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THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20

JANUARY 1954

Vol. 75, No. 4

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

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

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

JANUARY 1954

Vol. 75, No. 4

THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. Its three declared Objects are:

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

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

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

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FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1923

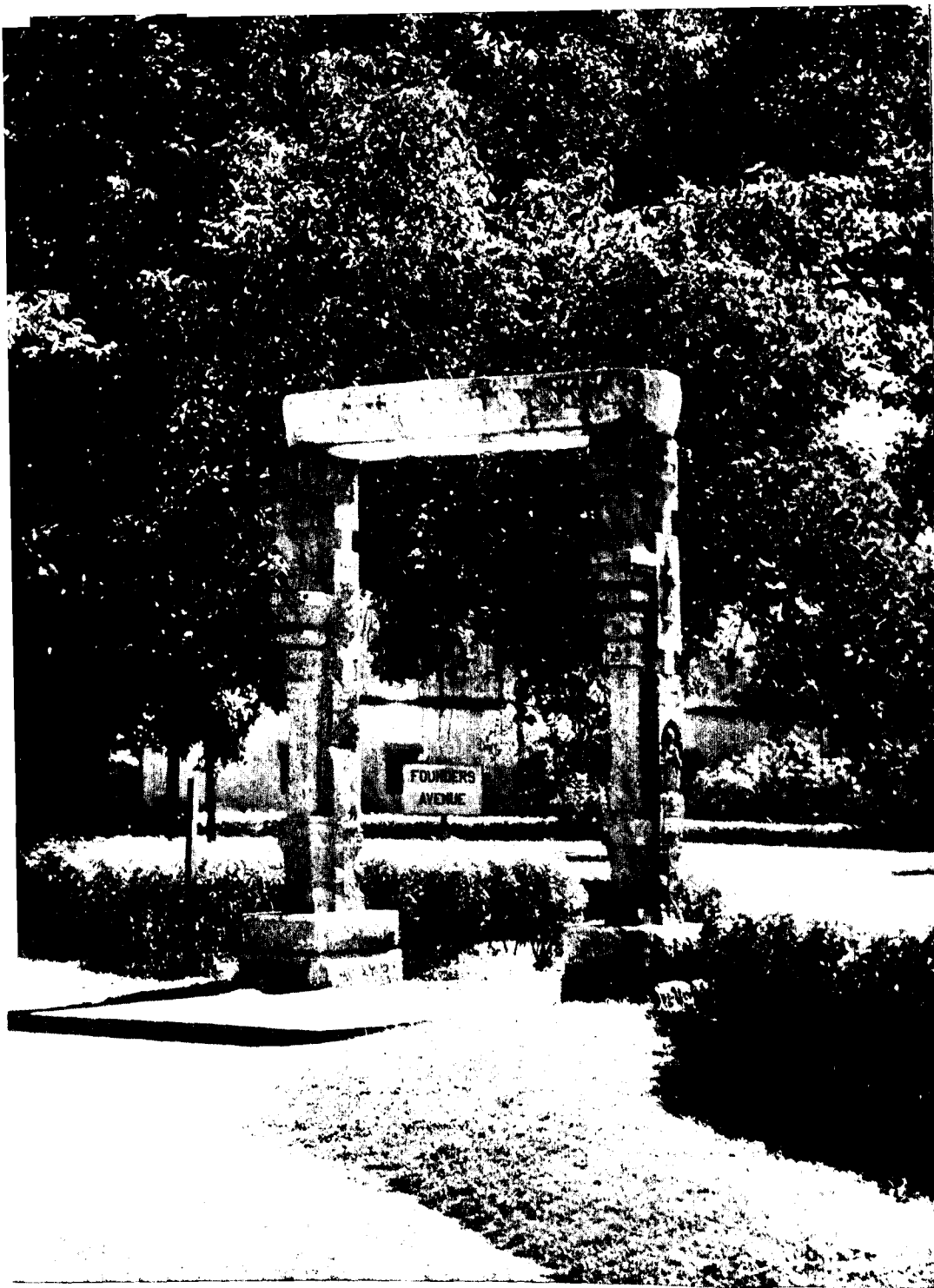
As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering their special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine,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

FREEDOM OF THE SOCIETY

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

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

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



FOUNDERS' AVENUE AT ADYAR

Created in 1925, when saplings of Mahogany were planted, two by Dr. Besant representing H. P. B. and Colonel Olcott, and the rest by representatives of 43 countries. More trees are gradually being added. Earth from the country which each tree represents is placed at its roots.



PRESIDENTIAL ADDRESS

TO THE 78TH INTERNATIONAL CONVENTION
OF THE THEOSOPHICAL SOCIETY

Adyar, December 26, 1953

By N. SRI RAM

SISTERS AND BROTHERS,

I bid you all a heart-felt welcome to Adyar, and wish you a happy time during the days and nights you are here. Adyar is not only the administrative headquarters of our world-wide Society, but also its spiritual heart and centre. To Adyar are turned the eager and friendly thoughts of many, many Theosophists all over the world, and from Adyar there goes out an influence—call it a stream of blessing—by which the world at large is helped, at least in some insensible measure. We have been led to think so; for there is surely a peace and a beauty here which all can feel and to which very many have given quite spontaneous testimony. While this peace and beauty is present at all times, it is especially evident at such times as our international Conventions.

Each Convention is to very many of those who attend it a landmark in their lives, and it is certainly also a landmark in the history of the Society. It is an occasion to

"look before and after," not to "pine for what is not," but rather to discover what may be the meaning and significance of those things which are, with which we are immediately and practically concerned: Life in all its aspects, the problem of our humanity, Truth, Happiness and whatever else we may consider to be involved in the operations of Nature and our free will.

Our purpose at these Conventions is not purely formal, although there is a form for everything that is and everything that is brought into being, which has to have its due attention. If our aim as Theosophists—a word which should have no mere verbal connotation—is to set a standard in everything, that aim must be reflected in the way we meet to confer, as much as in anything else. We have to learn to come together in such a way that heart speaks to heart and not only lips to ears. We may make plans, we may study statistics; all that seems to me to be but incidental to the living process of a discovery, which is Theosophy, which because living is to be discovered only in ourselves. We have to learn not only to speak, which is to express ourselves in all ways, but also to listen to the pure note of Truth, which listening is with an inward hearing that is silent and quiet. Then that note will be translated in a way that will carry it far and touch the hearts of all who are capable of an answering resonance; then there will be evoked out of them the riches of its multitudinous tones and overtones.

Our purpose when we are together for a number of days is as much to retreat within ourselves as to advance boldly without, as much concerned with the way to the discovery of Truth or Theosophy—for Theosophy is Truth in its essence—as with the means of conveying such truth as we may have come to. I feel that as Theosophists we need to be ever humble, open, seeking to learn, seeking to

understand. Where should this pure attitude obtain more than at our Conferences and Conventions where there is the possibility of a union of hearts, side by side with the meeting of free open minds, and an atmosphere conducive to a receptivity which we do not normally enjoy.

When the Convention was held here a year ago, we had with us our then leader and President, Mr. C. Jinarājādāsa, Brother Raja as he preferred to be called, in whom the Society had a proved leader to whom it was accustomed to turn for direction and guidance. His passing away on June 18th at Wheaton, Illinois, United States of America, came as an unexpected blow not only to very many who did not know how seriously ill he was, even when he was constantly protesting his illnesses, but also to those like myself, who knowing his condition, had nevertheless hoped that he would be with us for some more years. To him we owe a debt of gratitude which cannot possibly be repaid, except by continuing to the best of our ability the work with which he was so completely identified for a period of over fifty years. The issue of *THE THEOSOPHIST* of August last contains many tributes which give some idea of the range and variety of his interests and his distinctive contribution to Theosophy and the Theosophical work. Having been a constant traveller, lecturer and writer, he had a knowledge of every aspect of the Society's development almost since H.P.B.'s days, and of the thoughts and feelings of many members all over the world, which none of us living now can possibly approach. I know I am voicing the feelings of the whole Society when I say that his wisdom, the aroma of his influence, his activities along many different lines, and the memory of his life, rich in the help bestowed on innumerable people in many ways, will continue to inspire and help the Society's work for a long time to come.

It is our duty to fill the gap left by each leader who passes on. How shall we fill it? Outwardly by occupying the vacant offices; there may be as many lectures as before; we may put ourselves out more to gather more public attention. These things may be; they are but the outer aspect of the real work which determines the actuality of progress, namely, to bring into manifestation something of the Theosophy that is eternal in the heavens, that pure Wisdom wherein is Life and the meaning of Life in all its manifestations from the highest to the lowest, and to give to that something a fitting form and expression. This is a task which should engage not only our hands and minds but the capacity of our entire being.

Each of our great leaders, from our revered Founder H.P.B. onwards, has given something of his or her vision and understanding, and imparted to the Society some elements of his or her own distinctiveness, so that today the best thought of the Society and the way it influences us is a rich and comprehensive heritage. Yet this heritage should not be for us a mere accumulation, a treasure to be carefully preserved in bound volumes on special shelves. What is most precious in the message of each one of them is a living Wisdom which in so far as it has filtered into the hearts of any of us should be living and growing in our lives. To each one of us who aspires to be a true Theosophist, Theosophy should mean a change based on his own understanding, which should begin in his heart and envelop his entire being. The future of the Society depends upon its being, which means *our* being, a channel for those forces which must eventually transform us wholly and completely, make new men and women out of the old humanity.

Others who have passed on during the year include two well-known figures whose lives were devoted to the spreading of Theosophy, Mr. L. W. Rogers in the United

States and Miss Corrie Dijkgraaf in Holland. Mr. Rogers was for many years a National Lecturer and both through his writings and lectures took a leading part in building up the Theosophical movement in the United States, of which he was the National President for eleven years. Miss Dijkgraaf became a member of the Society as long ago as 1896, was not only General Secretary of the Netherlands Section for many years, but also General Secretary of the European Federation and several World Congresses. In her we have lost a veteran of tested worth, who in every office she filled won the admiration of all concerned. Among others who have passed away recently in the United States is Mr. Thomas Pond of Baltimore, to whom Adyar is specially indebted for the organization of the Adyar Day collections in the United States year after year; another is Mr. E. W. Post, who having entered the Society in 1883, while yet H.P.B. was living at Adyar, had a record of seventy years' membership, probably unmatched in our annals. I must add to this roll Mr. D. P. Kotwall of Karachi, who joined the Society in 1888 and remained a pillar of strength to the end, and also Mr. C. V. Shah, for long a familiar figure at Adyar in charge of work in one Department or other. We bid a temporary farewell to these and other Brethren who have passed away, knowing full well that though "Death do us seem to part" the unbroken links of affection and devotion to the common cause will keep us together in a lasting bond of unity.

Brother Raja's seven-year term of office came to its end on February 17th this year, some four months before his passing. He had announced his intention not to stand for re-election because of the increasing difficulties with his health. The election formalities were conducted by Miss Helen Zahara, then Recording Secretary, in the manner laid down

in Rule 10 of the Rules and Regulations of the Society, and in due course one of the candidates was elected. As Miss Zahara's Report on the election has been published in *THE THEOSOPHIST* and various Sectional magazines with full details, I need not advert to it further.

I would like to say here in a general way what seems to me to be very important, that in a Society which is meant to be a channel of the Divine Wisdom and seeks to base itself on the purest Brotherhood, the whole ideology and atmosphere of an election ought to be utterly different from what it is in the world at large. Whether it is election in a committee, a Lodge, a Section or the whole Society, the only spirit that should obtain on the part of a Theosophist candidate should be that of placing himself, if he can, at the service of his brethren without asking to be preferred to someone else, of being at their disposal to be used in the work, if they want him for any kind of work. In a democratic organization which though democratic seeks to regulate itself in a spirit of true Wisdom, office should not be a synonym for importance. Each one in our Society is supposed to be free in all matters to use his judgment freely; this will be the case only when there is no influence that seeks to overbear his psychological freedom to exercise a judgment which he might call his own. Unless each Lodge and Section, in the way it conducts itself, expresses the quality of the Wisdom, which is impersonal, free and non-self-seeking, it is idle to imagine that we will be able to change the world through mere preaching. In every Lodge and Centre, our aim should be to make a model organization where there is Brotherhood, a fair order, a happy restraint and self-effacement. In all ways we should advance a condition in which this world, which is spiritually so barren, may begin, here and there, to blossom as the rose.

May I here make a reference to the innumerable messages I have received on my election as President? I am grateful to all who have sent them for their affection, and I shall endeavor to deserve the confidence that has been expressed. In this connection I want to express the view that in our Society leadership, except for certain purposes having mainly to do with collective activity, should not be confined to one individual or a set of individuals; it should exist in all.

The word "leading" may imply following. But surely we do not want anyone ultimately to follow any path other than the path that opens within himself. The sole loyalty that we should preach in our Society is loyalty to Truth, the Truth that is realized in oneself. He is the true leader who can be alone, unbiassed, not leaning on others, who can lead himself. In this view, which I believe is a true view, each one of us has both light and leading to give in his or her own sphere, and it would be a wonderful Society if from the thousands of its members there can be radiated this bright influence.

Soon after I took charge as President, I came up against an important question concerning particularly the Adyar estate. It was that of continuing to accommodate the institutions of the Besant Centenary Trust, directed by Srimati Rukmini Devi, namely Kalākshetra (which is an Arts Academy), the Besant Theosophical High School, and the Arundale Teachers' Training Centre. The institutions have grown year by year since they were started, as for instance, the Besant School which had 70 pupils and 12 teachers in 1934 (see Dr. Arundale's Address of 1934), and now has 417 pupils and 25 teachers. They had been accommodated on the estate only temporarily, and their growth, activities and increase in public contacts made it inevitable that they should impinge more and more upon the available accommodation on the estate. Thus it came about that

Brother Raja had to give notice to them in March 1948 to vacate by stages the buildings and grounds occupied by them.

This was done to some extent, and certain premises have been vacated. The institutions still occupy a fairly extensive area in Besant Gardens and Damodar Gardens, including the main buildings therein. Permission to occupy these areas expired in February last, but was extended by Brother Raja to June 1953, that being the beginning of the new educational year.

I was asked by Rukmini Devi, President, and Dr. G. Srinivasa Murti, Treasurer, of the Besant Centenary Trust, for an extension of the period of occupancy, and they explained to me the actual situation, which is as follows: They have a site which has been acquired for permanently settling these institutions. That site comprises about 70 acres near Tiruvānmiyur village, which is about two to three miles by public road from the Society's estate, though less than a mile by a direct route, which however is not yet a proper road. But no structures have been put up on this site so far, and the money which Rukmini Devi has for building is still far from sufficient to create the necessary accommodation to take the place of the buildings and grounds now occupied on the Society's estate. The institutions cannot be moved to any other temporary quarters because, firstly, there are no suitable quarters in the vicinity, and, secondly, it would mean an increase in costs, which they can ill afford.

While this is so—and while we have to consider the interests of these institutions—certain portions of the occupied area are actually needed by the Society for its own purposes, for instance, for the construction of a properly designed building for the Adyar Library and its research section, and the erection of family quarters for resident-workers of the Society.

In view of these needs of the Society, I indicated to Rukmini Devi that I should like to have the occupied areas in the *eastern* portion of Besant Gardens—which are particularly suited for the Adyar Library project—to be made available to the Society. I was willing to give her institutions, as regards the other areas, reasonable time and such security as may be possible, pending their removal to their own site at Tiruvānmiyur.

I felt it important to place this matter of occupation of certain portions of the Society's estate on the basis of a clear and satisfactory understanding, so that the relations between these institutions on the one hand, and the Society on the other, may be regulated on that basis. I therefore proposed:

To give to the Besant Centenary Trust for the use of its institutions a fifteen-year lease of the areas in Damodar Gardens which they occupy at present, including the permanent structures, the lease to be renewable at the end of that period if both parties desire to do so, and on terms acceptable to both.

I asked the Besant Centenary Trust to vacate the eastern portion of the Besant Gardens area by June 1954, assuring them a reasonable time as regards the western portion. If the Trust required additional land in Damodar Gardens, I was agreeable to including such additional land on lease.

The terms which I proposed are acceptable to the Besant Centenary Trust, and the General Council has, by more than the three-fourths required, voted its approval of these proposals. The formal lease is now in process of being executed. I am heartily glad that this matter of the occupation of some parts of the Society's estate, by institutions towards which the Society has reason to feel extremely sympathetic, has been so definitely and satisfactorily settled.

The year that has gone by has seen some changes in the principal offices of the Society, besides the Presidency. Both Miss Helen Zahara, who had been Recording Secretary, and Mr. Charles Shores, Treasurer, during the greater part of Brother Raja's Presidentship, decided for reasons connected with personal circumstances, to shift their activities to other centres of work, Helen Zahara to "Olcott," Wheaton, where she is now on the staff of the American Section, and Charles Shores to "The Manor" in Sydney, from where he continues to devote himself to activities which have claimed his lifelong devotion. Their places at Adyar have been filled by Miss Emma Hunt as Recording Secretary, Miss Ann Kerr as Assistant Recording Secretary, and Mr. H. B. F. Moorhead as Treasurer. Mr. K. S. Rajagopalan continues as Assistant Treasurer. To those who have been here and labored in the past, I am sure you would want me, as I want, to express our thanks. The loss of one centre is the gain of another; so in the sum all is well. I am grateful to the three new colleagues—not by any means new to the work, but only to the offices they now hold—for thus consenting to assist me.

The Vice-President, Mr. Sidney A. Cook, and Mrs. Jocelyn Cook had to leave quite unexpectedly for the United States of America because of certain citizenship requirements, and their departure leaves quite a large gap at Adyar. But as Mr. Sidney A. Cook is continuing as Vice-President at my wish, which I am sure is shared by the Society as a whole, his help and counsel in that capacity will be available from wherever he may be.

An important change which I should mention is with reference to the Adyar Library; and that change has been made with the most cordial approval of Dr. G. Srinivasa Murthi, who has been for so many years Director of the Library. Brother Raja has year after year dwelt upon the

importance of the work of collecting, comparing, transcribing, editing and publishing ancient works of value preserved in palm-leaf manuscripts, which has been carried on in the library ever since 1886. There is great scope for developing this activity considerably on systematic lines; and when there was brought to us by favorable circumstances the person who could undertake that task in the person of Mr. Alain Danielou, I was glad to give him charge of the Library. Mr. Danielou, before he came to Adyar, was Director of the Research Department in the College of Music and Fine Arts of the Banaras University. He has the largest collection of Sanskrit books and manuscripts on music, which is now available for consultation in the Adyar Library. He has as a colleague in his work Mrs. Radha Burnier, who is now the Assistant Director of the Library.

Mrs. D. R. Dinshaw continues to do the detailed editing of THE THEOSOPHIST which has now reverted to the old *Lucifer* design of H.P.B. on the front cover. The different Departmental Heads at Adyar, whom I need only name here, continue to carry on as before.

Miss Katherine A. Beechey, in charge of the T.S. Archives; Mr. N. R. Subramanyam, of the Bhojanasala; Dr. E. Sundaresan, Officer-in-charge of the Dispensary, and his able dispenser, Mr. S. Krishnamurti; Mr. M. D. Subramaniam, Superintendent of the Engineering Department; Mr. K. Neelakantan, Superintendent of the Gardens, with his Assistant, Mr. V. R. Manickam; Mr. Narainji Kevat, Superintendent of Furniture and Cleaning; Miss Florence Pulsford, Leadbeater Chambers; Mr. M. V. Gopalakrishnan, Laundry; Madame P. Cazin, Department of Sanitation; Mr. K. S. Krishnamurti, Manager of the Theosophical Publishing House and of Watch and Ward, and Mr. K. Ramathan, Assistant Manager of the Publishing House; and

Mr. D. V. Syamala Rau, Vasanta Press, with his Assistant, Mr. T. G. Suryanarayanan.

I thank them all sincerely for their work in the common cause, which in the case of some extends over a long period of years (over 28 in the case of one of them).

The School of the Wisdom opened its session this year on October 23rd, with Mr. Geoffrey Hodson, from Auckland, New Zealand, as Director of Studies. It was fortunate for the School and for Adyar that he was able to come here and look after this important branch of our work. As he is coming here again for the work of the School in 1954-55, he will be placing us under further obligation. The School is still in its beginnings, but I hope that some day, when world conditions are more favorable, it will attract students from very many Sections, who will not only participate in the studies but also enrich Adyar with what they bring out of the distinctive backgrounds of their own countries as well as their special studies, and make Adyar an even more international centre than it is today.

