

1187

THE THEOSOPHIST



Vol. 24 No. 6, 7

March & April

1953

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MARCH 1958

(1187)
Vol. 74, No. 6

THE THEOSOPHIST

Edited by N. SRI RAM

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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 its 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 hereof, 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.

IL 1958

Vol. 74, No. 7

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Edited by N. SRI RAM

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INAUGURAL ADDRESS

By N. SRI RAM, *President of the Theosophical Society, Adyar, 24 February 1953*

I DEEPLY appreciate all the affection and the trust which have been displayed towards me in messages from members in so many countries of the world. I treasure their good-will and sympathy. But I remember, and I think it is well for every one to remember, that it is always more blessed to give than to receive. One can receive many presents, much affection, praise, support, all kinds of things which we consider good in the worldly view. But to receive all this is as nothing compared to the giving of something from one's own heart, and what one possesses, to another who is in need.

The President is he who should serve best. Whether such service will be rendered by me is another matter. I want on this occasion to greet you all, each one, with brotherly affection, and from this place, all members everywhere throughout the world.

I have said on other occasions but would like to say again that if such an organization as the Theosophical Society, engirdling the globe and composed of men and women of every race, religion and nationality, all devoted to the very highest aims in life, were not in

and, as an open sky stretching over the earth, an ever-widening horizon of thought, bringing ever-new intimations to the human spirit. Our freedom, which spells this openness, and our Brotherhood need to be interpreted, not superficially in any spirit of self-satisfaction and complacency, but as aspects of a dynamic Truth which we are seeking to probe, the Truth which inexorably guides the revolution of life.

If our Society and its Lodges are ever to become mere respectable clubs for the practice of social affability, though I do not decry the value of any such club, they will fail of their dynamic purpose. Nor will the purpose be any the better served by intellectual disquisitions and formal argument. One of those Beings, to whom we refer as the Adepts or the Masters of the Wisdom, was reported in the early days of the Society to have commented on the uncertainties of its aims at that time: "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." Not that there is no true magic or Occultism in Nature. For, what is magic but the production of effects by means with which the vast majority are still unacquainted, and Occultism but the study of those inner extensions, the hidden laws and forces, that lie behind the screen of their outer effects?

But what we have to realize profoundly in our Society is that all our studies, deep and superficial, whether through books or by direct and personal experience in any form, cannot be divorced from living. As both life and thought reach back to the same origins, it has been said of old in India, and again during the lifetime of the Society by the Adepts who were connected with it: Live the life and you will know the Truth, which is the same as the Christian saying: He who doeth the will of the Lord shall

know of the doctrine. As the Truth, the integrated knowledge, to which I referred in the beginning, lies within and not without us, it needs but to be uncovered by a mode of life which permits its rays to spread out.

What is Truth? Every formulation by a pure consciousness which is in harmony with its own nature is a truth. Such truth is more than mere mental coinage. It is a creation of the Spirit which embodies a portion of its life. The Society, if it is to lift the world from its present plight and help to bring about the great changes that are needed, must be a channel of that life.

The Society was launched into existence at a time when human thought and interest seemed to be heading towards deeper levels of materialism, and the course of human history was inexorably making for that revolution which this century has been witnessing in an increasing measure. I believe that amidst this revolutionary change it was planned to spread a spiritual leaven, the effect of which would be both to transform human thought and unify mankind. As even in the very early days of the Society, its leading members—Mr. Sinnett, for instance, not to speak of H.P.B.—saw "the large purpose" behind the then small movement, I am not perhaps merely reading that purpose into the events that have happened. I do not claim that the Society is the sole instrument or medium for the change that was to be effected. Also, Theosophy being in essence and in its ultimate totality not a dogma but a life, there may be many in the world who are true Theosophists without ever having come across the word Theosophy, just as there may be many members of the Society, attracted in some manner to it, who are yet to become Theosophists.

If the Society has progressed thus far and made some mark on the mentality of the times, I would attribute this

achievement as much to the lives of those who have lived Theosophy—the great leaders, such as H.P.B., Colonel Olcott, Dr. Annie Besant, and C. W. Leadbeater, as well as others, including very many who have silently played their parts in their respective places—as to the force of the ideas promulgated, which being true, have made their way solely by virtue of that truth. Life is action, and thought is action, as much as any overt public deed or achievement, though it may be that some of our thoughts fall short of the true purpose of action, which is to unfold the latent harmony of life.

Our duty is therefore to act and make Theosophy practical, but in no narrow sense. The unity that binds life in all its manifestations makes it vain to separate the theoretical from the practical, that is, if the theory is true. There is nothing so subjective but has an objective expression and effect. A man's thoughts—I include his feelings, of course—at least mould his countenance to some extent and surely make themselves felt in his behaviour. But I do not think that the Society *as such* should commit itself to particular courses of action in the external world, not only because of the differences of opinion which all such actions are calculated to provoke, but also because the manner of expression of every truth tends to limit that truth, and, when well-established, to check the possibility of expression in other forms and of other truths. There is a grain of truth in most things sincerely believed in, even when they express contradictory ideas.

Hence, a true Theosophist is limited by no label, no party, no denomination. His is an outlook which seeks ever to synthesize all that is true, good and beautiful, which synthesis cannot but be an expression of the unity that underlies them all. There is no such thing as Theosophy here and truth there, with a possibility of conflict

between them, wherever the truth may come from. Theosophy is truth, and all truth is necessarily part of it. But the Truth which belongs to the essence of things, and is not a mere projection of the mind, is a truth that is inseparable from its effect and action. Theosophy is therefore Wisdom in action, and he who would be a true Theosophist is he who is wise in life and action.

The present is especially a time which forces us all to be more than ever conscious of that primary ignorance, or *Avidya* as it is called in Samskrit, which seems to wax with the increase of material knowledge. Seeing the human mind in engagement with the world of matter, we may note both its triumphs and its limitations. Man needs to discover, besides the increasing diversity at the physical and sensational levels, fostered by a limited, earth-bound mind, the nature of the unity by which alone these diversities can be moulded into a form consonant with his own true nature. In that unity, which is not a mere number, not an abstraction without significance to our lives, must lie both the aim and motive power of our efforts.

I referred at the beginning to the fact that the Society stands for a joining together of all men and women on the broadest possible basis. If it is a union of hearts born out of the free will inherent in them, it must inevitably find its expression and achieve a basis in the practical organization of mankind on unitary, yet free and autonomous lines. We can see a definite move in that direction in the U.N.O. and other forms of international co-operation. But along with this union in the world of practical affairs, and as a parallel to it in the world of thought, the integration of all available knowledge, there must be a reaching upward of the soul of man, stripped of every encumbrance and released from every fetter, towards that Truth which is one and universal, yet is in the heart of every man. The One

exists, the many change and pass; the Truth is one or there is but the One, the learned speak of it many-wise. I am combining some famous lines of an English poet with some ancient words from Samskrit. It is the form which that Unity takes which we speak of as Theosophy or the Divine Wisdom.

Our task as Theosophists, along with all others who are either naturally idealistic or are moved to be so by the necessities of their knowledge and experience, is to lead the world to a new age beyond the mind which, despite its triumphs, sees and reasons but superficially. I believe the world is set for the growth of a new civilization, nurtured and fed on a fresh harvest from the best seeds of existing cultures, a civilization in which all that is best in the East and the West will be fused into a spiritual cum practical unity. Our duty is to work for a new order in which all things will be different from what they are, will have a different purpose and a different beauty, because each man will in some degree have then realized his kinship and duty towards all other men, nay towards all life, including our younger brethren, the animals. When that day dawns—we seem to see its glimmer on the far horizon a little more than the early leaders of the Society—it will make possible the evolution of a new humanity exercising a pure Intuition, in addition to a pure mind, making all things beautiful as well as good. We have to make these great possibilities come true, by illustrating, each one of us where he is, a new way of life, which will be a way of love and wisdom. In so far as we negate whatever evil, whatever wrongness, whatever superstition, there is in our habitual modes of living—in our thoughts and our relations with others—we will be releasing a positive good. So the way is open for each one to tread; for it lies at his feet.

Each one of us counts, and not only the leaders. Each can be in himself a well of pure inspiration. Each can gladden and purify the earth where he is. Each can shine as a star of righteousness in his celestial latitude and longitude, however dim the vision of others towards its light. I cannot conceive of a greater destiny for this Society than to be transformed into a body of men and women, who live and labour to such a glorious end. It is a great superstition to think that he who makes a fuss, a great disturbance, achieves more than he who is quiet and humble, that the limelight is preferable to the darkness; it is in darkness that we perceive the heavenly lights. Each has his part in the work, and none is really afore or after the other, in true importance, respect-worthiness or indispensability.

As an organization, all of us concerned with it have to be constantly on guard against that universal fate of decline, the process of entropy, to which every system or organization seems to be subject. We must set a tone and quality, a standard ahead of the standards of the world in everything that we do, through everything we express, be it the work of lecturing, Lodge discussions, the business of Lodge affairs, the conduct of elections, or the very appearance of the Lodge-room, the beauty and order that should characterize its appointments. It is idle to imagine that we can be slack and disorderly in relation to external matters, in our traffic with the not-Self, and attain to that self-mastery and perfect order that belong to the inner soul or Self. As has been said by our great Founder, H.P.B. (I am adapting her words), It is in the right perception of things objective, and the right handling of them that we shall discover that sole Reality which is ever subjective.

As to the future of the Society, though we may plan our work and must plan with an eye to that future, it is

best assured by our concerning ourselves with the very best we can do in the present. It is by what we do now that we determine what is to come. Each will fare inevitably according to his deserts, whether individual, group, society, Nation, or even the whole of humanity. If we deserve great leaders, we shall have them. If we prepare for a fresh spiritual influx from those heights to which we are able to look up, such an influx must surely come. Let us resolve, each on his own account, to do the best he can in the tasks committed to our hands.

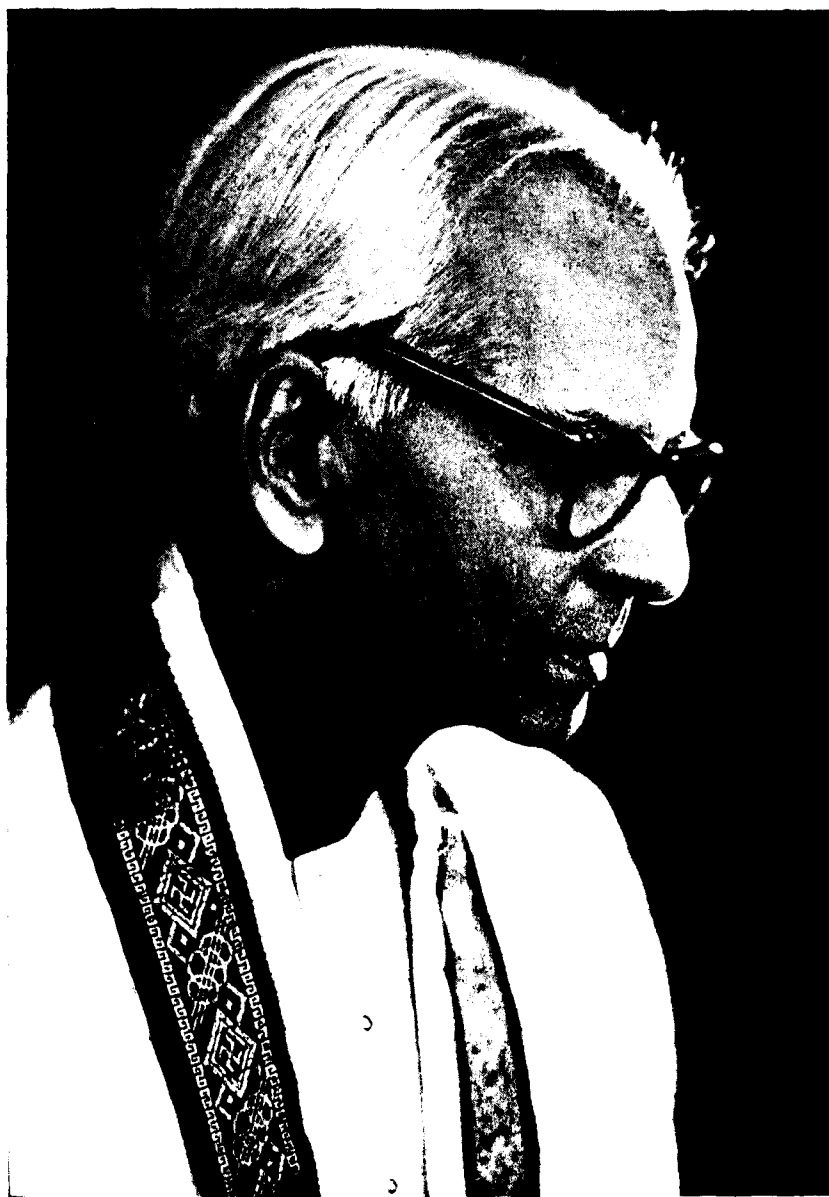
May Those who are the great Guides and Guardians of Humanity, the Masters of the Wisdom, the Adepts, the Rishis, find in us an ever-willing and pliable instrument for Their purposes, and give us that benediction and help by which we will be able to achieve all things that it is necessary to achieve. In India we end every good undertaking with the chant, Peace to all beings. Perhaps I might on this occasion end with the words: Peace and good-will to all beings.

N. SRI RAM



THE TRANSFER OF THE PRESIDENTIAL RING

February 17, 1953



ANOTHER PORTRAIT OF THE NEW PRESIDENT

A SHORT SPEECH

By C. JINARĀJADĀSA, *past President*

ON the occasion of the Inaugural Address of the new President, Mr. N. Sri Ram; Adyar, February 24, 1953.

MY BROTHERS,

It gives me sincere pleasure to say a few words on this occasion. Brother Sri Ram and I have long co-operated in many types of work, long before I became President. There is hardly a single important paper, which, before sending out, I have not sent to him to see. He sees many sides of a problem, as I do not. He has often pointed out some phrase of mine which might lead to a misunderstanding. Not infrequently also I have sent him "On the Watch-Tower" notes, similarly to check on my phrasing.

Each President of the Theosophical Society makes his own contribution. Colonel Olcott was not a great exponent of Theosophical ideas, except that of Brotherhood, and he lived that in practice. But among his contributions is this magnificent Hall.

He beautified the Headquarters Estate with three ornamental gateways constructed from pillars of Hindu temples—the first and largest, with one pedestal carved with the initials H.S.O., and the other, H.P.B. The second gateway was given by Prince Harisinghji Rupsinghji of Bhavnagar, and bears his wife's name carved on the top crosspiece. The third is carved with the name Vasantapuram on one

side, and on the other with the name of the donor, José Xifre, a well-known member in Spain.

As to Dr. Annie Besant, who shall assess her work? Her many books give us various aspects of the great teachings. But there will not be another with the same ability of oratorical exposition. It was in the great lectures at Queen's Hall in London that one heard her in her full vigour. If you analyse any of those lectures, you will find headings, sub-headings, sub-sub-headings, absolutely in what may be called a scientific and professorial scheme. Yet towards the end of each lecture, in her presentation, she gave a vision to all her audience almost from the Buddhist plane.

Dr. Arundale's contribution was something vibrant. He was full of friendship, radiating it to all and not excluding even those who were critical of him. There is not a single work of his that was not charged with enthusiasm.

Regarding myself, I suppose presently somebody will sum up the quality of my work. But I always treasure a little compliment made years ago after a talk to members in England, when a little elderly lady came up to me and said, "Thank you for being *human*."

As to Brother Sri Ram, he has a quality that I have not—a very lofty philosophical understanding and exposition, and we shall see that more and more as he gives his message. He is especially characterized by possessing the attribute which I shall call "wise". I said in my last Presidential Address, looking back on the long years I have been in the Society, that all is well with the Society, splendidly well. Now, looking into the future I can say, all will be well, splendidly well, under the leadership of President Sri Ram.

C. JINARAJADASA

REPORT ON PRESIDENTIAL ELECTION 1952-'53

By HELEN ZAHARA, *Recording Secretary*

ON 17th February I cabled to all General Secretaries as follows:

SRIRAM ELECTED PRESIDENT INAUGURAL MEETING TWENTYFOURTH.
ZAHARA

In accordance with Rule 10 of the Rules and Regulations of the Society I cabled all members of the General Council on 17th August 1952, calling for nominations for the office of President of the Theosophical Society. The Rule provided that each member of the Council was entitled to make not more than three nominations. At Mr. Jinarājādāsa's request I added to my cable the information that he would not be a candidate for re-election.

Following is a detailed statement setting out the nominations made by the members of the General Council:

NOMINATIONS RECEIVED UP TO AND INCLUDING OCTOBER 16

Name of Member	N. Sri Ram	Sidney A. Cook	Rukmini Devi Arundale	Josephine Ransom	Ernest Wood	James S. Perkins	Others (No consent)
1. C. Jinarājādāsa, President ...	1						
2. Sidney A. Cook, Vice-President ...	1						
3. C. D. Shores, Treasurer ...	1	1					
4. Miss Helen Zahara, Recording Secretary ...	1	1					

Name of Member	N. Sri Ram	Sidney A. Cook	Rukmini Devi Arundale	Josephine Ransom	Ernest Wood	James S. Perkins	Others (No consent)
5. James S. Perkins, U.S.A. ...	1	1	1				
6. C. R. Groves, England ...	1			1			
7. Rohit Mehta, India ...	1						
8. J. L. Davidge, Australia ...	1	1				1	
9. Curt Berg, Sweden ...	1		1				
10. Miss Emma Hunt, New Zealand ...	1						
11. J. N. van der Ley, Netherlands ...	1		1			J. B. S. Coats	
12. Francis Brunel, France—Nil.							
13. Giuseppe Gasco, Italy ...	1	1	1				
14. Martin Boyken, Germany ...	1		1				
15. Lorgio Vargas G., Cuba ...	1	1	1				
16. Miss Signe Rosvall, Finland ...	1						
17. Mrs. E. Stakesby-Lewis, Southern Africa ...	1	1	1				
18. Edward Gall, Scotland ...	1	1			1		
19. Mme. Rachel Tripet, Switzerland.			1				
20. Mlle. Serge Brisy, Belgium ...	1		1				
21. Soemardjo, Indonesia ...	1		1		1		
22. Po Lat, Burma ...	1						
23. F. Schleifer, Austria ...	1	1	1				
24. Ernst Nielsen, Norway ...	1	1		1			
25. J. H. Möller, Denmark ...	1			1			
26. Mrs. Evelyn O. Hornidge, Ireland ...	1			1			
27. Adolfo de la Peña Gil, Mexico ...	1	1					
28. E. L. Thomson, Canada ...					1		
29. José M. Olivares, Argentina ...	1						
30. Sra. Teresa de Riso, Chile ...		1			1	Helen Zahara	
31. Armando Sales, Brazil ...		1					
32. Greta Fells, Iceland ...			1				
33. Mme. J. S. Lefèvre, Portugal ...	1						
34. Miss E. Claudia Owen, Wales ...	1		1				
35. Enrique Molina, Uruguay—Nil.							
36. Sra. Esperanza C. Hopgood, Puerto Rico ...	1	1					
37. Kimón Prinari, Greece—Nil.							
38. Sra. Amalia de Sotela, C. America.	1	1			1		
39. Jorge Torres Ugarriza, Peru—Nil.							
40. Olimpio A. Cabellon, Philippines.	1					{ C. Jinarājadāsa D. Argent	
41. Ramón Martinez, Colombia—Nil.							
42. Dwarkadas Morarji Shah, British East Africa—Nil.							

Name of Member	N. Sri Ram	Sidney A. Cook	Rukmini Devi Arundale	Josephine Ransom	Ernest Wood	James S. Perkins	Others (No consent)
43. K. S. Chandrasekhara Aiyar, Additional Member ...						C. Jinarājadāsa	
44. R. M. Alpawalla, Additional Member ...	1						
45. J. E. van Dissel, Additional Member ...			1				
46. G. Srinivasa Murti, Additional Member ...	1	1	1				
47. N. Sri Ram, Additional Member—Nil.							
48. H. S. L. Polak, " " ...	1	1		1			
49. N. K. Choksy, " " ...	1						
50. Hugh Shearman, " " ...	1						
51. Srimati Rukmini Devi Arundale, Additional Member—Nil ...							
Total ...	86	17	15	5	5	1	

The above list was certified by the Executive Committee at its meeting held on 17th October 1952.

Nominations received after 16th October, too late to be counted :

1. Francis Brunel, France : *N. Sri Ram, Rukmini Devi Arundale*
2. Kimón Prinari, Greece : *Ernest Wood*
3. Jorge Torres Ugarriza, Peru : *N. Sri Ram*
4. Dwarkadas Morarji Shah, B. East Africa : *N. Sri Ram, Sidney A. Cook*
5. Ramón Martinez, Colombia : *N. Sri Ram, Sidney A. Cook*

As provided in the Rule, the Executive Committee met on 17th October 1952, to scrutinize the nominations and to draw up a list of candidates eligible for voting upon, i.e., the names of those receiving the three highest number of

nominations. The list thus prepared by the Committee was as follows :

Mr. N. Sri Ram

Mr. Sidney A. Cook

Srimati Rukmini Devi Arundale

I immediately communicated the three names on the list in writing to each nominee thereon. Before 27th October Mr. Sidney A. Cook, one of the nominees, exercised his right to withdraw.

On 27th October I cabled to all General Secretaries the names remaining on the list to be voted upon, namely, Mr. N. Sri Ram and Srimati Rukmini Devi Arundale. I had previously notified General Secretaries and those Presidential Agents who were acting on my behalf the procedure to be followed and suggested a method for carrying out the voting in their territories. There has been complete co-operation from all concerned and the results have been promptly handled and transmitted to Adyar.

The Executive Committee met on 27th January and appointed the following two members of the Committee to act as Scrutineers :

Dr. G. Srinivasa Murti

Mr. C. R. Parthasarathy Aiyangar

Late on 16th February 1953 the voting results were examined and certified by the Scrutineers. Mr. N. Sri Ram, who received the highest number of votes, was declared elected. Following are details of the voting :

NAME OF SECTION	No. OF MEMBERS ELIGIBLE TO VOTE	No. OF MEMBERS VOTED	No. OF VOTES RECEIVED		No. OF INVALID AND BLANK VOTES
			N. SRI RAM	RUKMINI DEVI ARUNDALE	
United States ...	4,049	2,415	1,538	868	14
England ...	3,290	1,850	1,912	538	...
India ...	6,210	4,542	3,273	1,263	6
Australia ...	1,031	650	511	125	14
Sweden ...	324	149	109	38	2
New Zealand ...	854	607	479	127	1
Netherlands ...	1,605	1,174	785	385	4
France ...	1,759	1,279	955	312	12
Italy ...	785	552	395	144	13
Germany ...	520	382	259	122	1
Cuba ...	615	407	195	212	...
Finland ...	710	368	304	58	6
Southern Africa ...	646	307	239	66	2
Scotland ...	260	170	122	48	...
Switzerland ...	253	157	84	73	...
Belgium ...	293	177	87	85	5
Indonesia ...	516 ¹	429	211	212	6
Burma ...	68	49	31	14	4
Austria ...	312	264	55	205	4
Norway ...	104	79	67	12	...
Denmark ...	313	191	110	80	1
Ireland ...	36	38	23	10	...
Mexico ...	452	259	201	46	12
Canada ...	410	185	104	65	16
Argentina ...	1,169	721	566	155	...
Chile ...	65	41	16	24	1
Brazil ...	384	384	220	152	12
Iceland ...	243 ¹	110	14	96	...
Portugal ...	236	231	215	16	...
Wales ...	166	96	77	19	...
Uruguay ...	81	65	1	64	...
Puerto Rico ...	95	76	63	13	...
Greece ...	160	66	32	33	1
Central America ...	135	100	60	40	...
Peru ...	75	49	33	15	1
Philippines ...	315 ¹	74	37	37	...
Colombia ...	114	86	56	30	...
B. E. Africa ...	222	159	152	7	...
<i>Attached to Adyar :</i>					
Ceylon ...	51	32	26	5	1
Pakistan ...	307 ¹	94	34	60	...
Malaya & Singapore ...	103	44	40	4	...
N. Ireland ...	70	56	47	8	1
Viet-Nam ...	205	141	35	102	4
Canadian Federation ...	211	148	116	32	...
Others	515	507	206	301	...
	80,842 ²	19,955	18,495	6,316	144

¹ Returns incomplete. Approximate figures taken from last Annual Report.

