the heart of the mountains, from every secret Vihāra where the custodians of the sacred Science keep alive the torch of primitive wisdom, comes a whispering voice, saying: "Children, your Mother is not dead, but only sleepeth."

¹ This is the conclusion of his first public lecture.

SILENCE AND SOUND

By HUGH SHEARMAN

MYSTICS of all religions and cultures have used much the same language in such attempts as they have made to express their experience. Three great classes of metaphor or symbol they have tended above all to use, the three symbols of sound, light and form. But the Ultimate Reality cannot be indicated by any description or symbol; for any description—other than those which indicate complete absence of limitation, words like infinite, absolute and eternal—implies a limitation such as cannot be imagined in the nature of Ultimate Reality. Even the attribute of being, in any sense in which we understand that word, cannot be applied to Ultimate Reality; and so, mysteriously, it is said that the One Being to us is Non-Being.

The three great mystical approaches to Reality have therefore extended their symbolism from sound, light and form to Silence, Darkness and Formlessness. These three have respectively a relation to the Holy Trinity, representing—to some extent at least, though not perhaps exclusively or very precisely in all cases—mysticisms of Father, Son and Holy Spirit, or of Shiva, Vishnu and Brahmā.

Thought expressed in the symbolism of one such approach to Reality can be translated largely into the terms and symbolism of the others. In the needs of the modern age it is particularly useful to think about Silence and sound.

The creation of the Universe is often referred to in terms of sound, the uttering of a word or the striking of a note. In the Christian scriptures it is written, "In the beginning was the Word." But beyond and behind the

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manifest was the Unmanifest. The Word came forth out of the Silence. In all our thoughts, feelings, words and acts, we too may be thought of as uttering our word or striking our note. That note of ours must also come forth out of a Silence, out of a still centre within us. It must not proceed merely from other sounds.

This is the difference between making a sound and making a noise. When our thoughts or words or acts come out of the stillness within our own selves, coming into being through our own inner and self-conscious choice, then we are truly striking our note. When they arise only out of reaction to other thoughts or words or acts, whether our own or other people's, then we are only making a noise. Instead of acting out of the stillness at the centre of our being, we are reacting at the surface of life. When we act out of the stillness we are in control of our circumstances, and our acts partake in a tiny measure of the quality of the going forth of the Word at the beginning of a Universe. When we react at the surface, our circumstances control us.

Silence is not negative, not simply an absence of sound. It is the positive reality; and if we make true sound it is only that through it we may advance into a new mode of Silence. The highest function of an act or word or work of art or piece of music is to create a new kind of Silence. There is, of course, great truth in Browning's thought of "silence implying sound"; but, at another level of experience, sound must surely imply Silence.

There are many kinds of silence, though we do not usually as yet listen to them with much appreciative sensitivity. Yet surely within each of us, at some level of consciousness, there must be a capacity to appreciate the harmony of a music made up of silences. Physical silence, though very desirable and an experience of which most of us are too continually starved in this human world, is not the

most important silence. It is only the last and outermost echo of a silence that takes its rise from deeper within. There are many who can create a physical silence and yet go about making a loud noise emotionally and mentally.

For those to whom the idea temperamentally appeals, our work in the world may be considered as a constant elimination of noise and a releasing of creative stillness.

According to our stature and temperament will be the kind of stillness that we bring into being; for some stillnesses can be pleasantly gentle, soothing and caressing, while there are others which are powerful, awe-inspiring, challenging and stern. No matter where we are or how we are circumstanced, we have always the resources necessary to do this work; for within each of us is an inexhaustibly deep—indeed ever deepening—well of silence, from which we can always draw the harmony needed for each time and circumstance.

In a stillness it is sometimes possible to hear the song of life or to catch the music of the great choir or orchestra of life. Only a few members of our humanity have as yet become full self-conscious members of that choir or orchestra and proved themselves as masters of life's music. Much information is available as to the necessary qualifications for membership of that company. One statement on the subject is that "before the voice can speak in the presence of the Masters it must have lost the power to wound". It is not enough to take this on authority. It is necessary to discover for ourselves whether or not it is really necessary for us to retain the power to wound and whether anything adverse will really happen if we abandon it. Then, having experimented fully, we shall have direct knowledge and shall be able to choose for ourselves and, if we will, make our full contribution to the great song of life. But that song exists for the sake of the Silence, not the Silence for the song.

A SYNTHETIC APPROACH TO POLITICAL PHILOSOPHY

By DR. K. P. MUKERJI, *University of Ceylon*

(Concluded from page 313)

I SUBMIT that the moral purposiveness of the universe and individual free-will are not contradictory or mutually exclusive conceptions and therefore the moral purposiveness of the universe may remain in spite of the operation of individual free-will. This is so because the universal purposiveness is not fixed or planned but creatively planning. There is originality and freedom at every step of this creative evolution of the world-process as there is in the composition of a song which, however, is not a random wandering of the mind of an aimless lunatic.

It might be enquired at this stage whether if this is so evolution might go wrong. The answer is necessarily in the positive. Western *positivism*, based on the optimism of the philosophers of inevitable human progress (like Comte, Condorcet and others), has been falsified by the history of the western countries. The very nineteenth century in which Europe made rapid strides in the scientific and intellectual spheres seemed to openly contradict the prophets of evolutionary progress. In spite of brilliant achievements in the domain of intellect that century did not usher in an era of harmony and happiness as the

occurrence of the Crimean War, the American Civil War, the Franco-Prussian War, the Russian pogroms and the War of 1914-19 would go to show. Do they not indicate that because of the mis-use of our free-will and intellect, evolution can and does in fact go wrong and this possibility of the evolution going wrong is inherent in evolution because of the free-will that we have inherited from our Creator.

Because we are moral beings we can choose, and that implies that we can choose to err also, and thank heaven that we can, for therein lies the only possibility of a moral life. We are not only the product of creation but its co-architects with God. In the inimitable language of Tagore "I can love my Maker because He has given me the right to deny Him". Denying Him, however, means the denial of our inner nature, and such denials therefore must recoil against ourselves and we have to pay for them on the *karmic* plane. The idea of sin and suffering and salvation is nothing more or less than this. We have to rinse out this sin by our good *karma* through many births and deaths, and that is how the evolutionary process continues. But it may very well be that we go sometimes too much against the evolutionary purpose like children making too much noise or mischief in the nursery room. Then the Divine Mother, like all wise mothers in this world, intervenes, wipes off creation (with a view no doubt to creating anew) or draws everything within Herself in a *pralaya* and then the process reverse to evolution, that is, *involution*, starts.¹ Modern science, unfortunately, knows only one aspect of

¹ The play of individual free-will may be present also during the involutionary process, but that is too abstruse a subject to be propounded casually at this place.

this divine play (*i.e.*, evolution). A little thought would suggest (and I believe eminent scientists like Einstein are suggesting) that there must be the other aspect of this play, namely, involution, too. Evolution and involution are so to say the diastole and systole of the heart of the Cosmic Mother or the Over-Soul.

According to this view providence and progress, free-will and predestination, determinism and originality are reconcilable concepts. Human free-will and progress are in a peculiar sense purposive and providential. This purposiveness is not the goalfulness of a maker who *constructs* after a given plan but that of a poet who *composes* freely (no doubt with a creative purpose in view). This purposiveness manifests through freedom to create and hence there is at every stage of its expression a uniqueness and an originality or un-predestination about it. Life, thus, has goalfulness without stagnation at any goal. Life has no purpose in the sense of having a terminus. It has, however, a purpose in the sense of the conscious realization of the law of our being through myriads of forms and rhythms (*nāma rūpa*).

It is, therefore, clear that the postulates of philosophy (*i.e.*, transcendental reality and moral purpose) do not falsify the postulates of science (*i.e.*, perceptual knowledge and human free-will) but, on the other hand, the acceptance of the former alone can give meaning and purpose to the scientific attitude or positive life. Material life can be seriously or positively taken only when we assume a reality and a moral purpose behind that life. It is this faith that sustains the philosopher; the same faith in a divine purpose, which is rational and beneficial to all, alone can sustain a scientist, otherwise his fact-finding becomes a collection of materials for building a veritable tower of babel. In other words a faithless scientist is as great an

absurdity as a faithless philosopher. This faith in something higher than ourselves, orderly and desirable or moral, does not destroy but strengthens the scientific or positive attitude, because progress does not lie in the blind glorification of factuality or animal existence but in realizing a positively oriented transcendental purpose and destiny. Unless there is a providential purpose, towards what should we move or strive in order that we may say or know that we are progressing? A mad rush for anything is not progress or else the speed record-breakers would have to be reckoned as the most progressive human beings. Transcendentalism is thus inherent in positivism of any sort. This conclusively proves that our academic or scientific attitude to be fruitful or purposeful must be based on spirituality. All this again points out that our intellectual, socio-moral and spiritual life must be integrated as a whole in a synthetic view of life and then only we will get at a valid political philosophy. The neo-liberal harmonization of social morality and individual freedom is good so far as it goes but it does not, in my opinion, go far enough, as it does not consciously bring in the fusion of the social with the spiritual elements. Sociality and individuality are not adequate guarantees for a truly moral life without the basis of spirituality.

We therefore find that political philosophers of the modern West have erred so far either on the side of over-emphasizing one aspect of life or on the side of not integrating their own favourite aspects with others, or on both the counts. The result has been a lop-sided political philosophy inadequate for the purposes of theory as well as practice. The *laissez-faire* liberals over-emphasized the individual as an almost anti-social being; the communists who reacted against their philosophy over-emphasized the society as an anti-individual machine; whereas the idealists

confused the transcendental reality and universal morality with the fiat of the State unconnected with the social process or the individual conscience. None of these schools tried to integrate morality, sociality and individuality into a composite philosophy for the total human being. The neo-liberals no doubt tried to integrate the interests of the individual and of the community, but missed the need and importance of synthesizing worldly life with a transcendental reality which alone can make moral or just life possible and desirable.

I suggest in the place of all these one-sided philosophies a philosophy of synthesis or integration of man the individual with man the member of a community and man the moral entity and cosmic spirit. Indeed these aspects of man cannot be compartmentalized because they are intimately inter-connected. A socialized or civilized man alone is the moral man and a socialized and moralized being alone can attain the stature of individual personality. A free association of such men alone results in a society of class-co-operation or harmony. The *varnāshramic* society (which has been described by someone as *vedanta* in action) provided an instance of such a society and the modern western neo-liberals may give birth to such a society again if only they recognize more consciously in their philosophy the need of spiritual values.

That is what I mean by a synthetic approach to political philosophy.

All the difficulties of the modern world arise out of our part-seeing and part-knowing and dogmatizing that these again are the whole and absolute truth. I do not object to part-seeing as such so long as it is remembered that it is part-seeing, because the "scientific" process consists in part-seeing. I do object, however, to the view which arrogates to "scientific" part-seeing the credit of

full-seeing and which denies the visual capacity (*darshana*) to any one else or to any other process. I do object therefore to confusing partial knowledge with wisdom or the vision of reality. An integral approach to political philosophy which takes into account the spirituality and divinity in man is not for me an anti-scientific approach: it only stretches science on a higher and as far as I can see, a truer plane. Indeed the synthetic approach to politics tells us to take the total view of man, which really means the *Theosophic* approach to the problems of government. May the School of the Wisdom ever distinguish between part-seeing and the vision of the Whole, between *knowledge* that is informative and *wisdom* that is elevative, and thereby grow in strength and stature from year to year.

K. P. MUKERJI

"Love is life," he said, "the only life that is real. A man who ceases to live is already dead. All conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will come under the most unlikely circumstances, if men will but allow it to come. Without this all other qualifications are only as water lost in the sand."

"SURYA"

H.P.B. AND THE COULOMB CONSPIRACY

By "PLUTO"

SIXTY-SIX years ago the Society for Psychical Research published the decision that H.P.B. was "one of the most accomplished, ingenious and interesting impostors in history".¹ A year previously, the *Christian College Magazine* of Madras, publishing the "confessions" of the renegade Theosophist, Mme. Coulomb, had called for her repudiation and had heralded the "Collapse of Koot Hoomi". With this double-barrelled blast, and aided by the claims of Vs. Solovyoff and still-later "exposers," the enemies of Madame Blavatsky have, down through the years, sought to combat the tenets of a philosophy with the misconstructions of history.

The volume at hand² is a sincere attempt to re-write history with the pen of truth. It brings into print original testimonials, certificates and narratives, attesting the occult phenomena of the Theosophical Society—records that are of interest to every believer and inquirer; and that have, in many instances, disappeared from our bookshelves for half a century. The book is divided into two parts, the

¹ *Report of the Committee Appointed to Investigate Phenomena Connected with the Theosophical Society*, Proceedings of the Society for Psychical Research, 1885, vol. iii, p. 207.

² *Madame H. P. Blavatsky, Her Occult Phenomena and the Society for Psychical Research*, by K. F. Vania, Sat Publishing Company, 111 Meadows St., Bombay. This work has already been briefly reviewed by C. J. in THE THEOSOPHIST, November 1951.

first being little more than a reprint of scores of these reports, taken verbatim from nineteenth century sources; the second, consisting of a comparison of these against the second- and third-hand recitals of the critics, and a revealing analysis of the Coulomb charges in conjunction with the S.P.R. Report. Later chapters are given to a penetrating criticism of the claims of Solovyoff, "the rejected chela," and to a confutation of criticisms against H.P.B.'s personal life.

Some admirers of Theosophy are prone to disregard the real place of these matters. They relegate the phenomena of the Masters so far into the background that they become dim to the understanding and imperceptible to inquirers. This is surely an error—if not an injustice to the Masters and Their Messenger who endured such an unceasing obloquy and persecution in order that the world might see the physical confirmation of Their Philosophy in the theurgic wonder-workings of the Spirit of Man. Preceded in his task by our first, second, and present Presidents (in particular), by the ingenious Beatrice Hastings, and by others within the Society and out, Mr. Vania contributes much to the proper recognition of these much-misunderstood phenomena. Some of his analytical discoveries are noteworthy; and he has touched many obscure cases heretofore unnoticed, delineating the criticisms of the sceptics in a shattering fashion.

He takes especially good care of the S.P.R. Committee and its agent, Richard Hodgson, showing with illustrations from their own arguments and with words from their own mouths that there is "no truth in them". Mme. Coulomb, convicted by her own writings, is revealed as contradicting herself, her husband, her sponsors, her apologist, and the facts themselves as manifestly established. The so-called Blavatsky-Coulomb letters, ostensibly confessing frauds,

are shown to be fabrications of fancy, peddled for 1500 rupees, and containing patent falsehoods, etc., Gen. Morgan is represented as "President of the Society" when no such society existed, a letter is shown as received, when no such letter *could* have been received, etc. But enough: every pupil of truth will see he has access to a copy of this valuable addition to Theosophy's defence!

The author's occupation with the question of Hodgson's social conduct in later years misses the point and contributes nothing to our respect for H.P.B., when it could have been pointed out that the "sleuth" succumbed to a mental malady, whatever his moral health. Present-day investigators of this Society, including one of its late-time Presidents have, it seems, discovered that an over-riding prejudice of subconscious origin can pervert the pen of the most morally innocent. The question of Madame Blavatsky's martyrdom was not, we believe, a problem of morality (aside from the Coulomb-missionary transactions), but one of mentality, of giants of the intellect who, on a point of subconscious prejudice, were, unconsciously to themselves, fools. Is it not written, "*the Mind is the Slayer of the Real*"?

Some close paraphrasings have been made from previous writings, with no credit to their authors, and with titles unmentioned; and some few errors of minor importance can be noted. Chief of these latter is the misinterpretation of paragraph fifth, p. 351, where "they" means the *Sinnetts*. But this will be of major interest only to the diehards of the opposition, who will seek to turn a pot of gold with a handle of clay. Mr. Vania's book remains the most comprehensive, if not the most lucid, ever written on the strange and marvellous phenomena of "the greatest woman of history" and her Blessed Brothers.

A NOTE ON DUALITY

All things are Dual. As such the Unmanifested becomes Manifest. Thus Energy, the primordial Force, has two modes, Centrifugal and Centripetal. By the first Substance becomes Matter, by the second Matter indrawn resumes its first condition of Substance.

As the Flow and Ebb of a Great Tide, the Exhaling and Inhaling of a Great Breath, is the Positive and Negative, the pattern of life. One is no use without the other. In fact one is derived from the other. Both are needed, for you cannot have one without the other. In the mystery of this Great Duality and its return to the Fundamental Unity lies the solution of the World's Problem and the only way to Peace. Are we not today, at the Turn of the Tide, hence the confusion of the world?

The world too is split: and we have Communism and Anti-Communism. These are as poles apart and antithetic. It is hard indeed to see how they can ever be brought to agree. To fight is absurd, worse than useless. In every war lie the seeds of a future conflict. To seek understanding then is the only way. We know that all things and happenings in this world are but a reflection of an Inner and subtler world. As above, so below, and *first* above and then below. Thus to put things right, it is only common sense to start from within.

Here lies the crucial point, for when this duality finds its fundamental Unity, a change will come below. There is only *One Root, One Source*, from which all have come. One Life, Truth, Love, God, (the name is of no importance) to which all return. To find this Unification then will be our chief concern.

M. G. ABSELL

FROM TRINITY TO TRIUNITY

BY ARTHUR ROBSON

WHAT has been set forth in this book¹ was of old put in the form of the doctrine of the Trinity. It is essential for us to understand this ancient doctrine, because it is the key to the whole Science of Ethics. But we must first get it quite clear in our minds that the three persons of the Trinity are the three distinct persons or selves which each of us finds *in one's own being*.

One recognizes in the first place the primal self, from which proceed all those karmas which aim at promoting one's own expansion, growth and development. This primal, Expansionist self is *Brahmā*, the Creator. The creator of all Karma, and so the creator of the world, which is brought into being, and kept in being, by Karma.

"He from whom all karmas proceed, he *myself within the heart* is that *Brahmā*." *Chhandogya Upanishad*

Your maker is neither in the Heavens nor anywhere else outside yourself. You are your maker. You are *Brahmā*.

"The existence of *Brahmā* is known on the ground of its being the Self of every one." *Vedanta Sutrās*

¹ The present article is a reprint, in condensed form, of the last two chapters of the author's newly published book, *The Eternal Truths of Life*, T.P.H., Adyar, Rs. 7-14-0.

We are told in the ancient scriptures that Brahṁā dwells *within every being*.

"All sentient and non-sentient beings spring from Brahṁā, are merged in him, breathe through him, are ruled by him, constitute his body; so that he is the self of all of them."

Ibid.

The Master M. writes:

"Hence again—Brahṁā, from the root 'brih' the Sanskrit for 'to expand, grow or to fructify'. Brahṁā, being but the vivifying *expansive* force of nature in its eternal evolution."

The Mahatma Letters, p. 71

True, all our primal karmas proceed from the Brahṁā in us; but not in the form which they often take. It is the objective conditions that those karmas come up against that often cause them to go to excess and so engender our vices. Since "all living things are effects of Brahṁā and have Brahṁā for their inner self" (*Vedānta Sūtras*), our expansionist tendencies keep on clashing with those of other people—and not only of people but also of other beings of all kinds. We are sometimes surprised to find Brahṁā—the same will to a fuller life—manifesting in others, and we become not a little resentful if it gets in the way of the Brahṁā in oneself. From these clashes spring Wrath, Hate, Greed, etc. But these are not inherent in Brahṁā.

