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IN MEMORIAM—C. JINARĀJADĀSA

By N. SRI RAM

THE passing of Brother C. Jinarājādāsa, our late President, leaves in our ranks, on the physical plane at least, an irreparable gap. He belonged to a generation of Theosophists which has now mostly passed away, and had a message of his own to give to the world as a facet of the Wisdom. He was one of the few living amongst us in the latter years, who had met H.P.B., having been introduced to her in London in 1888, as a young boy. His intimate connection with Dr. Annie Besant and Brother Leadbeater, commencing also round this time, ran through their life-long work together for Theosophy and the Theosophical Society up to the years when those two leaders passed away.

Soon after the news of his passing reached Adyar, a meeting of all the residents, as well as members in Madras who could be informed on such short notice, was convened in the Headquarters Hall, presided over by myself. The meeting commenced, like other important Theosophical gatherings at Adyar, with the prayers of all religions, and at the conclusion those present expressed their affection and gratitude to Brother Raja in the Indian fashion, by placing flowers at a large portrait of his, placed on the dais

for the purpose. There was also some music from Wagner's *Siegfried Idyll*, specially chosen by Brother Raja himself, as suitable for any farewell meeting commemorating his passing.

I reproduce here the brief speeches made by myself and the other speakers, and a message sent for the occasion by Brother Sri Prakāsa, Governor of Madras and a member of the Society, as these express, as well as anything I might write in the Watch-Tower, the thoughts most prominent in our minds.

* * *
N. Sri Ram

It is a solemn and, humanly speaking, a sad occasion which brings us together this afternoon. I sent round to all the residents just before noon a note announcing the passing of Brother Rāja at "Olcott," the Headquarters of the American Section, at 5-54 p.m. yesterday (June 18), American central daylight time, which was very nearly 4-30 this morning, Indian standard time. I received a cable announcing his passing from the General Secretary of the American Section, Mr. James S. Perkins, at about eleven o'clock this morning, but I had been warned earlier in the morning by a cable saying that his condition was very serious.

The passing of Brother Raja will undoubtedly leave a deep void in our Society and its work as well as in our hearts. We all knew that he did not want to stand for re-election to the Presidentship because of the difficulties with his health. Nevertheless, I personally hoped profoundly that he would be with us physically for at least two years more, possibly four or five. He himself wrote to me some time ago that he expected to return to India in November, and then "dig himself in" at Adyar and remain here throughout 1954. Evidently that was not to be. We

all realize, I am sure, that our lives are not altogether in our own hands. Especially in the case of those who have dedicated themselves completely to the Work, the needs of the Work come first and foremost.

Brother Raja began his work for the Society in 1902, in Italy, at the very beginning of this fateful century. Fifty years later, at Montecatini, Italy, in October last he took some pleasure in the celebration of the Golden Jubilee of his career as a lecturer. Fifty years' strenuous work, without interruption, of such various nature, giving help and comfort to innumerable people in many countries, is a wonderful record. It would be difficult for anyone to equal or surpass that record. He has innumerable admirers and friends in all countries where Theosophy is known, most of them visited by him. All of them, and not only ourselves at Adyar, will miss him very, very much.

We may be sure the impression which he has left on the Society will not fade for a long time to come. His books still remain to help us to spread the message. He has written on a wide variety of subjects. His book, *First Principles of Theosophy*, is still regarded by very many as the best introduction which one can give to an inquirer, amongst various books of that class. Last year he completed the work on *Occult Chemistry*, a subject which only he could have handled after the passing of Dr. Besant and Brother Leadbeater. In spite of his ill-health, he wanted to complete that work before he passed on, and he has realized that particular ambition. There is the *Golden Book of the Theosophical Society*, which he brought out for the Fiftieth Anniversary of the Society, in 1925, dealing with the growth of the Society from its earliest days. There are, too, the *Letters from the Masters of the Wisdom*, edited by him. There is no aspect of the Theosophical work with which he has not been intimately

associated during the long period of his labors for the Society.

He was, for us, the main link with the earlier days, dating his Theosophical memories from his introduction to H. P. B. in London in 1888. He has been more closely and continuously associated with Brother Leadbeater than anyone else. Brother Leadbeater took him as a boy from Ceylon to England for his education and training. All those who were living at Adyar during Dr. Besant's days know of his complete devotion to her. There is on record her expression of regard for him, inscribed in a book of birthday messages which she distributed to friends. She presented it to him "with a Brother's love" and "with deep respect for his past work and reverence for future greater achievements". When she nominated him as Vice-President of the Society, she said she chose him because he was more widely known in the Society than anyone else except herself; he had already travelled far and wide many times. I believe he has been round the world more than three times.

I well remember how delighted the members in Italy were last October when they met him at Montecatini at the European Federation Congress and heard him address them in their own language, Italian. He had taken considerable pains to have his addresses translated into good Italian, and then read them to his audiences. On many occasions he made short speeches impromptu in Italian. He always prepared his addresses very carefully, as he wanted to be absolutely clear in thought and expression. When he visited the Spanish-speaking countries of South and Central America, the brethren there must have been equally delighted to hear him speak in their language. He was their link with Adyar, and when they wanted to put their ideas to officials here, they used him often as their channel.

I know very well he used to speak frequently of life on this earth as a toil and a burden. He has expressed his longing for a different state of existence on many occasions. In fact he had quite a definite plan worked out for his Devachan, and lectured to members of the English Section at its last Convention and in Australia recently on that very subject. He longed to pass away because of his many ailments, which he found exceedingly troublesome. Perhaps none of us, even those who were quite close to him, fully realized how much he suffered. Yet it is remarkable how he always overcame the handicaps and went on with his varied work, literally both day and night. I have greatly admired his courage in being able to go on with what he wanted to do, in spite of every difficulty. He had the capacity, I know, to stand alone—perhaps feeling lonely sometimes—and do what was required. He had his own vision of Truth in his presentation of Theosophy, which had the characteristics both of a mystic and an occultist. He was both practical and idealistic.

I do not want to say much about the personal qualities which attracted so many people to him, but he will be an inspiration for a very long time to those of us who have known him well. We may be sure we will be all together again in other lives. He often used to quote those words: "Lord, lettest now thy servant depart in peace." I feel that with his passing one particular epoch of the Society's growth and activity has ended, and presumably another begins. The work has to go on, though leaders may come and go, because it is a continuing work for humanity, and the Society exists for its service. We honor any leader best when we continue and complete his work. The Theosophical Society is intended to go on long into the future. As each one of us makes up his mind to do his best for the Work, the gap left by the passing of these great leaders

will to some extent be filled, and they will no doubt return in due course to carry on the work which in the meanwhile we have upheld with all our strength, our earnestness and devotion.

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The Vice-President

I shall refer to some of Brother Raja's qualities which I think were particularly outstanding. The President has mentioned the vast host of people with whom he had contact, and I think there is not one from among that host in many parts of the world who would not or could not genuinely pay him tribute. No one who knew him could fail to do so, silently or otherwise, and the tribute would come from all manner of men, in all conditions of life, and from many children.

I who have had the privilege of working with him in the office which many years ago he himself filled, who have read his books and followed his activities, am grateful for this opportunity of expressing my own brief tribute.

With Brother Raja there was never any deviating uncertainty as to his purpose in life or his ultimate destiny. He knew what he was about throughout his life and I think through future time. One interest stirred him and spurred him to activity. That interest was "the Great Work". It was to him not only work to be done in a place of eminence; it was a work to be done for every human being with whom he came in contact. It was literally "to lift a little of the heavy karma of the world" wherever he found it bearing heavily upon a human soul. His work was easing karmic loads, and that for two reasons—first because of the Elders of the Race, one of whom he recognized as his own Master. They, in his belief, have only one ultimate purpose, that of lifting the heavy karma of the world, and therefore Brother Raja could do

no other. There was no other path for him to go. Secondly, because he was of a nature generous, warm and sympathetic, and himself of a stage where these qualities recognized no boundary of caste or creed, of race or color. There was so much of the universal in his nature, not only in the breadth of his interests, but in his feeling for all suffering mankind.

By two methods particularly he carried out this great purpose of his life. First, by his personal generosity. I think few knew but many benefited and continually by his helpfulness in forms tangible and intangible according to need; gifts in hand and counsel of experience.

Secondly, and I think supremely, his work was done through his writing and lecturing under the auspices of the Theosophical Society. For Theosophy was to him a revelation of Eternal Truth by which men through knowledge should suffer less. He expounded to them the eternity of their being, their unity with all life, and hence their relationship to the universe and to their brother man, and the justice of the law that governs all. It was as teacher of men that he rendered his superlative service.

From this work he could never be diverted. I remember once after a Convention in the United States, the Summer School and other activities, nearly three weeks of constant work, I tried to take him from "Olcott" for a brief relaxation and rest. He would have none of it. The work still called him. Only one thing he felt was allowable and that was an occasional visit to an old friend. To the Great Work and to old friends he was equally and unfailingly loyal.

Now he is approaching his Devachan to which he has so long looked for relief from toil. He goes to furnish it according to his own design. That he will fill it with joys for others and people it with the needy in heart, and that

thousands will crowd in grateful blessing, cannot be in doubt.

Some of you know of his deep love of Wagner's symbolic music and particularly perhaps the *Siegfried Idyll* which he selected to be played on this occasion. In another part of Wagner's drama you will remember how Siegfried leaving Brunhilde, the Valkyrie, rode her horse down the mountain but long after he disappeared into the distance and the fire-mist his horn could be heard still sounding.

If this event of Brother Raja's passing has significance at all, surely it means that from beyond the veil he calls to those who remain here to carry on faithfully and well that work which was to him an ever-continuing inspiration and duty.

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Rukmini Devi Arundale

It is very difficult to realize that Brother Raja has passed away, because it has come so suddenly. It seems as if he is continuing his travels, and has not passed from the physical plane.

There is hardly any need to tell Theosophists about Brother Raja or his work. When I was quite a child here at Adyar, among the great names I heard—Dr. Besant, C.W.L., Krishnaji, Dr. Arundale, and other leading Theosophists—there was always Brother Raja's name. I came close to them only later. Soon after I married, one of the first letters Bishop Leadbeater wrote to me (though I had not met him except as a child) mentioned Brother Raja as one deeply interested in Art, who loved Beauty, and added that he hoped Brother Raja, as an elder brother, would help me along my line. One of those who have really helped me in the Theosophical movement was Brother Raja. Certainly I have a deep respect for him and gratitude for all that he has done to help me.

He certainly was a very outstanding personality. In his passing a particular era of Theosophical work is closed, and another begins. We have yet to see what the new era has to bring.

Whenever a great person passes away, there is an atmosphere created, which seems to come from the essence of the person. When Dr. Besant passed away, Dr. Arundale and I were in California. Bishop Leadbeater pointed out how different it was from the time when H.P.B. passed away. H.P.B. looked at the members present—to her there was no difference between the physical and the non-physical—laughed, and said, on the other side of course, "Why weep when I am standing right next to you?" Dr. Besant was not amused by the sorrow of her friends, but felt pity for them. She went about, on the other side, comforting them and creating an atmosphere of joy. I felt, when Dr. Arundale passed, that innate nature of tenderness and friendship which was his. Today the atmosphere is calm and peaceful, because at last Brother Raja has attained that peace for which he longed.

I always admired tremendously the way he went on with his work, irrespective of ill-health. Occasionally when I went to see him and asked him how he was, he would say his arm was very painful, or his knees were stiff and hurt, or that he wished he could drop the body and go to Devachan. I am sure he is now very, very happy. He has fulfilled his work, and not left it unfinished. I am quite sure that his Devachan will be a beautiful place, magnificent with the music of birds, of Beethoven, and all that he has pictured. It is easy for us to imagine him in his Devachan, because he has pictured it for us.

We think of him with great affection. I know personally what a tremendously generous person he was, even in small things. He loved to make presents, give things away,

which he did very easily. There were points of similarity between him and Dr. Arundale. Both liked "gadgets," though each of a different type. I remember occasions when he would lecture and present points visually; he would come with an earthen pot or a vase, simple but beautiful in form. This visual presentation developed into lantern lectures. I remember once he came from Australia with a new chair, which he demonstrated. He pushed it into all sorts of angles and positions, and I remember his body taking different shapes and positions, according to the shape of this chair.

He had extraordinary ways, which made him rather amusing at times, but also very charming. Surely Theosophists and the Theosophical Society will always be grateful for his wonderful learning, for the books written with such profound knowledge and experience as well as understanding. We need not wish him any blessing, because he has it already.