² Approximate. See above footnote.

Mr. Jinarājadāsa, as President of the Society, has taken no part in the procedure of the election, except to exercise his right to nominate and to vote. He made it clear in a letter dated August 18 to the General Council that he did not want particulars as to who were the nominators to be made known to members, as he did not wish his nomination in any way to influence the voting. Whenever he has been asked whom he would suggest, he has refused to say a word on the matter. However, General Council members were entitled to this information and they were informed as above. Now that the election is over, the details of nominations and voting results may be made known.

In accordance with the rule, Mr. N. Sri Ram assumed office as President of the Theosophical Society on the morning of 17th February 1953, immediately after the result of the voting had been declared by the Recording Secretary at a meeting held in Headquarters Hall. The retiring President, Mr. C. Jinarājadāsa, then transferred to Mr. Sri Ram the ring of Madame H. P. Blavatsky, which he has held during his term of office. Mr. Sri Ram announced that he would deliver his Inaugural Address on 24th February.

HELEN ZAHARA,
Recording Secretary

ASSUMPTION OF OFFICE BY N. SRI RAM

February 17, 1953

ON the morning of February 17 at the Adyar Day commemoration meeting held in the Great Hall of the Society at Adyar, immediately after the Universal Prayers the Recording Secretary reported on the results of the Presidential Election. Mr. C. Jinarājadāsa then declared Mr. N. Sri Ram elected President for the ensuing seven years, and invested him with the H.P.B. ring, which had been worn successively by her, Dr. Annie Besant, Dr. G. S. Arundale and himself. The new President made his acknowledgment as follows:

"Brother Rāja and Friends: I am deeply sensible of the responsibility I am assuming by the choice of my fellow-members, and of the fact that I am succeeding to an office which has been held successively by the President-Founder, Dr. Annie Besant, Dr. George S. Arundale, and up to this moment by Brother Rāja.

"We shall have in a few days an inaugural meeting, at which I will be able to speak at more length on the work before us. In the meanwhile, all that we can do and might do—each one of us, not only myself—is to dedicate ourselves to that Work, in purest good-will to all, with, as the sole regnant motive of our lives, the advancement and happiness of the whole of humanity, not from any outward and purely superficial point of view, but from a point of view which sees the Truth in clear separation from the false, and in a disposition

of spirit which will lay ourselves open to the help and blessing of Those who are the embodiments of the highest Wisdom and Truth.

"Echoing the language of our beloved late President, Dr. Annie Besant, I would fain join you all in the prayer: May Those who are the embodiments of Love immortal bless with Their protection—now as heretofore—the Society founded to do Their will, bestow upon us the guidance of Their immeasurable Wisdom, and inspire in each and all of us throughout the world the urge to never-failing beneficent action.

"I now call upon Brother Rāja—whose help I am sure we will continue to have—to address us in connection with the Adyar Day celebration."

The Adyar Day celebration proceeded as usual, closing with an offering of flowers at the statues of the Founders and Dr. Besant in the Hall, and at the bust of Colonel Olcott, at his memorial near the Buddhist Temple.

[The following note was issued as Press Release.]

On 17th February 1953, at its International Headquarters in Adyar, Mr. N. Sri Ram was declared elected as the fifth President of The Theosophical Society, for a period of seven years. In his election statement circulated to members all over the world, he had stated: "He who seeks Wisdom and the service of the Wisdom can seek no lesser thing, neither position nor praise. In a Society constituted for the purest Brotherhood, there can be no electioneering, even of the sort considered legitimate in the world. I ask no one for his vote. I shall be happy if each one votes in absolute freedom according to his own individual and uninfluenced judgment." Nevertheless, he has been elected President by a 68 per cent vote of the Society's members who voted.

The Theosophical Society, during the 77 years since its founding in New York, has had four Presidents—its President-Founder, H. S. Olcott, Colonel of the American Army, up to 1907; Dr. Annie Besant, largely Irish by blood but English by birth, from 1907 till her passing in 1933; Dr. G. S. Arundale, also English, from 1934 till his passing in August 1945. The last President, Mr. C. Jinarājadāsa, a Sinhalese by birth, served for one term of seven years, but due to reasons of health declined to stand for re-election.

The newly-elected President is the first President of this international Society, with its 50 National Sections, who is purely an Indian, though all the past Presidents have been characterized by a deep love for India, and have served India in different ways.

Mr. N. Sri Ram has been intimately associated with the last three Presidents in their work for India and the world. He assisted Dr. Besant in the editing of *New India*, and was also latterly Dr. Besant's Private Secretary. He did journalistic work also with Dr. G. S. Arundale, and has served the Theosophical Society as Treasurer, Recording Secretary, and Vice-President. When Dr. Arundale passed away, Mr. Sri Ram performed the Presidential functions until the election of Mr. C. Jinarājadāsa. In the capacity of an International Lecturer and author of several works, Mr. N. Sri Ram is well known throughout the Theosophical world.

In his election statement, referred to above, Mr. N. Sri Ram expresses the view: "We need in our Society today more than ever before the quality of a self-sacrificing devotion to Truth—that Truth which is one and universal, yet is in each and all as his own inmost reality—a supreme and beneficent purpose, and along with these, an all-inclusive cosmopolitan spirit, which will make the Society stand out in these times as a beacon of guidance."

MRS. BESANT—AND INDIA OF TOMORROW

By SRI PRAKĀSA, *Governor of Madras*

(Concluded from page 810)

OUR first great need is that our national liberty should remain inviolate; and it would be good to think of her own wish in this direction so that we might be warned against any precipitate action that might endanger it in the future. Mrs. Besant was very clear in her mind that, despite all the wrongs that England might have done us during the course of a couple of centuries of her close association with us, it would be desirable that the relationship between England and India should last on the basis of mutual help and mutual esteem. No country, despite the most rabid nationalism that its citizens might harbour, can really live isolated in the world of today, each part of which has really come so close to every other because of the wonderful achievements of science. She naturally felt that India can serve best by keeping friendly relations with all lands, and herself continuing in the Commonwealth of which she wished the British Monarch to be the Head. The contact of England with India, even though it had begun in efforts to bring about trading relations, and had turned into England's political domination over us, was not to Mrs. Besant without a spiritual purpose. It is curious that her dream has ultimately been realized in almost every particular.

The struggle that had been carried on by her for many years in a very advanced and, if I may say so, aggressive form, after the earlier leaders had failed in their purpose, and which later was continued under the inspiring lead of Mahatma Gandhi, assisted by various factors in the world situation, at last gave us our Liberty—liberty to choose our own form of Government, liberty to live as we liked. In the course of our long struggle, there were periods of bitterness; there were moments of despair; but violence, as far as possible, was always kept in check; and the friendly manner of the winning of our freedom at long last, is almost a romance in history. There are however not a few who feel that when we are a free people, we should not have anything further to do with the congeries of nations, included formerly in what was an Empire, and which now is called a Commonwealth. If I am not mistaken, Mrs. Besant was almost the first to use the word "Commonwealth" and prefer it to "Empire". Even though the pressure of many friends and colleagues was strong on him, it is a matter of great pride and satisfaction to us that our great Prime Minister, Sri Jawaharlal Nehru, representing his country at the anxious and momentous Conferences that took place to settle the status of the many countries which had been in what was known as the "British Empire", and to find a proper name for the Empire itself, helped in the decision that the Empire should be called "Commonwealth", and agreed that the King or Queen of England should be the Head of that Commonwealth; and that India herself so far as her political status went, should be a Sovereign Democratic Republic.

I very often imagine Mrs. Besant blessing the decisions that were reached; and I do hope that nothing will mar the relationship now established; and that the Commonwealth, despite all the many mistakes that are being made

here and there, will be a force for good and serve as an emblem of peace in the world. Theosophists should be the first to recognize that though our Freedom is of recent birth and though we are only an infant Republic, we have already played a great part in maintaining peace on Earth by our own attitude and action in the recent troubled years, even when serious events in some corners of the globe tended to plunge the world into yet another great war. Ultra-nationalists in the land, will, I hope, take heed; and in the future that is opening before us, full as it is with many possibilities as it is with many dangers, our people will not try in any way to shake the decisions that have been taken, and that seem to me to be fully in accordance with the wishes of the great Leader alike of Theosophy and of India.

I cannot deny that with the coming in of this freedom, there has crept in our minds a spirit of complacency which makes us behave as if there can no more be any fear of anything for us, and that we are now safe from all harm for all time. In fact, many persons seem to think that there is nothing more for us to do, and that we can safely rest on our oars. We must not however forget that "eternal vigilance is the price of liberty"; and that if we are really to serve mankind as is our goal and should be our endeavour, we cannot slacken our efforts in the other directions to which, in the later nineties of the last century and the earlier decades of this, Mrs. Besant had drawn our pointed attention. The citizen of tomorrow is what his education of today makes him; and the subject of education must exercise our attention at every moment of our existence. The forms that Mrs. Besant gave it may change as circumstances change, but the principles remain. There is no doubt that in the economic and the cultural fields also, we have much to do; and if we fail

to do our duty in that behalf, our political freedom itself will be of little value. We continue to be a country where ignorance, poverty and disease are rampant. I know they are unfortunately rampant in many other parts of the world as well; but I feel that if we here take the lead and work in the proper way, we shall without doubt stand as an example for others who might be similarly situated. Mere book knowledge is no education; and there may be very learned people who may really be ignoramuses. Our education should fit us, as Mrs. Besant attempted to do, to be strong of body, alert of mind, stout of heart; should give us that culture that may enable us to carry on with our fellow-men in amity and harmony; should instil in us that character which alone can make us men, capable of performing their duties in life, well and truly.

We have thus to take our education very seriously in hand. The one great characteristic of Mrs. Besant's scheme of education was that it should be independent of Governmental control; and that was only possible when it was also not dependent on Governmental assistance. "He who pays the piper, calls for the tune" is unfortunately a true adage for all time and in all circumstances, in the limitations in which our lives are cast; and when Government pays, it also prescribes. Mrs. Besant's principle of the freedom of education from Governmental control is not only good and true for a country that is not free, but also true for countries that are absolutely free. Our ancients have said that the *Kshatriya*, namely, the Government, the men in power, should have no authority over the *Brahmana*, the men of thought, the department of education as a whole. The teachers attract students to themselves by the very force of their character and their learning, and send out these young people in good time, to the world to play their fitting parts therein; and Governments are

only happy to recruit them in their service for the carrying on of the administration and the fulfilment of the many duties that fall to the State.

If a Government wants to help financially as any individual might desire to do, it is welcome to do so; but no educational institution should ask for Governmental assistance, for that would be inviting control and domination from persons who may not understand, may be biassed or may even have some axes to grind. So long as Mrs. Besant and her early colleagues were in charge of the Central Hindu College of Banaras founded by her, so long not a shell was asked for from the Government; and though Mrs. Besant painfully travelled far and wide, collecting subscriptions and contributions for her College, she never went to the Government for them. Believe me, my friends, heads of Governments used to come to her and beg her to ask for assistance; but she studiously declined to oblige; and I do feel that the old Central Hindu College stood as a star of blazing light in the surrounding darkness of the times, and that its students have certainly given a good account of themselves in varied fields of national activity that fell to their lot in later life. Though today we are a free people and the Government is our own—by and of and for ourselves—still a Government is a Government; and educationists and educational institutions would still be wise in not going to them for monetary assistance. They must work undaunted; and they need have no fear that their students would be left stranded in life unless they have the patronage of Government.

Coming to the cultural side of life, we can think of Mrs. Besant's work in many ways; and if we carry it on in the directions she pointed out, we should be quite safe. If however we relax our efforts, we shall be heading towards danger. There is first of all the vast field of social reform.

We have to walk warily; and if we think that the ways of the West are the best for us also, and what suits them would suit us as well, we might be inviting disaster. Mrs. Besant from the very start warned us against this attitude of mind; and it would be dangerous to go back to it after we had come out of it by all the efforts of the greatest of the leaders of our land working in diverse fields in recent times—Swami Dayanand, Swami Vivekananda, Mahatma Gandhi, and Mrs. Besant herself. The task before the future generations will be to co-ordinate the teachings and the systems of our past with the experience and knowledge of the great masters of today; and while on the one hand, we continue to keep aloft the philosophy and the religion of our great ancestors, and are imbued with their noble thoughts, we must not refuse to accept the many blessings of modern science, but utilize the power that it has given us for the well-being of our people. Thus India can check the harmful tendencies that we find so manifest in the counsels of the nations of the day.

We have also to carry forward the many tasks on which great leaders like Mrs. Besant and Mahatma Gandhi had embarked, of eliminating the evils that have gathered round the system of caste that has come to us through the ages; and if possible to work it in the way it was intended to be worked—removing unnecessary economic competition from life; giving dignity to every individual whatever the nature of his work may be; honouring every lawful profession as necessary for society and as an avenue of public service; and ensuring the utmost co-operation and friendliness among all vocations and all groups of human beings, as each person devotedly—and with pride and joy—performs his own duty and studiously refrains from interfering with that of another. All ideas of untouchability must go; all houses of God of all faiths must be open to all who want to

worship therein; all ideas of inferiority and superiority must disappear; and everything that unites must be accepted, and everything that throws us asunder, eliminated.

Let us therefore not forget that much work has yet to be done in the field of social reform; in matters of marriage, of food and of the position of women; in matters pertaining to the care of children; the succouring of the unfortunate; and the protection of animals;—in all of which Mrs. Besant herself has played a noble and a wholesome part. We would be false to ourselves, we would be reducing our freedom to a farce, we would be traitors to our great leaders who have made us what we are—if we gave up our efforts in any of these directions. The Theosophical Society, with its high ideal of Brotherhood, was a pioneer in the good work, by establishing its Panchama schools, by bringing women in its fold as equal partners with men in the varied tasks of the world, and in teaching toleration towards all. Our children and our children's children, if the future is to be assured, must keep the work that has been done in view, and hold fast to the underlying ideal that made that work possible.

Centuries of domination of the country by outside powers, has deprived us of the very capacity of appreciating true values, and our cultural life has been the poorer by our forgetfulness of our heritage in dance and song and music; in architecture, sculpture and painting; in art, literature and learning. We have to thank many European scholars for having found our own past for us; and Mrs. Besant realized only too well how we would never be able to build a future unless we knew and revered the past. Though I know that the many difficulties that have been facing the State today, have drained our resources to the utmost, and have left little for the patronage and the advancement of the arts, it is also true that with the dawn of freedom there is a growing realization that the work of the ancients must

be preserved, studied and advanced; and that if the India of the immediate tomorrow is to be true to the India of the long-past yesterday, our citizens will have to labour hard so that the past may be preserved in a spirit of love, understanding and veneration, and the future be enriched, enhanced and beautified by ever-fresh creations.

In the field of economics, like Mahatma Gandhi, Mrs. Besant was also keen on the preservation of the simple arts and crafts of the humble cottages of the land. Though industrialization is on its march, I feel that in the special circumstances of the country, it will be a very, very long time before we can be industrialized in the sense the word is understood; and as we proceed with the installation of machinery here, there and everywhere, for this purpose and for that, we must not forget that ours essentially is an agricultural economy, and that while many industries can give us things that may not be essential, agriculture alone can give those articles that are indispensable for the life of man. There can be no industrialization of the country at the expense of our agriculture; and the future will have to see to it that there is a proper co-ordination between the two, and that the lives of our simple, humble, long-suffering peasants, as they toil in the fields and live in their little huts, are made worth-while by our bringing to their very doors the many amenities and facilities that those who live in the City, enjoy. And let us pledge ourselves that we will never destroy the beauty and the variety of the products of our cottage industries, the skill of deft self-taught fingers of the poor, which even today are the pride of our land and at which those who come from the most industrialized countries of the world, stand in awe and wonderment. Mrs. Besant herself was a great patron of these in her own person as proved by the *saris* she wore and the *shawls* she used, for she stood fervently for Swadeshi in the true

sense of the word. I know, many countries today, owing to the exigencies of the situation, are also calling upon their nationals to use the goods manufactured by their own people. In India, we have a greater reason for doing so, not only for economic but also for artistic and cultural reasons; and for the ensuring of that harmony between the old and the new, the past and the present; between the rich and the poor, the great and the small; between the town and the country, the factory and the field;—which is so essential for true Brotherhood.

Friends, my mind fills with many misgivings as I survey the past, look at the present, and muse over the future. To one like me, who had been privileged to take his humble part in the events of the last many decades, and who had the extreme good fortune of coming in close personal contact with many a great and noble figure in the land in recent times, and most with that of Mrs. Annie Besant, I cannot help being elated and depressed in turn, as many hopes come to me and many fears assail me. I have my own vision of my country; and I still feel that this great and holy land was not created just to live and die in, but was fashioned for a definite purpose, for the fulfilment of which we must strive and we must struggle. The past may be dead; but that past must live in our hearts as an ever-present reality; and as the future unfolds itself, we may only hope that the country will throw up from generation to generation, men and women, strong and brave and true, who will devotedly serve their country in the varied departments of our national life—who will never forget that our ideal always was and must always be peace and not war, friendship for all and enmity with none; who will ever remember that those who successfully laboured to make us free, used no violence against anyone, but won our liberty through sheer spiritual force in utter friendliness

with even those against whom they fought; who will see to it that in all that they do, they do not neglect their great mission of serving as examples for the world at large to see that Brotherhood is a fact and not a fiction, that Religion gives inspiration to do the right by our fellow-men and is not a convenient cover for cruelty and hypocrisy, that science is a force for good and not for evil. And as we steadfastly keep, in our unfaltering and unfailing hands, the torch burning aloft, giving light all around, and the flag flying, affording hope to all, the great purpose for which Theosophy came to the world will surely be achieved, and the noble mission of the Theosophical Society will doubtless be fulfilled.

SRI PRAKASA

Yet if, as holiest men have deem'd, there be
A land of souls beyond that sable shore,
To shame the doctrine of the Sadducee
And sophists, madly vain of dubious lore;
How sweet it were in concert to adore
With those who made our mortal labours light!
To hear each voice we fear'd to hear no more!
Behold each mighty shade reveal'd to sight,
The Bactrian¹, Samian sage², and all who taught the
right!

BYRON

¹ Zoroaster.

² Pythagoras.

OPENING ADDRESS

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

Montecatini, Italy, October 4, 1952

By C. JINARĀJADĀSA

(Concluded from p. 272)

THIS leads me to explain why the Adept Brotherhood had all the time the long-range plan of Universal Brotherhood. It is because They hold in Their custody, as a part of Their plan for the helping of humanity, the gift to men of many great powers involving control over certain as yet undiscovered forces in nature. But such a gift can only be given when the moral nature of man is at a higher level than that of today, and there is a beginning of Universal Brotherhood. Hoping to bring that higher level, the plan of the Adepts is to usher in the era of a world peace. They realize that this cannot be performed by any miracle. Nevertheless They have proceeded with Their plans, experimenting with one scheme after another.

After bringing the West closer to the East and the East closer to the West through the philosophies, They have brought about various inter-relations through the development of means of communication and the interlocking of commercial interests, so that mankind has begun slowly to realize itself as a unity. They attempted in 1900 to

establish a High Court of Jurisdiction for the world at The Hague. This scheme proved a failure. Later, utilizing the evil Karma accumulated by the nations, which made a great war inevitable, They attempted after the First World War was over to work through the League of Nations. All the statesmen involved in creating the League were guided, unseen, in their idealism. Many of these statesmen were limited by their sense of nationalism, and were unwilling to make the sacrifices necessary to create a unified world. Inevitably, therefore, after a certain number of years the League of Nations became ineffective.

Then once again, as a result of the adjustment of the evil Karma of the nations, there came the Second World War. Even while that war was coming to a close, the unseen influences worked through President Franklin Roosevelt and Mr. Winston Churchill so that they and others together launched the plan of the United Nations. The United Nations is functioning today, but with many, many difficulties, since the sixty nations that compose it are certainly not "united" on all possible and necessary action. Still, it is the only hope for any kind of a lasting peace in the world.

The United Nations as at present organized, though it may presently establish a world peace, will not create a world happiness, because the nations are thinking of the individual purely in terms of his physical needs. While certainly culture and appreciation of the Arts, etc., are thought helpful, there is no realization that man fundamentally is a spiritual being with a Divine Nature within him, which must be helped in every possible way to reveal itself.

I have thus far given you a swift narrative of what was planned by the Adepts for the welfare of mankind. It is an established principle of the Theosophical Society

that the Society and its Lodges should take no part in the political movements of the world or of their countries, though individuals are free to do so. Nevertheless, our work has been closely allied to the great reform movements of the League of Nations and the United Nations, to which I have referred.

In what manner has such a linking taken place between us and the solution of world problems? From the day it was made clear that Universal Brotherhood was desired by the Adepts to become the keynote of the Society, and not occultism, every Theosophical Lodge has been, directly or indirectly, a centre for the propagation of the ideal of Universal Brotherhood. Each person who joins knows of and subscribes to our First Object, "to form a nucleus of the Universal Brotherhood of Humanity". All our studies concerning the Plan of Evolution, including Occultism and Mysticism, converge on the ideal of the fundamental equality of all mankind, irrespective of race, creed, sex, caste or colour. Each Theosophical Lodge from the beginning has been like a radio-emitting station broadcasting into the mental world the idea of the Unity of all mankind. From 1875 to 1918 we were charging the mental atmosphere with this thought. The modification brought about by our work is evidenced by the fact that in 1919 President Woodrow Wilson of the United States broached the idea of a League of Nations. Our Society was already a League of Peoples. Why was the idea of a League of Nations acceptable to the principal peoples of the world? Only because, in advance of Wilson's dream, there had been a set of pioneers modifying the mentality of the world. This was exactly what was planned by the Adept Brotherhood.

The League was formally launched into being in 1920. We know that, owing to many causes, the League became

ineffective, except for one most important division, which still continues its beneficent work of reconstruction, the International Labour Office, the International Control of the drug traffic and of the white slave exploitation. But the League of Nations was re-born under the guidance of the Elder Brethren of humanity as the United Nations.

But this is not all. Though as to numbers we are not even 40,000 members, yet for the future of the world our work is most essential. The United Nations will certainly continue, but it is only a union, certainly of 60 nations, but not of all the peoples of all mankind. Think of the millions of the dark races of Africa. Yet the true future of mankind will only materialize when there is the Unity of all the peoples of the world. But this situation can never be brought about by pacts and treaties. A work, fundamental, invisible, and *on the spiritual plane*, must be done to assure and stabilize this Unity.

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

In Hinduism it is "the one Godhead hidden in all creatures, the inmost Soul of all". In Christianity it is "Christ in you, the hope of glory". In Buddhism it is a conception of a Buddha-Principle in all existence, which manifests itself in the course of time as a Buddha of humanity. All Buddhists know that any individual, man or woman, who makes the necessary act of will and holds that will throughout hundreds of incarnations, can become a Buddha of humanity. It appears even in Islam, where normally there exists an

unbridgeable gap between Allah and the Soul of man. There is one division of Islam, known as the Shiah sect of Muhammadanism, with 30 millions of followers of the Holy Prophet of Mecca in Persia and India, in which exists the conception of an intimate relation between man and God, not as the Creator and the object created, but more as the Beloved, who is God, and the Lover, who is the Soul of man issuing from God. This idea of the Beloved and the Lover is completely foreign to the teachings of the Prophet Muhammad, where man must bow in resignation, *Islām*, to the Will of God. And the Sūfis soon realized that if man loves God in the fullest possible manner, it is only because the nature of God is resident in man himself.

Thus, we see there already exists in several religions the conception that all men, in spite of their divisions into races, classes of society, and even grades of high and low mentality, nevertheless have in them the Divine Nature.