A feature of Adyar life which I hope will develop into something really effective and beautiful is a Garden of Meditation, where all residents who are so disposed meet after the labors of the day at eventide, to relax, to meditate, to listen to carefully selected music and short readings calculated to take one's thoughts to those things that are worth thinking about. This Garden, which was opened on November 17th, Foundation Day, lies between the Banyan Tree and Leadbeater Chambers, with the Gopalji Amphitheatre and the Adyar River on one side, and with a view of the sea glistening through the trees and beyond the river. I hope that some day ere long the little building in the Garden, which we now use for the evening meeting and which stands by the Krishnaji Seat referred to by Brother Raja in his last Presidential Address, will be

replaced by an architectural piece which will both provide the necessary shelter and be inspiring to meet in.

We need money for this and for various other purposes, the aforesaid Adyar Library building included. The A.B.C. Fund also can well increase faster than it does at present. I personally am not inclined to make stirring appeals for money, although it is my duty to state the purposes to which members may contribute. Every donation should be a free-will gift in the truest sense of the term, untouched by any other consideration than the good of the object which it serves.

In this connection I should not omit to mention a handsome bequest by Mrs. K. E. Tibbits, who passed away during the year, to be divided equally for the work of the Adyar Library and for the Indian Section Library at Banaras.

At Adyar we have formed a Welfare Committee to look after the needs of the lower-wage employees many of whom, because of the prevailing economic distress, are definitely under-nourished and hard-up in many ways; this, in spite of the considerably increased scales of salary and the dearness allowance which we now pay, and to which reference has been made in previous years in connection with our budgets. The Committee is at present giving each employee receiving wages below Rs. 60/- per month, a simple inexpensive meal every Friday noon, which is just the time when they have usually run out of their weekly wages. These meals have been highly appreciated by the work-people, and have been served to them regularly for some weeks past by the members of the Committee, assisted by a number of voluntary helpers. The cost of these meals has been met by donations given for the purpose by members at Adyar and in Madras, and one or two other places in India and outside India. If there are others who would like to interest themselves in

this work of the good Samaritan, they are of course welcome to do so.

Among other needs, I should mention a new Fund which we have started, named the Raja Commemorative Fund, which will enable us to continue the lifelong work of Brother Raja as a lecturer for Theosophy in very many Sections. There are, and will surely be in the future, tried and worthy lecturers capable of carrying on such work in their own and other Sections. Such lecturers, especially if, like Brother Raja and other leaders of the Society, they have the capacity to inspire by their life and presence as well as by their words, can be a binding force for the whole Society. It is not always possible for such workers to travel from one country to another at a distance without some assistance, and it is to provide such assistance that this Fund has been created. This Fund seems to me to be the best possible memorial to Brother Raja, as it will ensure a continuation of the work which was so close to his heart.

The number of Lodges throughout the world is now 1,319; and the total number of members over 32,220. This includes in some cases last year's figures.

In all the Sections the work of the Society, as indicated by the reports as well as in letters received by me, has been carried on steadily as usual. The Council of the European Federation had a very important session in July at Huizen, marking the Golden Jubilee of the Federation. The meetings were attended by the General Secretaries of 13 Sections in Europe. Under the ever-thoughtful care of the General Secretary of the Federation, Mr. J. E. van Dissel, the Federation is playing its part not only by holding Congresses and providing for periodical contacts at Council meetings between the representatives of all the European Sections but also by fostering co-operation between them in regional groups. There are now four

such Groups: for the English-speaking, the French-speaking, the German-speaking and the Scandinavian areas respectively. Each of these is organized to hold a Summer School which members of all the Sections comprised in its area may attend, to conduct, if it so wishes, a journal with their joint resources, and develop co-operation for other purposes, such as publications. There is, for instance, a regional Publishing House in Graz for publishing German Theosophical works, and there are two journals named *Adyar* and *Clarté*, for German-speaking and French-speaking members respectively; these besides the journals published by the Federation itself and the Sectional journals or bulletins.

A new Section formed during the year, the 51st on our roll, is that of Venezuela. It has come into existence, due largely to the impetus given to the work there by Señorita Luz Maria Durand. We greet the new Section with hopes for a bright future. A change of an organizational nature, which I might mention here, is the formation of a North Ireland Federation, in the place of the previous Presidential Agency. This was made possible by the new Rule 35b of the Rules of the Society. The work goes on as before under the lead of Mr. Hugh Shearman who is now the elected Secretary instead of Presidential Agent.

I myself made a short tour of Australia, New Zealand and Indonesia, during the months of August, September and October, and visited also, outside India, Colombo, Singapore and Rangoon. In Rangoon I presided over the Burmese Section Convention. Mr. Geoffrey Hodson made an eight months' tour in the United States, before he left that Section in September to come to the School of the Wisdom. He has lectured in 41 cities in 22 States, attracting large audiences, besides attending and helping the Annual Convention and summer sessions at Olcott.

There are reports from many South American Sections—Brazil, Uruguay, Argentina, Chile, Bolivia, Peru, Ecuador, Colombia—of the great help given to them by Señorita Luz Maria Durand, to whose work as a lecturer Brother Raja referred enthusiastically in his last Presidential Address. Mr. Harjivan Mehta of Bhavnagar visited all the Lodges and Centres in East Africa in the course of a three-months' tour of that extensive region, to which the report of the East African Section refers with much gratitude. Mr. Sidney Ransom has kept up his regular help to the Scandinavian Section by another visit last summer and participation in their summer school activities.

There is a revival of interest in Ceylon where some new Lodges have been formed—thanks to the intensive work of Mr. M. Subramaniam who went with me to Ceylon and was there for about two months. Though I have mentioned the activities of these lecturers, there are other good workers whose names appear in the Section reports, who have labored indefatigably in their own areas and whose work is no less important than that of brethren who have travelled from one Section to another. In India there have been Camps and Workers' Conferences in different areas, corresponding to the Summer Schools in Europe and the United States. The General Secretary, Mr. Rohit Mehta, has many plans for the future, among which I might mention the interesting idea of forming an Ashrama in each Federation area where some senior and experienced brother could from time to time take up temporary residence, gathering a number of eager, earnest members, for a kind of retreat in which they could go more deeply than is normally possible at Lodge meetings into the profounder aspects of Theosophy.

The Section Reports do not all speak in the same accents. One or two of them speak of a "downward"

trend in membership, but others have had an increase of membership and think that the future is promising, and there is among the members in them a feeling of happiness in Theosophy. The phrase "new era" has been suggested here and there.

It seems to me that it does not really matter whether the numerical strength of the Society, of any Section or Lodge, goes a little up or down. It is not numbers which matter; nor popularity; nor the estimation of people who are considered important from the standpoint of the world's current interests nor the aims determined by those interests. We need surely to understand the problems of our time and the world's needs in every direction. But let us bear in mind the truth that the world is ourselves—we are of the world worldly for the most part, even though we may have other aspirations—and what the world plans, wants, and what we may be inclined to join in as the solution of present problems, may not be what is really needed to bring about order, freedom, peace, happiness, in the world or in ourselves. We need a fundamental change, more truly a renewal of life, such as takes place when the seasons change, or when the individual life sheds its form and expresses itself in a new one. Such a renovation depends upon depth of understanding, discrimination in one's actual life, an earnestness to discover not just with the instrument of intellect, but with the totality of one's being and awareness, what is beyond the mind, beyond its fleeting shadows. The purpose of the Society may be variously stated; it belongs to many different levels. It is practical, philanthropic, creative, idealistic, spiritual. Let us, in all these ways, prepare ourselves into channels for its pure expression. The quality of each and every one of us will determine the quality of the whole. As surely as day follows night, the dawn will break in each one's heart, when

he has ceased to cling to the shadows that constitute the night, the falsehoods, superstitions and glamor, whether of our religious, political, social or personal lives.

(Rise, Sisters and Brothers)

May Those who are the embodiments of Love immortal bless with Their continued help and guidance the Society founded to do Their will; and may we, opening ourselves to the light of Their guidance, be worthy to transmit that blessing and help to lead the world from Darkness into Light.

N. SRI RAM

Time is something created entirely by ourselves . . . while one short second of intense agony may appear, even on earth, as an eternity to one man, to another, more fortunate, hours, days and sometimes whole years may seem to flit like one brief moment . . . of all the sentient and conscious beings on earth, man is the only animal that takes any cognisance of time, although it makes him neither happier nor wiser. . . . Western critical idealism . . . has still to learn the difference that exists between the *real being* of super-sensible objects, and the shadowy subjectivity of the ideas it has reduced them to . . . Space and time may be—as Kant has it—not the product but the regulators of the sensations, but only so far as our sensations on earth are concerned, not those in devachan. . . . It is the devachanee himself who absolutely creates both and annihilates them at the same time.

The Mahatma Letters

THEOSOPHY—AND THE CHALLENGE OF TODAY¹

By SRI PRAKĀSA, *Governor of Madras*

BROTHERS AND SISTERS,

Once more it is my good fortune to be asked to speak from this international platform; and to share my thoughts with earnest men and women from all over the world, who have gathered under the inspiration of Theosophy at the annual Convention of their Society; and in a spirit of pilgrimage are here to breathe the peaceful atmosphere of the hallowed spot where its founders established their headquarters. We all miss today the gentle and genial figure of Sri C. Jinarājādāsa—affectionately known as Brother Rājā—who as President of the Theosophical Society, presided over our functions with such grace and dignity last year. Health would not permit him to stand again for election to his high office. When I came to say good-bye to him on the eve of his departure after he had passed on the signet-ring to his successor, I found him full of plans for future work. His sudden passing came as a shock to me as to innumerable others scattered all over the world, that loved and admired this great scholar who spread far and wide the light of Theosophy, despite his failing health, and went undeterred through all the storms that blew

¹ The 78th International Convention, Adyar; Public Lecture delivered on December 26th, 1958.

inside and outside, and preached in many languages all of which he seemed to know to perfection. I had reasoned with him, when he declined to stand for re-election, that it would not perhaps be right to break the tradition, for all Presidents before him had died in harness; and it did so transpire that even though freed from the burden of his office, he really could not survive long; and we might almost take it that he too left his body while still functioning as the Head of our world-wide Theosophical Society.

It would be but right for me to offer on your behalf and on mine, a warm welcome to our new President, Brother Sri Ram; and to assure him that he will have our loyal co-operation in the difficult tasks that lie before him in a world such as we find it today. Personally I am very grateful to him for the high honor he has done me in asking me to speak to you this afternoon, as his predecessor, Sri Jinarājādāsa, had done the year before; and thus given me the privilege of meeting you again under such good and happy auspices. I have no doubt that this Convention which is the first under his Presidentship, will be wholly successful; and that men and women who have come to it from places near and distant, will go back to their homes with the inspiration of a bygone day brightly burning in their hearts; and which, in its turn, will nerve them to greater activity for the fulfilment of the mission for which the Society has always stood, and stands undaunted today; and thus bring about that human brotherhood and good mutual understanding among the nations, which the world fondly seeks but does not really find, because it would not go the right way.

I remember Mrs. Besant telling us in one of her lectures now so long ago, that the Theosophical Society has no dogmas except one: and that is Brotherhood. She was not willing to permit anyone to come into the Society

who did not believe in human brotherhood. Other objects of the Society can wait for their fulfilment: we may or may not make any deep, detailed, sympathetic and comparative study of religions, or have any faith in the tenets of any of them, and even discard all philosophies and all sciences; we may not care to undertake any investigations in any laws of Nature—explained or unexplained—and may be entirely sceptical about any latent and supposed powers hidden in the mind and body of man; but we needs must have full faith in Brotherhood, and must strive to attain it to the best of our capacities and abilities. It is true that the better mind of man has always yearned for this. It is also unfortunately true that the yearning has never materialized. Still that is no reason for giving way to despair; that is no reason to abandon the quest or let go the high ideal, and cease from making our utmost efforts to attain it. Some may say that the work of the Theosophical Society is over; and in an age of the atom and power blocs, there is no room for the idle chatter of human brotherhood. The heart of the earnest Theosophist, however, cannot give up its age-old search for the fundamental truth that would take us to our goal. He is not satisfied with things as they are, and wants things as they should be when man will co-operate with man in all activities for the world's real welfare and the world's true progress; when human beings will inflict the least amount of harm on the humbler creation; and when peace and goodwill will reign supreme on earth.

It would perhaps not be irrelevant to take our minds back to the past many centuries, and see the evolution of thought that has taken place therein. It should be easy for us, Theosophists, to understand the trend of events and to catch the fundamental ideas that lead to their happening. It is a truism that man cannot live alone. He is a

social animal and constantly seeks the companionship of his kind. In this search, man, by slow degrees and more and more, has evolved the mighty edifice of social, economic and political organizations that we see around us. Because of our familiarity with them, they seem to us so natural; but really they were non-existent not so very long ago. They have been deliberately created to meet the cry of man's heart for company with his fellow-men, and in order to meet the varied needs of the increasingly complicated society that man has continued to build for himself. Those who were in charge of the ordering of things, made many experiments so that each man might be fitted for a particular task and taught to do it well; so that there may be the utmost co-operation between individual and individual, and community and community; between profession and profession, and group and group; so that all needs might be fulfilled with the least amount of disturbance and inconvenience; so that the highest good may be available for all. In this process, we have been made familiar with economic groups and social castes, and with the constant attempts at adjustment and re-adjustment, whenever anything went wrong, and any individual or community was inclined to stray from the prescribed paths of rectitude and propriety, as understood at any one time in any particular society. Whenever co-operation gave way to competition, and confidence to suspicion; whenever an excess of selfishness destroyed the desire for helpfulness;—the urge to undo what appeared to be bad, also sprang in the minds of men spontaneously, inevitably. The task of world-mending is verily unending; and the evil in human nature so often overpowers the good in it that human hopes are blasted and have to be recovered every time things go wrong. It is in the fulfilment of the pledge of the spiritual powers that govern the world that they would not be wanting in

supplying proper material whenever required, that the world despite all shocks and jolts, continues fixed in basic righteousness with the good preponderating, despite evil constantly wanting to overpower and destroy it.

Though the fundamental purpose of all organizations has been that there should be peace and harmony, and that man should work in joy and contentment, the fact is that human nature has always been stronger than human ideals; and almost every one has been inclined to take advantage of his particular position and exploit the need of others for his own services; and therefore there have always been clashes and conflicts, if someone is wanting to have more than he has, and others are trying to resist him in their own personal interest. Let us take for purposes of comparative study and sympathetic understanding, the establishment of the system of caste in India. Manu, the ancient lawgiver of the human race, whom Madame Blavatsky has particularly enjoined us to study, divided human beings into four categories in accordance with the main urges and ambitions of human beings, assigning to each the task of fulfilling a definite basic need of man. As the duties were assigned, so were the prizes; and a study of the rich literature of Theosophy on the subject of Manu's scheme of life, will tell us how the duties of each caste were assigned to it in accordance with the real temperament of those who constituted it. The prizes for the fulfilment of these were also prescribed in accordance with the inescapable desire and ambition of the human heart. The Brāhmana, we are told, was a person who was to give his time and attention to the acquiring and the spread of knowledge, and was to get high *honor* in return for his labors. The Kshatriya was assigned the duty of protecting his kind from the wicked and the anti-social, and was given a great deal of *power* to enable him to do so. The Vaishya was

put in charge of the wealth-producing and wealth-acquiring departments of the world's life, and in return for his *affluence*, was expected to give out of his plenty, for the construction of works of public utility, the support and sustenance of other elements of the body politic, and the relief of those who were unhappy and unable to look after themselves. The Shūdra, the books tell us, was the unskilled laborer who was to man the innumerable departments of manual work, and in return for this, he was to be given the longest holidays, and allowed the greatest latitude and freedom for sport and merriment.

The main thesis of the many learned and illuminating books we have on Manu and his teachings, is that willing and whole-hearted co-operation between various individuals and groups that constitute human society, is essential for the well-being of all; and as long as that is assured by men regarding it as ordained by nature, all was bound to be well. But when various subversive aspects of human nature come into play, and various castes put greater stress upon their own rights and are negligent of their duties, trouble begins. The attempt of one caste to preponderate over the others, and to have all honor, all power, all wealth and all amusement monopolized by itself which should be divided equitably among all—I am borrowing freely the thought and even the words of the learned leaders of Theosophic thought—leads to lop-sided development; in the artificial enrichment of one part and the starving of the rest, with the inevitable result that the whole body politic suffers. While in India, we gave very definite names and tried to put the whole position in the form of a code, we see the same processes at work in other lands as well, even though in an unconscious manner. Because we in India have not been an historical people, and have not cared to record facts in their chronological order, we might

perhaps be helped better to understand the position by glancing through the pages of European history. Leaving aside the ancient times of Greece and Rome, it will suffice for our present purpose, if we took a brief review of what are called the medieval and the modern ages. We shall see that in the West too, Society was sought to be run on very much the same principles, as we desired here; and the stress on caste dominance was perhaps greater there than here, even though not so called; and so the conflict also was more severe.

The Brāhmanas, the great priestly classes, were powerful for centuries; and if we call the great age of the early Popes with the net-work of theological organizations entering every department of human existence, the age of Brāhmana Rājyam, we should not be far wrong. But this was not the Rājyam in co-operation with the other categories of men. It was a Rājyam—a social order—definitely meant to put all authority, spiritual and temporal, in the hands of the priest. It was priest-craft, theocracy at its height. We might, for our immediate purpose, very well call this period of time and its dominant thought by the expressive word “sacerdotalism”. This was followed, as if inevitably, by Kshatriya Rājyam, for group consciousness is soon roused, if any one group tries to make itself too powerful at the expense of others. In this period, territorial kings and lords monopolized everything in their turn, and tried to put every one else down in order to bolster themselves up. The endless wars and conflicts between Pope and Emperor, between priest and lord, are too well known to need reiteration. This period of Europe's history is called and recognized as that of “feudalism”. This was followed by the Vaishya Rājyam when the great middle classes were born, and when the wealth-producing elements of society got a preponderance over every other. This

period of man's history has been very well known as capitalism and the prominence of the bourgeoisie.

Divided roughly in periods of time, Europe, during the early years of the Christian era, had Brāhmana Rājyam or sacerdotalism, called not so correctly or fairly the "Dark Ages". Then came the "Middle Ages" with their stress on territorial proprietorship and national kingship which was the age of Kshatriya Rājyam or feudalism. The great intellectual movements of the eighteenth century reaching their climax in the mighty French Revolution, brought in the middle classes to the fore; and in company with the industrial revolution, ushered in the age of capitalism which had its hey-day between the French Revolution at the close of the eighteenth century, and the Russian Revolution less than a couple of decades after the twentieth century had opened its portals. Modern civilization, as we know it and view it, all around us in its intricate mazes of organized existence, is the gift of this age to the world; and we who are assembled here today, and endless millions like us spread all over the earth, are the children of this very civilization, and the results of its search after the goal of life on this planet. We have nothing to be ashamed of and much to be proud of what we have been able to achieve, as we have used our brains to good purpose to control and overcome many forces of nature and harness them for our own behoof and enhancement. This age may very well be called the Vaishya Rājyam as well, because of the prominence it has given to material wealth, and those who produce it or can earn it. The persons concerned have, like the respective preponderating factors of the preceding ages of the Brāhmana and the Kshatriya Rājyams—of the ages of sacerdotalism and feudalism—stressed particularly the prominence and the importance of just one category of human beings. If they persist, their fall is as certain as

was that of the others that have gone before. We must see the signs aright, if we are anxious to save the good that there is in the passing age, and do not want that to go also along with its undoubted and undeniable evil.

To us Theosophists whose books had told us all this, and had almost prophesied what was coming, and had given us ample warning in good time, it is and should be no matter of surprise that after the Brāhmana, the Kshatriya and the Vaishya Rājyams, because of the forgetfulness of their leaders of the most important particular of the necessity of harmonious co-operation between all classes and goodwill between all individuals, and the elimination of monopolistic tendencies, we are bound inevitably to face the era of Shūdra Rājyam, the dictatorship of the proletariat, the age of communism. If the great period of *Renaissance* and *Reform* came as a storm on early society and drove it from theocracy to feudalism; if the Industrial and French Revolutions shook medieval feudal society to its foundations and brought into the world a new state of affairs with which we have been familiar during the recent centuries;—the Russian Revolution of our own days has disturbed the thoughts of men equally strongly; and we have its definite philosophy placed before us in no uncertain language, the influence of which has spread and continues to spread far and wide, and which we would do well to try to understand. If the French Revolution brought into the world a new ideology, so has the Russian Revolution a century and a quarter later. As wise men, it is time we took stock of the situation; and with all the knowledge and experience that we have gathered through the ages, see to it that we do not once again make the mistake of giving a monopoly of everything to any one group or category of human beings, and do not bolster up any one profession or any particular line of activity; but make an equitable

distribution of pains and gains, of profits and losses, of rights and duties, of burdens and amenities among all who toil in the world such as, we are told, Manu desired and ordained, so that a true brotherhood broad-based on mutual goodwill and mutual co-operation, may be established for the well-being of one and all.

