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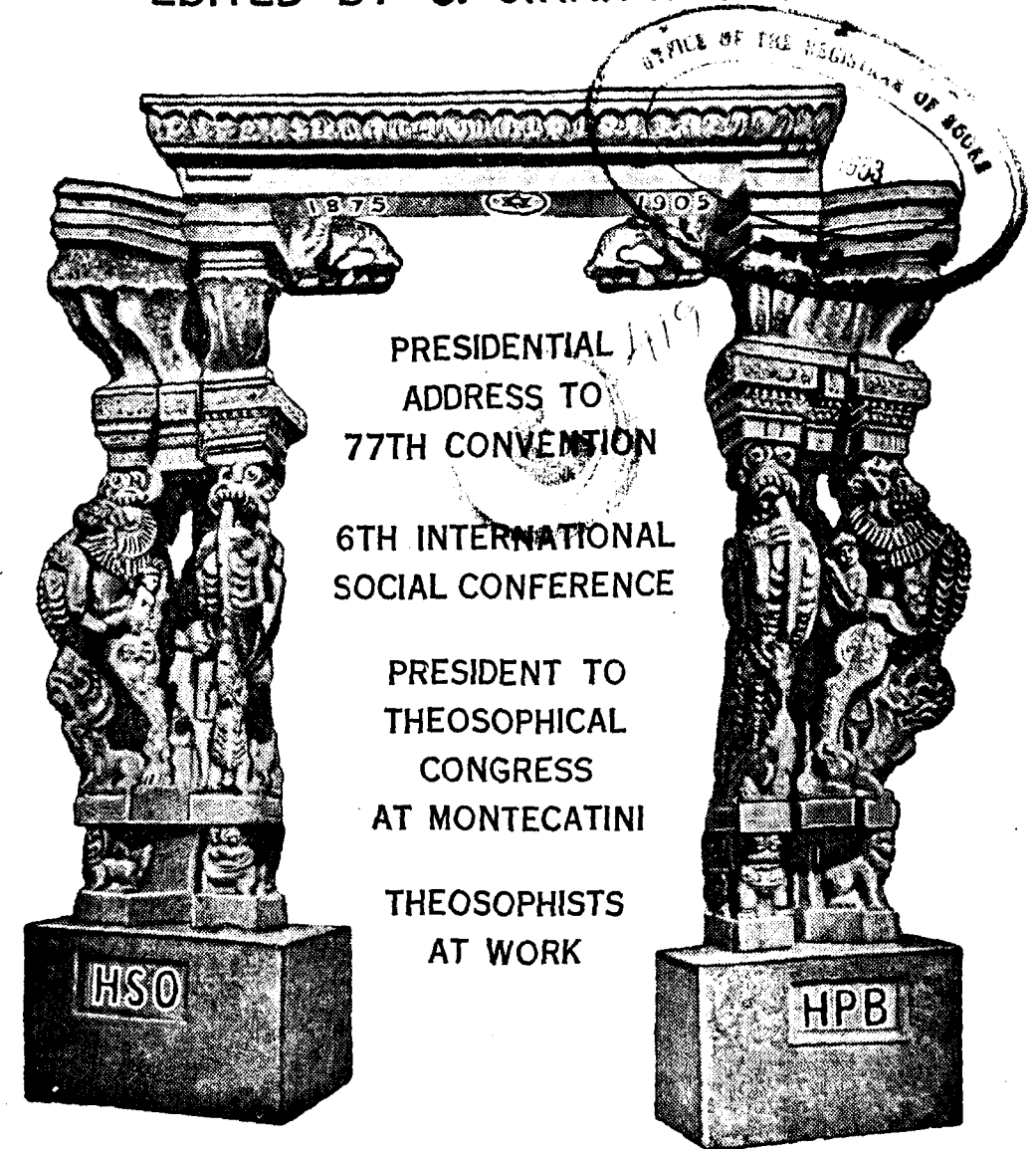
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# THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA



THEOSOPHICAL PUBLISHING HOUSE  
ADYAR, MADRAS 20

JANUARY 1953

Vol. 74, No. 4

# THE THEOSOPHIST

Edited by C. JINARĀJADĀSA



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

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

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

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

## THE THEOSOPHICAL SOCIETY

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

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

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

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

### FREEDOM OF THOUGHT

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

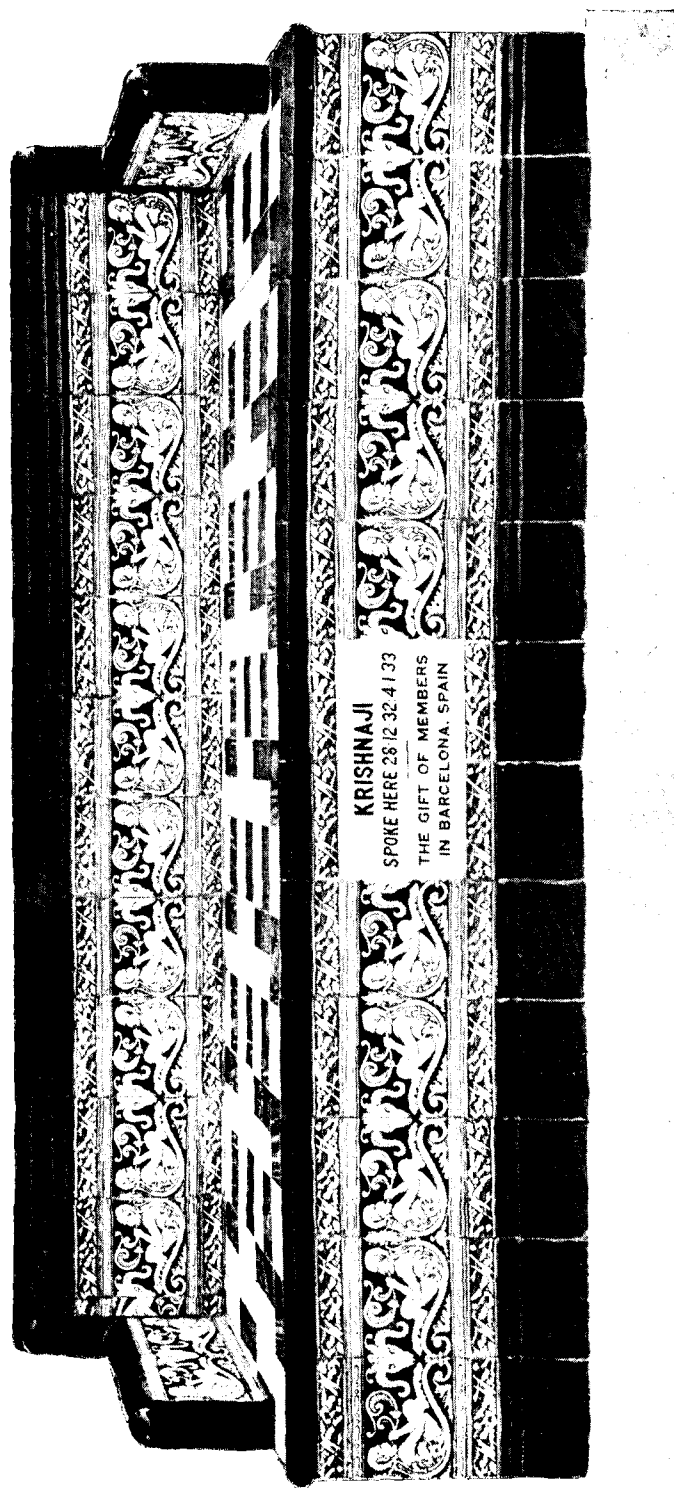
As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no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

### FREEDOM OF THE SOCIETY

*Resolution passed by the General Council of the Theosophical Society on December 30, 1950*

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

Since 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.



THE SEAT

(See Presidential Address, p. 229)



## PRESIDENTIAL ADDRESS TO THE 77TH INTERNATIONAL CONVENTION

*Adyar, December 26, 1952*

BY C. JINARAJADASA

MY BROTHERS,

On the 17th of November last we celebrated our 77th Anniversary of the founding of the Theosophical Society. Today we are gathered at the 77th International Convention of our Society. I take the opportunity of this Anniversary to look back at the early years of the Society, as such a retrospect has many interesting lessons to teach us.

Though the Society had been started in New York in 1875, the movement did not seem to grow greatly. In 1878 orders were received by both the Founders to leave for India, and they duly arrived in Bombay in February 1879. A new page in the history of the Society began in 1880, when Mr. A. P. Sinnett, who had already joined the Society, and his close friend, Mr. A. O. Hume, came into touch with two of the Mahatmas, Morya and Koot Hoomi, through *Letters* received by them. All these *Letters* have been published in the large work *The Mahatma Letters to A. P. Sinnett*. From those *Letters* we learn that while something of the great philosophy was given through them,

the reactions of these two men towards the two Founders of the Society was unsatisfactory.

While Mr. Sinnett certainly had a high regard for H.P.B.'s occult knowledge, he was in some ways sceptical of her judgment, and he began to tell the two Mahātmās in what manner They should give Their teachings. Mr. Sinnett was so keen on more phenomena under controlled conditions to be performed by the Adepts, in order that scientists in Britain of the type of Huxley and Tyndall might be convinced of the existence of Adepts and Their powers, that he definitely worried Mahātmā Koot Hoomi, for whom he had a great personal regard.

On this matter of more phenomena, it was then that the Mahātmā K. H. laid the matter before the great Adept the Mahā Chohan, who very forcibly "put His foot down" on the whole subject, and stated bluntly:

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

But the greatest danger to the Society was from Mr. Hume, who was in complete disaccord with both Founders regarding the development of the Society. In addition, Mr. Hume began a campaign to undermine their influence, corresponding with various members of the Society and stirring them up to a kind of rebellion. This produced a great crisis in the Society, and the two Mahātmās, who were guiding the Society, were anxious before November 1882 lest the Society might collapse before the end of the first seven-year period from its foundation. They mention in the Mahātmā *Letters* how They were "trying to hurry on the crisis one way or the other". However, before November 1882 the danger was averted, and the Society began its second seven-year period.

There was a vicious attack on the Society in 1884 by the Christian missionaries in Madras. We know it as the Coulomb attack. The aim was to prove, by means of so-called letters of H.P.B., that the Mahātmās were fictions of H.P.B.'s imagination, and that such *Letters* as had been received were all in her own handwriting. H.P.B. suffered keenly on this matter, not because her personal honour was impugned and she was declared a trickster, but far more because she felt that the names of the holy Masters were dragged in the mud and that she had been responsible for it, because it was she who introduced Mr. Sinnett and Mr. Hume to Them. Anything said against the Masters was resented most bitterly by her, as she knew who They really were and what was Their true greatness.

This attack was indeed serious, but it had been foreseen by the Mahātmās, as we know from Their letters. But while They gave warning regarding "two traitors at Headquarters", They did nothing to prevent the explosion. This is for the reason that They waited to see how many were really firm and devoted to the ideals of Theosophy, and did not base their faith on personal loyalty to H.P.B. or a belief in the Mahātmās. It is my firm conviction that no attack on the Society *from outside* ever fundamentally impedes the growth of the Society. The real danger to the Society is from internal divisions between the members themselves.

Before the beginning of the third seven-year cycle in 1889, a most important event took place, in 1888. This was the creation by H.P.B. of "The Esoteric Section of the Theosophical Society", a year later changed to "The Eastern School of Theosophy", so that the Theosophical Society might not in any way be involved in the occult organization founded by her. It is this body, known today as "The Esoteric School", that has been most vital in the

development of the Society, because the E. S. has been like the steel framework of the Society.

In a conversation between the Master K.H. and H.P.B., which was recorded by her, the Adept spoke in high terms of Colonel Olcott's paternal attitude to all members, but pointed out that the President-Founder's action, after the Coulomb affair of 1884, of excluding any mention of the Mahātmās from THE THEOSOPHIST or in any Theosophical propaganda, had created a barrier between the Society and the Adept Teachers beyond the Himālayas. The Master then warned H.P.B. that after the death of Colonel Olcott the Society would disintegrate as a result of this action, when his personal influence and direction would be withdrawn. It was then that H.P.B. determined on creating the steel framework of the Society.

It is true that to accept the Theosophical philosophy does not involve a belief in the existence of the Masters, or in "The Path". Nevertheless, since H.P.B. founded the Esoteric School in 1888, the staunchest workers for the Society, those who have made the greatest sacrifices for the Society's sake, have been members of this School. Certainly there are some who do not care for esotericism in any form, and are fully devoted to the study of Theosophy; but on the other hand, the growth of the Society has had definitely as one factor not merely the dissemination of Theosophical ideals, but the personal devoted effort and dedication to Lodges, in maintaining their strength, which has been due to the members of the Esoteric School in various parts of the world. This has been my experience during the last forty-eight years.

The fourth seven-year cycle began in 1896, but the previous year, in 1895, the Society was plunged into a great crisis. Towards the end of 1894 there had been rumours in connection with the Society's Vice-President, W. Q. Judge,

that he had sent to various members communications purporting to be from the Masters, but actually not precipitated by the Adepts, but written by his own hand in the two well-known scripts. So strong was the feeling on the matter that at the Convention held at Adyar in 1894 a Resolution was passed asking the President-Founder to take action in the matter. This he did in London in 1895, and Mr. Judge was asked to explain his action, which of course he denied. Then an important principle was established in connection with this enquiry of the "Judicial Committee" before which Mr. Judge appeared. Mr. Judge declared that to enquire into the charges against him would mean that the Society would thereby definitely commit itself to a belief in the existence of the Mahātmās. Colonel Olcott saw at once the significance of this demurrer by Mr. Judge, and decided that the Judicial Committee had no authority to enquire into the matter of the charges, since the Society was in no way bound to the idea of the existence of the Masters.