"The imperfections of the soul are not Brahṁā's."

Vedānta Sūtras

Besides the Expansionist self we find another self in our being which is of a very different character, the self which seeks to benefit *others*, sometimes to benefit others without benefiting oneself at all, and even to benefit others although doing so involves loss or injury to oneself. This, the altruistic self, is often in conflict with the primal self in one's being, and it is to this self that the primal self sometimes appears evil.

But it is Man—and Man alone—that ever looks upon the primal self as evil, because it is in Man alone that this second self is to be found, the self which enables one to see things through the eyes of others, and so to see how one's primal karmas can be offensive to them. This second self is Vishnu.

What is the origin of this second self? Surprisingly enough, it is derived from the primal self; it is the "Son" of the "Creator". Brahṁā is the "cause" in each of us, the creator of all those karmas that we regard as "nature" and which we come to regard as primal and selfish. But from these are derived our transmuted karmas, our Virtues, which constitute Vishnu. So Vishnu is born of Brahṁā and derives its life and power from it.

Vishnu is sometimes represented in pictures as a full-grown man reclining on a serpent, and from his navel an umbilical cord is shown connecting him with a diminutive Brahṁā. All of which is intended to show symbolically that Vishnu derives its being and its strength from Brahṁā.

All our activities which aim at benefiting our fellows derive their strength from the primal instincts, of which they are the transmuted derivatives. But how vast are those other-benefiting karmas as compared with the self-benefiting karmas. The striking difference in size between Vishnu and Brahṁā in the pictures mentioned above has its meaning, Vishnu being represented as incomparably greater in bulk than Brahṁā. And this is no exaggeration of the truth, because the transmuted karmas (which are personified in Vishnu) have the potentiality of becoming incomparably greater than the primal karmas (personified in Brahṁā). The subject of animal Curiosity is trifling as compared with all that which Man's Knowledge drives him to scrutinize in order to perceive its nature and origin; an animal's endeavour to create "wealth"

for itself is a poor, insignificant thing as compared with Man's activities to create "wealth" for his fellows; an animal's domination of two or three individuals that happen to be associated with it is negligible in comparison with Man's governmental systems whereby, for the good of the body corporate as a whole, a single person or a small body of people exercises control over the lives of hundreds of millions of people.

Vishnu is known as "the Preserver" or "the Regenerator". Radically, the word *vishnu*—from a root *vish*, which means "to serve, to work for the benefit of another"—means "server".

Vishnu is identified with motion, activity.

"Vishnu is one with motion." *Manusmriti*, XII, 121

The *chakra* and the serpent, both of which are associated with it, are two ways of symbolizing Continuity of Motion. A *chakra* or wheel is the obvious way of symbolizing it. But it is even better symbolized by a serpent taking its passive tail into its active mouth, because the tail or end of each karmic cycle enters into and becomes the head of a fresh cycle—a process that tends to go on repeating itself interminably.

The truth of this may be seen around us every day in countless forms. A sense of being treated with goodwill by anyone—*passive*—naturally tends to make one *act* in a way that would merit that goodwill. But this in its turn results in a sense of having his goodwill, and this tail, in its turn, attracts, and is seized by, the head of yet another cycle. A statesman who has rendered a great service to his people has honours heaped on him, but from these very honours there comes the urge to strive to do further and greater works of public service. In this way the Server self in him is kept in motion.

There is yet a third self in our being, a self which does not aim to *do* Karma—either *self*-benefiting or *other*-benefiting—but to *restrain* Karma and even put an end to it completely. This self is Shiva, called "the Destroyer". It is this third self that gradually moderates our karmas and, in process of time, causes them to cease altogether, first the primal karmas which proceed from Brahmā, and then the transmuted karmas which are characteristic of Vishnu. Hence the allegory that Shiva burns up both Brahmā and Vishnu.

"Destroys" and "burns up" are somewhat harsh and misleading expressions, because they create the impression that the action of Shiva gives pain. In point of fact the supreme bliss which one derives from Shiva is far more exquisite than the gross pleasure which Brahmā gives or the happiness which Vishnu provides.

The word *shiva*—from the root *shi*, "to rest"—means "setter-at-rest". And, in truth, instead of calling Shiva "the Destroyer," it would be more accurate to call it "the Setter-at-Rest". Or else "the Detacher" or "the Liberator".

As Brahmā is the Creator of Karma, so Vishnu is the Regenerator of Karma, and Shiva is the Setter-at-Rest of Karma.

Brahmā is manifested in our primal karmas: Curiosity, Acquisitiveness, Envy, Pride, etc. Vishnu is manifested in our transmuted karmas, our Virtues: Know-quest, Philanthropy, Emulation, Resoluteness, Assiduity, etc. Shiva is manifested in our Dharmas, our Graces: Forbearance, Equanimity, Chastity, Serenity, etc.

Shiva is commonly represented as a four-armed figure, Natarāja, "the supreme dancer," dancing on the recumbent body of an *asura*—to symbolize the supreme bliss derived from a sense of mastery over the evil forces in

one's own nature. The dancing figure is usually shown holding in one of his right hands a small drum (*damaruka*), symbolic of his character of a yogi who has achieved detachment from the world, the other right hand being lifted in the *mudra* of Reassurance, signifying: Have no fear. (Shiva-Shakti, remember, proceeds from the Assurance of Everlife.) One left hand holds a tongue of fire to represent Shiva's function of burning up Karma, while the other left hand, which has been carried over to the right side, points down to the left foot, which has been raised from the ground and crossed over to the right in a dancing step. The foot held up from the earth signifies detachment from earthly things.

But dancing is *motion*, and yet the quality that is most characteristic of Shiva is Restfulness and Peace. Surely a contradiction—Motion and Rest. However, there is no other way of representing Bliss that will readily be understood. All the same let us have some symbol to stress Rest, because Shiva's characteristic function is to set Karma at rest, and also because Dharma has a distinctive character of Restfulness which can be seen in the person who has achieved Detachment from his karmas and has come to know the sublime peace which he enjoys in his Assurance of Everlife and of the needlessness of doing Karma in order to have Beingness. This symbol we have in the bull resting. This represents not only Restfulness, but also Shiva's Detachment and Imperturbability.

"Shiva has a bull for his symbol and is immobile in his detachment."

Buddha-Charita

It must be remembered that the bull that is thought of in this symbol is the placid Indian bull, which is indeed difficult to move or perturb.

There can be little doubt that the dove, which is an ancient Christian symbol for the third person of the Trinity, was intended to symbolize the same thing in a different way. The dove is the emblem of Peace and symbolizes here the supreme peace which the shivaic sense of Everlife gives. The symbol was probably borrowed by the early Christians from the schools of Alexandria, from where they took the whole doctrine of the Trinity. The Master K. H. has written:

"This trinity resolving itself into unity,—a doctrine as old as the world of thought—was seized upon by some early Christians, who had it in the schools of Alexandria."

The Mahatma Letters, p. 142

The question naturally arises: What is the genesis of this third self which operates to restrain and, in course of time, to bring to rest the karmas of the first and second selves? How does it come to have a place in our being?

Quite clearly, it is the vaishnavic urge to act in a way that will have the goodwill and esteem of others which also operates to *restrain* those actions which are found to be *disapproved* by them, either by individuals or by public opinion or the recognized laws of the people. Self-Restraint, exercised for the sake of *others*, is not found among the lower animals except those that have been domesticated by man.

But with animals—as, indeed, generally with Man—there is the exercise of Restraint inspired by the instinct of Self-Preservation, which makes them restrain an urge when it looks as if it would bring them up against superior forces—either forces embodied in living beings, or else forces contained in fire, water, or other dangers. Such Restraint undoubtedly proceeds from the primal instinct of Self-Extension, from Brahmā.

That the three persons of the Trinity are *not* individual beings, divine or otherwise, is clear from the fact that they are described as having a beginning or an end or both, and yet they are treated as existing eternally. It is obvious that they are generic names for existences which, as represented in individuals, come into being or cease to be, but which, as a genus, exist eternally.

The Hindu craze for anthropomorphic symbolism, in elaborating which they gave their creative imagination free rein, provided each of the three persons of the Trinity with a spouse—who was looked upon as the one who fed and sustained her consort and provided him with strength and energy—his Shakti, (*shakti* means “ability,” from *shak*, “to be able”).

Brahmā is described in the *Vedānta Sūtras* as deriving its Shakti from *Māyā*, Illusion. Remove *Māyā*—if you can—and Brahmā loses all its strength.

Vishnu is sustained by Lakshmi or Shri—Glory, Honour, Esteem. Lakshmi is commonly pictured stroking Vishnu’s feet, which, quite obviously, is a symbolical representation of the fact that Honour or Esteem keeps the Server self moving.

Shiva is sustained by Pārvati or Durga. *Pārvati* means radically “mountainous,” and *durga* means “an impregnable fastness or stronghold”. The two words are combined in Parvatadurga, which means “an impregnable mountain stronghold”. Both are symbolic of Assurance, Security, which is the Shakti of the true Shiva and enables it to set Karma at rest.

ARTHUR ROBSON

(To be concluded)

THE THEORY OF AVATĀRAS

By R. SRINIVASAN

THE idea of manifestation, in the world of men, of Great Ones who have passed beyond our ken, of Divine Beings and Devas, for helping humanity at critical times in the history of the world, is common to all religions. They come when Their coming alone can save the situation. In the words of the *Gītā*, They come to restore Righteousness when it has been trampled under foot by human selfishness and perversity. The question naturally arises, why should there arise in the Universe, created and sustained by an Omniscient and Omnipotent God, such a condition at all? The answer to this lies in two important factors. In the first place there is a *Plan of God*; it is in the Cosmic Divine Mind, which is beyond Space and Time as we understand them. In that Mind the past, the present and the future exist together as an *Eternal Now*. It is true that *ultimately* that Plan will be fulfilled, but the Time factor is elastic. Evolution towards that Consummation may be quickened or retarded by man. Secondly, God has given man a very precious gift and that is *free will*. Theoretically man can set his will against God’s Will. This free will is provided for in the Plan. It happens that at times man makes such a mess of things here that some special intervention is necessary to redeem the situation. Hence the need for Avatāras.

Who incarnates as an Avatāra? The work of carrying on the work of the Universe is in the hands of Vishnu, the Second Logos. In the Divine Government of the Universe there is a Department, if I may use the word, which is in charge of this duty. Some Great One from this department will come as an Avatāra. Whosoever comes will be called Vishnu, because He comes from Vishnu's department as his Deputy. At times some minor officer of this branch may come: it all depends on the nature and magnitude of the work to be done. In Hindu religion they speak of the ten major Avatāras and also of other minor Avatāras.

How does the manifestation take place? Here we are on rather uncertain grounds. There are various ways and grades of manifestation, from inspiration and over-shadowing to full possession of the body in which the manifestation takes place; Hinduism speaks of kalavatāra, amsavatāra, poornavatāra,¹ avesha² and so on. On looking into the matter deeply and rationally, one may venture to say that almost all the Avatāras have been only aveshas. If we study carefully the Avatāras we shall see that, in the life-period of the Avatāra, the special work for which the manifestation came, does not take the whole period, it is only on certain specific occasions that the need for the manifestation arises. It will be too much to expect a Great One (Vishnu) to leave His Cosmic work aside and live in a mortal body for a life-time when really the need for His work comes only on a few occasions. It will be reasonable to presume that the body will be looked after and kept going by some one—an advanced soul himself—and surrendered to the Lord for being used by Him for

¹ A complete divine manifestation.

² One who is permeated and pervaded by the divine power.

the special purpose. If we study the lives of the Avatāras, specially Rāma and Krishna, we shall find plenty of hints to support this position as the most logical one. It is obvious that such a surrender of the body cannot be made by all and sundry. He must be a great yogi himself who knows his mission of preparing a body fit to be used by the incarnating Great One. Other great Rishis also help in this preparation, for example, Vishwamitra for Rāma and Sandeepini for Krishna. In the case of Rāma the first attempt at occupation of the body by Lord Vishnu takes place when Parasurāma hands over the divine bow of Lord Vishnu to Rāma, when the latter is returning to Ayodhya after his marriage with Sita; a reference to Valmiki will show this. There are also other references in *Rāmāyana*, *Bhāgavata* and *Mahābhārata* which will suggest the idea that all Avatāras were of the nature of aveshas only.

R. SRINIVASAN

LOVE, THE LIBERATION OF THE MIND

Ananda quotes the Lord Buddha: "All the means in this life, ye monks, to acquire merit have not the value of a sixteenth part of Love, the liberation of the mind." (*Itivuttaka*)

In another passage the Lord declares that to produce Love in one's mind for a single moment is a more commendable deed than to distribute among the poor thrice a day a hundred pots of food. (*Samyutta Nikaya*)

THE SPIRITUAL LIFE

By C. JINARAJADĀSA

What is the spiritual life, my Friend ?—
E'en at life's Beginning to sense life's End.

When weary of life, to be ready to live,
If by the living some slight joy may give.

As pants the hart for cooling streams,
To pant for a drink from the river of dreams.

In the heart's depths to see the top of the mount,
When parched with thirst, to be a world's fount.

To build all castles with the mind aglow,
And stand unflinching the shattering blow.

When comforts vanish and the dearest friends,
To look for the Friend where the chaos ends.

To stand unmoved by the clamour of creeds,
Seeking the creed that solves why the heart bleeds.

Brother to sinner and brother to saint,
By virtue of making all taints one taint.

To see in all faces the Face of One,
And what that Face be to reveal to none.

Firm-planted on earth, and the earth on air,
Not climbing, yet reach the top of the Stair.

Harrogate, England

1927

REVIEWS

The Gospel of the Mystic Christ, by Duncan Greenlees, T.P.H., Adyar, pp. 269, price Rs. 6-8-0.

This volume may be taken as a sequel to and corollary of *The Gospel of Jesus* by the same author. One can gather from it that, apart from the open ethical teachings of Jesus as given in the Synoptic texts, there is an undercurrent of mystical signification and suggestion which can be sensed by a deeper understanding of the incidents in His life. For this purpose the *Gospel according to St. John* can be used with great advantage by students of Christianity. The author of this *Gospel* is not the same as the disciple John who was one of the two sons of Zebedee. A large body of evidence is incorporated in the elaborate Introduction to this book to prove this point. This John was nevertheless a silent devotee and follower of the Great Teacher, beloved both of Him and of Mary, His mother. In fact it was to him that Jesus left the care of His mother when He passed away.

The author points out several passages in the *Gospel* as depict-

ing the mystic aspect of Christ's teachings. "The Word," i.e., the Son of Man or the human principle in all of us, is what is uttered in God's mind, and so utterly divine and not distinct from God. It is the Christ principle, God's true eternal Wisdom, His creative thought become flesh, which is in all, and by which each one of us who has real faith in Him can attain to perfection.

The parable of the Vine and the branches significantly conveys the spiritual truth as given in Hindu philosophy—ऊर्ध्वं मूलं अधः शाखः—the roots above and the branches spreading below. "I am the true Vine and My Father is the Vine-dresser, (while) you are the branches. Remain in Me, and I (shall remain) in you. . . ." says the Christ, and further we find Him saying, "I am the Bread of Life." St. John uses the expression, the *Son of Man*, in several places in a mystic sense.

This statement, "If a man say he loves God and loves not his brother, he is a liar," clinches the whole conception of the relationship between God and man. We

can here see that Love alone can give eternal life, for "Love is God, and God is Life Eternal".

In the foot-notes the author makes a good attempt at drawing parallels to the several incidents in the life of Christ from the so-called Pagan lore—the Annunciation, the birth of Jesus, the miracles, the Ascension etc.

The two volumes, *The Gospel of Jesus*, and *The Gospel of the Mystic Christ*, are complementary and well worth careful study by all earnest students of Comparative Religion.

N. R. S.

Before Philosophy, by Mr. and Mrs. Henri Frankfort, John A. Wilson and Thorkild Jacobsen. Pelican Books, pp. 275, price 1s. 6d.

This is a scholarly study of the myths of primitive Egypt and Mesopotamia, but it is also much more. It is essentially a study of comparative religion and as such may be commended to Theosophical students, though such students might challenge the idea that civilization began so recently. The authors point out that the fundamental belief of primitive man was the immanence of God, all nature being filled with personified life which they illustrated by myths which reveal psychological truths. The Hebrews created the myth of the Will of God, God transcend-

ent, while the Greeks overcame myth.

Since it is fully documented and contains translations from Egyptian, Sumerian and Akkadian sources, this book contains many facts which are of interest to students of the second and third sub-races of the Aryan race.

E. W. P.

The Music of India, by Shripada Bandopadhyaya. T. B. Taraporevala Sons & Co., Bombay, pp. 64, price Rs. 4-6-0.

In reviewing a book on the theory of Indian Music, one has to state at the outset that Indian music is difficult to learn or sing with the help of symbols and notation alone. It can be learnt only orally from a master of the art. So, any attempt at making it easy of grasp from a book is bound to fail.

Indian musical scale is over three octaves, namely, Mandara, Madhyama and Tāra, though in practice it covers only the higher half of the Mandara and the lower half of the Tāra, while European music has a far larger range. The basis of the former is the Rāga or Thata and its varieties. Each Rāga is a spring-board, so to speak, from which one may jump into the pure region of melody. Its creative improvisations are too vast and involved to be gathered into a notation. A Rāga is a scintillating

cadence of sound and colour, rising and falling, involving and devolving. The tremors and the trills that one sometimes hears in a Rāga manipulation are only the accidental idiosyncrasies of artists and are at best amusing though unmusical.

The author has well pointed out the basic unity of Indian music. In fact it has developed from the Tetrachord of the *Sāma Veda* into its present scale of seven Swaras (notes) and 22 Shrutis, or micro-tonal intervals of sound. The seven swaras of the octave have been manipulated, with their flats and sharps, to form the principal "Thatas" or Rāga bases from which have sprung numerous other melodic modes.

Hindustani or North Indian music, has been greatly modified by the impact of Persian and Arabic modes of singing with the result that each famous composer has tried to impress his "mannerism" or *bāni* on the style. The author has traced its history from the very beginning to the present day and has presented its theory in an understandable form to the lay public. We are able to see how it differs from Karnataka music though both of them have been influenced by the treatises on Music by Sarangadeva and Vankata Makhi.

N. R. S.

Manipuri Dances, by Leela Row Dayal. Oxford University Press, price Rs. 7.

This monograph, in a handy well-printed volume of about 50 quarto pages with an attractive cover design, is a welcome addition to the treatises on the Indian Dance.

The Manipuri dance in its present form seems to be the logical outcome of Folk Dancing in the valley of the Brahmaputra, as modified by and modelled on Sage Bharata's text and the later adaptation of the Rāsa Līlā of Krishna and Rādhā as depicted in *Gīta Govinda*. The poses and movements of body and limbs are simple. For a person of some training in Bharata Nāṭya they would be easy to learn with a little careful study of this book.