Long ago Aristotle, with his penetrating philosophic vision, divided Governments into monarchies, aristocracies and polities—the rule of one or a few or the many—as power lay in the hands of individuals or groups or masses. He said that when rulers exercised their authority in the interests of others, we had good, proper, *normal* Government; but when the same was misused for selfish ends, Government became bad, corrupt, *abnormal*; and monarchy, the rule of one, was perverted into tyranny, aristocracy into oligarchy, and polity into democracy. As however, “Democracy” is now used in a good sense, we shall call Aristotle’s polity—that is the good form of the rule of the many—“democracy,” and its perverted form by the pedantic nomenclature of “ochlocracy,” or even the vulgar appellation of “mobocracy”. The world, I fear, has unfortunately presented the perverted forms of Governments more often than the proper ones, because the ruling powers would work for their own aggrandizement and not the welfare of others. That is why we have had so much trouble in the world, for the old saying is correct: “Rājā Kālasya Kāranam”. It is the ruler that causes all that happens in his time; and thus it would be our duty, as Theosophists, to study the various forces and events of today, and to see if we cannot help in giving them a right direction so that all may be well for the future. Manu, if properly interpreted, appears to have put the position better. He had four categories according to the temperaments of different men that constitute society; and instead of

envisaging all control in the hands of any one individual or group, distributed it equitably among all, ordaining proper performance of duties on the part of everybody to keep the leviathan—the *virātā purusha*—the whole organized human race, free from harm. Alas, for human nature, that was not to be; and things took shape more in the way Aristotle had feared than in the manner Manu had hoped.

Let us study the communist philosophy in such light as Theosophy gives us for the scrutiny of human life and human affairs. Communism starts with a materialistic interpretation of history, and apparently sees no higher forces fashioning and influencing the events of the world than mere materialism. It would be difficult for us, Theosophists, to accept this as a basis for the organization of society, for we do think that however important the material world may be, in which we live and move and have our being, there are other forces at work which must be taken into account and which we can deny only at our peril. It would be difficult for us also to believe that all that human beings have ever done—all the great thoughts that they have thought, all the great endeavors that they have made—were motivated by merely materialistic ambitions, and were the results of merely materialistic aims, and had no higher urge behind them and no nobler purpose in front. It is impossible for me to read the history of the world in this light; and when we do not accept the very basis of a philosophy, it is difficult really to proceed with the structure raised on it. Still let us proceed, for the situation is too serious for complacency. We must understand properly and act rightly. We cannot wait. That philosophy tells us that there must be a clash of classes before any progress is at all possible; and this must even be deliberately created by disturbing the minds of men, if that should not actually be present. When we believe in

harmonious co-operation and desire to avoid all conflicts when we are convinced that human progress and human betterment depend on peace and harmony, and not war and conflict;—it is again difficult for us to accept this verdict regarding the manner and method of progress. Then again the ideology embodied in this philosophy, goes on to tell us that we must steadfastly and strenuously aim at the dictatorship of the proletariat which would obviously bring just one category of human beings in supreme power, leaving the rest more or less neglected and even suppressed, or at best regarded as belonging to a lower order of beings, however useful they may be to the world at large. As Theosophists again, it is difficult for us to accept this as the be-all and end-all of human existence. So far as we can see, in principle, this is as bad as the preponderance of any other class or caste or group—large or small—as had been the case before, and that brought other experiments in human organization, to grief in the past. It follows therefore that this is to be avoided so that society may not be precipitated down the abyss, but saved from possible destruction. And lastly we are told that there would be the Withering of the State, and that no political organization for purposes of administration will apparently be necessary when the purpose of communism is fulfilled and the dictatorship of the proletariat attained.

Whether we accept this philosophy or not, the fact is that it is gaining ground; and that millions of young men and women are attracted by it and are becoming its staunch upholders, even at considerable risk and sacrifice to themselves. This is doubtless due to the fact that they see vast disparities between man and man; and they desire that some system should be found whereby these great gulfs may be bridged, and there might be an approximate equality in the amenities and facilities, the comforts and

conveniences that material existence requires, between one man and another; and in communism they see the fulfilment of their hopes and the realization of their dreams. We can have no complaint against the main objective: our complaint is against the method adopted to bring that about, and the manner the basic philosophy is presented on which it is raised. The nation that today appears to have most profited by the civilization that was brought into existence by the ideologies and the endeavors of the eighteenth and the nineteenth centuries is perhaps America; and it may be that the people that have suffered most by that, have been the Russian: I cannot say. In any case, it is generally believed, and not wrongly, that the greatest among the upholders of the present-day civilization is America, and it is making Herculean efforts and utilizing all its tremendous resources so that that civilization might not suffer in any way. It is therefore supposed to be the head of one power bloc in the world of today, the bloc that its detractors designate as that of capitalism, but which, in other words, appears to stand for the civilization as it has developed during the recent centuries, called for the sake of brevity and convenience “modern,” with all its good and no doubt also its evil, and which in the nomenclature I have ventured to adopt, might fitly be called Vaishya Rājyam.

Then Russia stands for the new ideology of communism or of Shūdra Rājyam or dictatorship of the proletariat, and looks at capitalism or bourgeois ascendancy much as the leaders of the French Revolution looked at the aristocracy and the *ancien régime*. Its upholders seek to stand for the civilization of the future, envisaging a state of affairs that appears to them to be the veritable golden age that as children we were taught existed long long ago in some remote past. Russia is regarded to be at the

head of the other power bloc; and the world is said to be divided at the present moment between these two power blocs of capitalism and communism; of the prominence of the bourgeoisie and the dictatorship of the proletariat; under the lead of America and of Russia. It is a curious fact—or “accident” if you should prefer the word—that the Theosophical Society was founded by the joint endeavors of a great American and a great Russian, Colonel Olcott and Madame Blavatsky; and therefore I venture to think we could safely claim for ourselves to be the representatives and the inheritors of the struggles and the achievements of both these great countries, and should therefore be encouraged so to work that these blocs instead of carrying on a cold war and threatening a shooting war all the time, may come together by our efforts; and that the ideals preached by a great American and a great Russian together as enshrined in the spiritual aspirations of Theosophy functioning through the material body of the Theosophical Society, might be implemented for the good of all mankind, taking all that the past has left, preserving all that the present has given, in the service of the future as it unfolds itself before us. A tremendous challenge has thus been thrown to the modern world; and that challenge we Theosophists must accept, if we mean to be active participants in the fashioning of the world and its future, and are not content merely with living on our past achievements, and pleased at ourselves that we have given good thoughts to the world which the generality of men may or may not accept. It would be fatal for us to think that it is none of our business to see that right things are actually done.

SRI PRAKĀSA

(To be concluded)

THE LOGOS DOCTRINE AND THE CREATIVE HIERARCHIES¹

BY GEOFFREY HODSON

A THREE-FOLD objective is before us. We shall first study some Theosophical ideas concerning the formative Agency whether called Brahma, the Great Breath, the Logos or Word, or the spirit of God which first broods upon the face of the deep and then moves upon the face of the waters. The emanation and formation of a universe and the functions of the Creative Intelligences in Nature will then be considered. I shall use the word Logos in both a cosmic sense to denote an active, formative Principle and Power, more locally as the Spiritual Presence and Power behind the sun, the Solar Logos, and also as the core of man's nature, the God within him, the Logos of the Soul. The title, Logos, or Word, implies the emanation and formation of the universe by an energy of the order or quality of sound, a soniferous creative force; for one translation of Logos from the Greek is Word, referring to the process by which the universe is fashioned through the agency of the Voice or Word of a Creative Deity. This procedure is not conceived as being either external or enforced. Rather is it an emergence from within a creative centre by a natural process like that of the germination and development of a seed or an egg, an expansion from

¹ The 78th International Convention, Adyar; public lecture delivered on December 27th, 1958.

within outwards, an unfoldment or growth of that which is inherent in the very nature of things.

Creative is really a misnomer, the word emanation being more acceptable to describe the process of the emergence, unfoldment and perfecting from within of universes and all they contain, an emergence from a cosmic seed, germ, metaphorically, from the egg of Brahma. The Hierarchies of Intelligences associated with this process are the Devarājas and the Devas, the Archangels and the angelic hosts, the armies of the Logos. They are the Sephiras of Hebraism, the Prajāpatis of Hinduism, the Gods of Egypt, Greece and Rome, and the Mighty Spirits before the Throne of Christianity.

The Scriptures of the world contain cosmogonies, heavily veiled beneath allegory and symbol, which suggest that sound was the formative power. In the *Book of Genesis* (1.1-5), we read:

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

This description implies that at the dawn of a new Manvantara, there first emanates from the Absolute a duality in Unity, the Spirit of God, the Word which was God, the masculine creative potency, the Great Breath, Purusha, and the face of the deep, the feminine creative potency, the Great Deep, pre-cosmic matter, the vast ocean of virgin space, the Great Abyss, Prakriti. Before this emergence, darkness brooded upon the face of the deep. Then the Spirit of God moves upon the face of the waters; the

laws of number, alternation and cycles come into operation, and the processes of the emanation and formation of a universe are again initiated.

In the New Testament, St. John also indicates the soniferous nature of that Power which ushers in the new day, writing in his first chapter:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without him was not anything made that was made. In Him was life and the life was the light of men. And the light shineth in darkness.

Theosophical cosmogony unveils the symbolism, stating that behind and beyond and within all existence is that Eternal and Infinite Parent from which the temporary and the finite are born. This is Boundless Self-existence, ever unknowable and unknown. This is the Absolute. It is the changeless, Infinite, Eternal All, the self-existent Causeless Cause, the Rootless Root, the Unmanifest. This is an impersonal Unity, with no attributes conceivable by man. In Kabbalism it is referred to as negative existence, Ain or No thing. During Mahā Pralaya, Ain is all, yet nothing. It is darkness, boundless night in relation to finite consciousness. Periodically, Creative Energy imbued with Divine Thought, Adam Kadmon of the Kabbalists, is emanated from the Absolute to become the active, formative, Deific Principle of the universe-to-be. Thus, out of the Infinite, if such an expression may be permitted, a finite formative Power, however vast and lofty, emerges as the Cosmic Creative Logos. This is the "only Begotten Son" of Christianity, who is really the "alone Begotten" and is described as being of "one substance with the Father," which is the absolute uncreated All. This first Emanation in its objective aspect, is called the Cosmic Christos and Christians are taught that by Him are all things made; "yea, all things

both in heaven and earth; with Him as the indwelling Life, do all things exist and in Him as the transcendent Glory all beings live and move and have their being." Such is the active, manifested Creative Deity, the Logos or Word of St. John. This is the emanated Architect, Sustainer and Transformer of the universe which is about to be "born".

The Secret Doctrine affirms the eternity of the universe *in toto* as a boundless plane, periodically the playground of numberless universes incessantly manifested and disappearing called the manifesting stars and the sparks of Eternity. This appearance and disappearance of worlds is like a regular tidal flow. The law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of Nature is universal. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so perfectly universal and without exception that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe. This alternation is stated to be eternal, without conceivable beginning and without imaginable end.

The Logos Doctrine appears in the Scriptures of many World Faiths.

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. (*Psalms*, 33. 6)

I am the great God Nu, who gave birth unto himself, and who made his name to become the company of the Gods. (*Book of the Dead*, Budge, Ch. XVII)

Thoth, (as) the divine intelligence which at the Creation uttered the words which resulted in the formation of the world. He was self-produced and was Lord of earth, air, sea and sky. (*Book of the Dead*)

I-AM is the Hidden One of the mouth; it is the silence of his mouth whose uttered word is mystery, even the mouth of the Ruler of the Aeon, which grasps the eternity of "being in Peace". (*Book of the Dead*)

In Hinduism, Devaki sees the whole universe in the *mouth* of the child Sri Krishna. The Creative Power or Voice is personified as a woman named Vāch, meaning speech or the sound of the voice. She is the female Logos, being one with Brahma, who created her out of one-half of His body. She is the female Creator and associated with Brahma in the work of creation. This is an allegory of the union of power, Brahma, and intelligence, Vāch, to operate the work of creation by sound. Vāch is really the intelligent Creative force which, emanating from the Creative Deity, becomes manifested as the metaphysical Word or Logos. Thus the Great Breath sets up vibrations in primordial substance which becomes soniferous or capable of emitting audible energies. These form shapes according to the divine thought which is expressed by the motif and variations of the great Symphony of Creation. The emitted, creative agency is the outbreathed Breath of the Logos and is of the order of sound. It is the creative power of Vāch, the active, manifested Logos or Word. It is God at Work and behind God at Work is God the conceiving Power.

The concept is thus presented of the Logos as Musician, and the process of creation as the composition and performance of a symphony. A Divine Voice enunciates the motif of the new universe. This is heard or responded to, by pre-cosmic Matter, and the planes of Nature with their forms and inhabitants gradually appear. Into these the Logos pours forth perpetually His Life that they may live, this being His continuous sacrifice, His everlasting oblation. Metaphorically, He is voluntarily self-crucified upon the Cross of the material universe with its four directions of space, four streams of creative energy, four subtle elements and four Hierarchies of Creative Intelligences. Such in part are the Crucified Logos, the four-headed Brahma, and every other four-headed, four-armed Deity.

The Universal Word when uttered becomes manifest as myriads of chords, each a coherent, self-existent sound with its force and light manifestations. Each chord appears in the higher, causal worlds of planets as a relatively changeless abstract form, an Archetype or divine idea, the pattern on the Mount of the Old Testament. These Archetypes in their turn sound their words relaying (in radio terms) into the lower worlds, the primal Word-force. Magnetic fields are set up therein, matter is drawn into them and, with the aid of the Creative Hierarchies, is moulded into evolving forms. These forms, vivified by Divine Life, become the abode of intelligences, the Monads, in the mineral, plant, animal, human and superhuman phases of development. As a result of experience in the forms, these intelligences, assisted by the Angelic Hosts, gradually unfold their innate faculties and powers until the degree of development set both for them and for the forms has been attained. Ultimately, at the eve of creative Day, all is withdrawn back into its source. Cosmic Night then falls, Darkness broods once more upon the face of the Deep. As Omar Khayyam says, "Lo! the phantom caravan reaches that no thing which it set out from."

The Gods or Creative Hierarchies are thus conceived to be builders of form and I now offer purely personal views concerning them and their functions. In doing so, I recognize that when an abstract idea, a continuing process and an ever-flowing force, are defined in terms of time and form, limitation and even error are almost inevitable. The creative energies of which all forms are the product are first emitted as sound by the utterance of the Word and may be thought of as arising from a central, spiritual source. These primal, formative energies of the Word have tremendous potency and, from one point of view, the whole race of the Gods, from the universal

Solar Creative Hierarchies to the relatively local planetary archangels and their hosts, collectively known as the Elohim in Kabbalism, serve somewhat as electrical transformers. They receive into themselves the primordial, creative power and, as if by resistance to its flow, reduce its voltage, as it were. From them it passes through their lesser brethren, rank upon rank, until it reaches the physical worlds. There, with the assistance of the nature spirits it draws and moulds matter into the geometrical shapes conceived by the Creative Mind.

The members of the higher ranks in the Order of the Builders—one race of which would seem to correspond to the Devas known to Hinduism as the Gandharvas or Gods of Music, again the suggestion of sound—are aware of the creative intent, perceive and know the Archetypes or divine ideas. Within the Order of the Builders are Hierarchies which are themselves as a whole, and as individuals, Deva manifestations of those chords in the creative Word of which the Archetypes and Nature's forms are objective expressions. By self-unification with the "descending" Word-force, particularly with such streams as are vibrating at frequencies which are identical with those of their own nature, they amplify them and this augments their form-producing power.

Mutual resonance or affinity of vibration draw the particular Hierarchy of Devas into its appropriate field of work as form-builders in the four kingdoms of Nature. There is a hierarchy of Devas the chord of whose nature is identical with that of gold, for example. They might be described as "Deva-gold" or the divine idea and spirit essence of gold manifest as an Order of living beings. Members of this Hierarchy are drawn by vibratory affinity into the streams of gold-force which are constantly descending—in a diagrammatic sense only, all occurs from within outwards—from the

creative source into the physical world. The presence of the Gods of gold amplifies the creative energy, intensifies the component frequencies, and thereby augments the form-producing capacity of the thought-imbued Word-force. This, as far as my limited understanding goes, is part of the function of the Gods of gold as also of all Gods of the Order of the Builders. By self-unification with the formative force, they assist in the process of the production of physical substances and forms by emitted Divine will-thought-sound or word.

The ultimate fashioners of physical forms are the nature spirits mainly of the element of earth assisted by those of air. Earth nature spirits are associated with mineral forms, air elementals with plant forms. Unconsciously they aid the designer, Universal Thought, by playing in the geometrically-flowing fields of force set up by the impact of creative energy as sound upon responsive, fructified matter, chiefly at the etheric level. This form-producing sound establishes fields of force of varied geometrical designs, not at first in dense solid substance, but in the ether, which is both mould and matrix of all forms, Mother Nature's womb.

If we enter the magical and beautiful world of the nature-spirit builders of etheric and physical forms, and watch their lives, we see that pleasure is gained by them in moving, dancing and flying along the lines of force of which the forms first consist. This repeated fairy movement accentuates these lines in the ether, as does a pencil line drawn again and again on paper. Nature spirits thus assume considerable significance in Nature's processes. Through play and movement along the lines of force, elementals of earth and air unconsciously play their part in the production of forms in etheric and solid matter and in all the processes of generation and regeneration in the organic kingdoms. The little workmen are everywhere

present and ceaselessly at work. No smallest form of any kind appears unassociated with a builder of form, in none of whom can the thought of self arise; for individuality is not born in them. Inwardly moved by the action within them of Universal Thought, which is their Mother Source, and of their Devic senior and overseer, the life of nature-spirits is one of thought-free, spontaneous play within the currents of creative energy which set up lines of force in the ether and also flow through them and their subtle element.

Thus, the creative idea is first conceived within Universal Thought and then expressed as form-producing energy of the quality or order of sound. Geometrical designs and patterns based on the platonic solids are formed in the super-physical worlds and the physical ether. Creative Hierarchies of Devas amplify the Word-force and nature spirits play along the lines of force or dance to the divine symphony of creation, and thus assist in the building of Nature's physical forms according to the Word.

One of the most profound of all the profound truths contained within the esoteric teachings are those of the unity of the Macrocosm or great world with the microcosm or individual man and of the close similarity between the processes by which both become manifest and evolve. Man, in very truth, was created in the image of God. The mystery of the earthly and mortal man is after the mystery of the supernal and immortal one. The universe is the manifestation of a Supreme, Deific Power, a ray of which is present in every man. Realization of this presence as the true human individuality, the real Self, behind the bodily veil leads to the further realization that the Dweller in the Innermost is itself forever at one with the Supreme Lord, is inseparably united with the eternal Source of light and life and power.

GEOFFREY HODSON

THEOSOPHISTS AND THE PRACTICE OF THEOSOPHY

BY KOSTIS MELISSAROPOULOS

General Secretary of the Theosophical Society in Greece

IT is not enough for us to be members of the Theosophical Society. We must become true Theosophists. This means that we must remember Theosophy not only from time to time but we must live it every moment of our lives. This, and not simply to be members of the Theosophical Society, is of value.

How can we live Theosophy every moment of our lives? By having constantly alive in our consciousness the fundamental principle of the Theosophical Society, Universal Brotherhood. To disseminate this teaching the Theosophical Society was established—Universal Brotherhood, not simply and only in a moral sense, but as a basic law of Nature, as a lively reality. We must understand this teaching, we must proclaim it, we must live it every moment of our lives if we want to be true Theosophists and not simply members of the Theosophical Society. All the other knowledge we gain from the study of Theosophy is to assist us in the understanding of this great law of Brotherhood, to disclose to us its necessity and beauty to facilitate its realization.