The result of all this turmoil, which affected particularly the United States and to some extent England and Ireland, was the secession of 75 Lodges of the American Section, and the creation by Mr. Judge of a new Theosophical Society. Only 14 Lodges remained loyal to the Parent Society at Adyar. I need not narrate the history of what happened to the new Society created by Mr. Judge, which still exists today, having had its headquarters at Point Loma, Covina, and now at Pasadena, California, under the leadership, after Mr. Judge, of Mrs. Katherine Tingley, Dr. G. de Purucker, Colonel Conger, and now Mr. James Long. In the meantime, the Parent Society has grown from strength to strength.

Periodically we have had other minor crises, one in 1906 in what is known as the Leadbeater affair, and another

in 1912 over the position in the Society of J. Krishnamurti's Order of the Star in the East.

Often the public, and sometimes members, too, say, "Look how Theosophists behave." It is true that their behaviour seems a violation of the principle of Brotherhood. But we must not forget that while we are Theosophical workers and idealists devoted to the great work for mankind, we are nevertheless still very human, with human feelings and human reactions, with human likes and dislikes. But these minor difficulties do not matter, so long as the great work of the propagation of the ideals of Theosophy and the Theosophical Society continues. That is happening all the time, and we may say that now there is no danger whatsoever to the future of the Society as an organization to serve the world.

Among the principal events of this year was, first, the 21st Congress of the Federation of European National Societies, held at Montecatini, Italy from October 3 to 9. Representatives of twenty-two nations were present, and the activities covered all aspects of the Theosophical movement. This year coincided also with the 50th anniversary of the founding of the Italian Section, and its anniversary celebration took place at the same time. Also at Montecatini there were references to the fact that it was in Rome, Italy, in 1902—fifty years ago—that I began my work as an International Lecturer for the Society.

Sections and Lodges are now beginning to celebrate the fiftieth year of their foundation. This year also marked the fiftieth year of the German Section, which was celebrated at Rendsburg, where Mr. N. Sri Ram was the guest of honour. This year also Annie Besant Lodge of Havana, Cuba, celebrated the fiftieth year of its founding, as also "Vidya" Lodge in Nice, France. We shall have many Sections and Lodges celebrating their Golden Jubilees, year after year.

The second important event of this year is the chartering of the 50th National Society of Viet-Nam (till lately known as Cochinchina). I feel a profound satisfaction in the creation of this new National Society, as I have been closely identified with the Theosophical work in Viet-Nam. Cochinchina till lately has been a colony of France, and therefore the language of administration is French. Necessarily all boys and girls who have gone to the Government schools have learned French and speak it. I first visited Cochinchina in 1935 and twice since then, and my ability to speak and lecture in French enabled me to help the few Lodges then existing. Even then in the audience not all understood French, so that my French lecture had to be read out section by section in an Annamite translation. The register in the Headquarters Hall, which lists the National Societies, now has the number 50 added, with the name "Viet-Nam".

It is a sign of the development of the Society's work that increasingly our principal workers go from one country to another on invitation. During the past year Mr. N. Sri Ram again visited Nairobi briefly, on his way to South Africa for a month's tour of the principal cities (the first time an Indian lecturer has visited that country which has drawn such a strict colour bar against Indians). Afterwards his six and a half months' absence took him to England, various countries in Europe and in Scandinavia. He was one of the chief speakers at the European Federation Congress at Montecatini.

Shrimati Rukmini Devi made a week's visit to Viet-Nam, and after, en route to the United States where her main work was for five months of this year, she addressed members of the Society and the public in Madrid and Barcelona and also touched at Geneva, Huizen and London. Mrs. Josephine Ransom has again done work in the Scandinavian

countries. Mr. and Mrs. E. Norman Pearson (U.S.A.), after attending 1951-52 sessions of the School of the Wisdom, have put in considerable time in the principal cities and Lodges of the Australian Section, spending several weeks in each city, where their lectures have been much appreciated both by members and the public. Mrs. Betsan Coats during a visit to Australia has lectured similarly to Australian Lodges, and both Mrs. Coats and Mr. John Coats have recently been in South Africa, helping that Section with their lectures to members and public. I must not omit to mention the visit of Professor J. B. Acuña to the Philippines Section. Professor Acuña, who is from Costa Rica, was Director of Studies for one year at the School of the Wisdom. I want especially to thank Señorita Luz Maria Durand, a member from Mexico, who came to our School of the Wisdom in 1950. After attending its sessions, she has visited Spain, Portugal, Cuba, Puerto Rico, Central America, and other places. She has thrown herself heart and soul into the work of propagation of our ideas, and has drawn large audiences, inspired members, and been responsible for bringing new members into the Work. I hope she will be able to continue with her splendid and enthusiastic contribution.

A most valuable part of the work in Europe is that of the European Federation, and for a number of years its General Secretary Mr. J. E. van Dissel has devoted much time and energy to arranging International Congresses, Regional Congresses, and Conferences. All appreciate the extreme value of Mr. van Dissel's contribution to the Work.

I must speak to you briefly at this point about the work of the Society throughout the world. I say "briefly" because there is nothing very dramatic to report. Certainly in every country the work is progressing, and more and more of the public are being informed of our many Theosophical ideas,

Mr. Geoffrey Hodson of New Zealand has given several months' work to Australia this year. He has stayed in each principal city over a month, giving three lectures and addresses each week. Our philosophy requires a large number of exponents to appeal to various temperaments in the public. Each lecturer will arouse interest in Theosophy in some of the public who will not be affected by other speakers. More and more we shall need more exponents—lecturers and writers, and especially new modes of presentation with lantern-lectures, films, and so on.

I must speak, as usual, about the Adyar Library. It was founded by Colonel Olcott to collect manuscripts that were slowly undergoing damage by insects and damp. The collection now exceeds 15,000 palm-leaf manuscripts. A unique manuscript is on the art of Theft, a manual for thieves. Steadily the Library under the direction of Dr. G. Srinivasa Murti is publishing work after work, the latest being Number 83 in the series. There are naturally few buyers, but the works must be published, to add to the volume of knowledge. The waiting list of works to be published is increasing. But where is the money? It is for that I appeal to the sympathy of members. The Library is terribly crowded, and needs a new building of its own. That is a dream of the future, and I present the idea to those who would care to leave something in their Wills for the Library. I am very keen on the Library's work, as I too am something of a scholar and took an honours degree in Sanskrit fifty-two years ago.

The School of the Wisdom is in its fourth year. Though there are fewer students this year, yet its international character still continues. The Opening Address was given by Mr. Sidney A. Cook, the Vice-Principal, as I was absent

<sup>1</sup> Read pages 224a and 224b after "to the Work" on p. 224.

in Italy. Apart from the addresses given during the sessions, one important element is the free discussions among the students on the material presented. There has been this year a Faculty Committee composed of Mr. Sidney A. Cook, Mrs. Jocelyn Cook, Miss Elizabeth W. Preston, Miss Clara Codd, and Mr. Duncan Greenlees, and in consultation they have arranged the courses of study.

One part of the work has been to acquaint the students with the work of the various Departments at Headquarters. In the course of visits to different departments, at which time students have heard from the Heads of the Departments the particular work done, the following Departments have been visited :

Recording Secretary's Office, Vice-President's Office, Treasurer's Office, The Vasanta Press, Theosophical Publishing House, Adyar Library and Museum.

There has also been a weekly Speakers' Training course, conducted by Mrs. Jocelyn Cook. One afternoon each week is devoted to a public lecture, when others not of the regular Faculty have addressed the students and also residents in the Estate. Only the first term of this year's sessions has been completed so far, and the School will re-open for its second session in January and continue till the end of March.

I must specially thank Mrs. Jocelyn Cook for the great amount of labour which she has given to the School of the Wisdom. Miss Elizabeth W. Preston, as Secretary this year, has also contributed greatly to the smooth running of all arrangements regarding classes, meetings, public lectures, keeping of records, and so on.

Our addresses in the various Lodges are not only on what Dr. Arundale called "Straight Theosophy", but also on almost every problem that affects the world. One interesting element is that during the last few years a new method of approach is slowly being developed. This is the gathering of members in study week-ends and camps, particularly in camps lasting usually for a week or ten days. One special value in these camps is that the members are given an opportunity between meetings to get to know each other. This is one of the most valuable parts of our work, for it is as we make bonds of friendship with fellow-members in other parts of the country or from other countries that we definitely strengthen the whole work of the Society. From Section Reports received up to now (a few Reports have not yet come in), our membership today stands at approximately 32,223, a few more than last year.

It is not possible to tell you of the work in each of the 40 and more Sections. I will only mention a few.

The membership in India is the largest in the world, being today 6,632. India has been under a deep economic depression and this has affected the membership, so that 206 have not been able to pay their annual dues. On the other hand, 775 new members have joined, and a large number between the ages of 25 and 40 years.

The United States is perhaps the best organized of all the Sections, with many departments of activity and a finely equipped Section Headquarters in an estate of forty-three acres and housed in a building next largest to those at Adyar. An interesting activity begun in 1946 created the Spotlight Fund to send out a field worker for a month or more to various cities where there might be only one or two members of the Society, and by public lectures and particularly study classes, to add sufficient new members to charter a Lodge in the area. In its six years of activity

the Spotlight project has added 25 new Lodges to the Section's rolls, 4 having been created during this last year. A very prominent work in the Section is the translation into Braille of Theosophical literature. The work has been directed for a number of years by Mrs. Flavia Snyder, assisted by a group of members, both blind and sighted, throughout the country. In addition to works already transcribed, there are 52 volumes ready for binding. The same type of work, though on a smaller scale, is being done in the English Section.

I must specially mention the Netherlands. Holland has as its ruler Queen Juliana, who is unusual among rulers for the *extremely keen interest she takes in the religious and spiritual aspects of her people*. She certainly is not hampered in any way by constitutional procedure from speaking on these matters, and this year she has been present at various meetings in one of the Royal Castles, where she invited groups of people representing various movements. She has herself been present and continually moved among the guests. Our Netherlands General Secretary and his wife as well as other Theosophists were present at some of these meetings, and had the opportunity to contribute to them.

The work of the French Section is not confined to France alone, as there are many Lodges in the various French Colonies in Africa, French Guiana, Madagascar, and certain outlying colonies in Asia. This Section has begun to organize a department for transcribing works into Braille.

In Italy permission has not been received to incorporate the National Society as a legal body. The hostility of the ruling hierarchy has manifested itself in inquisitions by the police into the activities of several Presidents of Theosophical Lodges. Naturally in that country the Society's work suffered a severe blow, first, in being disbanded by

the Fascist Government, and later by the rupture of its work at the invasion by the Allies. But as soon as the Allies entered Florence, one of our oldest members there, Mr. Roberto Hack of Florence, reorganized the work, by broadcasting through the local radio that the Theosophical Society still existed and would begin its work once again.

In two Sections several Lodges have withdrawn from the Society, in order to concentrate on the study of the teachings of Krishnamurti, because they say that such study is "incompatible" with membership in the Theosophical Society. But there are hundreds of members in all the countries where the Society is active, who are keenly interested in the teachings of Krishnamurti, and yet have not found their membership in the Society "incompatible" with such study.

As in previous years I desire to express my warmest thanks to all at Headquarters who have helped me in my work. I will only mention three among the large number, so as not to tire your attention. The Honorary Treasurer, Mr. C. D. T. Shores, has given all his capacity to the heavy labour of his department, assisted by Mr. K. S. Rajagopalan, Assistant-Treasurer. The Recording Secretary, Miss Helen Zahara, is in charge of one of the heaviest-worked departments, as she receives and files all applications from new members, makes out register-cards for them, keeps up correspondence with all General Secretaries and enquirers, as well as attending to many details concerning needs of Headquarters' residents and visitors. She sees me every day for instructions and for papers to sign. But I owe profoundest thanks to the Vice-President, Mr. Sidney A. Cook. He came to Adyar having already behind him a vast amount of experience as Vice-President and Treasurer of one of the principal truck manufacturing companies in the United States, and

was for fourteen years the General Secretary of the Society there. From the beginning of his work in Adyar he has carefully supervised the income and expenditure of our many departments, advising how to bring in improved methods in connection with them. He has saved me a great deal of labour, as he has watched over the work of the Vasanta Press, the Theosophical Publishing House, and our large Garden Department, and has now reorganized and consolidated our accounting system. As his office is next to mine, he has kept me constantly informed. His continued supervision has added to the efficiency of the administration of this Estate in all its departments, and I feel profoundly grateful for his services to the Society.

It will interest you to know that our International Headquarters draws the attention of an increasingly large number of visitors who come to see our main building, the Adyar Library, and the beautiful park in which our many buildings are situated. In October the number of visitors was 10,125, and in November the number reached 11,112. One visitor remarked to me years back, "I hear this is the finest park in South India." It is that, and we owe its beginnings to Colonel Olcott and afterwards to Dr. Besant.

One interesting sight for all members at Convention is a seat of ornamental tiles placed under the clump of yellow bamboos east of the Banyan Tree, where Mr. Krishnamurti gave his Talks at Adyar from December 28, 1932 till January 4, 1933. For twenty years it has been my dream to commemorate those addresses in that particular place, just as one famous monastery where the Lord Buddha gave many of His sermons was called Bamboo Grove Monastery (Veluvana Ārāma). When I was in Spain the year following, members in Barcelona presented me with a seat of ornamental tiles, similar to many which are to be found in the principal park there. That seat is the one which has been put

under the bamboo clump, and members will see the marble tablet with the inscription: "Krishnaji Spoke Here, 25-12-32—4-1-33. The Gift of Members in Barcelona, Spain."