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

Along what lines should our future work in the Society develop? Certainly it is our task, with the knowledge which we already have concerning the inner nature of man and the general scheme of evolution, to try to make a bridge between that knowledge and all that is being discovered in the fields of Science and Ethnology. Our Theosophical work everywhere can grow into a larger presentation of the conception of Theosophy, but we must be on our guard

against one danger, and that is pure intellectualism. We can expend years of study on *The Secret Doctrine*, but while such study may deepen our own inner realization of fundamental truths, it will always suffer a limitation. This limitation is due to the fact that study by itself is insufficient, since increase of true knowledge comes only because of a deeper attachment to the welfare of our "neighbour", to use a phrase of Jesus Christ. It is only as we constantly realize that our growth can never be isolated from the destiny of mankind as a whole that each truth which we now profess intellectually reveals itself with a deeper spiritual realization. We must always be characterized by an ever-increasing sense of humanitarianism.

Long ago the great Founder of Buddhism, Gautama Buddha, proclaimed again and again what is the ideal life to be lived by anyone who is aiming to tread the Path of Purity, and towards Liberation. The words of the Teacher concerning the true aspirant are: "He lets his mind pervade one quarter of the world with thoughts of pity, of sympathy, and of serenity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of pity, with heart of sympathy, and with heart of serenity, far-reaching, grown great, and beyond measure."

Another presentation of the same ideal is in H.P.B.'s *Voice of the Silence*:

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

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

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

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

However strong is the attraction to the study of philosophy and however distasteful it may be to mingle in the affairs of men, nevertheless mankind as a whole can never be separated from ourselves. It was pointed out by the great Adept Morya that it is this sense of separation which resulted in a decadence of India. So long as the influence of Buddhism pervaded the best minds of the land there was a spiritual vigour in all the activities. But soon the whole conception of individual Liberation, requiring each person to concentrate on his own unfoldment, crept in and brought about a decadence in the general life of India.

We have still today about five millions of so-called *sannyāsis* or *sādhus*, holy men in saffron robes. But they are all self-centred, and while they go on meditating on the nature of Brahman, the Unity, they are heedless of the misery and degradation among the masses round them, which could be lessened if these so-called holy men turned outwards in their natures with sympathy and aid to all who suffer.

Similarly, the growth of the Theosophical Society depends not so much on any ideas to be added to our philosophy, but on new forms of identification of the destiny of the individual with the destiny of mankind. Let me here quote a significant phrase of the Adept Koot Hoomi, "Orphan Humanity". It is the duty of each one of us, individually and in Lodges, never to forget this Orphan Humanity. When, as we study, we ray out in sympathy, and try to develop our imagination to discover ways of helpfulness to our neighbour, then there will inevitably be an increasing strength in every Lodge, and more Theosophical Lodges will be formed. It is not by mere intellectual propaganda that we shall increase the number of members

in the Society; it is only as each one of us becomes a true Theosophist, who lives the great life of tenderness and aspiration, that he becomes an instrument of the unseen forces that are trying to build a world of order and enduring peace and happiness. Every individual Theosophist who dedicates himself to this ideal of service of his fellow-man, even though his capacity may be very limited, becomes an instrument or agent in the great Plan of the Adept Brotherhood.

It is with that object in view, that there should be thousands of Theosophists who make themselves channels for these great forces, that the Adept Brotherhood created the Society and still stands behind it as its Guardians. All the Wisdom that we seek will come to us inevitably, not as the result of seeking Wisdom, but only as the result of seeking to help our fellow-men. This is the only way that we can help the Theosophical philosophy to be a dynamic power in the world. In ways that we little dream of, Theosophy is the salvation of the world, and the work of bringing about that salvation has been entrusted into the hands of us who are the members of the Society today. We must therefore so live and work that we pass on the inspiration of our lives to the next generations of Theosophists.

It is these realizations that some of us older Theosophists have tried to exemplify in our own lives. It is through such service of mankind that we bring man nearer to God, and God nearer to man. Though we may never, as to numbers, become hundreds of thousands within the Society, we can be as effective in the world as though we numbered hundreds of millions, if only we realize that to be a Theosophist is to pledge ourselves heart and soul to further the welfare of mankind.

C. JINARAJADĀSA

ASPECTS OF LIVING

By SIDNEY A. COOK

Vice-President of the Theosophical Society

(Concluded from page 326)

THE teaching is that life must be lived, words must be uttered, thoughts evolved and expressed and deeds committed free from any desire of ends for the self. It is not an easy way, but neither is the way less selflessly chosen by the multitude. Impossible of attainment as it may be, difficult as may be the discipline, it yet *is* the way that is taught for those who wish to know. Nor obviously can there be any other. Moksha, liberation, by one's own self-seeking, for oneself alone, cannot be the way of the all-transcending unity.

Coleridge, the early nineteenth-century English poet, comments on the error of this way:

"Certainly the highest good is to live happily, and not through a life of mortification to expect a happy death. Should we attain felicity in life, death will be easy, as it will be natural and in due season. Whereas by the present system of religious teaching, men are enjoined to value chiefly happiness at the end of life; which, if they were implicitly to follow, they would by neglecting the first great duty, that of . . . enjoyment during existence, effectually preclude themselves from attaining."

There is a school or a vogue in the East which seeks the great union, the cessation of births and deaths, through denial of life and living. In a world of men obviously needing help, a world of problems, social and economic, and of suffering in the human and the lower kingdoms, the

men of this school stand aside from interest and in austerities and rituals seek a separate liberation. They find justification in the texts of their scriptures.

But has God withdrawn from His physical plane with its poor and its suffering? Did not His creation include this plane? The fullness of experience of the plane, not its dregs essentially, is not contrary to His law. It is worth while to consider whether in the desire to return to Him in another vesture it is possible to do so without partaking of the experience of this world and contributing of this experience to Him. Is this not His purpose in evolving here a creative mankind, that He may vicariously find Himself more, on this lowest plane of experience, than He had created here?

Whatever our speculation, it cannot be that men are here merely to escape from here, without learning and without contributing. Denial of this physical plane is denial of Him, no less than would be denial of any other plane of His. Man's part is not a denial, but a search, an extension, a growth, a worthy contribution.

To select a course of withdrawal from life is no less an action than the selection of any other course which is chosen for personal gain, whether that gain be freedom in moksha or freedom in economic or any other form of security. It is a *binding* choice because it is an attempt to leave the rest of mankind unhelped, a choice of separateness from the world of need. "Inaction in a deed of mercy becomes an action in a deadly sin." This choice is the inaction that constitutes the deadly sin. It cannot gain the end desired.

In the *Lucifer* article already referred to H. P. Blavatsky makes the striking statement:

"There are no doubt realms in the Devaloka (the abode of the Shining Ones) where the bliss of heaven *may* be realized

by those who aspire to the selfish rewards of personal satisfaction, but these cease to exist with the end of the manvantara, and with the beginning of the next the devotee will again have to endure incarceration in flesh. The eighth chapter of the BHAGAVAD-GITA does indeed state that there is a path to Nirvana through the Devaloka, and amongst the countless possibilities of the Infinite who shall assert that this is not so? But the context surely implies such a detachment and devotion through life as is difficult for us even to contemplate, much less to realize."

The chapter sets forth the extreme difficulty of the course; it does not present it as an easy attainment of bliss. It is positive, not negative living that is in accord with the creative evolutionary scheme. Creation is positive, manifestation is positive, living must be positive or it is unfulfilling.

When Longfellow in his poem said that "Life is real" he referred also to the "*footprints on the sands of time*", showing movement and progress through work and effort. Life is real on *any* plane of living; reality is a relative term. The physical plane cannot be discarded or dodged or its lessons learned by denial, by withdrawal or by methods of escape. The problem of today if unassailed is a larger problem tomorrow, and one unsolved remains as tomorrow's problem. There is no escape, though to the next manvantara there may be postponement.

Some few may pierce the veil of physical matter and see the reality behind. We may all intellectually recognize the existence of that reality. But this world too has *its* reality. Suffering on any plane is real to those who suffer. It is to be questioned whether those who supposedly see beyond the physical and yet do not see the near-by suffering and the need, whether they see truly and completely. Are they not overlooking—looking beyond—the God they seek? Is He not here if He exists at all? This does not mean that there should be a running to meet and welcome trouble.

Troubles and difficulties may dissipate before reaching us and it were foolish to give them emphasis and power. If they come to us of course they must be met, that their effect may be mitigated, damage prevented and hurt to others assuaged.

The practice of world and life negation, so prevalent in India, is a denial of the value of physical life. It is expressed not only in the attitude of the sādhu who sits and avoids all action while contemplating a future bliss, but in the general disregard of the human problems of health, food and shelter, which everywhere surround us. This amazing personal unconcern, under the law of justice must surely bring its karmic aftermath.

This tendency to withdraw leaving suffering mankind to its karma is found principally in India. In the teachings of Zarathushtra and the Chinese sages and in ancient and modern Europe the opposite doctrine has been taught, that of affirming life and the value of living even in the physical world.

Albert Schweitzer, who has deeply studied these opposing doctrines, writes of them as follows:

"World and life affirmation consists in this: that man regards existence as he experiences it in himself and as it has developed in the world as something of value *per se* and accordingly strives to let it reach perfection in himself, whilst within his own sphere of influence he endeavours to preserve and to further it.

"World and life negation on the other hand consists in his regarding existence as he experiences it in himself and as it is developed in the world as something meaningless and sorrowful, and he resolves accordingly (a) to bring life to a standstill in himself by mortifying his will-to-live, and (b) to renounce all activity which aims at improvement of the conditions of life in this world.

"World and life affirmation unceasingly urges men to serve their fellows, society, the nation, mankind, and indeed all

that lives, with their utmost will and in lively hope of realizable progress. World and life negation takes no interest in the world, but regards man's life on earth either merely as a stage-play in which it is his duty to participate, or only as a puzzling pilgrimage through the land of Time to his home in Eternity."

The question, he suggests, "is not so much what man expects or does not expect from existence, but what use he aims at making of it".

How is it possible to adopt on the one hand the doctrine of *ahimsa* in the interest of the lower kingdoms and on the other be heedless of human need? It is suggested that the *ahimsa* doctrine was originally not one of compassion but of personal purity; that harmlessness was withdrawal from contamination, for the purity and the progress of the individual, rather than one of kindness to other life or lives. It was a principle of non-activity, of negation of phenomenal life. If a more virtuous concept of *ahimsa* has since entered in, how necessary still is an examination of motive, a questioning of the basic purpose of practice or action.

Reference again to the definitions of negation and affirmation shows that the latter contains an ethic—service to "fellows, society, the nation, mankind and indeed all that lives". No such idea appears in the philosophy of life negation or denial. This ethic perhaps marks the wide difference in the past between Eastern and Western viewpoints relative to human affairs. It is the question of whether the objective world without or the subjective world within shall be given pre-eminence.

It cannot be expected that the nation will be different from its citizens. If we would have the nation concerned about duty to its people (and incidentally to other peoples), taking a practical and objective stand on all questions of human relationships, then as citizens we must cultivate the objective view and lend a hand in the living problems of the people. Western-type action must be added.

The Western nations for their part must gain a deeper knowledge of the human nature of the problems confronting them. Eastern-type philosophic understanding must be brought to bear. How evident it becomes that a balance is needed between the purely subjective, world and life denial, and the objective, affirmative, world and life service.

The personal ethic is the need, and Theosophy sets it forth in the doctrine of the brotherhood of all mankind. In its scientific thesis that provides the basis for the doctrine, it also includes the truth of the path of perfection but teaches, not denial of the world, but self-denial and service as the only ethical and spiritual way to attainment. Perfection or liberation cannot be gained in aloofness to human life. The semblances of attainment through such disregard are but a beginning and are just as transitory as the objective world that the devotees of its negation would deny.

Schweitzer gives a unique definition of ethics:

"Ethics is the maintaining of life at the highest point of development—my own life and other life—by devoting myself to it in help and love, and both these things (my own life and others') are connected.

"... as soon as we in any way recognize the principle of love, even if we limit it to human beings, we arrive actually at an ethic of boundless responsibilities and duties. . . . Love issues absolute commands. Each of us must decide for himself how far he can go towards carrying out the boundless commandment of love . . . how much of his life and happiness he must sacrifice to the life and happiness of others."

This is of the essence of Theosophy. Its study explains its truth. With the comprehension of the law of love or of brotherhood come the responsibilities and duties that cannot be denied.

SIDNEY A. COOK

FIFTH CONFERENCE

OF INTERNATIONAL NON-GOVERNMENTAL ORGANIZATIONS
ON UNITED NATIONS INFORMATION

*Representing the Theosophical Society: James S. Perkins,
Kathrine Perkins, Dora Kunz*

THE Fifth Conference of the N.G.O.'s was convened in the Economic and Social Council Chamber in the new secretariat building at the permanent Headquarters of the United Nations in New York City. The architectural magnificence of the buildings, the elaborateness and completeness of their appointments and facilities, provided a most impressive atmosphere for the meetings. The occasion of the Fifth Conference of the N.G.O.'s was especially significant because it preceded by a few days, the opening of the General Assembly of the U. N., which in its seventh year is confronted with a mounting tension and atmosphere of crisis in the general world situation. The very fact that the doors of the new buildings were being opened upon fresh endeavours to promote world order, held its own great promise. It seemed that we were present for the physical appearance of some permanent structure of hope for all mankind. The secretariat building, grounded upon the rock of Manhattan, sweeps upward thirty-eight stories in a tower of glass whose transparency facing east and west symbolizes the uniting of eastern and western hemispheres in a communion of enlightenment.

"These buildings symbolize our faith and our collective determination to defend human lives and extend human

freedom. . . . To craftsmanship we shall add statesmanship in the capitol of peace", said Mr. Warren Austin at the opening of the General Assembly Sessions a week later. At that time, the Secretary-General, Mr. Trygve Lie, spoke of the new home as "a good omen for all men of good will. The U. N. is founded upon the eternal truths of man's common brotherhood and the interdependence of peoples. It aspires to awaken wider recognition and application of these truths throughout the world".

The N.G.O.'s were called upon by the Department of Public Information of the U. N. primarily to assist in disseminating throughout the world factual information about the activities of the U. N. and its specialized agencies. Four conferences have been held since the initial one in February 1947 at which Mrs. Perkins and I represented The Theosophical Society. A report appeared in THE THEOSOPHIST for April 1947.

Since the Fourth Conference of International Non-Governmental Organizations, including the one Regional Conference taking place at Manila and beginning on United Nations Day, October 24th, a full cycle of Regional Conferences of N.G.O.'s helping the United Nations in the public information field was being completed. Such conferences had been held, since the Fourth Conference, in Djakarta, Istanbul, Managua, Paris, La Paz and Quito.

The Fifth Conference was opened by Mr. Tor Gjesdal, Principal Director of the Department of Public Information. The agenda of the Fifth Conference differed slightly from that of previous conferences. It would naturally consider and take stock of the reports of the Regional Conferences which had taken place since the Geneva Conference. It was not planned, however, in this Conference, to go into all details with regard to different information media. Instead, it was proposed to consider and discuss a few

leading fields in which Non-Governmental Organizations had shown a particular interest and a particular ability to help in the task of forming an enlightened understanding among the public of United Nations affairs. These were topics like Teaching about the United Nations, Publicizing the Universal Declaration of Human Rights, the Role of Informations in the United Nations, Technical Assistance Programme, and such questions as Dissemination Information in Trust and Non-Self-Governing Territories.

The Regional Conference in Paris also suggested that the time had come to study the organization, purposes and methods which should be adopted in future N.G.O. conferences; this topic would, therefore, be the subject of discussion for a Working Committee of the Fifth Conference.

At this particular time, it was felt also that an evaluation of the prevailing public opinion about the United Nations by responsible Non-Governmental Organizations would be of great usefulness.

Mr. Gjesdal said that the Department was fully in accord with a statement made by a meeting of representatives of Non-Governmental Organizations in Paris last January (during the Sixth Session of the General Assembly) recommending that the Assembly instruct the Department to continue to utilize N.G.O.'s as channels of public information. The wisdom of such a practice had been amply shown during the past six years.

Mr. Gjesdal concluded by thanking the N.G.O.'s for their work on behalf of public understanding of the United Nations, and wished them success in their deliberations at the United Nations Permanent Headquarters. He then introduced Mr. Andrew Cordier, Executive Assistant to the Secretary-General, saying that he was particularly happy to be able to do so at this Conference, meeting on the eve

of the first session of the General Assembly to be held in the new headquarters of the United Nations.

Mr. Cordier with great earnestness made some important observations on world society today, and upheld Mr. Gjesdal's points. He concluded with a brief examination of some of the problems, and expressed the hope that all of them in their attendance at the Assembly might through their usual contacts and channels, not only assist in the work of the Assembly, but also might continue as they had in the past—to be very vital instrument in making whatever came out of this Assembly exceedingly successful by virtue of the contacts that the Non-Governmental Organizations had around the world.

Mr. James B. Orrick, Chief of the Section for Non-Governmental Organizations of the Department of Information who has served as Chairman of these Conferences, has been transferred to an important assignment as Director of the United Nations Information Centre in New Delhi, India. Mr. Orrick reported upon the N.G.O. meeting in Geneva in 1950 and the meeting in Paris last year. As a result of these meetings, one of the principal decisions made with regard to the present conference programme was that it should progress beyond the mere function of receiving hitherto known, or readily obtainable information, and get on with the task of developing and co-ordinating the more efficient use of available material. The agenda for the Fifth Conference was outlined as follows:

1. A Report of Regional Conferences held since the Fourth Conference of International Non-Governmental Organizations, Geneva, June 1950.
2. A Report of implementation of recommendations of the Fourth International Conference and Regional Conferences.
3. Teaching about the United Nations.
4. Publicizing the Universal Declaration of Human Rights.

5. The Role of Information in the Technical Assistance Programme.

6. United Nations Information in Trust and Non-Self-Governing Territories.

7. Public Opinion and the United Nations.

The method used to deal with these items effectively was to invite the representatives at the Conference to participate in the work of one of the Working Parties, attending its sessions as well as those of other groups where convenient. Each Working Party had its assignment of related points of the agenda. The Working Party assignments were:

1. Teaching about the United Nations (point 8 above).

Publicizing the Universal Declaration of Human Rights (point 4 above).

2. The Role of Information in the Technical Assistance Programme (point 5 above).

3. United Nations Information in Trust Territories (point 6 above).

4. Public Opinion and the United Nations (point 7 above).

5. N.G.O. Conference on United Nations Information—Organization, Purposes, Methods, Future Conferences (points 1 and 2 above).

In a series of separate meetings, each Working Party heard reports pertinent to the subjects being considered and arrived at certain recommendations which each group offered through its appointed rapporteur in the Plenary Sessions that concluded the Conference.

As representatives of the Theosophical Society, we chose Working Party No. 1. We received reports upon the world-wide efforts through various means, chiefly through schools, to inform people about the U.N. With the advance of these reports, it became increasingly clear that the N.G.O.'s have a vital role to play in assisting the larger aim of the United Nations to bring about a co-operative humanity. In many countries the world-wide social, educational

and religious organizations are the chief means by which information can be distributed and teaching instituted about the activities of the U.N.

Four sessions of Working Party No. 1 were held. The discussions at the first two sessions dealt primarily with education in the schools, the third with non-scholastic education and the work of organizations, while the last session dealt with teaching about the Universal Declaration of Human Rights. There was an average attendance of about thirty persons at the sessions.

The first session opened with comments on the four sections of the Document on Teaching about the United Nations. The conclusions were read and the group brought out that in every area of teaching, it was a problem of how to bring information home to the individual and how to interest the individual in doing something of a practical nature.

Mrs. Maria Sa Pereira of the Department of Public Information, Educational Services Section, reported that there was very little material for elementary schools and the problem of distribution for all schools in the world was impossible. She pointed out that it was the responsibility of school authorities to prepare material for their own schools adapting information to the need and interests of the group. Of the 60 member countries there are 52 highly centralized school systems which made it difficult to introduce and develop teaching about the United Nations. The United Nations asked UNESCO to devise methods and materials. Two devices were suggested to get material into the schools—by the establishment of voluntary educational centres which receive basic stock each month, and corresponding speaker units in college centres.

To date 37 countries officially have introduced teaching about the United Nations in their curricula with 9 countries

working on special programmes which it is expected will soon become official. In 14 countries, work is going forward unofficially.

Mr. Gerald Carnes, of UNESCO, continued to comment on the report and spoke especially on what has been done by UNESCO to encourage a sense of living in a world community. Five international teachers' organizations made a survey on what is being done in the schools of the world to provide basic background for living in a world community. To improve and extend education for international understanding, travel grants are being made available for youth leaders from underdeveloped areas, workers have been brought from 30 lands to the Paris Workers' Centre for three-month periods, and 800 workers have received travel grants for exchange positions and fellowships have been made for the preparation of United Nations material.

The attacks on UNESCO were discussed and members of groups reported on what their organizations were doing to counteract misinformation. The great need seemed to be for more information and more material. UNESCO prepares material which should act as a guide for national commissions and organizations in the preparation of their own material.

The reports at the Conference on the activities of UNESCO and the impact of the Universal Declaration of Human Rights were encouraging. From the standpoint of the evolutionist philosophy, it is interesting to note that schools in many of the countries of the world are teaching children the facts of the United Nations organization and that there has been assembled a declaration of human rights for every one in the world. If this continues and spreads during the course of a few generations, the whole world will become a different place as a result of the acceptance of these concepts. One point suggested by me

was that an organization such as the Theosophical Society, might take up the discussion in our groups all over the world of the thirty articles of the Declaration of Human Rights, and thus assemble a world-wide cross-section opinion that is non-sectarian and non-academic to contribute to the Department of Public Information. In such ways, Lodges could perform a service without commitment to support or non-support of the United Nations. But aside from a service of this kind, it is clear that individual members of the various sections of the Theosophical Society should become interested in the activities of the N.G.O.'s. They might inform themselves about the conferences and the recommendations made by these wherever they can in their own areas. This can be done through the nearest U. N. information centre. Every Lodge should obtain basic literature about the United Nations from such centres, through public libraries, or by applying to the Department of Information. Members can institute, or join with others in instituting, civic programmes that promote acquaintance with U. N. activities. There are endless ways in which such programmes can be made to serve. The children in one school in Buffalo, New York, celebrated United Nations Day by holding an imaginary meeting of the General Assembly in the year 2052. Each child, acting as the representative from one of the nations, delivered an address which described the achievements of the United Nations in his or her country during the one hundred years. This kind of meeting inspires a child to perceive the good that can come from the course that is now adopted.

Mrs. Dorothy Lewis of the Radio Division stated that the greatest opportunity for non-scholastic teaching lay in the use of the radio. Every day, every hour, around the world, in 27 languages, the reportorial voice of the United Nations can be heard. The radio campaign in the United

States using their national organizations in 125 centres has brought twenty million new listeners. Since the radio is a medium that reaches the illiterate as well as the informed, it is the easiest and cheapest method for education on the United Nations. Information on techniques for radio campaigns can be secured from the Radio Division, Room 863, United Nations, New York.

The concluding session dealt with teaching about the Declaration of Human Rights. Mr. Ben Carruthers of the Human Rights Division of the Secretariat spoke of the progress being made in the observance of Human Rights Day and reviewed the document E/CN.4/656 on the third anniversary celebration: Two resolutions passed by the General Assembly in regard to the Declaration, one to secure the translation and distribution of the Declaration, the other setting December 10 as the day for world-wide observance. He pointed out the importance of the appeal by the General Assembly to Non-Governmental Organizations. Mr. Carruthers traced the significant role the Declaration has played in official documents, discussions by governments and work of various bodies of the United Nations and added that it is now translated into 47 languages. A Children's form has been developed by Norway, and the Philippines and Cuba are forming an adaptation for Secondary Schools; Mr. Carruthers presented an excellent review of the celebrations all over the world in observance of Human Rights Day which is now officially recognized by 67 governments.

RECOMMENDATIONS OF WORKING PARTY NO. I

1. In view of the fact that in many areas current information on the work of the United Nations is not now available, IT IS RECOMMENDED that international non-governmental organizations in so far as possible secure air mail subscriptions

to the *United Nations Bulletin* and *UN Reporter* to be sent to national branches of their organizations.