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Dr. G. Srinivasa Murti

Great persons who have fulfilled their life's tasks look upon Death as a most welcome, friendly visitor, a beloved friend. So says a very famous Samskrit verse. I cannot think of anyone who better exemplified this teaching in all his life, every day, every minute.

Brother Raja did not like his birthday to be celebrated; on the contrary, he requested his friends not to send him birthday greetings on December 16. It was a death-day for him; they could send greetings on the day he joined the Theosophical Society, for that was his real birthday.

The physical Raja was delightful and lovable, but the real Raja was far bigger, greater and more lovely in every way than the physical person. That was apparent to anyone who had even a little vision to see it.

With all his invitations to Death, his desire to drop the body, he had the idea that so long as he lived he must be able to do the work. Death was most welcome, but duty must be done. So, for this purpose, whatever any doctor suggested in the way of medicine or operations, he most willingly submitted to, even though it meant danger to his life. He changed the old motto, "That Brahman, that am I," into "That duty, that am I."

In some ways he was like H.P.B., who was also full of physical troubles. When the doctors thought her condition was so grave that she might not live till morning, the next day she was not only living, but sitting up and writing *The Secret Doctrine* furiously. She astonished the doctors. She also did the reverse: when the doctors did not expect her to go, she suddenly went. From the amount of illness Brother Raja had, ordinarily a doctor would say he should have passed years ago, yet he went on. One of the greatest prayers Hindus ask is: "May Death come to us without any tremor, either in myself or others." Many of us are not granted that; we go on for weeks, months, years sometimes, being a nuisance to ourselves and others. Brother Raja has passed on peacefully. After all, the Great Ones know when one must continue to work, and when one must be released.

I imagine those Embodiments of Love and Blessing as surrounding him with Their atmosphere. I believe, as Hindus do, that the real Raja will be taken for a time to Their āshrama, and They will say to him: "My child, you have done well. Have a little rest, then we will send you out again for the work you have to do."

As for his greatness in literature, art, philosophy, religion, lecturing and writing books, Raja was a person of such proportions that I shall not try to describe his capacities. I sent him sometimes a library book, he

would read it through and send it back with a little note boiling down the contents. He would point out, "This is a gem," that is something else, and so on.

Such is the person who left us physically this morning. The greatest thing about him was perhaps the atmosphere he produced wherever he was.

I repeat, the real Raja is a far greater, bigger, more wonderful person than the physical Raja we knew. (Turning to Brother Raja's photograph on the dais, with a *namaskār* :) "When do you come back?"

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Sri Sri Prakāsa

I have just heard with a deep shock of sorrow and pain that our dear brother and elder, Sri Jinarājādāsa, has passed away. If I were not leaving this afternoon on tour, I should have myself come to the condolence meeting and offered my tribute of praise, gratitude and admiration to the dear and great departed.

I had gone up to the Headquarters to see him and bid him farewell a few days before he left Adyar. He was full of plans at the time, and I could not imagine that death was hanging around. He has fulfilled the tradition of our great Presidents in dying in harness. In fact when I learnt he was not standing for the Presidentship, I told him that he would be the first President who left his office before the end, as all his predecessors had gone while still in office. His death, coming so soon after his relinquishing the Presidentship, indicates to me that he was determined not to survive for long after he had installed his successor.

I remember vividly his telling me, when I tried to press on him to continue to be President, that his health could not stand the strain any longer; and he added that it would be long before his record as a preacher and worker for Theosophy would be broken. For fully 50 years or so he

has traversed the world carrying the message of Theosophy; and he delivered it in many languages; for he was a great linguist and could speak and write fluently the tongues of many nations.

Regard being had to his health, we cannot but feel that it must be a relief for him to go, for he suffered long these many years. But to those of us who are left behind, his passing leaves a great void. I join my brothers and sisters on this sad day in expressing our deep sorrow that he should no more be with us. I have no doubt that he, along with the other leaders who have passed before, will keep a watchful eye on our work and strengthen us in our endeavors to fulfil our ideals. He assured us in his last Presidential address at Convention in December, that all was very well with the Theosophical Society. That was a great message of hope in itself when we see the old ideals that sustained our life tumbling all around us, and wave upon wave of pessimism and scepticism passing over the world.

His memory will live in many lands, wherever Theosophy lives and Theosophists function. May he always be a source of inspiration to those of us who still live in this world. May he himself rest in peace eternal after a life so well and nobly lived.

O Life in love and Love in life, decree
That soon for me may end this weary night;
Grant that I and My Other I may be
With Thee evermore in our Home of Light.

—C. JINARAJADĀSA

KINGS AND CORONATIONS¹

By J. L. DAVIDGE

WE live in stirring and heroic times. We have witnessed the passing of a great King, George VI, and the accession of a young and beautiful Queen. On Tuesday, June 2, she was consecrated, crowned, and enthroned, promising to fulfil the highest obligations of a constitutional monarch of the British Commonwealth. It is as though the new reign begins a new era in which the freshness and dauntlessness of youth, while observing the ancient traditions of Kingship, is destined to lead the Commonwealth to high achievement and the world towards brotherhood and peace.

We have good reason to take note of a coronation, since it effects a wonderful release of power from within which spreads out in blessing over the world. The effect on the King or Queen is to invest them with such radiant light and beneficent power as will enable them to carry more easily the sweet but heavy burden of their royal duties. The whole ceremony is the apotheosis of Kingship, and reaches its climax when the earthly king is received into his Kingship by Him who is the King of all Kings—the Lord of the World, as He is called in the Book of the Maccabees. There is a deep spiritual truth in the fact that behind the Sovereign, whether king or queen, stands ever the presence of Him who is the King of all Kings,

¹ Broadcast from Station 2GB, Sydney, Australia.

and that the coronation links the Sovereign with the King of Kings, the Lord of the World, in a very special way. Indeed at the communion the newly anointed Queen pledges her duty to Him and it is to Him during the ceremony that she offers her vows of service.

The coronation service itself is age-old, with its roots in antiquity when the King of the World bestowed power on Priest-Kings or Adept-Emperors to rule through their initiated hierarchies the early races of mankind.

In those early days they had a social philosophy which covered both monarchy and democracy. True democracy means wisdom in government, and in the halcyon days of the race the autocracy of the wise was the salvation of the ignorant. It still is. There is nothing incompatible between autocracy and democracy if it is a wise and benevolent autocracy. The rule of the Wise can be traced back into so-called prehistoric times, to the Divine Dynasties of Atlantis ante-dating Menes by thousands of years, to the kings of the Peruvian Toltecs, and to the ancient kings who built the polity of India. The "Rāmāyana"—famous Indian epic of King Rāma—describes the qualifications of a king, and the sense of duty and responsibility which animates a king who rules his people wisely. Over in the East Shri Rāma is the great exemplar for Kingship. A more tangible prototype is the great Buddhist Emperor Asoka Maurya, who not only was a father to his people but showed no less solicitude for animals and subhuman orders.

A great king, as the Indian epic portrays, is a great sympathizer with his people. It is this quality which has deeply set the whole of the royal house, and especially the new Queen Elizabeth II, in the affection of her people, not only in England but the world over. Her Majesty will doubtless prove, as the royal family has proved for more than a century, that true nobility of character, inborn

graciousness, and selfless devotion contribute more surely to the goodwill and contentment of people than all the armories of war.

In olden days, especially in Egypt, the Pharaoh combined the offices of Priest and King—he was not only head of the state but also head of the religion, much as the Queen today combines the sacred and secular functions in the coronation service. As Priest she takes upon herself a *spiritual* sovereignty, and as Queen by the symbols of power she assumes the responsibilities of her people, which is a *temporal* sovereignty. Thus are the functions of Priest and King combined in the Sovereign as they have been down the ages.

A famous archdeacon of Westminster at the crowning of the King-Emperor in 1911 put forward the view that in the coronation service “a public testimony is given that any divorce between secular and spiritual functions is based upon a radically false estimate of national life”. The Archdeacon strongly upheld the interdependence of the two great lines of Kingship and Priesthood. A suggestive statement, was it not, for our democratic days! What is, perhaps, not so democratic at first sight is the tradition of “divine right” which originated from this dual function.

Remnants of the old tradition of the divine right of Kings persist throughout the British Commonwealth even today. Blackstone, in his *Commentaries on the Laws of England*, places the king above the law: “The law deems so highly of his wisdom and virtue as not even to presume it possible for him to do anything inconsistent with his station and dignity.”

The tradition of divine right can be seen in Government documents. To read the commission appointing an official or a commission of inquiry is to see at once that the king is regarded as almost a Divine Being. “OUR

trusted and well-beloved . . .”; “OUR further Will and Pleasure is . . . that you report to US . . .”; “Given at OUR Court. . . .”

Is it not curious that the personal pronouns are all written in capitals? The tone of official documents would sometimes incline one to think that the Almighty Himself had written them.

Then, again, why is it that in the rules of precedence and regulations for levees held by the king, the king's presence is regarded as sacred? It is called “The Presence,” with a capital P. and no man must walk away from it with his back turned.

In these several ways is still recognized the divine right of Kings, the Lord's Anointed.

Think also of the rulers of China and Japan—in their own countries they have always been regarded as “Sons of Heaven”.

Another relic from very ancient times is found in the four gilded lions which support the monarch's throne, as in the coronation chair in the Abbey—the chair which holds the stone of destiny. In earlier Atlantean races the lion was treated in the rulers' houses as a domesticated pet, but with the overthrow of the benevolent rulers by the ferocious Turanians the lion degenerated, like his new masters, into a wild beast. Yet the tradition of the kingly lion has persisted down the ages. The lion capital which has become the emblem and seal of the Government of India seems to bear this kingly association.

So, too, the origin of *nobility* is as old as Kingship itself. It was a custom of a Priest-King to invest his son and successor with spiritual power. There is a definite link here between the stages in the mysteries—on the Path of Wisdom—and the outer ranks of knighthood, the grades of Nobility. The king of course corresponds on the outer

line to the Hierophant, or Adept, on the inner. Only a king can make a commoner a noble. It is only the Hierophant who can confer Initiation on a disciple and raise him to a higher degree. Furthermore, there is a striking similarity between the ceremony of knighthood, when the King touches with his sword the shoulders of his knight, and the counterpart in the mysteries where the Hierophant lays the thyrsus, or magnetized sword, on the back of the candidate to awaken the solar fire, giving him supernormal powers. Our modern outer ceremony would seem to be descended from the spiritual reality of the inner schools of Initiation. In mediaeval times knighthood was regarded as a religious ceremony and many a long vigil was kept before the altar in church or chapel by the aspiring knight.

In the august ceremony of the coronation we may perhaps see shadowed forth the initiation into the great mystery of the Ruler and Lawgiver, where power is poured out upon the royal candidate through ceremonial word and act—the Consecration, the Anointing, the Crowning and the Enthroning.

Indeed the Consecration of the Queen, on the spiritual side, bears a strong resemblance to the Consecration of a Bishop. The vestments are ecclesiastical—stole, cope, etc. On the side of sovereignty are the symbols of statesmanship—sword and sceptre. There is significance in every emblem of the ritual. The orb which the Queen holds in her left hand reminds us of the great King of the World who holds the earth in the hollow of His hand. The sceptre represents the Rod of Power in the hand of the Great King, symbol of His dominion over the world—in the hand of the Queen it marks the channel through which the kingly life descends upon and irrigates her dominions. Both orb and sceptre are channels of His power. And no less is her crown charged, as crowns and

coronets are, with magnetic power due to the influx from higher sources during coronation ceremonies.

It is said that these crowns and coronets in the outer world are reflections of an inner spiritual truth, namely, the eternal truth of the wondrous crowning which comes to each human pilgrim on the evolutionary journey when he achieves kingship of the human kingdom and enters into the citizenship of the kingdom beyond. For all men are Kings in the becoming. This climax is foreshadowed in a sense when the Archbishop, after the putting on of the crown, says: "God crown you with a crown of glory and righteousness."

Now, a final word: Besides the congregation actually in the inner abbey there were millions of people the world over "attending" the ceremony for Queen Elizabeth, enabled by radio and television. The universal hope will be that the coronation which confers high spiritual attributes upon our Sovereign through her dedication will fortify her loyal subjects with a deeper understanding of the mysteries and realities of Kingship and a will to express it in terms of service and sacrifice.

J. L. DAVIDGE

Our faith issued forth from the Kingship of a Mighty One. Let this Kingship be revived in us to the measure of our capacity to be royal. The kingly nature of the world must today shine forth through faith, nation and individual to make a rainbow-canopy above the Altar of Peace at which may there soon be worship.

G. S. A.

OPENING ADDRESS

TO THE ANNUAL CONVENTION OF
THE THEOSOPHICAL SOCIETY IN ENGLAND, MAY 28, 1958

By C. JINARAJADĀSA, M.A.