The attractiveness of this popular dance consists in the colour and graceful movements to the accompaniment of simple music and tāla (time). The mudras indicated in the book are not too many and some of them are common to both this dance and Bharata Nāṭya. Though the dance presents no intricacies like Bharata Nāṭya or the intricate movements of the feet in "Kathak," yet with its attractive graces and colours it charms the heart. Its chief Rasa seems to be "Sringara" in common with Bharata Nāṭya and unlike the

more ornate and elaborate manifestations of the Nava Rasas as in "Kathakali."

N. R. S.

Five Stories, by C. Jinarājadāsa, T.P.H., Adyar, pp. 95, price Rs. 2.

All who have read *Christ and Buddha* know that Mr. Jinarājadāsa has the power of story-telling. His work has a certain delicate, almost dream-like, quality which appeals to young and old.

The first three of these stories tell of the deep attachment of two souls for one another. Whether incarnated as boy and girl, as brother and sister, or as elder and younger sister, these two, "welded together into one soul through perfect love and offering, live for ever from age to age as ever increasing mirrors of the Light". The fourth story tells of a vision of the Christ as the Brother of all men.

The fifth comprises a number of tales of India. The Rajput tells the Princess age-old stories containing eternal truths, of the Dog that went to Heaven and of Dhruva, the Pole Star, and the seven Rishis. Through all runs the thread of the working out and obedience to the law of Dharma.

E. W. P.

The Occult History of Java, by C. W. Leadbeater, T.P.H., Adyar, pp. 58, illustrated, price Rs. 2-8-0.

A poetic line in *The Light of Asia* says that "the unseen things are *more!*" So they are—seen and known first-hand—to C. W. Leadbeater. He combines this clairvoyance with scientific scrupulousness and lucid language in his writings, and so his books are of unique interest and value to the open-minded.

This book is a collection of five articles wherein we read a brief consecutive story of the past of Java; what is Borobudur in reality and in atmosphere; a true "fairy-tale"; of air spirits seen from a 'plane; and the invisible side of the Dassara festival of Mysore. Incidentally, the author's comment on "the divinity which doth hedge a King" is illuminating—to the kingly-minded.

D. R. D.

BOOKS RECEIVED

After the Quake, by G. N. Gokhale, Rs. 3-4-0, pub. by the Author, Poona, India.

Divine Discourses and Poems, by Minocher K. Spencer, Rs. 3, Coimbatore, India.

Highways of Astrology, by Kumbha, Rs. 2. S. Viswanathan, Madras.

Revelation, by Swami Narayananda, Rs. 4, Rishikesh, India.

Child Art, New Era School, Bombay.

These books will not be reviewed because of lack of space.

SUPPLEMENT TO THE THEOSOPHIST

MARCH 1952

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

Adyar Day was celebrated on February 17th with a meeting in Headquarters Hall. After the Prayers of Religions had been recited by representatives of the different faiths present, greetings received from various parts of the world were read to the members assembled. Speeches in commemoration of the Day were delivered by the Vice-President, Mr. Sidney A. Cook, Dr. G. Srinivasamurti, Mr. C. R. Parthasarathi Aiyangar, who spoke of his personal contact with Col. Olcott, and the President, Mr. C. Jinarājadāsa.

At the conclusion of the meeting, members offered flowers in memory of the Founders before their statues in Headquarters Hall and afterwards walked down the river bank to the memorial of Col. Olcott where his body was cremated and placed flowers before his bust there.

The Olcott Harijan Free School, situated just outside the Headquarters estate, also celebrated Founder's Day in memory of Col. Olcott, who founded this institution and many other schools for Harijan children. This was a particularly happy occasion as a new building in the school grounds was opened by the Hon'ble Mr. B. Parameswaran, Minister for Rural Development. Srimati Rukmini Devi presided over this gathering.

Mrs. Betsan Coats of England paid a brief visit to Adyar in February, on her way to a lecture tour in Australia, and during her stay delivered a lecture to Adyar Lodge.

The School of the Wisdom

The Director of Studies, Professor José B. Acuña, has made a brief report of the first term of the 1951-52 sessions. This commenced

on October 1st, 1951 and finished on December 20th. The Principal, Mr. Jinarājadāsa, delivered the opening address. Mr. E. Norman Pearson began the work with a series of lectures illustrated by lantern slides. After that the subjects studied were Theosophy, History of Civilization, Philosophy, Science and Education to which about 180 periods were devoted. The Principal of the School gave 9 lectures to the students, Dr. K. P. Mukerji delivered four lectures on Political Philosophy, and Prof. J. E. Marcault delivered one on "Our contribution to our Present Stage of Evolution". During the classroom work the School had the co-operation of Mr. N. Sri Ram, Rector of the School, and of Srimati Rukmini Devi. In addition the students visited the various departments on the Estate to gain an insight into the work that is being carried on at the International Headquarters.

Students have been on several occasions socially entertained by the Vice-President, Mr. Sidney A. Cook, and Mrs. J. Cook, and invitations have also been received from Kalā-kshetra. The School ended the first half-term in December with a social at which the members entertained those who had assisted the School.

The total number of students at the end of the 1st term was 11 and the countries represented by these

students were India, England, Australia, New Zealand and the United States of America.

Young Theosophists

Recently there have been received at Adyar four magazines published in different parts of the world by Young Theosophists.

In India the official quarterly journal of the All-India Federation of Young Theosophists is entitled *The Young Theosophist* and is edited by the General Secretary of the Federation, Mr. V. Gopalan. In order to encourage contributions the editor has inaugurated a competition for the best articles submitted.

The Young Theosophists in America have commenced publishing a journal entitled *Youth and Brotherhood*. This is planned to be issued monthly and is edited by the Youth Secretary, Harry T. McAllister, Jr.

In Europe the Young Theosophists are issuing a review entitled *Enthousiasme* with articles in French, German and English. This is being published every two months under the direction of the General Secretary, M. Aëisso B. Raven and an editorial staff.

The Australian Young Theosophists have as their official organ a mimeographed journal, *Fraternity*, edited by Miss Joyce Murdoch.

There is news of active groups in Melbourne, Adelaide and Sydney.

The Young Theosophists in France organized a camp in December for French-speaking members at the Châlet belonging to the Swiss Section in France. In Holland at the end of October Young Theosophists met with groups from other youth movements at a youth hostel for an Astrological week-end. In India the Young Theosophists arranged a three-day Youth Camp in October at the Theosophical Colony, Juhu, Bombay. This was presided over by Srimati Rukmini Devi. The camp was very successful, the total number of delegates registered being 80. This was given publicity in a Bombay newspaper with the heading "Theosophists mix work with play".

At the Annual International Convention held in Banaras in December a full day was allotted to Young Theosophists as Youth Day. The business sessions of both the World Federation of Young Theosophists and the All-India Federation of Young Theosophists were conducted. The General Secretary of the World Federation of Young Theosophists, Miss Nancy Froemming, said that reports for the year had been received from Young Theosophists in India, United States of America, Australia, Cuba, Mexico, Brazil and the European Federation of Young

Theosophists. It is hoped that the Indonesian Young Theosophists will join the Federation during the coming year.

The All-India Federation report covers 18 pages of printing showing a year of activity among the 28 Youth Lodges in India. The total number of Young Theosophists in this country on December 15th was 868.

Theosophical Society in Europe

The December issue of the quarterly official organ, *Theosophy in Action*, gives news of a meeting of the Regional Committee of the German-speaking Sections held in Basle from October 27 to 29. The General Secretary of the Federation, Mr. J. E. van Dissel, presided. There were present the General Secretaries of Austria, Germany and Switzerland and also Mrs. Fanny Scheffmacher as member of the Federation Executive Committee living in that district, and Dr. Norbert Lauppert, of Graz, Austria, editor of the German periodical, *Adyar*. Discussions covered various problems which the German-speaking Sections have in common, such as publications in the German language, organizing lecture tours, and summer schools. It has been decided to continue the periodical *Adyar* once in three months. In between, circular letters will be issued. The

General Secretary remarks that the Basle week-end has opened a new page in Regional and Federation history, and will have a lasting influence on the whole work of the German-speaking Sections.

North Africa

The Assistant General Secretary of the Theosophical Society in Europe, Mlle. Pascaline Mallet, in November visited members attached to the French Section living in North Africa. She held meetings in Casablanca, Oran and Algiers.

Ireland

This Section welcomed Mr. John B. S. Coats in October when he paid a visit to the Dublin Lodges. As well as talking to members he contributed to the special meeting held on United Nations Day. The usual class and study groups are being held regularly.

Southern Africa

Johannesburg Lodge has recently bought a new property. It is an old double-storeyed house, which it is planned will be re-constructed in time for an official opening of the building dedicated to the work at the Convention to be held at Easter. It is hoped that Mr. N. Sri Ram will be there to consecrate the new Lodge building. Members are looking forward to his visit.

Malaya and Singapore

The December issue of the *Malaya and Singapore Theosophist*

includes a farewell letter to members and friends from Mrs. Hilda B. Moorhead, who was Presidential Agent from 1948 to 1951. As Mrs. Moorhead is now living in Sydney, she has passed on the work to Mr. V. Rajagopal who has been for some time President of Singapore Lodge, and who has now been appointed Presidential Agent for Malaya and Singapore.

The Annual Report of Singapore Lodge showed a membership of 56. The Lodge benefited by a record number of visits from overseas members, which helped the work very much.

The membership in Malaya has spread geographically and a new Lodge was formed in July in Seremban, one of the nearest towns to the centre of bandit activity. All the religions of Malaya are represented within the membership and all Lodges have members of three or more religions and races amongst them.

Penang Lodge has reported increased public lectures and large social gatherings in the house of its President whose Theosophical library is extensively used by the members. Selangor Lodge in Kuala Lumpur has kept up regular weekly meetings for members and Seremban Lodge since its inception has met in good strength every Sunday evening.

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>
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì-Breco,	...
1902	Germany	Direktor Martin Boyken	Prov. Cuneo	<i>Alba Spirituale.</i>
1903	Cuba	Dr. Lorgio Vargas G.	Rotbuchenstieg 40, (24a) Hamburg 39	...
1907	Hungary	Miss Signe Rosvall	Calle Marcos Garcia 3, Sancti-Spiritus	<i>Revista Teosofica Cubana:</i>
1907	Finland	...	...	<i>Teosofia.</i>
1907	Russia	...	Vironkatu 7 C, Helsinki	<i>Teosofi.</i>
1908	Czechoslovakia*	Pan Miloslav Lzicka	...	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Praha VIII—Zastřehnici 633	...
1910	Scotland	Edward Gall, Esq.	Box 863, Johannesburg	<i>The Link.</i>
1910	Switzerland	Monsieur Albert Sassi	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i>
1911	Belgium	Mlle. Serge Brisy	79 Route de Drize, Troinex, Geneva	<i>La Vie Théosophique</i>
1912	Indonesia	Mr. Soemardjo	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>La Vie Théosophique.</i>
1912	Burma	U Po Lat	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	...
1912	Austria	Herr F. Schleifer	No. 102, 49th Street, Rangoon	...
1913	Norway	Herr Ernst Nielsen	Bürgergasse 22, 4 Stg. 18, Vienna X	<i>Adyar.</i>
1918	Egypt	...	Oscarsgt. 11, I. Oslo	<i>Norsk Teosofisk Tidsskrift.</i>
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia.</i>

* Presidential Agency.

1919	Eire	...	Mrs. Alice Law	...	14 South Frederick St., Dublin, Eire	...	Theosophy in Ireland.
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Harbide 28, Mexico D. F.	...	Boletín Mexicana; Dharma.
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	The Canadian Theosophist.
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	Revista Teosófica; Evolución.
1920	Chile	...	Sra. Teresa de Risso,	...	Casilla 604, Valparaíso	...	Fraternidad.
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1º andar, Sao Paulo	...	O Teosofista.
1920	Bulgaria	...	...	...	...	...	Gangleri.
1921	Iceland	...	Gretar Fells	...	Ingolfsstr. 22, Reykjavik	...	...
1921	Spain	...	Mme. J. S. Lefèvre	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	Osiris.
1921	Portugal	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	Theosophical News and Notes.
1922	Wales	...	...	...	...	...	...
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Enrique Molina	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	Revista Teosófica Uruguayana
1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	8714 Fernandez Juncos, Santurce	...	Heraldo Teosófico.
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	...	...	...	...	...
1926	Ceylon	...	N. K. Choksy, Esq., K. C.	...	Roshauara, 51 Turret Road, Colombo	...	...
1928	Greece	...	Monsieur Kimón Pinaris	...	30 September Str., No. 56B III Floor, Athens	...	Theosophikon Deltion.
1929	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	...	Teosofía.
1933	Philippines	...	Mr. Olimpio A. Cabellon	...	728 Lepanto, Manila	...	The Lotus.
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	Revista Teosófica; Política.
1947	British E. Africa	...	Mr. Dwartadas Morarji Shah	...	P. O. Box 142, Zanzibar	...	Saurabh
1948	Pakistan	...	Jamshed Nusserwanji, Esq.	...	P. O. Box 271, Karachi	...	...
1948	Malaya and Singapore	...	Mr. V. Rajagopal	...	P. O. Box 732, Singapore	...	Theosophical News.
1949	Northern Ireland	...	Dr. Hugh Shearman	...	18 Brookhill Ave., Belfast	...	...
1950	Indochina	...	M. Pham-Ngoc-Da	...	Institutem Principal, Chaudoc, South Viet-Nam	...	...
1950	State of Israel	...	Dr. I. S. Cohen	...	P. O. Box 2858, Tel Aviv	...	...
1951	Japan	...	Mr. Jack R. Binkley	...	537 Zushi, Zushi Machi, Mima Gun, Kanagawa Ken	...	...

• 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".*

FOR over a year we had planned to hold the Congress of the Federation of Theosophical Societies in Europe at Florence in Italy next October. The city of Florence was chosen because of its many picture galleries and art monuments which members coming from various parts of Europe would be eager to visit. The organization which exists in Florence and its province to attract tourists had promised our Italian workers the use of the large halls in the famous Palazzo Pitti. The visiting delegates would of course reside at the various hotels in the city. Somewhat later some changes were made, and the Congress was promised some halls either at the Palazzo Vecchio or at the University.

At the time when the arrangements were first taken up, the Mayor of Florence was a Communist. Then last autumn elections came throughout Italy, and the newly elected Mayor belongs to the Christian Democratic Party, which is under the direction of the Vatican, that is, the Papal authority in Rome. The new Mayor has refused to the European Federation Congress the use of any of the halls previously

promised. Not only that, but also intimation has been given that no hall *anywhere* in the city of Florence will be available for the Congress.

Naturally enough, with Catholic influence predominant, any Theosophical Congress held in Florence—with the publicity given by the Florentine papers regarding meetings—would attract large numbers of thinking Italians, and this is exactly what the Catholic Church has determined shall not take place.

The Congress however is now scheduled to take place at Montecatini, a city famous for its thermal baths, with a large number of hotels. The month of October was chosen, as the temperature even in September is apt to be high, though the nights are cool. Montecatini is 29 miles (49 kilometres), to the west of Florence, on the railway line from Florence to Pisa. Members who attend the Congress will be able to visit Florence by railway or by automobile.

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It is usual in preparation for the forty days of Lent, falling before the Festival of Easter, for Christians to renounce their enjoyments, and among the Roman Catholics especially to observe certain days of fasting. In preparation for Lent, Catholic bishops issue special "Pastorals"

England, Australia
and U.S.A. as
"Semi-pagan"
Countries

or communications to the laity. The period of fasting does not seriously incommode the "faithful," since they are allowed one full meal for each day and in addition a light repast each morning and evening, consisting of milk, butter and cheese, and egg or fish. Meat is forbidden during Lent.

In a Pastoral by the Archbishop of Tuam in Ireland, the Catholic Archbishop alludes to the fact that dances at night may last as late as three or four o'clock in the morning, and says: "So far as I know, dancing later than 12 p.m. is not generally permitted by law in countries that

might be styled semi-pagan, such as England, Australia and the United States. Consequently, in these countries dancing is not carried to excess as it is in Ireland." So, baptized Christians who belong to other divisions of the Church than the Roman are styled "semi-pagan".

Commenting on the Pastoral of the Archbishop of Tuam, one correspondent in *The Irish Times* of Dublin points out that the Archbishop would be quite in order if he termed these non-Catholic Christians as "heretical," but not "semi-pagan," since the word "pagan" has by general consent been used for all peoples who have not been baptized, such as Hindus, Buddhists, Zoroastrians, Muhammadans, and the followers of the faiths of China and Japan. The correspondent, who signs himself "Heretic, but not Pagan," concludes his protest by saying: "There are, undoubtedly, as many Christians in the three countries mentioned as there are in Eire, and a fallacious statement, such as that made by the Archbishop of Tuam, from whatever motive, is unworthy of any person holding a position of trust, and even more of a high dignitary of any Church."

This communication of the Archbishop of Tuam illustrates the overweening pride of the Roman Catholic Church, which considers itself the sole true representative of Jesus Christ.

When one reads the Pastorals published in *The Irish Times* of February 25, 1952, one sees that the Catholic Church is striving hard not to lose any of its hold upon the people, through its dogmas and insistence upon strict and complete fulfilment of all Catholic forms of worship and observance. The Bishops denounce—and rightly so—the spread of a type of literature for children which glorifies adventure of violent and bloodthirsty types. The Catholic hierarchy insists upon the duty of Catholic parents in

keeping their children under strict control, according to the dictates of the Church. In other words, the type of totalitarianism which exists in Russia is reproduced in another type of totalitarianism which is represented and imposed by the Vatican.

* * * *

It is well known that Plato was the first "feminist," a word meaning one who advocates complete social, economic and political equality of woman and man. In Plato's very significant Dialogue, *The Republic*, using Socrates as his mouth-piece, Plato outlines what should constitute an ideal community. Of course he visualizes quite a small State, on the model of the City-States of Greece. In the ideal community he divides the inhabitants into three groups. The first and largest is the *workers*, composed of all who labour in farming and the crafts, as well as employers of labour and all who today would be termed professional men, such as doctors. There are no lawyers in this ideal State, and the reason will be seen presently. A higher grade than the workers is that of the *guards*; their function is to be soldiers in time of war and to be the State police in times of peace, and to be the executive arm of the grade still above them. The highest grade is that of the *governors* or law-givers whose decrees are final.

The grades of the *guards* and the *governors* own no property except their purely personal belongings; they are supported by the State. More than this, they are supposed to be intent on the discovery of the highest aims of life, the realization of the Good, the True and the Beautiful. The masses of the State, composed of the *workers*, do own property.

What was noteworthy in Plato was that in the grades of *guards* and *governors* or legislators women are included,

for Plato's thesis is that in the departments of guards and governors women are as competent as men. Women also are to be soldiers when necessary; Plato saw no reason why they should not be. It was well known among the Greeks that in Persia there were regiments of the Amazons, women fighters. One Amazon, Rhododyné, was famous as a general-ess. But when Greek sculptors depicted a combat between Greeks and the Amazons, needless to say the Amazon is always shown as beaten down by the man. The male's superiority complex had to be buttressed at all costs.