2. In view of the lack of information and misinformation on much of the work of the United Nations, IT IS RECOMMENDED that international non-governmental organizations urge their national branches to make further effort to make known as widely as possible the texts of United Nations conventions, such as those on Genocide, Refugees, and Stateless Persons.

3. In view of the fact that the report on Teaching about the United Nations indicates the great need for more teachers qualified to teach about the work of the United Nations and its specialized agencies, IT IS RECOMMENDED that the appropriate section of United Nations makes available as soon as possible information on fellowships and United Nations internships that are available so that international non-governmental organizations may make a greater effort to publicize this information promptly.

4. In view of the fact that official information about all phases of United Nations activities is available in 27 languages to citizens of member states through daily and weekly broadcasts, direct from United Nations Headquarters, and that these programmes, reportorial in character, are listed in the *Bulletin* each month, IT IS RECOMMENDED that Observers and Consultants to the N.G.O. Division aid D.P.I. materially by publicizing these programme schedules, local times of broadcasts, frequencies and call letters in their publications, and encouraging local newspapers to highlight them. In addition, it will be helpful for local units of N.G.O. groups to carry on campaigns at meetings and to the citizens of their communities wherever possible.

At this point I include the important recommendations of WORKING PARTY No. IV which recommends that the international non-governmental organizations undertake to study internationalism in its widest possible context, including its ideological foundation, its place in history, religions, philosophy, sociology, etc., with a view to creating a clearer understanding and appreciation of the United Nations as an implementation in practical life of this great idea.

And that: a comprehensive plan for such a study with the necessary bibliography and adapted to the intellectual level of the average organization member be worked out as soon as possible, preferably under the auspices of UNESCO as the competent international authority in the field of education and study.

It seems incredible that within seventy-five years of the introduction by the Theosophical Society of action based on such ideas as the One Life, the underlying unity of all mankind, East and West, we should find such action now a matter of public issue to be resolved by a United Nations institution. The issues are now become crucial, for the alternative to a co-operative humanity is the resort to violence that now must include atomic warfare. There is urgency, therefore, for the spreading of information wherever possible about the United Nations' activities. These offer, it seems, an unequalled opportunity for individual Theosophists to apply their philosophy to tangible needs. As for the Society as a whole, the policy of disassociation is based rightly upon the principle of *universal* brotherhood. We cannot commit the whole Society to a limited horizon even at the United Nations level, elevated as that is. The Theosophical Society must continue to include horizonless universality. But this universality of the Society does not interfere in any way with the efforts of the individual Theosophist or groups of fellow-members to implement their philosophy in action. In every Lodge and city those who are inclined to do so can unite their energies and resources to serve vigorously the needs of the United Nations.

At the closing Plenary Session Mr. Orrick stated that the secretariat had learned the tremendous value to the United Nations of the N.G.O.'s and that the report of the Fifth Conference is evidence that that Conference has in a way become of age.

JAMES S. PERKINS

ADYAR DAY

*A Message to the American Section
Headquarters for February 17, 1953*

BY C. JINARAJADĀSA

ADYAR Day commemorates the great man whose name has been given to your Section Headquarters, Henry Steel Olcott, who died on February 17, 1907. As in 1886 he founded the Adyar Library (now a very great institution), the day of his passing has been termed "Adyar Day", and every February 17th there is a commemoration of his work in the Great Hall of the Society at Adyar.

Since he founded the first schools for Harijans (then called Pariahs) in 1894, the first of their kind in India, the children of the Olcott Memorial Free School (adjacent to the entrance gate to the Society's estate) celebrate February 17th as one of their most important holidays. In the morning they go in procession with Colonel Olcott's flower-garlanded picture, singing songs and cheering, to the Olcott Memorial, the place where his body was cremated; they have a special feast, and sports events and prize-giving in the afternoon.

We all know what a great work Colonel Olcott did in creating the Society. It is true that his work would not have been the success it was without the contribution of H. P. Blavatsky's teachings. Dr. Besant in 1932 wrote down in very shaky handwriting:

"H. P. B. gave to the world Theosophy

H. S. Olcott gave to the world The Theosophical Society

Each was chosen by the Masters

Which brought the greater gift?"

One striking thing is that Colonel Olcott never had any real idea of what is meant by Occultism, while of course H. P. B. was an occultist first, and through and through. She did not have, as he had, a gift for organization. To put it briefly, Colonel Olcott did not have "an occult nose", and this lack in his character made many complications between the two Founders.

It seems that Colonel Olcott was not in the habit of preparing his lectures beforehand, but would come before his audiences in India and ask: "What subject would you like me to talk about?" If the audience selected the subject of Healing, Magnetism, or Brotherhood, then the Colonel could talk extemporaneously for an hour and a half or two hours. But if some other subject was suggested, he was apt to be diffuse. Hence, some time between 1881 and 1883 he received a note, folded triangularly and addressed:

H. S. Olcott,
M.:

and inside was a sharp reprimand from the Master Serapis in the following words:

"H. S. Olcott, President of the Theosophical Society is henceforth *forbidden* to deliver extemporaneous lectures

by order of
SERAPIS"

We cannot fully understand why an American lawyer should have been given the wonderful opportunity, and why in particular he should have manifested an unusual gift as an organizer of a world-wide movement. The real explanation is an occult one, which was only discovered when some of his past lives had been investigated. Two past

lives, especially, were noteworthy as being lives of training in connection with this life as the President-Founder.

The first life was that in ancient Persia in 1525 B.C. when he was King Gashtasp. About the time he succeeded his father, the prophet Zoroaster began to give his teaching. The King threw himself whole-heartedly behind the young prophet, and his role was like that of the Emperor Constantine with regard to Christianity.

It was in a later life in India that we see more clearly the training given. This was when the Ego that had been Gashtasp was born in India as the son of a great ruler. He is known as Asoka. He had been appointed Viceroy of an outlying province, and after a good deal of difficulty he surmounted the political "wire-pulling" of his enemies and made himself king at the death of his father. Already the empire established by his grandfather was very large, and Asoka expanded it greatly. In a campaign which he made in the Kalinga country, which is known today as the land of the Telugus (which begins some sixty miles north of Madras) Asoka gained a complete victory. But when he saw the battle-field strewn with the thousands of dead and thought of their wives and children left in destitution, he determined he would never undertake another campaign by using force of arms. Soon after, Asoka became a follower of the teachings of the Lord Buddha. From then he threw himself enthusiastically into proclaiming the ideals of charity and friendliness among all the millions of his vast empire.

He sent out edict after edict to his various Viceroys, to be carved on high pillars or on great rocks. Forty-four Edicts of Asoka still remain, and at my request in 1950 a new translation was published by the Adyar Library. These Edicts, or "Presidential Orders", like those of Colonel Olcott, reveal the greatness of the Emperor Asoka. Though

he was a Buddhist by profession of faith, he was broad-minded and gave gifts equally to Brahmins of Hinduism and Jains of a parallel faith, as well as to Buddhist monks. All his Edicts inculcated the teaching of friendliness among all the communities. He proclaimed: "All people are my children." As Colonel Olcott, he felt, "All Theosophists are my brothers."

He noted the ravages due to a great plague, and from then he sent instructions to his Viceroys and ministers to establish centres for the gathering of medicinal herbs, and issued orders for building rest-houses for travellers, for digging wells, and for the planting of trees along roadways to give shade for travellers. He also established hospitals for animals.

In the great pillar that Asoka had erected at Sarnath (some ten miles north of Banaras, the place where the Lord Buddha gave His first Sermon in the Deer Park) on the top of the column there rested four lions, facing the four directions, with above them a great wheel with twenty-four spokes. Up to that time there had been no images of the Lord Buddha, and the only symbol used was the Wheel, to symbolize the legend that by His teaching He had "set in motion the Chariot-Wheel of Righteousness". Later, owing to some earthquake, this great pillar was broken. During the excavations the archaeological department discovered the upper portion with the lions, but the Wheel had disappeared. But this Wheel, or chakra, has come into public notice again. When India became a free nation, on her flag in the middle bar there appears Asoka's wheel. The emblem on the caps of officers of the Indian navy is that of the four lions with the wheel; the emblem on all communications of the President of the Republic of India is the symbol of Asoka; and so also on all telegrams sent by telegraph offices.

The "merit", as we say in Hinduism and Buddhism, of this great humanitarian work of Asoka, in the course of which he became also a wonderful administrator, was that he was given the opportunity in the incarnation as an American to begin a movement and slowly build up, not a material empire, but a spiritual one, far greater than that built by Asoka.

Colonel Olcott was a very great builder. These Headquarters at Adyar were first only an English residence, with a pillared verandah and a drive for carriages in front. He removed the pillars, extended the entrance further out, raised the roof of the verandah and erected a new wall and four entrances as also a new carriage drive and thus made the present magnificent Hall. The work was not done under the supervision of an architect, though he did have the assistance of an Indian engineer (a Theosophist) to supervise the coolies. When one sees the enormous girders supporting the roof, one wonders how they were raised. Similarly, upstairs just outside the large room used by H.P.B. (one part as office and the other screened off for her bedroom), the room I am now using as my office, was a flat open roof. Colonel Olcott made this into a large hall and this used to be called the drawing-room.

One remarkable quality in Colonel Olcott was his complete freedom from any colour prejudice in any form. This stood him in good stead, particularly when he went to Ceylon for the first time in 1880. The karma of his life as the Emperor Asoka seemed to affect the Sinhalese Buddhists with whom he came into contact. High priests and laymen, all in some mysterious way accepted his leadership in certain reforms which he suggested to them. Under his unquestioned direction Buddhist schools were formed, and he forwarded the cause of Buddhism by writing a Buddhist Catechism. He used to point out that this should have

been done not by an American but by one of the people of the Island, but none of them had the ability or the drive necessary for the work. Colonel Olcott's work for Buddhism in the field of education is evident today in four Buddhist Colleges and some one hundred and forty Buddhist schools in Ceylon. It was he who obtained for the Buddhists a holiday on the fullmoon of Wesak, which commemorates the birth of the Lord Buddha.

Another remarkable work of his was to create what is known as the Buddhist flag. He had heard that in the aura of the Lord Buddha, which extended for three miles and could be seen by those sensitive, five colours were seen. He then took these colours in the order mentioned and created a flag. In the first illustration of this flag on a Buddhist calendar, the colours had to be painted in by hand, and I was one of the schoolboys, under the direction of C. W. Leadbeater, who did some of the colouring. Now in Ceylon on the fullmoon day of Wesak that Buddhist flag is displayed everywhere, in all Buddhist homes and temples. Once in order to raise money for some cause, the flag was even made and sold as a lapel ornament.

In all ways Henry Steel Olcott was a very great man indeed, and that is why we are all glad to commemorate his life-work on February 17th. There are very few now living who recollect him. I do, and so does Mr. N. Sri Ram, who as a boy saw him and heard him speak on several occasions at Adyar. There are perhaps a half-dozen members in India who would recall having met him at Conventions. But his memory will always live among Theosophists, and should remain. I am very glad, therefore, that you have perpetuated his memory by calling the American Section Headquarters, "Olcott".

C. JINARAJADĀSA

REVIEWS

Child Artists of the Australian Bush, by M. D. Miller and F. Rutter, Australian Publishing Company, Sydney, pp. 80 and 36 plates, price 21/-

During the last few years in Australia some exhibitions have been made of landscapes and other paintings produced by Australian aborigines. The remarkable thing is that these "first Australians", whose land was stolen from them by the English emigrants, show an ability in artistic creation quite equal to Western artists.

In the book under review we have reproductions in colour and monochrome, showing what aboriginal children have done at the Carrolup native reserve. These reproductions lead the reviewer to ask, In what consists artistic creation, especially pictorial? Has it anything to do with what we term "civilization", which does not, in the modern sense, characterize those whom we call primitive peoples?

This whole matter of what is regarded as "civilization" has been challenged by the discovery in Europe of certain carvings on daggers, harpoons, etc., created by Neolithic man. There is a carving of a mammoth, engraven on the wall of a cave in France, which

shows artistic qualities fully equal to modern days. Similarly, in another cave in the same region of France there is a bison engraved and *painted* on a wall, a product as artistic as anything we can imagine of today's art. If Neolithic man, with his undeveloped brain, was able to produce highly artistic drawings, what do we mean by "civilization"? We know of certain African tribes whom we certainly would not term civilized; yet they have produced images and small statuary which, though in many ways odd to us in appearance, still are completely equal to the productions of Epstein.

Certainly in the department of poetry, the highest poetry requires a high civilization as its soil, but when it comes to carving and drawing, evidently it is different.

These Australian children certainly are of mixed blood and have a certain shading of white admixture, but seeing that the whites who mixed with the aboriginal women probably had not the faintest artistic quality or ability, nor their forebears, we cannot attribute the artistic productions of these children to heredity.

This small book is intensely interesting, and undoubtedly makes the reader revise his values as to

what constitutes what we term "civilization".

C. J.

is a useful booklet to give to those who feel the need to come into touch with Theosophy, for the teachings are given in an easy, friendly and charming style.

By Clara M. Codd: *There Is No Death*, published by the New Zealand Section of the Theosophical Society, pp. 19, price 1/-;

The Mystery of Life and How Theosophy Unveils It, T.P.H., Adyar, pp. 47, price Eight Annas;

Meditation: Its Practice and Results, T.P.H., Adyar, pp. 88, price wrapper Re. 1, cloth Rs. 2.

There Is No Death was compiled at the request of the Theosophical Society in New Zealand, and is published by them on good quality paper, octavo size. It describes the process of death, the world of the Soul (pre-Heaven state), the realm of the Spirit (life in Heaven), who are the Angels, and what are some Eternal Truths. It is simply written and can be handed to those who require "a Message of Comfort" and have reached the point where they are eager to know what happens after death.

The Mystery of Life is written in that lucid manner which is the outcome of an attempt to live out the deeper teachings of Theosophy. There are three great principles—the Unity and Divinity of Life; the Brotherhood of Man; and the Law of Spiritual Dynamics—which hold or sum up the explanations regarding the origin, the process and the future of all life. It

Meditation was first published many years ago in America and then in S. Africa, and has become a classic with several Theosophists. This first Adyar edition in cloth is beautifully bound in blue, with lettering and lotus design in silver. It is the size one associates with similar devotional books and is very attractive.

Its five chapters are written in the unique style that endears Miss Codd to so many all over the world. She tells clearly what meditation is, what our constitution is, what is the procedure of meditation, what are the results and the obstacles, and finally a few outlines of meditation. She carries her reader along with her gently but firmly, quoting easily from this and that saint or poet or occultist. She shares that which she herself has experienced, and wherever groups of Theosophists have worked along the various ways outlined in this book, the results have been well worth the effort. Miss Codd herself uses her book when she gives a course in Meditation, and in the School of the Wisdom, this year, each member of her group has felt that the course and the book are excellent indeed.

SUPPLEMENT TO THE THEOSOPHIST

MARCH 1953

THE THEOSOPHICAL SOCIETY

PRESIDENTIAL ELECTION 1952-53

I hereby certify that in accordance with Rule 10 of the Rules and Regulations of the Theosophical Society I have counted the results of the voting communicated to me by General Secretaries of National Societies and the votes of Lodges and Fellows-at-large attached to the Headquarters at Adyar and I declare the results to be as follows:

No. of Votes for N. Sri Ram	...	13,495
No. of Votes for Rukmini Devi Arundale	...	6,316

Majority for N. Sri Ram ... 7,179

(Signed) HELEN ZAHARA,

Recording Secretary

16th February 1953

We hereby certify that we have examined the above results of voting and declare them to be correct.

(Signed) G. SRINIVASA MURTI,

(Signed) C. R. PARTHASARATHY AIYANGAR,

Scrutineers

16th February 1953

In accordance with the requirements of Rule 10 of the Rules and Regulations of the Theosophical Society and the results of the voting shown above, which have been checked by the Scrutineers appointed by the Executive Committee, Mr. N. Sri Ram is hereby declared President of the Theosophical Society.

(Signed) C. JINARAJADASA

(Signed) HELEN ZAHARA,

Recording Secretary

17th February 1953

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

In February there were many happenings at Adyar, the most important being the conclusion of the presidential election and the declaration of Mr. N. Sri Ram as President of the Society for a term of seven years from 17th February 1953. This took place at the meeting in Headquarters Hall and was followed by an address by Mr. C. Jinarājādāsa to celebrate Adyar Day.

On February 24 the newly elected President, Mr. N. Sri Ram, delivered his Inaugural Address in the Headquarters Hall before a large gathering of members of the Society.

The meeting opened with a few minutes' meditation after which the Recording Secretary read more than 250 greetings received from Sections, Presidential Agents, Lodges and members throughout the world, and also from other organizations and non-members.

The former President, Mr. C. Jinarājādāsa, in a few simple words summed up the contributions made by past Presidents of the Society. Speaking of Mr. N. Sri Ram and the Society in the

future he said "all will be well with the Society".

Mr. N. Sri Ram after greeting all members present and throughout the world with affection delivered his Inaugural Address.

After the meeting Mr. Sri Ram planted a mahogany tree in Subba Row Avenue near Founders Avenue. In the afternoon the offices and departments were closed and the new President gave a distribution of cloth (dhotis and saris) to the Society's non-clerical employees numbering about 800. Later he gave a tea party under the Banyan Tree which was attended by about 250 residents and members.

On the morning of 26th February, the former President, Mr. C. Jinarājādāsa, left Adyar, and was given a farewell in Headquarters Hall and later at Madras Central station by the President, Vice-President and many members and friends. Mr. C. Jinarājādāsa is embarking on an extended tour which will take him first to Australia and later to England and the United States of America. He expects to return to Adyar in October. On 1st February he gave a tea party for the residents of the estate "to celebrate the completion of his last notes 'On the

Watch-Tower which he has written as Editor of *THE THEOSOPHIST*".

Mr. C. D. Shores, who for the past six years has been the Hon. Treasurer of the Society, left Adyar on 18th February en route for England. He will proceed later to Australia to take up work there.

Another well-known member, Miss Clara Codd, also left Adyar on 26th February on her way back to South Africa. Miss Codd has been a member of the Faculty of the School of the Wisdom and has conducted a weekly class on Meditation.

On 19th February Adyar received a visit from Countess Mountbatten of Burma who was accompanied by the Governor of Madras, Sri Sri Prakasa. She graciously planted a mango tree on the estate.

On 25th February the Society was honoured by a visit from the President of India, Dr. Rajendra Prasad, who planted a tree and paid a brief visit to the Bhārata Samāj (Hindu) Temple and the Banyan Tree. He was accompanied by the Governor of Madras, Sri Sri Prakasa.

Adyar Library

The Director of the Library, Dr. G. Srinivasa Murthi, has issued his Annual Report for the year 1951-52. A considerable amount of transcription, classification, comparing and restoration of manu-

scripts is carried out by the Research and Pandit Staff of the Library as well as the preparation of descriptive catalogues and the registration and publication of various works. The Library staff have also been engaged in supplying information to research scholars and other correspondents and in assisting the many visitors who come to the Library for consultation and study.

During the year 9,945 books and 1,732 MSS. were consulted and 8,208 books and 13 MSS. were borrowed. Accessions to the Library during the year were 690. During the past year the Library received 19,859 visitors.

The Library is handicapped because of lack of funds which prevents the issuing of new publications or purchasing new books. It is in need of modern dictionaries, grammars and reference books and would be grateful to receive gifts of these. The Director appeals for generous donations to the Library funds, especially the Publications Fund.

The Library has been overcrowded for a number of years and also is in need of generous contributions to its Building Fund.

Young Theosophists

The General Secretary of the World Federation of Young Theosophists, Miss Nancy Froemming,

in her Annual Report for the past year, states that each three months a Newsletter has been distributed to Young Theosophists' groups in various parts of the world. The result has been satisfactory, for, although a number of groups have not answered, many have replied with both news and appreciation of the circular.

The President of the Federation, Srimati Rukmini Devi, met Young Theosophists during her 6 months' tour abroad particularly in the United States but also in Europe. In Europe the Young Theosophists have had much help from Mr. J. E. van Dissel, General Secretary of the Theosophical Society in Europe, who has toured and visited Lodges, camps and youth meetings.

In Indonesia the work is being carried on earnestly. In Australia the Young Theosophists Federation has about 45 full members and 80 associates spread over four groups. They are continuing to issue their quarterly bulletin entitled *Fraternity*.

In France there are active Youth Groups in different places. At Christmas time they arranged

their second National Camp with the theme *Some Basic Concepts of the New Era*. This was held in the chalet "Gontier" which the Lyons group have acquired in the Alps. In Finland the Young Theosophists working in the form of a discussion group have had meetings twice a month. During the last year there was founded a special study group for youth under 20 years of age, the book for study being *Christ and Buddha* by C. Jinarājadāsa. In Germany a Camp was held at Whitsuntide at Mellendorf near Hannover, in beautiful surroundings. In Netherlands also the Young Theosophists have had week-ends together in Huizen.

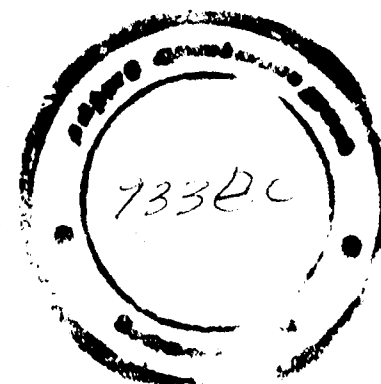
In the United States of America the Young Theosophists are issuing their own magazine *Youth and Brotherhood*. In Cuba they conduct a mimeographed journal, *El Joven Teosofista de Cuba*. In India the Youth Federation has 27 Lodges and Centres with 274 members. Their General Secretary issues a Federation Quarterly entitled *The Young Theosophist*. In other places also Young Theosophists are meeting and working together.

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THE THEOSOPHIST ON THE WATCH-TOWER

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

ON taking up my pen as Editor of THE THEOSOPHIST, I must first acknowledge my indebtedness to innumerable members of the Theosophical Society all over the world, who have deluged me with their greetings, thus making it plain to me that if I fall short in my accomplishments of the standard that may be reasonably set for me, it would not be because of lack of moral support or their abundant goodwill. If there is such a thing as a Law of Continuity in Nature, of which both Reincarnation and Karma are illustrative evidence, I hope that Law provides for a silver thread which carries down the slope of Theosophical time to the present President of the Society and Editor of THE THEOSOPHIST something of that virile magnetism and vibrant power of imagination and expression possessed by H.P.B. as well as by Dr. Annie Besant notably among others associated with THE THEOSOPHIST.

Partly as a token of respect to her who will ever be the head and fount of our Theosophical inspiration I am reverting to the cover design which H.P.B.

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used for the magazine, *Lucifer*, which she edited from London, the design which most vividly brings her personality and its challenging characteristics to our minds.

What is in a name, she asked, referring to the name *Lucifer*, and then wrote as follows, describing the object of the magazine :

Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and "leaveth wherever it goeth". Carlyle thought that "there is much, nay, almost all, in names." "Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus," he writes.

Now, the first and most important, if not the sole object of the magazine, is expressed in the line from the 1st Epistle to the Corinthians, on its title page. It is to bring light to "the hidden things of darkness," (iv. 5); to show in their true aspect and their original real meaning things and names, men and their doings and customs; it is finally to fight prejudice, hypocrisy and shams in every nation, in every class of society, as in every department of life. The task is a laborious one but it is neither impracticable nor useless, if even as an experiment.

I wish there were one today, amidst us, capable of bringing light to "the hidden things of darkness". He would make the pages of THE THEOSOPHIST glow with his erudition and wisdom. Perhaps the future will see again the lifting of the flood-gates of Occult Wisdom, as they were lifted for a while by H.P.B. and later by Annie Besant and C. W. Leadbeater, all of deeply revered memory. But ours in this last quarter of the fateful century following the founding of the Theosophical Society is the humble task—humble but tremendously strenuous—of preparing for the greater events to come. There is every hope, if each one of us Theosophists rises to his best in the uncertain present,

of making the forces of progress, apparently still in the balance, decisive in their effect, and thus enabling humanity, led by its van-guard—the crest-wave flowing through channels of intellect into spirituality—to clear the obstacles that lie on every side of it.