Universal Brotherhood is concealed in every truth which Theosophy teaches us. The realization of the brotherly

disposition in the depths of our consciousness is the everlasting spring of happiness, the only lasting happiness, a happiness which does not depend on fleeting external events and ever-changing external situations.

But the realization of this brotherly disposition is not enough if it is to remain in the depths of our consciousness. It must spring forth and declare itself in brotherly works, in blameless behavior in everyday life. In short, we must actively practise Theosophy in our lives.

How does man declare himself in the earthly world? By thought, by feeling and by action. Comprehension, sentiment, activity. We must therefore practise Theosophy, declaring ourselves by all the three means. That is, we must study Theosophy, love Theosophy and declare Theosophy by our actions.

To study Theosophy we must acquire the necessary freedom of thought; we must free ourselves from the slavery of prejudice that blunts intellect and dulls thought. The study of Theosophy will complete this precious freedom of thought that distinguishes a free man from an intellectual slave.

To love Theosophy we must free ourselves from selfishness which is an obstacle to every good intention and defiles by its existence every altruistic feeling and every noble endeavor.

To declare Theosophy by our actions we must learn to serve willingly, we must not hesitate where there is need for self-sacrifice.

Therefore, we must practise Theosophy actively every moment of our lives, we must study it, love it, declare it by our actions. That is, we must understand brotherhood, acquire a brotherly disposition, and display brotherly love.

We have no time for delay or gradual advance. As we study Theosophy we must convey it by unlimited love,

and express in brotherly actions the profit of our study and the fullness of our hearts.

We may stumble often, we may even fall. It is unimportant. What is of value is our willingness to sacrifice to serve our brethren, all people, without distinction of race, creed, class, sex or color; friends and enemies, the wise and the ignorant, the good and the evil. Only thus shall we help humanity towards its evolution and relieve the heavy karma of the world.

Only thus shall we become true and active Theosophists and not indifferent and passive members of the Theosophical Society.

KOSTIS MELISSAROPOULOS

A Voice which needeth not a human tongue
Speaks in the silence to my gladdened soul:
"Keep to the Path! Heed not the years that roll,
And Light shall come to guide thee all along.
So many lessons are there yet to learn,
One fleeting life can but achieve a part,
But in the shadowed cloisters of thy heart
A lamp of garnered wisdom thou shalt burn.
And by its rays the Truth shall come to sight
In books—in music—in all things of worth;
The swift procession of the moods of Earth—
The murmuring stillness of a summer's night,
The seas, the mountains, and each shimmering star,
Can teach us whence we come, and what we are!"

H. COOPER JACKSON

WAYS OF CHANGING THE WORLD

By HUGH SHEARMAN

MANY members of the Theosophical Society feel that the world is in a very bad state and want to change it. Yet it is only rarely that we find ourselves in a position where we seem able to influence and control the events and conditions of the larger world about us. Even if we do find ourselves in one of the situations in life in which people are conventionally supposed to be able to change the world—the situation, say, of a statesman or a newspaper editor or other public person—we shall probably find ourselves much more the powerless victims of our circumstances than masters of them. If we are not in one of those situations there probably seems little that we can do, except perhaps perform a little social service in our own immediate sphere of influence, advocate a few improvements and denounce a few abuses. At the best it seems frustrating and ineffective.

The sense of frustration and ineffectiveness, however, surely arises from an excessively complicated view of the world that we want to change.

For each of us there are just two factors in life—self and not-self, myself and all the rest. What we call the "world" is the interplay between those two. Now if we consider the "world" in that way—as an interplay or nexus or relationship between these two factors of self and not-self, of self and environment—we can then see how the world can be changed. It can be changed by altering one

or other of the factors of which it is spun, by altering either self or not-self.

This may be faulty metaphysics; and philosophy in its more technical forms may attempt to reduce self or not-self or both to immutables and unalterables. But in practical life I can change the world by changing one or other of those two factors that make it up, either changing what I call "myself" or changing those surroundings which are not-self.

Which factor is it easier and more effective to start changing?

To point the moral, the story has often been told of how in ancient times, before boots and shoes and sandals were invented, people found the earth very stony and thorny to walk upon. They therefore met together and proposed to do away with this difficulty by covering the whole surface of the earth with hides. At that point a small child got up and pointed out that it would be much simpler if, instead of covering the whole surface of the earth with hides, people just covered their own feet. This ingenious suggestion being adopted, boots and shoes and sandals were thus invented.

The moral of the tale is, of course, that it is easier to change the self side of the world relationship than to change the not-self side of it.

It is sometimes asserted that what is wrong with the world is human nature, and there is one part of human nature which each one of us can most appropriately make himself responsible for—our own nature.

The change that can most properly be made in the "self" is that it should more and more be its own true self—a pure and immortal spectator, not compromisingly identified with the manyness which makes up the not-self. Our "self" must be discovered more and more to be

established in its own universality, and not adrift in that flood of particularities which constitutes the not-self.

It is often said that we change the world by our thought. The thought which most powerfully changes the world is that which springs from a source within us that is closest to our truest self, to the clear and accurate eye of the immortal spectator in us. From such thought comes action that is simple and powerful. From such thought there follow those changes in outer circumstances, those unexpected openings-out in restricted places, those gleams in the darkness, which enter so often into the experience of the mystic as man of action.

This kind of thought has not the qualities of what we call "opinion". It is not a choosing between opposites, to be followed by the taking of sides in a passionate manner. It is creative without prematurely limiting the outcome of any matter to some specific solution. In its clarity and certainty it sits light to events and is not afraid; for it views every situation comprehensively and contains it as one whole and thus can never be shaken from outside.

To think most helpfully about any problem is first and at all times to see it clearly with the "non-attached" gaze of the immortal spectator—not with the impatient and opinionated gaze of the eager or anxious partisan or the righteously indignant person.

A letter of the Master K. H. contains the following passage:

Remember: too anxious expectation is not only tedious, but dangerous too. Each warmer and quicker throb of the heart wears so much of life away. The passions, the affections are not to be indulged in by him, who seeks to know; for they "wear out the earthly body with their own secret power; and he, who would gain his aim—*must be cold*." He must not even desire too earnestly or too passionately the object he would

reach: else, the very wish will prevent the possibility of its fulfilment, at best—retard and throw it back.¹

The non-attached view is the only one which can be truly compassionate. There cannot be complete compassion where there is not complete truth; and true love is not passionate, partisan or blind. It shines with a cool clear light and not with the fitful and often smoky fire of mere enthusiasm.

It is for these reasons that our Theosophical Society is making the pioneer effort to change the world by turning attention mainly to the subjective side of life, the self side of life. Innumerable and worthy movements exist to change the world by turning outwards and concentrating upon doing rather than upon being. We have chosen a harder path which imposes a more austere discipline on the individual and denies us the gratification of an effectiveness immediately evident on the surface.

The great classics of Theosophical literature invite us to view the world from the point of view of the universality of the true self in us. In *The Secret Doctrine*, for example, we are invited to stand with the immortal spectator and view with a calm eye the processes of aeons. Such studies, when they are understood as a part of our living and not as academically segregated, are a true contribution to changing the world and releasing the future, a more effective contribution than any canvassing of opinion.

If our declared Objects with regard to study and investigation are honorably implemented in the light of that wholeness and comprehensiveness implied in our First Object, we need entertain no sense of ineffectiveness and offer no apology for our existence in this modern world.

HUGH SHEARMAN

¹ *The Mahatma Letters*, p. 274.

DID JESUS TEACH REINCARNATION AND KARMA?

By G. E. PRITCHARD

MANY Theosophists of the Christian tradition, when they come into the Society and contact its teaching, are disappointed to find that the great Founder of their religion does not teach or preach, or even mention, the two great Theosophical truths that mean so much to them, those of Reincarnation and Karma. Truly, in one of the epistles the law of Karma is very definitely stated: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Also, incidents in the life of Jesus seem to show that he accepted the idea of Reincarnation which was prevalent amongst the people of his time. But nowhere in the Christian gospels can they find a definite statement by Jesus about these very vital and valuable truths.

In the opinion of C. W. Leadbeater it was best for the western people to exist and develop without a knowledge of these fundamental laws. But now a few pioneering spirits in the western world have discovered and are teaching them, and the time has probably come when these truths will be accepted more and more widely and will begin to influence and guide western thought and belief, and a great force to help these advancing ideas would be the discovery that Jesus really did teach and propound them.

Jesus, as we know, taught the people of his time by means of parables; and of these parables he himself said to his disciples: "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given . . . because seeing they see not; and hearing they hear not, neither do they understand."

So let us take one parable given by Jesus and let us see if we can discover its hidden and occult teaching; one of the best known and most frequently quoted is that of "The Talents" found in the 25th chapter of *St. Matthews' Gospel*. Let us see what the light of Theosophy reveals in this parable to him who has "eyes to see and ears to hear". In this parable Jesus tells of a Lord of three servants who departed into a far country and left talents with them to use. To one servant he gave five talents, to another two, and to a third one talent. And after a long time the Lord cometh and reckoneth with those servants. And he that had five talents brought five more that he had earned; the one with two brought two more; but the servant with one talent had not used it at all, he had not gained anything. The first two, of course, received the praise and commendation of the Lord, but the last received blame and condemnation. And the Lord said of him: "Take . . . the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given . . . but from him that hath not shall be taken away even that which he hath."

The parable provides for the orthodox and casual reader the quite ordinary ethical teaching that we should use the faculties and gifts that we possess to the best of our ability; that we should develop and exercise our talents in life. But there are features about the parable, as we let our minds dwell upon it, that are not quite acceptable to us and rather outrage our sense of justice and right. These defects

and blemishes, we are told by the old Gnostic philosopher of Alexandria, Origen, are found frequently in great scriptures and are intended to prompt the enquiring mind to look beyond the surface words for a finer and more valuable and true meaning that is partly concealed and hidden. So let us look at this parable with this idea in mind and try and find its concealed and hidden teaching, see why we should reject the orthodox interpretation and should accept a finer and deeper meaning revealed by a knowledge of our Theosophical beliefs and philosophy; let us see which interpretation is most reasonable and acceptable.

Consider first of all the ordinary orthodox reading. In the first place it does not seem quite fair and just that the talents should be so unevenly distributed, that by the arbitrary whim of one individual one servant should receive five talents and another only one. Then the Lord says to the servant with one talent: "Thou oughtest . . . to have put my money to the exchangers, and then . . . I should have received mine own with usury." It is of course quite contrary to the ethical teaching of Jesus to think that he would have advocated usury. Again, it hardly seems consistent with the moral teaching of Jesus for the Lord to say: "Take . . . the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given . . . but from him that hath not shall be taken away even that which he hath." This verdict, if taken literally, is far from being in accordance with the teaching of the kind and gentle Jesus with his sympathy and love for the poor and down-trodden. These are blemishes and discrepancies where we should expect perfection itself.

Now let us look at the parable from our Theosophical point of view and see if we cannot discover a more reasonable and acceptable interpretation.

First, one servant was given five talents, another two, another one, "according to his several ability". What a direct statement this is of what occurs to each one of us as we begin an incarnation on earth: we each receive talents and gifts and personalities according to what we have deserved and what we have qualified ourselves to use. And the talents are given as the result of a law that is strictly and unswervingly just and fair, and of course varies for each individual.

Then we are told the servants went out and traded with the talents, surely meaning that as we live our lives on earth we exercise our gifts and talents and add to them. Then Jesus says, at the end of the term of our natural lives, "the lord of those servants cometh, and reckoneth with them," meaning again that the Lords of Karma judge the results of a life-period and then decide on conditions and personalities for a later incarnation. For the Lord does not say to the faithful servant: "Thou hast done well and hast earned an idle life in a heaven of golden streets and angel choirs"; no, the Lord says: "Thou hast been faithful over a few things, I will make thee ruler over many things." He says, thou shalt still keep at work and at the same work, but will be given more talents to use. This is of course again quite in accord with our Theosophical beliefs, that we are given in later lives finer gifts, greater opportunities and more sensitive personalities as we have earned them.

But to the servant who had received only one talent and who had neglected to use that one talent he says: "Take therefore the talent from him." This evidently means that this servant was a "young soul," had not the ability to go out into the world as a strong and capable individual improving and developing himself; he needed help in life and guidance and control. "Thou oughtest . . . to have put my money to the exchangers," said the Lord to him,

but he would not accept that limitation and made no effort himself to add to his one talent. His was a wasted life, a life in which little or no progress had been made.

To each of the faithful servants the Lord says the same thing: "Enter thou into the joy of thy lord." This phrase means little or nothing to the orthodox reader; it mystifies him. But to the Theosophist it has a very special significance because it so plainly refers to inter-life existence. We know that our individual Egos exist on a plane of their own quite apart from the temporary existence in a physical body, and enjoy all the bliss and joy of a higher-plane existence. And during inter-life periods the individual being can also enjoy, Jesus says, all the bliss of the higher plane which is the real home of the Ego. So to enter the joy of his Lord is quite understandable to the Theosophist.

So before entering again into earth-life and becoming ruler over many things, Jesus teaches that the faithful servant enjoys a period of heavenly joy and bliss. But we notice that the servant with the one talent is not told to enter into the joy of his Lord. He had not developed sufficiently to enjoy the delights of the higher plane even during inter-life existence.

Another significant feature of this parable is that Jesus begins it with the phrase which he so frequently employs: "For the kingdom of heaven is as . . ." From the orthodox point of view there seems no connection at all between the parable and the Kingdom of Heaven, but with the Theosophical interpretation this connection becomes plain. The action of the law of Karma and of the process of Reincarnation is the influence and instrument forcing man along the path of progress, and it at last brings him to the point in his evolution when he begins to understand the purpose of existence and does consciously take part in his own growth.

Now the Kingdom of God or of Heaven was the true theme of the teaching of Jesus. He went about Palestine, we are told, preaching the gospel of the Kingdom of God, and this parable was part of this gospel. The Kingdom of God which Jesus preached, we shall find if we study the references to it, is the domination and rule of life and thought and action by the God within each human heart. When the individual begins to take his own development into his own hands, then at last he is getting near to the entrance to that Kingdom which Jesus preached. So in this parable Jesus shows the action of these two great laws and how they help man along the path to perfection and the Kingdom of God. And to the Theosophical Society is given the duty and privilege of being able to present to the thoughtful Christian this ancient teaching of the Founder of his religion, and to show him that in his own scriptures are to be found deeper philosophical and religious truths than all his orthodox theologians have been able to give him up to date. What the modern Christian world needs is not a new presentation of the ancient wisdom, but a new and correct and true interpretation and understanding of what was given 2,000 years ago.

G. E. PRITCHARD

Young Kavi, the son of Angiras, taught his relations who were old enough to be his fathers, and, as he excelled them in sacred knowledge, he called them "little sons". They, moved with resentment, asked the Gods concerning that matter, and the Gods, having assembled, answered: "The child has addressed you properly. For a man destitute of sacred knowledge is indeed a child, and he who teaches him is his father; for the sages have always said 'child' to an ignorant man, and 'father' to a teacher of the sacred Science."

Manu, II, 151-53

GURU IN THE RELIGIONS

By DUNCAN GREENLEES

(8)¹

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

ADVAITA: Must be wise and learned, kind, passionless, still and withdrawn into God. He is to be treated as the Divine Self.

VISISHTĀDVAITA: He is God Himself manifesting in a personal form to guide the aspirant. He must himself be truly united with God, a devotee, and so able to inspire devotion in others; his presence purifies all.

JAINISM: All saints everywhere are worshipped: Ordinary Saints, Teaching Saints, Āchāryas, Arhats and Siddhas; the word *Jina* means "victor".

HINAYĀNA: Leads and teaches, but cannot redeem; like a doctor for disease. The Bodhisattva is generous, moral, renounced, wise, energetic, patient, truthful, determined, kindly, with perfect equanimity.

MAHĀYĀNA: as in Hindu schools. Direct teaching from within through the Nirmānakāya; the Buddha is more than man, a Divine manifestation of the Eternal Buddha.

¹ This is the eighth of a short series on 23 religious systems studied in the School of the Wisdom at Adyar. The first seven were published in our April, May, June, July, September, October and December 1953 issues.

EGYPTIAN: *Solar*: All priests, Initiates, the King.

Osirian: (not known). (Initiates?)

MITHRAISM: Those of higher orders. Nothing known, but the "Magi" and "Savior".

CONFUCIANISM: The perfect Sage follows law of his own nature always guided by "Right Reason". Having seen Good through study, meditation, discernment, he chooses that and clings to it. His presence and example teach.

TAOISM: Monks and priests in hierarchy derived from Chang-tao-ling (first century), the first Pontiff, a magician, whose followers rebelled and made a state about A. D. 180, going in for politics and alchemy. The Guru must be subtle, spiritual, profound and penetrating; now mostly superstitious.

ZARATHUSHTRIANISM: The Prophet is a human devotee, the greatest and purest of souls then available. Angels and Saints of all lands also help man; the race is finally saved by God through the *Saoshyant*.

JUDAISM: The priests, the mother, the Law (Divine Teaching) implanted in the heart, the scriptures and the inspired "prophet".

CHRISTIANITY: *Protestant*: The Bible, and Conscience.

Catholic: Scripture and the Church which teaches through tradition and the spiritual director, also Conscience.

ISLAM: The Prophet, a man sent by God to all peoples with "the Book"; Saints, who secretly pray and do good to please God, keeping Him always in mind; Scholars, acquainted with God's law and the advice of Saints and Prophets.

SUFISM: Is needed, to be obeyed like God Himself; he allows a vow of obedience after three years' probation:

Humility (serve people), Altruism (serve God), and Contemplation (watching the heart). Invisible hierarchy of Saints in three grades: Shaikh, Pir, Murshid.

SIKHISM: The Guru is human but the voice of God, who thus appears. One Saint in ten successive human bodies, then in Scripture (*Granth Sāheb*) and the Teaching Church (*Khālsā*). Also found by seeking in heart and universe. The very presence of a Gyāni or a Saint illumines the heart.

STOICISM: The Sage, and the Inner Reason.

NEOPLATONISM: The Inward Self, enlightening the mind through ecstasy.

HERMETICISM: God Himself comes as Spiritual Mind, guards senses, dwells in heart, leads to Reality. At His will comes a human "Son of God"—Initiate—to awaken a pure aspirant to knowledge and love of God and then consummates the "Rebirth" into His perfect nature.

MANICHAISM: The Elect; over all in each land the "Messengers of Light" (*Burkhan*), such as Buddha, Zarathushtra, Jesus, Plato, Hermes and Māni himself; these awaken the sleeping soul to its own glory. Jesus, neither born nor crucified, revealed the Light through divine suffering.

KABBALA: The Law (Torāh) or Divine Teaching.

ALCHEMY: Masters of the Art, who taught the search for wisdom, the "pearl of great price".

FREEMASONRY: The "Master," who employs and instructs the Brethren, representing the Divine "King Solomon".

SPIRITUALISM: Higher Spirits, Guardian Angels and "Spirit-Brothers" choose and guide their pupils.

DUNCAN GREENLEES

AT EVENTIDE

*A Gujarāṭī poem by D. H. DESAI,
translated by DHANANJAY D. DESAI*

LORD! like a flock of home-sick birds, hurrying to their repose when weary day wanes and night draws nigh, let all my ambitions and aspirations wing to their eternal home.

Lord! like the flow of a tumultuous stream, rushing headlong when the deep draws near, my life has become impatient to meet and merge with Thee in an everlasting conflux.

Lord! when the light of my life is drowning in the deepening dusk, may my eyes hitherto enamored of the outward world turn towards the inner cavern of the heart, to drink the brimming cup of Thy captivating beauty.

Lord! in this dim hour of life's ending, may my ears turn deaf to the world's clamors and listen to the solemn song of silence, filling the shadowless shrine of my soul.

May my restless mind ruffled by desires, like countless billows dancing on the breast of the sea, draw inward, and be lost in a magic trance of perpetual contemplation and adoration at Thy lotus feet.

May I hear only what is beautiful and beneficent.

May I see only what is good and Godlike.

May my life at this eventide find its unity and identity with Thee, O Divine Dispenser of all boons!