The only distinction Plato makes between man and woman is that the same quantity of labour should not be expected of women, because of their frailer physical construction; but Plato is insistent that there is no distinction as to the *quality* of work or creation that a woman is capable of, and that she is as competent as any man. Plato's ideas were certainly novel in Greece, where woman played a minor role and was considered incompetent to take any part in public life. They never attended the great dramatic productions of the Greek artists, and were supposed to confine themselves to the rearing of children and the guiding of the household slaves. Certainly Plato never imagined that his ideal scheme would be fulfilled anywhere. Nevertheless, he was a feminist through and through.

In most countries women have been considered inferior to men. The most signal declaration of this inferiority is in Milton's *Paradise Lost*. Describing Adam and Eve, Milton says, "He for God, and she for God in him." In most ways this same inferiority is upheld in Hinduism, though once there appeared a woman, Gārgī, who became famous for her philosophical expositions. Among the Vikings of Scandinavia high honour was given to women who not infrequently led in battle when necessary.

In modern days little by little woman has earned a role for herself in various fields. Today in many lands there are outstanding women who are physicians and even surgeons. In some countries they are also lawyers and in politics. When given the opportunity, woman proves herself fully competent in certain departments of life outside the home.

It was only in 1876 that the door was thrown open to women in England to enter the medical profession. I recall the time at Cambridge University when the question was hotly discussed whether women in the two women's colleges of Girton and Newnham should be given Degrees, though they were allowed to take the same examinations as the men. Stage by stage all this has changed, and now in rigid, orthodox England full recognition is given to women in the universities, in education and the professional fields, though still the salaries and wages for women are less than for men, for the same output of work. There is complete equality in salaries and wages for women in Russia.

Since the organization in 1662 of the Royal Society, the most exclusive scientific body in the world, largely as the result of the impetus given by Francis Bacon to scientific enquiry, until a few years ago those who were elected to membership were all men. Among the thousands of scientists in the various fields, not excluding engineering, a very few each year are elected as members of the Royal Society. But so distinctive and important has become the contribution of women to Science, that in 1945 and 1947 four women were enabled to place the greatly coveted letters "F.R.S." (Fellow of the Royal Society), after their names: Mrs. Kathleen Lonsdale, D.Sc., Professor of Chemistry, University College, London; Miss Mary Lucy Cartwright, Sc.D., University Lecturer in Mathematics, Cambridge; Miss Dorothy Mary Crowfoot Hodgkin, Ph.D., University Demonstrator in Chemical Crystallography, Oxford; and

Mrs. Dorothy Mary Moyle Needham, Sc.D., Biochemist, Cambridge. Among the twenty-five distinguished scientists elected this year are two women, Dr. Honor B. Fell, Foulerton Research Fellow of the Royal Society, director of the Strangeways Research Laboratory, Cambridge, and Dr. Marthe Vogt, lecturer in pharmacology, University of Edinburgh.

Of course we are now seeing what is not so rare in these days—women in politics. Even in orthodox India women have entered the fields of medicine, education, law, and even politics. For several years the Minister of Health in India has been Rāj Kumārī (Princess) Amrit Kaur. We have just had the announcement of a role in public life being given to Shrimatī Rukmini Devi, who has been appointed by the President of the Republic of India to the upper house, the Council of States, of the Federal Parliament at Delhi. The President of the Republic has the right to appoint twelve persons, distinguished in science, literature, art and social service, and Rukmini Devi has been selected because of her contribution to Art and cultural work in India.

* * * *

In THE THEOSOPHIST for November 1950 I mentioned that we need a completely new series of works on Theosophy, to attract artists of various types, and the youth of the world. This statement of mine has interested the Theosophical workers in Uruguay, and they desire to know what I suggest in the matter. Undoubtedly among youth at the moment there is a deep interest in economic reorganization, and in the complex topics of psychology and psychoanalysis.

In my fifty years' work as an international Theosophical lecturer I have spoken and written on many aspects of life as seen from the Theosophical standpoint. But it is impossible for me to write any more introductory volumes. A new and younger set of writers is required to enter into the field of Theosophical exposition. But at the moment there are very few

Theosophists who are competent to do this work. It will not be difficult to write mere manuals on psychology and on economics, expounding the usual attitude of university professors. But this is *not* the Theosophical approach needed. For example, in the field of economics the approach which is nearer to Theosophy than that of the universities is that of Ruskin, who insisted that business and ethics are inseparable.

The future writers of manuals on Theosophy need always to remember that the spirit of Theosophy is not mere intellectualism, but the lofty and deeper humanitarian sense of the great religious Teachers like Jesus Christ, Gautama Buddha and Shri Krishna, and of philosophers like Plato. Every Theosophical manual must be charged with the spirit of the message which the Lord Buddha gave to His missionaries, which was that they were to go and expound the new gospel "for the welfare of mankind, for the happiness of mankind, out of compassion for the world, for the happiness of Devas and men"—*bahujana hitāya, bahujana sukhāya, lokānukampāya, sukhāya devamanu-sānām*. The "charge" to His missionaries given by the Fourth World Teacher is the same given to us by His Successor.

In other words, the emphasis needed is not to proclaim a gospel of personal Liberation or Salvation, but to inculcate a high ethical life for the sake of its regenerative power on our "neighbour," to use the term of Jesus Christ. If this spirit is retained all the time when one expounds psychology, economics, art, then we shall be able to go beyond the intellect to awaken the deep sense of intuition which is inseparable from the sense of the union of all mankind in its happinesses and sufferings. I can only re-iterate my hope that a new body of Theosophical exponents will presently arise within the ranks of the Society, to offer to the world new flowers of Theosophy.

C. JINARĀJADĀSA

ADDRESS TO RESIDENTS AND WORKERS

AT THE THEOSOPHICAL HEADQUARTERS, ADYAR,
ON MARCH 28TH, 1952

BY HIS EXCELLENCY SRI PRAKĀSA, F.T.S.
Governor of Madras

BROTHERS AND SISTERS,

It is difficult for a person like me to visit this sacred spot without a feeling of very deep emotion. As I stand before you, many memories come to me, and many of them make me sad, while others make me happy.

Our esteemed President has introduced me to you as His Excellency the Governor of Madras.¹ But I come to you as a pilgrim; I come to my spiritual Home, I do not come either as a Governor or as an Excellency, who has scarcely any excellences.

Friends, the Theosophical Society means much to me and to all of you and to many others; to millions of men and women who are at the present moment physically outside the precincts of these Headquarters. The first time I started to value the Theosophical Society was when I left my country and visited other parts of the world. It

¹ The President in introducing the Governor at a tea-party given to him at the Banyan Tree mentioned that on the day before Sri Prakāsa completed his 40th year as a member of the Society. The Governor's address was delivered at the Gopālji Amphitheatre.

was a rare good fortune of mine to have come into very close relationship with that great leader of the Society, Mrs. Annie Besant, and it was she who took me abroad. Here today I think of her with reverence and with gratitude. In the political setting in which we are today and with which I have had a great deal to do, I wish she were in our midst to help and guide us when so many problems assail us and so many difficulties face us. I have no doubt that she still keeps her maternal eye on all of us and helps us, from wherever she may be, so that we may not go too far astray.

To the Theosophical Society and to its great leaders, we of India can never be too grateful. But human memory being what it is, I feel sometimes sad that men and women who ought to know better, are forgetting the debt of gratitude they owe to this Society for all that they are today. In the long yesterday during which we struggled for our freedom, the Theosophical Society was the torch-bearer, and in the today in which we function the Theosophical Society should still inspire and help us, so that we may have a great and glorious tomorrow.

We can never forget that in the days when the Society came to birth, India was in a very sad plight indeed, and the sadness was aggravated not because of her political subjection, but because we ourselves had begun to look down on our own heritage and did not value what our ancients had left behind for us. It was in that dark hour that the leaders of the Theosophical Society shook us from our slumbers; told us of our great past; and helped us to stand on our own feet to face the difficulties of the moment, and to press forward toward a brighter future.

The Founders and members of the Theosophical Society took a lead in almost all branches of human endeavour; and though it may be an old and forgotten story, we must

not ourselves forget that perhaps the very first Panchama schools were founded by the great President-Founder of the Theosophical Society, Colonel Olcott. That was a great challenge to orthodoxy in Hinduism. The challenge was particularly significant, to my mind, because the whole approach of the Theosophical Society at that time was to inculcate in us the love of our own ancient scriptures, and to make us proud of our own past. Many persons—I know this myself—then thought under this interpretation, that even the aberrations that had crept into Hindu thought and life were all a desirable part of our social make-up. But to that Colonel Olcott gave, to my mind, a rude and a very necessary shock, because the Theosophical Society essentially stood for human Brotherhood, without any distinctions of race, caste, creed, sex or colour.

I remember Mrs. Besant told us in one of her addresses in Banaras that the Theosophical Society has no dogmas except one, and that is human Brotherhood. That was the one dogma upon which the Society worked, and it gave a rude shock to Hindu orthodoxy when it said that the Brahmana and the Panchama were essentially one in the divine scheme of things.

I could talk of many matters which should awaken in us a feeling of gratitude for the Theosophical Society and its great leaders. Under the inspiring guidance of Mrs. Besant, members of the Society took a lead in a new orientation of Indian education; and I am particularly grateful to that part of their activities because I myself, unworthy as I am, am a product of the educational institution, the Central Hindu College, which Mrs. Besant founded at Banaras. Mrs. Besant also started many schemes for social reform. Though today the rigours of caste are dying and in the North the *purdah* has dropped from the faces of our womenfolk, those who have memories of half a century, as

I vividly have, will recollect that caste and *purdah* were both very prominent in the social life of Banaras. In fact, later on Mrs. Besant was herself surprised at the success her work had achieved, namely, that *purdah* had been dropped and inter-dining become common, that the education of girls was spreading and the age for marriage had been raised, though it was she who started the great movements for all these in the North in the early days of her work there.

Though as a Governor I should not have any politics, yet as the motto of the Theosophical Society is that "There is no Religion higher than Truth," it would be difficult for me not to aver truthfully that so far as even politics is concerned, the work Mrs. Besant and others of the Theosophical Society have done is very, very great indeed. In fact, even our National Flag that we honour today and that is honoured all over the world as the flag of a free country, had its birth in connection with Mrs. Besant's work in the Home Rule movement. It was she who first gave us the green and red, to connote the Muslim and the Hindu, as the colours of the flag, to which a strip of white, to represent all other faiths, was later added by Mahatma Gandhi. She waged a terrific war for the honour of this flag and for the National movement, day in and day out, in order that that flag should be recognized and respected. Many items of what was later known as the Non-Co-Operation movement also came with Mrs. Besant. It was under her inspiration that titles were first given up by no less a person than Sir Subrahmanya Iyer; and official educational institutions were boycotted—by Rukmini Devi's sister, Mrs. (Dr.) Shivakamu.

Therefore, by first inspiring us so that we might love our past, so that we might not become mere copies of other peoples, by inculcating in us a devotion to the ancient scriptures that had made us great at some period of human history, the Theosophical Society made us a self-respecting

people. All subject-nations have a tendency to lose their self-respect, and anyone who comes forward and wakes the great spirit in the drooping hearts of a subject-people deserves their gratitude. And, to my mind, the Theosophical Society and its leaders are, for us, the foremost in that great work. When self-respect is lost, everything—politics, economics, social dignity, everything—is affected, for everything comes after self-respect. Mrs. Besant was always dinning into our ears the great necessity for us to be able always to walk erect and to feel that we, too, are men.

Then she looked into all the weaknesses that had crept into the Hindu social system, and she broke the citadels of orthodoxy, one after another. But her method was the most wonderful one could imagine. She criticized without hurting and taught without punishing. While others are all too ready to say harsh words, she never uttered them. Still her influence was so great and her work so magnificent that all she wanted to achieve *was* achieved, and in an atmosphere of love.

About her contribution and the contribution of the Theosophical Society to the political uplift of this country I have already spoken. Thus, my friends, you will see that India owes more to the Theosophical Society than to any other institution of which I can think. As I said in the beginning, I really started to appreciate the value of the Society to us of India only when I went abroad. People who come from countries subject to foreign rule are not very much honoured anywhere. That is but natural. Whatever the nature of the reception I might have been receiving in other circles, there was no doubt that whenever I found myself in a branch of the Theosophical Society and among members thereof, anywhere in the world, there was I welcome. That itself is a great tribute to the work of the Society. While our thought and achievements

were being derided everywhere else, in the Theosophical Society they were appreciated and honoured, and India was regarded as the spiritual Home of all those who held the tenets of the Society dear to their hearts. Therefore, it was not without reason and not without purpose that Colonel Olcott and Madame Blavatsky thought of Adyar in India as the Headquarters for their world-wide Society.

I know that today the Society and its teachings are not so much in evidence before the public as they were in the past. It may be felt by many people that the work of the Society is over. That, however, cannot be the feeling of those who are still closely associated with the Society. It certainly is not mine. The great Object of the Society is, as is well known to us, the inculcation of the truth of Brotherhood of all mankind. People may feel that, with the great power blocs in the world struggling for mastery, there is no use talking of Brotherhood. If I may say so, I feel that this is *just* the time when that great fundamental truth should be brought to our doors, so that future catastrophes may be avoided. And I hope no member of the Theosophical Society will feel faint-hearted because the apparent objects of the nations of the world do not seem to aim towards Brotherhood, but towards mutual enmity and destruction. It is in this atmosphere that there should be men and women who are struggling for Brotherhood; and there is no doubt that the ideal shall ultimately prevail and we shall be able to prove that any other direction for the world is fundamentally wrong and even fatal.

There may be others who may feel that the third Object of the Theosophical Society, namely, the investigation into the powers latent in man, is no more needed, because when all possible latent powers in man have succeeded in inventing the atom bomb, no further investigations are necessary or even possible. But I do hope that is not

the way in which you look at things, and that you do feel that it is now that we should have in the world a Society like ours where we are still seeking to find out not such powers as lead to destruction, but such other powers as lead to spiritual uplift.

Then, there is that other great Object, namely, that we should all make a careful study of the various religions of the world, and in this comparative study find a synthesis and a co-ordination. I know that with the coming in of the ideology of Communism, all religions are at a discount. But I do feel that man as he is constituted can never really do without religion, and even the Communists will have to realize one day or another that religion is as important to them as it is to any other person. I therefore feel that all the three noble Objects of the Theosophical Society are as living today as they ever were before, and that they are also necessary for the real welfare of man.

I first came to this Headquarters in December 1910 and attended a Convention of the Society. Before that I had served as a volunteer in many Conventions held at Banaras, and had had the privilege of serving the delegates of those days. I cannot say that all the delegates were obliging persons, for many of them were quite inconsiderate to the young volunteers. But it was a privilege to see men and women from so many countries coming together in a common endeavour for World Peace and World Betterment.

As I said, in 1910 it was my privilege to come to Adyar for the first time, and it may perhaps interest you to know that under the orders of Mrs. Besant I actually spoke under the famous Banyan Tree here on "Social Reform". I do not remember what I said, but I must have said something appropriate, and I am sure I made a better speech than I am making today! After that occasion I was privileged to come here only once again, and that was in

1935, when I met my very esteemed friend and beloved teacher, Dr. George Arundale, then the President of the Theosophical Society. After those two visits, I come here now, and I am very grateful to you for the very warm welcome you have so generously given me.

The President has referred to the fact that yesterday I completed forty years of my Theosophical existence. I had no idea of the date when I became a member of the Society, but I had always taken myself to be one who was born a Theosophist; only the ceremony of baptism seems to have taken a fairly long time. I cannot pretend to have made any very deep study of Theosophical literature, or to have lived a proper Theosophical life. The President is more than generous when he refers to the little work that I might have been privileged to do in my life, most of which, unfortunately, has been passed in politics.

That field was not my choice when I was a student. I remember Dr. Arundale asking me, when I was a student of the Intermediate class in the College at Banaras, as to what I intended to do when I had finished my studies. I said that I loved the Central Hindu College so much that I should like to come there and be a teacher. When I returned from England, I did offer myself for service in the old College that had in the meanwhile been handed over to the Hindu University. But various difficulties arose, which I need not mention, and having nothing better to do, I went across to politics, and there I remain to this day. When my immediate official difficulties here are over, I do hope you will allow me often to come to the Headquarters of the Society, and to share with you your life and your thoughts and to see this old place again and again, and to live in the memories that are so dear to me.

Of those who came to the 1910 Convention from Banaras, I am happy to find two of my old teachers here,

Professor Sanjiva Rao and Professor Trilokekar, who are still in our midst and as busily engaged as ever before in their good work. I was privileged to meet our President for the first time in 1912, when he and Mrs. Besant came to Cambridge at my invitation when I was studying there. I am grateful to him for remembering me throughout all these many years that have intervened, and giving me opportunities of meeting him whenever he was attending any Conventions at Banaras. I greatly value the honour you have all done me by showering so much affection and goodwill upon me, and I hope by your blessings and with your active co-operation and assistance, I may be able to do the task for which I have been specifically sent here.

You and I know that the difficulties before us are very many. The teething troubles of our infant Swarāj are not yet over. One by one the stalwarts who brought that Swarāj to us are falling off, and those who are left are also getting fairly old. I am myself sixty-two, and that is not a very small age in India, where the average is only twenty-six. Many people are anxious as to what is going to happen in the near future. There is genuine cause for anxiety, but also much room for hope. If all of us are bound together in a spirit of goodwill, in a spirit of true Brotherhood, in a spirit of optimism and determination, I have no doubt that we shall achieve the objects we have in view and while ensuring our own Liberty, we shall never forget what we owe to others, and never allow ourselves to suffer from any racial arrogance. We shall, instead, help in the preservation of World Peace by instilling in ourselves respect for all other nations and peoples; and by regarding and recognizing them as members of one great family, prove to be of real service to Mankind and the World.

SRI PRAKĀSA

THE SEVEN VEILS OVER CONSCIOUSNESS

By C. JINARĀJADĀSA

(Continued from page 27)

SO, when we live in the Heaven World, we look at Reality minus two veils. If I have in my Heaven World a friend whom I love, I see him minus two veils. As I know my friend here below, he and I are both veiled. I loved him when on earth; but when later after death I enter the Heaven World, then I shall see him minus two veils, and he will reveal to me certain attributes of himself, which by the very nature of the physical plane it was impossible for him to reveal in their fullness.

Now, the question has been asked in Theosophical studies, whether, when we come into the Heaven World, we are not fundamentally dealing with an illusion, whether there is not an illusory quality in Heaven. Now, our sense of reality is not dependent so much on the plane on which we function, as upon our reaction to that plane. This evening there was a most wonderful sunset.¹ But how many among the people who crossed the bridge felt the sunset's full inspiration? As I gazed at the sunset from the upper balcony it awoke in me a deep spiritual realization. Did it awaken a similar realization in the people who crossed the bridge? Probably not. The sunset is the same for all, but the reaction of each to it is different. Probably those

¹ This was at Adyar. Looking towards the west from verandah of the roof of the Headquarters Building.

who crossed the bridge were wrapped up in various cocoons of thought and were self-absorbed. So far as the sunset was concerned, there was no sunset for them, only the coming of night.