WE have today enough documents showing us that the beginning of the Theosophical Society was definitely planned by the Adept Brotherhood. For the first six years the movement went along the lines intended for it; but at the beginning of 1881, the movement, to use a colloquialism, "jumped the tracks". It has developed satisfactorily, but it has not yet got back to the right lines intended for it by the Adept Brotherhood. The deviation was due to Mr. Sinnett. He received many *Letters*, and in them it was made clear to him what was the Plan.

In one of the *Letters*, the Master K. H. said: "The *Chiefs* want a 'Brotherhood of humanity,' a real universal fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds." And again: "Humanity in the mass has a paramount claim on us."

Mr. Sinnett was limited in his understanding. He was a newspaper editor and there was in him a certain rigidity of mind, and he could not understand what it was the Adepts wanted. This idea of a Universal Brotherhood was to him a fantasy. We have not his letters to the Adept,

but he said, in substance: "For nearly two thousand years Christianity has tried to preach universal brotherhood and has not succeeded. Why should you, who have certain great powers, waste your time along that line?" The only way to develop the Theosophical Movement, he said, "was to produce phenomena under control conditions". The Adepts had powers: suppose they brought the *Times* of London to Simla in a day instead of the usual 22 days. That would be a proof, and along with it they could give proof of other powers, so that scientists like Huxley and Tyndall would be convinced. This would give the movement a real start, and not along the lines set up by H. P. B. and Colonel Olcott.

Mr. Sinnett so pestered the Master K.H. that finally He went to see the Mahāchohan, with whose permission the occult forces were being used. In one *Letter* it is said that to the vision of the Mahāchohan "the future lies like an open page". The Mahāchohan was presented with the problem of Mr. Sinnett, and the Adept in reply gave a description of the whole world problem. This was written down by the Master K.H. and sent to Mr. Sinnett, with a note saying they were the words of the Mahāchohan spoken the previous night, and that "My own letter in answer to yours will follow shortly". Mr. Sinnett, after reading it, must have sent it to London where it was copied and cyclostyled, and one copy of this I found among the papers of Bishop Leadbeater. Some years later I found another copy in a notebook belonging to Miss Francesca Arundale, copied out carefully by her from the original. But where is the original? It is not among the *Mahatma Letters*.

Now the value of this *Letter* is that it is a survey not only of the Theosophical Society but of the whole actual position of the world. It is in this statement that the Mahāchohan makes a remarkable statement. He says

that the Theosophical Society was chosen as "the foundation, the corner-stone of the future religions of humanity". In other words, while the Theosophical philosophy is not committed to any one religion, yet out of it would arise in the future new religions. The Society's work will evidently continue for centuries.

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

In the statement the Mahāchohan emphasizes certain problems of mankind. And it is with those problems that we have to deal. The Mahāchohan said: How are we to deal with the curse of the struggle for life? The struggle for life is what the Adept notes as the great crux of the problem of humanity.

It is this struggle for existence that was noted 32 years ago by Lord Bryce in regard to the United States of America. He describes how the territory has filled up, and that when the land under cultivation is exhausted, prices will rise and the struggle for existence will become more severe. You have to travel round the world to know how severe this struggle is. The struggle is more severe in Christian lands, said the Adept. The reason is that Christianity gives the idea of one life only, so that you have to compress all your hopes and longings into one lifetime's experience. The Mahāchohan points out that in the famines in China the ordinary peasants died without complaining, for they knew of Reincarnation, but those who had been converted to Christianity ate their children in order to survive.

We have to take up the problem of this struggle. The Mahāchohan says it is our task to deal with certain problems. "To be true, religion and philosophy must offer

the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the *civilized* races less than any other, have ever possessed the truth. The right and logical explanations on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were; but to these there must be somewhere a consistent solution, and if our doctrines prove their competence to offer it, then the world will be quick to confess *that* must be the true philosophy, the true religion, the true light, which gives *truth* and nothing but the truth."

At the end of fifty years of Theosophical lecturing, in my last public lecture in this lifetime at the 77th Annual Convention at Adyar, I dealt with one of the problems, and my lecture was on "The Principles of Right and Wrong". I there outlined certain possible solutions. The line of my solution is based upon three great principles:

- (1) The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.
- (2) The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.
- (3) Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

At the end of my career of 50 years of lecturing I begin at last to discuss the problems of right and wrong, good and evil, pain and pleasure. All these problems are with us today. What I suggest is that we in the Theosophical Society form panels of writers throughout the world capable of dealing with the problems outlined by the Mahāchohan.

When these panels have given their answers, then a book should be prepared giving clearly the answer Theosophy offers for the solution of these major world problems. This book might be called *The Fundamental Principles of Life and Action*. When this book has been launched throughout the world I feel sure that the faith of the Adepts will be justified that our philosophy will be acknowledged as the only true philosophy.

Since our duty is to help men to understand the Problem of Life, we must examine what is *their* need. As students we may be drawn to studies inspired by *The Secret Doctrine*, and by various manuals of Occultism. But that is not what the public is seeking. Most men drift through life, accepting without questioning the griefs or happinesses of life, as they come. But there are many who are troubled and are seeking some acceptable solution. These are those who "sit in darkness and in the shadow of death," and they want to know why things are what they are.

It is to these seekers after truth, many young in years, that we must offer solutions to the problems which puzzle them. *We can do it*. Indeed, that is the work which the Mahāchohan expected of us in 1881.

C. JINARĀJADĀSA

Man is born not to solve the problem of the universe, but to find out where the problem begins and then to restrain himself within the limits of the comprehensible.

GOETHE

THE SCIENCE OF THE SELF¹

By N. SRI RAM

THEOSOPHY has been called the Science of the Self. But in Theosophy we speak of a lower self and a higher Self; also of the highest Self, which is one and the same for all.

The Self—Theosophically speaking—is the centre of one's consciousness, and as consciousness rises level by level, the meaning of the Self enlarges and changes in its nature. When you rise to the level of the One, life at its source, you are one with all—all beings and all things. (Each thing is the expression of a being.)

You know them from the inside, and not from the outside, as we now know persons and things. To know from the inside is to know them as they know themselves—and more.

For each consciousness, each person, knows himself but partially. There is an illuminated ring, and there is the part enveloped in darkness. That darkness, from our point of view, envelops the sub-conscious, the elemental parts of one's constitution and the areas adjacent to them and directly affected by them, and the "super-conscious," or the parts yet to be awakened, the subjective area.

To know from inside is to know the nature of the life inside the form, not merely the processes that go on in that form—the spirit of a tree, for instance, the life-entity it is, and not merely the biological activities, the rising of the sap and so on, in the tree, which is the body of that entity. Thus, to know from inside is true knowledge.

¹ Summary of an address given at a T.S. Regional Camp at Adyar.

In ancient India all knowledge was divided into higher and lower, or supreme and lesser. The supreme knowledge was knowledge of the One; all other knowledge, all arts and sciences, was the lesser knowledge.

When you rise to a certain level, you begin to have a consciousness which is penetrating and pervasive. It is the level beyond the mind as we know it. That consciousness knows by identification with other consciousnesses, in plants, animals and men. By thus knowing the consciousness of each from within, it knows their inner nature, the individuality of each. The true individuality is in the spiritual nature of the individual.

The Spirit—the Seventh Principle, as it has been called—is the same in all. But the nature of its manifestation depends upon the medium in which it manifests itself, the vesture with which it is clothed.

If you restrict your attention to the primary pair of Spirit and Matter, it is Matter in the abstract or the potency locked up in Matter, which individualizes, creates a diversity of Spirits, or Purushas, out of the One Universal Spirit or Purusha.

The clothing of the Spirit, or the veiling of the Spirit, or the objectification of the nature of the Spirit, is in many layers, in many densities. Veiling and objectification may seem opposites, as they are used above with reference to the same process. But they represent two sides of what takes place. There can be no objectification without form, and form limits.

In that process of objectification, or extension of the Spirit into Matter, the nearer you go to the Spirit, the more truly is its nature expressed. The farther you go from it, the more weakly it is expressed. Beyond a certain point—where is the division between the lower and the higher planes, mortality and immortality—the form becomes so

distorted that it hardly expresses the spiritual nature. There is only the glimmering ray from above, or from within—above is within.

A symbol would be the cone. Imagine its vertex as the Spirit, the matter which it affects, in which it is ensheathed, as the base of the cone; the forces that flow from the Spirit, the energy, as the lines connecting the vertex with the points on the base.

You must further imagine the cone as consisting of the finest, subtlest matter near the vertex, and gradually densifying towards the base, until it is solidly physical there.

Then the form which is created by the flow of energy—all forms are created and maintained by energy—is true to the nature of the Spirit near the vertex, and sagging, becomes distorted by the weight of matter towards the base. The symbol is helpful, but must not be pressed too far.

At a certain level, you know from inside the true individuality of each, that is, the spiritual nature of each. I used the phrase “spiritual nature”. In Indian philosophy, one of the ancient schools particularly, they distinguished “nature” from Spirit. Nature they regarded as belonging to the sheaths, therefore to Matter. As consciousness pulled out of nature, as it were, repudiating first the physical nature as not itself, then the emotional nature as not itself, then the various activities of the mind as not itself, it rose to Self-realization.

The Adept attains to virtual omniscience, within certain limits, in this way. The tree of knowledge from the outer standpoint is endlessly diversified. But it has a root, and starting from that root, which is the root of all, one can know all.

It is only when we know the evolutionary scheme from the standpoint of that which evolves, that we shall be able

truly to appreciate the scheme, we shall know the significance of all that takes place. What evolves is the indwelling life, that is, the consciousness.

We can know the nature of consciousness first-hand, therefore realistically, only in ourselves. So it is essential to study ourselves. As we do so, what we study, observe with detachment, becomes objective to us, that is, external to us. In that way we can pull out of our habits and attachments.

The way to the inner self is by ceasing to identify with the outer. We reach the higher by withdrawing from the lower. Ceasing to identify with the lower is to perceive the limiting nature of our desires, our worldly interests, our self-hood in the sense of self-centredness.

This is Discrimination, the sifting of the false, the misleading, from the true. This is said to be the First Step on the Path. The Path lies in one's own heart, which is at first the seat of bondage, then the source of all our realizations. It is that centre of consciousness where to know is to feel. Buddhi, the faculty beyond Manas, the mind, is a faculty of consciousness in which the unity of life is felt. It is also the faculty of direct knowledge, not knowledge by inference, but knowledge of the inner nature of things. Derived from a Sanskrit verb, *Budh*, it connotes being aware, being awakened, being sensitive.

It is with that intuitive sense that true Wisdom is gained. Wisdom is not knowledge. For knowledge is of things, and our knowledge is of the surface of things.

Theosophy is literally the Wisdom of God. It is knowledge of His nature and the way in which He acts. Something of this is revealed to us—if I may use the word revealed—in Theosophical books. But to know the Wisdom—which is to know for ourselves—we must know the nature of His Self-revelation, or in other words, the nature

of the one Universal Spirit and its manifestations in the world of matter.

It is through the manifestations that we ascend to that Spirit. All life is a manifestation. All that is beautiful in life gives us a higher and deeper idea of what it is. What may be called the true values in life are qualities that belong to the modes of its manifestation.

He who seeks these values and creates them in his action is a true Theosophist. When you create something of value, that value flows through the creating consciousness, and gives it a shape and form which puts it in closer touch with the underlying nature, of which that value is a manifestation.

To live such truth as we know is the way to know more truth.

N. SRI RAM

If a man would follow in the steps of the Hermetic philosophers . . . he must part once for all with every remembrance of his earlier ideas on all and on everything. Existing religions, knowledge, science must re-become a blank book for him, as in the days of his babyhood, for if he wants to succeed, he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation.

H.P.B., in *An Open Letter to Scientists*, in 1875

FROM INTELLECT TO INTUITION¹

By ROHIT MEHTA

THE first Object of the Theosophical Society draws our attention to the prime necessity of our civilization, which is: The establishment of Right Relationship between individuals and groups of individuals. This has been termed the Universal Brotherhood of Humanity. The absence of this right relationship is to be perceived today in the numerous conflicts at various levels of human existence. They are to be seen both in the life of the individual as well as in the life of the collectivity.

Bertrand Russell, the great social thinker of our age, describes these conflicts as (a) conflict of man with Nature, (b) conflict of man with man, and (c) conflict of man with himself. With reference to these three conflicts it may be stated that man has been trying to resolve his conflict with Nature through the instrumentality of science and technology. Due to the efforts carried on in the course of the last three centuries, Nature's energies have been to a very large extent harnessed to the needs of man. Nature, today, is made to yield more and more so that man may be happy in his physical environment. Man is active in perfecting his instruments whereby he can exercise greater and greater control over Nature.