REVIEWS

Types of Religious Experience Christian and Non-Christian, by Joachim Wach. Routledge and Kegan Paul Ltd., London, pp. 275, price 21/-

In a series of ten analytical and well-annotated essays a learned scholar of Europe and America puts before his readers from the standpoint of a Christian theologian the results of his explorations into the nature of some types of religious experience. As the author himself says, "the essays collected in this volume date from different times; they have been written at different places; and they treat of apparently quite different topics," yet he feels that their juxtaposition in a single volume is justified, because the studies "have all been directed toward one goal: the deeper understanding of the religious heritage of West and East".

After a short Introduction the author examines first Methodology or the science of religions, universals in religion, the place of the history of religions in the study of theology, and the concept of the "classical". The next section, on non-Christian religions, consists of only three essays: "The Idea of

Man in the Near Eastern Religions"; "Spiritual Teachings in Islam with special reference to Al-Hujwiri"; and, "because after Islam the most important competitor of Christianity, "The Study of Mahayana Buddhism". In the section concerning the Christian religion a number of people and topics are dealt with.

In his conclusion the author states that though "the major portion of the book has been treated monographically," a systematic interest has guided him throughout. Convinced that "we have passed the stage of surveys that are offered in the current textbooks and manuals of the history of religions," he yet feels that "the theologian can ill afford to neglect the material with which the historian of religion is ready to supply him": "data covering the whole range of extra-Christian experience; representative phenomena; and "classical instances which he would compare and evaluate in the light of the norms to which he is committed". "Jesus Christ, his person and his teaching, is the standard by which the Christian theologian will 'evaluate'."

The author, fully "committed" to the Christian faith, is nevertheless intensely interested in the science and history of religions, and feels that it is possible to make "a successful attempt to combine appreciation based on the most thorough acquaintance with different types of religious experience with profound Christian conviction and commitment". All the studies in the book, some of which were first presented as lectures, will well repay careful consideration.

K. A. B.

The Reign of Quantity and the Signs of the Times, by René Guénon, 1925. Translated by Lord Northbourne, 1953, Luzac, London, pp. 363, price 25/-

"Whereas the modern world considered in itself is an anomaly and even a sort of monstrosity, it is no less true that, when viewed in relation to the whole historical cycle of which it is a part, it corresponds exactly to the conditions pertaining to a certain phase of that cycle, the phase which the Hindu tradition specifies as the final period of *Kali-yuga*." This is the theme, and the burden of the book is to prove and substantiate this thesis by facts and arguments derived from modern sciences, religious practices, economic conditions and social re-

lationship. The author thinks that we are at the lowest point of our Manvantric cycle, hence the present tendency to bring everything down to an exclusively quantitative point of view; hence all modern thought is impregnated with this bias of quantitative analysis; hence our present period is essentially and primarily the Reign of Quantity.

The signs of modern times are taken to mean the precursory signs of the end of a world or of a cycle. The author enumerates anti-tradition, counter-tradition as against real tradition; pseudo-initiation, counter-initiation as opposed to genuine initiation. The reign of quantity, contrary to that of quality, has led to the solidification of the modern world, is bringing about a speedy dissolution of the present state of affairs, this process accelerating as the final point is being reached. Anti-tradition being negative has strengthened the materialistic mentality in all branches of human knowledge, as pseudo-initiation has made a parody or caricature of the real pristine and pure rite. But the most dangerous elements are counter-tradition which has set up a reign of its own, and counter-initiation which has let in influences almost of a sub-human character. With a materialistic mentality—hitherto a protection to humanity—the two

elements have let loose energies from the lower regions. In the author's opinion they are spiritualism and psychism, which are acclaimed as neo-spiritualism and meta-psychism, and are trying to usurp the place and position of that ancient science of Yoga which leads to heightened consciousness and supreme knowledge.

The present times have produced associations catering for the spiritual needs of the world. In assessing their nature, merit and worth the author seems to take them together as doubtful in their protestations. He sees the Anti-Christ—not embodied in a personality but the spirit of the Anti-Christ—running rampant. To off-set this activity the author (in his chapter on "The Limits of History and Geography") mentions that sacred geography takes note of centres in different parts of the world—the beneficent centres ever working and counteracting the maleficent centres all over the world. In the end, the author opines, the former will prevail.

Among the subjects treated in support of the main theme of the book—quantity and quality are equated with Prakriti and Purusha of Hindu metaphysics. The materialism of modern times reduces everything to mere units; hence to threadbare uniformity, the same spirit in industry kills

the initiative of the individual and makes him an automaton or a machine. Money becomes the monarch of all achievement. The chapter on "The Misdeeds of Psycho-analysis" is a trenchant penetrating examination which clearly shows the weak points of this modern development in Psychology.

In the final chapters the end of the present Manvantric cycle is predicted.

The book, as the author states, is intended first to vindicate the reality of ancient traditions, and secondly as an indicator that a few who will appreciate it and act accordingly will be the germ of humanity which will usher in the beginning of the new cycle. On the whole the book is a clear pointer to the disease of the times and its symptoms and some of the dangers in the path of humanity's progress. The cure or remedy for the disease is not mentioned probably because that does not seem to be the avowed object of the treatise. One may well ask, are not tendencies and energies working even now in our midst that are trying to stem the onrush of the terrible tides and save the situation? Even the author promises that a Reinstatement is bound to come and it will come in its own good time.

C. S. T.

A Primer of Tamil Literature by K. S. Ramaswami Sastri, Madras, pp. 160 plus viii, price Rs. 2-8-0

The book is in five parts (1) Tamil Nad, its people, culture, language and literature, (2) Ancient Tamil literature up to A.D. 200, (3) Mediaeval Tamil literature (A.D. 200-1800), (4) Modern Tamil literature (1801—), (5) The future of Tamil literature.

An instructed Theosophist is always on the look-out for various corroborations of the many helpful "facts" or theories. This little book supplies many such corroborations. For example, the spreading out of culture from South India. Inscriptions in Tamil have been discovered in Annam, Borneo, Cambodia, Java, Malaya, Sumatra. Hence a study of Tamil will be very helpful to anthropologists and archaeologists.

Students of *Isis Unveiled*, by H. P. Blavatsky, will find much Tamil incorporated in it, and it is time that some Theosophists also turned their attention to a study of Tamil.

The book gives a clear and condensed view of the various problems in connection with the study of Tamil, and is a good introduction to the extremely complex subject of South Indian literature and culture. A short and useful bibliography is appended.

M. V. G.

Destiny and Freedom, by Hermann Poppelbaum, Ph. D. New Knowledge Books, (based on the work of Dr. Rudolf Steiner), pp. 16, price 1s. 6d.

Dr Poppelbaum has written an excellent booklet on the perennial paradox of freewill versus predestination.

It is true that he seems to know of only one authority on the subject and ignores H. P. Blavatsky as he does also Annie Besant, A. E. Powell, and other Theosophists who have written on Karma. But his own analysis is modern and stimulating, with fresh phrases if not fundamentally new ideas.

"Freedom" he says, "does not proceed from an absence of limiting circumstances but from the creative power of the soul to grasp the right thought at the right moment." To "right thought" we would add "right feeling and right intention".

He takes a positive attitude to Karma (destiny) and believes that faced with an opportunity "there is no rigid determination of what our deed shall be". I liked his summing up of the position between the two extremes in which we work out our fate. "In the narrow space between a success which is not predestined and a failure which is possible the infinite field of freedom opens up."

E. W. P.

SUPPLEMENT TO THE THEOSOPHIST

JANUARY 1954

FINANCIAL STATEMENT

The following receipts from 1st July 1953 to 30th November 1953 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs.	A.	P.
The T. S. in Finland	1952	...	...	826	0	0
" Sweden	1952	...	...	394	15	0
" East Africa	...	£0-10-0	...	6	8	0
" U.S.A.	1953	\$1957.50	...	9,205	0	9
" Yugoslavia	...	\$92.50	...	485	13	9
" Chile ...	...	\$100.00	...	469	12	0
" Cuba ...	...	\$69.72	...	328	18	6
" Canada ...	1953	\$98.98	...	475	4	0
" Scotland	1952	£13-0-0	...	172	11	8
" Colombia	...	...	...	282	6	0
" England	1952-53	£68-0-10	...	904	1	2
" Ireland	1952	£1-5-10	...	17	1	6
Canadian Federation, T. S.	1952-53	£20-8-4	...	270	8	8
The T. S. in Venezuela (cost of Section charter and postage)	...	...	...	65	1	0
Mr. B. S. Hazzapoulo, Egypt 1953-54	£0-19-0	...	...	11	18	0
Mrs. Mona Cotter, Vancouver 1952-53	...	...	...	18	0	0
Mr. Jack R. Brinkley 1952-53 and 1953-54	...	...	...	6	9	6
Libertad Lodge, T. S., Buenos Aires	£5-5-0	...	...	69	12	0
				18,404	14	1

DONATIONS (GENERAL)

D.R.D., Adyar	...	...	...	400	0	0
The T. S. in U.S.A.	...	\$35.00	...	164	6	9

			Rs.	A.	P.
Mr. Gopalji Odhavji Thakkar, Bhavnagar	...	...	303	0	0
Nairobi Lodge, T. S., Nairobi	...	...	80	0	0
The T. S. in Cuba	...	\$30.10	141	8	6
			1,088	15	8

ADYAR BESANT COMMEMORATIVE FUND

Mr. Walter Ballesteros, Colombia	£5-0-0	...	66	0	0
Mr. Baldev Narain, T. S. Lodge, Samastipur	...	...	10	0	0
The Phansalkar family, Banaras	...	...	100	0	0
Mr. R. E. Ani, Bombay	...	...	2,000	0	0
T. S. in Puerto Rico	\$70.00	...	323	9	0
T. S. in U.S.A.	\$329.00	...	1,546	14	10
T. S. in Ireland	£4-10-0	...	59	1	6
A Student of Theosophy in South Africa	£30-0-0	...	398	7	9
T. S. in New Zealand	£23-0-0	...	305	8	6
H. M.	£30-0-0	...	398	6	0
Mr. S. H. Vaswani, Adyar	...	...	2	0	0
Rt. Rev. Harry H. Banks, Auckland	...	...	66	0	0
Mr. Hermeregildo Munoz, Puerto Rico	...	...	273	0	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	200	0	0
T. S. in England	£2-12-0	...	34	8	7
Bro. Santiago Riddle, Mexico	\$50.00	...	234	2	9
Mr. Ballubhai M. Desai, Surat	...	...	53	0	0
			6,070	10	11

DONATIONS (ADYAR DAY)

Mr. P. G. Dingomal, Johannesburg	...	...	145	8	0
T. S. in Finland	...	...	1,026	0	0
T. S. in Burma	...	...	104	0	0
T. S. in Ireland	£3-5-0	...	42	7	9
T. S. in Australia	A.£16-0-0	...	169	7	6
T. S. in New Zealand	£72-4-6	...	959	9	6
T. S. in England	£0-6-0	...	3	15	9
			2,451	0	6

RAJA COMMEMORATIVE FUND

			Rs.	A.	P.
Mrs. N. W. Gray, U.S.A.	...	...	1,000	0	0
Mr. N. Anantanarayanan, Madras	...	...	77	0	0
Mr. F. H. Dastur, Nasik	...	...	700	0	0
The T.S. in England	£93-10-0	...	1,241	7	0
Mr. H. K. Gurtu, Gwalior	...	...	15	0	0
Mr. and Mrs. Jamu Dani, Bombay	...	...	101	0	0
The E. S. T. of U. P. & C. P. Division per Mrs. Shridevi Mehta	...	...	101	0	0
"A Triputi," Bhavnagar	...	...	51	0	0
The Central India, Rajputana and the East Punjab Division of E. S. T. per Mr. H. K. Gurtu, Morar	...	...	200	0	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	100	0	0
Mrs. M. R. Dhalla, Bombay	...	...	51	0	0
Prof. D. D. Kanga, Adyar	...	...	100	0	0
Mr. Jeremy Greef Beattie, Cape Town	£1-1-0	...	13	12	0
Dr. and Mrs. J. H. Cousins, Adyar	...	...	100	0	0
Dr. A. Ramaswamy Iyer, Kandamangalam	...	...	10	0	0
Mr. D. H. Hora, Mehsana	...	...	50	0	0
Mr. Kantilal M. Dalal, Ahmedabad	...	...	25	0	0
Mr. R. Panchapakesan, Mayavaram	...	...	2	0	0
"A Younger Brother"	...	...	50	0	0
Mr. R. E. Ani, Bombay	...	...	500	0	0
Mr. Lilaram Premchand, Agra	...	...	10	0	0
Tiptur and Halepalya Lodges	...	...	100	0	0
Mr. Khushaldas U. Samtani, Bombay	...	...	10	0	0
Mr. Natwarlal, Broach	...	...	5	0	0
Mr. P. J. Pathak, Broach	...	...	2	0	0
Shri H. M. Dolia, Broach	...	...	1	0	0
Shri Gulabsing, Broach	...	...	1	0	0
Shrimati Nanduben, Broach	...	...	1	0	0
Shrimati Chanchelben, Broach	...	...	1	0	0
Shri N. R. Parma, Broach	...	...	1	0	0
Mr. S. H. Vaswani, Adyar	...	...	4	0	0
A Sister in Sourashtra	...	...	415	6	6
Mr. and Mrs. Gopalji Odhavji Thakkar, Bhavnagar	...	...	151	0	0
Mrs. Taraben, Bhavnagar	...	...	151	0	0
Mr. Ramniklal B. Shah, Bhavnagar	...	...	150	0	0
Mr. and Mrs. H. K. Mehta, Bhavnagar	...	...	101	0	0
Mr. Sitaram Upadhyaya, Bhavnagar	...	...	25	0	0
Mr. F. Homibhai, Bhavnagar	...	...	25	0	0

			Rs.	A.	P.
Shrimati Kamlaben, Bhavnagar ...	...	...	25	0	0
Mr. Vasudev Trivedi, Bhavnagar ...	...	...	15	0	0
Mrs. Jayaben Dani, Bhavnagar ...	...	...	11	0	0
Mr. V. G. Bhatt, Bhavnagar ...	...	...	10	0	0
Mrs. Ujamben Thakkar, Bhavnagar ...	...	...	5	0	0
Mr. Shamdas, Bhavnagar ...	...	...	0	8	0
Mrs. Elsie Shukla, Gorakhpur ...	...	...	100	0	0
Mr. Manibhai V. Patel, Ahmedabad ...	...	...	5	0	0
Libertad Lodge, Buenos Aires ...	£ 1-0-0	...	18	5	0
H. M. ...	£ 20-0-0	...	265	8	8
The Godhra Lodge, T.S., Godhra ...	...	...	35	0	0
Mr. Dhruvakumar S. Joshipura, Godhra Lodge ...	...	...	10	0	0
Bombay Theosophical Federation ...	...	...	566	0	0
Dr. Alice C. Johnstone, Banaras ...	...	...	100	0	0
Prof. B. Srinivasan, Madras ...	...	...	25	0	0

Krishna Lodge, T.S., Zanzibar, through the General
Secretary, T.S. in British East Africa.

	£	s.	d.
Bro. Bhavanji Ghelabhai and family	75	1	0
„ Dwarkadas Morarji and family ...	75	1	0
„ Vallabhdas Hirji Kapadia and family	50	1	0
„ Ishvarlal Girdbarlal ...	27	11	0
„ Narsidas Narbheram and family ...	17	11	0
„ A. F. Kanga ...	5	1	0
„ Maganlal Narbheram ...	2	11	8
„ Girdharlal Monji Desai ...	2	11	0
„ Prabhulal Chhaganlal ...	2	11	0
„ V. K. Baxi ...	2	11	0
„ Hiralaxmi Pandya and family ...	2	0	0
„ Karsondas Kheraji ...	1	11	8
„ P. N. Rajyaguru ...	1	5	8
„ Maganlal Prabhudas and family ...	1	5	8
„ Vithaldas Bhavanidas ...	1	5	8
„ Anant Manibhai Amin ...	1	0	0
„ Popatlal Hargovind ...	0	15	8
„ Ramjibhai Popatbhai ...	0	15	8
„ Lalji Jiva ...	0	15	0

271 2 9 3,597 6 9

Bharat Lodge, T. S., Chake-Chake, through the General
Secretary, T.S. in British East Africa:

	£	s.	d.
Bro. Premji Khimji ...	5	1	0
„ Jiwanji Mulji ...	2	11	0
„ Nitilal P. Jani ...	1	5	0
„ Himatlal I. Bhatt ...	0	5	0
„ Narayandas Zaverchand. ...	0	10	0
„ Kantilal Jatashanker ...	0	5	0
„ Krashnalal P. Bhatt ...	0	11	6
„ Chimanlal P. Jani ...	0	11	6
„ Sitabhai Daya ...	0	10	0

	11	10	0	152	9	8
Miss Marion Cox, London ...	£0-10-0	...	...	6	8	0
U. P. Federation, T.S., Allahabad ...	...	...	...	100	0	0
Mrs. F. E. Bill, London ...	£10-0-0	...	...	181	18	0
Mr. M. Veeranagappa, Koratagere, Mysore ...	...	...	...	5	0	0
Besant Lodge, T.S., Bombay ...	...	...	...	600	0	0
Mr. Juan Cruz Bustillo, Habana, Cuba, ...	\$10.00	...	...	45	2	0
Mr. F. Bloxham, London ...	£0-5-0	...	...	8	8	0
Mrs. Audye Reynolds Tuttle, New Orleans ...	\$10.00	...	...	47	2	0
The E.S.T. in South Africa, Pretoria ...	£75-0-0	...	...	991	6	0
Rt. Rev. Harry H. Banks, Auckland ...	...	...	...	66	0	0
Mrs. Jessie Butler, Cape Town ...	...	...	...	14	8	0
The T.S. in Scotland ...	£8-10-0	...	...	46	0	0
Mr. Mulchand C. Bhagat, Ahmedabad ...	...	...	...	15	0	0
Miss Esther Bright, London ...	£5-0-0	...	...	66	8	8
Bro. Santiago Riddle, Mexico ...	\$50.00	...	...	284	2	9

The Mombasa Lodge, T.S., Mombasa, through the General
Secretary, T.S. in British East Africa:

	£	s.	d.
Mr. and Mrs. B. G. Patel ...	6	5	0
„ P. D. Master ...	5	1	0
„ H. S. Patel and Ranjanben. ...	5	1	0
„ J. K. Patel ...	5	1	0
„ G. T. Pujara ...	5	1	0

	£.	s.	d.	Rs.	A.	P.
Mr. and Mrs. Z. J. Chhatrishah	...	5	1	0		
" M. D. Joshi	...	5	1	0		
Mr. Kanjibhai Meghji	...	2	11	0		
Mr. V. M. Patel	...	2	11	0		
Mr. Madhavji T. Tank	...	2	11	0		
Mrs. Bapaiben Baria	...	1	1	0		
Mr. R. T. Pujara	...	1	5	0		
Mr. Chandulal M. Shah	...	1	5	0		
Mr. and Mrs. H. P. Nathwani	...	1	5	0		
Mr. T. J. Castellino	...	1	0	0		
Mr. Karsanji Vithalji Modha	...	0	5	8		
Mr. Amritlal K. Dave	...	0	5	0		
	50	10	8	670	2	8
Mr. Baijnath Bhargava, Banaras	...			11	0	0
Bro. G. G. Thakkar, Bhavnagar	...			51	0	0
The Nairobi Lodge, T.S., Nairobi, through the General Secretary, T.S. in British East Africa	...			858	5	6
				14,086	2	8

PRESIDENT'S TRAVELLING FUND

Mr. S. H. Vaswani, Adyar	...	...	...	1	0	0
The T.S. in New Zealand	...	£100-0-0	...	1,828	10	6
				1,829	10	6

FAITHFUL SERVICE FUND

The T.S. in England	...	£59-2-8	...	664	18	8
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THE SCHOOL OF THE WISDOM

"Anonymous"	...	£100-0-0	...	1,827	18	0
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For the Theosophical Society,
H. B. F. MOORHEAD,
Hon. Treasurer

THEOSOPHISTS AT WORK
AROUND THE WORLD

By the Recording Secretary

Adyar

Members and residents gathered in the Headquarters Hall at 8 o'clock on the morning of December 1st, to commemorate the life and work of Dr. George S. Arundale, the third President of the Society. Mr. N. Sri Ram, President, in opening the meeting, stated that such commemorations need not be lengthy meetings, their value being in the opportunity afforded for dwelling together in thoughts of gratitude and appreciation. Appropriate readings from the writings of Dr. Arundale followed, after which there was a brief period of silence.