When, then, we consider how an individual approaches Reality, we shall find that if he has a friend in his Heaven World, but begins his life there without having developed the ability to penetrate through all the veils which envelop his friend, he will see his friend in only a partial aspect. But if this individual is a developed soul, then, when he begins to live in the Heaven World, he begins to discover concerning those whom he has with him an intensity of goodness and beauty which he only dimly felt in them when they lived on earth. The reason is that he sees them free of two veils; he finds in them attributes which it was impossible for him fully to appreciate on the physical plane, however deeply philosophical, loving and aspiring he may have been. For, so long as we are moving about enveloped in a veil of physical matter, certain aspects of Reality escape us, as delicate shades of colour escape me when I wear Crookes B 2 lenses. So I distinctly differ from the usually accepted idea that to go to the Heaven World is to wrap oneself up in a "cocoon," as some Theosophists have suggested. Many Theosophists think that everybody should renounce the Heaven World, for they are under the mistaken idea that to live in the Heaven World is to be in a kind of self-created delusion. They would rather escape Heaven; to live there is a waste of time for them. But the truth is that, however limited may be our understanding of Reality when in the physical body, the very moment we come to live in the Heaven World, then, by the very nature of that world, we are two stages nearer Reality.

This brings us to the important problem whether, when we idealize a person, our conception of him is really an illusion

or not. Many people imagine that to idealize a person is to believe something about him that is not true. We often say, when a mother idealizes her child, that she is utterly foolish and wraps herself up in a delusion. But what is idealism?

From what I hold to be the true standpoint, idealism is the ability to penetrate the veils, and to see something, first, of the Ego, and then something of the Monad. However much we may later lose our ideal vision, owing to various events that are characteristic of the physical plane, the fact that we saw the ideal *once*, means that we have thereby come nearer to the consciousness of the Logos. In the case of the mother, the Logos, too, is thinking of the child as the mother sees her child. For, to idealize is to *think with the Logos*. Certainly the Logos sees the child as a mischievous child, as his detractors see him; but He also sees the child as the perfect child revealing the Monad. The mother who idolizes her child is nearer to the vision of the Logos than the child's detractors, for she is seeing the child *as he is* without some of the veils.

This same fact, that to idealize is to have a fuller glimpse of reality, applies to all. Let me recall those lines in the hymn:

"The highest hopes we cherish here,
How fast they tire and faint;
How many a spot defiles the robe
That wraps an earthly saint."

If we lack knowledge, then indeed our hopes "tire and faint," and we think less of the saint because, after discovering him as the saint, we discover later that his robe is "defiled". This happens to us constantly regarding those whom we put upon a pedestal, as is the phrase. When we discover that our statue has feet of clay, we get a shock, and our idealism of the person ceases.

Yet our idealism need not be less, if we understand. For, when we put a person upon a pedestal, it is because we have seen him minus the veils. When we see his clay feet, we see him with the veils. If our love is true, if we love him for his own sake, not for something we ask of him, then we see his Divinity more than his humanity. The discovery of the "spots" on his earthly robe does not make his Divinity any less. But we need to be supermen never to forget the Vision of the Spirit, when matter insists on claiming our full attention.

It is the same struggle between light and darkness which is referred to in another hymn.

"The roseate hues of early dawn,
The brightness of the day,
The crimson of the sunset sky,
How fast they fade away."

And yet the truth is that, if we have understood what sunsets and sunrises really are, as glimpses of the beauty and joyousness of Reality, then, when earthly sunsets and sunrises fade away, we do not feel any gloom enveloping us. For, we have seen the real sunset and sunrise, as the Logos sees them always. Certainly all things fade away, and there are "tears in things". But if before they fade, we penetrate through the veils which envelop them, then the vision of the Reality which is their substratum never ceases to give us its message of beauty and eternity.

I should like to present this whole problem from another angle, that of the Ego in his permanent causal body, who, under the Law of Reincarnation, must descend into matter periodically to create a personality. To create the personality means first a descent into the lower mental plane, then the astral, and then the physical. Each such descent is a limitation of the full nature and faculties of the permanent Ego.

I suggest what happens by a crude illustration, showing four reproductions of my hand. In the Plate is Illustration No. I, which is my bare right hand; No. II is the hand wearing a thin cotton glove; No. III, the hand with a woollen glove over the other glove; and No. IV, with the hand covered by a mitten, worn over both the cotton and the woollen gloves. This mitten is lined with the natural wool of the sheep and would be worn when the weather is "below zero," that is, more than thirty-two degrees below freezing point. (To one whose circulation is not strong and whose fingers are apt to get very cold in spite of a heavy woollen glove, a mitten of this type is the only safeguard against frostbite.)

If I were a pianist, I could play easily with my bare hand. I could play with some difficulty with a hand wearing a thin cotton glove, but certainly I would not be able to bring out the delicacy of phrasing which I could produce if the hand were without the glove. But when the hand is covered by a woollen glove as well, the difficulties would be even greater, and if the hand is also covered by the mitten it would be utterly impossible to play distinct notes or produce anything resembling music. This crude but graphic illustration conveys my meaning, which is, that as the Ego descends to each succeeding plane, his faculties are steadily more limited.

In the reverse phase, when after death the Ego drops the physical body, it is like having the hand freed (to follow my simile) from the heavy mitten. Similarly, when the astral body, or the woollen glove, is discarded, the hand is freer still, and finally when the mental body, the cotton glove, is discarded, the hand is perfectly free once more. It is obvious that the bare hand has possibilities of revelations in music or of painting or any of the arts which are not possible to a hand that is "veiled".

To continue my simile, when a friend in Devachan constructs a thought-form of a friend in the shape of the personality of that Ego, the Ego of the friend descends to live in the thought-form and manifests himself through it. The friend reveals many more of his attributes and responds to the love given to him in a way greater than was ever possible for him through his physical or astral plane vehicles.

There is a further mystery, due to the utterly incomprehensible nature of the Ego. It is that even though a thousand friends of an Ego have created a thousand thought-forms of his personality, he descends into every one of those thousands and lives there, giving to each "Devachanee" all the happiness that the Devachanee has planned for. The question arises, How can one individual, the permanent Ego, reside in a thousand thought-forms at one and the same time? This is due to the mysterious nature of the Ego. To explain this nature, let me take again a simile, the cube. The surface of any one of the six sides of the cube is an equal-sided square. Now, we can imagine, if we have a microtome, that it is possible to slice off a thousand squares from the cube. Each square would contain one-thousandth part of the substance of the cube, and there would be no distinction in nature or in grade between them, as all are parts of the cube.

In a similar fashion, such is the mysterious nature of the Ego who partakes of the Divine Nature, of which he is an inseparable part, that just as the Divine Nature can manifest itself in a million myriad forms—in a blade of grass, in a flower, in a tree, in a mountain range, in the sinner and the saint—similarly the Ego can "pour himself down" into as many thought-forms as are created of him by his friends in their Devachan.

C. JINARAJADĀSA

(To be concluded)

A WILD LIFE DAY

By S. L. BENSUSAN

"Your old men shall dream dreams."

IT may be permissible, even timely, to add yet another to the societies that endeavour to make the world more thoughtful and more humane. Being no longer able to take an active part in the work, I have spoken of the idea to two leaders of the Theosophical Society and have proposed that the money I am leaving to the Society, should be devoted to the establishment of what might be called "A Wild Life Day".

April, "the Mother of Months," would be the most appropriate season and the appeal of the day should be made to children, because April is the month in which much harm, due to sheer thoughtlessness rather than ill-will, is inflicted upon every form of wild life. Wayside flowers are torn up and thrown away, birds' nests are rifled, the newly awakened hedgehog, toad and even frogs are persecuted, merely because children have not been taught to think.

Such a society as is suggested here, must needs start from very small beginnings, but if it stirs the public imagination, may well develop into something of real value. The main idea is first to leave the governing body of the Theosophical Society a modest sum of money that, invested, would bring in enough to pay for printing and for the

expenses of a few lecturers who might be willing to give their services if they were not put to any expense. They would seek to open the eyes of the children to the world of friends that lies around them, beasts, birds, insects, trees, shrubs, flowers, all to be reached by understanding, an imaginative sympathy, and recognition that we share their lives just as they share ours, because throughout the world there is only one life in countless manifestations.

There is nothing new here, but there is much that has been forgotten. Boys and girls are quite unaware of a realm of friendship that they can enter at will, if they be patient, sympathetic and observant. Surely nothing could be more pleasing to those who help a Wild Life Day into being than the knowledge that they have done something to bring nearer "that far-off Divine Event to which the whole Creation moves".

The truth of the unity of life was proclaimed 500 years before the Christian era by Gautama the Buddha, who warned His followers not to trample flowers and forbade the bloody sacrifices associated with so many religions. Wild Life Day should proclaim the rights of all sentient things and, as Walter Pater reminded us, all sentient things have them.

Be it admitted that the effective handling of so vast a problem presents many difficulties, invites many disappointments. Nature, red in tooth and claw, is the chief opposing force, but we may remember that the eagle and the hawk, the lion and the tiger, kill to eat. Few outside the ranks of man and fox kill for the sake of killing, and the fox must do a certain amount in order to live. The world's greatest thinkers have noted the absurd pride and terrible errors of men who glory in sport. From Zoroaster to Marcus Aurelius, and from the Emperor's time to our own, voices crying in the wilderness have not been wanting,

and we may remember that the Prophet Isaiah saw a vision of great peace.

More than a hundred years ago, in *Sartor Resartus*, Carlyle wrote the epitaph of Count Zähdarm and proclaimed the greatest achievement of the subject of his memorial; he had killed in his long and honoured life 50,000 partridges. "Qui dum luna agebat quinques mille perdices plumbo confecit."

One can remember from Victorian times an amiable gentleman whose highest claim to fame was that in a single day he had shot some 900 birds, a feat for which great kudos was offered and accepted.

Few among us recognize the capacity for response that lies hidden in every field of life. Yet, you can, if you will, change the character of flower and bird, reptile and beast, you can establish a certain relationship and win an entry into its world. But you must in the first place emulate Wordsworth's "Wanderer":

"Birds and beasts
And the mute fish that glances in the stream
And harmless reptile coiling in the sun
And gorgeous insect hovering in the air,
The fowl domestic and the household dog
.....
Their rights acknowledging he felt for all."

(Book 2)

We have had wonderful May Day celebrations in this country,¹ they were once a feature of country life. Let us plead for an April Day celebration when the boys and girls of every progressive school throughout the country should receive what might be called an elementary Nature lesson on lines all too unfamiliar. They should be shown the

¹ England.

commonest wayside weeds as they look when grown with care and so learn a useful lesson. To this might be added respect for birds' nests and the story of the harmlessness of toads, the antiquity of hedgehogs, the good work done by rooks.

Granting that a measure of repression is necessary and that we must control rats, stoats and foxes, effort should be directed to accomplish repression without the infliction of unnecessary suffering, and children should learn to understand something of hideous cruelties that cry for removal. They should be reminded that in a few years they will be in charge.

Above all else they should learn about the world of friendship into which kindness and sympathy will serve as introduction. The writer's experiences are commonplace enough, but outside the rank of domesticated animals, they include friendly leopards, jackals, foxes, badgers and hedgehogs, while in the garden birds follow him when bad weather holds them at its mercy. Wild life that fears us would be friendly if it might. We have but to make the effort, and not only will this friendship be established, but it will tend to give pause to those who take pleasure in killing and find in it some claim, perhaps their only claim to recognition. A fresh viewpoint might lead them to realize the difference between the living and the dead and the truth that those who can destroy an elephant cannot bring a dead mouse to life. It is not to be hoped that people who find virtue in blood sports will abandon their pastime, but a "Wild Life Day" might help a younger generation to keep its hands free from stain and find the followers of St. Francis of Assisi better guides than the followers of Nimrod or the mythical Count Zähdarm.

It is common experience that "evil is wrought by want of thought". Teach children that they are the heirs

of beauty that finds expression in all forms of life that are climbing up to their own level, and in many cases they will lend a helping hand. Guidance, an appeal to the best side of children, and the change may well be startling.

This may be no more than a dream, but many dreams come true. Look back over the England of bull-baiting, cock-fighting, pole-traps and all the horrors of the unlicensed slaughter-house. Think of the old-time workhouses, consider the absence of a social conscience. Recall laws that imposed the death penalty for offences met today by a national conscience that has substituted the probation officer for the hangman.

The truth is that, in spite of hunting, of shooting syndicates and the lure of blood sports, we are growing more and more humane. On the Bench, nearly forty years ago, the men in charge at Petty and Quarter Sessions were, so far as the writer's experience showed, honest but hard. The game laws enjoyed their special protection and if poverty was not a crime, it came near to being a misdemeanour; hunger could not be accepted as an excuse for poaching. Children's Courts were unknown and prison sentences were common. At Quarter Sessions these were severe; the offender rather than the offence was punished. The R.S.P.C.A. was not popular on any of the Benches between 1914 and the late thirties. Chairmen would cross-examine Inspectors quite severely. They would have been horrified by Ruskin's doctrine that he who is not actively kind, is cruel. How a music-hall audience chortled when T. E. Dunville, that "very peculiar comedian," sang "Mike Miggs used to feed the pigs, And coax them with his hob-nailed boot." We have changed all that. Dunville has gone his way, so have the hard old Chairmen of Quarter Sessions and some of the equally hard Judges of Assize of whom two, Mr. Justice Day and Mr. Justice Hawkins, stand out.

When the twentieth century opened, a Wild Life Day would have been announced as an absurdity, unworthy the consideration of sane men and women. Today it is safe to find sympathizers and advocates, not numerous or influential enough to make strong appeal, but sufficient perhaps to give the idea a hearing and a start. It could call to what is best in men, women and children, and if only the children accept it they will find that they inherit a world with more beauty than was dreamt of in the philosophy of their forebears. Fresh and unexpected values in weed and flower, butterfly and bird, will stand revealed with a deepening sympathy for all the wild life that must add "sportsmen" to its natural enemies. When times are difficult and peace problematical, when people find it is not easy to pursue organized pleasure and to spend money freely on race courses, at cricket and football matches or lawn tennis tournaments, they can win change and recreation in the open air at trifling expense.

London is fortunate; Hampstead Heath and Kew Gardens are available and Epping Forest is still a beauty spot, while at every place named, with many that could be added, it is possible to combine some study of wild life with fresh air, delightful surroundings and extremely simple living. While Nature can be studied in a national or private park, it adds modestly to its virtues and will bring beauty to a window box. While the goldcrest, the crossbill and the woodpecker can thrill the heart of the English countryman, a family of sparrows can lend attraction to a stretch of waste land or the smallest suburban garden.

The world moves to beauty. Have we not seen craters left by bombs, decorated with dandelion and willow-herb by no agency of man? It seems as though Nature does not tire of offering her gifts to one and all and that she goes on her way, indifferent to the reception. She may reward

gratitude but does not seek it; she reveals her secrets to those who look for them, whether in great open spaces or in slums.

The writer remembers a journey through Dockland to see the horrible results of the air attacks that spread devastation for miles. He recalls one area where over several acres there was hardly one of the earlier and miserable slum houses left standing. But a few of the survivors had turned to their gardens, loving hands had worked in them, flowers were shining amid the ruins. Here was a thrill for the passer. Tribute was due to the brave folk who, in such grim surroundings, had demanded and received a share of the beauty which is all too often an unregarded inheritance.

If the real and elementary wealth of the world we live in were not within the reach of one and all, a Wild Life Day would have no significance, but there is none so poor as to be deprived of a share. Let him assert his claim, and the more strenuously it is put forward, the richer will the world become, the nearer to the time when his claim to a share of what makes life worth living is recognized. Too many of us have discarded the sources of natural wealth, the wealth all may share though so many look where it is not to be found. Man was not made for the terrors of "Bright and Early" or the inertia of television or the crowds that fill the football ground. Unless he has discovered a great cause he can serve, an extreme simplicity will open the door to the tranquil life that is satisfied with what comes and is on no terms with ambition, competition or strife.

S. L. BENSUSAN

THE INTEGRATION OF MAN

By ROHIT MEHTA

*Lecture delivered at the 76th International Convention
held at Banaras in December 1951*

IT is said that the proper study of mankind is man, for as is the man, so will be the mankind. In a given society, as are the individuals so will be the institutions—social, political, economic or educational. While the institutions are the forms of society, the individual is the very life, for he pours into the social organization the content which he has derived from his own experience.

In the course of the last hundred years three powerful forces have contributed to the moulding of man's thoughts and actions. These forces are represented by physical science, by the social philosophy of Communism, and by modern psychology. All these have shattered to a large extent the dignity of man and have brought a sense of utter insignificance to the human individual. Physical science regards man as a creature of the blind forces of nature; in the vast universe he seems to be a mere accident having no future. Communism regards man as a creature of economic conditions; he has no individual existence apart from the class to which he belongs. Psychology considers man as a creature of the Unconscious urges—the unconscious powerfully influencing the conscious, thus subjecting man to its whims and fancies. Science has

created the modern technological civilization resulting in a vast and complex social organization. In this organization man is completely lost. Alexis Carrel writing in *Man, the Unknown* rightly says:

"Human beings are not found anywhere in nature. There are only individuals. The individual differs from the human being because he is a concrete event. He is the one who acts, loves, suffers, fights and dies. The human being is an abstraction studied by physiologists, psychologists and sociologists. Modern society ignores the individual. It only takes account of human beings. The confusion of the concepts of individual and of human beings has led the industrial civilization to a fundamental error—the standardization of man."

The standardization of man obviously leads to the utter suppression of the human individual, and the suppressed individual naturally lives under a great psychological tension. Life today is lived for most people at a great mental and emotional pressure. The result of this has been nervous breakdowns, frantic efforts to seek release from tension, emotional frustrations, mental disorders, anti-social tendencies and a general psychological tiredness. It is these factors that have contributed to the diffused and superficial living which is the characteristic of our age. We have no deep contacts with life—nothing really moves us deeply. Ours is a life lived mostly within the framework of mental, emotional and physical habits. And the life of habits is *par excellence* a mechanical life. Such a life is dull, boring and most uninteresting. In short it is a life of Distractions. Aldous Huxley very truly says:

"... never before today has an attempt been made to organize and exploit distractions, to make of them, because of their economic importance, the core and vital centre of human life—to idealize them as the highest manifestations of mental activity. Ours is an age of systematized irrelevencies and the imbecile within us has become one of the Titans upon

whose shoulders rests the weight of the social and economic systems. Recollectedness or the overcoming of distractions has never been more necessary than now; it has also never been so difficult."

If our life is full of distractions, the question arises, from what are we distracted? Distraction can be only in relation to something which is considered fundamental or essential. It is no exaggeration to say that we are today distracted from Life itself. A distraction pre-supposes an end, a purpose, from which we are supposed to be moving away. What then is the end of life? Obviously to live fully and completely must be the end of life—fullness of life must be the purpose of living. Therefore, that which prevents us from living *fully* is a distraction. In religious terminology this is known as weakness, for what is a weakness but a distraction from that which we desire to become?