When we come to the conflict between man and man, here too we see an earnest effort being made, through the establishment of better social organization, to arrive at a

¹ The 77th International Convention, Adyar; Public Lecture delivered on 29th December 1952.

harmony between the individual and society. The development of various social ideologies of Communism—Socialism; International Co-operation, as represented by the United Nations; *Sarvodaya*, representing Gandhian ideology—indicates man's endeavor to bring into existence a new order of things at the national as well as the international levels. The idea of the Welfare State is also a move in that direction. In other words, man is trying to resolve the conflict with his fellow-beings by creating better social, economic and political conditions.

It is with reference to man's conflict with himself that we have to admit that no serious effort has been made to resolve it. In fact man has not turned seriously to this question, and its non-resolution naturally affects the spheres of the other two conflicts. Man continues to be at war with himself—nay, this war has been greatly intensified—and it is this which vitiates all that is being done in the technological and social spheres. The psychological conflicts of man strike at the very root of all the progress that we seem to be making in the scientific and social realms. The unresolved psychological conflict of man introduces many complications in his relationship with other human beings. Due to this conflict he looks at human relationship with a view to self-fulfilment or self-glorification. For this purpose he naturally uses whatever technological skill he possesses or whatever social, economic and political authority he wields. Thus technological and social instruments are being used by man for self-fulfilment due to the non-resolution of the conflict which rages within himself.

The desire for self-fulfilment, induced by the psychological conflict, naturally brings into existence a relationship of usage between man and man. Man uses his relationship with others to satisfy his unfulfilled psychological urges. A man subjected to incessant psychological conflict

naturally seeks escapes on all sides. In the present age these conflicts have been greatly intensified with the result that there is an organized effort to build up different escapes from the unfortunate state in which man finds himself. Through political, economic, religious and spiritual organizations man seeks self-fulfilment. These organizations thus become fields of escape for him. He uses technological instruments and social organizations for self-aggrandizement, for his own glorification or as a means of temporary relief from psychological conflicts. In this effort he naturally forms groups—ideological, racial, religious—for he realizes that thus alone can he make his relationship of usage more effective. Individually he feels himself lost, and so through group action he seeks his own self-fulfilment.

Now, a relationship of usage is nothing but an exploitation of man by man. In this game of exploitation the strong exploits the weak. Exploitation naturally takes many forms—individuals exploiting other individuals, groups and nations exploiting other groups and nations. It functions not merely at the political, economic or social level. Exploitation is to be seen at the spiritual level also—one might say at the so-called spiritual level, for in a real spiritual state there can be no exploitation. Now exploitation pre-supposes a relationship of usage where one individual wants to use another for his own self-fulfilment. This will apply equally to nations as also to racial groups. We see all around us this exploitation going on, and therefore the problem of problems for us is to find out how this exploitation between man and man, existing at social as well as spiritual levels, may be brought to an end.

It is needless to say that exploitation is the very negation of Brotherhood; it is a negation of Right Relationship. We try to stop this exploitation by political,

social or economic revolutions. We create organizations to fight exploitation. But history records that every revolution that started with the objective of bringing about a cessation of exploitation of man by man has ended by establishing new instruments of exploitation. An organization or a group or a class fights against the prevailing forms of exploitation in order to create its own spheres of exploitation. Thus the class which is overthrown becomes the victim of exploitation by the class that has come out successful in the course of a revolution. Our effort to end exploitation by means of political or social revolutions is bound to fail, for we shall only replace one form of exploitation by another, perhaps more cruel and inhuman.

It is curious that we fail to realize an obvious fact, namely, that the root of exploitation is not in society—it is in the individual. It arises out of the unresolved psychological conflict raging within man himself. Today exploitation goes on at a tremendous speed and on a vast organizational scale. It is this vastness of the exploiting organization which has made us blind to the realization of the real centre of trouble which is the individual. Now if the individual revolts against exploitation he finds himself against powerful vested interests, against the might of organizations—political, economic, social or spiritual. He naturally feels overwhelmed by the force that is arrayed against him. If he does not submit to the exploitation that faces him he experiences frustration after frustration in his outer as well as inner life. Thus he willingly or unwillingly submits himself to the process of exploitation. It is this submission which lowers the dignity of man. The loss of dignity on the part of the human individual is one of the greatest tragedies of modern civilization. This has produced man's degeneration resulting in the disintegration of society. Without regeneration

and integration of man, Universal Brotherhood must remain a pious dream, an empty hope. If the individual is the root of exploitation how can he step out of this degenerating process?

We have to realize that exploitation is a state in which one who is in a position of advantage, material or spiritual, uses that position to keep others—not similarly situated—under his control. This control is exercised mainly through the distribution of material or spiritual rewards or prizes. And so in exploitation both the exploiter and the exploited try to seek their own gain. The exploiter seeks a continuity of authority or power whether material or spiritual, and the exploited seeks a continuity of security whether material or spiritual. The desire for continuity—habitual or modified—is assuredly at the root of all exploitation. This continuity is indeed the “I”—that which continues in the midst of everything which changes.

To stop this exploitation, which is a negation of Brotherhood, it is obvious that the process of continuity must come to an end. Continuity introduces an element of mechanical repetition in life. And a life lived at the habitual or mechanical level is a dull life—it is a degenerating life. For continuity by its very process shuts out everything that is new and fresh. Its field of operation is the *known*. The *unknown* cannot enter the field of continuity. Continuity is indeed the field in which Mind functions, for thinking is possible only with reference to the *known*. John Macmurray in his book *Interpreting the Universe* says:

All thought pre-supposes knowledge. It is not possible to think about something that you do not already know. This is the principle which is frequently overlooked in philosophical discussion. We construct theories of knowledge which imply that knowledge is the result of thinking, and that it is

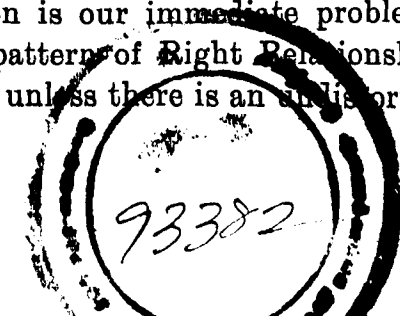
essentially bound up with the process of reflective activity. The simple observation that you must know something before you can think about it completely upsets the equilibrium of all such theories.

Thus all thinking can be only within the realm of the known and the familiar. Thinking cannot go beyond this. And so Mind through its thinking creates a self-enclosing wall of continuity. If anything new is presented to the Mind it is immediately caught within the framework of the known. The new as new is never perceived by the Mind. The new is twisted into the framework of the old through the reflective processes of the Mind. N. Sri Ram says in his book, *An Approach to Reality*:

When something quite beyond our experience-range is presented or described to us, it is next to impossible to picture it as it is. Thus it would seem impossible to imagine an entirely new fragrance, one which has never hitherto been smelt by us. One can imagine, of course, bits of various known fragrances, as being mingled together, but it would not be a new fragrance, one not so far come across which Nature may evolve. Obviously imagination has its definite limitations.

And so thought can function only within the experience-range of the individual, and this experience-range is the field of continuity. We never see things or persons or ideas as they are but only as modified by the mind in terms of its experience-range. Between the Reality which pervades everything and ourselves there stands the reflective operation of the mind which through its thinking process distorts our vision. Our relationship is naturally based on this distorted vision which the mind gives. Since distortion of vision is at the root of relationship it is but obvious that the correction of vision is our immediate problem. Brotherhood which is the pattern of Right Relationship cannot come into existence unless there is an undistorted

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Vision of Reality, of things, persons and ideas of the external world. An undistorted vision of man is essential before the Brotherhood of Humanity can become the basis of relationship between individual and individual. In other words, Brotherhood can be effective only as an expression of the undistorted Vision of Man.

In the sub-human kingdoms we are able to have a perception of pure beauty which many a time we miss in the human form. A way-side flower is able to thrill us, but not so man. The men and women who form our society are not able to arrest our attention just as a flower or a tree or a sunset or a sunrise does. Why is this the case? It is because there is a distortion of vision in our contact with human beings. There is no wonder that with this distortion our relationship with men and women is far from right. Now in order to establish Right Relationship we must bring this distorting process of the Mind to a stop. In other words, the Mind must be freed from the self-enclosing wall of continuity. There is a profound statement by J. Krishnamurti in one of his talks where he says:

There is a creativeness in us when we are experiencing Reality constantly but not continuously.

We cannot perceive Reality constantly unless we step out of the process of continuity and see Life anew, afresh, from moment to moment. It is only then that we can have a vision which is freed from distortion. How is this to be done?

Our behavior or our relationship has two aspects—the aspect of Form and the aspect of Content. It is not the continuity of form that degenerates us. In the sphere of forms, continuity or modified continuity must be the rule. Such continuity is necessary for the economy of Nature. In man-made forms, too, destruction of forms would result in much waste of energy. They have to be destroyed only when they become too rigid and are not responsive to the

impacts of Life. Forms must be sensitive enough to lend themselves to modification at the slightest touch of Life.

It is the continuity of content which degenerates an individual as well as an organization. If new impulses or content do not enter the life of an individual or an organization they are sure to become degenerated. But how can the new enter so long as there is a process of continuity maintained by the mind? It is but obvious that it is not subtle or abstract thinking that can bring us into contact with the new or the real. John Macmurray says:

To add idea to idea, to organize ideas into systems and to expand these systems without end brings us no nearer to Reality. To reach Reality we must overcome the abstraction of reflection itself.

It is only when the thinking or reflective activity of the mind comes to a stop that we can step out of the process of continuity and thus contact Reality—or whatever name we may like to give to that Reality: God, Master, Truth, Beauty, Goodness, etc. This indeed is the intuitive perception of Reality. It is not an impulsive approach of emotionalism—an approach whereby we go below the mind, rather it is an approach which is possible when one has transcended the limitations of the mind. Is it possible for us to have this Beyond-the-Mind vision?

We must clearly understand that intuition is not some rapid thinking. In fact mind cannot grasp it. All thinking about Intuition is only a mental picture—however beautiful it may be—arising out of our experience-range. In other words, intuition cannot be understood within the framework of continuity. It can be perceived only when one, as it were, takes a jump from the mind and plunges into something which appears as utter nothingness to the mind. It is this jump which constitutes the emptiness of content, for no burden of the mind can be carried into that

nothingness, not even the noblest of ideals. When the Mind is free from its psychological content then alone the Vision of Reality is vouchsafed to us. Thus we can perceive Divinity in things, persons and ideas round about us only when the mind is freed from its psychological content. This indeed is Liberation which is dynamic and can be experienced only from moment to moment and never continuously. One must understand that there is a great deal of difference between Liberation and Salvation. Salvation is seeking freedom from action; Liberation is knowing what Right Action is. Since Life means relationship it is necessary for us to experience Liberation from moment to moment if we are to be rightly related. Thus Liberation is not contrary to any code of action; in fact our action can be right only in the background of Liberation. And Liberation is freeing the mind from its psychological content. Liberation, in other words, is a plunge into Nothingness.

The question is: How can we come to this emptiness of content so that we may be filled with the new? This means discovering that point in our psychological life from where we can take a jump and plunge into nothingness. For such a jump into the realms beyond the mind, it is necessary that our mind must be extraordinarily alert, sensitive, receptive. How can one come to this alertness of mind? C. Jinarājadāsa says in his book *The Mediator*:

It requires courage to follow life swiftly to the uttermost verge of a seeming nothing. But life gives the fullness of her joy only to the brave. That is where the soul's supreme test lies—to go forth into an unknown, accompanied by life itself.

The mind can come to "the uttermost verge of a seeming nothing" when it is free from all the unnecessary load of non-essentials. It is this process which is known as Discrimination, or more correctly, Repudiation. Our ancient philosophy says that in order to know the not-Self in one's

nature is the pathway to the knowledge of the Self. It is by knowing the not-Self in our nature that we shall be free from the burden of non-essentials. When that which we have recognized as not-Self is put aside we arrive at a point which is "the uttermost verge of a seeming nothing".

Now Repudiation is not condemnation—it is non-identification. It is as we put away the not-Self as a result of our own experiences, and not on the authority of some one, that our mind becomes truly alert. An alert mind is a non-identifying mind, and it is with such non-identifying mind that one can observe life. The identifying mind cannot observe—it either drifts or it struggles. Now it is obvious that without observation we cannot understand anything. But observation is possible only when the mind is constantly in a state of non-identification—not at the behest of somebody, but out of one's own experience. To be non-identifying at the behest of somebody is a contradiction in terms, for in this there is identification with that which somebody has stated! When there is non-identification due to one's own experience then one puts away the not-Self without any effort. It just drops—it has not to be pushed away. When one observes Life in such a state of non-identification there is displayed in one's consciousness a true quality of Desirelessness. Observation is that state where the reflective operations, the modifying activities, of the mind have come to a stop.