As many of you know, in 1948, utilizing our tiny "Adyar Mount" which is only about fifteen feet high and slopes towards the river, I created the Gopalji Amphitheatre by filling with sand the swampy area at its bottom and a pond which was mainly a mosquito-breeder. As the speaker's platform, with microphone, is at the bottom of the amphitheatre, and during time of Convention the winds blow strongly from behind the speaker, it was necessary to have a windbreak. In 1948 it was a large heavy board; for the Convention of 1950 we erected a slightly curved windbreak of brick; but as this was plain, this year I have put some ornamentation so as to make it more attractive in appearance. Members will see it this evening at the first Public Lecture. Those seated at the upper part of the amphitheatre see beyond the windbreak the Adyar River, and to the left far off the yellow sand of the sea and past that the blue of the Bay of Bengal, and the white of the surf at the river's mouth.

Last year various complaints came to me from groups of Young Theosophists, to the effect that books available for their Theosophical study were all written from the standpoint of those who had passed youth, and dealt with problems in which Youth today is not interested. I therefore sent out a questionnaire to all Young Theosophist Groups of the world, enquiring what *are* the topics they are chiefly interested in, so that some day new manuals on Theosophy might be written that would appeal to Youth. The replies that have so far come from many countries reveal that the Young Theosophists themselves are "undecided as to the trend of interest of today's Youth, and cannot put down any concrete ideas suitable to send to you". Some

of the subjects suggested are: Sex, Politics, Games, immediate Economic Problems, Fine Arts, Science, Psychology. Brazil says that Youth would be interested in Educational and Economic problems, and also Theosophy as applied to life. Some Groups have expressed the need for some "technique" to turn the minds of modern youth from their "superficialities" and "running after cheap forms of escape". The secretary of one Group, depressed with the lack of interest of his Group, frankly writes that Youth is interested in nothing!

For myself I can say that, even though I knew Theosophy, I was profoundly influenced fifty-two years ago by the values to life in the field of Art and Economics as revealed by Ruskin. It is here of interest to note that it was Ruskin's work *Unto This Last* which made such a deep impression on Mahatma Gandhi's outlook on life, when he was planning his Passive Resistance Movement in South Africa.

But I must leave this whole subject of new Theosophical works for Youth to be considered fully by the next President, to see if it is possible to help such Youth as are eager to understand something of the real values in life.

In the first part of this Address I hurriedly re-sketched our Society's early history, with a view to emphasizing certain lessons which it holds for us; I dwelt on our work in the present, as highlighted in reports from our many Sections throughout the world and in certain phases of administration of this International Headquarters. Now I desire to direct your attention once again to the urgency of the world's need for a new direction, and to suggest the Theosophical Society's fundamental role in meeting that need during the years ahead.

In my Address to the European Federation at Montecatini I stated that although the Society has made it a policy not to take up any political work, nevertheless from

the beginning our Theosophical work has been intimately related to all problems of the world and even to political reconstruction.

It is my firm belief that President Woodrow Wilson of the United States would not have received any acceptance of his dream of a League of Nations from so many countries but for the fact that before 1920—when the League was formally organized—there existed Theosophists throughout the world who were committed to the ideal of Universal Brotherhood. From the beginning the Society has been a League of Peoples. Every member who joined the Society in his application subscribed to the First Object of the Society. Since 1880, every Lodge has been a radio-emitting station, invisibly charging the mental atmosphere with the idea of the Unity of all mankind. It is because of this hidden work that the League of Nations materialized. That League has now reincarnated as the United Nations.

In my Address at Montecatini I said that the United Nations "is the only hope for any kind of a lasting peace in the world". But the United Nations, even with its Charter of Human Rights, is planning after all mainly for the physical welfare of human beings. But every man and woman has other needs than the Four Freedoms. If the United Nations is really to be successful in ushering in an era of happiness for mankind, it is necessary that it should have a *spiritual* conception as its steel framework. It is this spiritual conception that we Theosophists have had from the beginning. It is the idea that in each man and woman, even at the savage stage and even if criminal, there is a Divine Nature. This idea of the Divinity enshrined in man exists in every religion in one form or another. It is said that in the Greek cities of South Italy in the old days, Orphic gold tablets were deposited in the graves with the words: "I too am of divine descent." The

tablet was to be a passport to the life beyond the grave. "I too am of divine descent": that is the ancient mantric formula of Hinduism, "So 'ham", "I am He." When every man and woman lives a life with that conviction *this* side of the grave, then the Age of Gold will dawn for the world.

The real basis for a Universal Brotherhood is not our human nature with its sufferings and joys and needs, but rather our common Divine Nature which makes us all one Unity which can never be dissolved. If in the course of the next twenty-three years our Lodges will proclaim to men this fundamental teaching of the Divinity hidden in all mankind, we shall charge the invisible atmosphere with a new idea that there is an essential Unity of mankind, quite distinct from what is enunciated in the Charter of Human Rights. I might say that there is another and far more vital charter—the Charter of the Divine Right of each individual being.

Once again, it is my firm conviction that we Theosophists, even though we abstain from politics, yet have a most vital contribution to make for the welfare of humanity. It is indeed for this work that the Adept Brotherhood, which guided the formation of the Theosophical Society, reiterated again and again that the work of the Society fundamentally is to make a nucleus of Universal Brotherhood. For as was stated, it is only on the basis of the Universal Brotherhood of Humanity that slowly there can be created a *Universal Morality*. When all nations accept this Universal Morality, binding on all, high and low alike, then indeed will the world have an era not only of Peace, but of true Happiness.

This is my last Presidential Address. You will not mind my being a little personal. I have been a member of the Society during fifty-eight years. I met H.P.B. twice a few months before her passing. Though I was never

intimate with Colonel Olcott—indeed, once I had a tussle with him—I noted long ago his fatherly solicitude for the Society. I met Dr. Besant for the first time fifty-eight years ago, and was for four years a resident in her home, then the European Headquarters. During nineteen years, from 1914 to the end of her life, she made me her right hand in one department of her work, that of the Esoteric School. From 1921 till 1928 I was Vice-President of the Society. I knew this estate, our International Headquarters, when it was only 28 acres (11.33 hectares), and I have watched its expansion to its present 266 acres (107.65 hectares).

I have worked with, and for, Theosophists in every country in the world, except two, where our Movement exists. I watched the serious Judge affair of 1895, though I took no part in it. I have in one way or another been involved in our periodical dissensions since then. I mention all these facts only to show that I know the Society through and through. That is why in my last year as President I now say, all is well with the Society, splendidly well.

From the beginning of the Society we owe most to two, Henry Steel Olcott and Helena Petrovna Blavatsky, the noble and brave pioneers who led what was called by the Adept Koot Hoomi, a "Forlorn Hope". But they succeeded; and if we are succeeding, we are marching along the road marked out by them.

*(I will ask you to rise.)*

To these two pioneers, and to the Great Ones who inspired them and guided their work, let us express our gratitude, with the determination that we will be true to the trust given us, and will work till our last breath to make the Universal Brotherhood of Humanity a reality in the lives of men.

C. JINARAJADASA

## THEOSOPHY: AN INVITATION TO THEURGY?

BY EILEEN MARGARET WALKER

THE Rules of the Theosophical Society, as adopted in 1879, speak of three sections of the Society, the first being the Adept-Initiates; the second, dedicated Theosophists (chelas and lay-chelas); and the third, the general members. The inter-relationship between these sections presents an intriguing subject for contemplation. Much was said and more was speculated about "contacting the Masters", but perhaps the surface agitation on this score served mainly to conceal the true doctrine. H.P.B.'s *Secret Doctrine* is a weighty and complex work, which almost defies the ordinary mind's power of synthesis and comprehension. Yet before the text actually begins, a footnote (I, 44) mentions the ancient science of *Janna*, meaning "to reform one's self by meditation and knowledge", or "a second *inner* birth"—and this is the word from which comes the title of the Book of Dzyan, the *substratum* of *The Secret Doctrine*!

Is there no special hint meant to be conveyed here? Is not H.P.B. saying that while the system set forth in her major work can be approached with the powers of intellect and analysis, there is an entirely different way to come upon spiritual knowledge?

The whole first Section of *The Key to Theosophy* stresses the Divine Knowledge or Science, "such as that possessed by the gods" (p. 1). This involves Theurgy, "'divine work', or *producing a work of gods*" (p. 2, footnote), which

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requires "an almost superhuman purity and holiness of life" (p. 3, footnote). H.P.B. negatives the idea that the "Secret Wisdom" can be attained simply by study (pp. 9-10), and carefully discusses why Webster's definition of Theosophy (which speaks of "supposed intercourse with God and superior spirits and consequent attainment of superhuman knowledge by physical means and chemical processes") is wrong.

This same definition of Webster's was taken issue with in the opening of her first major article in *THE THEOSOPHIST*, "What is Theosophy?" and it is plain that H.P.B. agreed with the underlying idea, however much she deplored its unphilosophical statement. In the *Key* she immediately passes on to say that Theosophists claim "that the infinite cannot be known by the finite—*i.e.*, sensed by the finite Self—but that the divine essence could be communicated to the higher Spiritual Self in a state of ecstasy" (p. 10). On page 22 she returns to this theme, declaring that "Not only is there no scientific and accurate knowledge of Occultism accessible in the West . . . but no one has any idea of what real Occultism means." In a somewhat cryptic remark a few pages further on, she observes that "private research is encouraged in the T.S., provided it does not infringe the limit which separates the exoteric from the esoteric, the *blind* from the *conscious* magic".

The culmination of this line of thought appears on page 29, where H.P.B. states: "We assert that the divine spark in man being one and identical in its essence with the Universal Spirit, our 'spiritual Self' is practically omniscient, but that it cannot manifest its knowledge owing to the impediments of matter. Now the more these impediments are removed, in other words, the more the physical body is paralyzed, as to its own independent activity and

consciousness, as in deep sleep or deep trance, or, again, in illness, the more fully can the *inner* Self manifest on this plane. . . . We say that in such cases it is not the *spirits* of the dead who *descend* on earth, but the spirits of the living that *ascend* to the pure Spiritual Souls. In truth there is neither *ascending* nor *descending*, but a change of *state or condition* for the medium."

Turning to the *Theosophical Glossary*, where H.P.B. secreted many an occult hint for persistent students, we note in the definition of "Theosophia" that "in its practical bearing, Theosophy is purely *divine ethics*. . . ." (italics, H.P.B.'s). The next item informs us that the third object of the Theosophical Society was "the study and development of the latent *divine* powers in man" (italics again are H.P.B.'s). Puzzling over this emphasis on "divine", we stray over to "Theurgia", which H.P.B. explains as follows: "A communication with, and means of bringing down to earth, planetary spirits and angels—the 'gods of Light'. Knowledge of the inner meaning of their hierarchies, and purity of life alone can lead to the acquisition of the powers necessary for communion with them. To arrive at such an exalted goal the aspirant must be absolutely worthy and unselfish."

Here, then, is the synthesis of the points so far established, and the indication that the division of the Theosophical Movement into three sections was not intended to *divide* these three from each other, but to suggest the means of their inter-blending. The world-at-large has no desire to contact the Masters and thus it cannot be contacted *by* the Masters, who can only go "where thought has reached", following the "attractions", to use Their own expression, set up by an aspiring, unselfish heart.

The chelas and lay-chelas desire Wisdom and endeavour to live "practical Theosophy", which requires "an

entirely unselfish code" of ethics and action—and which appeals, as H.P.B. says in the *Key* (p. 37), to a "very limited class". It has often been said that the Masters do not desire personal pupils, nor will They co-operate with students who seek knowledge for less than humanitarian purposes. But it is nevertheless clear that the "First Section" is willing and anxious to find and help those who are genuinely committed to Their Cause, the service of Humanity.

How shall the Masters be contacted? Not by study alone, but by *theurgy*, by learning to produce a "work of the gods". The interested reader is urged to consult the *Glossary*, under the term "Theurgist", and see if something in the description of the "creation of gods" does not strike him as appropriate to the case of H.P.B. herself. We have room here for but a brief quotation, which by no means does justice to the cumulative force of the passage as a whole. H.P.B. outlines the creation of an aerial body for the use of a hero or god, and states that the theurgists "did it simply by the liberation of their own astral body, which, taking the form of a god or hero, served as a *medium* or vehicle through which the special current preserving the ideas and knowledge of that hero or god could be reached and manifested".

May this not be the sense in which H.P.B. was "Agent" to the Masters? Was she not their "manifestor"—making it possible for their "special current" to reach the earth-bound "world-at-large"?

In discussing Iamblichus, H.P.B. gives more of the story. By a not uncommon coincidence, a plainer definition of theurgy appears in the item on Iamblichus than under "Theurgia": this science is "principally the highest and most efficient mode of communication with one's Higher Ego, through the medium of one's astral body. Theurgic is *benevolent magic*."

Here, again, fragmentary quotations must suffice, but one sentence contains a suggestive summary of the "*divinely luminous appearances*": A certain priest of Egypt (mentioned by Porphyry) "produced the theurgic invocation by which Egyptian Hierophant or Indian Mahātma, of old, could clothe their own or any other person's astral *double* with the appearance of its Higher Ego, or what Bulwer Lytton terms the 'Luminous Self,' the *Augoeides*, and confabulate with It. This it is which Iamblichus . . . meant by *union with Deity*." The qualifications for theurgy possessed by Iamblichus are noted in the same item: "His austerities, purity of life and earnestness were great."

Is there, perhaps, a *theurgic* meaning to H.P.B.'s last words: "Keep the Link unbroken"?

It is often said that the virtues, sought or attained for their own sakes, do not bring wisdom or spiritual progress. We are left to conclude that the virtues, purity of life, and the "*divine ethics*" of Theosophy have another purpose altogether. No one was more keenly aware than H.P.B. of the futility of "mere goodness", the passivity of the narrowly righteous. But no one was more firm in pointing to the absolute necessity for thorough-going unselfishness. The contemptuous smiles of "emancipated" liberals, who (then as now) were slightly or not-so-slightly bored by references to purity and holiness, never persuaded H.P.B. to conceal the fact that the great Adepts and mystics of all ages were distinguished by their exceptional ethics and ingrained altruism.