In our age there are innumerable distractions which prevent us from living fully and completely. Now a distraction implies the absence of a unifying factor—the factor which can hold different parts of our being together. This lack of a Unitive Principle is to be seen both at the individual as well as the social level. We are trying to hold society together by artificial stimulants as otherwise it is likely to disintegrate. These stimulants are wars, aggressive nationalisms, class hatreds and sensationalism of various types. Society is able to feel united more under the stress of war than during the periods of peace. What happens at the social level is to be found in the life of the human individual also. For the individual is trying to hold the different parts of his being together through similar artificial stimulants like sensationalism provided by cinema, by ever-changing fashions, by sex excitements, as also through drugs and narcotics. It is through these and other stimulants that the individual man and the present-day society are trying

to maintain some sort of unity in the midst of ever-increasing disruption. Thus the seeming unity has been artificially created which disrupts itself at the slightest provocation. Alan Watts in a very remarkable book, entitled *The Supreme Identity*, says:

"Our present civilization quite obviously lacks any unifying principle. The degree of unity which the vague term modern civilization implies is in many ways a unity of disunity, the people involved being given a superficial coherence by the spread of technology and by common acceptance of certain ways of thought whose very nature is to create further disintegration."

It is this absence of a unifying principle which prevents us from living fully and completely. It means we are not able to give our undivided attention to that which is before us—our mental, emotional and physical environment. While we are engaged in some work—in dealing with the problems of life—our minds and emotions are distracted elsewhere. The following illustration given by Dr. Suzuki in his book *Living by Zen* is very apt for understanding this problem of distraction:

"The Pupil (to the Master): How do you discipline yourself in daily life?"

"The Master: When I am hungry, I eat; when I feel tired, I sleep."

"The Pupil: That is what everybody does. Could they be said to be disciplining themselves as much as yourself?"

"The Master: No, not in the same way."

"The Pupil: Why not the same?"

"The Master: When they eat, they dare not eat, their minds are filled with all kinds of contrivances. Therefore, I say, not the same."

It means that engaged in various avocations, physical or mental, we are being pulled in different directions.

Distraction is therefore a Pull. We experience pulls in our life all the time with the result that we cannot deal with life in a manner whereby we can give our undivided attention to it. Our attention is diffused and so our contact with life is very superficial. The question here arises, why is there a Pull in our lives? And what is it that pulls us? That which pulls us is the incomplete experiences of our life. When an experience is incompletely felt, it exercises a pull; and the experiences remain incomplete because we cannot give our full, undivided attention to them. It is these incomplete experiences that build up a storehouse of pulls. And it is this which all the time conditions us due to which we never *act*, but always *react*. We meet life's experience always with a reaction which is the result of a pull exercised by the incomplete experiences of the past. Our reactions are fundamentally of a two-fold nature—reactions of Longing or of Fear. We face the experience of life either with a feeling of expectation, anticipation, or with a feeling of fear or repulsion. And so we never meet an experience afresh but always under the conditioning influence of these reactions.

Now all our experiences have two components—the *Fact* of the experience and the *Feeling* derived out of that experience. All our experiences leave traces in our mind and these we call Memory. Thus there is the Memory of Facts and the Memory of Feelings. Without a memory of facts our individual and social life would become impossible. Besides, the memory of facts does not exercise any pull in our lives. It is the memory of feelings which all the time pulls us—and this is created by the incomplete experiences of our life. Into the facts of life we naturally put feelings and when these feelings are incompletely experienced they create a memory—the memory of feelings. It is this which distracts us while we are in the midst of a new

experience. Thus man experiences disunity within himself. A life constantly distracted by the memory of feelings is obviously a disintegrated life. And so the integration of man is indeed a very vital problem of the day.

Now what is integration? It is not a mere intellectual synthesis—it is the Wholeness of being. Man must regain his wholeness if he is to be happy. This means there must be in his life a unifying principle in the presence of which life would be free from distractions. Just as in the presence of a magnet the iron filings group themselves into a pattern, in the same way in the presence of a Unitive Principle man would be free from distractions, thus regaining his wholeness. An integrated life is a life without distractions, without pulls in different directions—it is a *whole* life. It is our common experience that in the presence of something overwhelming or in the presence of something exquisitely beautiful we are for the time being free from distractions. In the presence of death with reference to some near or dear one we are so stunned that nothing distracts us, or when we are in the presence of something extraordinarily beautiful we do not like to be disturbed. In those moments our attention is not divided. If, therefore, we could be always in the presence of the Beautiful, perchance it would be possible for us to be free from distractions and to lead a life of fullness or completeness. If life could reveal to us newer and newer wonders all the time we would not experience any pull or distraction—we would be able to give our full and undivided attention to things presented to us. Is this possible?

But before we can answer that question let us understand the nature of our psychological state in the presence of something exquisitely beautiful. C. Jinarājadasa has very clearly described this state in one of his essays in *The Mediator*: He says that in the presence of something

beautiful, "the mind is held still; and the thinking faculty is tense and yet not thinking".

The thinking faculty tense and yet not thinking—that is the state in which we know freedom from distractions. Thus it is not in the realm of conscious thinking, however profound it may be, that we can know freedom from distraction. It is not through conscious thought that we can perceive the wonders of life—for this the "thinking faculty has to be tense and yet not thinking"! The perception of Wonder or Beauty is something beyond the mind. It is as we contact the Super-conscious that we perceive the Wonder and the Beauty of life. This Super-conscious may be described by many names—it may be called God, Master, Infinite, Beauty, Truth, or it may be called Theosophy—not the Theosophy of books, but the Theosophy of Being—not the Theosophy which is immanent but that which is Transcendent.

The question is, can this Infinite be contacted by us in our daily life? Can the wonders of life be revealed to us in the midst of our daily occupations? Now if God or Infinite is omnipresent, it should be possible for us to contact IT anywhere. The Infinite has its centre everywhere and its circumference nowhere. The Eternal is not apart from the Moment—each Moment is the centre where the Eternal exists. In other words, each moment of our life can become a window through which the Eternal, the Infinite, the Truth, the Master can be perceived—provided the thinking faculty is tense and yet not thinking.

Thus all facts of life can become windows through which we can look at the Eternal, the Infinite, the True and the Beautiful. But a window must only be outlined with bricks—not filled with bricks, for then it would cease to function as a window. Unfortunately into the facts of life we put the memories of feelings and thus fill up the

window. Thus it is that the facts of life do not serve as windows through which we can look at the Eternal and the Infinite. In order to perceive the Infinite we must discard, remove the bricks which we have placed in the window. It is by this process of discarding that we shall be able to make an opening through which to look at the wonders of life. This is indeed the process of Discrimination or Self-criticism. And it is as a result of this process that our thinking faculty will become tense. The purpose of Discrimination, or Repudiation, is to make our minds extraordinarily aware. It is essential that the process of discrimination, of repudiation, must go on ceaselessly. This is the sleepless vigilance of the neophyte.

But in the midst of this tenseness of the thinking faculty there must arise the cessation of thought; in the midst of constant repudiation there must emerge perfect repose. For without repose, looking through the window is in vain. How to bring this about? Having carved a window out of the everyday facts of life, by a process of constant repudiation, we must *observe*, for in this very observation through the window, our thinking faculty will arrive at the cessation of thought even though it will maintain its tenseness. There is no effort needed to arrive at cessation of thought, for by the process of constant repudiation we shall be face to face with something Beautiful which will arrest our attention. Needless to say that if after carving a window we refuse to observe, to look through that opening, we shall not see the wonders of life. There are many who repudiate but regard repudiation as the very end and thus close their eyes before the wonders that lie revealed. There are still others who try to look through the bricked wall without making an opening. It is essential that an opening is first made into the wall by a process of repudiation. Having done this we have only to

look through that opening to come to the cessation of thought. We shall then see *that* which will hold our attention; we shall know what freedom from distraction is. This is what J. Krishnamurti describes as Choiceless Awareness.

To observe life in the midst of ceaseless repudiation is to contact Beauty, God, Truth, the Infinite, the Eternal. Thus to be utterly resigned in the midst of constant repudiation, to be perfectly reposed in the midst of tension is to live in the presence of *THAT* which integrates our life even as the magnet does to the iron filings. It is this instruction that is given to us in *Light on the Path* where it is stated: "Though thou fightest, be not thou the Warrior." This is indeed repose in the midst of tension. It is this very idea which has been expressed in the following words of Jacob Boehme:

"The scholar said to his Master: How may I come to the super-sensual life, that I may see God and hear Him speak?

"His Master said: When thou canst throw thyself for a moment into that where no creature dwelleth, then thou hearest what God speakest.

"The scholar said: Is that near at hand or far off?

"The Master said: It is in thee, if thou canst for a while cease from all thinking and willing, thou shalt hear the unspeakable words of God.

"The scholar said: How can I hear when I stand still from thinking and willing?

"The Master said: When thou standest still from the thinking and willing of self, then the eternal hearing, seeing and speaking will be revealed in thee."

ROHIT MEHTA

ANIMAL WELFARE:

WHAT IT MEANS

By D. JEFFREY WILLIAMS

SOMETIMES, there is a tendency to regard those who are keen upon animal welfare as having no sense of proportion. We are thought of sometimes as somewhat cranky and lacking in a balanced view of things. These weaknesses, however, we share in common with all other groups of reformers. We rightly feel impatient with every form of cruelty inflicted upon animals. We feel that cruelty is as degrading to the one who inflicts it as it is harmful to the victim.

Our civilization has been built up upon exploitation of the weak. In the latter half of the nineteenth century leading thinkers strongly expressed the view that it was wrong for the State to introduce "family ethics" into matters connected with industry or social affairs. The law of the survival of the fittest and strongest was to have free and full play. Nevertheless, despite the stern and almost callous attitude of Herbert Spencer and others, the Factory Acts for the protection of young children were passed. Since that time we have seen a rapid development of the educational services, and a widespread extension of our social services to cover those sections of the community that are unable to fend for themselves.

We are now caring for the weak and helpless in our social life, and we do not expect our women and children

to go without bare necessities if the family bread-winner is unable to earn. It may be that we still have some way to go in this direction. When, however, it comes to the bringing of animals within a sort of general social obligation there is still a great deal of hesitancy. That is not the result of conscious and deliberate thought. It is simply that the animals and birds are felt to be outside the pale, as creatures belonging to a lower order and having inferior rights or no rights at all.

That is an unfortunate view. It places an artificial barrier between ourselves and the animals. The ascending ladder of sentience and intelligence includes every form of life, human and sub-human. We are rather afraid even today of the implications of the theory of evolution and natural kinship. We apparently do not wish to see any ethical and humane implications. We are not too greatly disturbed by many forms of animal exploitation that are not immediately before our eyes. Our imagination has to be stimulated again and again. The important question of the rights of animals needs to be brought to our notice again and again.

It is not merely a question of being fond of a particular animal, any more than the passing of the Factory Acts to protect young children was a question of anyone's fondness for a particular child. "The spiritual blindness which made possible the general acquiescence in the horrors of the early factory system was, not a novelty, but the habit of a century," says R. H. Tawney, in *Religion and the Rise of Capitalism*. A similar spiritual blindness is responsible for the widespread exploitation of animals today. Children were merely "limbs of Satan" not so long ago, and because they were so regarded it was easy to compel them to go out to work at the ages of seven and eight. Animals are, in a sense, younger children, and need our care and

protection. All will agree, I feel sure. It is that we, as individuals and communities, hesitate to put into practice what we feel to be true.

In the above-mentioned book, R. H. Tawney suggests that "in all ages the prudence of looking problems boldly in the face and passing on has seemed too self-evident to require justification". Will that continue to be said of our age where the problems of animal exploitation are concerned?

D. J. WILLIAMS

The theory of chelaship: It is an educational as well as probationary stage, and the chela alone can determine whether it shall end in adeptship or failure. Chelas, from a mistaken idea of our system, too often watch and wait for orders, wasting precious time which should be taken up with personal effort. . . . You offer your services; well. You are willing to devote time, incur expense, run risks for our cause. Well, it is the cause of humanity, of true religion, of education, of enlightenment and spiritual elevation, of course. It needs missionaries, devotees, agents, even martyrs perhaps. But it cannot demand of *any* man to make himself either. If he so chooses,—well; well for the world and for himself. For, to work for mankind is grand, its recompense stretches beyond this brief dream of life into other births.

M.

A BRIDGE BETWEEN JEW AND CHRISTIAN

By ROSE NOLLER

(Concluded from page 56)

A SECOND conflict between Jew and Christian is the non-acceptance or acceptance of the Trinity. A great deal of information may be had on the great evolutionary Outpourings which have to do with ages of development. It is too far-fetched and intricate for the purposes of this answer. But I think religious dogmas make too much mystery of this subject.

The Trinity has many triplicities in many religions; for instance, the Egyptian Osiris, Isis and Horus; and the trinity within trinities of pre-Vedic religions of India: Nara, Nāri and Virāji, the *initial* triad; Agni, Vāyu and Surya, the *manifested* triad; Brahmā, Vishnu and Shiva, the *creative* triad; descending and less metaphysical in order given. (Much pertaining to this subject through the ages was deliberately kept secret.) As in our understanding of the family, which may be conceived of as a unit with three diverse aspects, so the Solar Logos, which is an androgynous or unified Godhead, has yet a trinitarian variety in manifestation.

And while the Jews affirm the indivisibility of their God, it must not be overlooked that the Hebrew Kabalists affirmed:

"The ten Sephiroth are divided into three classes, each of them presenting to us the Divinity *under a different aspect*, the whole still remaining an indivisible Trinity.

"The first three Sephiroth are purely intellectual in metaphysics; they express the absolute identity of existence and thought, and form what the modern Kabalists call the intelligible world—which is the first manifestation of God.

"The three that follow, make us conceive God in one of their aspects, as the identity of goodness and wisdom; in the other they show to us, in the Supreme Good, the origin of beauty and magnificence (in the creation). Therefore, they are named the *virtues* or the *sensible world*.

"Finally, we learn, by the last three Sephiroth, that the Universal Providence, the Supreme Artist, is also *absolute Force*, the all-powerful cause and that, at the same time, this cause is the *generative element of all that is*. It is these last Sephiroth that constitute the *natural world*, or nature in its essence and in its *active principle*, *Natura naturans*."

Die Kabbala, by FRANCK

The Kabalistic conception is identical with the conception of Hindu philosophy; and again Plato re-echoes this in Greek philosophy. In the well-known Christian trinity, it is Father, Son and Holy Ghost, though I have yet failed to find any exponent of dogmatic religion who could make any sense out of the "Holy Ghost". In some of the historical triplicities, the trinity is given as Father, Mother and Son. This, it seems to me, makes sense. It exemplifies in nature everywhere as the principle of polarity which leads to creativeness, progeny and manifestation.

Actually, the Holy Ghost is the name for the great cosmic Feminine principle (this can be verified from many reliable sources); for if God is an androgynous Being, that Being is also Mother, the principle behind creation. And from this we proceed logically to the Cosmic Son, which is Cosmic Manifestation. If this seems mysterious, it is yet obviously before us in all the world of nature, from which majorities of men and women have severed themselves in every species of complex and artificiality.

Under this interpretation, the Jew can accept the Trinity; for certainly he holds, with other creeds, the family unit as sacred. Nor does he reject the Kabala. And under this interpretation, the Christian must sever his mysterious generalities and recognize all of creation as of divine origin, with at least the potentialities of Divinity in manifestation.

This, to my mind, is one of the great errors that has confused our warlike age, the denial of the divine potentials of all that is human, as well as of the lesser evolved mineral, vegetable and animal kingdoms. The evidence agrees with the Jew against the Christian doctrine of vicarious atonement. It makes each individual responsible and self-reliant. Atonement then becomes a problem of the individual to unite and bring into living his own triune nature, for man is also a trinity: First, of the personality (body, emotions, concrete mind); Second, another section of his consciousness (abstract mind, directing ego, soul or psyche, and creative intuition); Third, a still higher triplicity unified in what is called a Monad, which is analogous to his direct Divinity. In this light, man as the image of God is conceivable. The macrocosm becomes understandably microcosmic!

How can man justify war if he understands the Divinity of the cruelly-wronged mother earth; if he understands human life as the descent of the Logos into our area of consciousness? Here I wish to support this obvious but to many unheard truism with excerpts from actual letters of a Master of the White Brotherhood relating to our ideas on evil¹:

"And now, after making due allowance for evils that are natural and cannot be avoided—and so few are they that I challenge the whole host of Western metaphysicians to call them evils or trace them to an independent cause—I will point

¹ *The Early Teachings of the Masters*, ed. by C. Jinarajadasa, pp. 284, 211, 210, 215-16.

out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. . . . It is in those illusions that man *looks upon as sacred*, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. . . ."

"When we speak of our 'One Life,' we also say that it penetrates, nay, is the essence of every atom of matter, and that therefore it not only has correspondence with matter, but has all its properties likewise, etc., hence is material, is *matter itself*."

"Who but a theologian nursed on the most absurd supernaturalism can imagine self-existent being, of necessity infinite and omnipresent, outside the manifested, boundless universe?"

"We refuse to admit a being or an existence of which we know absolutely nothing, because (a) there is no room for him in the presence of that matter whose undeniable properties and qualities we know thoroughly well; (b) because if *he or it* is but a part of that matter, it is ridiculous to maintain that he is the mover of that of which he is but a dependent part, and (c) because if they tell us that God is a self-existent, pure spirit, independent of matter, an extra-cosmic Deity, we answer that, admitting even the possibility of such an impossibility, *i.e.*, his existence, we yet hold that a purely immaterial spirit cannot be an intelligent, conscious ruler, nor can he have any of the attributes bestowed upon him by theology, and thus such a God again becomes but a blind force. Intelligence as found in our Dhyani Chohans¹ is a faculty that can appertain but to organized or animated beings, however imponderable, or rather *invisible*, the materials of their organizations. . . ."

This is only a drop in an ocean of authority that may be found to support the Divinity of the Christian Third Person of the Trinity, which in human evolution has been so little understood with concomitants of gigantic stupidities, and in the dogma of which there are so many meaningless arguments and battles. There is the whole book of nature, both seen and unseen, as evidence. Who

¹ High spiritual officials in the White Brotherhood.

can read it with understanding? For to truly understand, is to love. How can humanity reveal love, the fundamental taught by all religions, if understanding is so conspicuously clouded with fallacy?

The third conflict between Jewish and Christian dogma is that of the Immaculate Conception. Here again, I believe both views to be correct and both views entertain errors. I believe the Jew is correct in refusing to believe in a miraculous violation of the laws of nature. I believe him to be wrong in his supposition that there is not *much more to nature* than he can conceive. Whatever the interpretations placed upon this subject, it is not without the bounds of what we can understand. To some, the immaculate conception means merely what the terms signify: *clean, pure*. In a sense, that is sufficient, and it is understandable. Added to our knowledge and experience, it is that experience made ideally pure and perfect. It might be looked upon as a flowering of the trends of evolution.