When can the reflective operations of the mind come to a stop? It is evident that mind can think only when there are alternatives before it—alternatives to a situation or to a problem which the mind is dealing with. When there are no alternatives the mind has no material to think about. Now Discrimination is a process in which alternative after alternative has been put aside till the mind comes to a position where there is no alternative with

reference to the problem or the situation it is tackling. In such a position the thinking operations of the mind come naturally to a stop. It is in such a state that we can receive Life as it comes—this is contacting Life in utter negativity. Needless to say that such negativity is possible only when the mind is in a state of non-identification. When mind observes Life in this condition of negativity there dawns upon it a silence—a “peace that passeth all understanding”. It is in this silence—and there alone—that the whisper of intuition can be heard. In this silence alone is born Love which is the right perception of men and things—a Vision of Reality—a Vision of the Divinity of Man. It is this Love which is the basis of Right Relationship, of Universal Brotherhood. *Light on the Path* says:

Look for the flower to bloom in the silence that follows the storm: not till then. . . And in the deep silence the mysterious event will occur which will prove that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak—it is a messenger that comes, a messenger without form or substance; or it is the flower of the soul that has opened.

It is in this silence that man's psychological conflict is resolved; he has an undistorted Vision of Reality. It is in this background of an undistorted Vision of Reality, the Divinity of Man, that Universal Brotherhood can become the natural pattern of our behavior. To have this vision constantly, from moment to moment, is to discover that point from where one can never err, it is to act from the very centre of one's being—the centre from where all parts of the circumference are equidistant. Right Relationship or Universal Brotherhood is truly this Action from the Centre, the point of consciousness from where we have an undistorted Vision of Reality.

ROHIT MEHTA

THE BEAUTIFUL NECESSITY

By SYDNEY T. BUTLER, L.R.A.M.

“LET us build altars to the Beautiful Necessity,” says Emerson in one of his essays. It is a striking sentence, and two of the words in it will bear careful consideration. The Beautiful Necessity is, in my view, the realm of Art in all its branches—Art spelt with a capital letter. But why a necessity? The matter-of-fact business-man would perhaps say that he, at any rate, had no time for such useless “frills” in the stern battle of life. He would also very likely take it for granted that when anyone spoke of Art, he would mean pictures and perhaps statues. He would probably not be aware that Art included literature, drama, poetry, music, architecture and dancing. Most of these our business-man would very likely lump together as so much unnecessary lumber. As for being a necessity, he would scorn the idea. But nowadays the majority of thoughtful people would disagree with him. They would find it hard to conceive of any rounded and harmonious existence without one or more of these branches of Art. To them it *would* be an absolute necessity.

This being the case with the noun, what about its adjective? We are to build altars to the *beautiful* necessity.

Now this opens out a tremendous field of enquiry. There are as many ideas of what constitutes beauty in a work of art as there are individuals considering the subject. One man's idea of artistic beauty may be so utterly different from that of his neighbor, that there would seem to be no point of contact. In Goethe's *Faust*, on hearing a burst of angelic singing, Mephistopheles exclaims: "Discord I hear, and intolerable jingling!" There we have the extreme of bad taste. But I have listened to what was to me the "intolerable jingling" of a jazz band; and I have seen keen enjoyment depicted on people's faces. Those people were quite obviously enjoying what they heard—not pretending. So I am forced, for my own part, to approach the matter from another angle.

The serious enquirer who attends our public lectures may think it strange that so many of them should deal with Reincarnation and Karma. But these twin doctrines helped to modify the materialistic thought of the nineteenth century, and their influence is still extending. It is only natural that the majority of our lecturers should deal with these subjects, and present them from every conceivable point of view. But perhaps the approach through Art has not been used quite as much as it might have been, considering that the Beautiful was placed by Plato and other Greek philosophers in the same category as the Good and the True. How can the facts of rebirth and the law of cause and effect be made to fit in with our present subject of Art? Very naturally, I think. The essence of rebirth consists in the fact that, far from having a new Soul created for every new human body, "the old Soul takes the road again"—to quote Masfield's poem. Individuals, nations, whole races, return to incarnation over and over again, till all earth's lessons are learnt, and they are free. Saints,

sages, artists, men of action—all the various types which make up humanity—they will all take whatever road appeals to their temperament, and eventually they will all arrive at their goal. Some unfortunates seem to choose the hardest road for progress. They fight against evolution. Tennyson exhorts us to

Move upward, working out the beast,
And let the ape and tiger die.

Instead, the ruthless tyrants of the world, the Attilas, the Tamurlanes, the Alarics—these move downward, satisfying their lust for power and conquest by the slaughter of thousands. But in time they will all be hammered into shape; for (to vary the metaphor):

The mills of God grind slowly,
But they grind exceeding small.

Of all the numerous roads by which man may approach the Divine, one of the most gracious and beautiful is that of Art. In my last paper¹ I stated what, in my opinion, constitutes a work of Art. It is any piece of human work which expresses or appeals to human emotion. It may be vicious or degraded art, appealing to the baser emotions; but it cannot be denied the name of art. In the ancient Greek mythology all the arts, or rather branches of Art, were presided over by the Nine Muses—goddesses who were the daughters of Zeus and Mnemosyne. Throughout the history of mankind there have always been servants of the Muses—numerically perhaps a small band—who life after life have steadily perfected their human nature through devotion to Art. Very likely they have developed lop-sidedly in some incarnations—practising their art selfishly, at the expense of human brotherhood—but being steadily beaten by Karma into "kingly gold".

¹ THE THEOSOPHIST, October and November 1952.

In this paper I wish to approach my subject, not in the customary manner, by considering the various schools of painting, sculpture, architecture and music through the centuries; but by a consideration of the psychological functions of mankind. Those students who have had the courage to plunge below the surface of Theosophical teachings have contacted the idea of evolutionary progress by means of a series of seven Root Races, each divided into seven sub-races, and these again into branch-races and national periods. Some of our members are apt to wax a little impatient at the bare mention of this portentous scheme. Others find this part of the teaching fascinating and even vital to an intelligent understanding of the process of human evolution. After all, it is largely a question of temperament. Not to become too abstruse among all these sevens, here is an interesting series of fives: Fifth Root Race, our own Aryan Race; fifth sub-race, the Teutonic or Nordic; fifth branch-race, the Anglo-Saxon; fifth national period of the Anglo-Saxons, the present historical period commencing at the end of the eighteenth century with the Romantic movement in poetry and general literature, and the Industrial Revolution in the life of the people. Take another series—5, 4, 4, 4. We commence again with five, for we are still dealing with the Aryan Race. The fourth sub-race is the Keltic; the fourth branch-race of the Kelts is the Roman; the fourth national period of the Roman people is that commencing about 500 B.C., at the time that Pythagoras settled in Sicily. To carry the Roman branch still further, the fifth period would mark the breaking-up of the Roman world into the various Romance nations, which include Italians, French and Spanish.

According to this theory, which is associated with the names of Professor J. Emile Marcault and Mr. Iwan A. Hawliczek, each sub-race of a great Root Race

pursues its evolution by gradually objectivizing its various faculties, that is, by bringing them outward from the subconscious mind or subliminal self—whatever term one cares to use—where they have been deeply buried as potentialities, and transforming them into instruments of consciousness. In this process the faculties seem to be unfolded in a certain definite order, which conforms to the order of the seven principles well known to students of Theosophy. (See *The Key to Theosophy* by H. P. Blavatsky, p. 43 *et seq.*) The student of history would naturally be interested in applying this process to racial development, but perhaps the more popular approach would be by means of the individual. For the purpose of this short article, it will be convenient to start with the psychological period of activity. In the life of the child this is the second function to be developed, commencing at about the age of five or six. The earlier period, from birth to this age, is that in which the child is gradually acquiring the use of his various senses, and is coming into a manner of contact with the world about him. But after five or six years the child wants to be as active as possible—to make and break things. He cannot be suppressed, except by sleep. Robert Louis Stevenson has sung this stage perfectly in his *Child's Garden of Verses*. Here is a spirited poem, which captures one of the moods of children at this stage:

Bring the comb and play upon it,
Marching here we come!
Willy cocks his Highland bonnet,
Johnny beats the drum.

Mary Jane commands the party,
Peter leads the rear;
Feet in time, alert and hearty,
Each a grenadier!

All in the most martial manner
Marching double-quick;
While the napkin like a banner
Waves upon the stick!

Here's enough of fame and pillage,
Great Commander Jane!
Now that we've been round the village,
Let's go home again.

The art history of Europe begins with the Greeks, and with their psychological period of Activity. It is the time of archaic art, and lasted from 900 to 700 B.C. The statuary is stiff, and there is a foolish smile on the faces. The later archaic age shows more naturalistic work, chiefly in such details as the knees. This is the age of the great epic poetry—Homer's *Iliad* and *Odyssey*. But it is in the emotional and analytical mind periods that Greek art rises to its full maturity. The creative powers of the emotions are brought to bear on that mental development which is the characteristic mark of the whole fourth or Keltic sub-race. Lyric poetry is an important medium of art expression, a special metre being invented for each emotional type. The iambic metre expressed anger and satire. This may be described as "weak-strong" or "short-long". It was borrowed in later centuries by western Europe, and proved itself peculiarly adapted to the different tongues, especially to the English. As an example of satire, take the following lines from Samuel Butler's *Hudibras*, referring to those men who

Compound for sins they are inclined to,
By damning those they have no mind to.

and for anger, Satan's speech in *Paradise Lost*:

To reign is worth ambition, though in hell:
Better to reign in hell than serve in heaven.

The lyric proper is used for love and passion, and here the few surviving lines of the poetess Sappho are the origin of all so-called Sapphic Odes since. Here is the peculiar metre:

— √ | — √ | — √ √ | — √ | — √ || three times.

Fourth verse:

— √ √ | — √ ||

In the strictly mental period (550-100 B.C.) we have the plays of Aeschylus, Sophocles and Euripides, and the comedies of Aristophanes. This was also the time of the building of the great temples, the most famous of which is the Parthenon. The perfect proportions of this building have been the wonder of all the centuries that have since passed. It is said to be the most perfectly proportioned building in the world. There is not a single straight line. A perfectly straight architectural line appears to sag in the middle, and the Parthenon builders avoided this. The "stylobate," or platform, on which the columns rest, rises about 3½ inches in the total length of 228 feet. About half-way up each column there is a curve or swelling called the "entasis". The columns themselves incline inward, and are placed closer together near the corners to strengthen the appearance of stability. The spaces between the corner columns are six feet and a fraction; between the others eight feet and a fraction; and this arrangement makes the spaces appear equal.

The best Greek sculpture is also represented in the Parthenon by the statuary of Phidias and his school. An exquisite example is that called "The Three Fates," which came from the east pediment. It is one of the groups called the "Elgin Marbles," and is now in the British Museum. Lord Elgin brought this statuary to England early in the nineteenth century, to save it from total ruin. The loss of the heads is deplorable, but not of such vital consequence as one would imagine. In the best period of

Greek sculpture it is not in the face chiefly that the artist expresses his intention but in the whole body as a unit. We have this essential unity in the drapery. We note the soft clinging folds of the linen garment drawn across the breast; then the heavier woollen one, which is brought across the knees in broader folds; and finally the still heavier material of the rug which covers the rock. The essence of the best Greek art is in its austerity, its serene repose, and the elimination of all details except those necessary to produce one harmonious whole.

SYDNEY T. BUTLER

(To be concluded)

EVOLUTION

His thought with self-laudation was enwound.
 Worship and rulership his tongue decried
 As base embodiments of power and pride.
 He held the sky no loftier than the ground.
 He bowed not to the law, austere, profound:
 In every stroke its counter is implied:
 Who turns from God his godhood casts aside;
 Who the crown shatters has himself discrowned.
 Yet, in the long implacable rebound
 Of life to light beyond obscuring fumes,
 He shall pursue a far inviting sound,
 And glimpse a radiance that his dusk illumines
 Till he his lost divinity has found,
 And his discarded royalty resumes.