Adyar Welfare Committee

The Adyar Welfare Committee was constituted recently by the President to find ways of relieving the distress of some of the Society's employees at Adyar, many of whom come from the depressed classes and have large families to support. The Committee—Miss Florence Pulsford (Chairman), Mrs. Radha Burnier, Mr. K. S. Krishnamurti, Miss Elithe Nisewanger and Mr. M. D. Subramaniam—decided not to ask for help from the Society's limited funds but to undertake the

task of raising the money needed for its work, by its own efforts.

At present the Committee serves a weekly meal—substantial and nourishing—to between 850 and 400 employees for a token payment of one anna. Thus the greater part of the cost—an additional three to four annas per person—is borne by the Committee. They hope to extend this work, and also to initiate other projects to help the employees, and they are now exploring every possible means of raising funds. During the international Convention donation collection boxes were in evidence, and there was also a stall conducted by the Committee where delegates could purchase a variety of useful articles.

Germany

The General Secretary, Direktor Martin Boyken, reports that several Lodges in the Section are very active and doing excellent work. The Lodges in the western part of the country (Rheinland-Westfalen) frequently hold joint meetings in different cities. One difficulty for most of the Lodges is the high cost of hall rent and advertising which makes public lectures too expensive to be held frequently.

About 60 members attended the Summer School at Rendsburg. This one week of living and studying together, listening to lectures and enjoying fine music in an atmosphere of brotherhood was the high point of the year's activities.

Several members, including the General Secretary, attended the Golden Jubilee meeting of the council of the European Federation at Huizen, and some members attended the Summer School in Austria.

Viet-Nam

At the headquarters of the Theosophical Society in Viet-Nam there was held in April 1953 a meeting of representatives of various religious sects to exchange and discuss points of view about the best way to look upon life. The following six sects were represented: Northern Buddhism (Mahāyana), Southern Buddhism (Hinayana), Association of Women Buddhists, Caodaistes, Buddhists practising at home (Tonh-do-Cu-si) and Buddhism Renewed (Tam Tong Mieu).

In this first year of the Section's organization many experiments have been made to find the best means of publicizing Theosophy. A weekly talk at the headquarters proved to be somewhat less than successful, probably because the headquarters is not centrally located. The weekly talk was discontinued and a monthly talk in-

stituted instead. This has brought out more of the public. Announcements of the talks are carried in the daily papers.

A monthly bulletin formerly sent to each member and containing a Theosophical course has now been replaced by a review, *Dao Hoc* ("The Path which leads to the Truth"). This review was issued on October 15th in an edition of 3,000 copies.

Throughout the year there has been an intensive programme of propaganda in the local press to increase the sale of Theosophical literature in bookshops and elsewhere. This programme has resulted in the distribution of nearly 80,000 booklets, chiefly booklets of extracts from *The Masters and the Path*.

An additional activity of the Section has been the construction of an orphanage which has opened with the care of ten abandoned babies who are to be taken care of until the age of majority. It is planned to expand this work as the means to do so come to hand.

The membership of the Section has shown an increase. Some of the Lodges meet weekly and others twice a week. Three members of the Lodge in Chaudoc have written a series of commentaries on *At the Feet of the Master* which have served as a useful course for a number of readers.

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 Emma Hunt

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	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift</i> .
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>Theosophia</i> .
1899	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovì-Breco,	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Prov. Cuneo	...
1905	Cuba	Señor Ramón Melero Lobato.	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Revista Teosófica Cubana</i> ;
			P. O. Box 365, Habana	<i>Teosofia</i> .
1907	Hungary	Miss Signe Rosvall	Vironkai 7 C, Helsinki	<i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	S. Stakesby-Lewis, Esq.	"Monsalvat," Aintree Road, Highlands, 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 Théosophique</i> .
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	...
1912	Indonesia	Mr. Soemardjo	Blavatkiypark 5, Merdeka-Barat 17, Djakarta, Java	...
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	...
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11, I. Oslo	<i>Adyar</i> .
1918	Egypt	...	...	<i>Norak Teosofisk Tidskrift</i> .

* Presidential Agency.

FEBRUARY 1954

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THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	Theosophia.
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	Theosophy in Ireland.
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	Boletín Mexicana; Diarma.
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	Señor Luis Tapia Alarcon	Casilla 604, Valparaíso	Fraternidad.
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo	O Teosofista.
1920	Bulgaria	Gretar Fells	Ingolfsstr. 22, Reykjavik	Gangleri.
1921	Iceland			
1921	Spain	Mr. Felix Bermudes	Rua Passos Manuel, No. 20-cave, Lisbon.	Ostris.
1921	Portugal	Miss E. Claudia Owen	10 Park Place, Cardiff	Theosophical News and Notes.
1922	Wales			
1923	Poland	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1333, Montevideo	Revista Teosófica Uruguayana
1923	Uruguay	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	Heraldo Teosofico.
1925	Puerto Rico			
1925	Rumania			
1925	Yugoslavia			
1926	Ceylon*	N. K. Choksy, Esq., Q. C.	Roshanara, 54 Turret Road, Colombo	
1928	Greece	Monsieur Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filothel.	Theosophikon Deltion.
		Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	
1929	Central America	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	Teosofia.
1929	Paraguay	Dr. Benito F. Reyes	P. Florentino corner Iba Streets,	The Lotus.
1929	Peru		Quezon City	
1929	Philippines			
1937	Colombia	Señorita Corina Martinez Sanders	Apartado Postal 539, Bogotá	Revista Teosófica; Boletín.
1947	British E. Africa.	Mr. Valabhdas H. Kapadia	P. O. Box 354, Zanzibar	Saurabh.
1948	Pakistan*	Mrs. Gool Minwalla	Noonan Road, Karachi 3	
1948	Malaya and Singapore	Mr. V. Rajagopal	P. O. Box 752, Singapore	Theosophical News.
1949	Northern Ireland†	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	
1950	State of Israel*	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	
1951	Japan†	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chandoc	
1952	Viet-Nam		Apartado 2907, Caracas	
1953	Venezuela	Señor Pablo Bonilla T.		
	Presidential Agency.	† Federation.		

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Dirk Bontelaan 18, Eindhoven, Netherlands. Theosophy in Action; Clarité; Adyar.

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

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. Its three declared Objects are :

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

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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



SHRI SRI PRAKASHA, F. T. S., Governor of Madras



THE THEOSOPHIST ON THE WATCH-TOWER

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

CLOSING OF CONVENTION

President's Address, December 31, 1953

WE now come to the closing of the Convention. Our Recording Secretary, Miss Emma Hunt, has thanked us all, and has spoken very appreciatively of me, and of course I feel very grateful for what she has said, and hope that it may be possible for me to live up to the ideas that people have of me.

I want to join in thanking all the different people and the agencies whom Miss Hunt has mentioned. I shall not go through the list again, but every one will take it from me that I am deeply grateful, not only to the people mentioned, but also to others who might have escaped notice. Quite often someone hard at work in his own niche or corner happens to be in the shade and therefore tends to be overlooked. But no one is really overlooked, from a higher standpoint.

We have listened, both at the opening meeting and here, to greetings and messages from various parts of the

world. All that brings to our minds the fact that this is a Society which goes round the world, like the Milky Way in the heavens, and I hope like that starry stretch we are also giving some light to skies that would otherwise be drearily dark. There have been Shadow Conventions at different places (I prefer the designation "Support Convention") and perhaps some day there will be a Support Convention at this time, wherever there is a Theosophical Lodge. It would be a very fine thing if during the closing days of the year, before the onset of a new period, we can have this kind of a gathering everywhere in the world where Theosophists live and work.

Also I should like that there should be a greeting—a very friendly feeling, even though it may not be expressed in so many words—going out from Adyar to the different Sections, Lodges, and members all over the world. This is an international Society, and Adyar may be regarded as the hub of the wheel. There are innumerable spokes connecting the hub with the wheel, and we at Adyar should not be all the time recipients of messages, of help, of blessing of various sorts, from different points on the globe, and not be the giver of something in return.

I know that Adyar is engaged in work meant to be of help to the world as a whole. But it would be well for us to feel that it is our *dharma*, our responsibility, to give more than we receive. I think it is absolutely true that it is more blessed to give than to receive, so that whenever we receive affectionate support, there should be an instinctual impulse to *give* of something that is within us, and that something is in the power of each and every person.

It has undoubtedly been for many, as I hope for all, a happy Convention. I do not remember any Convention where that feeling of peace and happiness, almost elation, has not been experienced. This Convention has run its

course, like other Conventions. Some delegates have come since the opening day, and I want especially to refer to them, because they were not included in the welcome extended in the Opening Address. Our greetings are to all members throughout the world, in thought, though they may not be conveyed by cable or any written message. We feel at this moment one with the whole body of Theosophists, and if possible we should feel one with the whole world. I do not know whether that would be mere words, or there could be a real feeling within us of brotherhood, kinship, relationship with all Theosophists everywhere.

We all come to these international Conventions, whether at Adyar or Banaras, to refresh and renew ourselves. That is really the object of every Convention, more than mere stock-taking, more than planning for the next year. Coming together in that attitude of mind in which I think practically every member finds himself here, we cause a certain tide to rise by which each is lifted up in a measure. That is why we prize so much the opportunity of attending a Theosophical Convention. I have been at many, many such Conventions, and it has been invariably an experience of great value and enjoyment to me.

It is not possible after such a Convention as this to remember all that has been said or all that we have heard. Perhaps it is not necessary or even useful to remember all that. I believe that each one is helped to find a certain keynote for his life and work. If he will try to find out for himself what it is he has derived from this Convention, what is the message that has been spoken in his heart, he will find a certain keynote which he will be able to carry into his life and into his activity, of whatever sort, in the place where he is.

There is always a certain formula, sometimes finding expression in words, which seems to sum up certain points

of contact, meetings or conventions. That is an individual thing, for it will be different for each one. If he is asked, what is it you have understood from this Convention, what is the nature of the resolve, the inclination with which you go away, each will answer in his own words. We shall find that the message brought to him is in some mysterious way a message which has many notes, of which each person hears only some.

The Society is so constituted that it affords scope for a variety of viewpoints. Each one stands on a promontory of his own and looks upon life, the whole landscape, differently from what it appears for others. You find, therefore, that every one has a certain viewpoint distinctly his own, and each is meant to find expression in the work. Each has his own approach, each has his own understanding of it. That is a truth we can all realize.

When you say "Theosophy," it is a somewhat elusive word. It may be familiar to us, but when we try to delve into its hidden meaning, it is something so fundamental, so total, so much more of life and spirit than letter and words that each is affected in a different way and experiences it in his own individual manner.

The whole Theosophical world is as a vast circle, with a centre from which there go out numerous radii, and each one represents a certain line of activity, a certain mode of forthgoing, but the impulse for all this moves outwards and forwards, and comes from one centre. So it is all one wisdom, of which we find many different presentations, dealing with diverse aspects. It is necessary that the fullness of the wisdom should be brought out in a variety of ways. It would be most unfortunate if the expression of Theosophy, whether by the Society or by any one of us, were to be so stereotyped that it could not be changed. There is always a new expression, a new meaning, emerging.

That must necessarily be in anything that is living because life itself is a process of change through interaction.

According to the circumstances, the events, the type of environment we are in will be the realization, the movements of our soul. Each place where a Theosophist is must be the better for his living and working there. That is really the reason for our existence—to make the place where we are, be it large or small, a little better, happier, more beautiful than it has been before. If we realize this responsibility, then we are true Theosophists.

A true Theosophist is not the same as a member of the Theosophical Society. Membership is a form of subscription. We have taken this step because of a certain inner prompting. But that is like the thin end of the wedge, and a great deal has to follow that initial step. It is only when we live a life of helpfulness, gain a deeper realization of the true and deep values of life, that we can at all be described as Theosophists. To be a Theosophist in the true sense is to be like a lighted candle in a dark place, which casts its beams on every side. A light which is brought into a place of darkness is very beautiful. The Theosophist has to be in the world in order to give himself to a pursuit which would help the world more than it would otherwise be helped.

He has to be in the world, but stand apart from it, not in self-isolation and scorn for others, but just as a beautiful flower stands apart from everything else in its own self-contained manner. He can become self-contained, stand on his own feet, live his own life naturally, drawing away from the world, but standing out in dignity and an individuality of his own. We have to be with the world and in the world, but we must not be altogether of it; we must have our own individual way of living our lives, must form our own individual judgments of things.

Theosophy, as the word indicates, must be not of the earthy but something celestial or transcendental.

The whole Theosophical Society should be a mystical body in a beautiful sense of the term, consisting of seekers for the Truth, but also acting in various practical ways. It is difficult to combine philosophy with action, but it is only when one acts in some manner, even if only with one's thoughts, that one will be able to come to those truths which are part and parcel of the whole philosophy.

The Theosophical Society should not be an organization moving mechanically out of the momentum of the past, but be filled with a dynamism which does not exhaust itself in making a great splash and noise, so that everybody else is disturbed thereby. A truly dynamic thing is full, overflowing, with the wine of life. It is that kind of dynamism which we should exhibit in our lives.

Many a Theosophist finds, after a number of years, that there has been a considerable change in himself, which is not due merely to the passage of years; they may pass without much outer friction. But you find that when you live a truly Theosophical life of wisdom, judgment, good sense and helpfulness, then over a period of years there is a very decided change. I can say that about myself and I have heard many say it about themselves.

If we are changed in ourselves, we may be sure that by our life and our work we have helped to change others. The measure of the help which we have given to others can be found in ourselves. If there has been a change in us, it means that the forces which have gone out from us have had, first, an effect on ourselves, and we may therefore presume they must have had some effect upon others.

If we want to remain unchanged, and only want the world to change in relation to ourselves, I am afraid we are pursuing an idle dream that will never be realized.

Above all we need one thing more than any other—a spirit of altruism, of seeking the good of another as much as our own good, translate that good in whatever terms. If only we can live in and be filled with that spirit, then we shall come to a great deal of wisdom, we shall know very many things, shall be able to live life with a depth and expansion which will bring to us the riches of such truth as we can find.

I am aware I have said nothing new. What is really new has to be found out for each person by himself. You can use new language, but to arrive at a new insight, a new understanding, does not depend on other people.

I hope when we meet next year at Banaras we shall be able to feel that 1954 has been lived usefully and fruitfully, that we have made some progress in the direction in which we are journeying.

N. SRI RAM

Ah, then, my hungry soul, which long hast fed
On idle fancies of thy foolish thought,
And with false beauties' flattering bait misled,
Hast after vain deceitful shadows sought,
Which all are fled, and now have left thee nought,
Ah, look at last up to that Sovereign Light,
From whose pure beams all perfect beauty springs,
That kindleth love in every godly sprite,
Even the love of God.

SPENSER

THEOSOPHY—AND THE CHALLENGE OF TODAY

By SRI PRAKĀSA, *Governor of Madras*

(Convention Lecture concluded from page 248)

The Theosophical Society was founded towards the close of the third quarter of the nineteenth century when it may be truly said that, ideologically speaking, the modern civilization as we know it, was reaching its highest splendour; and so it may be that our great Founders did not think of the necessity or even the desirability of going beyond that category of human beings who were in supreme influence and authority in every department of the world's existence at that time; and felt that spreading proper ideas and ideals among them and leading them along right lines would fulfil the purposes they had in view. They therefore appear to have confined their own work to that particular category. When they forged the first object of the Theosophical Society, namely, that of forming "a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color," they, I feel, thought only of the great middle classes, the classes that meant almost everything at the time, and stood for all that really seemed to matter in the life and thought of the day. The more I have pondered over it, the more I have been struck at the fact that while they did speak of race and creed, of sex and

caste and color, they did not speak of "class". The story of the Theosophical Society during all the many decades that it has functioned in the world, also seems to show that its activities were confined to the middle classes; and among these classes the world over, the Society has endeavored to eliminate distinctions of race, creed, sex, caste and color; but has not really worried—if I might say so with all respect—about the other classes that also go to make up human society as a whole. I remember eminent Theosophists saying that the Society was meant for and so confined to the educated classes of all lands, in other words, to men and women who contribute to the world's work by their brains, and fill the great learned professions in the internal economy of the nations on earth. When we as Theosophists confined our ordinary activities to these classes, it did not mean at all that we were indifferent to the well-being of other classes, or unkind and unsympathetic to the members thereof. In fact, if a member of the higher aristocracy walked into our circles, he was very welcome, and was received with much honor and even unction. But generally speaking, recalling memories of my earlier days, I fear, we regarded them as human beings of a superior variety who might just as well be kept outside.

To humbler classes, we have traditionally been kind as can be amply proved by the fact that it was our President-Founder, Colonel Olcott, who, saddened at the state of the depressed and the outcaste in our land, started the first Panchama schools here in Madras, in order to teach by good example, those who were guilty of discarding and degrading them, to realize their duty towards them; and tell the neglected themselves, by sound precept, to rise to a sense of their own dignity as human beings, and know their own importance in the society they labor to serve. It was again due to our leaders that so many institutions—social, cultural

and educational—were established to help our humbler brethren. If I may put it rather crudely, I will add with all apologies, that we did all that in a spirit of patronage and out of a sense of benevolence, not of a living realization of our oneness with the persons we served, or even a feeling of genuine brotherhood with them that naturally connotes a great deal of equality. I have known earnest Theosophical educationists sacrificing their all for the well-being of their institutions, telling me with a certain amount of good-humored ridicule, as I discussed the problems of the day with them, that their schools and colleges were not meant for the masses! In fact our Society—if I may say so with all respect—was not different in this particular, to the many other great institutions and endeavors—national and international—of the recent centuries in the world of men, where vast organizational edifices have been raised for the well-being and consolidation of what was said to be the whole world, but what on a close scrutiny and analysis, came really to mean the middle classes. In fact, the dominating literature of the world has dealt mainly with their thoughts and their requirements. The other classes had their separate reserved institutions, and were more or less referred to in the general prevalent literature, with a certain amount of pleasantries so far as the higher classes went, and covert contempt so far as the humble were concerned. I need not give any details, but I think the facts as I state them rather bluntly, would appear to be true as one looks at the objects, the working and the personnel of our schools, colleges and universities, and examines the works of the writers, poets and artists; analyses our administration in the different facets of its executive, judicial and legislative activities; and probes into the varied departments of our trade and industry, commerce and agriculture.

Now the Theosophical Society and Theosophists generally have to take up the challenge that the modern world presents; and I think we can take this up better and more successfully than perhaps any others can. The challenge is just this: "Do you want the preponderance of the class that has ruled the world during the recent past? If so, you have no chance; and another class that has been neglected so far, and kept out of influence and power, will come to its own, and wreak terrible vengeance on all that have or are suspected of having suppressed it so long. Just as you in your turn overthrew those you thought had held you down, so must you now be prepared to be overthrown yourselves." The reply of Theosophists to this challenge must be: "We never had and can never have any desire to dominate over any others; we regard all human beings and their endeavors equally necessary and important for the well-being of humanity as a whole; and we shall work in the future towards that, as we hope we have done in the past, despite the many mistakes that we might have unconsciously and perhaps inevitably committed as we labored along the paths we had laid out for ourselves." As one who is greatly worried at the signs of the times as he reads them, and also as one who honestly feels that the Theosophical Society in the light of Theosophy that it expounds and upholds, can help most effectively to put things right, I should like to suggest, if I might do so in all humility, that we might amend the language of our first object and insert the word "class" also along with race, creed, sex, caste and color, the distinction regarding which we are seeking to abolish in our pursuit of the Universal Brotherhood of Humanity. This will tell the world and constantly remind us too, that it is not a brotherhood of all members of a particular class the world over that we are seeking and from which we are trying to eliminate all distinctions of

race, creed, sex, caste and color, but we are actively in quest of a genuine brotherhood of all classes as well, that have been split on the basis of wealth and profession, and have come to be regarded as high and low in consequence, in the matter of social position and the appraisal of worth and value.