The drama that has been played before our eyes during the last forty years or so—the wars, the revolutions, the terrific inventions, the human impacts and movements—has been of the nature of a super Greek tragedy. It may be that the chorus has been missing, and the observer has had to take that interpretive role upon himself. The passing of Marshal Stalin unexpectedly from the scene, coming at this juncture, brings with it the sense of a further unrolling of the drama. But whatever may betide, whether weal or woe in the immediate present, he who is of dauntless heart and faith will rest assured that Nemesis is ever fair, even if she be just, and all things must so work out that out of the chiaroscuro of light and shade, the shades must retreat and the light advance. It was thought by Dr. Besant as well as Bishop Leabearer before they passed away that the world would pass through much worse times before it came to a better, and that there would be more confusion and more distress before there could be an improvement and clarification. Is it too much to hope that the time for that improvement is near?

* * * *

I am here printing some observations which I made on the afternoon of February 24th, the day of the Inaugural Address. Mr. Sidney Cook, our Vice-President, felicitated me at a party given by me to meet the workers and residents at Adyar. Brother Raja was present, also Rukmini Devi, among others. As the observations read like a kind of supplement to the Inaugural Address, which

was printed in our last issue, they may not be out of place here.

The Vice-President, Mr. Sidney A. Cook, has by his remarks made inevitable a speech from me! He has referred to the good wishes of all the people present here, and to the support I will have, as President, from the various members of the staff. Of course I esteem them greatly. It is but very natural and very right that when a person is called to a heavy responsibility, those who are around him and assist him in discharging it should give him of their goodwill and support. But it is also natural to be grateful, and I am profoundly grateful to each and every one who joins in the atmosphere of this occasion. Some do so, I know, from afar in different parts of the world. It helps me to feel that whatever we may achieve will be achieved by us together.

I believe that everyone, however humble, must be enabled to have his part in matters which he can understand. There may be, for instance, a peon or messenger in a big and important business organization. Even he is capable of making suggestions in regard to some of the matters of that office, in the arrangement of furniture, for instance. True co-operation requires the help and assistance of each and every one in his measure, whether he has a post which is regarded as high or a post which is thought of as low. When the great city of the Manu was built in Central Asia the Manu, who was the Head of the whole enterprise, would pause sometimes in His rounds—so we read—to talk to a humble sweeper of the streets and enquire into his problems. There was an example of true equality—equality at heart—between the truly great, not merely persons ostensibly so, and others much humbler in knowledge, virtue and capacity.

We meet in a very beautiful place, under the famous Banyan Tree. As we look on every side we see trees, the amphitheatre, the river, the waves and the sea that lie beyond, and the clear open sky. There cannot be a more delightful spot for us to meet frequently and exchange counsel, as I hope we will do.

Mr. Cook referred to the fact that in the Theosophical Society, as in every other important organization, there are bound to be strong differences of opinion, different ways of looking at things, different temperaments. I always feel that these

Differences of Fundamental Value are not something to be apologetic about, to be explained away, but are of fundamental value. If there are two ways in which two people sincerely look at a thing, each way has something good, each opinion surely has some merit in it. If only we can put aside that opinionatedness with which each one of us is so afflicted, if we can keep ourselves open to others, we will be able to enter into their thoughts and standpoint, and we will find that all the differences are resolved by a certain silent process of absorbing them without any particular effort on our part. An integration takes place inwardly in some deep recess of our nature. We merely extend to the other person the benefit of our attention, our consideration of what he has to say, without any reserve; we try to understand him—which does not necessarily mean agree. We will find, then, that we have taken into ourselves what he has really to give, and also that all these different views are in some mysterious way mingled, so that what comes out is a view which seems to meet all just requirements.

The Vice-President spoke of the possibility of a grand harmony in the Society, which does not mean that we should do away with differences. Yes, do away with

differences of personality, striving for position and honors, insistence on one's own view because it is one's view—these are hindrances to real understanding and action. But any difference which is sincere, rooted in some deeply-felt principle, is a difference to be valued, accepted and made use of. Your view is theoretically as good as mine on any matter equally within our comprehension; mine is not necessarily superior, even if it prevails. But that is not the way people ordinarily look at differences of opinion, and that is why it is so difficult for people to work together.

I feel it is a very great training that is offered to us, to work together in spite of differences. If we can put aside our personal ambitions, our insistence on what we personally want irrespective of what others want, there will be no difficulty in coming to a beautiful understanding amongst ourselves. It does not matter what each thinks; the value in his view is something to be taken into consideration.

The Theosophical Society can be an organization in which there are many views, many standpoints, many philosophies even. It can be like a wonderful banyan tree, the main trunk of which is at Adyar, but which throws down rootlets and stems in different parts of the world, each representing a school of thought or a certain mode of activity. All of them would be from one tree, fed from the same parent-root, a tree under the shade of which those who are in affliction and weary may rejoice to shelter for a while. Why should not our Society be like that banyan tree?

The Society is even already a unique organization. There are so many National Societies, each autonomous. Each Lodge, each member is autonomous—or should be. There is freedom for each and all, and there ought to be

also a complete openness of mind. But how are these Sections and Lodges held together? Not by rules and constitution. What is to prevent their breaking away and declaring their independence, as did the various parts of Alexander's empire after he passed away? The only thing that holds this world-wide organization is the life which flows through the Society and the response which members all over the world make in their freedom to the impact of that life. We cannot coerce any National Society to remain within the international organization, but they do so because they want to remain, are eager to do so, because they regard Adyar as the fountain of their inspiration. The future of the Society depends then on the continual and increasing flow of life from those exalted sources from which the life actually issues.

Is it not also remarkable, even strange, that nowhere has Theosophy been specifically defined in our Society? There is *a* Theosophy, which we seek to promulgate, to understand, and perhaps discover. But there is no official document, no paper or statement which says it shall mean this, that or the other. If the aim is so open and if each one may proceed towards it in his own way, what is there to prevent all the members from drifting in different directions, each along his own pathway, so that they soon separate and there is no possibility of concerted action? What holds the minds of the members to what we call Theosophy?

There are certain truths, there is a certain outlook, a plan, which is embodied in the literature which has been published and sent from Adyar. But these ideas have made their own way into the world. The truth has been proclaimed and it has gained acceptance not because it has been imposed nor because of any hopes of gain that have been held out. If we try to spread Theosophy by appealing to motives of self-interest and gain—subtle or gross—surely

it will not be Theosophy at all and we cannot expect the message to ring true to its purpose. Truth is always propagated by its own force, by the free and voluntary response of those who read or listen to the particular truth. Thus there is a certain set of ideas, a body of truths, a philosophy, which is accepted by tens of thousands of members of the Society and by many outside the Society.

I am not unconscious of the up-hill nature of our task, of the fact that there is a great deal to be done, that we must have changes—first of all, in ourselves—that we must look into things deeply and not superficially, that we have yet to make Theosophy a living power in our lives. At the same time, I can honestly express the opinion that here is an organization which has great potentialities. When we think of the Theosophical Society, we have to think not only of what it has achieved and is today, but also of what we can make of it if we take hold of it rightly.

How can we transform the minds of the members, what kind of an organization can the Society become twenty, thirty, fifty years hence? Is that not also an approach of great importance, to determine what possibilities there are in the movement as it is, in spite of every shortcoming, every weakness it may exhibit at present? Into what sort of an instrument of progress can we turn it by our efforts? How can we make it more effective for its purpose than it has ever been? There is a possibility, and it is for you and me to realize it. Whether we shall rise to the occasion, become channels for the flowing stream of life, transform the hearts of people and thus the external conditions is a big question. We cannot answer that question now, even if we would. If we answer it in the affirmative now, that answer is of no value. We have to give the answer by life,

Yet to make
Theosophy a
Living Power

by work, and not merely by protesting and wishing that things would happen.

We need to be Theosophists of resolve and determination. If the determination is deep within our hearts and up-welling, then that determination will be able to achieve wonders. It does not need to be expressed in many words. Real resolve is not much spoken about, because resolve is part of the inner being. If a man resolves upon some action, he will proceed to *do* it, and not merely speak of doing it some time. That is what we want and need among those Theosophists who are anxious to make the Society the wonderful instrument it can be for the progress and happiness of humanity.

The Vice-President has spoken about various supposed virtues of mine. I will make no comment upon them. I can take anybody in this audience whom Adyar a Flaming Centre I happen to know and expatiate upon *his* virtues, the wonders at the roots of his being. If you are prepared to look for what is good in another, you will surely find it. It may be that some of the qualities exist, in part, in me. But everyone has his qualities, and has to make the best use of them. If we can pool them all together and try to do something vital with them, we may be able to make Adyar the Flaming Centre that our late President Dr. Annie Besant wanted it to be.

I am sure that in this task I shall have the co-operation of our Vice-President who is so devoted, so full of capacity in every way, just as I shall have that of every other person present here, Heads of Departments and other workers. I am sure we will be able to work together happily, each one bringing his own contribution, but all falling into a pattern that will help Adyar to become all that it ought to be, a model and an example

for a bright new age, a pattern of work for the benefit of humanity.

* * * *

The present is obviously a very special time in the history of the world. It requires no knowledge of occult cycles and the significance of numbers pertaining to periods of time to perceive its crucial nature. The discovery of important new forces in Nature, the existence of which was not suspected by the scientist at the time when H.P.B. wrote of "Keely's Ether," and the threat which the availability of these forces constitutes to the future of humanity, indicate as clearly as anything else that we are at the dawn of a new cycle; and that cycle, if it is to advance us constructively, must witness the crowning of a physical unification of mankind with a sense of its spiritual unity. The nature of this unity, of which the purer, if less complex, civilizations of the past had an instinctive sense, has to be regained by modern man as a fundamental truth of his relationship with other men. Brotherhood becomes but a lip-sentiment, even when it is not scorned as a false theory by the Hitlers, Malans and other protagonists of racial and national exclusiveness, if there is not some realization of the truth that lies at the very base of up-welling life, the truth of unity. Hence the importance of such a philosophy as ours which helps people to know man as he is behind the disintegrating appearances of his body and mind. The third Object of the Theosophical Society is closely related to the first. For to know oneself is to know one's true relation to others.

N. SRI RAM

THE PRINCIPLES OF RIGHT AND WRONG

BY C. JINARAJADĀSA

*(Lecture to the 77th Anniversary Convention,
Adyar, 26 December, 1952)*

ARE there any principles informing us what is Right and what is Wrong? That is the problem I want to place before you.

It is a part of our human nature, manifest even in the savages, to act according to what is considered "right" and to avoid what is considered "wrong". The savages use the word "taboo" for what they consider wrong. We know that every civilization establishes what it considers are the standards of value in the matter of right and wrong. But are these standards something necessarily true at all periods, and for all races?

For the most part, people are influenced by their religions in this matter. But religions differ considerably in their interpretations of certain fundamental points. Let me first deal with one of the Ten Commandments given to Moses by Jehovah—"Thou shalt not kill." But the whole history of the development of the Jewish people is characterized by the slaughter of its enemies, so that the principle "Thou shalt not kill" is not applied to national growth.

Similarly in India, certain fundamental teachings inculcate harmlessness, that is, not to kill. But from the

beginning of the caste system in Indian civilization there is one particular caste—the Kshattriya—whose very function necessarily involves killing the enemy. The Kshattriyas were the protectors of the people, but also servants of the King, and when the King decreed that a war of expansion was necessary for his kingdom, it was the duty of the Kshattriyas to go out to war for the people.

In Christianity, as we know, continually battle flags are consecrated by priests and bishops, and I know that in Brazil, when the cadets of military colleges graduate, a priest blesses their swords.

Buddhism and Confucianism are the only two religions that have never upheld war in any form. So, we see there is no principle we can find, regarding killing or not killing.

More striking are the differences of opinion regarding the matter of slavery. On the whole, the modern trend of feeling among all civilized peoples is that no individual shall be held as a slave by another. Yet this was not always the conception. The Greeks considered slavery quite natural to their economic life. The slaves were mainly peoples who had been conquered by the Greeks. On the whole, they were treated without harshness, but they had no civil rights, because they were regarded as property. Even Plato accepted the idea of slaves though he held that their treatment should not be harsh.

There were not many slaves in India, but the idea was not repugnant. Many of the slaves were really debtors who could not pay their debts and so offered their services as slaves to the creditors. Even the great Gautama Buddha did not protest against this part of the economic life.

Slaves existed among the Jews in the time of Jesus Christ, but we do not find any record that He made a protest on the matter.

The worst feature of the slavery system was the purchase of slaves from Africa and their transport to certain of the western colonies of France, Spain, Portugal and England. The trade in slaves was something indescribably horrible, because of the callous treatment meted out to them in the crowded ships from Africa to Cuba, to Brazil, and to the British possessions of the West Indies and to the United States.

Slowly the idea of slavery became repugnant to Christian consciousness, though for several generations in the United States many a Christian minister considered that slavery was justified by the teachings of the Bible.

It is interesting to note that the abolishing of slavery, so far as Britain is concerned, came from a simple decision of a great judge, Lord Mansfield, who declared that slavery was unknown to English law, and was "odious". From this decision of the judge any slave who came to England or to any English colony, or even came on board an English ship anywhere, became automatically free.

It required a bitter Civil War in the United States between the 23 Northern States and 11 Confederate Southern States, that lasted four years from 1861 to 1865, before the issue of slavery was settled. Slavery, which had lasted legally from 1808, was abolished in 1865, by the Thirteenth Amendment to the Constitution.

In spite of the greatness of Muhammadanism, slaves are accepted as legitimate property, and there are still attempts to exploit captured people—negroes and Somali people on the west side of the Red Sea—to transport them into Arabia by fast sailing vessels. By international agreement it is England that is given the work of preventing this slave trade, which is taking place even now, and small, fast men-of-war are on the look-out to stop this traffic.

It is interesting to note that Brazil, which imported two and a half million negroes as slaves, has on the whole treated them kindly, and there has been an inevitable intermixture of the white and the negro, with a resultant slow increase of a mixed population. When Brazil determined to abolish slavery in 1888, the Emperor of Brazil was absent in Europe, and it was a woman, his daughter, who signed the decree of emancipation.

But Brazil has done something which no other country has ever done. Brazil never considered it necessary to erect a colour bar against the non-white population. Brazil said, in substance, to the emancipated darker peoples and to the primitive Indians, "You will be accepted on a social equality with us, in spite of your colour, provided you live and behave *as a Brazilian*." This great principle has worked out perfectly in practice. There has never been in Brazil a single case of rape or lynching. I have met in social life in Brazil a man who was practically a full negro, a school teacher, and he was received in society without the slightest sense that he was different from any other Brazilian. A large number of the Brazilian poets had some coloured blood, and no Brazilian is ashamed if his great-great-grandfather was a slave.

But we have not yet agreed upon the problem of divorce. The rules on this matter vary in the many civilizations. The Jews permitted a man to divorce a wife for certain causes. Christ was asked what was His judgment in this matter. He replied that God in the beginning had made mankind male and female, and that for the sake of marriage it was allowable for a man to leave his father and mother and attach himself to his wife, and that the two should be "one flesh" and "no more twain". Then the story goes that Christ said: "What therefore God hath joined together, let not man put asunder." Evidently,

however, He said that a "writ of divorcement" could be allowed in the case of adultery of a wife, but not a word was said about adultery on the part of a husband, making it appear as if He had admitted one morality for man, distinct from the morality for woman. But certain Christian theologians and scholars have doubted whether Jesus Christ ever made these statements attributed to Him. In any case, the Roman Catholic Church has accepted the idea that it is God who joins man and woman together in marriage, and this is the creed also of the Church of England.

The Church of England, the official Church of the country, still holds to the idea of an indissoluble marriage. All the same, in 1857, in order to give some justice towards those who found that the married life was one of cruelty and hardship, a law was passed permitting divorce under certain conditions. The latest modification of this law was in 1937, when divorce became permitted to women or men for adultery by husband or wife, desertion for three years, for cruelty, and for insanity after a lapse of five years. In New Zealand, habitual drunkenness over a period of four years, sentence of penal servitude for seven years, and lunacy for ten years are legitimate causes for divorce.

The Chief Justice of England, Sir Patrick Hastings, with much experience of divorce cases, has said:

"Is it in the best interest of a civilized society to preserve the rigid rules of the old ecclesiastical laws on marriages, or would it not be wiser to recognize and develop the principle that in many instances an unhappy marriage is better ended, so that even guilty parties can have a chance to start their lives afresh?"

In other forms of civilization than the Christian, the problem varies. Muhammadanism allows a man as many as four official wives, but only under the strict injunction

that each wife must be treated equally by the husband; if he gives presents to one, he must give presents of the same value to the others as well. Among the Bedouin Arabs not infrequently it happens that a wife begs the husband to marry another wife, because it means an assistant in all the work of the home, so that the labours of the first wife are lessened.

In China there was always the one official wife, but this has not prevented—till the beginning of the present Republic—the taking of as many concubines as a man's means permitted.

In India divorce is not admitted by Hindu law or custom. But on the other hand, in the case of a Brahmin, whose wife has no children or has not given him a son, it is permitted for him to marry a second wife, in order that there might be a son. This is for the reason that the ceremonies for his death, which provide for his welfare beyond the grave, must be performed by a son. In the case of the fighting castes, and especially among the Princes, this restriction has never applied. Divorce was introduced in the Indian (Prince's) State of Baroda in 1931. In a few years divorce will be allowed throughout the Indian Republic; laws to this effect are being planned.

In the United States, except among the Roman Catholics, divorce is now not only allowable, but is sometimes granted on what to us would seem trivial causes. Of course the divorce rate, both in the United States and in England, is steadily rising. There has just been reported in the United States the case of a man who had obtained his fourteenth divorce. We see that there divorce is accepted as something legitimate. But is there a principle of right and wrong in the matter?

We know what is the attitude among so-called civilized nations towards an unmarried mother. If possible, the

family will conceal the fact that the girl is going to have a child. Sometimes they will expel her from the family, with the result that probably she will go down and down. But there are other customs, in countries considered less "civilized".

The American traveller Seabrook visited a tribe of Muhammadans, called Habbe, who lived in the French Colony of Ivory Coast. The following is what he wrote in his book *Jungle Ways*:

"Young sweethearts were encouraged to lie together, and when the natural consequence followed for the girl it was a cause for family pride and congratulation. When the baby itself arrived it was welcomed with even more pride and rejoicing. If the girl had been popular, and a virtuous girl by Habbe standards, she had probably lain with various youths, so that the baby was considered to be all her own and to belong to her and to her family. She would nurse it and care for it in her parents' house, and it would have her family name. When she married later she could take it with her to her new home or leave it in her parents' household, as she chose. But in either event it remained in name and fact a member and part of the parental household group, and when grown up in its turn it would inherit from its mother's family."

In the Polynesian Islands similarly a girl who has had a child will receive more offers of marriage, merely because she has given proof that she can have a child. More strange still is what appears in the *Mahābhārata*, Udyoga Parva, Section 144. The mother of Arjuna and his brothers was Kuntī. Opposing these brothers was one warrior, Karna, son of Rādhā and Adhiratha. Kuntī goes to Karna and says that he was not born of these parents, but that he is her son. And then she makes the following extraordinary remark: "Thou wert brought forth by me while a maiden." Evidently in the public opinion among the Kshatriyas there

was no sense of degradation if a woman had a child before marriage.

We find therefore that there is no unvarying principle among all peoples regarding marriage and divorce.

A more difficult problem which faces us today is the relation between the State and the individual. Put briefly, shall the individual be completely subordinate to the State, or may the individual be considered as having rights of his own, which cannot in any way be taken away by the State? We have the most striking instance of these two types of civilization in ancient Sparta and Athens. In Sparta everything was for the State. All men were soldiers and lived in barracks. They were married but the man could visit his wife only in secret at night, and it was considered something shameful if he was discovered stealing away from the barracks to his wife. This complete subjugation of the individual to the State made for a very powerful Sparta, which once dominated all Greece for twenty-seven years. But at the end of that time Sparta lost her power.

In contrast to Sparta was Athens, where the recognition of military service by all male citizens from 18 to 52 was accepted. But at the same time there was recognition of the right of the individual to express himself freely, criticize the Government, take part in certain committees, act as a judge, et cetera. Under Pericles, the aristocratic revolutionary statesman, every Athenian was supplied with the opportunities of revealing his nature by being supplied with free theatres, beautiful statues everywhere, and various arrangements to make him intensely vibrant in his free and artistic nature. But there came a time when Athens, which had been the dominant power, was crushed by Sparta.

The result of the two civilizations—that of totalitarian Sparta, dominated by the idea that the individual existed

only for the State, and the other of Athens, which decreed that the State was for the individual—was that Sparta never produced a single outstanding poet, dramatist, artist or philosopher, whereas Athens for a thousand years, and even after coming under Roman domination, was the university for even the wealthy Romans to send their sons. In the course of 150 years Athens produced a brilliant band of dramatists, poets in every form of poetry, legislators, and various forms of democracy that are to us the marvel of Greece.

This problem of the State and the individual is before civilization today in a very clear form in Communism. In theory Communism propounds that everything in the State is owned by the people; and the people alone, meaning by "people" the workers, have full control of the State. This was the implication of the phrase "dictatorship of the proletariat". But it has not worked out in practice; since Communism began with the Revolution of 1917 in Russia, in practice the individual is completely subordinate to the State. Every worker must work only at the job apportioned to him by the State, he cannot change his job without the permission of the State. Nor can he change his place of residence within his city without notifying the police, nor leave his city for another city, similarly without the permission of the police.

Of the more than 193 millions in Russia, only about six millions are inscribed as members of the Communist Party and have the ticket of the Party, entitling them to certain social services and benefits.

In theory there is a Council of the State, elected by the people, but in practice all who are to be elected are selected by the Party, and no one else can be a candidate for election. This Council of the People meets once a year, but its sole function is to assent to whatever is proposed

to it by a small group, the Politburo, of about twenty-five members. In other words, we have in Communism something much akin to the state of things in totalitarian Sparta. It is true that all production is under the control of the State and owned by the State. On the other hand, equally, everyone who produces is also completely the servant of the State.

Nor may any Communist in any way express any opinion different from or challenging whatever is proclaimed as the doctrine of the Party. The last few years worship in the churches has been allowed, but if any member inscribed in the Party attends Church, he does so under the shadow of danger that he might be reported to the Party as violating the principle of the Party, which was enunciated by Lenin in the phrase that Religion is "the opium of the people".

In contrast to this domination of the individual by the State, we have the conditions of democracy, as in England and the United States. The individual acknowledges the rights of the State, so far as payment of taxes and military service are concerned, but he retains his full individual right to free expression of his opinions, and to criticize the leaders of the State, when in his judgment they are leading the State into disaster.

Apart from the few problems which I have mentioned, like the question of the rightness or wrongness of killing one's enemies, slavery, divorce, and the State *versus* the individual, there are hosts of other problems which each one of you can easily observe as you examine the conditions in your own country and in other countries. What is the principle of Right and Wrong, as applied to these problems?

To that I believe we can give an answer in certain Theosophical truths which we possess. But I want to make clear that with regard to these truths, first, while

we may accept them as "doctrine," they can only be accepted temporarily; the only validity which we have for their application is the validity which *we ourselves* give to them, and not something which is proclaimed to us by any religious teacher or Government. Furthermore, it is necessary as Theosophists, when we understand the principles which I shall mention, that we realize fully that we cannot impose on others what each of us individually thinks is right or wrong. A careful study of these principles will show us that there can never be any domination by one individual or group of individuals over others.

C. JINARĀJADĀSA

(To be concluded)

Man is in a process of being integrated. At present he is an entity who is partly integrated and partly in disintegration. He is like a cloud in his psychic nature, constantly changing, not according to his divine will, which is still dormant, but according to forces that blindly move and change him. It is a cloud which holds a rainbow of hope but is otherwise largely grey and dark, because the sun of his spiritual nature is hidden behind it. There is in it a store of hidden lightning, whose potentiality for beneficent creations is as yet hardly suspected. But before such creations are possible and fly like worlds from an archangel's hands, that archangel, man himself as a spiritual entity, has to organize this cloud-nature, and learn to act in a manner that reveals his unique individuality. The cloud-form will then be turned into his true form, the form of his radiance and Self.