June 7, 1953

JAMES H. COUSINS

THE INTELLECT TRANSFORMED FROM RULER TO SERVER

By E. L. SELLEGER *(Concluded from page 190)*

WHEN a man is at the height of his powers through the triumphant intellect, he will at a certain moment go through an experience which shatters the accumulated values, when he sees that these values do *not* help him at the moment of a crisis. It often comes as an experience of great suffering, a suffering which makes him feel his incapacity, and realize that he himself has always been the object of his feelings and thoughts. His experience of love was that of attachment, which he thought was love. He loved because he loved himself and the loss of the object of his love was the loss of something which was of himself, just as his actions had been activities to satisfy himself and strengthen his sense of personality.

The realization of ultimate incapacity, through the experience of suffering, produces a sense of a world which must be beyond this world, which until now was reality to him, which was his world wherein he had gained a certain mastership.

The world *beyond* is at first a vague world of dreams which comes and goes, dependent upon his feelings of more or less security in the world which was his and which now has started crumbling! This change in a man's life is a very different change from the changes of the past, which gave growth to capacity, a growth of consciousness in relationship to the world around him, a consciousness established firmly in his sense of *self* in relation to the world outside him, which he called "not of himself". This growth led

to a certain point of maturity, which was still of the world in which he lived and towards which he translated all his experiences.

The first sense of uncertainty whether the acquired values hold good, the first shaking, produces a sensation hitherto unknown to him, as he cannot find a solution in the way he used to find. Hitherto it was a gradual process, but the moment in which the "crumbling" starts is never gradual, it is an experience which is perfectly new, an opening of another world. This experience is difficult, or better said, impossible to explain to one who has not yet sensed that "crumbling". It cannot be argued about in the usual way of an intellectual argument and therefore one finally remains silent when one is attacked by the intellectual arguments of another. This silence is often interpreted as a kind of weakness in contradiction to the intellectual superiority of the arguer. It is the kind of "weakness" which asks nothing for oneself, a "so-called" weakness surpassing the strength of the strong, an attitude which is difficult to distinguish from the passive attitude of one who shrinks from the problems of life.

The man who asks nothing for himself, is in reality a man of surpassing strength, because he cannot be hurt; his interests are no more directed towards himself, but are centred upon the world which has his real love and which he has determined to serve with all the capacity he has acquired. For him, God and His creation are "one".

The Bhagavad Gītā describes such a man in these words:

He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain and forgiving,

He who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, he is dear to Me.

He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, he is dear to Me.

Taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me.

The interplay of the pairs of opposites which had always been the driving power and the interest of his life, is now seen as the interplay in the world of phenomena. The pairs of opposites have their task in that world but bind him no more. His love does not depend upon the satisfaction it might give; previously, it would be frustrated if not answered in the way he expected, and would turn into jealousy (the opposite pole), but now it is as the light of the sun which shines on all, it is the love that does not ask.

How can this change of attitude be noticed otherwise than by its results? It belongs to a world which is unlike the field of consciousness in which evolution moves, to culminate in the human being who surpasses the animal by his intelligence. He has moved into a world which is connected with the world of phenomena by the *bridge of the intellect*. His consciousness has passed through this bridge into the world of causes, the world of Spirit, which is his real home. Sometimes this has been described as the world of a higher dimension, it is a way of putting it so as to be conceivable by the intellect, but it can have a meaning only if the world of a higher dimension is more than a mere word. We can only speak about that world in symbols, if we wish to speak about it, and not be silent which is often wiser. Symbols, comparisons, allegories, parables are often used by the enlightened and the wise to express themselves in this world of phenomena with a vocabulary made for this world alone, which means that for right understanding, the listener must be able to go beyond the words. But what is beyond?

We often hear the expression "let go," when one tries to penetrate into the world of reality. *Let go* all you have built up, acquired, understood, collected. Be open as a child, regain the "child state". Why? Because the child is not biassed, has not made a world for itself. The child can wonder, the child puts no conditions, if it really be a child of "open mind" and "pure heart," confident and loving. This child state is the attitude of the Soul that is ready to take the "leap" from head-learning to heart-learning. This is the great adventure for him who is able to "let go," who can give the knock to which the door cannot remain closed, the door which opens only one way.

There is a story about the relation of a higher dimension to a lower, which can help us to exercise our imagination. It is the story of Flatland, which many of you will know, of a two-dimensional world. In this Flatland are many inhabitants, living in houses and villages. These inhabitants have all kinds of shapes—squares, circles, pentagons, triangles, etc.—and they live in houses closed by lines, and in villages of which the enclosures are also lines.

One day a sphere hovered above Flatland quite close to it, but was invisible, for it did not touch the flat world; but another day the sphere sank slowly down into Flatland and touched it, so that the inhabitants saw it as a point appearing from nowhere. The sphere sank down lower and was seen as a line, first growing longer and longer and then again shorter, until it became a point and disappeared. Yet it remained very near and its voice could be heard distinctly, although apparently immeasurably far. One of the inhabitants was an adventurous triangle, who could not forget the mysterious phenomenon; he burnt to "know," he searched for further instruction. The sphere tried to help him, but could not explain what the world "above" Flatland meant, because the triangle was unconscious of an

"above"! Then the sphere caught hold of the triangle, saying: "Let go!" and lifted him into the sphere's world. The enterprising inhabitant of Flatland looked "down" into the world he had lived in and "wondered," as he could see "inside" the bodies, the houses, the villages. He said to himself: "I have moved 'inside' my world." Suddenly it struck him how simple it was, how limitless his powers and understanding were, compared to those of his world, but how impossible to put this experience in terms he was acquainted with. Finally his reasoning went further and after thanking the sphere for the wonders he had shown him by lifting him "out of Flatland" he asked the sphere:

"If your world surpasses mine above *my* understanding, could there be a world surpassing yours above *your* understanding?"

The sphere cried out: "How dare you imagine that there should be a world beyond mine!" and he dropped the poor triangle back into his two-dimensional world, where he remained groping round, trying to recall his experience and trying to speak to his friends about that wonderful world "above" theirs or "inside" theirs, but he could not find the means and words to explain it to them and meet their arguments, so that he was finally condemned as a dangerous lunatic.

This little story of Flatland tells us a great deal and makes it clear to us how impossible it is for him who has "seen," to speak about his experience in terms of the world of the blind. How could the triangle explain what he meant by "letting go"? How often do we hear similar expressions from those who "know". This "letting go" has nothing to do with circumstances, with any *conditions*, it has nothing to do with "far" or "near". The other world is unreachable in terms of the old world and yet it is close by. This story can be considered as a joke by some,

but it can start us thinking, it can *stop* our thinking and *open* our imagination, if we can LET GO.

When the cry "let go" is uttered and understood, man turns his attention to the world "within"; not continually at first, but gradually the world of phenomena loses its grasp and attraction. With the growing reality of the inner world, his detachment from the outer world asserts itself, and this may lead to retirement from that world. He may seek the life of the sannyāsi in the jungle or the life in monasteries, in convents, retired from the world.

But there is another road for those who have caught a glimpse of the Light of the Inner World and have dedicated themselves to the search of the source of that Light. This road does not lead away from the duties in the world. For those who are not able to "see," this road appears the same as that of the generality of human beings, but the seeker of God, treading this road, has his heart in the cave, in seclusion, in the world of silence, which is beyond sound; while outwardly active and aware of the needs of the world, he is inwardly detached and at peace.

We read in the *Bhagavad Gītā*: "As the ignorant acts from attachment to action, so should the wise act without attachment, desiring the welfare of the world."

His intellect does not use its powers to grasp and wield its domination, but it becomes the willing instrument of wisdom and love. His actions do not bind him to the world, for they are not performed in self-interest.

Again, the *Bhagavad Gītā* says: "As the burning fire reduces all fuel to ashes, so doth the fire of wisdom reduce all action to ashes."

The man who has turned his face to the real goal of life, who has crossed the bridge between the world of phenomena and the world of Spirit, learns that to be able to distinguish between the real and the unreal it is

necessary to develop utter detachment, detachment from anything relating to the separate self. As long as his outlook is based upon his self, he is caught in the world of phenomena.

The two conditions which allow the pilgrim on his "way home" to tread the "razor-edged path" safely to the final goal, are detachment and discrimination. If for a moment he is not detached, his outlook will be blurred by the illusion of self and he will be in danger of losing his balance.

The attachment to himself and his personal interests has changed into the sense of "unity with all that lives," and because he has become "one with all that lives" he is harmless.

The merging of himself into the All-Self has also brought him to purity. It is through the feeling of separateness that impurity is born; that which is outside oneself is looked at as impure. In perfect purity there is no "outside," perfect purity sees the Divine Life in all.

Another element which is born in him who knows himself to be one with all, is fearlessness. He has no fear of losing anything, nor of destruction of any kind, as he does not identify himself with any special form of existence. He uses his mind and body as instruments to perform his duties in the world.

We are reminded in this respect of the words of Sri Krishna spoken to Arjuna before the battle of Kurukshetra:

Weapons cleave him not, nor fire burneth him, nor wind drieth him away.

Uncleavable he, incombustible he, and indeed neither to be wetted nor dried away; perpetual, all-pervasive, stable, immovable, ancient.

Thus the man who has stepped out of the transitory world and has entered the world "beyond," who has

ventured to "let go" all he had acquired and which had brought him into power, now merges into the consciousness which finds its centre everywhere. He is "in all," and being "in all" he is *harmless, pure and fearless*; but above all he shines out in perfect *love*. Through the power of love, by being love itself, all fetters drop away and he is invulnerable and invincible.

The child Sri Krishna, the Lord of Love, was invincible and invulnerable; the poison from the bosom of Putana could not harm him, nor the might of Kamsa kill him. Through His love, His unity with all creation, he transformed the poison of Putana, the wrath (based on fear) of Kamsa, and liberated them from their bondage, uniting them with Himself.

The man who has thus attained to love which is also wisdom, has found the light in himself, he is as the wise depicted in the *Bhagavad Gītā*, who is independent of external forms of teachings. "All the Vedas are as useful to an enlightened Brahmana as a tank in a place covered all over with water."

God, having slumbered in the mineral, dreamt in the vegetable, awakened in the animal, has, after a *long pilgrimage*, at last reached self-consciousness in the true Man. All the richness of experience, all the powers developed during his growth, the rulership of his intellect, all his talents, are laid in the service of God, with whom he is united. Let me conclude with a sentence from the *Book of the Golden Precepts*:

"Behold thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art thyself the object of thy search. The Voice unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the Seven Sounds in One."

E. L. SELLEGER

THE AIM IN THE RELIGIONS

By DUNCAN GREENLEES

(4)¹

*Being Extracts from Transactions of
the School of the Wisdom, 1952-1953*

ADVAITA: To realize that everything is only the Self, and so experience the bliss of knowing that there is no separation.

VISISHTĀDVAITA: The joy of eternally serving the beloved Lord in His perfect love, among fellow-devotees.

JAINISM: *Nirvāna*, i.e., the perfecting of human nature: Infinite Perception, Knowledge, Power and Bliss.

HINAYĀNA: Self-naughting, the cessation of the flux of coming and going, the ending of deeds both good and evil, ineffable selfless *Nibbāna*, which is Eternal, Desirable, Happy because unconditioned. It is not a "Nothingness," but the highest bliss of Peace, Oneness, etc.

MAHĀYĀNA: Universal enlightenment, by attaining to "things as they are," neither by intellect nor by morality alone, but by intuition. This is *Nirvāna*, which in a sense is "the absolute love of the Buddhas which saves all," for all are one. Attainment by the Buddha is universal attainment.

¹ This is the fourth of a short series on 23 religious systems studied in the School of the Wisdom at Adyar. The first three were published in our April, May and June issues.

EGYPTIAN: *Solar*: To realize and objectify the innate identity with Re, to share His glory and help His labors; rising and illumining Heaven, setting to enlighten the lower worlds.

Osirian: To live for ever in the blissful garden-kingdom of Usire beyond the West, in His presence and sharing His love.

MITHRAISM: The victory of Light and Good, synthesizing the Gods of all nations. Thus to reach Mithra and unite with Him.

CONFUCIANISM: "The Superior Man," understanding and helping others, abiding in ecstatic moveless bliss of an eternal Poise in universal Harmony, by the union of inner and outer, dissolving barriers round the real self.

TAOISM: The imitation of the TAO in its spontaneous simplicity through Non-Assertion or Action-Non-Action (as in the *Gita*). The ideal is the Saintly Sage, the Truth-Man who teaches by silence and peace. "To act but not to strive."

ZARATHUSTRIANISM: To co-operate with God's work in building His Kingdom on earth, and then eternal bliss with Him in Heaven among the saints.

JUDAISM: To serve God as a faithful member of His people Israel, and so to spread the love of Him and His Kingdom among all nations. A life of complete active contemplation and love.

CHRISTIANITY: To love and serve God on earth, and so qualify to love and enjoy Him in Heaven, in eternal bliss.