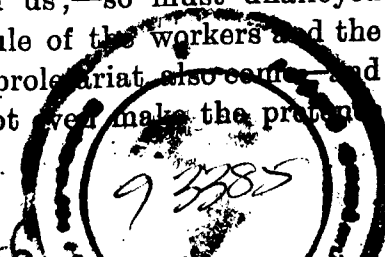
The Theosophical Society has not only to meet the menace—if I may say so—of the dictatorship of a particular class that is threatened in the world of the future, which we cannot help feeling, would mean the destruction of the mighty edifice of civilization that has been raised in the immediately preceding centuries; but for the proper fulfilment of its own fundamental ideals themselves, it must open its portals wide to the great manual classes of the world, the humble folk who toil in the field and the factory; and not only open its gates, for, in a way, they were never shut, but actually invite the classes that have kept out, to join the Society in large numbers; regard the Society as their own; find in its bosom, the peace that they have sought for in vain in other directions; and fulfil their hopes and attain their ambitions in working in it and through it, in its spirit of harmony and brotherhood; and discard, if I might venture to add, the method of conflict and competition they have followed so far. So many of us, Theosophists, unfortunately suffer, I fear, from the usual complexes of middle-class mentality, and look down with a certain amount of disdain on manual work generally and even those who are engaged in it, despite the obvious fact that while the middle classes have used their brains, their success has been possible only by the willing labors of those who worked with their hands. No achievement could have been possible for and nothing would be left to the credit of the man with the brain, if the man with the brawn had not come to carry out his wishes and to fulfil his

purpose, even in the matter, to put it at the lowest, of the erection of the building that shelters him, and printing his books that publicize his thoughts to the world. I feel we have been taking these services very much for granted. That is not as it should be.

The feeling of indifference, however, though it may exist in some minds, is not necessarily implanted in all. There could be no better, nobler, more generous, more kind-hearted, more understanding, more sympathetic person to serve than the great Theosophist, our noble President-Mother, Mrs. Annie Besant; and still I doubt if she ever invited her devoted servants, Lakshmana and Bhagelu—to whom she left sums of money in her will which enabled them to live in comfort till they themselves died—to become members of the Theosophical Society. The simple test of Brotherhood is to invite a person whom one regards a brother, to come into one's fold. If we are really wanting to meet the Challenge of today, and do not desire to be satisfied to remain in a self-righteous complacency, we must go out boldly and meet the world in a spirit of true brotherhood. If we do not do so, then, as certain as night follows day, just like the old sacerdotalism—an exclusive Brāhmana Rājyam—that rose and fell because of its complexes and its neglect of the other parts of the body politic; just like the later feudalism, embodying the Kshatriya Rājyam, also rose and fell because of its arrogance and its utter indifference to the welfare of others outside its ken; just as, once again, the latest scheme of capitalism, unmixed Vaishya Rājyam where material wealth appears to mean everything and nothing else matters, seems tottering and falling by the impact of forces playing around us;—so must unalloyed Shūdra Rājyam, the absolute rule of the workers and the peasants, the dictatorship of the proletariat also come—and doubtless later go, for it does not even make the problem

Qm 2, 178

NS 1.75.4-6



that it will give any chance to anyone else—and leave humanity even more bewildered and weary at some not too distant a date, than is even the case today.

It has been truly said that "Each age is a dream that is dying, Or one that is coming to birth"; and I remember being told in a question-answer meeting at a Convention either at Adyar or Banaras—I do not exactly recollect now where and by whom—while the French Revolution was being discussed, that it was the Masters that feeling that the time had come for a change in the thoughts of men, produced forces that brought that about. I also remember being further told that the Masters have a large number of evolved souls at their disposal whom they send to the world in human guise, at any particular time, for the fulfilment of their purpose, and that these search one another out and embark on the common adventure. That is exactly what is said to have been done in the case of the French Revolution. When further asked as to the cause of the horrors that then took place, though the Masters themselves were in charge, the listeners were informed that so much passion had been roused that things went beyond their control. They could no more direct the movement. It is up to us to see that the coming Revolution—and we would be unwise if we refuse to see it—is kept within bounds, and its proper objectives are attained in the proper way, and that it is not allowed to get beyond control. In the case of India it may truly be said that we have gone through our own Revolution that gave us back our political freedom, comparatively peacefully and without any serious damage to anyone, even though in some particulars we allowed passion and prejudice to get the better of reason and sound judgment. Our success gives us, in a way, the spiritual leadership of the world; and we must help all mankind to go through the pangs of the coming

birth of a new world in safety, and by our active, willing and understanding co-operation with the great mysterious forces that so powerfully influence us, make it possible to achieve the goal in the course of what may appear to be natural evolution, and thus save ourselves from the shocks and jolts of a violent revolution.

We in India have been in a way luckier than our brethren of the West. First of all, the formal legal recognition of caste, helped us to grow up from childhood as it were, in the faith that different persons had different functions to perform in life; and so we should avoid competition and conflict as far as possible. Again as society evolved and advanced, wealth, in itself, did not become with us, such an important factor in the ordering of human life as was perhaps the case elsewhere. In fact, even the Vaishya, the man of wealth, did not put up any very big show for himself; and it is an undeniable fact that it is the flaunting of his wealth by the individual who possesses it, that creates the greatest irritation in the minds of others and rouses the strongest jealousies, bitternesses and antipathies, and makes for the most ostensible differences between man and man. Innumerable observers of Indian conditions have wondered at the simple personal lives of the richest in the land, and at their being able to pass their lives working and resting on floors, and eating simple meals and drinking only water. When men who have wealth do not spend it, they become objects of pity as misers; when they spend it on works of public well-being, on tanks and temples, on colleges and hospitals, on art galleries and public halls, they attract to themselves the gratitude of all those whom they benefit. When, however, they spend it on personal splendour, or worse, self-aggrandizement, they become objects of hatred and envy.

Fortunately in India, there has not been, till very recent times, much show and ostentation on the part of those who were wealthy; and so society was not damaged overmuch by internal conflicts. Our Brāhmanas, the men of learning, had always been poor, and have, till again very recently, never sought power to rule the bodies, even when they influenced the minds of their fellow-men. Though individuals among them have been jealous of each other on the ground of comparative intellectual attainments, they did not attract to themselves the jealousy of others who, on the contrary, always approached them with respect and utilized them for purposes of learning and the performance of religious sacraments. The Kshatriyas too, despite the great power they possessed, seemed to work under some mysterious restraint; and even when misusing their position, were not able to exhibit the ostentation that power usually does and that makes it so disliked. We cannot, however, say the same thing of the later times. Somehow or other, we were not able to adjust ourselves to the new ways and new thoughts that came to us from abroad, which washed us away from the old moorings; which left us very often confused and unhappy; which brought revolutions in our political and economic lives. All the same, somehow or other, it left the basic ideals of our social and domestic existence more or less intact; and the desire there ever was alike in the minds of the high and the humble, the educated and the uneducated, that a proper co-ordination must be sought among various individuals and groups; and our basic approach should be of love and harmony, not of discord and disturbance. Doubtless, it is in the proper reconciliation of diverse philosophies of life, and the co-operation of different classes, grades and professions of human beings; it is in the recognition of each individual's usefulness to the society as a

whole, and giving him his proper niche in the world, that the real welfare of all lies truly and securely enshrined.

Theosophy eminently stands for this ideal and this method so far as I am able to understand; and Theosophists must endeavor to make their inmost aspirations, a living reality in the world around. Actual experience of the past tells us more vividly than anything could, how the undue stress given to any one limb of the body politic harms itself and injures the rest, while an equitable distribution of care and comfort among all, means health and welfare to all. When we have seen many a great civilization based on monopolistic class control rise and fall, and when we see the possibility of another rising, leading to the destruction of the existing one, and carrying the seeds of its own ruin within it, we must turn to ancient wisdom though propagated at a time when man had not had the experiences he has had in the interval, and which we find only too true in the light of those actual experiences. Thus there is the greater reason that it should be heeded. It may be true, as is perhaps rightly said by the wise of today, that all that has been said in the lore of yore was meant for a simple society, and cannot be followed and implemented in the complicated system of life that has now been evolved. That is doubtless so, and no one would be so short-sighted as to suggest that anything should or could be bodily transplanted from the past and adopted in the present; but the fundamental principles enunciated before are also doubtless true; and if we feel that they are sound, we can surely make the necessary changes in the actual manner of their adoption so that we might create what we desire, maintaining the good and eliminating the evil of the past and the present alike.

When there is true *jnānam*, the knowledge of what to do, *ichchhā*, the desire to do it, will surely come; and *kriyā*,

proper activity that will soon follow, will doubtless lead us to success. We should be able to say to the class-conscious monopolists with convincing force: "No more of all this. We have had enough of it. Let us now all join together in the great purpose of Universal Brotherhood in which, despite the inevitable and inescapable apparent differences of race and creed, of sex and color, of caste and *class*, we recognize the fundamental oneness and basic Unity of all; and propose, by giving proper opportunities to every one to contribute his share for world betterment, to ensure equal position of importance to everybody; and thus fulfil the purpose for which we have come to birth; for verily

We are they who will not falter—
Many swords or few—
Till we make this Earth the altar
Of a worship new;
We are they who will not take
From palace, priest or code,
A meaner Law than "Brotherhood"—
A lower Lord than God.

SRI PRAKASA

If, throwing aside every preconceived idea, you could *try* and impress yourself with this profound truth that intellect is not all powerful by itself; that to become "a mover of mountains" it has first to receive life and light from its higher principle—Spirit, and then would fix your eyes upon everything occult spiritually trying to develop the faculty according to the rules, then you would soon read the mystery aright.

MAHATMA K.H.

INTERPLANETARY ACTIVITIES

By E. L. GARDNER

THE possibility of interplanetary activities within our solar system has become of leading interest recently by reason of the many authentic reports of visiting spacecraft—near and around the earth. Although reports of such visitors do not belong to our day only—for they may be traced back for hundreds of years—an increased activity has been very apparent during the last decade, especially in the last three years. Pilots and navigators of aeroplanes in America and Britain, radar observers, and many responsible people in different countries of the world, have testified to the reality of strange aero-forms that have been seen in the skies.¹

The aero-forms of which clear evidence has been obtained are said to be of several kinds, varying from large cylindrical shaped vessels to smaller disc or "saucer" patterns and very small robot "eyes," the latter probably radio-controlled. The startling novelty for most people, on being told that visitors from outer space are on our door-step, prompts the ready response "impossible" or

¹ Some of the books and publications concerning them are—*The Riddle of the Flying Saucers* by Gerald Heard, 1950; *The Flying Saucers Are Real* by Major Donald Keyhoe, 1950; *Flying Saucers Have Landed* by Desmond Leslie and George Adamski, 1953; *Flying Saucers from Outer Space*, 1953, by Donald Keyhoe. Periodicals since 1947 by The Borderland Sciences Associates, San Diego, U.S.A.; Quarterly News issued by The Flying Saucer Club of Gt. Britain, Hove, Sussex; *Civilian Saucer Investigations*, New Zealand; and many others.

"incredible"; yet to a calmly reasoned view there is nothing impossible nor even improbable about it and the derision with which the reports of the appearances of interplanetary craft was first received has mostly passed. In view of the abundant factual evidence in hand, the problem now to be faced is that of the origin and purpose of the visitors.

Although the best informed on all such activities are the chiefs of government departments—military and naval particularly—their refusal to publicize what they know is understandable. To confirm the fact that space-craft exist and at the same time admit ignorance of their origin would tend to breed fear and possibly panic, especially if the contacts took the form of a demonstration of power.

Whence?

The assumption that the visitors are from another planet is supported by Mr. Adamski's interview in November 1952, detailed at length in his book cited. That this may prove to be the case would not surprise the student of Theosophy familiar with the intimate association of the planets Venus and the Earth. In *The Secret Doctrine* III 42-45 (Adyar ed.), we find the following:

Venus is the most occult, powerful and mysterious of all the planets, the one whose influence upon and relation to the Earth is most prominent;

Venus, allegorically, adopted the Earth. . . . The Regent of Venus loved his adopted child so well that he incarnated . . . and gave it perfect laws, which were disregarded and rejected in later ages;

Every sin committed on Earth is felt by Venus. Every change on Venus is reflected by the Earth!

The Coming of the Lords of the Flame from Venus, in our third root-race some millions of years ago, is implied in the above quotations and their continuing interest in our doings and welfare is an entirely natural outcome. Students

*will remember that the Venusian Lords came with a large retinue of followers; that they stimulated the mental principle in our present humanity; taught the uses of fire and of many tools, and also brought over certain animals, many plants including wheat, and some useful insects, including bees. The inner leadership of human development has remained with them ever since, although, gradually, advanced members of our humanity have risen to collaborate with them. It is held to be time now for our humanity to take over the full responsibility for this planet, but the karmic ties and obligations attending the taking over of the inner government of this world, must indeed still be great—and on both sides.

The Venusian hierarchy, the humanity of the planet, is said to be in the fifth round of their Chain—a whole circuit ahead of our own—and must therefore be far in advance of ourselves both spiritually and in their mastery of material science. In view of the situation here on earth, concern on their part in regard to its future may be well appreciated.

Wherefore?

Notwithstanding advances made during the last century or two in applied sciences and the consequent advantages and prosperity opened up for humanity generally, we have had two world-wide devastating wars within a single generation; more than fifty millions of men, women and children killed and injured, many with appalling cruelty; circumstances of distress and desolation on a continental scale, while the nations of the world remain still in opposing camps. Moreover armaments are in preparation of unprecedented destructive power. "Weapons that can deliver explosives equivalent to millions of tons of T.N.T." and which in quantity "exceed the destructive power many

times over of all the bombs and shells used in every theatre of war in the years 1939-1945" (President Eisenhower's Speech, December 8, 1953).

The effects of hydrogen-bomb explosions, the weapons referred to, are unknown in their entirety. If "a hammer-blow here is felt in the furthest star"—as an eminent physicist stated when expressing his view of the essential unity of the Cosmos—what may happen with the hammer-blow of an H-Bomb? In addition to the enormous destruction wrought here amid cities and peoples, the effects may be seriously disturbing to our neighbors, the planets Mars and Venus, and quite possibly further. The full effects are simply unknown. The likeness to irresponsible youths playing with fire in an inflammable warehouse is not inapt, and may call for the corresponding attention of a "policeman

The Asteroids

Allusions have often been made to the mystery of the belt of asteroids circling in an orbit between Mars and Jupiter. Theories have varied from the making to the disruption of a planet. If the former then its "making" is on a very different pattern from any other. Much more reasonable is A. P. Sinnett's declaration that the asteroids are the broken debris of a planet, shattered by provoked internal forces. The interest of this to us, residents on a kindred physical planet, is not that we need fear a similar tragic ending—one such is doubtless amply sufficient warning to the Wardens of our solar system—but that the occurrence explains and emphasizes a need for oversight and guardianship on a planetary scale.

The Solar Staff

In view therefore of the situation here and the prospect ahead, we need look no further for a motive calling for a

watchful activity on the part of those known in occultism as members of the Solar Staff. Although without precise details as to how such a liaison organization functions, we can deduce much from the principle of correspondences. If the axiom "as above so below" is accepted then our practice here "below" is doubtless a copy, however faulty, of that "above".

A nation's integrity on earth is protected by a trained army—and its interior economy is sheltered under a police force against crime, violence and misdemeanor. We may assume that a similar service, highly skilled and implemented, operates on the solar scale to sustain the interests of the system as a whole and to guard the integrity and freedom of its constituents. Such a twofold shield and safeguard, corresponding to an army and police-force, would need a highly qualified Staff and many operatives. And it is just such a function that is indicated as one path of action open for those who may qualify from the advanced guard of a human hierarchy, and choose to offer themselves for the service.

The welfare of a solar system, political and domestic, is thus, according to occult teachings, protected by the oversight and activity of an expert department of solar government. Our humanity has before it the objective of establishing in practical form on this planet an expression of the universal brotherhood, or unity, of all forms of life. If we need, as we do, the guidance of elders in so vast a task, how much more imperative must it be to continue an overall guidance when man begins to unlock the powers that are still latent in the majority of our race! These powers of creative thought, of will, controlling pure fohatic energy, surpass our wildest dreams—and normally await a corresponding advance in spiritual wisdom. Yet the mystery of the coiled-up force, hitherto asleep in

the mineral kingdom, is being probed already—too early by our race—and exploited under the stimulus of antagonisms, sinister and fateful, for destructive purposes instead of for the general advantage of mankind. The Solar Staff, acting as guardian and protector to counter any catastrophic exercise of human ingenuity in releasing an unfathomed force, may be rendering a service of immeasurable value in observing and possibly checking our efforts.

Contact

We certainly hope that high-level negotiations between our national governments may dispel the dangers, known and unknown, of vast atomic explosions. But assuming it to become imperative, both for life on earth itself and the welfare of other planets, that this new-found power shall not be employed for destructive purposes, a problem arises. How could warning and advice be conveyed?

The Inner Government of the World has, of course, full knowledge of the situation—and of the reception a messenger would be likely to gain. History is full of the way that “prophets” are received. One precedent is quite recent. Before the atomic bombs were dropped on the two cities in Japan, the government was solemnly told of the intention and invited to surrender. Their military rulers rejected the offer. Leaflets were then dropped in quantity over the cities advising evacuation, without any apparent effect.

One may question whether there is any method of approach or contact, by speech or proclamation, that would be listened to by any government. Maybe a peace demonstration of some super-mundane power will be necessary to compel attention. Preparation for some such contact is probably the reason for the many visible incidents of the last few years. Our wiser visitors may devise a serviceable mode, if it become urgently needed.

Journeys between Planets : Teleporting

Turning now to the problem of space-travel, it is significant that this is being treated so lavishly in speculative fiction—and by some in sober earnest. Far simpler means than any of the prospective methods yet described await the development of certain powers that even now may be envisaged. The apparently inexplicable transport of a physical object invisibly through space has been demonstrated frequently. It is called teleporting. The sequence is that of de-materialization, transport and re-assembly. Many well-attested incidents of the kind are reported in *Old Diary Leaves* by Colonel Olcott, and by Mr. Sinnett in his book *The Occult World*.

Physical matter itself is now known to be a manifestation of energy, as of course all matter is whether of the physical, the astral or the lower-mental planes. A de-materialization therefore implies a change-over from one measure of vibration-frequency to another. This is well illustrated on a small scale by changing water into invisible steam—a liquid raised by heat into a gas. Teleporting on the larger scale involves the change-over of an object from its physical state to the higher frequency of mental—and its transport as such. This is the conversion of a form in physical matter to the verge of the formless or, to put it plainer, a physical structure is reduced to its supporting mental centres, called “centres of force”. Centres of force are the thought-seeds on which all forms are built.

In the physical bodies used in the human and younger kingdoms, the permanent atoms are the centres of force. On conversion to the “centres,” transport across even interplanetary space may be as swift as thought—for the mental plane extends throughout the solar system.

Corresponding centres of force are made use of by every one and are commonplace in emotional and mental

experience. They are the mnemonics, cues, keywords, figures which, touched by the higher-mental "trigger," link up along memory tracks to associated ideas and build a mental structure in the mind. The memory form thus built, slowly or rapidly as may be needed, may be a poem, the layout of a lecture, the content of a picture, a design in architecture—all touched off by triggering a thought-seed, a centre of force. In reverse, the memorized poem, picture, design or other, having served its turn, can then be reduced again to the minute seed, ready however to germinate and flower once more when awakened. Many personal experiences, when analysed, will be found in this way to resemble activities on the larger scale of the macrocosm.

Man contains in himself every element that is found in the Universe. There is nothing in the Macrocosm that is not in the Microcosm (*The Secret Doctrine* V 556).

Given the awakening of the principle of will—with its supreme control of fohat, pure power—the teleporting of physical structures by their conversion to formless points, or "centres," their transit and re-assembly, becomes understandable.

The use of the will to release and inhibit the flow of psychic, and even subtler, forces, to control thought and hence to direct creative energy is one of the profound studies—and mysteries—of occultism. The practice of the now familiar yoga exercises starts the student upon this track through the discipline of his personal nature. Beyond that lie ranges of experience little dreamed of by western scientific minds. Thus such feats of control of the occult or hidden forces in manifestation as those involving the reduction of physical structures to their mental centres and their re-assembly, call for powers still deeply latent in our humanity. But in a fifth-round hierarchy, such as that on other planets, the will and the ability are doubtless developed.

Rounds, Fourth and Fifth

In an earlier civilization on earth, in this fourth round, it is evident from still existing buildings that the force of gravity was on occasion neutralized or reversed. There are ancient structures containing massive stone units of many tons' weight which have been shaped, tooled, adjusted and fixed in position with accuracy and amazing precision. Single stones of seventy tons' weight and more have been so lifted, transported and fitted, apparently as easily as the craftsman of today handles his small units of stone or brick.