Man : His Origins and Evolution

THE ARTIST¹

CAN WE HELP IN A RENAISSANCE?

By AXEL VON FIELITZ-CONIAR

IN entering the world of the artist we are treading on holy ground. Art is one of the most effective means of releasing the Hidden God in man because it is the domain of creativeness *par excellence*.

Each human being is a creator. We all send out constantly vibrations of thoughts and feelings and thereby create forms. In this way we create our own surroundings and influence them.

The artist has a specially sensitive nervous system. He works mainly with the faculty of the imagination. There is a wonderful saying of the Master Serapis: "The Ideal of the Spiritual can penetrate only through the imagination, which is the leading path and first gate to the conceptions and impressions of the earthly Ātma."

The process of creation in art is a great mystery, even for the artist. He can learn the technique of his art with the intellect. He can learn with the intellect to build forms, but he cannot learn either with his brain or by study how to create and how to fill these forms with life. This filling of the forms with life is the creative process. During

its working the artist does not know wherefrom the inspiration comes. Knowledge is of no use to him as far as his creative work is concerned. He needs more. He needs inspiration. Knowledge is the crown on the head of reason; enlightenment is the crown on the head of intuition.

There are three types of artists: One works mainly in and through the lower astral world. He expresses chiefly the demoniac, the grotesque and the cynical. Those of the second type are more scientifically minded and intellectual. These artists are masters of the technique of their art but there is a predominance of the brain and a lack of heart. The third type is religiously minded and works mainly in the higher astral world and specially in the world of intuition, the world of high feelings and pure inspiration.

We cannot separate life into different compartments, because it is a whole. But there are different kinds of vibrations and different centres from which these vibrations emanate. Some artists deal with the demoniac, others with the earthly, others again with the divine. We as human beings stand in the midst of these three spheres. The artist is responsible to consider with which sphere he comes into contact. If an artist wants only to express himself there is a danger that he may become a slave of the demoniac or be open only to earthly influences.

When we study the history of art we see that all great artists have been deeply religious. In this connection I would like to quote some of the great artists. Goethe says:

"I worship Him who has put such a productive power into the world that if only the millionth part of it comes into life, the world swarms with creatures so that war, pestilence, water and fire cannot endanger it. This is my God."

"I believe that we have in us a spark of that eternal light which must shine in the depth of Being and which our

¹ Lecture given at Montecatini, Italy, on October 6th, 1952.

weak senses can divine only from afar. It is our highest duty to let this spark become a flame in us and to realize the divine in us."

Beethoven once said :

"There is nothing higher than to approach Divinity more than other people do and to spread the rays of Divinity among mankind."

There is a characteristic saying of the French painter Cézanne. He had started to paint a portrait of Clemenceau. He stopped after a few sittings. When he was asked why he did not continue his work he replied : "This man does not believe in God. Do you understand? Do you make yourself a portrait from a man like that?"

These sentences show clearly that real art is in contact with the divine and that the responsibility of the artist is therefore a great one. In his poem "The Artists," Schiller says :

"Man's dignity is put into your hands.
Keep it.
It sinks with you.
With you it will be rising."

If we want to answer the question whether we can help in the renaissance of art we must remember or realize that we artists have to see clearly to it that we become tools in the hands of the Divine and go forth as messengers of the Divine. In art as everywhere else evolution goes not in a straight line but in a spiral. Not long ago there was an interesting article in the Swiss magazine *Die Weltwoche* dealing with two books by the English author Goldscheider: *Unknown Renaissance Portraits* and *Towards Modern Arts*. In these books the author shows that there are no essential differences in the different arts and in the different epochs. The difference is only in the styles. There is an

essential similarity in the feeling and expression in the different epochs which is at the basis of all the differences of style.

Often the question is put : "What is beauty?" At different times one has had different conceptions about what beauty is. But I think that here too there is an essential basis which never changes. Beauty is balance, proportion and rhythm. Nothing which is not balanced, not proportioned or rhythmic can be beautiful because it is not harmonious. The whole cosmos is built on harmony. The great artists feel it and they try to express it in their art. Each great work of art radiates harmony, dignity and nobility.

Art is the most effective means of bringing people nearer to each other. One could observe this specially since the end of the last war. Whereas the statesmen, the politicians and the industrialists have not yet succeeded in coming to an agreement, and hatred and mistrust separate them, artists from all over the world have come together to serve their art in common. I would like to mention a few examples. At the festivals at Bayreuth 52 countries were represented this year; 45,000 visitors were present. The performances were broadcast to two million listeners. The orchestra consisted of 150 musicians from 42 different orchestras. All these artists stood together in the service of their art. In September the national theatre from Paris gave a performance of the drama "Prinz von Homburg" by Heinrich von Kleist in the French language at Munich. It was a daring enterprise but it succeeded splendidly. A short time ago I heard over the radio at Munich a performance of the Fourth Symphony by the German composer Brahms conducted by the Italian Toscanini in London. Great art is not only international but supernational. It comprises all. It goes directly to the heart of all people.

Each great artist has something of the directness and spontaneity of a child. The real artist remains a child during his whole life. He is constantly full of wonder and admiration like the child. He is open to everything. This is a great danger for him but a great opportunity too. A danger in so far as he is not able to shut himself to the lower influences and therefore may become a prey to the lower. A privilege because he is more open to the divine than most people owing to this capacity of being open.

How will it be in future? I believe that the divine will be the more expressed through art the more the spiritual evolution of mankind progresses. Here in Italy one realizes specially the wonderful possibilities of the collaboration of man and Nature. We are here surrounded by the beauty of Nature and the works of art made by men. Italy created the Renaissance. There is no country in the world which has produced as many painters, sculptors and architects of genius as Italy has done. I think that it has happened nowhere else—as it has happened in Italy—that three geniuses have worked at the same time and in the same place as was the case with Leonardo da Vinci, Michelangelo and Raphael at Florence in the beginning of the sixteenth century.

Can we as members of the Theosophical Society do something to contribute to a renaissance of art? We can try to manifest the SELF in us, to become more and more balanced, harmonious and full of love. In these times of hatred nothing is so important as love. The harmonizing effect of love can prepare the ground for future great artists because the artist needs an echo. The higher the level of such an echo the more will the great artists be able to expand freely.

Not everyone can be an artist but each one can try to reach the highest possible spiritual level. There is a

symbolic phenomenon in the history of art which is expressed in the last part of the Ninth Symphony of Beethoven. There the greatest composer of symphonies and the greatest dramatist of Germany have joined. In this hymn Schiller says:

"Be embraced, all ye millions!

This kiss to the whole world!"

This is the great message of art to the world and in this way we too can help in a renaissance of art.

AXEL VON FIELITZ-CONIAR

Out of time, beyond the sun,
 All are one in Paradise . . .
 There the Eternals are, and there
 The Good, the Lovely, and the True,
 And Types, whose earthly copies were
 The foolish broken things we knew;
 There is the Face, whose ghosts we are;
 The real, the never-setting Star;
 And the Flower, of which we love
 Faint and fading shadows here;
 Never a tear, but only Grief;
 Dance, but not the limbs that move;
 Songs in Song shall disappear;
 Instead of lovers, Love shall be;
 For hearts, Immutability;
 And there, on the Ideal Reef,
 Thunders the Everlasting Sea!

RUPERT BROOKE

BALANCE

By ALICE BANKS

ALL real progress is a progressive balance of the pairs of opposites.

There is no manifested thing or being in our universe that does not maintain itself by continual balance. If the forces of the universe, of our own earth, of our own selves, did not equalize themselves all the time, we should cease to exist.

Karma, the law of cause and effect, is a continual balance of forces. I cannot move my hand without altering my relation to the whole universe; I find a new balance. Karma operates on all planes of the universe, therefore action on any plane means adjustment of balance.

Man becomes more spiritual as his centre of balance moves higher and higher in the scale of being.

At the point of balance is our conscience. If we act below our normal level we are aware of the downward trend. We have moved back a step.

Happiness lies along the line of progressive balance. The adjustment may be painful, but the attainment is peace, joy.

At our present stage of development, the state of perfect balance (perfect at that particular stage) does not last long; we have to move on, a divine discontent pushes us forward, but we can never completely forget the wondrous beauty of that time. We attain the oneness of the mountain peak

but to see another peak beyond. We climb the ladder to reach illumination, but we have to find our balance every step of the way.

Man has to find his own centre, which is a progressive centre; there is no other way to return home. The return of the prodigal is a continual, progressive, inner balance.

Everyone and everything exists between the pairs of opposites, and the art of life is to find the One of which they are the dual manifestation.

When we have done this, we shall come forth no more in this cycle of life, for we shall have found the perfect balance. We shall be one with "the Eternal Parent, wrapped in her ever-invisible robes" as it is said in the *Stanzas of Dzyan*, for Father, Mother, and Son will be once more one.

ALICE BANKS

Heaven opens inward, chasms yawn,
Vast images of glimmering dawn,
Half shown, are broken and withdrawn.

Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—

Of something felt, like something here;
Of something done, I know not where;
Such as no language may declare.

Vague words! but ah, how hard to frame
In matter-moulded forms of speech,
Or ev'n for intellect to reach
Thro' memory that which I became.

TENNYSON, *In Memoriam*

GOD IN THE RELIGIONS

By DUNCAN GREENLEES

*Extracted from the Transactions of
the School of the Wisdom, 1952-1953*¹

ADVAITA: God is all, the Source and Goal of all, which evolves from Him as an illusory universe never really separate from His all-pervading Mind. He is beyond all qualities, beyond all thought, and can be seen through the total silencing of thought as the One Self of all.

VISISHTĀDVAITA: God is in and above all, the Source and Goal of all, who creates all as a play with the aid of His own Power. Formless, He is yet seen through forms; He has all qualities of infinite perfection. He manifests as *Vyūha* (Deity), *Avatār* (Incarnation), *Archa* (Divine Image) and *Antaryāmin* (Inner Ruler of every being).

JAINISM: There is no God beyond the perfection of Man; He is "the highest, the noblest, the fullest manifestation of all the powers which lie latent in the soul of man".

HINAYANA: The Law (Dhamma), that which "really is," the ineffable "Self" realized by the Buddhas. This is no Judge but an inevitable Law, and the Truth is not

¹ This is the first of a short series on 23 religious systems studied in the School of the Wisdom at Adyar. Later topics will bring together for easy comparison elements in their teachings on the World, Soul, Aim, Method, Guru, Qualifications, Stages on the Path, General Nature, and Dangers or Defects. Naturally, such a study cannot be exhaustive; it makes no claim to be more than suggestive.—D.G.

concerned with a First Cause or a Last Effect, which are neither denied nor taught.

MAHAYANA: The Reality is the Void equally in all beings, indefinable and negatable, realized by intuition, the eternal Buddha in three Aspects: (1) *Dharmakāya*, the one eternal Reality, absolute Truth and Being, the All; (2) *Sambhogakāya*, the personal God, an ideal Bliss-Body whereby teaching comes to the saints as Light and Wisdom; (3) *Nirmānakāya*, the physical body assumed by Avatārs, both Full and Partial, as in Hinduism.

EGYPTIAN: The Supreme Light known as Rē, manifestation of the Infinite Atum, who by uttering the Creative Word brought the whole universe into being, of the Gods, men, animals, plants, stones, clouds, etc. The Guardian and Ruler of all, one with the Inner Light in every being.

MITHRAISM: The Unconquered Sun of Heavenly Light, medial between Earth and Heaven, so Mediator, friendly to souls (Mithra). Commander in the war on Darkness, and Saviour from the body of death. Born from rock or tree, He transmits the *hvareno* or "glory," and so was eagerly worshipped by Roman soldiers. Boundless Time, the supreme First Cause, stands behind Him.

CONFUCIANISM: The Light of perfect absolute Reason or Law in Heaven, Nature, the Source and Goal of all, and so the Ideal of man; the Real, Truth, Harmony, the silently active Ruler and Straight Path innate in all.

TAOISM: Impersonal Tao, the eternal omnipresent Being of Law, ineffable Source and Goal, who motivelessly and spontaneously works for universal good. Simple and invisible Action-Nonaction of Force and Beauty, this is the Void or Abyss, manifesting as *Yin* (dark, female, passive) and *Yang* (bright, male, active), harmonized

by *Chhi* (breath of life). The Three Jewels, deified, are Lao-tszü, Phanku, and Yü-huang Shang-ti.

ZARATHUSHTRIAN: One perfect Being, infinite, eternal, omniscient, omnipresent and omnipotent, manifesting as Two Spirits of Light (*Ahura-mazdā*) and Dark (*Anra-mainyu*); also as the Six *Ameshaspentas*: Love-Wisdom, Purity-Righteousness, Royalty-Power, Grace-Humility-Devotion, Perfection-Fullness and Immortality.

JEWISH: God is One, the unique eternal King, Judge, Creator of all, a formless Spirit and ineffable Name. Transcendent independent Source, demanding righteousness as He is Holy, guiding wisely and mightily all nations through history to His ends, He is the loving Spouse of His own people.

CHRISTIAN: Infinite, eternal, almighty, suprapersonal, loving, holy, just Creator-Ruler of all, the Source of life and light. Can be reached through His creation and a dedicated righteous life. Is in Three Persons: the unmanifest Father, the manifest Son, and the uniting Spirit of Love-Wisdom. Incarnation was His plan to overcome sin by taking the *karma* on His own body, being *one* with all mystically. Founded teaching Church to carry on the work for all time.

MUSLIM: Transcendent, infinitely great and almighty Creator, King, wise Providence, omniscient, omnipresent Light, Lord of Life and Justice, kind and pitiful Guardian of souls.

SUFI: The only real Being, eternal, everywhere, revealed in creation to win love for the Eternal Beauty, the *real* object of all love. No real evil exists, only the necessary condition to let good manifest.

SIKH: One Absolute Eternal Infinite True Incomprehensible—yet manifested through His creation and by grace.

Illimitable and never-born, Nameless, Unmanifested, King, Father, Lover, pervading all, the Ocean of pure Being wherein all abide, the Source and Goal of all.

STOIC: The monistic all-pervading Fire, the First Cause, single but made up of seed-powers and pervaded by Reason (Logos). A kindly Providence and Ruler, at the same time One and Many, the divine Spirit of incorporeal Wisdom.

NEO-PLATONIC: One beyond all Being and understanding, formless, permeating Nature, Spiritual, Knowable Reality, a trinity of the Good, the True and the Beautiful, of Spirit, Perception and the Spiritual World; ineffable Creator of Space and Time.

HERMETIC: One, Infinite, Eternal and Ineffable Reality, the deathless Light and Life in all, omnipresent sustaining Ocean, unborn and formless yet with all forms, nameless yet with all names such as Good and Father, revealed through creation by a Word expressing His eternal thought. He alone is good, for He alone gives all, in whom is all beauty. He emanated man to seek Him in all forms through Reason, and no independent evil exists.

MANICHEAN: Two Roots or Trees: Light-Good-Life and Dark-Evil-Death. Azrua, Father of Greatness or Light manifests as the Luminaries, Five Angelic Powers of Sense, Reason, Thought, Imagination and Will, and as Wisdom or the Religion. These Five are personified as the Glorious, the King of Honor, the Adamant One, the King of Glory and the Sustainer; God is a divine Substance of Light, not a person. The King of Dark manifests in smoke, fire, hot wind, poison-water and gross darkness, an odious anarchy.

KABBALA: God is in all, nothing is apart from Him. He willingly emanates the Powers and remains infinite

and unaffected; He does not create from nothing. Can be known only through negatives. Withdraws Himself to create in space; as a curved mirror changes the shape of an unchanged object, so He is changeless; this first "concentration" leads to others, and so to the Ten Sephiroth in three pairs. Desire is co-eternal with Him and all abides in Him, the Spirit-Origin and Goal of all, infinite, simple, indivisible, independent, radiating creation by thought as the Primal Will in all.

ALCHEMY: One monistic divine Spirit immanent in Man and Matter.

FREEMASONRY: One impersonal Great Architect, in an abstract trinity of Wisdom, Strength and Beauty.

SPIRITUALISM: Supreme Intelligence, the infinite, eternal, changeless, unique First Cause, just, good, omnipotent, unknown, but shown by Reason as the perfect Workman-Creator. Parent of all, can be felt and divined by lower spirits and known only by the highest; He teaches all and guides all through higher grades of spiritual beings. Interested, He judges the intention more than the deed, and His laws bring their own inevitable result.

DUNCAN GREENLEES

There are different roads by which this end (of spiritual apprehension) may be reached: the love of beauty which exalts the poet; that devotion to the One and that ascent of science which make the ambition of the philosopher; that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to that height above the actual and the particular, where we stand in the immediate presence of the Infinite, who shines out as from the deeps of the soul.

PLOTINUS

REINCARNATION AND THE POPULATION PROBLEM

By DR. E. LESTER SMITH

*Based on discussions by the Science Group
of the Theosophical Research Centre, London.*

PART I

THE very large and still accelerating increase in world population during recent centuries presents a challenge to the teachings on reincarnation given in theosophical books. If, for example, the same number of Egos have been steadily reincarnating during the last 1,500 years, while the population of the world is said to have multiplied tenfold, then clearly the average period between incarnations must have fallen correspondingly.

Scientific estimates of population in prehistoric times range from as low as 20 millions about 5,000 B.C. The only basis for this estimate is the calculation that hunting and extremely primitive agriculture could not support a greater population, so it can probably be discounted by occult students, in the light of our belief in earlier cultures. However, the figures of about 200 millions in 400 A.D. and 540 millions in 1650 A.D. are probably of the right order.

It is simple to calculate the effect on the period between births, for a fixed total of Egos.

$$\frac{\text{Total number of Egos}}{\text{World population}} = \frac{\text{Average years between births}}{\text{Average years of life on earth}}$$

The interval between births is used, rather than the interval between death and rebirth, merely to simplify the formula. It can be illustrated by various numerical examples. Thus we may start with the figure of 200 millions about 400 A.D. and 30 years as the average length of life; this is almost certainly greater than the expectation of life at birth in those days, but it will serve if we accept also the idea that quick rebirth follows death in infancy. If we also assume, say, 360 years between rebirths as a weighted mean for artisan and farmer types and the relatively few developed Egos, (based on *First Principles of Theosophy*), then the total number of Egos works out to 2,400 millions.¹ This figure equals the present world population, which would allow no time at all now between incarnations, and no scope for further population increase.

If we apply the same calculation to the better authenticated population figure of 540 millions in 1650 A.D., we arrive at a total of just under 6,000 million Egos. For the present world population this would imply an unreasonably short interval of about 60 years between death and reincarnation. Moreover, if the present rate of increase continues, the world population will rise to this figure of 6,000 millions by about 2060 A.D., again allowing no time between incarnations!

Evidently the figure we have taken for the average interval between births is wrong, and the total number of Egos must be higher; indeed the much larger number, 60,000 millions, has been quoted as the total of Egos comprising the 4th Creative Hierarchy. Mr. E. L. Gardner has pointed out that the number now available for incarnation on earth will be fewer than this, on several counts. First, some will already have "failed," and must await a

¹ Total number of Egos = $\frac{860 \times 200 \text{ million}}{80} = 2,400 \text{ millions.}$

more primitive civilization on the next planet of the Chain, or even in the next Round. Secondly, many laggards, numbering perhaps as many as 5,000 to 10,000 millions, are scattered over the remaining Globes of this Chain, progressing at their own slow rate, while a few others will be on other planets undergoing the accelerated development of the Inner Round. Thirdly the 60,000 millions total may include a large number of Devas. We may therefore suggest that some 40,000 million Egos only are now attached to the earth—but this number is still inconveniently large for our calculations. Thus if we assume 40 years as the world average life-span today, then the average time between births becomes 670 years.¹ This is feasible, though it seems rather long as an average in view of the large proportion of relatively primitive people in the world. However, applied to the world population of 540 millions in 1650 A.D. the interval becomes 3,000 years.² Even if we take 30 years as a more probable average life-span at that time, then the average period between rebirths is reduced only to 2,250 years. Similarly, if we regard the estimate of 200 millions in 400 A.D. as reliable, then the corresponding average time between births at this date works out to around 6,000 years.

However one manipulates the data, it seems certain that within historical times the *average* after-death life must have been several times as long as it is now. One cannot escape the conclusion by casting doubt on the accuracy of population estimates; their *order of magnitude* is all that matters for our calculations. Likewise there is no escape by invoking a large recent influx of Egos;

$$^1 \frac{40,000 \text{ million} \times 40}{2,400 \text{ million}} = 670 \text{ years.}$$

$$^2 \frac{40,000 \text{ million} \times 40}{540 \text{ million}} = 3,000 \text{ years.}$$

according to the occult records the last entries from the Moon Chain came 75,000 years ago. C. W. Leadbeater has indeed stated that some "failures" from the Venus Scheme are transferred to the Earth—but too few to affect our conclusions. Also the door has been closed to individualization from the animal kingdom.

We are compelled therefore to put aside any preconceived idea that the Law of Rebirth works smoothly and continuously. Although one can strike a mathematical average, it has little real meaning. As the Master said in a reply to Mr. Sinnett, the period between death and rebirth "may last from a few years to a kalpa"; and again that the period in Devachan may last "for years, decades, centuries and millenniums, oftentimes multiplied by something more". Mr. Gardner has pointed out that the relatively primitive man is ready to reincarnate after perhaps fifty to a few hundred years, because he has undergone little experience of a kind that needs assimilation. As he progresses, he needs longer and longer periods away from earth, until a cultured man may need thousands of years. Later still, as he begins to take a deliberate hand in his own evolution, a man may learn to assimilate his experience as he goes along, or during a prolonged reflective old age, so that he may again become ready for rapid reincarnation.

Many special circumstances also operate to modify the "usual" period out of incarnation. People cut off suddenly in the prime of life with their attention fiercely focussed on the physical plane may clamour for immediate reincarnation. An example of this is to be found in *The Lives of Alcione*. More recently and on a larger scale, this has happened with war casualties; it is said these frequently reincarnate quickly into female bodies. More generally, a period of intense flux, conflict and progress on the physical plane, as at the present time, draws Egos

into premature incarnation because they are eager to gain the multitude of new experiences that such conditions promise. Again, the Lords of Karma are said to be seeking births for all laggards to give those that are lacking in some quality, yet are not too far in arrears, a final chance of making good. They may thus advance just far enough to "make the grade" and avoid rejection at the minor day of judgment of the Fifth Race. All these factors now operating together create a strong demand for new physical bodies and help to explain the world's growing population. It is fair to comment, however, that in fact the *birth-rate* is *not* rising over most of the world; the *falling death-rate* is mainly responsible for the extra millions. Advances in hygiene and medicine have lengthened our life-span. Thus the actual number of babies born annually is rising at only about the same rate as the total population increases; however, these babies do have a much better chance of survival than those born some centuries ago.

We see therefore that, from the larger viewpoint, there are reasons enough to account for this increase in world population, and to suggest that it is likely to continue—though probably not at the present rate for much longer. It is less easy to explain the earlier smaller populations, with the implication of very long average periods out of incarnation. To help in thinking this out, let us return in imagination to Atlantean times. According to Scott-Elliot, the population of the world at the height of the Toltec civilization about one million years ago, was around 2,000 millions—not much less than the present figure. It may well have been higher still at the time (some 800,000 years ago) of the first catastrophe when "millions upon millions perished". Now this event must inevitably have had a profound effect upon the cycle of reincarnation. A great many of the Egos who became due

to reincarnate would have been unable to acquire physical bodies either then or for centuries to come. And moreover the number of Egos awaiting birth would soon be increased still further by those who lost their lives in the catastrophe. It seems inescapable, therefore, that the dramatic fall in world population at that time caused a corresponding large rise in the average period between births; it could only return to "normal" when the population of the world rose again to around 2,000 millions—possibly not until the present century. We must recognize that even the Lords of Karma are constrained by the complicated arrangements involved in acquiring dense physical bodies.