If we wish to carry this supposition still further, we must accept forms of energy and matter not yet understood by orthodox science, in the realm of which and out of which a superior and perfect manifestation might be born. But however supernormal the hypotheses may run, the law of manifestation is not altered from that which we can understand in all the kingdoms, from the lowest to the highest. It is not a miracle. It is a consummation!

Here the Jew can again agree; for he holds his natural energies as sacred. Here the Christian can agree, for he postulates at least *one* Person as Divinity made flesh. One concept is in evolution with divine potentiality; the other is that concept achieved.

The immaculate conception, like the trinity, can be traced to the most ancient of religions. It is not a new dispensation to the Christian alone. Alluding to the Greek

myth of Heracles and the Hindu one of Krishna, Edward Carpenter (*Pagan and Christian Creeds*, p. 245) writes:

"What we chiefly notice so far are two points: on the one hand the general similarity of these stories with that of Jesus Christ; on the other their analogy with the yearly phenomena of nature as illustrated by the course of the Sun in heaven and the changes of vegetation on the earth."

Justin Martyr tells the Romans that by "declaring the Logos, the first-begotten of God, our Master Jesus Christ, to be born of a virgin mother, without any human mixture, and to be crucified and dead, and to have risen again and ascended into heaven, we say no more than what you say of those whom you style the sons of Jove."

Descent from antecedent forms is further supported by Gerald Massey, *Natural Genesis*, 1. 32:

"But it is well known as a matter of history that the worship of Isis and Horus descended in the early Christian centuries to Alexandria, where it took the form of the worship of the Virgin Mary, and the infant Saviour, and so passed into the European ceremonial. . . ."

Massey brings out, further, that the Muhammadans, tracing usage away back to ancient custom, celebrated the birth of the babe in the cave or subterranean sanctuary from which the Priest issued, saying: "The Virgin has brought forth: the light is about to begin to grow again."

The Arabs celebrated the birth of Deity in the cave¹; the Persians marked the birth of the sun, symbol of the Deity, in the cave of Mithras at the winter solstice; and the Greeks commemorated the birth of the Sun-God in the stable of Augias, which Hercules, performing the twelve labours of the symbolic zodiac, had to cleanse. The stable may be interpreted as the physical body of man and his imperfect nature evolving into a destined perfection.

¹ See Editor's Note at the end.

I have no comment to make on the mere difference in garb of varying religions. It is as much out of place as to stress the difference between my dress and yours. In fact, it is expected that we do *not* dress alike.

As I have stated, these are my personal answers to these conflicts. In achieving these solutions, I must give credit to an endless number of splendid authorities, which have supported my search and my intuition. For in the last analysis, no man can accept what he intuitively rejects. Each man must search for truth and verify it, so that he can truly say: "I know that I know that I know!" In my own efforts to live creatively, I have proved these truths to my own satisfaction not once but thousands of times.

There have been periods in man's history and some approximation at all times in the minds of great men and women where the fundamentals of science and religion are as closely knit as twins; where science is spiritual and religion is scientific. Like the androgynous man of the first chapter of *Genesis*, "male and female," or passive and active, were created in the image of the undivided Elohim. But the allegory of the second Adam, which the Jew does not accept, in which he is right if he conceives the "fall" as not in the divine design, the fact that these dual departments of life are isolated has brought grief and suffering. The Jew is grave witness to that. Science without the grasp of fundamental moral intention; and religion, confused in its facts, are an unhappy and belligerent divorced couple.

No man need accept any statement of truth no matter what the authority. And such truths as he finds for himself: these are unassailable by man or God, since they are a composite of both. So we may learn to respect all religions and all men, not only Jew and Christian. So may we, through genuine understanding, learn truly to love all men,

for men and women, even though conceivable without faults, are yet lovable because they have differences and faults. It is one of my greatest personal findings that this is peace; the kind of peace we need, to get rid of war and the fear of each other as human beings, for differences in political ideologies can similarly be assuaged through understanding. Each nation has its genius or daemon. In the spiritual organization of the White Brotherhood, perhaps a composite exists embodying all the aspects of monarchical, aristocratic, democratic and other governments; and no government can prove it is exclusively any one of several ideologies. In a sense all governments are composites; there is merely difference in the stresses.

To accomplish this understanding, we need to build more bridges, not only between Jew and Christian, but between all the religions and all ideologies. This ideal of brotherhood is one of the Jewish ideals. It is also an ideal of the true Christian; and it is a grand one. It is such bridges that will save us from imminence of destruction which all openly and secretly fear; for there is no enemy beyond the fallacy in *human nature*. We need fear neither atomic nor hydrogen bomb if human creatures can understand themselves.

ROSE NOLLER

• *Note by the Editor*

I am thoroughly familiar with Muhammadan teachings, and I have never come across any idea that their Deity was born in a cave. Gerald Massey made all kinds of loose statements. Every Muhammadan would be horrified at any idea that their Deity, Allah, was ever "born". If the reference is to the Prophet Muhammad, He is never worshipped as any kind of a Deity, but only revered as a great Messenger of Allah. The conditions surrounding His birth are well known as *facts* of history. He was born in Mecca, but not in a cave.—C.J.

DOGMAS

By J. B. BISCHOFF

THE Theosophical Society recognizes only the one dogma: "To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour." Having been a member of the Society for over 42 years I have often wondered why new members are never *asked* if they believe in this dogma. It is taken for granted, for otherwise, it is thought, they would not join a Society that has never made a secret of its First Object. Yet, I am sure, many if not most of the new members feel not so convinced in this matter and only gradually accept the idea as a Great Truth.

Few people consider this question of much or of any importance and just accept the prevailing belief that all bad people are children of the Devil, and not of God. Vaguely they include in this category all their enemies and the people of different religions and ideologies. It is often said that it does not matter what others think of us or we of them, but when we discover that they also treat us according to their thoughts and feelings, then we learn what a difference it makes. We realize then that feeling and thinking are the most important things in the world and that Ideas rule them.

The Theosophical Society binds us only to this one dogma of Universal Brotherhood and leaves us completely free to accept or reject any or many of the prevailing beliefs,

superstitions, idiosyncrasies and ideologies. Ideas and dogmas play an important part in our life and so it is wise to make a good study of all of them and compare them with those of our own. Then we can discover Right Ideas and True Dogmas, and make these our own. We should not be afraid to put our own forward, for only in this way can we come to a better understanding. With this in mind I give below my most cherished dogmas, which I think are helpful to acquire a clear and true outlook upon life.

1. The Brotherhood of Man, to recognize all and every Human Being as a child of God, whom He tries to raise and educate to His own stature—it will be very helpful if we can co-operate and show our sympathy in this matter.

2. God is the mighty Creator and unopposed Ruler of the Universe. Not instantaneous creation, but a natural way of growing is His Plan of Evolution, in a similar way as we grow and as everything in nature grows. The Universe, as we know it, is a portion of Himself, and He is the centre of it.

3. The dual system of God and Devil, Good and Evil, is a very harmful superstition, because with a wider vision we see that day and night, summer and winter, cold and heat, matter and spirit, men and women are all truly and really *wholes*, the different ends of the same thing.

4. Heaven and Hell are absurdities. Although we need happiness and sorrow, rain and sunshine, in order to grow, we get only what we need and deserve, no more nor less. There is law and order in the Universe, without which it could not exist.

5. It may feel grand to think of ourselves as fallen Angels or Gods in exile, but the fact is we all grow naturally according to a plan. We may co-operate and feel happy or we may obstruct and be miserable, but grow we must and grow we will. As we all come the long, long way through

the mineral, the vegetable and the animal kingdom, we can also be sure to grow from an animal man into a civilized being and from that into a Perfect Man, as sure and as certain as seed grows to the stature of its own kind. We know that matter is indestructible and so is Life.

6. A farmer may have failures with his crop and we may not be too successful with the education of our children, but God with all His million helpers and eternal experiences does not fail. However strongly we may believe in free will, *all* wills and *all* roads lead to God. Our progress is absolutely fool-proof. How silly to think that God would deny Himself and us the pleasure of Everlasting Union and Bliss, some day, some time.

7. To blame God for all that is wrong with us and the world, is just stupid ignorance. A Being who governs the Universe with all its solar systems successfully, could surely force or induce every one of us to act, feel and think as He wants us to do. This is beyond doubt, and it is also very plain to see that He deliberately gives us a little freedom in order to discover for ourselves that criminality or going the wrong way does not pay. We learn our lesson when we reap what we have sown, when we learn to see the consequences of our deeds. We do ever so many wrong things in our ignorance and then we blame God for the unpleasantness until we know, and then we wisely and gladly obey the laws of the Universe.

8. Life is a school where we are taught the unalterable laws of Nature and the Universe, and the wisdom to obey them. It is only when we have learned our lesson and can be trusted that we shall have complete Freedom in this and the inner worlds.

9. The Devil, or Lucifer, or Satan seems to me like the mighty Lords of Karma, who are or who supervise the Eternal Laws. They represent Predestination, seeing to it that we

reap what we have sown in this or in former lives. When things are painful we call them evil forces, and when they are pleasant we call them our lucky stars. When they are neither the one nor the other, then we say it is Destiny or Kismet that plays with us mortals beyond our understanding. The Lords of Karma are also our Teachers who see to it that we grow according to the Living Plan of the Logos.

10. The Aim and Object of birth and life on earth as well as in the inner worlds is to learn and to grow, physically, emotionally, intellectually and spiritually, to improve and expand every aspect of our nature. We are all at different stages of development, occupying different places in the School of Life. Some of us are busy with the Physical Body in a material world, some others, having gone a step further, believe more in feeling and in improving the Emotional Body; and still others are busy with the Mental Body in the world of thought. Others again believe that they must now learn to love and to build the Spiritual Body and that all the other things will then be added unto them. We are all busy with our own lessons believing them to be of the greatest importance, and so we live and differ accordingly.

11. Our lives may be long or they may be short, we may be quick or we may be slow, but we learn only very little in the span of one life. Further, as life is continuous and indestructible, Reincarnation is the only reasonable explanation of things.

12. Unless we know that there is Evolution, and a Plan of Evolution, we have no chance whatsoever to understand the meaning of Life and the things that happen round about us. It is therefore of the utmost importance to understand the Plan of Evolution or as much of it as we possibly can.

J. B. BISCHOFF

THE LIPIKA

By DOROTHY ASHTON

THE LIPIKA are mighty cosmic Beings who are administrators and custodians of the law. The word comes from *Lipi*—writing—and means literally the scribes. They balance action and reaction, record Karma, and objectivize the plans or archetypes when needed. Even the Ring-pass-not is only circumscribed with their aid, for the Lipika are extra-Solar Deities and the Logos is under their authority.

According to Madame Blavatsky the Lipika are the Spirits of the Universe and must be distinguished from our own planetary spirits and their hosts of builders. They "belong to the most Occult portion of Cosmogogenesis, which cannot be given here. Whether the Adepts—even the highest—know the angelic order in the completeness of its triple degrees, or only the lower one connected with the records of our world, is something the writer is unprepared to say. . . . Of its highest grades one thing only is taught: the Lipika are connected with Karma—being its direct Recorders. The Symbol for Sacred and Secret Knowledge in antiquity was universally a Tree, by which a Scripture or a Record was also meant. Hence the word Lipika, the Writers or Scribes; the Dragons, symbols of Wisdom, who guard the Trees of Knowledge."¹ They are said to stand parallel to the Seven Angels of the Presence—or beyond them really—because it is the Lipika who "project into objectivity from the passive Universal Mind the ideal plan of the Universe, upon which the Builders reconstruct the Kosmos after every Pralaya."²

¹ *The Secret Doctrine*, Adyar ed., I, 186-87.

² *Ibid.*, 165.

The Lipika—as a group, for they are never mentioned singly—are the recording angels of Christianity. It is they “who impress on the (to us) invisible tablets of the Astral Light—the great picture-gallery of eternity—a faithful record of every act, and even thought, of man; of all that was, is, or ever will be, in the phenomenal Universe”.¹ Madame Blavatsky says also that they are concerned with humanity’s hereafter²—a reference presumably to their concern with the sorting out of karmic impulses (skandas) and their carriage forward into future lives. The Lipika’s knowledge of law, Solar and Universal, must therefore be supreme at all levels. In the actual details of adjustment of human Karma the four Devarājahs and their hosts are the agents of the Lipika and a description of these will be given below.

In the *Blavatsky Lodge Transactions* (1889), page 148, Madame Blavatsky says that the Lipika proceed from Mahat, and that they are the four Recording Angels of the Kabala—and the “Book of Life” of Revelations. They are connected with Karma and the Day of Judgment.

The Lipika are mentioned in the Stanzas of Dzyan concerning creation: “The Dzyu becomes Fohat: the swift Son of the Divine Sons, whose Sons are the Lipika, runs circular errands. . . Fohat traces spiral lines to unite the Sixth to the Seventh—the Crown. An Army of the Sons of Light stands at each angle; the Lipika, in the Middle Wheel. They say: ‘This is Good.’ The first Divine World is ready.”

“The Lipika circumscribe the Triangle, the First One, the Cube, the Second One, and the Pentacle within the Egg. It is the Ring called ‘Pass Not’ for those who descend and ascend.” “The Wheels watch the Ring.”³

¹ *The Secret Doctrine*, Adyar ed., I, 165.

² *Ibid.*, 95, 96.

³ *Ibid.*, 185.

In the commentary on these Stanzas¹ Madame Blavatsky points out that the geometrical figures given above yield the digits 31415—this being π and the relationship of diameter to circumference. Yet she says that the tradition that the Ring is a circle out beyond the nebula is wrong. “The full Initiate *knows* that the Ring is neither a locality, nor can it be measured by distance.” Nevertheless it is a boundary. “No Spirits except the Lipika have ever crossed the forbidden line of this Ring, nor will any do so until the day of the next Pralaya, for it is the boundary that separates the Finite from the truly INFINITE.”

In man also the Lipika set the limits and place a barrier between the personal and the real self. The Lipika “make an impassible barrier between the personal Ego and the impersonal SELF. . . . Thus . . . the Lipika separate the world (or plane) of pure Spirit from that of Matter. Those who ‘descend and ascend,’ the incarnating Monads . . . may cross the Circle of ‘Pass Not’ only on the Day ‘Be with Us’—that day when man . . . merges into the One Essence.”²

Associated with the Lipika are the four Devarājahs, the Kings of the elements, and their hosts of devas. These four, says C. W. Leadbeater³, are the administrators of the great law of leaders of the hierarchies of devas of earth, air, fire and water. They are the Gods of the four quarters or cardinal points—or, in Egypt, the four brothers of Horus with animal heads, and they also correspond with the Cherubim of Ezekiel and the four beasts of Revelation. They carry out the law, direct the machinery of divine justice, and make all the adjustments necessary for the working out of human karma, even down to the physical level. They are invoked in the ceremonies of the ancient mysteries and symbolized by corn, wine, salt and oil.

¹ *The Secret Doctrine*, Adyar ed., I, 189-90.

³ *Glimpses of Masonic History*.

² *Ibid.*, 188-89.

In *The Secret Doctrine* (I, 185) they are referred to as the Protectors of mankind and the agents of Karma here and now on earth, whereas the Lipika are concerned with humanity's hereafter.

In his *Manual on The Astral Plane*, C. W. Leadbeater says: "It is they who are the agents of man's Karma during his life on earth, and they thus play an extremely important part in human destiny. The great karmic deities of the Kosmos (the Lipika) weigh the deeds of each personality when the final separation of its principles takes place at the end of its astral life, and give as it were the mould of an etheric double exactly suitable to its karma for the man's next birth; but it is the Devarājahs who, having command of the 'elements' of which that etheric double must be composed, arrange their proportion so as to fulfil accurately the intention of the Lipika."¹ C. W. Leadbeater adds that the Devarājahs can take human material form at will and have been known to do so. As there are really seven great classes of nature-spirits and types of elemental essence there are really seven Devarājahs, but "outside the circle of initiation little is known and less may be said of the higher three".² The names of the Devarājahs and their colours and hosts may be correlated as follows:

Name	Dhritarashtra	Virudhaka	Virupaksha	Vaishnavanara
Hosts	Gandharyas	Kumbhandas	Nāgas	Yakshas
Cardinal Point	East	South	West	North
Colour	White	Blue	Red	Gold

Note. The material from which this article has been compiled was collected and discussed by the group of members in Manchester who work in conjunction with the Science Group of the Theosophical Research Centre in London.

DOROTHY ASHTON

¹ *The Astral Plane*, 1941, pp. 108, 109.

² *Talks on the Path of Occultism*, (C. W. Leadbeater), page 610.

A BUSH-FIRE

By C. BROOKS

"MOTHER, is that a bush-fire over there?" Mother came to look out of the window from where her little daughter had called.

"Yes, dear, I am afraid it is, and it looks like a big one, the gale is driving it so."

The little girl was distressed and anxiously watched the smoke and flames, as she and her mother tore through the bush, for she loved the wild creatures and the beautiful Australian wild flowers.

"Oh how I wish I could help them and not let them get hurt!" Her sympathy was so intense that it almost seemed like a prayer, for this girl of nine years felt her oneness with nature and suffered with it.

Presently it was bed-time, and though still distressed the girl quickly slept. Now she felt she was not alone, for a radiant figure was calling her and holding out a hand.

"Come and help me, Susie," a voice cried and together they glided into the flames. The girl was not at all frightened, for the lovely flowing dress of her companion protected her till she realized the fire was not hurting her, in fact the flames felt like breezes blowing over her.

When they had moved well into the bush-fire, the "angel" called and from all round came the bush creatures and nestled in her robes.

"See, Susie, they are all right now, I have made them forget the pain their poor little bodies suffered. You can take them in your arms too, and your love will give them happiness."

The birds perched on the little girl's shoulders and many animals clung to her robes, for she was clothed like the angel, and her arms were full of flowers. All this puzzled her, for were they not killed by the fire?

The angel read her thought and explained that it was the *life* of the flowers and animals that had come to them, feeling their love; the life could not be hurt but had suffered a shock from being driven out of the forms so suddenly.

"What will you do with them?" was her next question.

"There is One Great Life and all these little ones are part of it, and they will return to it, until it is time for the Life to be sent out again into some form to live on the earth. Would you like to help me again? We can do some other work."

The girl was overjoyed and wanted to stay, when the angel explained that she must return to her parents in the day, but could come every night.

It was morning when the girl woke up, feeling happy, and told her very understanding mother all about her adventures in the night.

C. BROOKS

The Theosophist's duty is like that of the husbandman's; to turn his furrows and sow his grains as best he can; the issue is with nature, and she, the slave of law.

K. H.

REVIEWS

The Autobiography of an Unknown Indian, by Nirad C. Chaudhuri, Macmillan and Co., London, pp. 516.

This book is the remarkable and fascinating story of the life of one section of India, beginning sixty years ago. The book is the first of the author, who seems thoroughly familiar with all English literature, though he has never visited England, and is equally familiar with the principal works of France, and knows also something of Greek writers.