"It is easy to become a Theosophist," H.P.B. declares in the signal article, "Practical Occultism": "Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake

of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist."

Difficult to believe that H.P.B. is mocking her students in these words; impossible to think she is being sarcastic or supercilious. But who has not read of this "easy" road with a wry smile? Why is this? Is it not because what was natural and taken for granted in a person of H.P.B.'s spiritual status is precisely that which the modern man of the West has for centuries decided is "not worth the candle"? Human nature is fond of belittling that which is superior to it, and of deriding a way of life it is reluctant to attempt or adopt. Such is the "essentially conservative" nature of selfishness that we almost instinctively try to ignore the central object of Divine Science, namely, "to reform *one's self* by meditation and knowledge".

We may sincerely believe we want wisdom, or even that we wish to "communicate with Masters". But we do *not* wish to take *the only path to Them*, and when we learn of the pre-requisites for confabulating with our own Higher Self, the glamour of this consummation, too, begins to be less devoutly desired. We may reassure ourselves with the comfortable thought that we ourselves are not responsible for keeping the "Link" unbroken—others will do that, we hope. It does not occur to us that the "Masters who are behind" are simply beyond the veil of our own personal, selfish selves. Nor do we think of the possibility that we might develop the "*divine powers*" latent within us, and begin to transmit as direct knowledge the "special current" of the Masters—that current which preserves the Wisdom-Religion itself!

"Follow not me, nor my Path," H.P.B. enjoined, "but the Path I show—the Masters who are behind." Could there be any clearer, more unmistakable direction from the

Theurgist of 1875-1891? Discerning Theosophists, comparing the many and various photographs of H.P.B., have wondered at the many and various "H.P.B.'s" that meet the camera's eye. Yet we have H.P.B.'s own explanation of Those who, from time to time, *overshadowed* her, and used her physical instrument in order to observe *on the scene*, at this or that crisis in the T. S. If H.P.B. had wanted to conceal this phase of her mission, or keep her theurgy a secret, we can be sure these remarkable photographs would never have been allowed to circulate among her pupils. If she did *not* want to keep this "confabulation" a secret, there can only have been one reason why not, that is, *this power is attainable by men* in the world-at-large, who become lay-chelas, then chelas, with a full understanding of their relationship to the Lodge of the Masters.

Are we with her? Do we believe in her hopes for us? Are we willing to link ourselves with her and with Them, on the Path she showed?

EILEEN MARGARET WALKER

The reflection of the face in the mirror is a property neither of the face nor of the mirror. For if it were the property of either of the two, it would continue even if the other were removed.

If it is argued that it is a property of the face because it is called after it, that cannot be so. For it imitates the mirror and is not seen even when the face is there (but the mirror is removed).

If you say that it is the property of both, we say 'No', because it is not seen even when both are present (but improperly placed). . .

The Self, Its reflection and the seat of the reflection (*i.e.*, the intellect) are comparable to the face, its reflection and the mirror. The unreality of the reflection is known from the scriptures, and reasoning.

SHRI SHANKARACHARYA

## THE SEARCH

I HAD been asleep a long time. When I awoke, I remembered at once the task before me, the last remaining step I had to take to attain my goal, and looked around for that "Shining One" by whose advice and help I had reached the last stage of my long journey. Immediately he appeared before me and said, "Are you ready, my brother, for the final test?" I answered, "I am ready."

Without further word, he turned and started upward along the path. I followed closely. Almost at once we came to the end of the path, and the end was a wall of living flame. My Teacher paused and spoke to me softly, tenderly, as though he were saying farewell. "This wall of fire is the last test. If you would find your Master, you must cross over to the other side." "But," I answered, "though I run with greatest speed and should even succeed in passing clear through the flame, my body would be so burned that I could neither see nor hear, and perhaps I should only survive to bear the torture of a body almost burned to death."

My reply was unheard, for he had disappeared even as I spoke. I dropped to the ground in despair, for how could I unaided find my way through the fire? What length of time passed I know not, but of a sudden I jumped to my feet and started slowly toward the flame. I began to understand the test, and my decision was made. What mattered it to me to lose my life or even suffer torture, if by so doing I could find my Master? So relieved was I to understand the test, so joyous in making the sacrifice, that I had no wish to avoid one bit of suffering or to lessen the gift in any way. I wished to give all, absolutely, and hold nothing back. So I walked steadily into the wall of fire, unafraid. I felt the hot breath of the scorching flame as it leaped around me, but I suffered not at all. I had but one thought, one will, and I walked steadily forward.

Quickly, before I realized it, I had passed through, and there, before my uninjured eyes stood, not my Master, but the "Shining One". "Where is He?" I asked. "Do you not yet know?" he answered, and then added, "He has been with you all the way. He is with you now. You are your Master. You are the object of your search."

And then I knew.

G. H. H.

## NEW TEXTBOOKS ON THEOSOPHY

IN THE THEOSOPHIST for November 1950, the President of the Theosophical Society, Mr. C. Jinarājadāsa, 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 his interested the Theosophical workers in Uruguay, and they desired to know what he suggested 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. A new and younger set of writers is required to enter into the field of Theosophical exposition. The President pursued the matter by writing in his editorial "Watch-Tower" notes in THE THEOSOPHIST for May 1952, which he concluded by reiterating his hope that a new body of Theosophical exponents would presently arise within the ranks of the Society, to offer to the world new flowers of Theosophy.

The President also sent out on May 8, 1952, the following letter:

To Young Theosophists Groups, Everywhere:

I desire to know from you what, in your judgment, are the topics that Youth today is most interested in, and on which there should be written small Theosophical works to attract them. I am not interested in knowing what Youth *ought to be* interested in, but topics in which you think they are actually interested today.

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I should like you to study in your Groups what I have said in my remarks "On the Watch-Tower" in the May 1952 issue of THE THEOSOPHIST, which I enclose. I should advise you not to consult any older Theosophists, but rather after discussion *among yourselves* to write to me on the matter.

Will you kindly write directly to me, and not through your Federation Secretary?

Yours sincerely,

C. JINARAJADĀSA

Answers received are from India, (Adyar, Bombay, Banaras, Bangalore, Patna and Sitapur); The Hague and Huizen, Holland; Helsinki, Finland; France; England; Germany; Cuba; New Zealand; N. Ireland; Australia; Argentina; Brazil.

On the whole, the replies are not much of a help and reveal that the Young Theosophists are "undecided as to the trend of interest of today's youth and cannot put down any concrete ideas which would be suitable to send to you".

Curiously, the letter of the President has thrown a challenge to the Young Theosophists and made them consider the matter. Their present supposed apathy to Theosophy seems to arise out of lack of inspiration they obtain from the "life" that the adult Theosophists lead, whose practice and profession very often are not in harmony with each other; and out of the dogmatic imposition of the several aspects of Theosophy by the elder Theosophists in their lectures and talks. The Cuban Y. T. suggest that the emphasis may be on "how to think" instead of on "what to think".

Some of the subjects suggested are: Sex, Politics, Games, Immediate Economic Problems, Art, Fine Arts, Science, Psychology. Brazil says youths will be interested

in Educational and Economic problems, and in Theosophy applied to daily life. The methods of presenting these subjects that are preferable are: short stories and dramas, books with illustrations and charts, lectures and talks with illustrations and films, discussions and debates, social activities with dancing and club-life where there can be the practice of brotherhood and friendship, and "dressing up" Science.

Here and there, some Y. T. have expressed the need for some "technique" to turn the minds of the modern youth from their "superficiality" and running after cheap "forms of escape" to deeper and spiritual considerations. But how this is to be attempted is not suggested. The N. Ireland Y. T. suggest a book entitled *The Spirit of the Camp-Fire* in which the different responsibilities of the individual are to be dealt with, bringing out the freedom of the countryside and written in an informal and chatty manner. This book is also to awaken the vision of the future.

All the subjects mentioned by the Y. T. have already been thoroughly dealt with in the vast literature of Theosophy by our Leaders, but the Y. T. want literature in "modern terms", and also perhaps, in "tabloid" forms. There is no mention in the replies as to the need for the purification and consecration of the daily life of the individual.

One Australian Y. T. realizes that the "methods of presenting age-old truths must originate from ourselves and the discussions which your letter has instigated have invoked the realization of what is required of us".

## WHAT IS INTUITION?

By L. FURZE MORRISH

THIS is a relatively simple word to define in the academic sense, but its applied meanings have been so many and varied that it is not easy to say just what it signifies. It would literally mean some "inner factor" which "teaches", or through which comes a recognition of some kind. The word is often used to denote a "level of consciousness" which is more highly developed than the logical intellect and which has not yet been evolved by the majority of human beings. In this sense it is frequently identified with what are popularly known as "hunches", a very expressive Americanism to describe quick flashes of perception and realization which do not take the normal logical steps in reasoning, which are often contrary to reason, but which are also frequently correct at the expense of reason.

However this may be, Intuition in the strict sense is not a level of awareness in itself, but the faculty and act of using all levels of awareness. When primitive man first began to develop the faculty of self-identification on the physical plane and learned to recognize physical objects and name them, it was an "Intuition of the Perception" which was functioning. When man had evolved a technique of desire out of the feelings which were evoked over an immense period out of perceiving objects of "like" and "dislike", it was the Intuition of that "plane" which was functioning. In the waking state it is of course practically impossible to separate these two levels, because the object,

by association, evokes the feeling-sensation and this by the act of "conation" stimulates the desire-nature in the direction of either like or dislike, pleasure or unpleasure, so that it is hard for any but a trained psychologist, or his successfully-treated patient, to know whether the desire is acting through unconscious memory or directly from objects of desire. One of the early stages in Yoga is to learn to "discriminate" in this way and to train oneself to know whether one's feelings are "true" about persons and objects, or whether they are simply unconscious reactions to habits of upbringing, traditional associations, et cetera. It is one of the hardest steps to take, because it is the *fundamental process in Yoga*, at least in Rāja Yoga,—the process of "knowing oneself". How can the "higher Self" be known, if one does not know the "lesser self" and its deceptive tendencies? This is the "Intuition" which has to be developed at each level.

On the plane of intellectual thought, analytical thinking and objective reasoning, the same process has to take place. Objective thought, functioning through the frontal lobes of the cortical area, did not appear by magic. It was the result of a very long period which began on the desire-level with memory of pleasurable and unpleasurable sensations. This process ran along two parallel lines, so to speak, an outer and an inner—or an "extraverted" and an "introverted", as psychology terms them. In the former certain objects became associated with pleasure or the reverse and the physical percepts developed a selective mechanism by which objects of like could be distinguished and separated from those of dislike. This was the beginning of analytical intellect which is separative and selective, and is able to dissect and examine exact differences. In time this grew into an ability to detect exact features and associate them with other features and factors. This is the

"factual mind"—a level which has been developing since the early days of science about the sixteenth century, as a result of which Boyle later wrote his famous *Sceptical Chymist*. All this time it was the "Intuition" of each level which functioned.

It is obvious that a few individuals were evolving ahead of the race in this respect. The Greek philosophers had developed this factual mind in the form of Logic. Aristotle is a good example. He did not reject mysticism, but sought to apply laws of Form and the "Ideas", or mystical concepts, of Plato. It was largely his influence during the Middle Ages, or rather what the Political Church abstracted from his writings, which brought about the development of factual, objective thinking—the very thing which has overthrown the power of the Church; and will overthrow all those who try to impose a spiritual infallibility on human minds!

Logic is the next level which evolved out of this objective form of thinking. Again it did not appear by magic, but was the result of an evolving process in contact with environment, and emerging from previous levels of consciousness. Logic is truth on the intellectual level. It is "Logos", functioning on the manasic plane. That which is "illogical" is not of the Spirit, but usually comes from the "lower" levels of the unconscious mind with its traditional prejudices and instincts. This level of logical thought is one which a majority of western humanity is developing relatively quickly today—the reasoning mind, as distinct from the "rationalizing" mind, which rests on emotion, on like and dislike, and invents excuses ("rationalizations") for believing what the person wants to believe, and disbelieving what he wants to disbelieve. This is a critical point in evolution where individuals have to learn to distinguish between fact and fiction. It is the "Intuition of

Logic" which enables this to be done. Many people, especially as they increase in years, are very loth to do this; they prefer to rest in their customary habits of thought, and in the formulas which pleased them in youth. These formulas may or may not be true in fact.

*The "Higher" Intuition*

We seem to have reached a stage in evolution similar in some respects to that of classical Greece, when a few individuals are developing a "higher" level of awareness and beginning to apply it. It is this level which so often passes under the name "Intuition". It is the same Intuition beginning to organize a higher level of response. Here again there is a possibility of serious error in mistaking the promptings of habit-thinking in the Unconscious for this higher level. The only test is whether the "intuition" in question is really true in logic and in the sense of "higher" emotion. If it is illogical, that is to say, if it does not "add up right" in ordinary terms, or if it is "cruel" and "destructive", then it does not come from the "spiritual" level, but from the Unconscious. It is no use saying "We must transcend logic", as a justification for believing what one wants to believe. That is crooked thinking: it is distortion of reason—of the mental law which requires the intellectual mind to be "stilled" and its "whirlpools" to be calmed. To use this mental law of Yoga as an excuse for perpetuating fallacies or enforcing beliefs is an act of destruction which must have its results in karma.

This "higher" level, usually known as "Buddhi" in Theosophical literature, does not appear by magic any more than the previous functions appeared by magic. It emerges from previous levels of thinking, feeling and acting; and evolves by contact with environment, as they evolved. It is in

fact the "product" of the two previous levels of "intellect" and "emotion". A simple analogy is that in chemistry where a metal and an acid are combined in an ionized state, *i.e.*, with a variation in their atomic structures. The result is an entirely new substance, unlike either of the other two, but a combination of both, namely a "salt". The salt does not appear "out of the blue", as it is said. It emerges from the chemical process.