How then can these conclusions be reconciled with the results of clairvoyant investigations? We suggest that the "normal" periods between births are in fact those established in this way; but that upon this rhythm is superimposed a larger rhythm which periodically keeps an Ego out of incarnation for many thousands of years. This suggestion is after all only an interpolation on a smaller scale of the still larger rhythms in manifestation recognized by occultists. *The Secret Doctrine* hints at a minor pralaya after each Race. After each Round we are told there is a period of pralaya lasting as long as the Round itself, namely, some 300 million years for the Earth Chain. (See *The Earth and Its Cycles*.) Then between Chains there is the incomparably longer period spent in the "Inter-Chain Nirvāna". (See, for example, *Man: Whence, How and Whither*.)

There is another reason for postulating these periodic breaks in the reincarnation cycle, and that is the fantastic number of human incarnations that would otherwise accrue. It has been suggested that the usual number of incarnations on earth is about 800. This number, however, seems

too small as an average, and probably applies only to the group of "Servers" who came over from the Moon Chain as already fairly experienced Egos. Their arrival on earth—about a million years ago for those with an interval around 1,200 years between lives and 600,000 years ago for those with an interval around 700 years—would provide for regular incarnations approaching 800 in number up to the present time. But then we are told that some Egos came to the Earth Chain at its commencement some 2,000 million years ago, while a major influx from the Inter-Chain Nirvāna occurred some 10 million years ago and again with the coming of the Lords of the Flame some 6½ million years ago. Even these groups would have had time for tens of thousands of incarnations (at intervals of a few hundred years) if there were no breaks.

We therefore conclude that there must be minor periods of pralaya for individuals or groups of individuals. For the majority of Egos these would necessarily coincide with periods when the world population was relatively small following some cataclysm. For others there would be long delays until rebirth could be arranged in a sub-race at a suitable level of civilization to afford favourable conditions for progress; or more correctly stated perhaps, where the Ego could contribute most to the progress of the race. We are habitually too self-centred to remember that the progress of the whole Hierarchy—all 60,000 million Souls—is the objective of the Plan, and that a favourable incarnation on this still under-populated planet is a special privilege, for which thanks are due in the form of service.

E. LESTER SMITH

(To be concluded)

HAPPINESS

By ERNEST G. PYE

AS human beings we have each a major purpose in life, a purpose (so often concealed) which, built up in the magical imagery of astro-mental matter, is alluring enough to capture the will and intention of the man and mould them to this purpose.

This major purpose may reveal itself as wishful thinking. Even so, if persisted in, it still works functionally, still affects the life, still influences others, and even partly moulds the future of the man.

Wishful thinking is, I imagine, the resort of immaturity. It is a projection of the mind in terms of color and form, of anticipated delight, which time relegates to the future, and in which the Soul hopes for its materialization, that it may draw streams of agreeable and delightful sensation therefrom.

Like a great many emotional forecasts this picture is incomplete, for only the ingredients of pleasurable sensation find a place therein. Discomfort, sorrow, perhaps betrayal and disaster, find no place in the picture. The man sees only the wished-for mirage of happiness painted in sparkling and attractive colors. The true interpretation of the word "happiness" is what each has to discover for himself. One cannot be told, or learn from books the meaning of happiness—it is to be experienced.

There is a physical enjoyment in the eating of food when hungry. When governed by the laws of health the partaking of food is enjoyable and good.

There is pleasure in active emotion of a refined and pleasing nature. This again is good, for it builds health into the emotional vehicle.

Also, there is an intellectual sense which rejoices in the aesthetic beauty of music, art, poetry; in the deeds of valiant unselfish adventure, etc.; also, there is a form of happiness when one is moved to admiration by the perception of a richer imagination in another, or of a deeper understanding in oneself.

These physical, emotional and intellectual reactions, all of which are right in their proper setting, should be enjoyed to the full. But these, after all, are only personal enjoyments. That is to say that unless one passes on the resultant of these feelings to another, no one is the better off save the individual concerned.

Whilst there is, without doubt, a physical-emotional-intellectual pleasure to be derived from each of these experiences, it is a pity that these experiences are often miscalled *happiness*, for this dwarfs and distorts the larger spiritual rendering of the word.

The ladder which reaches up to heaven also reaches down to earth and even hell. This is the ladder of *true happiness* which all, from the lowest to the highest of humanity, must climb for themselves, assisted by the teachings of Those who have successfully scaled all the rungs, and therefore know.

As the Soul's consciousness expands by the upward travelling, it also expands by learning of the travail of younger Souls.

The topmost rungs of this ladder call upon the invincible courage of the aspiring Soul. Likewise the lowest

rungs of the ladder must be equally known ; and here, again, the call is made upon the invincible courage and deep compassion of the aspiring Soul to aid those who are living upon the lower rungs of life. The higher placed Soul must share his gifts with the lower. The evolved Soul has knowledge, for he has climbed upward to the Temple of Divine Wisdom. Also, he knows the fragrance of compassion, for he has offered his strong and helping hand to the brother who resides in the grey darkness of isolation.

When this inclusion of sharing in the radiant joy and also in the dark fear of human distress is achieved, then it may be that the true meaning of the word Happiness is won and known. This fulfilment each has to discover for himself. It can only be known by and through action.

One kind of happiness gratifies only the small separate self—the personality. But there is the other kind which alone satisfies the larger Self. This is the true major purpose—the affection which bestows upon one's neighbour the gifts of Friendliness, Love and Wisdom.

"We know that we do serve Him best, when best we serve our brother man."

So happiness implies a relationship with the sorrow of others, inasmuch as in sharing the sorrow it is reduced ; also it includes the joy of others.

Happiness is ours when in full and rich relationship we share the sevenfold life of our brother who is treading the path of life.

ERNEST G. PYE

FULFILLED PROPHECY

By ADOLFO DE LA PEÑA GIL

"Science will *hear* sounds from certain planets before she *sees* them. This is a *prophecy*." ¹

IN the month of October 1882 the Adept K.H. writing to Mr. A. P. Sinnett in answer to a series of questions on scientific topics, when dealing with the question : "Could any other planets besides those known to modern astronomy be discovered by physical instruments if properly directed ?" He wrote :

"They must be. Not all of the Intra-Mercurial planets, nor yet those in the orbit of Neptune, are yet discovered, though they are strongly suspected. We know that such exist and *where* they exist ; and that there are innumerable planets 'burnt out' they say, in *obscuration* we say ; —planets in formation and not yet luminous, etc. But then 'we know' is of little use to science, when the Spiritualists will not admit our knowledge. Edison's tasimeter adjusted to its utmost degree of sensitiveness and attached to a large telescope may be of great use when perfected. When so attached the 'tasimeter' will afford the possibility not only to measure the heat of the remotest of visible stars, but to detect by their invisible radiations stars that are unseen and otherwise undetectable, hence

¹ *The Mahatma Letters to A. P. Sinnett*, p. 170.

planets also. The discoverer, an F.T.S.¹, a good deal protected by M., thinks that if, at any point in a blank space of heavens—a space that appears blank even through a telescope of the highest power—the *tasimeter* indicates an accession of temperature and does so invariably, this will be a regular proof that the instrument is in range with the stellar-body either non-luminous or so distant as to be beyond the reach of telescopic vision. His *tasimeter*, he says, 'is affected by a wider range of etheric undulations than the eye can take cognizance of'.—Science will *hear* sounds from certain planets before she *sees* them. This is a *prophecy*. . . ."

Now, in the well-known American Magazine *Life* (Nov. 17th, 1952, page 130) there is a picture of a great radar antenna on a telescope mount "listening" to sounds from space. The article, "Radio Astronomy," deals with celestial sounds revealing invisible stars and new facts about the sun. "Mingled among the visible stars in our galaxy and beyond (they say) are strange, huge objects that cannot be seen and might never have been detected if they did not make a curious cosmic 'noise'. These are the 'radio-stars' which emit a faint 'hiss' that is picked up by radio receivers. The first man to become aware of them was K. G. Jansky, who in 1932 began investigating mysterious noises from space which hampered radio reception. Nearly 100 radio-stars, whose exact nature still is unknown,

¹ According to the report of one of his oldest relatives, published in *El Nacional* (a Mexico City paper), Edison was born in the State of Zacatecas, Mexico, and baptized as Tomás Alva. Being still adolescent, he was taken by a tourist named Edison to U.S.A., where he was naturalized an American citizen, adding to his family name Alva that of his protector. In Mr. Jinarājadāsa's book *Early Teachings of the Masters* (page 148) we read: "Edison became an honorary member of the T.S. and a letter of his exists in the Adyar records acknowledging his diploma of membership which he promised to put in his 'honor-box' where he kept his really valued diplomas."

have been located and the study of celestial sounds, which is re-shaping man's idea of the cosmos, has become a new science called radio-astronomy.

"Scanning the sky with wire nets and other odd antennae, astronomers found that all stars, including our sun, radiate a variety of energy waves. Shorter waves are invisible ultraviolet light. Slightly longer waves are seen by the human eye as light. The longest waves emitted can be translated into sound by radio receivers, or 'radio telescopes'. Some sound comes from ordinary stars. But the strongest noise comes from the radio-stars which seem to be masses of gas radiating up to 100 billion times as much long-wave energy as the sun."

Mr. Sinnett was told by the Master K.H. that They knew that innumerable planets "in obscurity" as well as in formation exist. This statement and the theosophical teachings about Planetary Chains and purely ethereal, invisible worlds or globes that cannot be seen through physical means, however perfected, are now supported by modern science. So the accomplishment of the Master's prophecy, seventy years after, is "re-shaping the scientists' ideas of the cosmos."

ADOLFO DE LA PEÑA GIL

In a world of duality, where there is an *I* and a *You*, when the sense of *I-ness* vanishes, *You* are the only one left. But there is not one *You*, but innumerable *You's*. In a state of spiritual or universal love, all other persons are but one person, the object of love.

The Human Interest

PLANES OF THE UNIVERSE, SEVEN OR FOURTEEN?

A SPECULATION

By PROF. R. SRINIVASAN, M.A.

IT is a matter of common experience that when a new thought or viewpoint, in some ways startling or violently contrary to our preconceived notions, is presented to us, our first reaction is to reject it and say, "Why this bother and leap into the unknown, as if we have not already enough of ideas and knowledge?" One of the marks of a cultured person is said to be his capacity to take to new ideas quietly and examine them impartially. The unsympathetic attitude referred to above is only a case of Newton's Law of Inertia applied to the mind of man. We generally go along the old grooves and are reluctant to exert our mind to understand new things. Such an attitude may be good in some ways for the preservation of what is permanently good in a tradition or belief; but it is undoubtedly an obstacle in the way of human progress.

The attitude of resentment and, in some cases, of violent opposition to new things is largely due to lack of imagination. Imagination is a God-given faculty which enables great poets and seers and thinkers to reach regions which otherwise may be beyond their ken. Imagination

is a handmaid of intuition and often directly leads to the intuition. If we look into the history of scientific inventions and discoveries we can see that imagination has played a great part in such discoveries. The poet's imagination at times enables him to delve into deeper, wider and truer realms of knowledge which would have been a sealed book but for such imagination.

I happened to let loose my imagination while studying the subject of the formation of the various planes of the Universe. We have been told that at the beginning (if there is a beginning at all) of the Universe, the Lord of the Universe has available to Him the "Root-Matter" (*Mūlaprakṛiti*) into which He breathes His life, thereby forming "bubbles in koilon". This has been called "Fohat digging holes in space". It is these bubbles that form the basis of the worlds that later on come into being. It is hence clear that what we call matter is really the absence of "matter". The primordial atoms out of which the Universe is built are these bubbles and it is their groupings that give rise to the matter of the Universe. Here we see the significance of the term "Māyā" as applied to matter. Literally the word means "that which is not," and it is true that matter as we understand it is really where matter is not. We know that these primordial atoms are arranged into units of 49 , 49^2 , 49^3 , 49^4 , 49^5 and 49^6 bubbles, and these are the primary or basic atoms of the seven worlds or planes constituting this Universe. As far as the physical world is concerned all the material combinations are formed only by groupings of the physical primary atom which is made up of 49^6 bubbles in koilon.

I used to wonder why we stopped there. Of course, there is always the answer that the number *seven* rules the Universe; with the atoms made up of 49^6 bubbles in koilon we have reached the seventh plane, and so

we stopped there. It is true that "7" is a mystic number and plays an important part in the various processes of the Universe. But we also find that there is an inverse or reflected seven corresponding to the original seven. A lunar fortnight (*Paksha*) consists of twice seven days. There are fourteen *Manvantaras* and so on. There could be a set of seven additional worlds which are more or less reflections of the seven planes referred to above. The question came to my mind, "Could it not be that it is on this account that Hindu religious literature speaks of the fourteen worlds, the seven upper and the seven lower, i.e., *Bhūloka*, *Bhuvārloka*, *Suvarloka*, *Mahārloka*, *Janārloka*, *Tapoloka* and *Satyaloaka* forming the upper worlds, and *Atala*, *Vitala*, *Sutala*, *Talātala*, *Rasātala*, *Mahātala* and *Pātāla lokas* constituting the reflected group so to say? It is quite possible that these worlds exist and are made up of atoms which consist of 49⁷, 49⁸, 49⁹, 49¹⁰, 49¹¹, 49¹², and 49¹³ bubbles in koilon.

As the normal range of human cognition is limited, it may be that these *talas* are beyond our range of perception. Why, we are not able to perceive even parts of the physical world itself! No wonder then that we are not able to contact these nether worlds. Just as by developing the appropriate faculties one can contact the higher worlds, so it may be possible to contact these nether worlds also. Whether it is meant in the Plan of God that man should contact these nether worlds or not, is a different question. Possibly man's evolution, which is only one of several parallel lines of evolution, has nothing to do with these worlds. The eighth sphere referred to by H.P.B. may be somewhere in these regions. Some of the other lines of evolution may be taking place in some of these *talas*. But very little reference is made in our books to these *talas*.

It may also be remembered in this connection that just as the higher worlds extend beyond the periphery of the earth, the lighter ones going far beyond the denser ones, so also the heavier nether worlds may have their peripheries within the periphery of the earth, that of the lowest world *Pātāla* being farthest away from the earth's surface. There is a common belief that people living in *Pātāla* live within the bowels of this earth. This is a topic which has not been touched in detail in Theosophical literature. Whether the omission is deliberate or only accidental, I do not know, but speculation seeks to find a place for them in our scheme of things.

There are frequent references to these nether worlds in Hindu mythology. Arjuna's advent to *Nāgaloka* (the region of *Nāgas*) may refer to his coming into touch with some of these worlds. Shri Krishna appears to have contacted them as well. Mahābali, the great demon-king, to quell whose pride the Lord incarnated as Vāmana (the dwarf man), was finally assigned to lordship over *Pātāla*, the densest of these nether worlds: this might mean that he was given an office in the great scheme which involved sovereignty over some or all of them. The first of the ten great Avatāras, *Matsya* (Fish) Avatāra, came to redeem the four Vedas which were stolen and taken to these nether worlds by *rākshasas* (demons). In the *Rāmāyana* also there are references to the exploits of the monkey-warrior, Hanumān, in these regions.

R. SRINIVASAN

Behold in every common thing its eternal glory, its secret good. In each one and in everything there is sacredness.

A NOTE ON H. P. BLAVATSKY

By BASIL P. HOWELL

STUDENTS may learn much of Theosophy and its Messenger of the nineteenth century if they will but compare the image of H.P.B. in the minds of many who saw her—and knew her not—with the picture of her delineated by the Teachers who sent her into the world. Material for such study is available in the written records of her contemporaries and the material published in *Letters from the Masters of the Wisdom* (First and Second Series) edited by C. Jinarājadāsa, and *The Mahatma Letters to A. P. Sinnett*. In this note reference is made only to those “strange ways” which made her, in the opinion of many of those around her, “a very undesirable transmitter of our messages,” as Mahātma K.H. put it, in a confidential memorandum about H.P.B., received by Mr. Sinnett at Simla in the autumn of 1881.

Obviously great injustice and wrong were done to H.P.B. from the early days of her mission, and these continue even to the present day. Because these wrongs and misunderstandings threatened the integrity of her mission at the time, her Teachers broke to some small degree the silence of the mystery that surrounded her explosions of nervous excitement. In the memorandum above-mentioned we find it stated:

“After nearly a century of fruitless search, our Chiefs had to avail themselves of the only opportunity to send

out a *European body* upon European soil to serve as a connecting link between that country and our own. You do not understand? Of course not. Please, then, remember what she tried to explain, and what you gathered tolerably well from her, namely, the fact of the *seven* principles in the *complete* human being. Now, no man or woman, unless he be an Initiate of the ‘fifth circle,’ can leave the precincts of *Bod-Las* and return back into the world in his integral whole—if I may use the expression. *One*, at least, of his seven satellites has to remain behind for two reasons: the first, to form the necessary connecting link, the wire of transmission—the second, as the safest warranter that certain things will never be divulged. She is no exception to the rule, and you have seen another exemplar—a highly intellectual man—who had to leave one of his skins behind; hence is considered highly eccentric. The bearing and status of the remaining *six* depend upon the inherent qualities, the psycho-physiological peculiarities of the person, especially upon the idiosyncracies transmitted by what modern science calls ‘*atavism*’.”

In these words, although applied specifically to the case in hand, may be found a teaching of the highest order appropriate to the general relationship of Teacher and pupil. “When the hour comes,” wrote her own Guru, of H.P.B. in the following year (1882), “she will be taken back to Tibet.” This warning might have been expected to have had the effect of enhancing the efforts of those who surrounded her at the time to try and deepen their understanding of her life and mission. But it was not to be. Too often she was not even paid the compliment of a disinterested study of her published books on their merits. An instance of this is seen in the failure to apply to the messenger her own explanation, in the terms of the esoteric philosophy, of “the fact of the *seven* principles in the

complete human being," an explanation whose importance is emphasized by the Master's reference to the absence in H.P.B. of one of the "seven satellites".

The glimpse behind the veil so vouchsafed by the Master is one for which Theosophical students cannot be too grateful. "This state of hers," He wrote, "is intimately connected with her occult training in Tibet, and due to her being sent out alone into the world to gradually prepare the way for others." It would be presumptuous to imagine that the secret can be fully revealed. Nonetheless, we may endeavour to achieve the attitude of mind which will tend to develop the faculty of intuition. To assist in this effort, with regard especially to the question dealt with in this note, attention may be directed to a doctrine not often considered in this connection.

In general, we are told that "Man can neither propitiate nor command the Devas," but "by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher Self from the One absolute Self, man can, even during his terrestrial life, become as 'One of Us'." We are further reminded that it is in this way, "by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyānis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular".¹ In these words is implicit part of the life-work of the chela, who "no sooner is he 'accepted' than he has to become a mere beneficent force in Nature," as H.P.B. pointed out in her article "Occultism versus the Occult Arts," published in May 1888. Here it would appear is the broad background to the explanation by the

¹ *The Secret Doctrine*, Adyar ed., I, 819.

Master of H.P.B.'s sacrifice of one of her "principles". Specifically, it would be worth the while of students to read, mark, learn and inwardly digest what H.P.B. herself has to tell us of the 'third condition,' especially, of the mystic series which leads to the acquirement of adeptship. Here are her words, taken from the posthumous *Theosophical Glossary*:

"Chitta Riddhi Pada (Sk.)—'The step of memory.' The third condition of the mystic series which leads to the acquirement of adeptship; *i.e.*, the renunciation of physical memory, and of all thoughts connected with worldly or personal events in one's life—benefits, personal pleasures or associations. Physical memory has to be sacrificed, and recalled by *will power* only when absolutely needed. The *Riddhi Pada*, lit., the four 'Steps to Riddhi,' are the four modes of controlling and finally of annihilating desire, memory, and finally meditation itself—so far as these are connected with any effort of the physical brain—meditation then becomes absolutely *spiritual*." (*op. cit.* p. 324.)

"Memory," in this sense, is indeed a "principle" of the personal life. Meditation on the passage just cited, conjoined with a sincere desire to understand her life and work, will evoke, in some small degree at least, an insight into the nature of H.P.B.'s sacrifice in this particular respect.

BASIL P. HOWELL

For countless generations hath the Adept builded a fane of imperishable rocks, a giant's tower of Infinite Thought, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man.

—K. H. in *The Mahatma Letters*.

ROLE OF THEOSOPHISTS¹

By N. SRI RAM

WHEN we use the word "Theosophy," what is thought of is not something far-off and remote from our daily lives. Theosophy stands for a knowledge of something which is in each individual, and gives him the inspiration to all that is true, good and beautiful.

That something is a reality which has a very, very practical base. There is nothing so transcendent or spiritual that it does not have repercussions in one's material and practical life. Theosophy really stands for an attempt to define the wisdom with which India in particular has been associated in the past, but to define it in a manner which will make it applicable to conditions in the modern world. The modern world has increased in complexity all the time, it has extended in many directions. But while there has been this tremendous extension on every side, what is needed to make life satisfying and happy is a depth which corresponds to that extent.

That depth is a certain realization of what is fundamental and most valuable in man himself. In so far as Theosophy tries to lead man to this discovery of what is most valuable in himself, it is providing a solution for the

¹ A talk delivered on the occasion of a reception given by the Young Men's Indian Association, Madras, to welcome Mr. Sri Ram as President of the Theosophical Society.

problems of life with which we are afflicted, both in India and elsewhere. The point I should like to stress is that Theosophists are not a set of transcendentalists, who live a peculiar kind of life, far away from the concerns of the work-a-day world, but they are also seeking to make life happier for all men, trying to bring about a certain attitude by means of which the present problems will be more easily and satisfactorily solved.

There is no fundamental distinction, as I see it, between what we truly are spiritually, that is inwardly, and the nature that we exhibit towards the practical. If the world is heading towards a goal which will embody the best dreams of men, it will have to be a world in which the practical and the ideal or the spiritual are beautifully blended, fused into a unity as satisfying to the soul of man as it is conducive to his mental and physical well-being.

This would be the real fusion between the East and the West, a fusion of the essence of all that is of value, fundamental, in life, which would include both a right government of one's practical affairs, and a realization of those values which should be embodied in that government. If Theosophy is really that ancient Wisdom with which India has been so closely identified in the past, of which she is so legitimately proud, and from which she can some day feed the world which is so hungry for spiritual truth, for real happiness, for right relationship between man and man, she has first to make the discovery of it herself. In this process of discovering, Theosophists have a vital part to play. That is how I envisage the great task before Theosophists and the Theosophical Society.

The Society is an international body. It includes men and women of all nations, all temperaments, all religions. It has a certain cosmopolitan outlook. But we want not only cosmopolitanism, but also a certain inspiration,

which can come to each and all, wherever they may be throughout the world, from those springs which are inexhaustible, springs where there is true refreshment to be found. Theosophists are engaged in this task, just as there are many in other fields, trying to improve the world, to make it a more beautiful, safer, and happier place to live in.

When one thinks of the Young Men's Indian Association, one naturally thinks of India, of the innumerable problems with which we in India have to contend. When you think of Theosophy you are inclined to think of a certain lofty message which it has to give. But is there not a connection between the bread-and-butter, the outer problems and the truth of this message to be discovered in the soul of man? Should the soul and the body remain separate, each functioning on its own plane? Is there not a profound truth to be discovered, realized, by means of which the whole outlook on life can be changed, everything made new in the fields of politics, economics, daily life, in the innumerable activities in which we are engaged?

I feel the world is heading towards such a goal, in which there is no divorce between science and religion, between secular and sacred, between the spirit of man and all the aspects of his external nature, mental and physical. It should be a world in which both the East and the West have their proper places, each making its own contribution to the evolution of a civilization which will be truly world-wide. If we can preserve and develop all that is best and most valuable in each culture, whether Indian, Chinese, English, or any other, and then blend them together in an outer civilization with a mode of looking at things which is common, surely that is the goal to be reached.

It is merely the physical basis of that goal which is adumbrated in such organizations as the United Nations,

and other attempts at international co-operation. We are laying today the physical basis of a unified world, but should we not also erect upon it a structure noble and dignified, to accommodate all that is in the minds and hearts of the peoples of the world, to be crowned by a dome of their common aspirations, pointing towards a zenith, a God, a goal which is the same for all?