ISLAM: To do good to man while ever keeping the heart fixed on God and surrendering perfectly to His almighty will.

SUFISM: The perfect realization of God (*ḥaqīqat*) by removing the "veils of the heart". The perfect man abides in God while living in the world.

SIKHISM: The conscious union with God through love, carrying out all *karmas* as His will on earth, and then sharing Him in contemplation and the beauty and wonder of creation. To be a brave and loyal member of the *Khālsā*.

STOICISM: The realization of Reason and Will as one, by overcoming the loose tone which leads to individualism and sin. The ultimate total reunion of the higher part of the self with God.

NEOPLATONISM: A living contemplation in restful intense activity of the Universal Soul. A harmonious unity is the perfect goal of desire; "to know God is self-knowledge".

HERMETICISM: Freedom from matter. (1) Love and serve God by beautifying the creation, and seek God with the whole heart; (2) Friendship with Him and a happy death, after a fiery purgation entering God's presence—eternal adoration of Him, and a final merging of the self in Him.

MANICHAEISM: The higher self has to escape the foul body of Dark, and Evil will then perish. To help all beings to be free from matter without paining them in any way. The "Leading on up" of redeemed Light to the Light by means of the Column of Glory or of the Dawn; thus becoming the perfect man.

KABBALA: The sight and companionship of God, and so union with Him which uplifts all Israel.

ALCHEMY: Co-operation in God's great Work of the perfecting of Nature, inner and outer. Then final union with God.

FREEMASONRY: The perfection of the Temple of Humanity.

SPIRITUALISM: To attain perfect Purity, Understanding and Bliss through the knowledge, service and love of God. Then to come down and help others up, thus bringing about harmony in the universe.

DUNCAN GREENLEES

SMALL PLEASANT THINGS

Now God be thanked
For small pleasant things
Like flight of a bird breasting a hedge—
Lightly up, over and down beyond
Like a voice in a song;
And for the hundred wings
Beating into the air and drifting
Downwind like floating gossamer,
A dark gossamer cloth with training fringes.

And for sweet sounds:
Water high-voiced rhyming downhill in the meadow;
The sigh of the wind lifting young green leaves,
And the thin small tune of a flame that whistles
Flickering on the end of a long grey log.

Dear Lord of all things, your creatures
Are lovely in their living,
In flight and song and stillness.
Shall not we, Man, learn likewise
To live and to create with joy,
Beauty and gaiety of soul?

ADELAIDE GARDNER

REVIEWS

The Kingdom of the Gods, by Geoffrey Hodson, T.P.H., Adyar, 250 pages. Chart of the Ten Sephiroth and 30 colored Plates. Price Rs. 30, and de luxe Rs. 47.

In this book, with its abundant illustrations, a vast and comparatively novel subject is treated with understanding and clarity. To describe the Angelic Hosts—our sister stream of evolving life—their Orders and some individual members, requires not only a considerable measure of clairvoyance and clairaudience but one-pointed concentration. Even then there is need for the poise and steadiness which can fortunately be provided by a robust physical body because the glamor of association with devic life is subtle and may be overwhelming. For such work Mr. Hodson is specially gifted, and the reader and student may follow his descriptive narrative with confidence and profit.

A very useful preface and introduction prepare the reader for much that is likely to be new. The book thereafter is divided into five parts that take the student by easy stages through the lesser to the greater Gods of the Devic Hosts. This term "Gods," it is explained, is used because of its

adoption in ancient Egypt and Greece to define and entitle the Rulers of the Elements. In those days the activities that we now generalize as the forces of Nature were regarded as under specific Lords or Gods, indicating as Mr. Hodson shows, a better understanding of the actual facts than we normally possess today. The Gods were regarded as departmental representatives, acting as agents, of the One Creator.

That the innumerable forms of the mineral, plant and animal kingdoms are built and maintained by some other and utterly different agency than that of the human is to us obvious enough. And that specific work of form-building appears, according to the descriptions given in this book, to be wholly in the hands of the Devic or Angelic Hosts.

Vivid and reasonable, and probably convincing for many readers, is the clear-cut narrative telling of the skilled powers of the Rupa Devas, the builders of forms. The many illustrations in color—there are thirty full-page plates of beautiful reproductions of the work of a gifted artist, Mrs. E. M. Quail—portray the diffused auric appearances of devic life effectively.

The vague outline of an interior human shape shows an interesting tendency. This trend towards the human is asserted in *The Secret Doctrine* to be universal. "Every form . . . strives in its efforts toward self-formation, to follow the model placed for it in the Heavenly Man" (I. 235).

This book deserves much more than a mere perusal. It will amply repay careful study by every student who is keen to know the realities behind or rather within Mother Nature. Extracts in plenty could be given to indicate the wonder and the beauty of the realm the author has explored—but the text needs to be read for itself, and studied with insight.

It is becoming important, indeed necessary, if mankind is to reach its highest, that some understanding of the life and work of the Devas or Angels is gained and appreciated. In point of fact, Man and Deva have always been partners though, during recent cycles, unconsciously so. But now a recovered knowledge of the helpful relationship that must result from a closer acquaintance, may stimulate and foster an interest that will mean inspiration and progress for both.

E. L. GARDNER

Man, His Origins and Evolution, by N. Sri Ram. T.P.H., Adyar, Price Re. 1-8 (Wr.), Rs. 8-8 (Cl.)

This little book, capable as it is of considerable expansion, may constitute Mr. Sri Ram's equivalent of *First Principles of Theosophy*. Each of our leaders has written his own "Secret Doctrine," laying stress on the aspect of the Wisdom which is most vital to him. Col. Olcott recorded the foundation and growth of the Society; Dr. Besant gave us *A Study in Consciousness*; Mr. Leadbeater, *The Masters and the Path*; Dr. Arundale, *The Lotus Fire*.

In *Man, His Origins and Evolution*, Mr. Sri Ram outlines in modern language his concept of man and his world. Details are inevitably only sketched in, but almost every sentence can be unrolled into a lengthy scroll.

Mr. Sri Ram approaches the study of *Man's Origins* (note the plural) not from the usual point of departure, from below, but from above. This book has little to do with man's physical form. Mr. Sri Ram answers the question *What is man?* by defining him as "a fallen Angel who brings with him the fire from heaven": Man's consciousness is an ever-changing something which descends. "Life gives birth to matter."

Continuing with the subject of *Man's Evolution* the author considers that "evolution creates as it proceeds". It proceeds through

the activity of three principles, Ātmā, spiritual essence; Buddhi, divine intuition; and Manas, the differentiating and integrating mind. The lower planes constitute the *field* of evolution, while the *method* is that of a life-current from above moving in sequential cycles of chain-effects. In all there is no accidental selection but a guided plan.

The later portion of the book deals with the subtle nature of man, with seeking reality and how to integrate our knowledge and ourselves.

A short review cannot do justice to the beauty and potency of the seeds of thought here suggested to us. Each may work out for himself the symbol of the triune circle; central point, radiating concentric circles and infinite uniting radii, for "the mind is not only a bridge but a magical transformer".

E. W. P.

The Seven Veils over Consciousness, by C. Jinarājādāsa, T.P.H., Adyar, pp. 84, price Re. 1-12-0, and Rs. 8-8-0 (cloth).

"Consciousness" is a faculty by which one is aware of objects outside oneself. It is a subjective quality spiritually inherent in nature and man. It is born or made manifest as the result of the interplay of Spirit and Matter. The individual consciousness is the subject of study here. Modern books

dealing with psychological investigation usually deal with the lower consciousness, that of the human mind through its physical organ, the brain. In this book Mr. Jinarājādāsa attempts to make us see things from another perspective. He draws our attention away from the immediate to the fundamental so that we may look at things from the innermost angle, so to speak. The human individuality is shifted to a higher plane, namely, the plane of the Individual Spirit or Monad, whose projection into the lower planes of matter causes him to clothe himself in matter of these planes with the result that he dons one over another seven sheathes of increasing thickness. The plate facing page 23 illustrates the point.

The originality of conception consists, I think, in the author's focussing the attention on the original source of being. There it is all unmixed bliss, ānanda-maya, as the *Upanishads* proclaim. Instead of doing lip-homage to the old teaching *Tattvamasi* (That art thou), as a theoretical possibility, the author wants us to realize that we are essentially divine, sons of a Father whose nature is all bliss. In our encasement of veils we are unable to realize our real heritage. Even when one veil is cast off after physical death, we feel how freer

we are and how more perspicacious our vision becomes. When the time comes for the throwing away of the astral veil we go into a world of unimaginable bliss. In the "devachanic" world we gain some idea of the true nature of "the Source of Life". There is no place for evil or discord there. On the other hand, there is "the strange indescribable feeling of inexpressible delight in mere existence". So we can well imagine what unheard-of bliss and vitality await us when we are able to cast off veil after veil and intimately contact the higher life.

Mr. Jinarājadāsa says it is possible to have all this experience, even continuously, though along with suffering due to past karma, if we reorient our outlook and develop impersonal love and charity for all. He gives several instances from life and literature of persons with such an attitude to life.

There are also several other ways, in addition to the stairway of high and perfect love—response to the message of Nature, a great mountain range, hills, dales, lakes and seas. Similarly in music there are moments when we are "laid asleep in body and become a living Soul". These moments of exaltation must be threaded into a rosary which we can contact from moment to moment.

This little book will make a special appeal to people who have been thinking on these lines, as it is written by one whose whole life has been devoted to such a pursuit of spiritual realization.

N. R. S.

The Saint of Shirdi, by Mani Sahukar, Hind Kitabs Ltd., pp. 68, price Rs. 2-8-0.

At Shirdi, a small village on the banks of the Godavari, there lived for 60 years a saint of India. Sai Baba's ancestry and caste are unknown. He came to Shirdi in 1858 and there lived a harmonious and happy life, meditating and teaching. His radiant personality, kindly humor and deep understanding of spiritual realities attracted thousands of devotees. His path was that of the Mystic, the Bhakta. He taught that "trust in the Guru is enough".

Such are the simple facts presented by the author in this little book. Intensely devoted to her Guru she writes with sincerity and charm, though sometimes her enthusiasm leads her to exaggeration. Spirituality is not limited to one race or clime. Believing that Sri Sai Baba was no ordinary Yogi, but an Avatār, Mani Sahukar writes of the saint's doctrines, way of life, and miracles.

E. W. P.

SUPPLEMENT TO THE THEOSOPHIST

JULY 1953

OFFICIAL NOTICE

I hereby appoint Miss Ann Kerr as Recording Secretary of the Theosophical Society as from June 15, 1953.

N. SRI RAM,
President

CONVENTION 1953

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has decided that the 78th Annual Convention shall be held at the International Headquarters at Adyar, from 26th to 31st December 1953.

ANN KERR,
Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Mr. C. Jinarājadāsa

We regret to announce the passing of Mr. C. Jinarājadāsa, former President of the Theosophical Society (1946-1953), at the American Section Headquarters, "Olcott," Wheaton, Illinois, at 5.54 p.m. U.S. Central Daylight time on June 18 after a series of heart attacks. He was feeling very unwell on the way from England

to the United States, and the ship's doctor had to put him to bed in the hospital on board. At New York he was met by Mr. and Mrs. John Sellon. Dr. Richard Chesrow of Chicago was also there and in a position to stay near Brother Jinarājadāsa, be of help as required, and accompany him to "Olcott". His condition grew more serious after reaching "Olcott," though he had there all the necessary

medical attention and nursing. The cremation took place at 11.30 a.m. U.S. Central Daylight time on June 19, and in accordance with a request in Brother Jinārājādāsa's Will, the ashes will "be cast into the sea" at some appropriate time.

The Headquarters offices at Adyar were closed on the afternoon of June 19, in honor and remembrance of Brother Jinārājādāsa, and numerous telegrams and letters have been received from Sections, Lodges and members, expressing their sorrow. A special commemorative meeting was held in the Headquarters Hall at 5 p.m. on June 19. The programme opened with the Prayers of the Religions. The President, Mr. N. Sri Ram, the Vice-President, Mr. Sidney A. Cook, Srimati Rukmini Devi and Dr. G. Srinivasa Murti addressed the gathering. A written message received from Sri Sri Prakāsa, Governor of Madras, was read by the President. The programme closed with the playing of a recording of the *Siegfried Idyll*, after which the members offered flowers at a photograph of Brother Jinārājādāsa placed prominently on the dais.

Switzerland

The yearly Regional Conference of the German-speaking Secre-

taries was held for the second time at Basle on April 11 and 12. Mr. J. E. van Dissel, General Secretary of the Theosophical Society in Europe, was in the chair.