So with "Buddhi". This is the product of spiritualized feeling (*i.e.*, "love") and psychologized intellect (*i.e.*, "wisdom"). This is the alchemical process which produces the new substance, in this case Buddhi, unlike both emotion and intellect, but the result of combining them in a *positive* manner. The *negative* manner is common today; it produces the "rationalization" we have just mentioned as being "crooked thinking" due to emotional prejudices in the Unconscious. The task members of occult schools and those practising Yoga have to perform in the future is stop rationalizing from the emotional level and start intuiting from the spiritual. As we have pointed out, that does not mean abolishing logic as the crooked thinker does. It means setting the intuited realization against logic and love and seeing if it "fits". If it does, it may be accepted. If it does not, then one must start again and see where one has allowed prejudice to enter and colour the "intuition" with one's own likes and dislikes. Maybe the factor which has "mixed our compound wrongly" is one in which some beloved habit from youth or early association has intruded and discoloured the mixture. Maybe it is personal egotism and a dislike of being "proved wrong". Whatever it is, it must go before we can even start on the path of Yoga. The longer we put off becoming mentally honest, the harder it becomes.

L. FURZE MORRISH

## THEOSOPHICAL IDEAS IN EUROPEAN PHILOSOPHY—IV<sup>1</sup>

By F. H. DASTUR

PLATO, Apollonius of Tyana and Schopenhauer are outstanding Theosophical philosophers, and much valuable information about them and instructions from them—especially of the first two—are scattered all through the principal works of Madame Blavatsky. Mr. Jinarāja-dāsa is also a lover of Plato and we look forward to the publication of his lectures on Plato, given to the School of the Wisdom at Adyar. His booklet on Schopenhauer is an important contribution. In concluding this series, I will mention a few Theosophical ideas contained in the writings of these philosophers.

As a Theosophist I daily affirm: "I am not the physical body. It belongs to the world of shadows." But, recently, when I had a short spell of sharp illness, I was strongly reminded of Hamlet's "Oh, too, too solid flesh"! There is always a gap between profession and practice. Plato in his well-known allegory of the cave shows that we are like the shadows on the walls of his cave. This idea is well expressed by Carlyle: "We sit as in a boundless phantasmagoria and dream grotto. Him the Unslumbering, whose work both dream and dreamers are, we see not. Creation lies before us, like a glorious rainbow, but the sun

<sup>1</sup> Part III appeared in October 1952.

that made it lies behind us, hidden from us. Then in that strange dream how we clutch at shadows as if they were substance, and sleep deepest while fancying ourselves most awake."

Plato, although himself of sublime imagination, calls poets liars and banishes them from his *Republic*. For instance, when I was a schoolboy I read a poem on "The Old Armchair." The first two lines are:

"I love it, I love it, and who shall dare  
To chide me for loving the old armchair."

Plato argues that the first chair is in the archetypal world as an idea of God. It is then reflected in the mind of the carpenter, and he makes the chair. The poet sees that chair, and writes a poem on it. Thus the poet is three steps removed from truth. This might be a condemnation of the Sophists among poets, who perhaps had descended to the level of some of our film-producers. How many of us would not banish prurient and gangster films from decent society today.

Plato says all knowledge is but remembrance. His theory of reminiscence has two implications, first that the reincarnating Ego brings back all the knowledge he acquired in previous births; second that the Monad being a part of God is omniscient and by Socratic questioning one can draw out all knowledge on abstract (*a priori*) subjects such as logic or mathematics, but not concrete (empirical) subjects such as in what year the Pyramids were built, or whether the siege of Troy really occurred? According to Theosophy even this knowledge is possible as evidenced by the research into past lives. Having a desire to possess a body, says Plato, the soul (Ego) which occupied a star (Monad) leaves its heavenly abode and enters into matter or body. From then it has to struggle to free itself from the body.

Qm m2, m78  
NS3.7.1-1

Plato's most popular work is *The Republic*, but his *Timaeus* is more important from the Theosophical standpoint. It is a headache of translators, for it is full of occult ideas. It contains veiled hints about awakening the fire of Kundalini. His cosmogony is on all fours with that of Theosophy, but the European philosophers consider it to be unsatisfactory and not clear. He takes for granted that the Demiurge existed from the beginning, and also ideas and matter were ready-made before the Demiurge started the work of creation. The Demiurge, like an architect, using ideas and matter created all the gods. If we substitute for Demiurge the Logos of the Universe in which are millions of Solar Systems, and who, according to T. Subba Row, is the first manifestation or aspect of Parabrahman, and for ideas and matter use the terms Purusha and Mūlaprakriti, the whole scheme is clear. Plato believed in the existence of many gods, whom we call the Logoi, the builders of several Solar Systems. The European philosophers wrongly opine that Plato is using "gods" in plural to make concession to the popular beliefs of his time in order to teach more profound truths.

Apolloniys, owing to his immediate association with modern Theosophy, is the most respected of the three. I quote below from Tiddeman's pamphlet. When Apollonius was accused of criticizing Nero before the law court, the informer Tigellinus flourished about him like a sword a roll containing the accusation, but when he unfolded the roll, lo and behold, neither letter nor character was to be seen. In our Theosophical literature we have a similar instance of a Chela making a document blank from the witness-box to save an innocent man.

When his friend Valerius lost his son, Apollonius wrote to him a letter of condolence couched in philosophical language. There is no death of anyone, but only in appearance, even as there is no birth of any, save only in seeming.

The change from being to becoming seems to be birth, and the change from becoming to being seems to be death, but in reality no one is ever born, nor does one ever die. It is the way of everything here that when it is filled out with matter it is visible, but invisible if rid of matter. Some think that what has happened through them, they have themselves brought about. They are ignorant that the individual is brought to birth through parents not by parents, just as a thing produced through the earth is not produced from it. He then admonishes Valerius. It would be a disgrace for such a man as you to owe your cure to time and not to reason, for time makes even common people to cease from grief. The greatest ruler is he who can rule himself.

Schopenhauer is like an Indian Vedantin of the past born on the German soil in the year 1788. His oft-quoted dictum is: "The study of the *Upanishads* has been the solace of my life, it will be the solace of my death." How like the two great Founders of the Theosophical Society he writes: "We send English clergymen to the Brahmanas to show them that they are created out of nothing, and ought thankfully to rejoice in the fact. You might as well fire a bullet against a cliff. In India our religion will never take root. On the contrary Indian philosophy streams back to Europe, and will produce a fundamental change in our knowledge and thought."

His principal work is *The World as Will and Idea*. He equates "Will" with Kant's "the thing-in-itself", and states that the "Idea" of Plato is a stage lower. In a Letter to Mr. Sinnett the Master K. H. writes: "... portions of Schopenhauer ... are most in affinity with our Arhat doctrines. . . His philosophical value is so well known in the western countries that a comparison or connotation of his teachings upon will, etc., with those you have

received from ourselves might be instructive." In the *Chhandoggyopanishad* the seer lays stress on Will as the primary reality, and this passage may have influenced Schopenhauer to write the aforesaid book. The passage runs thus: "All these centre in will, consist of will, abide in will. Heaven and earth willed, air and ether willed, water and fire willed. Through the will of heaven and earth rain falls. Through the will of rain, food wills. . . . Through the will of sacred hymns, the sacrifices will, through the will of the sacrifices, the world wills, through the will of the world everything wills." Schopenhauer writes in a similar vein, that if we observe the strong and unceasing impulse with which the waters hurry to the ocean, the persistency with which the magnet turns ever to the North Pole . . . if we observe the choice with which bodies repel and attract each other, we recognize the working of our own nature. That, which in us pursues its ends by the light of knowledge, here in the weakest of its manifestations only strives blindly and dumbly, but both come under the name of Will. What is motivation in human beings, is the same as stimulation in the vegetable life and mechanical process in the inorganic world. It may be that Schopenhauer derived his pessimism from the *Kathopanishad* which asks what decaying mortal here below would delight in a life of contemplation of the pleasures of beauty and love, when once he has come to taste of the kind of life enjoyed by the unageing immortals. This is almost in the spirit of Schopenhauer, who said that the best thing for man here below is not to have been born at all, and the second best is to have died young.

In Theosophy "Will" is the energy of Ātmā in the spiritual man. Mr. Jinarājādāsa has amplified the "World as Will and Idea", by including "Emotion" as the third essential. Otherwise it is like building the two upper stories

of a house without the ground-floor. Will according to Schopenhauer is the primal energy of Nature. To begin with, this cosmic Will is dormant, like the fire of Kundalini in a human body. When aroused it takes innumerable forms ranging from sublimity to brutishness. The energy of an earthquake or a volcano, of an atom-bomb or an electron, of a growing flower or a buzzing bee, are an expression of the same Will. At first there is the Will to create. Then there is the creation of an ideal or archetypal world; and lastly Emotion or the joy of actual creation. It might be procreation or a work of art, building up a business or laying out a garden. According to Schopenhauer aesthetic pleasure in the beautiful, and dispassion (*Vairāgya*) are the two sure means of lifting us into pure contemplation above all willing, *i.e.*, wishes and cares, and we become freed from ourselves cutting loose the thousand cords of desire, fear, envy and anger, which hold us bound to the world.

F. H. DASTUR

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There is a spiritual dynasty whose throne is never vacant, whose splendour never fails; its members form a golden chain whose links can never be torn asunder, for they draw back the world to God from whom it came.

HERMES THE THRICE-GREATEST

## THE 6TH INTERNATIONAL CONFERENCE OF SOCIAL WORK

BY A DELEGATE

THE International Conference of Social Work is one more link in promoting understanding and goodwill among all the nations of the world. The Sixth Conference was held in Madras, from the 14th to the 19th of December 1952. After attending and witnessing the proceedings one feels that the First Object of the Theosophical Society has been practically achieved. The delegates, irrespective of caste, colour, creed, race or sex, met on equal footing to express their ideas about Social Work which is being carried on in different countries. It is really encouraging to find that so many individuals and groups are working for human brotherhood, and are ameliorating the conditions of the undeveloped countries in order to bring them on an equal level with well-developed countries as a labour of love, inspired by the ideal of service to their fellow-men all over the world.

Thirty-one countries sent their representatives to this Conference. Nearly 1,300 delegates registered their names, and over 1,200 attended the Sessions, including 310 from overseas.

A full report of the Conference will appear in the next issue of THE THEOSOPHIST.

U. K. SUJAN

## THE NATURE OF SYNTHESIS

By JAMES H. COUSINS

THERE is a tendency in human culture which has shown itself at various times in history and is showing itself with special emphasis in our own time. That tendency, on the side of pure knowledge, is to bring into mutually illuminating relationship certain subjects of study which are commonly held apart, such as theology and science, art and philosophy. On the side of applied knowledge it is concerned with the enlargement of the cultural material in education. Such tendency is called synthetical, since it means the bringing of things together.

But synthesis does not mean mere juxtaposition. It implies an inter-relationship between the things that are brought together; and this inter-relationship implies a capacity of mutual response between the factors of a synthetical grouping. The philosophical poet and essayist, Emerson, in a poem expressing the spirit of the philosophy and method of Xenophanes, writes :

“ To know one element, explore another,  
And in the second reappears the first.”

But this interchange is not casual. The tendency towards synthesis is a response to an intuitive assumption of unity in nature ; not only a unity of substance into which all its physical elaborations may be chemically resolved, or only a unity of consciousness which co-ordinates the multitudinous items of experience ; but a unity of unities,

interacting, inter-essential; a simple source of all apparent multiplicity and complexity.

Yet, while the synthetical tendency is towards unity, it must stop short somewhere on this side of unity, or cease to be synthesis. In other words, the search of synthesis is for a thinkable set of fundamentals recognizable under all details of their operation, providing a key to the unities, and also to the diversities, of natural phenomena; a key also to the experiences of life, individual and collective, contemporary and historical, occidental and oriental.

The field of synthetic study is the universe, its substance, its organization, its vitality, its consciousness. The instrument of study is the mind.

Here we recognize a limitation of our instrument, a natural tendency to translate its reactions to the universe into terms of its own quality, knowledge and experience.

But, since the mind of humanity is a sharer in the universal life, and capable of mutual response with other elements of that life, its operations are not limited to the mental process of a moment. It has an obvious interaction with other minds through speech and art and other modes of expression. It has also affiliations with qualities and processes both inferior and superier to itself. In common experience, the operation of the mind is mainly an adjustment of selected mental facts for the justification of acts which are initiated by impulses other than mental. But the mind in its highest operations, released from allegiances to sub-mental influences, and contemplating its own free processes, becomes aware of inter-relationships between its own phases of operation and between its various reflections of the universe. It observes a cohesive principle that implies law within itself and therefore within the universe. It observes also that its own reflection of the universe can never be complete, must always be ready to yield to

modifications from unknown quantities, and must therefore be regarded as a growing organism expressing life rather than as an organization imprisoning it.

Life cannot be enclosed in any system however philosophically consistent or scientifically accurate. Indeed, while consistency and accuracy are entirely essential to the processes of the mind, they become the enemies of the mind when they assume an air of finality. "Life," as a speaker once said, "is not logical." But neither is it illogical. It is so identified with all the modes and moods of its expression, that it sets up between them incalculable interactions which, seen analytically, appear as multiplicity and complexity, but, seen synthetically, appear as permutations and combinations of a group of mentally demonstrable, emotionally tangible, dynamically applicable principles of life, each being in some degree an analogue of the others, a symbolical indication of significances beyond its own immediate function. To "see life steadily and see it whole", as Matthew Arnold desired, is to see it neither as logical nor as illogical, but as analogical, that is, to see it with synthetical vision.