The autobiography begins with the life in two villages in Bengal, near Mymensingh. In one is the property of the joint-family of the author's father, and in the other the administrative headquarters with law courts where the father practised. Detailed descriptions are given of the relations between the various members of the joint family, and their clashes. The author describes family worship and gives a vivid but horrible account of the festival of the blood-thirsty goddess Kālī or Durgā. In the festival which he describes in the village of the family property, in the ancestral house a temporary

image is made of Durgā, and on the last day of the festival many goats are killed, to the accompaniment of tom-toms, etc. The family priest does not perform the sacrifice, but a Brahmin priest is specially called in to cut the throats of the goats. On one occasion described by the author, so many goats were sacrificed that their blood streamed down from the image to the neighbouring tank. More horrible still is the description of the sacrifice of the buffalo, which is considered necessary as a part of the worship. In each case the animal is garlanded and the buffalo's neck softened with ghee and butter so that the large sacrificial knife of the Brahmin priest may cut through at one stroke, because if that does not happen it is considered a sign of ill-omen for the family. When the buffalo is sacrificed and the blood is spurting from its neck, the elderly relations of the author, who was at the time a boy, plunged their hands into the blood and smeared it over their faces and on others round them.

Bengal has been long known for this particular ghastly type of Durgā worship, and though probably

there is much less of it today. nevertheless it is customary in most well-to-do houses on the day of the festival to sacrifice one goat. In Calcutta, which is only an English rendering of "Kālī Ghāt," is the famous temple of the Goddess Kālī. Anyone who visits that temple will see, for several hundred yards before its entrance, little booths with goats tethered outside, to be purchased by the worshipper for sacrifice in the courtyard of the temple. However, this aspect of Hindu worship and "culture" is never referred to by various visitors and writers, who are full of high praise for the great achievements of Indian civilization.

Lately, the Legislature of Madras State has passed a law prohibiting animal sacrifice. All the same, during the past few weeks a member of the Assembly complained that in two villages which he mentioned such sacrifices had taken place, and the local authorities had done nothing whatsoever. The most ghastly element of these sacrifices is that in some places they are nearly always performed with the consent of the Brahmin priests.

The author naturally came under the influence of the violent hatred which arose in Bengal as the result of the partition of Bengal in 1905 by Lord Curzon, the Viceroy.

Beginning with a hatred of the English and a refusal to use any materials from England, in a strange and unaccountable way this hatred was gradually turned towards the Muhammadans, with whom the Bengalis had been living in friendship for centuries. The author points out how that hatred, which began with the partition of Bengal, slowly developed, under the influence of the so-called "Non-Violence" campaign of Mahātma Gandhi, to become the intense hatred between Hindus and Muhammadans which terminated in the breaking up of India in 1947 into India and Pakistan.

The author was never attracted to the politics of the Indian National Congress, and therefore has an objective standpoint throughout to all that happened. In many ways, it is this independent judgment concerning what was happening that makes new reading.

The author gives a full description of the era in Bengal, with the throwing of manufactured bombs, and how the young men in their enthusiasm for the National Movement and in their hatred of English suppression were slowly dragged in to express themselves in violent action, yet with a full recognition of the punishment that would be given to them by the English authorities. They welcomed martyrdom.

The book is full of what would be called folklore, with many local songs rendered into English, and it gives an intimate revelation, as it rarely possible to obtain, of the thinking and feeling of a certain section of the masses of the Indian people who lived in Bengal. The particular part of the country which the author describes, is now a part of Muhammadan Pakistan, after the partition. But many things that he says are true of what has happened in other parts of India, particularly the natural resentment of Indians against foreign domination.

What makes surprising reading is the statement that after the "Quit India" campaign of Mahātma Gandhi, when the English finally withdrew, the English residents naturally changed their attitude of overweening race prejudice and became fairly decent denizens of India. The author goes so far as to say that the English, realizing that they no longer have any power but want various commercial advantages, are actually beginning to adopt an attitude of "cringing" towards the Indian.

The whole narrative of the *Autobiography* is entrancing reading to anyone who desires to know the side of Indian life not revealed in newspapers and in political agitation. Undoubtedly the book has its particular place in the annals

of the history of the Indian National Movement.

C. J.

A Synthetic View of Vedānta, by P. N. Srinivasachari, M.A., The Adyar Library Series No. 81, pp. 155, price Rs. 5.

In Hinduism, so-called, Shruti, Smṛiti, Itihāsa and Purāna form the basis of Sanātana Dharma. Their proper study and practice brought Gnāna and Vairāgya which ultimately led to Shānti, the goal of life. The Shruti comprehends within it the Vedas, Vedāngas and Upāngas, which are the three-fold sources of knowledge, namely, Religion, Science and Philosophy. Of these, the last contain the six Darśhanas or views. The very term, *Darśhana*, suggests that each of their authors draws his deductions from his own comprehension and experience.

The last of the six Darśhanas is called the Vedānta, or the apex of knowledge. There are naturally various viewpoints in this also—the Advaita, Shuddhadvaita, etc. This book attempts to give a synthetic view of philosophical thought and pleads for an open and liberal understanding of its innate unity. It may be taking altogether a poor view of Reality if it can be made possible to define its nature by any verbal description, however lucid and all-comprehensive it may appear to be. So it would be futile

to convince the heart by argumentative reasoning. Reality is a process of experiencing and so precludes any final appraisal of it. It is "an integral intuition of the absolute". The author, therefore, rightly lays his emphasis on sympathetic understanding and synthetic thinking, as all Siddhantas are only avenues to narrowness and bigotry.

The author points out that the three chief aspects of the Vedanta, the Monism of Shankara, the Theism of Rāmanuja and the Pluralism of Mādhva are only temperamental variations of "darshana". They display an inherent unity and the modern thinker will do well to take a synthetic view of the whole. Otherwise the means employed, namely, Gnāna, Bhakti and Kriya, will lose their cohesive impact with each other, the inexorable logic of which will lead to emotional vacancy in one case, and sickly sentimentalism and ceaseless inane activity in the others. With a mind freed from desire Prahlāda attained *Samadashana* and so became a *Kinkara* of the Lord thus helping struggling humanity to attain to his level. This is a beautiful conception of what we call Moksha or Liberation, the supreme goal of man. In the Indian philosophical conception of One Life and One Wisdom, all schools of thought, though

apparently conflicting, can become reconciled.

The author has thus made an invaluable contribution to correct philosophical appreciation.

N. R. S.

Concentration, 10th edition, Rs. 2-12-0 or Rs. 4-0-0 (cloth), *The Seven Rays*, 4th edition, Rs. 4 or Rs. 5-12-0 (cloth); by Ernest Wood, T.P.H., Adyar.

Mr. Ernest Wood's books on mental training were forerunners of the Pelman System and are well known. They have been translated into many languages. *Concentration* is a practical guide beginning with simple advice and illustrations as to mind-control, continuing with methods of meditation, and leading to spiritual contemplation.

The sevenfold classification, which is found so widely in the religions and philosophies of the world, is of perennial interest. In *The Seven Rays* Mr. Wood discusses the source of the Rays, gives details of each Ray and points out the great use and danger of the knowledge of the Rays. We may not agree with him in certain details but he is always interesting and we can gain by comparing his system with others. This knowledge is for those who feel that their ray represents something they are always trying to express or fulfil.

E. W. P.

SUPPLEMENT TO THE THEOSOPHIST

MAY 1952

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

Mr. N. Sri Ram left Adyar on April 2 for S. Africa via British East Africa. Mr. Sri Ram will later go to Europe and make an extensive tour before returning to Adyar in October.

Srimati Rukmini Devi left Adyar on April 4 for Viet-Nam where she was to open the new Theosophical building in Saigon. She returned on April 15.

It has been recently announced that Srimati Rukmini Devi has been nominated by the President of the Indian Republic, Dr. Rajendra Prasad, to be a member of the Council of States, the upper house in India's Parliament. Rukmini Devi has received this high honour for the purpose of representing Art.

The Dispensary building at Adyar has been completely remodelled in cement. The President, Mr. C. Jinarājādāsa, on March 22 cut a ribbon and declared it re-opened and garlanded the Superintendent of the Society's Engineering Department, Mr. M. D. Subramaniam. The President expressed the wish that all who might enter the Dispensary would come out better as a result of the treatment they received.

This Dispensary provides free medical treatment for all employees of the Society and their families, although some pay for medicines used.

The School of the Wisdom

The School of the Wisdom session for 1951-52 came to a close on

March 28 when the President (Principal of the School) presented certificates of attendance to the students and gave his final address on "The Social and Educational Aspects of Platonic Philosophy". The Vice-President (Vice-Principal), Mr. N. Sri Ram (Rector), Prof. J. B. Acuña (Director of Studies) and Mrs. (Dr.) Jocelyn Cook who led many of the discussions, were all present for the occasion. After tea Mr. Sidney A. Cook spoke to the students. Each of the students gave his or her impressions on the results achieved and suggestions for the future. A report of the work done will appear later.

France

The general assembly of the Federation of Provincial Lodges held a meeting on December 17 at the Marseilles Headquarters. The assembly in particular studied the possibility of re-grouping the members of certain Lodges which have ceased to exist.

Rakoczy Lodge in Paris, after having been dormant since the war, has resumed its study of Symbolism. In Cannes there has been the re-organization of Lodge Lumière and, since October, 7 new members have joined. Weekly public lectures are arranged and are well-attended.

British East Africa

The General Secretary of this Section, Mr. Dwarkadas Morarji

Shah, reports that Mr. N. Sri Ram passed through Nairobi on April 3. During his brief stay he delivered a public lecture, with the Minister for Education in the chair. After the lecture Mr. Sri Ram dealt with a number of questions and both his address and the answers to the questions were much appreciated. The same evening Mr. Sri Ram gave a talk to members of the Nairobi Lodge. The following morning he left for South Africa.

Netherlands

The General Secretary, Prof. J. N. van der Ley, this year completes 50 years' membership of the Society.

In the Theosophical Centre at Huizen a library has been established and efforts are being made to develop this. The appeal for support in this project has had a gratifying response.

The Theosophical Society in Europe

Plans are going ahead for the European Congress to be held in Italy from October 3 to 10. Members look forward to welcoming the President in Europe for that occasion. Mr. N. Sri Ram will also be present. In addition the European Federation is planning a number of Regional Committee

meetings and Summer Schools. The Summer Schools so far announced are: Finland, June 12-19; Sweden, June 22-29; Germany, July 12-19, and England, August 16-30. Mr. Sri Ram is expected to be present at all of these.

Finland

The Annual Convention of this Section was held in Helsinki from March 23 to 25 and has been reported as a warm and harmonious gathering. The members assembled sent greetings to the President at Adyar.

Australia

A further tour by Mr. Geoffrey Hodson in Australia commenced in February at Perth, West Australia. Three lectures were held each week for four weeks and the average attendance was 150. The weather during most of the time was exceedingly uncomfortable; thus showing that the continued interest and excellent attention acclaimed the excellence of the lecturer.

Mr. and Mrs. E. Norman Pearson from the United States arrived in Australia on April 10 and are commencing a six months' tour with a stay of four weeks in Perth. Mr. and Mrs. Pearson for the past six months have been in Adyar, attending the School of the Wisdom. Mrs. Betsan Coats of England is

also in this Section and is touring the Lodges.

The 57th Annual Report of Brisbane Lodge records the most active and heartening 12 months' work for many years. Not only were there visits from international lecturers including the President, Mr. Geoffrey Hodson and Mr. Harry H. Banks, but enquiries from the public in the city and country have been marked, leading to sustained attendances at meetings as well as requests for literature and reports of broadcasts and lectures. The membership has increased proportionately from 110 to 130. The Theosophical Order of Service is very active in this city and is affiliated with a number of social service movements. The Lodge directs a home for elderly people called the Hospice.

New Zealand

The 55th Annual Convention of this Section was held in Dunedin from the 26th of December 1951 to the 1st of January 1952. Some 50 members from Lodges throughout New Zealand attended. The General Secretary, Miss Emma Hunt, and other principal Officers of the Section were re-elected for the ensuing year. Mr. Harry H. Banks was elected as National Lecturer for 1952 and has already commenced a tour of Lodges in the Section.

Mrs. W. Crawford, who has been for some months at Adyar, returned to Auckland on January 29. On February 1 the Treasurer of the Society, Mr. C. D. Shores, arrived in Auckland from Adyar for a three months' visit. During his stay he will deliver public lectures and also some addresses to members and it is expected that in May he will visit the Lodges in the south of the Section.

Mr. Geoffrey Hodson returned to New Zealand from Australia in December and took part in Convention activities in Dunedin. He flew back in February to Sydney for a further tour of the Australian Section.

This Section conducts a Penny-a-Day Voluntary Fund Appeal. The money collected has been of considerable assistance in meeting the many expenses of the Section.

An interesting social experiment has been reported by the Secretary of the Rotorua Lodge. During the visit of Mr. S. R. Bharatya, National Secretary of the Theosophical Order of Service in India, it came to the notice of the Lodge that a home for aged men in the town was sadly in need of practical aid. It was obvious that the small group of members could be no more than that of a co-ordinating nucleus for a public appeal, and an appeal was inserted in the columns of the local newspaper. As a result of this, very

many encouraging responses from a number of organizations were received and a concert was organized with the help of local artists, who gave their services free. The Borough Council made a donation to cover the cost of hire of the concert Chamber and the venture was a great success.

Japan

The Presidential Agent, Mr. Jack R. Brinkley, reports that there has been very little organized Theosophical activity since the previous Presidential Agent, Captain Stillman, left Japan last May. There has however been a regular weekly meeting to discuss Theosophical teachings at the house of one of the members. Mr. Brinkley is particularly interested in Buddhism and has been leading 60 students in the study of the President's book *The Reign of Law in Buddhism*.

Southern Africa

Mr. N. Sri Ram has arrived in this Section and commenced his tour.

On December 15 the official opening of the new home of Johannesburg Lodge took place. Members from Pretoria and Vereeniging as well as local members took part in the special celebration. This building was opened after a period of intense building activity

Indonesia

From Djakarta there are being published two magazines, one in Dutch and one in Indonesian. The Convention was held in Soerabaja in April.

Pakistan

Karachi Lodge has re-organized the study-class which is at present studying *Thought Power: Its Control and Culture*. About 20 persons constitute a nucleus of earnest students who follow the studies daily at home and share the result with the group every week, after one member has first given a summary. In this way students are being trained not only to study and think but to speak and express their thoughts. The previous study book, *Clairvoyance*, created so much interest that a small but enthusiastic group of members meet after the study-class previously mentioned and carry on further studies in this subject.

Jamshed Nagar Theosophical Lodge which meets also in Karachi but in another part of the city has also constituted its weekly meetings as a study-class.

The members of the Theosophical Order of Service in Karachi do considerable social service work in this city. The members are serving on many institutions giving

and much effort by the members who had many obstacles to overcome. The building was officially opened by the General Secretary, Mrs. J. Eleanor Stakesby-Lewis, and was dedicated by Miss Clara Codd with a special invocation.

This country is receiving a visit from Mrs. Olive Stevenson-Howell of England. She will tour the Section and lecture for the various Lodges.

Efforts are being made to stimulate the work in Pretoria Lodge and it is also hoped that the debt on the building will be paid off in the near future. Mr. J. J. van Ginkel is promoting the appeal for this end.

Mexico

The Convention of this Section was held in the city of Mexico from December 29 to 31. This country has recently welcomed a number of members from other Sections. The Theosophical Society in Mexico has received publicity through a popular magazine *Nosotros* which in its October issue published a picture of the Mexico City Lodge room and a report of an interview with the General Secretary, Señor Adolfo de la Peña Gil, and a statement of the Society's main Objects.

The Lodges in Guadalajara are publishing monthly their own bulletin.

relief to the poor, the sick and the children, and a number of them are interested in the work of the Remand Home and the School for the Blind.

The Library and the Reading Room continue to gain popularity. The Library maintains over 4,000 volumes.

Karachi Lodge has completed 55 years of existence in Karachi. It has passed through cataclysmic changes with the advent of Pakistan and the influx of a new population. The work of this Lodge, seriously shaken by loss of members has nevertheless continued steadily and today it has a recognized place in the life of the city.

England

Mr. C. R. Groves has been re-elected by the National Council of the Section as General Secretary for a further year of office.

In London there is a Braille Lodge working for the blind. Many standard Theosophical books are translated into Braille and there is a quarterly magazine, *The Light Bringer*, written in Braille.

The Tekels Park Camp at Camberley is still being developed and is expected to fill a long-felt need in the English Section, providing facilities for national and inter-

national gatherings in beautiful surroundings at a very low cost. During this year it is hoped that from Easter onwards the camp will be in constant use.

The Theosophical Research Centre

The Annual General meeting was held in London on September 26, 1951. The proceedings opened with Group Leaders giving their reports of the year's work. These were Arts Administrative Group, Education Group, Medical Group, Manchester Group, Psychology Group, Science Group and Symbology Group. The Secretary of the Co-ordinating Committee, Mrs. Joyce Woodward, reported that interest has been aroused in many countries outside the British Isles and pamphlets published by the Research Centre have been sent to members in a number of other countries. It was pointed out that many interesting documents representing years of study and research, while not a financial proposition to be published, were being carefully preserved. The main topic for discussion at the meeting was "Where is Research most needed today?"

It is expected to hold a Theosophical Research Centre students' week-end at Camberley in May.

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	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	<i>Theosophia</i> .
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì-Breco, Prov. Cuneo	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Revista Teosófica Cubana</i> ;
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti-Spiritus	<i>Teosofia</i> .
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosofia</i> .
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastřelnicí 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>La Vie Théosophique</i>
1910	Switzerland	Madame Rachel Tripet	26 rue Vermont, Geneva	<i>La Vie Théosophique</i> .
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>La Vie 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	Oscarsgt. 11, I. Oslo	<i>Norsk Teosofisk Tidsskrift</i> .
1913	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia</i> .

* Presidential Agency.

1919	Eire	...	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 Riso	...	Casilla 604, Valparaíso	... <i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	... <i>O Teosofista.</i>
1920	Bulgaria	...	...	...	Ingolfsstr. 22, Reykjavík	... <i>Gangleri.</i>
1921	Iceland	...	Gretar Fells	...	...	...
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 Enrique Molina	...	Palacio Diaz, 18 de Julio 1333, Montevideo	... <i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	Box 8774 Fernandez Juncos, Santurce	... <i>Heraldo Teosofico.</i>
1925	Rumania	...	...	...	...	...
1925	Yugoslavia	...	...	...	...	...
1926	Ceylon	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...
1928	Greece	...	Monsieur Kimón Prinaris	...	30 September Str., No. 56B III Floor, Athens	... <i>Theosophikon Deltion.</i>
1929	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. Olimpio A. Cabellon	...	728 Lepanto, Manila	... <i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	... <i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	...	Mr. Dwarikadas Morarji Shah	...	P. O. Box 142, Zanzibar	... <i>Saurabh</i>
1948	Pakistan	...	Jamshed Nusservanji, Esq.	...	P. O. Box 271, Karachi	...
1948	Malaya and Singapore	...	Mr. V. Rajagopal	...	P. O. Box 752, Singapore	... <i>Theosophical News.</i>
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