As I see it, this is the great endeavour to which we have to address our energies. The problems of color, of linguistic states, and so on, are all merely the preparation of the field. We have to prepare that field first by a unification, the co-operation of all the peoples of the world. On the basis of that unified world-state, we have to erect a structure of thought, of culture which will cover every field of human life, and crown that structure with those deep common truths by which all men are moved, in which all can join, which are the profoundest expression of the unity that underlies all life.

This task in which Theosophists are—or ought to be—engaged throughout the world is a task which has a direct bearing upon human life. They are not a set of recluses who have buried themselves out of the pale of human interests, who have peculiar aims of their own which concern only themselves. If there are any who look upon the Society in that light, they are doing less than justice to its true character.

Theosophy is a wisdom which has everything to do with life. When that wisdom is realized in one's own heart, the life of the individual who comes to that realization should be transformed, simplified, made beautiful, be filled with happiness. Is that not what we in India are seeking, as well as all people in every other country? India will be able to give her true message to the world only when she has been able to find out that message for herself.

She has first to redeem and regenerate herself, before she can think of redeeming the rest of the world.

I believe the headquarters of the Society is in India so that its activities may be colored deeply by that Wisdom which is represented by all that is best in Indian thought and philosophy. The Society's circumference is world-wide, but its centre is here in India. We have a great task before us in this country. I am greatly honored to feel that I have some part in that task, not honored by the position, but honored in that the position represents an aim which would ennoble anyone. Anyone who has that aim in life which is the highest, the noblest, though he be completely unknown to the world, would be worthy of the deepest and highest respect. The office of the President of the Theosophical Society proclaims that aim in a conspicuous manner. From that standpoint, the office may be given a certain consideration.

N. SRI RAM

Science teaches us how goals and values are connected and mutually determined by each other. What mere reasoning cannot give us are the ultimate goals from which the secondary goals are derived. The most important function of organized religious groups in the life of men seems to me to consist in setting up ultimate and fundamental goals and anchoring them in the emotional life of the individual. If we ask wherefrom these ultimate goals take their authority if they cannot be demonstrated by scientific reasoning one can only answer: In a healthy society they live as powerful traditions which influence the conduct and the evaluations of the individuals. They exist as living beings exist which do not need either any justification for their existence. They come into being not by demonstration, but by revelation, by the impact of strong personalities.

ALBERT EINSTEIN

THE VALLEY OF SILENCE

I walk down the Valley of Silence,
Down the dim voiceless Valley alone,
And I hear not the sound of a footstep
Around me, save God's and my own;
And the hush of the place is as holy
As places whence Angels have flown.

Long ago I was weary of voices
Whose music my heart could not win;
Long ago I was weary of noises
That fretted my soul with their din;
Long ago I was weary of places
Where I met but the human and sin.

I walked in the world with the worldly,
I sought what the world never gave,
And I found, in this world, each ideal
That shines like a star o'er life's wave,
Is wrecked on the shores of the real,
And sinks like a dream in the grave.

Yet still did I pine for the perfect,
And still found the false with the true;
I sought mid the human for Heaven,
And caught a mere glimpse of its blue;
And I wept when the tears of the mortal
Veiled even that glimpse from my view.

I toiled, long heart-tired of the human,
And I moaned mid the mazes of men,
Till I knelt long ago at an altar
And heard a voice call me; since then
I have walked down the Valley of Silence
That lies far beyond mortal ken.

Do you ask what I found in the Valley?
'Tis my trysting place with the Divine!
There I fell at the feet of the Holy
And above me a voice said: "Be mine,"
And there rose from the depths of my spirit
An echo: "My heart shall be thine."

Do you ask how I live in the Valley?
 I weep and I dream and I pray,
 And my tears are as sweet as the dewdrops
 That fall on the roses in May;
 And my prayer, like the perfume from censers,
 Ascendeth to God night and day.

In the hush of the Valley of Silence
 I dream all the songs that I sing,
 And the music floats down the dim Valley
 Till each note finds a word for a wing
 That to hearts, like the dove of the Deluge,
 A message of peace they may bring.

But far o'er the deep there are billows
 That never will break on the beach;
 And I have heard songs in the Valley
 That never will float into speech;
 And I have had dreams in the Valley
 Too lofty for language to reach.

And I have seen thoughts in the Valley,
 Ah me, how my spirit was stirred,
 But they wear holy veils on their faces,
 Their footsteps can scarcely be heard;
 They pass down the Valley like virgins
 Too pure for the touch of a word.

Do you ask me the path to the Valley,
 Ye brothers who wellnigh despair?
 It lieth through thorn-tangled places
 That furrow the brow o'er with care
 And make us heart-tired of the journey,
 But oh, the great comfort when there!

Do you ask me the place of the Valley,
 Ye hearts that are harrowed with care?
 It lieth afar, 'twixt two mountains,
 And God and His Angels are there,
 And one is the dark mountain of Sorrow
 The other the bright mountain of Prayer.

Author Unknown

REVIEWS

The Play of the Infinite, by Rohit Mehta, T. P. H., Adyar, pp. 804, price Rs. 7.

This book is a very definite and needed challenge to many of our cherished modes of seeking the Real. One may not in all cases concur in the valuation—or lack of it—placed upon a particular traditional method by the author, but one is impressed with the very clear, sure, and direct nature of the path outlined in the book. This book is a continuation of his *Intuitive Philosophy*.

In a world which is in the grip of a nervous tension, in the midst of which each group seeks psychological isolation, where a disturbing technological revolution has left us with an enormous quantity of unassimilated changes in home and social life, the individual's significance is at its lowest point. Right individuality, not individualism, is the need. It is only the psychologically liberated individual who can bring integration to society. Science, whether material or occult, gives the *how* but not the *what* or the *why* of life. Phenomena, whether physical or superphysical, deal only with the Immanence of the Divine Life, its behaviourism, sug-

gesting but not giving us the direct realization of an indwelling unmanifest Transcendence.

The author challenges the idea that the tree is greater than the seed, for in the seed are immense possibilities, while the tree is only one expression of the seed. The seed is the point of Being, the tree the circle of Becoming, and the whole process of evolution is becoming what we are.

Why are we at times thrilled by the art of some untutored person, while the skilled artist leaves us unmoved? Why do the lower kingdoms of Nature thrill us with their beauty and man himself may repel us? Because in the one there is the purity of content which brings cohesion, harmony, integration. There is in the one the pure point of Transcendence; in the other it is distorted and sullied by the mind, which cuts us off from the vision of the Real.

The way of virtue is to be trodden after the sudden awakening that is liberation. Perfection is in the sphere of Science-Occultism; Liberation in the province of Mysticism. To increase our capacity to express what is distorted within us is to amplify and magnify the ugly. Liberation is possible

only when in the midst of the Immanence we can sense the Transcendence. Liberation enables us to put the pure content into the forms of our work. First the vision of the Real must be achieved, then the expression of the vision. To establish organs for the expression of a function yet to be evolved is a reversal of Nature's own order.

How can we free ourselves from the grip of continuity, the pull of the past, the memory of it, and liberate ourselves into an Eternal Now and Here? How can we arouse that intense interest, that full attention, which will hold the mind still to meet the impact of an ever new life? How can we gain complete experience which will free us from the desire to re-experience?

The ceasing of continuity does not refer to form but to content. The form must be rendered flexible. The author admits that disciplines, practices and forms need not be discarded but a new content must be poured into them. He attacks the method of substitution-sublimation as an escape mechanism. It is open to question whether the path outlined by the author, which is the same as that of Mr. J. Krishnamurti, can be followed by all. Nature herself by a process of substitution-sublimation clears away the old. If weaknesses are as deep rooted as the "devil-grass" that grows in

sandy areas near the sea, may not the process of sublimation-substitution be a necessary one?

One also questions whether the only function of a Guru is to help us on the path of perfection and not to give us a vision of the Real. "In the light of His holy presence all desire dies." One can add that an unutterable silence remains. In that silence we may learn even more than He teaches.

These questions which are provoked by the reading of the book do not detract from the value of the window which it opens in our thinking, by which is let in the light of Transcendence, and our thoughts are led to a summit where there is the richness of Eternity, the Play of the Infinite itself.

A. S. D.

The State, by K. P. Mukerji, T.P.H., Adyar, pp. 382 price Rs. 7-8-0.

Mr. K. P. Mukerji, F.T.S., now Professor of Civics and Politics at the University of Bombay, deals with matters of topical as well as of philosophic interest.

After an illuminating historical introduction, Professor Mukerji expounds his philosophy and defines the nature and duties of the State. These ideas are further elaborated in chapters dealing with the State and the Social, the Legal and the Economic Order, the State and the Individual, the

State and the International Order and the State and Philosophy. Two long and important appendices give the Hindu conception of Dharma and the Hindu view of the State.

Professor Mukerji regards the State as an agency, and makes no secret of his opinion that the State-as-it-is is not the State-as-it-should-be. In his resume and conclusion he puts forward the concept of an evolving and expanding State, not a "totally planned" but "a creatively planning" society. He shows that not only the practical consideration of economics and defence, but sound theory, demand a World Order. "A democratic World State is the logical result of the societal and moral evolution of man."

The book is well and clearly written and deserves attention from Theosophists throughout the world as an outstanding contribution to a subject hitherto very little discussed in our literature.

E. W. P.

Mesmerism, by Doctor Mesmer (1779). Being the first translation of Mesmer's historic *Mémoire sur la découverte du Magnétisme Animal* to appear in English, with an Introductory Monograph by Gilbert Frankau (1948), Macdonald and Co. (Publishers) Ltd., London, pp. 68, price 6s.

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As the lengthy descriptive title indicates, this book is divided into two parts. In the introduction, Mr. Frankau relates certain incidents in the life of Dr. Mesmer in connection with his efforts to prove the truth of his discovery of Animal Magnetism. Mesmer lived from 1734 to 1815 and Mr. Frankau endeavours to show that not only is he entitled to be regarded as the father of modern psychotherapy but that a debt is owed to him also by present-day spiritualism and the Church of Christ Scientist.

The second part of the book contains the Dissertation on the Discovery of Animal Magnetism by Dr. Mesmer which was published in Geneva in 1779 and has now been translated into English for the first time by Captain V. R. Myers. It is fascinating reading, even to one not versed in medical knowledge, and tells of the difficulties which Dr. Mesmer encountered in having his theories recognized and his cures appreciated. It concludes with a translation of Dr. Mesmer's Twenty-Seven Propositions.

To the layman who knows nothing about the technical side of medical knowledge or history, this book is of interest because of the story it reveals of a man with new ideas and discoveries struggling for recognition of his methods

against almost overwhelming odds. He was dogged by calumny, misrepresentation, scorn and derision which would have been complete discouragement to a man of lesser faith. But Dr. Mesmer was convinced of the truth of his assertions, and he continued his work for humanity, despite his many critics and the obstacles that faced him, with a fortitude and courage that cannot fail to evoke admiration.

H. Z.

Pearls of Truth. A Comparative Religion, gathered by an Unknown Servant. Published by M. R. Appadurai, Madras, 2 Volumes, pp. 1,170.

The pearls of truth which are strung together in this book are sublime and lofty sayings that have inspired the author and shed peace and light on his inner life. They are extracts and quotations from the scriptures of the East and the West and from the utterances of respected and well-known personages of the world. The book also contains brief biographical stories and incidents from the lives of the great Teachers of the world and other benefactors of humanity.

The author, who has chosen to remain anonymous, has collected these pearls during many years of reading, and now offers them as a "symposium of heavenly melodies," in the hope that the

readers may be benefited as he has been, and that "this sheet-anchor" of his existence may serve others as it has served to teach him "the purpose of life" and prepare him "to face with pleasing expectancy the inevitable phenomenon in the cycle of life, which man calls Death out of ignorance, but which really throws open the casement for a fuller, freer and richer state in the life beyond."

The book is in its second edition and will be useful for reference. It is illustrated with interesting little sketches.

M. S.

Jainism, by Jyoti Prasad Jain, Sanmati Publication No. 5, pp. 62, price Re. 1-8-0.

In this booklet are collected some historical evidence and the opinions of some Oriental scholars to show that Jainism is the oldest living religion of India and is not an off-shoot of Brāhmanism or Buddhism, as generally imagined. In the *Ritual of the Mystic Star*, C. Jinarājadasa indicates that before the "Aryan peoples began their work as the Fifth great Race of mankind," one light which the World-Teacher "lit long ago still shines in the teaching of Harmlessness which Jainism proclaims even to-day." This suggests that the roots of Jainism go far back to the past.

M. S.

SUPPLEMENT TO THE THEOSOPHIST

APRIL 1958

FINANCIAL STATEMENT

The following receipts from 1st October 1952 to 28th February 1958 are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

				Rs.	A.	P.
The T.S. in Cuba	1951-52	...		524	1	9
" " " Southern Africa	1951	...		190	1	0
" " " N. Ireland		£ 4-7-8	...	57	9	7
" " " India	1951-52	...		1,308	8	0
" " " Mexico	1951	\$ 60.00	...	281	0	0
" " " Costa Rica	1952-58	\$ 21.00	...	97	2	0
" " " England	1952-58	£ 56-7-8	...	744	7	6
" " " New Zealand	1952	...	...	658	2	8
" " " Greece		£ 12-0-0	...	159	5	1
" " " Puerto Rico		£ 4-4-8	...	55	18	0
" " " France ...	...	...	...	538	8	0
" " " Burma	1951-52	...	...	100	0	0
" " " Chile	"	\$ 8.55	...	40	2	0
" " " Portugal	"	£ 18-12-0	...	180	15	0
Olcott Blavatsky Lodge, T.S., Greece		£ 8-15-0	...	49	7	6
H.P.B. Lodge, T.S., Canada	1952-58	...	...	60	9	0
				5,040	6	8

DONATIONS (ADYAR DAY)

				Rs.	A.	P.
Mr. P. G. Dingomal, Johannesburg	£ 10-0-0	...		181	4	0
The T.S. in Cuba	...	...		221	15	8
" " " Australia	...	...		188	15	0
Mr. Gopalji Odhavji, Bhavnagar	...	...		101	0	0
Mrs. Angachi Ammal	...	...		12	0	0
Mr. S. H. Vaswani	...	...		1	0	0
Anonymous	...	...		5	0	0
Bangalore City Lodge, T.S.	...	...		75	0	0

			Rs.	A.	P.
Sri Krishna Lodge, T.S., Guntur	...	...	17	0	0
Chintamani Lodge, T.S., Chintamani	...	...	29	0	0
Universal Success Lodge, T.S., Bangarapet	...	...	12	0	0
Sivashankar Lodge, T.S., Motihari	...	...	25	8	0
Miss Gul G. Karkaria, Navsari	...	...	11	0	0
Sachhidananda Divyagnana Samaj	...	...	5	0	0
East Lodge, T.S., Poona	...	...	8	10	0
Besant Lodge, T.S., Patna	...	...	14	12	0

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DONATIONS (GENERAL)

Mr. P. Somasundaram	...	...	1	0	0
Mr. Gopalji Odhavji, Bhavnagar	...	...	202	0	0
Lodge Sophia, Cinfuegos, Cuba	\$ 60.00	...	280	2	0
Mr. and Mrs. Albert E. Hardcastle	\$ 10.00	...	45	8	0
The T.S. in N. Ireland	£ 2-0-0	...	26	6	11
Anonymous, through Mr. N. G. Miatelin, U.S.A.	\$ 500.00	...	2,854	14	0
Miss Ruth Amoss	\$ 250.00	...	1,174	8	0

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PRESIDENT'S TRAVELLING FUND

Two members in Portugal	...	\$ 100.00	...	474	0	0
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FAITHFUL SERVICE FUND

Mr. A. R. Sharma	...	...	...	10	0	0
Mr. D. M. Shah, Zanzibar	...	...	...	500	0	0
The T.S. in England	...	£ 1-2-0	...	14	8	6

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WELFARE FUND

Mr. D. M. Shah, Zanzibar	...	...	...	500	0	0
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ADYAR BESANT COMMEMORATIVE FUND

Anonymous	...	...	...	2	0	0
Anonymous	...	...	...	5	0	0
Mr. S. H. Vaswani	...	...	...	1	0	0
Mr. D. S. Daruwala	...	...	...	11	0	0
Mr. Hermeregildo Munoz, Puerto Rico	...	...	...	286	0	0

			Rs.	A.	P.
Mr. C. R. Parthasarathi Aiyangar, Chittoor	...	...	125	0	0
The T.S. in Scotland	...	£ 80-0-0	398	8	0
Mr. R. E. Ani, Bombay	...	...	4,000	0	0
Mrs. N. W. Gray	...	...	1,000	0	0
"A Friend," India, through Mr. C. Jinarajadāsa	...	...	24,000	0	0
Miss M. Jones, S. Wales	...	£ 50-0-0	663	9	9
Miss H. Balmer, Basle, Switzerland	...	S. Fr. 1000	1,087	14	0
The T.S. in Australia	...	...	754	1	0
Mr. Ochavarial D. Shah, Desai	...	...	10	0	0
Mr. Mohanlal P. Bhatt, Bhavnagar	...	...	4	0	0
The T.S. in New Zealand	...	...	385	4	9
Mr. Anthony through Mr. M. Mullan	...	...	65	0	0
Lodge Maitreya, Cuba	...	\$ 80.00	140	8	6
Sra. Maria Luisa Hernandez, Cuba	...	\$ 50.00	234	8	6
Mrs. J. Cristofanini, New Zealand	...	£ 1-0-0	18	3	0
E.S.T., Argentina	...	\$ 130.00	617	3	0
Mr. H. M. Chayya	...	£ 0-10-0	6	10	3
Mrs. Gool Minwalla	...	...	50	0	0
Mrs. Gulnar Parekh and Sohrab Parekh	...	...	25	0	0
Mr. G. H. Hall, Ojai, U.S.A.	...	...	114	0	0
Miss Savitri P. Advani, Banaras	...	...	10	0	0
Mr. R. J. Nair, Cochin	...	...	2	0	0
Berkeley Lodge, T.S., U.S.A.	...	\$ 25.00	116	8	0
Mr. Khushaldas W.S., Calcutta	...	...	5	0	0
The T.S. in Puerto Rico	...	...	465	14	0
Anonymous	...	...	100	0	0
Mr. Chester Green, U.S.A.	...	...	368	13	0
Dr. C. Susila Devi, Guntur	...	...	15	0	0
Mr. J. Viswanatham, Guntur	...	...	5	0	0
Mr. M. Krishnamacharyulu, Giddalur	...	...	5	0	0
Kerala T.S. Federation	...	...	10	0	0
Mysore Lodge, T.S.	...	...	11	0	0
Mr. N. D. Pendse, Nagpur	...	...	12	0	0
The T.S. in England	...	£ 18-19-9	250	15	6
The T.S. in N. Ireland	...	£ 9-4-0	121	9	6

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For The Theosophical Society,

K. S. RAJAGOPALAN,

Asst. Treasurer.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President, Brother N. Sri Ram, has commenced a series of talks "on the Roof" at Headquarters. The practice of such "Roof" talks was established by Dr. Annie Besant when she became President, and has been followed by later Presidents from time to time. All who are members and residents on the estate are invited to attend. Mr. Sri Ram is planning informal talks on subjects of general interest as well as on matters pertaining to the life at Adyar and the administration of the estate.

India

At the Annual Convention of the Indian Section held at Adyar during Christmas week the General Secretary, Mr. Rohit Mehta, presented to the members a printed report covering 27 pages. This gives details of work carried out in the largest Section of the Society during the year 1951-52.

The outstanding event of the year has been the launching of the Five Year Plan with its seven main items of work. These include: Organization of camps

and training of workers; Sending out lecturers and field workers to different parts of the country; Celebration of Theosophy or Brotherhood Week; Bringing the Youth of India closer to the work of the Theosophical Society; Organization of Correspondence Courses; Establishment of a Theosophical press service and Organization of Theosophical publications—books as well as journals. Under these headings a considerable amount of work has already been started. The General Secretary hopes that the work under this Plan will be intensified during the coming year.

This Section now has 6,682 members divided among 14 Federations and National members attached to the Section Headquarters. The number of Lodges and Centres at the close of the year stood at 425.

A Support Convention was held at the Section Headquarters in Banaras during the last week of December. A feature of this was that the meetings were arranged in different places in the city besides Headquarters. In Bombay also a Support Convention was held from 26th to 31st December.

On 18th January a new Federation known as *The Madras Theosophical Federation* was inaugurated by Mr. N. Sri Ram. The Lodges of Madras were previously part of the Tamil Federation. Because of the expansion of the work these Lodges have now formed their own Federation.

An interesting function was held at Patna on 21st December when Sir C. P. Ramaswami Aiyar performed the opening of the Annie Besant Road situated at the side of the Theosophical Buildings. The Governor of Bihar, Sri R. R. Diwakar, presided, and there was a distinguished gathering present to pay tribute to Dr. Besant and her services to India.

Of the 41 Lodges in Gujarat, 34 are in villages. Likewise in other Federations many of the Lodges are in villages.

Australia

The General Secretary, Mr. J. L. Davidge, reports that the membership is accelerating. On 30th September it stood at 1,164, an increase of 62. Some of this was due to the help given by visiting lecturers during the year—Mr. Geoffrey Hodson, Mr. and Mrs. E. Norman Pearson and Mrs. Betson Coats. Mr. Hodson, Mr. Pearson and Mrs. Coats all gave radio talks from 2GB to a potential audience of up to a quarter of million people.

A change has been made in the administration, the governing body of the Section and the Trust Company which holds the Section's property having been completely integrated by amendments to the Trust Company's Articles of Association.

Propaganda during the year included the printing of 12,000 pamphlets, reproducing six of Geoffrey Hodson's radio talks, and these are having good circulation. The Section journal *Theosophy in Australia* helps to bridge the great distances between the Lodges and to keep the Section homogeneous.

New Zealand

The fifty-sixth Annual Convention of this Section was held in Christchurch at Christmas time with the Keynote "The Unification of Mankind," and was very successful. The General Secretary, Miss Emma Hunt, was elected for a further term of office.

The Wanganui Lodge has recently acquired its own property by the generous gift of one of the members. Eight Lodges out of the sixteen in this Section now own their own premises.

Mr. Geoffrey Hodson left New Zealand in January for a nine months' tour in the United States of America. Except for two recent visits to Australia, he has been actively engaged in lecturing work

in New Zealand for the past twelve years.

The National Lecturer, Mr. H. H. Banks, has been touring many of the Lodges throughout the Section.

Uruguay

The General Secretary, Sr. Enrique F. Molina, has reported on the very successful visit of Sta. Luz Maria Durand, who paid a visit to Montevideo in February and stayed for nearly three weeks. During that time she gave seven lectures and the halls for these were filled by interested audiences. After leaving Uruguay, Sta. Durand proceeded to Argentina to carry on her lecturing work.

England

The activities at the Tekels Park Camp during last year's season have been very successful and arrangements are now going forward for camps during the present year. It is hoped that from Easter onwards there will be a series of week-ends and weeks with lectures and discussions arranged. The Committee in charge are particularly interested in forwarding the work of the Camp as an International Centre especially attracting young people from all countries.

The Section Lodges and Centres have been invited to take part in a campaign, from Easter to the summer.

mer holidays, on the theme "Man is Divine". As a preparation the Sunday lectures at Headquarters from January to March have been devoted to this subject, and a large number of Lodges and Centres all over England will then follow this theme. Finally the Summer School at High Leigh in August will deal with the same topic by advanced study and meditation.

Northern Ireland

This country had a visit from Mrs. Doris Groves during the winter season. She gave three talks to members and the public at Bangor, Coleraine and Whitehouse, and other talks and study meetings in Belfast.

Ireland

The high light of this Section's winter programme was the visit of Mrs. Doris Groves, former General Secretary of the English Section, who gave several lectures during her stay in Dublin.

Wales

During October-November both North and South Wales members were fortunate to have the help of lecturers from other Sections, including the General Secretary from England, Mr. C. R. Groves, who led a study week-end and gave several talks. At Colwyn Bay included the General Secretary from Scotland, Mr. Edward

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