The synthetical search is not for some remote and mysterious thing in life. It is rather an endeavour to find the simplicity of completeness. Life is a unity; and as its expressions move away from unity—that is, into divisions and sub-divisions of unity—they assume the guise of complexity. But to those who have become synthetically alert, the expressions of life in their simple totality move towards their fulfilment along four plain channels from which their waters infiltrate into one another.

The four channels of the expression of life through humanity are: the channel of action which out-turned is execution and in-turned is organization; the channel of feeling which out-turned is personal expression in the arts

and in-turned is aspiration in the religions; the channel of thought which out-turned is observation in the sciences and in-turned is reflection in the philosophies; the channel of intuition which out-turned is creation in all its forms and in-turned is illumination. These are the perpetually out-flowing and inflowing rivers seen by a wandering king in an Irish legend which were interpreted to him as the means whereby man gives and receives knowledge.

Along these channels life has flowed into the achievements of history; and the study of the historical evolution of consciousness in its fundamental modes will form one of the main objects of research in the true University of the future. Here, however, we limit ourselves to the qualitative aspect of the expression of life, and shall now indicate the interaction of one aspect of expression with the others.

We have spoken of the intuition as creative when out-turned and illuminative when in-turned. By this we mean that from a region of our nature in which all its powers and experiences are co-ordinated, there emerge the impulses to further experience of life and there are stored the results of such experience. As experience grows it becomes more and more clear, radiant, sure; and its further actions become more and more creative. Hindu vision places two swords in the hands of the Spirit of the Future, the sword of *gnan* or essential wisdom and the sword of *karma* or action.

Now when this creative-illuminative aspect of the individual life is turned towards expression through an instrument which is predominantly energetic, it expresses itself as dynamic intuition or *tact*. When intuition expresses itself freely and mainly through the feeling-mood of life, it expresses itself as aesthetical intuition or *taste*. When the intuition expresses itself freely and mainly through the mental mode of life, it expresses itself as intellectual intuition

or *intelligence*. But dynamic tact is only intelligence and taste in action; and aesthetical taste is only tact and intelligence in feeling; and intellectual intelligence is only tact and taste in mind. And when the intuition expresses itself freely and fully through the cognitive, affective and active phases of the individual life simultaneously it achieves *genius*.

The object of synthetical study should be to bring into synthetical relationship all phases of human knowledge and culture with a view to their future inclusion in the education of youth, such inclusion being intended to give to youth, in the phrase of Dr. Montessori, "pedagogical material" that will enable youth to achieve a gradual liberation of all its powers into full, balanced, therefore stable, disciplined and happy expression.

JAMES H. COUSINS

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## THE NEW JERUSALEM

*The Garden of Eden*, or the abode of Life's origins, is choiceless reaction, motivated by imprisoned instinct, and resulting in the temporary, outward sleeping of unselfconscious need.

*Heaven*, or the abode of angels, is choiceless action, motivated by free instinct, and resulting in the permanent, outward awakening of unselfconscious, creative fulfilment.

*Hell*, or the abode of humans, is studied reaction, motivated by imprisoned love, and resulting in the temporary, inward sleeping of selfconscious need.

*The New Jerusalem*, or the abode of Angel-Men, is studied action, motivated by free love, and resulting in the permanent, inward awakening of selfconscious, creative fulfilment.

NOEL G. McMAHON

## THE "NARROW STRAIT" TO THE UNIVERSAL RELIGION

By THE RT. REV. OTTO E. VIKING

EVER since that memorable August 11, 1925, at the Ommen Star Camp, when we sat listening to the inspiring and prophetic talk by Dr. Annie Besant, P.T.S., when she spoke of the Universal Religion going to be for the benefit of the New Age, and of the Liberal Catholic Church as one of the seeds for this Universal Religion, that idea has "haunted" me, made me stop and "ponder" in all the work I have been doing in the L.C.C.

For many years it seemed to me that the way to a Universal Religion must be to unite the existing Religions into some sort of Co-operation, that our aim should be to create temples where all the different Religions would work each in its own compartment, with occasionally combined meetings in a common hall in the centre.

But now I do not believe that this would further a Universal Religion. I am rather inclined to think that it would all end in a Tower of Babel.

This has come about, this change in outlook, partly through my experiences in the L.C.C. of today. These experiences have taught me that Universality can only be gained through letting go Partiality. The word of the Lord Christ, "He that seeketh to save his soul shall lose it, but he that loseth his soul for My sake shall save it", seems to

me to point the way to such understanding. Only in so far as we are ready to let go our long-cherished dogmas, creeds, ceremonies, our old understandings, will it be possible for us to find the way to Universal Religion, to that source from whence all religions issue forth.

Do we dare to do so, we of the L.C.C., or we of the other Religions or Churches? Do we try to universalize our dogmas etc., or do we try to "be loyal" to the dogmas delivered to us from the past, to do all in our power to cleanse them of possible dross, but to stick to them as *the* dogma?

We might perhaps even venture to say: Do we dare to lose our own God, our special Christian (or other) God to find God, THE ONE?

When I try to look at our L.C.C. as an intelligent Newcomer would look at it, a Newcomer of the new type, that is, beginning to be rather typical of the later years, I see a great many things that do not satisfy "me". I belong to the age that has grown impatient with society, with civilization as it has been delivered to us from the older generations. I may have listened to or read the Message given through Krishnamurti during the years 1925-27, a Message which—whether I know anything of the expectations that were so prominent in those days, or not, of the Coming of a World Teacher to lead the world towards a New Age—appeals to "me" as something above the ordinary human level, as something that can only be understood when we are willing to leave all and every preconception, a Message which in its very nature bears the *imprimatur*: Universal.

The majority of intelligent young people nowadays belong to this type, whether they have heard about the Message or not. You cannot appeal to them through any dogma, creed, sacrament and the rest, unless you are able to show them that your understanding, or valuation rather,

of these things is second to your understanding of the One Life, that by you no form whatever, however sacred, however long-cherished, will be allowed to stand in the way of Truth; unless you can show them that you try according to your inner abilities to work these dogmas, sacraments, etc., as from within, as from the universality of Life.

According to my experience I would venture to say then that the way to the Universal Religion of the future lies through the "Strait Gate" of the "Wayless Land of Truth", that only in so far as we of the L.C.C. or we of any Religion, dare to lose our dogmas, sacraments, Gods, etc., shall we be able to pass through that "Narrow Strait" and be found "pure and acceptable in His sight" as a foundation-stone for His Temple of Truth, for the Universal Religion that shall lead the people of the New Age to the Universal Brotherhood of Man, and so to the peace that passes all understanding, to the power that makes all things new.

OTTO E. VIKING

We men of earth have here the stuff  
Of paradise. We have enough.

We need no other stones to build  
The stairs into the unfulfilled,  
No other marble for our floors,  
And no other ivory for the doors,  
And no other cedar for the beam  
And dome of man's immortal dream.

Here on the paths of every day,  
Here on the common human way,  
Is all the stuff that Gods would take  
To build a heaven, to mould and make  
New Edens. Ours the stuff sublime  
To build eternity in time.

EDWIN MARKHAM

## OPENING ADDRESS

### TO THE CONGRESS OF THE FEDERATION OF THE THEOSOPHICAL SOCIETIES IN EUROPE

*Montecatini, Italy, October 4, 1952*

By C. JINARĀJADĀSA, *President*

MY BROTHERS:

I welcome you warmly to this International gathering of Theosophists. We are met once again at a Congress of the European Federation, but in addition we are met to celebrate two other occasions. First, the Fiftieth Anniversary of the formation of the Italian Section, and also, incidentally, the fiftieth year of my role as an International Lecturer for the Society, which began in Rome in February 1902.

Any large gathering of Theosophists is always characterized by the word "international". We may represent here only some twenty or more nations, but forty and more nations, in thousands, meet at gatherings at the International Headquarters, Adyar. In either case we "get together" with a definite aim. Many groups, political and economic, get together in hundreds, if not in thousands. At the moment the most significant gathering is that of the United Nations. Dr. Arundale used to say that our role as Theosophists is "Together—Differently". I think we have sadly to admit that in the United Nations they are more characterized by "differently" than "together".

When we as Theosophists get together it is not for any profit which we propose to gain, economically or politically. We get together in order that we may understand more fully the problem of the basic needs of mankind, and in what manner we can aid the unfoldment of Humanity towards progress and happiness. For, that is the fundamental reason for our gathering together here. Once again, I welcome you all, and I know that Theosophists all throughout the world, even though they are not present here, will be with us in spirit to encourage us.

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All of us who are members of the Theosophical Society belong to the most unique organization in the world. We are not an ordinary association of idealists, because behind our Society stands that body of the Perfected Men, the Elder Brothers of the race, whom we call the Great White Brotherhood.

We have today a great deal of historical material which gives the facts to understand the occult background of the Society. This material is in three works. The first and largest, consisting of 456 pages of *Letters*, is *The Mahatma Letters to A. P. Sinnett*, containing *Letters* received from those whom we call the Adepts. All the communications in this work are now deposited in the great National Museum of Britain, called the British Museum, and are open to public inspection. Two other smaller works also contain *Letters* from the Adepts, collected and published by me. These books, *Letters from the Masters of the Wisdom*, First and Second Series, contain *Letters* nearly all of which are in the archives of the Esoteric School at Adyar.

What do we find as we read this mass of historical documents? First, that Madame H. P. Blavatsky, a woman of extraordinary psychic temperament, was guided to Tibet to reside with two of the Adepts, known under the names

Morya and Koot Hoomi. There, not only was she given certain teachings, but was also trained to use certain occult forces. At the end of her period of training, she was instructed to go back to Europe and to begin a movement to combat the prevalent philosophy of materialism in the West, which was the result of the work of the scientists of the time.

In 1874 she was directed to go to the United States. No details were given her as to what she was to do. She hoped to begin the work in collaboration with the only body of people—the Spiritualists—who had a belief that the life of the individual persisted beyond the grave. She soon met Colonel H. S. Olcott, and both worked with some Spiritualists, hoping to lead them away from mediumistic phenomena to study the greater science of life and philosophy. They failed in this, and it was then that Madame Blavatsky, who was always in communication through her occult faculties with the Adepts, received orders, which she has written out in her own handwriting, as follows :

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

You will note the idea was to establish a “philosophico-religious Society”. There gathered round Madame Blavatsky in New York several who were deeply interested in her ideas. One evening as sixteen of them met, they decided to form an organization, and they took the name “The Theosophical Society”.

It is interesting to note that the word “Theosophy” had been in use in the English language for at least two centuries. The word “Theosophy” was first used in Greek by the Neo-Platonic philosopher Proclus to signify the idea existing among non-Greek peoples that the nature of man

and the nature of the Divine were interblended. The first use of the word "Theosophical" in English works was in 1642. Of course "Theosophy" and "Theosophical" among those who professed these ideas, had the connotation that man's nature was not completely different from the nature of the Divine—a non-Christian doctrine.

On October 30, 1875, the group that had met earlier formulated the Rules of the Society and elected its principal officers. In this first communication to the public they stated that "The objects of the Society are, to collect and diffuse a knowledge of the laws which govern the universe". In this document we find the well-known Theosophical seal, exactly as we have it today. You will note there is nothing stated about the idea of Brotherhood.

Then Madame Blavatsky received orders to write. She spent two years in writing *Isis Unveiled*. Constantly there were presented to her astral vision books from which she copied extracts. In this work nothing is said about Brotherhood; the book dealt with the general topics of psychism and occult phenomena of various kinds that had happened in many parts of the world, as also the principal ideas underlying them in the religions and mysticisms of the world. She was instructed not to stress the idea of Reincarnation, since that might create an obstacle for the realization of the object in view of the book, which was to attract the attention of those in the West who were interested in occult ideas, and not to repel them with the conception of Reincarnation which is a part of Hinduism and Buddhism. Several who had read the book in various parts of the world communicated with Colonel Olcott and Madame Blavatsky and became members of the Society.

In 1875 both the Founders received orders to leave for India. On the way they stopped in London, where a

Theosophical Lodge was formed. They arrived in Bombay in February 1879. The same year, on October 1, 1879, Madame Blavatsky began publishing the magazine THE THEOSOPHIST. The work to be done at the moment was to rouse Indians to a recognition of the high spiritual nature of their own scriptures, of which most knew only a little except by name. Furthermore, such men as were educated in English colleges and universities were deeply influenced by the materialism of the West, and utterly disbelieved that India had any kind of a great teaching worth anybody's attention.

In the year 1880 a new period began, when *Letters* from the Adepts were received by A. P. Sinnett, largely in reply to questions formulated by him. He had met Madame Blavatsky and Colonel Olcott, and also had witnessed certain occult phenomena performed by her. These *Letters* were not written by hand, but by an occult process called "precipitation". As the result of the large number of *Letters* received by him, Mr. Sinnett gave the first conception to the western world of who are the Adepts, and an indication as to some of Their teachings, in his work *The Occult World*. This book did much to rouse the attention of the seekers into Truth in several western lands, and they joined the Theosophical Society.

But Mr. Sinnett was interested only in science, and not in metaphysics or religion. He did not respond in the least to certain ideas in the *Letters* received by him. These ideas showed clearly that the aim of the Adepts was not to give occult teachings, but to create a movement which had as its objective that of Universal Brotherhood. Mr. Sinnett completely ignored this most important element, though both Colonel Olcott and Madame Blavatsky understood that that was the purpose of the Adepts in

establishing the Society. Thus, we have the following in one of the *Letters* from the Adepts :

Using the term "the Chiefs" to indicate Adepts even greater than Himself, the Adept Koot Hoomi wrote :

"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."

Again, He wrote :

"The term 'Universal Brotherhood' is no idle phrase. Humanity in the mass has a paramount claim upon us. . . 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*."