One of the most important items discussed was the first Regional Summer School in Austria to be held in September. Other subjects included the publishing and selling of Theosophical books in the German language and the periodical *Adyar*. Members from Basle and Zurich organized a symposium on World Citizenship followed by a lecture by Mr. Schleifer, General Secretary of the Theosophical Society in Austria.

A course on Ethics open to members and non-members has been held in Basle and in Lausanne. On the estate of Mr. Gerber at Brissago (Tessin) a small cottage with a kitchen has been placed at the disposal of Young Theosophists.

Brazil

Like a number of other Sections Brazil has had a much appreciated visit from Luz Maria Durand. She gave a number of lectures in Sao Paulo where a reception was held in her honor. From Sao Paulo she travelled to Belo Horizonte where she gave three lectures in Bhagavad Gautama Lodge. A large number of interested people were present, and at the end of the third lecture 10 persons

applied to join the Theosophical Society. Srta. Durand completed her tour in Brazil by visiting Salvador (Bahia), Rio de Janeiro and Porto Alegre.

Sao Paulo Lodge celebrated in February the anniversary of its foundation with a meeting at which there were addresses and music. Lodge Gandhi, Recife, is publishing a mimeographed Bulletin giving information about the International Society, its magazine, Lodges, Objects and books on its teachings.

Philippines

In the Philippines a new General Secretary, Dr. Benito F. Reyes, has taken office.

The Christmas number of the Section magazine *The Lotus Bearer* contains an editorial "As we look about . . ." an account of some Christmas customs in the Philippines, original articles, studies in *The Secret Doctrine*, pictures, vegetarian recipes using the local produce, and even a page of humor, "a comedy of errors". The page on Lodge work and news reports that Hamsa Lodge continues its study of *At the Feet of the Master*. Lotus Lodge conducts a serious study of *The Secret Doctrine* at closed meetings while public lectures are also held. A series of lectures on Elementary Theosophy is given at the Headquarters

with the aid of large diagrams. Balagtas Lodge continues discussion meetings as does Cavite Lodge. A new Lodge is soon to be founded.

Southern Africa

Mr. S. Stakesby-Lewis was recently elected General Secretary. He takes the place of his wife Mrs. Eleanor Stakesby-Lewis, who has done such excellent work during the past seven years.

In her report for 1952 Mrs. Stakesby-Lewis reported a net increase of 48 members during the year and the formation of four new Lodges and a Centre.

During the year the Section welcomed four overseas lecturers, Mr. N. Sri Ram, now our President, Mrs. Olive Stevenson-Howell, and Mr. and Mrs. John B. S. Coats. Mr. N. Sri Ram's lectures were recorded and the tape-recordings made available to Lodges. Many lecturers and members help in the administrative as well as lecturing work of the Section.

Donations received have made it possible to engage the part-time services of an assistant secretary and it is hoped that this office will be continued.

The Section magazine, *The Link*, has been issued regularly and goes to most public libraries in South Africa.

Many members take part in the work of the Service Group which issues a separate report as it is not officially connected with the Society.

Colombia

In her Quarterly Letter the new General Secretary of Colombia, Señorita Corina Martinez Sanders, reports that the Section is publishing a series of booklets containing lectures given by Mr. Jinarājadāsa. Señor Ramon Martinez, who was General Secretary till recently, visited the Lodges in Bogotá at Easter. The Lodges in Colombia continue their work in spite of the limitations of circumstances.

In Caracas, Venezuela, Mr. and Mrs. Bonilla assisted by other members are working hard and successfully. They have already three new Lodges in Caracas and soon hope to complete the necessary number of Lodges to constitute a National Section in Venezuela.

Wales

The 82nd Annual Convention of the Welsh Section was held May 8-10, the Guest of Honor being Mrs. Josephine Ransom. In addition to the usual business meetings, Mrs. Ransom gave a public lecture and an address to members, and a chamber music concert and tea was much enjoyed.

The General Secretary, Miss E. Claudia Owen, in her report states that there was a small increase of membership in the Section during 1952. She regretted the number of members who have lapsed during the last few years, and the Convention discussed methods of helping to maintain interest. Some Centres show signs of revival and a new one is to be established in Criccieth. Others are still inactive. An encouraging fact is the addition of several young people to membership.

The members of the Welsh Section are active in other organizations which are working for world understanding.

Repairs and decorations to the Headquarters at 10 Cardiff Place had been carried out assisted by a legacy from Mrs. Beard, a member of the Colwyn Bay Lodge. The Headquarters has an excellent library as well as a piano and an American organ, both on loan.

England

The English Convention was held at Whitsuntide, May 22-25, the Guest of Honor being Mr. C. Jinarājadāsa. The Blavatsky lecture was delivered by Mrs. L. J. Bendit (Phoebe Payne) entitled *The Sacred Flame, a Study in Human and Devic Evolution*.

The English Section has a fine Headquarters building which was

purchased in 1934. It is devoted exclusively to the work of the Theosophical Society and comprises a lecture-room, members' room, extensive library and reading-room, a suite of offices, a caretaker's basement and a small flat. Attached to the Headquarters building is the Besant Hall, built in 1935-36.

To Headquarters come daily a number of members to work for the Society. A few of these have full-time paid posts, and a large number are purely voluntary.

The original cost of the Headquarters building was £12,000. It is still shown at its original cost price in the balance sheets, although its present-day value is much greater than this.

Besant Hall, built at a cost of £7,500, has been let for some years to a radio recording company. The Society has the use of the hall for the Whitsuntide Convention, and on other Sundays by giving adequate notice.

The Enquiry Room is open daily from about 10.30 a.m. to 7 p.m. and Saturdays from 11 a.m. to 5 p.m. It is an important department, as through it a first contact with Theosophy and the Theosophical Society is often made. There is always an experienced member in attendance to meet visitors and to answer telephone calls. The Enquiry Room is staffed

entirely by a rota of voluntary workers.

The Library, with its reading-room, occupies the whole of the first floor. It contains about 17,000 volumes, divided into lending library and reference library. The latter includes many rare and valuable books. The library issues about 11,000-12,000 volumes annually.

The Publicity Department deals with advertising. Headquarters lectures, lecture tours, answers postal enquiries, issues study courses, leaflets and pamphlets published by the Society, including the annual Directory. The Publicity Secretary visits Lodges and Federations, and generally keeps in touch with the work throughout the country.

The Registrar has a small office on the second floor, where the membership records are kept and all the mass of detailed work connected with changes of membership is done, including the quarterly report to the Executive Committee, the annual report to Adyar, preparation of diplomas and the sending of these and other literature to new members.

Once a month a meeting is held for children and young people under 18 at 2.45 p.m. followed by tea at 4 p.m. While the children's meetings take place a working party in preparation for a sale of

work at the annual Convention, is held in the Publicity Department, proceeds to be divided between the funds of the National Society and of Tekels Park Camp.

Northern Ireland

Dr. Hugh Shearman, Presidential Agent, reports that regular meetings have been held at Bangor, Coleraine and Whitehouse. Belfast Lodge holds its usual meetings at Headquarters and a members' meeting for study of *The Secret Doctrine* twice a month at Knock.

Captain H. W. Muirson Blake visited all the Lodges in mid-March and gave a series of warmly appreciated talks both to members and to the public. On 18th March a number of Belfast members had the pleasure of a very brief visit from Mr. J. E. van Dissel, General Secretary of the Theosophical Federation in Europe.

Mexico

This Section took advantage of a private visit to Mexico by Mr. and Mrs. Ernest Wood to invite Mr. Wood to deliver a series of lectures. Mr. Wood gave three public lectures in Mexico City and directed six private study classes on *The Secret Doctrine*. On his way to Mexico City Mr. Wood lectured in Monterrey and later he went north to Monclova, where a new Lodge called Presencia Gloriosa has been founded.

India

The 8rd Regional Camp under the Five-Year Plan of the Indian Section was held at Adyar from 10th to 16th June. The number of delegates registered was 59.

The Camp was opened by the President, Mr. N. Sri Ram. He gave six talks on different aspects of Theosophy. The other lecturers included Mr. M. Subramaniam, Prof. R. Srinivasan, Dr. C. R. Kamath and Mr. C. R. Parthasarathi Iyengar. There was a Question-and-Answer Meeting. The Treasurer of the Society, Mr. H. B. F. Moorhead, and the Recording Secretary, Miss Ann Kerr, spoke about the work in Australia and America respectively.

The programme also included both devotional Indian music and recorded European music. One afternoon was devoted to the celebration of the Ritual of the Mystic Star.

The Camp was closed by the President who emphasized the need to try the discussion method in future Camps reducing the number of lectures.

Netherlands

Prof. J. N. van der Ley, the General Secretary, reports a successful convention on the weekend of June 6-7 in Besant Hall at St. Michael's Centre, Naarden. This was attended by nearly 800 members. The guest speakers were Mr. and Mrs. John B. S. Coats.

THE THEOSOPHICAL SOCIETY

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

President: N. Sri Ram. Vice-President: Sidney A. Cook. Treasurer: H. B. F. Moorhead. Recording Secretary: Miss Ann Kerr.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes</i> .
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	<i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Herr Elis Wikström	Östernalmgatan 12, Stockholm	<i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	<i>Theosophia</i> .
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì-Breo, Prov. Cuneo	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Revista Teosofica Cubana: Teosofia</i> .
1905	Cuba	Señor Ramón Melero Lobato	P. O. Box 365, Habana	<i>Teosof.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastrelnici 633	...
1909	Southern Africa	S. Stakesby-Lewis, Esq.	3 Wheeler Ave., Eastlea, Salisbury, Southern Rhodesia	<i>The Link</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Switzerland	Mme. Rachel Tripet	26 Rue de Vermont, Geneva	<i>Bulletin Theosophique</i>
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>La Vie Theosophique</i> .
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	...
1912	Burma	Mr. C. R. N. Swamy	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	<i>Norsk Teosofisk Tidsskrift</i> .
1918	Egypt	...	...	...

* Presidential Agency.

1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	... Theosophy.
1919	Ireland	Mrs. Evelyn O. Hornidge	14 South Frederick St., Dublin	... Theosophy in Ireland
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	... Boletín Mexicana; Dharma.
1919	Canada	Lt. Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	... The Canadian Theosophist.
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	... Revista Teosófica; Evolución.
1920	Chile	Sra. Teresa de Riso	Casilla 604, Valparaiso	... Fraternidad.
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo...	... O Teosofista.
1920	Bulgaria	Gretar Fells	Ingolfsstr. 22, Reykjavik	... Gangleri.
1921	Iceland	Mr. Felix Bermudes	Rua Passos Manuel, No. 20-cave, Lisbon.	... Ostris.
1921	Spain	Miss E. Claudia Owen	10 Park Place, Cardiff	... Theosophical News and Notes.
1922	Portugal	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1833, Montevideo	... Revista Teosófica Uruguayana.
1923	Wales	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce...	... Herald Teosofico.
1923	Poland	N. K. Choksy, Esq., Q. C.	Roshanara, 54 Turret Road, Colombo	... Theosophikon Deltion.
1925	Uruguay	Monsieur Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filothei, Athens	... Teosofia.
1925	Puerto Rico	Señora Amalia de Sotela	P. O. Box 797, San José, Costa Rica	... The Lotus.
1925	Rumania	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	... Revista Teosófica, Roma.
1926	Ceylon*	Dr. Benito F. Reyes	P. Florentino corner Iba Streets, Quezon City	... Saurabh
1928	Greece	Señorita Corina Martinez Sanders	Apartado Postal 539, Bogotá	... Theosophical News.
1929	Central America	Mr. Valabdas H. Kapadia	P. O. Box 354, Zanzibar	...
1929	Paraguay	Mrs. Gool Minwalla	Noonan Road, Karachi 3	...
1929	Peru	Mr. V. Rajagopal	P. O. Box 752, Singapore	...
1933	Philippines	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	...
1937	Colombia	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	...
1947	British E. Africa.	Mr. Jack R. Brinkley	537 Zushi, Zushi Machi, Miura Gun, Kanagawa Ken	...
1948	Pakistan*	Mr. Pham-Ngoc-Da	Directeur du College, Chaudoc, South Viet-Nam	...
1948	Malaya and Singapore*	...	...	...
1949	Northern Ireland*	...	...	...
1950	State of Israel*	...	...	...
1951	Japan*	...	...	...
1952	Viet-Nam	...	...	...

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dassel, Dirk Boutselaan 18, Eindhoven, Netherlands. *Theosophy in Action*; *La Vie Theosophique*; *Adyar*.

Canadian Federation

(attached to Headquarters): ... Miss Joan S. Morris ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly*.

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