Mr. Sinnett, however, went on insisting that the only future for the Society depended upon the Adepts giving proofs, under controlled conditions, that They possessed occult powers. He worried the Adept Koot Hoomi so obstinately that finally the Adept went to the great Adept known as the Mahā Chohan, who directed the activities of the Adepts in all matters of propaganda. It was then that the Mahā Chohan firmly stated :

"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."

I desire to draw special attention to a phrase used—"universal morality". As the world is today, we have several moralities." Of course each Religion propounds its own moral code, and those of the several religions differ on some points. Both the Christian and Hindu religions proclaim monogamy, but Muhammadanism allows marriage with as many as four wives, under certain conditions.

There is a very marked distinction in the idea of moral relations in the white peoples of Europe towards the darker races. We know that when the Spaniards conquered the

Indians of South America they used them brutally, and it was long a question whether these Indians had any Souls at all. In all the imperialistic races of Europe which have built colonies in various parts of the world, the dominating white race did not feel the obligations of morality towards the subject races. Even today this attitude is known as race prejudice.

Then, there is a business morality, accepted as permissible, which certainly is contrary very often to the ethical ideas propounded by the religions. So long as there are these several moralities, there can be no unification of all mankind.

The purpose of the Adept Brotherhood is definitely such a unification, though its accomplishment might require several centuries. It was for this purpose that the Theosophical Society was to become the standard-bearer of the doctrine of Universal Brotherhood without distinction of race, creed, sex, caste or colour, and slowly to work to propagate the idea of a Universal Morality binding on all nations and peoples.

Of course the mere proclamation of the ideal of Universal Brotherhood is not enough. There must be some basis which the mind can grasp why Brotherhood is the only logical creed for men to profess. The means to justify Universal Brotherhood is by proclaiming that man, even at the state of the savage, has nevertheless in him the Divine Nature. This Divine Nature is little revealed in the savage; but stage by stage, with civilized man more of that Nature is revealed, till the fullest revelation is in the Perfected Men whom we call the Adepts, whose nature is full not only of Wisdom, but also of tenderness and compassion towards all that lives.

There is no religion existing which does not have somewhere in its ancient teachings the idea that man has within

him the Divine Nature. It is clearly enunciated in Hinduism. In Buddhism, though the word "Divine" is not used, the idea of a perfect Wisdom and Compassion, possible for all mankind, is clearly enunciated. In Christianity there is only one place in Christ's teaching where this thought appears. After proclaiming Himself as the Son of God, when the Jews accused Him of blasphemy, He referred them to a saying in one of the Psalms which they revered: Jehovah the Lord speaks: "I said, ye are gods, and all of you are children of the Most High." It is well known that later among those who were known as the Fathers of the Church, the idea of the "deification of man" after death appears again and again. St. Paul reiterates the unity between God and man in his teaching "Christ in you, the hope of glory".

In the teachings sent to Mr. Sinnett in the *Letters*, an outline is given of the scheme of man—how the "life-wave" passes from globe to globe, how that life in the course of millions of years changes to evolve from the mineral to the plant, from the plant to the animal, and from the animal to man. If man has the Divine Nature within him, it is in a state of bondage, like a prisoner in chains. As freedom for the man comes only through the removal of his chains, so similarly the hidden Divine Nature in man is brought into manifestation through a long series of experiences in human bodies. This means many hundreds of re-births, and therefore the Law of Reincarnation is the inevitable corollary of the conception of man's unfoldment. The second great law, that as a man sows, he reaps—the Law of Karma—is a necessary part of Theosophical philosophy. Truths as to man's complex nature, with astral, mental and causal bodies, were a novel element in the teachings.

C. JINARAJADASA

(To be concluded)

## EAST AND WEST

By LUZ MARIA DURAND

AMERICA at the present time is the conjunction of twenty-one Republics whose common ideals are democracy, intense work and progress. This Continent, in the major portion of its area, is an unexplored land in which the development of new sub-races will take place in future centuries. Some years ago, I had the opportunity of travelling through the whole Continent, and I could observe a remarkable feeling of brotherhood specially in California and in some South American countries such as Venezuela, Puerto Rico and Brazil. Just a few days before leaving Mexico, I heard about a very interesting Centre of Universal Brotherhood and unity in worship for all religions, being established in California. In connection with this a Theosophical writer said: "America . . . the rich and not overpopulated place, in which for that reason brotherhood can now be easier." He is right, for as soon as areas become robbed of their richness, neglected, poorer, disorganized, overpopulated, as soon as people become hungry, dissatisfied and discontented, naturally selfishness and animal instincts have the strongest manifestation and so, with inharmonious bodies in inharmonious environment, follows a deplorable decrease of inner peace and of the feeling of brotherhood.

But, coming to another phase of the subject, some people think that East and West, in civilization and

tendencies, are entirely different one from the other. I do not agree, and as Theosophists we must not agree, but remember that America is the granddaughter of India, if we work out the idea of reincarnations of peoples, as she is the youngest daughter of Europe. According to orthodox history, some old American cultures, such as the Mexican and the Peruvian, are as old as Chinese culture. Even today, I have observed an extraordinary similarity between India and Mexico, between the indigenous arts of East and West; for instance, the most typical Mexican woman's dress, called "China Poblana", shows in its ornaments direct Chinese influence. Also, the physical type of the Mexican Indian seems to me very similar to some eastern types.

To illustrate my subject, I will tell a delightful story I heard when I was a child:

Three sons of a King, in their youth, were sent away by their father, each to travel in different countries, with the special purpose of exploring the whole world, and returning to meet together many years after for a philosophical exchange of ideas. Accordingly, when the three came back and met in the presence of their father, the King, it was discovered that in the heart of each of the three brothers, was flowering a different and precious beauty and truth. Then the King rejoiced and put together the spiritual flowers that were born in the hearts of his three sons, to obtain with the blending, in a hidden and marvellous chemical experiment, a new and richer essence of Life.

Remembering the story, I can now see how the same happens with the Divine Energy and its manifestations. Races and sub-races are born from the same fountain of Spiritual Life, but for each in the course of their growth a special period of isolation may become necessary, and at

another point of evolution they must come together, when they are strong and experienced enough to establish philosophical contrasts, and help each other through an enrichment of each other. The same idea can be generally applied to East and West: during centuries they remained in isolation, in order to form and consolidate their own characteristics. Little by little came easier ways of communication—telegraph, radio, air-plane—and now I believe it is just the time in which the two sides of the world, with all their sub-races, need to have a wise mental and spiritual approach which represents, in the present historic period, a very necessary and valuable form of world harmony and complementary enrichment. I remember Mr. Jinarājādāsa saying in one of his lectures that he could not conceive of a fruitful study unless two great lines converged: the ideas of the East and of the West. To me it is a very inspiring idea that the West needs the fine spirituality of the East, and the East needs the wide practical sense of the West, and only with the fusion of their predominant tendencies will come the objective realization of our higher ideals, for the benefit of all communities in the world.

At present, one of our essential duties, I feel, is to work for a better approach, knowledge and understanding between East and West; to work for the gradual forgetting of frontiers between country and country, between heart and heart, between continent and continent, over all the Earth. Our duty also it is to unite in ourselves the contemplative and the dynamic attitudes, in order to help through both these aspects of energy the Cosmic Plan of the Logos. Within our actual home—the Earth—from the grandmother (India) to the youngest granddaughter (America) all must be in a constant and lovely co-operation on behalf of the great Human Family.

To the present and future generations must be given a clearer and greater idea of the necessity of travelling—not only for pleasure, but as a fundamental duty; and so, little by little, citizens and countries will more and more know, comprehend and love each other, and future generations will not have the shameful spectacle that we see now, of half the world burning and throwing into the ocean thousands of tons of food, and the other half of the world starving in misery and isolation.

If we do wish to see, as soon as possible, the fulfilment of Brotherhood among individuals, countries and continents, each of us must start *right now* spreading seeds of love and brotherhood, and showing everybody and always how, by a wonderful miracle, all human beings, all countries, all continents, all universes, can be united, within the heart of every one, in a splendid spiritual convergence of geographical streams.

LUZ MARIA DURAND

### OLD IRISH MAXIMS

Without a fault of his, beat not thy hound; until thou ascertain her guilt, bring not a charge against thy wife.

In battle meddle not with a fool; for, O MacLuga, he is but a fool.

Stand not up to take part in a brawl; have naught to do with a madman or a wicked one.

Two-third of thy gentleness be shown to women, to little children and to poets; and be not violent to the common people.

Utter not swaggering speech, nor say thou wilt not yield what is right; it is shameful to speak too stiffly unless that it be feasible to carry out thy words.

Be more apt to give than to deny and follow after gentleness.

CHARLES DUFF, *Ireland and the Irish*

## REVIEWS

*The Perfection of Wisdom*, by E. J. Thomas, M.A., D. Litt., J. Murray, London, pp. 90, price 5s.

It is well known that there are two divisions in Buddhism, known familiarly as the Southern Church and the Northern Church. The former is the Buddhism of Ceylon, Burma and Siam, and the latter of China and Japan. There is much doubt regarding when this division took place, but it was somewhere about the first century A.D. The Northern Church, which calls itself the Mahāyāna (the Great Vehicle), received its Buddhist texts from India, in Sanskrit, and these were translated into Chinese and Japanese. This Northern Church called the Southern Church, in depreciation the Hinayāna (the Lesser Vehicle).

In Southern Buddhism, whose texts are in Pāli, the language spoken by the Lord Buddha but the texts written after His death and in some instances probably one or two centuries afterwards, practically all mysticism is absent, and the Buddhist life inculcated is one of a noble and highly ethical life. The traditions of the Northern Church, which in a great council of the Buddhist elders were declared heretical, are however full

of mysticism. Some practices are intensely alive, but also others full of superstitious practices taken from the aboriginal cults in the countries into which Buddhism penetrated. This is especially the case in some forms of Buddhism in Tibet.

One marked distinction between the Southern and Northern Churches is that the Southern proclaims the ideal for each individual as the attainment of Nirvana, each for himself; whereas in the Northern Church the ideal is for each to aim at becoming a Bodhisattva (as is the Bodhisattva Maitreya, the next Buddha to come) and after arriving at the perfection of a Bodhisattva, to appear as a Buddha on earth and by his teachings lead millions to salvation, and only then pass on with them into Nirvana.

Furthermore, in the Northern Church great emphasis is placed upon practices of meditation which lead to deep realizations. This type of meditation, though just mentioned in the teachings of the Lord, has not been developed by Southern Buddhism.

Dr. Thomas, who is a great Pāli scholar, has, in this little work in the series *The Wisdom of the East*, done a useful piece of work in

collecting extracts from the Mahāyāna scriptures giving various teachings of the Buddha. The Mahāyāna ideals of the Dhyāni Buddhas and other types of Buddhas as Avalokiteshvara, were considered by the early western Pāli scholars as mere excrescences on the pure teaching given by the Lord. But the question is whether these so-called excrescences may not indeed be the developments of certain teachings given by the Lord, which had not been incorporated in the Southern scriptures.

It is some of these teachings about meditation which have been developed in Zen Buddhism in Japan and expounded by the great scholar Dr. Suzuki. The word "Zen" is only another form of the Pāli *Dhyāna*, meditation or contemplation. Though this little volume of Dr. Thomas has necessarily to be kept within a small compass, yet anyone who reads it will gain a glimpse into a Buddhist tradition which is absent in Ceylon, Burma and Siam. It is very few in those countries who realize that Buddhism is not only that set forth in the scriptures written in Pāli, but exists elsewhere as well. The modern Theosophical student necessarily has a larger view, and this little work will give him an angle regarding other aspects of Buddhism than the purely ethical form that is in Ceylon.

*H. P. B. Speaks*, Vol. II, edited by C. Jinarājadāsa, T. P. H., Adyar, pp. 181, price Rs. 5-8-0.

Here is the second volume of letters written by H. P. B., edited and introduced by Mr. C. Jinarājadāsa who tells us how they came into the Archives of the Theosophical Society and to whom we are indebted for the translation of the Russian and French portions into English. The frontispiece is a full-size reproduction of H. P. B.'s Masonic Diploma.

Letters, particularly when not written for publication, reveal the character of their writer through the thoughts and feelings expressed, and are greatly valued by biographers, who learn more of the nature of their subject from them than from records of their outer activities. Therefore this series of letters will strongly appeal to all those who wish to contact Madame Blavatsky, the person to whom we in this era are so deeply indebted for the great gift of Theosophy. And to these readers the ample explanatory notes—considerately placed at the end of each letter—will also be welcome.

The first letter was written to Adelberth de Bourbon who had applied for membership of the Society. The last half dozen belong to the period in New York when H. P. B. was working with the Spiritualists. The majority were

C. J.

written from India to a friend of her youth, a Russian Prince, to whom she gives many intimate details that evoke our warm sympathy.

All the letters are written in such a direct, warm, humorous fashion that they will be a source of delight to many who can, if they wish, ignore the notes and enjoy the letters as a literary achievement. They reveal a noble, lion-hearted, compassionate character that most cultured readers will be swift to appreciate.

It is always a privilege to be allowed to share the intimate experiences of another, and to come closer to H. P. B., through reading her letters with as much sympathetic understanding as is possible to us, is an opportunity that no F. T. S. can afford to miss.

H. Y.

*Sri Sarada Devi: The Holy Mother.* Sri Ramakrishna Math, Mylapore, India, price Rs. 6.

This book covering more than 500 pages of good print gives a comprehensive sketch of the life and conversations of Sri Sarada Devi, the wife of Sri Ramakrishna, hailed as World-Mother by her devotees. Though himself a man of renunciation and other-worldliness, Sri Ramakrishna gladly gave his assent to his marriage with a girl of five years. The mystery underlying this was, as expressed by him, the opportunity it afforded

him of practising the Mahāvidya or the Tantric cult in its pristine purity by worshipping the woman of his choice as a true representative of the World-Mother. The wonder of it is that the girl so chosen, though below the age of discretion, as she grew into womanhood retained all her child-like innocence and purity under the aura and protecting care of Sri Ramakrishna, who verily looked upon her as the Holy Mother. We have here an illustration of the fact how a cult which, half understood and badly practised, had become degraded into the worst form of Black Magic, was still capable of yielding some good results, if handled by a person of probity, utter unselfishness and high spiritual purpose.

Though unlettered and innocent of learning, Sarada Devi had an intuitive grasp of the reality. She grasped the central principle of Sri Ramakrishna's life and continued his work after his passing in 1886, up till her death in 1920. Her time was fully occupied with *pooja*, exhortation to her numerous disciples, and giving them initiation in mantras and upasanas. She shouldered the heavy responsibilities of her brothers' families and looking after a mad sister-in-law and her children with patience and fortitude. She also spent some time in travels to holy places. She

fully believed that Sri Ramakrishna was a divine incarnation.

The conversations published are overloaded with much commonplace matter often repeated, but one can pick out in them valuable spiritual ideas which she intuitively grasped through meditation and service. Her attitude to her fellow-beings may be summed up in her own words: "By finding fault with others one sees faults alone." She was therefore uniformly kind and considerate to all. Her advaitic philosophy shines through her saying, "Everything comes into existence in time and also disappears in time . . . God and such things really disappear." Her questioning, "Who has been able to know God by reasoning?" clinches the issue that God has to be contacted by one's own inner being alone. "Misery is the gift of God . . . symbol of His compassion"; it shows how our earthly troubles should be met. Her statement, "There are two kinds of desires: one that stimulates enjoyment and the other that quickens dispassion", is worth pondering on by those who seek to lead a spiritual life. On the whole the book gives us an insight into the homely life of one who tried to follow the teachings of Sri Ramakrishna in letter and in spirit.

N. R. S.

*Christianity Takes a Stand*, a Symposium edited by Bishop William Scarlett, Penguin Books, Inc., New York.

This small book, which is described as "An Approach to the Issues of Today", contains contributions from eleven leading personalities in American Church and public life on subjects of vital importance relating to World Order, Domestic Order, the Social Responsibility of the Christian and of the Church, and the Duty of a Christian in the Modern World. These are all thoughtful and thought-provoking essays, and though written as far back as 1946 most of the problems discussed have not radically changed since then.

The book is basically an appeal for all to follow the Christian way of life and points the necessity to relate Christian principles to world problems. The contributors show the need for a re-examination of values based on man's spiritual heritage and his relation to God and to his fellow-man.

Although of appeal primarily to those of the Christian faith, many of the conclusions in this book will find response from all those who recognize the urgent need for rebuilding society on a firm spiritual foundation, if problems of labour, race and other human relationships are to be solved.

H. Z.

## SUPPLEMENT TO THE THEOSOPHIST

JANUARY 1958

### THEOSOPHISTS AT WORK AROUND THE WORLD

*By the Recording Secretary*

#### *Adyar*

Srimati Rukmini Devi returned to Adyar on 3rd December after a lecture tour of the United States of America. She was welcomed at the Madras airport by the President and a large number of members, students and friends. At Headquarters Hall the children of the Besant Theosophical School gave her a warm reception.

#### *Sweden*

During the past year this Section has been helped by the visit of several distinguished members from abroad including Mrs. Josephine Ransom and Mr. Richard Groves from England, and Mr. N. Sri Ram from India. The General Secretary, Herr Curt Berg, met other Scandinavian General Secretaries and

they have formed a Scandinavian Committee for a still closer co-operation between these Sections.

Activities in Stockholm are growing continually and in May a new Lodge called *Soderlogen Tao* was formed. This Lodge is meeting and giving public lectures in the southern parts of the capital where there have previously been only occasional activities. Activities in other places have also been continued and help was given by the visit of 7 lecturers to 15 places.

The book department of this Section has attracted interest from members and the public and a reprint of one book is in the press while other reprints and translations are under preparation.

There are at present 20 Lodges in the Section and 484 members, an increase of 44.

*Netherlands*

The General Secretary, Prof. J. N. van der Ley, reports that at the end of September there were 1,701 members with 37 Lodges and 5 Centres. The syllabus of the Lodge meetings, published every month in the Section magazine, shows a great variety of subjects for the public lectures which, on the whole, have been well attended.

Her Majesty the Queen of Holland is taking interest, not in one particular spiritual movement, but in the spiritual basis of the system in which we live and move. People of many denominations are being invited to meetings in the surroundings of an old royal castle, and lectures and discussions on problems of importance for the development of mankind take place. Several members of the Dutch Section, including the General Secretary and his wife, have been invited to these gatherings at which the Queen, who takes a keen interest in the proceedings, is always present.

In February Prof. van der Ley was re-elected as General Secretary for a further period of three years.

*Cuba*

The number of Lodges in this Section remains at 33 with 617 members.

This Section has had the benefit of a visit from Señorita Luz Maria Durand, who delivered lectures in many cities. One Lodge founded in Guayos City bears her name.

In Habana City 8 Lodges have their meetings at their new building.

The official organ of the Section, *La Revista Teosofica Cubana*, has been published regularly.

*Mexico*

The work in this Section is being carried on much as usual. There are eight very vital Lodges including the Youth Lodge in the city of Mexico. One achievement has been the foundation by one of the members of a primary school at the Theosophical colony "Adyar" outside Mexico. Many poor village boys and girls are receiving free instructions and equipment.

The General Secretary, Señor Adolfo de la Peña Gil, during the year visited some of the Lodges and founded a new Centre at a small city, Cotija, Mich., where Theosophy has never before been presented to the people. Another place where Theosophy had previously been unknown is at Ciudad Juarez, Chih., where a new Lodge was formed with 12 members.

This Section is proud of the achievements of its member Señorita Luz Maria Durand, who has been

travelling in many Spanish-speaking countries and has qualified herself as a prominent Theosophical lecturer and worker.

During the year 42,000 copies of the small Theosophical review, *Dharma*, were issued. In addition some of the Lodges published their own bulletins and some books and pamphlets were printed for distribution, including translations of well-known Theosophical works.

At the close of the year this Section had a membership of 478 with 27 Lodges and 5 Centres.

#### *Northern Ireland*

The Theosophical Society in Northern Ireland has had a quiet year. In January, however, a new Centre was formed at Whitehouse and helpful and pleasant meetings have been held there regularly twice a month. New contacts were also made in other quarters. The work was strengthened and stimulated by a visit from Mr. N. Sri Ram, who attended the Annual Convention on June 7 and 8 as Guest of Honour. Mr. Sri Ram in addition to speaking at Belfast also gave an address at Bangor Lodge.

The Presidential Agent, Dr. Hugh Shearman, during the year has visited and spoken at 19 different Lodges, groups or Centres in the Theosophical Society in England. He has also made a short lecture tour in Scotland.

#### *Italy*

It is now 7 years since the Society in Italy was reconstituted after its closure decreed by the Government in 1928. The end of these 7 years corresponded to the Golden Jubilee of the Foundation of this Section and the Golden Jubilee of the President of the Society, Mr. C. Jinarājadāsa, who began his Theosophical lecturing in Italy. Also the Convention of the Theosophical Society in Europe was celebrated in Montecatini from October 4 to 9. This threefold event left a profound mark on the history of the Society in Italy and there has been much activity in preparing for the gatherings.

Besides this the Section has been active in its various Lodges, and the General Secretary, Dr. Giuseppe Gasco, has continued to publish the Theosophical monthly review, *Alba Spirituale*.

#### *Finland*

In Helsinki there is much Theosophical activity. The seven Lodges have their own meetings once a week as well as a Question-and-Answer meeting for the public. Activities for children have continued and there are 35 on the rolls as well as 16 members in the Round Table.

Outside Helsinki in several places Lodges have been meeting regularly, the strongest being at Tampere.

The membership in this Section stands at 710.

The Section journal *Teosofie* keeps members and enquirers informed about the work of the Society. There are now 800 subscribers.

The most memorable event of the year was the visit of Mr. N. Sri Ram in June.

#### *Central America*

There has been some difficulty in this Section to keep up the enthusiasm, but despite this the work has gone on. Lodge Teotl in San Salvador is erecting its own building and this will soon be finished. The Nicaraguan and Costa Rican Lodges have been preparing for the visit of Señorita Luz Maria Durand of Mexico. The Lodge of young people, Lodge Shakti, has increased its membership and is doing excellent work.

#### *Canada*

The General Secretary, Lt.-Col. E. L. Thomson, reports that the general situation in this Section has been satisfactory and there has been an increase of membership by 16, the total now being 387.

In most of the Lodges classes and lectures are carried on by devoted groups studying principally *The Secret Doctrine*, the *Bhagavad Gītā* and Theosophy generally.

Visits which have been much appreciated during the year were those from the General Secretary of the American Section, Mr. James S. Perkins, Prof. Ernest Wood and Dr. Alvin B. Kuhn. In addition there have been many lecturers of local esteem and quite a few of the Section members.

Hamilton Lodge has been unusually active and has increased its membership by nearly 50 per cent. Toronto as usual has been much alive and its library attracts many outsiders. Montreal, the next largest Lodge, is also very active and has outside lecturers helping to bring in the public.

#### *Ceylon*

The Presidential Agency in Ceylon has only one Lodge functioning—Lanka Lodge. The past year has been one of fruitful study and there have been talks and lectures on a wide variety of subjects. The membership at the end of the year stood at 54. It is encouraging that 9 new members have joined very recently and it is hoped that the coming year will be a period of great general activity among all the members of the Lodge.

#### *Canadian Federation*

There has been an increase in membership during the past year and renewed activity in all the

Lodges. Besant Lodge in Victoria has continued its steady growth which it has maintained since its inception. Hermes Lodge, Vancouver, also has made steady progress and it was planned to burn the mortgage on the Lodge premises at its Annual Dinner on November 15.

The 15-minute radio broadcasts, under the auspices of the North-West Federation in U. S. A., have continued to interest a large Canadian audience. It is hoped that in the not too far distant future it may be possible to have radio broadcasts so that the cities the other side of the Rocky Mountains may be able to hear them.

In August Srimati Rukmini Devi paid a visit to both Vancouver and Victoria and in each place her public meetings were largely attended and appreciated. In addition, these Lodges had a visit in June from Mr. Fritz Kunz who spoke to capacity audiences in both places.

In September the Secretary-Treasurer of the Federation, Mr. J. G. Bremner, left Canada and Miss Joan S. Morris was appointed as the new Secretary, with Mrs. Elsie Griffiths as Treasurer.

#### *Puerto Rico*

This Section increased its membership during the past year mainly due to the splendid work of Señorita Luz Maria Durand who

paid a visit and gave three or four lectures a week, as well as radio talks and addresses to other organizations.

The former General Secretary, Mr. A. J. Plard, continued his course on "The Tenets of Theosophy", which has proved to be of great value. The mimeographed bulletin, *The Herald*, has been issued from time to time and has included articles translated from THE THEOSOPHIST and other Theosophical journals.

This Section, although small, is doing useful work.

#### *Pakistan*

In memory of the late Presidential Agent, Mr. Jamshed Nusserwanjee, Karachi Lodge has initiated the Jamshed Building Fund to collect sufficient funds to renovate their building and to expand the present library and reading-room. The hall will be named after Mr. Nusserwanjee.

During the year the work of the six Lodges and one Centre in Pakistan has continued normally, with Karachi as the most active. Its activities of study classes, members' meetings and public lectures attract the general public as well as members to its hall. Many of its members are engaged in social service.

The Lodge and Centre in East Pakistan are not yet able to function normally due to the unsettled

state of affairs in that part of the country. There is great need there for some Lodge organizers and lecturers.

The new Presidential Agent, Mrs. G. K. Minwalla, has been busy taking over her new responsibilities since her return from the United States and Europe at the end of September.

Srimati Rukmini Devi spent a few days in Karachi at the end of November and was enthusiastically received both by the members and the public.

#### Burma

The total number of members at the close of the year was 81 as compared with 64 last year, and it is heartening to note that more Burmese members are coming in and taking an active part in the work of the Lodges.

In Rangoon, Olcott Lodge was primarily responsible for the holding of Theosophical functions and has regularly conducted study classes. Members of the Youth Lodge in this city have done useful work by organizing social functions.

Attempts made during the year to regain possession of the Lodge building in Mandalay have not been successful and weekly study classes were therefore held regularly in the house of a member. In Maymyo, Blavatsky Lodge was

resuscitated on 17th November 1951, soon after the Lodge buildings and lands were recovered. Over 200 people attended the opening function and since then weekly classes have been well attended.

As usual, two Conventions were held during the year, one being the Section Convention and the other the Support Convention.

It is hoped that with the establishment of greater stability in the country other Lodges that are now dormant will be revived.

Mr. C. R. N. Swamy has recently been elected as the new General Secretary of this Section.

#### Wales

The General Secretary, Miss E. Claudia Owen, reports that Cardiff, Colwyn Bay and Newport Lodges have been holding regular meetings for members and the public. In addition to the visit of Mr. N. Sri Ram in May, there have been visits from other lecturers from nearby Sections.

The present membership stands at 178.

#### Chile

Despite difficulties in this Section a number of Lodges have continued to be active. In Valparaiso most of the Lodges have worked regularly. Lodge Lob-Nor was the most active with 49 ordinary study meetings and 47 public sessions.

## THE THEOSOPHICAL SOCIETY

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

President: C. Jinavajadasa. 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 I                   | <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               | Östermalmstgatan 12, Stockholm                    | <i>Teosofisk Tidskrift.</i>         |
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