Though in the current cycle the means to perform such work are, for the time, lost to us, we may certainly credit those of a fifth-round humanity with that ability. And if gravity be thus neutralized, whether by induced sound-waves or electric magnetic devices, mass (weight) may be greatly modified. This would go far to explain the manoeuvrability of the space-ships and discs that, by their observed sudden turns and speed, would make it ordinarily impossible for a human being to survive the pressures imposed.

On the earth, in its fourth round, wide differences in status, ability and character among humanity are marked. Similar differences must correspondingly exist between the humanities of planets, particularly between those of a fourth and a fifth round of development. Granted this, then our neighbor Venus in its fifth round, must be much in advance of ourselves in culture and technical ability and probably fully skilled in the means of interplanetary travel. Our highest achievements may be the mere alphabet of science for the fifth-round expert. The assistance and tuition in knowledge and wisdom that might be extended to us—if we can receive it—is beyond imagination.

E. L. GARDNER

QUANTITY AND QUALITY¹

By C. R. GROVES

General Secretary of the Theosophical Society in England

IT is a truism in Theosophical circles to describe the present as the mental age. The specific work of the Fifth Race is said to be to develop the principle of manas and ample signs of this can be seen in the contemporary world. Thus we find the phrases, the "Age of Anxiety," the "Neurotic Age," and more recently the "Age of Quantity," all of which arise from the essential character of the mind.

The term Age of Quantity refers to the widespread tendency to judge significance in quantitative terms, that is, in terms of size, of number, of cost. There is however another criterion of value which is that of quality.

The mind functions as a duality. The utilitarian mind or lower manas has been evolved to deal with the affairs of the personal life and the preservation of the person. It is also the principle of measurement and comparison. It seeks security and truth in the objective, the concrete, and tends to mistrust the immeasurable and metaphysical. Its work is to establish facts about the objective universe, chiefly by observation and measurement. Its standards are quantitative and external to itself. Its conclusions are strengthened because the facts it establishes can be confirmed by any similarly equipped mind or even by a machine.

¹ The 78th International Convention, Adyar; short lecture.

Many examples of quantitative judgment could be given. Thus physical science consists largely of measurement and it is difficult not to be impressed or even quite stunned by the distances, sizes, numbers, and time-scales discussed by astronomers and atomic physicists, which may all range from the infinitely small to the infinitely great. The sciences of biology and even of psychology tend to become statistical. The work of the utilitarian mind can of course be of immense value to humanity at the personal level. Mass production of goods and food to supply the basic physical needs of large populations is better than widespread shortage and famine. Danger arises however when the same methods are applied at the psychological level and people are seen not as persons but as faceless units to be moved and governed by "social engineering".

In politics and government the methods of democracy have still to be learned by the majority of mankind, but the counting of votes is at best a compromise method of electing rulers and deciding policies. It suits the modern age when all men are born free and equal and every man's opinion is as good as his neighbor's. The hereditary aristocracies and castes with their traditions of culture and service tend to be replaced by a social hierarchy headed by those having wealth, acquisitiveness and multiplicity of possessions. There was a time in England when the well-born few were referred to as "the quality". While they did not of course always live up to the ideal, yet the system which permitted them was at least a tacit recognition of the possibility of a cultural and spiritual *élite*.

Art also becomes commercialized and one sees cinema films announced as "this stupendous million-dollar spectacle"!

The judgments of the illumined mind (Buddhi-manas) are of an entirely different order. Instead of estimating

quantity this aspect of the mind values by quality. Its standards are unique and internal to itself. Thus it is easier for scientists to agree on truth according to an external standard than for artists to agree on beauty which each judges by his own internal standard.

One of the tasks of the occultist at the present day is to learn to pass from the tyranny of the utilitarian mind to the freedom of the illumined mind. This enables judgments of essential quality to be made freely, spontaneously, immediately and without comparison. Things and people are known and accepted as they are in their own unique nature. Then it is perceived that every single unit in the multiplicity of forms has its *dharma*, its own quality which confers upon it its inevitable place and function in the unity of the whole. In the words of the Christian hymn, "All things in their order stand".

Great and small, high and low, near and far in space or time, everything is perceived to have significance since it expresses the quality of the One Life. And this too has its quality, its *dharma*, which could be expressed as the realization of a single increasing purpose emerging through the pattern of multiplicity by an endless process of becoming.

C. R. GROVES

Quality and Quantity . . . the first of all cosmic dualities . . . for it is situated at the very principle of existence . . . and without it no manifestation would be possible in any mode whatsoever: it is the duality of *Purusha and Prakriti* . . . of "Essence" and "Substance".

RENÉ GUÉNON

THEOSOPHY AS TEACHING AND EXPERIENCE¹

BY DORIS GROVES

WHEN modern Theosophy first made its impact on the thought of the world it opened up vistas of knowledge previously undreamed of in the West. The publication of *Isis Unveiled*, and the writings of Mr. A. P. Sinnett based on the communications received from the Masters, attracted to the Society a generation of enquirers willing to attempt the severe mental discipline that a sound understanding of the teachings entailed. Some records recently to hand of a small provincial Lodge study class of fifty years ago gave an idea of the kind of study that was in those days considered normal, the level of which would be the product of special research groups and rarely to be found in the average Lodge meeting. Today there is less emphasis on study and more on what has been called the "life-side" of Theosophy. In many minds the idea of a "teaching" or doctrine has been opposed to "experience". Actually these two factors are aspects of one reality which is life, and both are needed in the world today. Man, as Manas the thinker, is primarily moved by ideas. The word is an outer symbol of an inner reality which it inevitably distorts, but the word is needed to provoke the first impulse of thought along an unfamiliar avenue. It was no doubt as a result of some such provocation of thought that we,

¹ The 78th International Convention, Adyar; short lecture.

now members, entered the Society. As an inner reality of experience the "Word" is the fruition of the Buddhic consciousness, the Word made flesh through human channeling. It issues from the Voice of the Silence and finally must be heard in silence by each aspirant.

From the earliest days the Elder Brothers laid the greatest stress on Brotherhood as the primary object of the Society, and in the Letters it is made clear that all knowledge, wisdom and understanding derived from the teachings are to be used in the service of "the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed". The service of humanity requires an ever deeper understanding of the Ancient Wisdom, and an increasing measure of self-realization as the basis of true knowledge and as the safeguard of selfless service.

The Master K. H. encouraged in Mr. Sinnett "the free use of intellectual capacities for reasoning" and said: "Try and first work upon the material you have and then we will be the first to help you get further evidence." The mind, loosely spoken of as being divided into higher and lower is actually a single principle, being named lower when its attention is concentrated on that which is objective, or "manyness," and higher or the enlightened mind when it turns towards the Buddhic experience of unity and is subjective. The modern physical scientist is realizing more clearly this fact. The President of the British Association in his presidential address of 1953 spoke of the "adventures and intuitions of a single mind" as being part of the process which leads to new discoveries. He said: "The scientific process is one which requires the fullest and subtlest employment of all our faculties. To encounter nature in this necessary state of awareness is inevitably to find all its forms and movements, from the infinitely small to the infinitely large, full of inexhaustible significance and

relevance." How much more is this true for the occultist, whose objective universe stretches from the physical world to spheres far beyond the present cognizance of science, but all to be comprehended as the veritable garments of God.

Evolution or life in manifestation is a constant swinging backwards and forwards from the understanding of "becoming" or of the objective, to the experience of "being," the subjective, and these are two aspects of the Divine Life which we all share. Conversely each new experience of "being" circumscribes another area of "becoming". We must make manifest in action, potent in feeling and articulate in speech that which has been realized. We cannot remain static at the centre, whose movement is constantly outwards to a fuller expression of itself throughout the whole personality, and beyond to the world in which it lives. The Third Aspect of the Trinity, that of Creative Activity, works through intelligence, giving the possibility of thought, separative and egocentric in the earlier stages but possessing inherently the highest potentialities of unique understanding and creative power. It is the Recorder of Duration, showing the plan which is evolution, demonstrating the process of "becoming".

The impact of an idea in human consciousness circumscribes a new area of awareness, largely mental at first but with possibilities of spiritual insight and realization within it. The Master Serapis said: "One who prepares for solving the Infinite, must solve the Finite first." An approach to the reality of "being" necessitates an understanding of the Divine Life in its "becoming" in all the kingdoms of nature, including that of humanity. "Place thy mind in Me, into Me let thy reason enter, then without doubt thou shalt abide in Me hereafter" says Sri Krishna. A further reference in the *Bhagavad Gita* to the "mind confined in the heart" is illuminative in this connection.

In an occult interpretation of the story of Parsifal the character Gurnemanz, representing the mental principle, is seen as the narrator, the recorder of past events. But it is also he who constantly reminds the mortal man, Amfortas, of the promise of the future, of the prophecy of the coming of the Pure Fool, the Blameless One. The constant urging of Gurnemanz to continued effort encourages the mortal man to hold on through all difficulties until the Christ within is born. His insight prevents that disintegration of the personality which can occur when the powers of the mind are discounted before the Self has matured sufficiently to take charge. Gurnemanz did not think that he was to be the Savior of Amfortas, but he pursued faithfully his own dharma, until the promise of the future should be fulfilled.

Today there is a need in the Society for a deeper study of the Ancient Wisdom. We have as yet touched only the fringe of the garment of truth. The Mahachohan said that our duty is to popularize a knowledge of Theosophy. This the Society has been doing for seventy-eight years, and as a result many of our teachings have become part of the ordinary usage of a large proportion of mankind, *e.g.*, reincarnation, the power of thought, the conditions of life after death, and the law of karma. We need to go further and spread abroad a knowledge of the divine nature of man, of his immortality as against his time state, and of the simple basic truths of the path that leads to such knowledge. We often hear of the need for "specialists" in the Theosophical Society, that is, for those who can talk to people in the various categories of scientific and academic knowledge in their own language. That is excellent but even more than this there is a need for the "specialist" in Theosophy, the all-embracing science and philosophy whose teachings are based on the One Life,

and whose understanding throws a much needed light on all branches of specialized knowledge in the world at large. The real Theosophical student enters into the life behind the teaching, he assimilates the facts until he knows something of essence as well as of substance. He makes the teaching simple so that it can be more easily assimilated by others. (Simple is not to be confused with elementary, superficial or immature. Simplicity arises from a maturity of understanding, a seeing of the essence of things and relationships. It is the most difficult task of the occult life to be "simple".) With new understanding the presentation of a teaching changes. As an example, the Law of Karma was formerly presented as a matter of reward and punishment, bringing good or bad experiences in life, closely resembling the Old Testament doctrine of "an eye for an eye and a tooth for a tooth". Today this law is more frequently expressed as being the vital activity of the Self, bringing difficulty and pain when the action is distorted through the personality, but offering freedom from reaction when the divine Self is known. "A new law give I unto you, that ye love one another." Love is the fulfilling of the Law and with love Karma becomes part of the divine activity, action without distortion, pure, casting no shadow on the face of another.

Modern psychology, Christian Science, and the various spiritual healing and new thought movements have assisted the public mind towards a more vital understanding of the personality and its psychic nature. It is significant that in England during World War II in spite of the hazards of sudden death and loss by bombing, the emphasis of the public interest was less on the subject of life after death as in World War I, and more on such subjects as Yoga, Spiritual Healing, and Self-realization, all emphasizing the reality of life now, as against the conjectures of

life hereafter. The Theosophical teaching has within it that which can bring to those who seek, enlightenment, understanding and an impulse towards more vital and joyous living. It needs exponents, more earnest students who from their own experience can present the deeper teachings simply and vitally, no longer attempting to argue or conflict with another's belief, but moving inevitably into the unity of consciousness which all share. The essence of the "teaching" as of "experience" is knowledge of Unity, of the One Life, understood both in its variety of manifestation and as the Self in which we live and move and have our being. When we understand, these aspects of outer and inner become one. As the mystic Thomas Traherne said:

You never enjoy the world aright, till the sea itself floweth in your veins, till you are clothed with the heavens and crowned with the stars, and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you.

DORIS GROVES

The vibrant universe is ours to know.
 Its story tells of Man's unmeasured climb
 From primal dust, to destinies sublime.
 And he, with steadfast will, shall surely grow
 Out of the stumbling childhood of the Race,
 Into the stature of the Sons of God:
 Shall walk in paths where mighty ones have trod,
 And meet the Lords of Wisdom face to face!
 Each life on earth is but one gleaming stone
 In the proud temple of the Perfect Man,
 Whose Architect, whose Builder, and whose Plan
 Give promise of a glory, yet unknown;
 Until on his all-comprehending sight
 Breaks the full Day of Wisdom and of Light!

H. COOPER JACKSON

SEVENTY-EIGHTH INTERNATIONAL CONVENTION

By EMMA HUNT

Recording Secretary of the Theosophical Society

UNVEILING OF MEMORIAL TABLET TO BROTHER RAJA

THE Garden of Remembrance, situated in Adyar's lovely compound by the river and the sea, was a place of pilgrimage for the many hundreds of delegates present at Adyar for the 78th International Convention of the Theosophical Society when, on December 25th, a Memorial Tablet was to be unveiled in loving memory of Brother Raja who had but so recently passed from among us.

The scene was one which will long live in the memory of all privileged to be present. In the cool of the early morning the members seated themselves round the lotus ponds and on the lawns of the garden, and joined in silent homage as short tributes were paid to our beloved Brother by the President, Mr. N. Sri Ram, by Shrimati Rukmini Devi, and by myself as Recording Secretary—tributes which in simple words voiced the inexpressible gratitude of the hearts of all who loved and revered him.

Rukmini Devi gave some happy little personal memories of Brother Raja, whom she had known in her childhood, and speaking of his work for the Society said: "It is his individual life which has been lived for so long in the

Theosophical Society, and its contribution, that have really affected the minds of the members all over the world . . . certainly he was a very beautiful individual, and none of us can ever forget all that he has done to teach us what is Theosophy, to make us understand the great Truths of Theosophy, the inspiration that he has given through his writings and through speeches, right throughout his life. May all of us remember him with our affection and our gratitude."

I myself spoke of Brother Raja as a consecrated messenger, a great lover of humanity, and one of the most trusted servants of the Elder Brethren, and said: "Throughout the whole Society he inspired confidence in the members and his leadership was universally accepted. He knew the Society through and through and understood its deeper purposes. He was constantly vigilant and worked with an immense strength and determination; his unremitting labor was a shining example to members everywhere. With an exquisite sense of all that is good, beautiful and true, he revealed in his books that inner unchangeable reality which is the never-ending quest of the human race. As was his name, so was he, a Raja, a kingly person."

The President, Mr. N. Sri Ram, brought our Brother very near to us as he spoke as follows:

"There is already a wonderful memorial to Brother Raja in his writings, and also on this Adyar Estate, in the form of many trees and plants which he brought with great care and trouble from different parts of the world. There is a memorial to him in the symbols which are to be seen in the Headquarters Hall; in the institution of the Prayers of the Religions with which we begin every Theosophical conference and convention in India; in the beautiful Buddhist Shrine near the Headquarters building; in the Mosque in the casuarina grove nearby, which is a replica

of the famous Pearl Mosque in Delhi; in the Founders' Avenue; and in many other things we might cite.

"His thoughts have inspired and will continue to inspire many people. Those thoughts will give rise to other thoughts in various people. It is thus that the good works of an individual spread on every side. It is true to say that Brother Raja lives in our hearts, but inevitably he will be present less and less in the consciousness of those who come after us; less and less, just as a rippling wave moves outward and spends itself. But this is a wave which carries a certain fragrance, and that fragrance will be mingled with the waters of general inspiration and thought by which humanity in general, and those in the Theosophical Society in particular, will continue to be refreshed.

"It is well that in this estate, where there are so many beautiful influences, there should be a Garden of Remembrance; remembrance of personalities, yes, but even more of their good works and influence; a garden because each influence stored here is a fragrant influence, is sweet and exhilarating. It is a garden where we remember the great Theosophists of the past.

"This particular spot is a place especially loved by Dr. Arundale and by Brother Raja. If you will pardon just a little personal note, it is a place which has memories for me, too, dating back to May 1917, when the foundation-stone of a building (not erected) was laid on this spot by our late President, Dr. Annie Besant.

"It is a garden with a beautiful situation and a magnetism, where the river, the sea, the woods and the sky all meet in harmonious concert. I feel not only privileged, but also the greatest pleasure in unveiling this Memorial Tablet. It is a solid token in stone, but it is also a token of many thoughts and deep reverence felt by many

Theosophists, which cannot be rooted and fixed, but which will nevertheless be the unseen flowers laid invisibly in that unseen niche which this stone represents. The inscription reads:

IN LOVING MEMORY OF BROTHER RAJA

(C. JINARAJADASA)

PRESIDENT OF THE THEOSOPHICAL SOCIETY

FEBRUARY 17, 1946—FEBRUARY 16, 1953

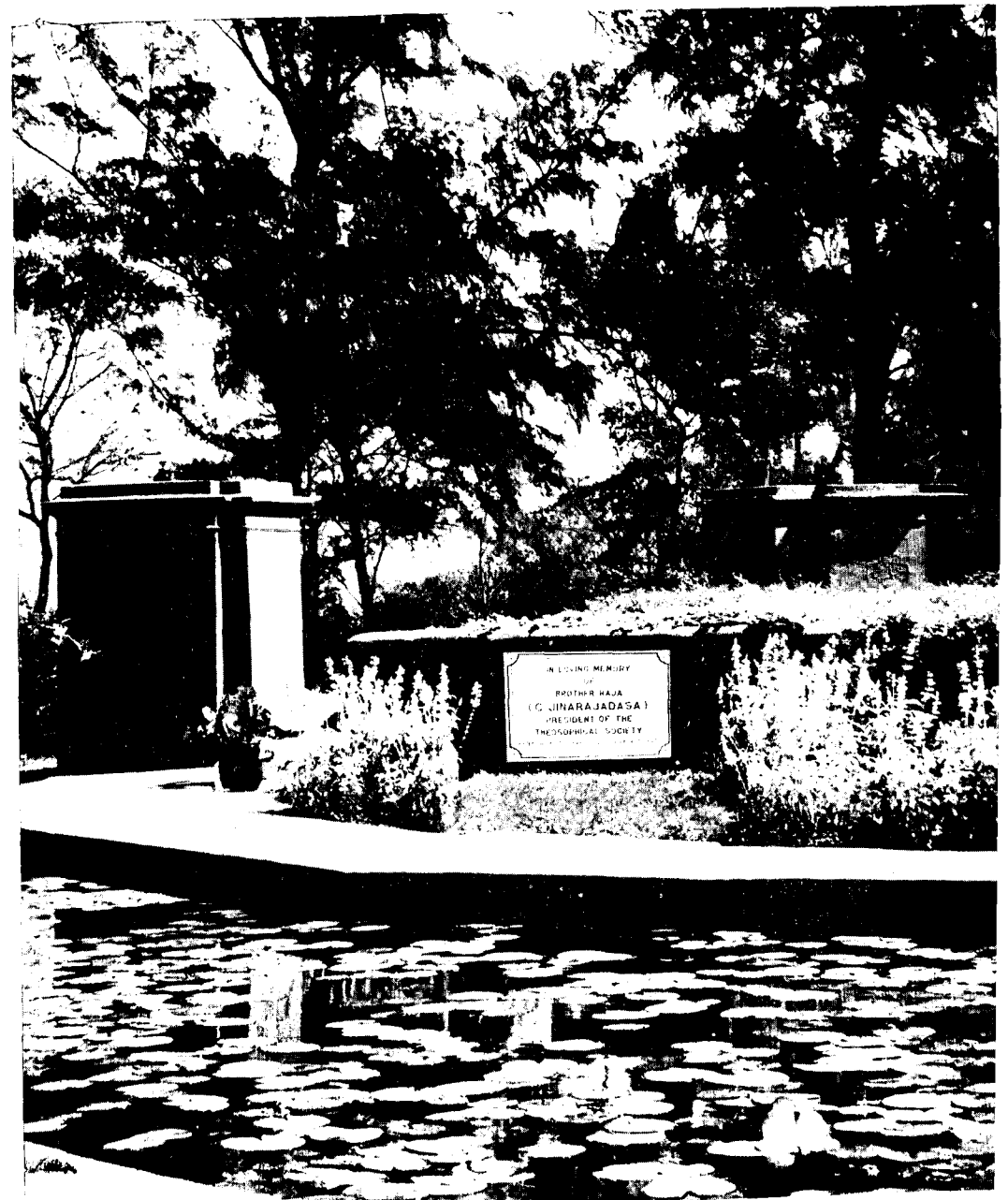
"Those who wish to do so may offer a few flowers at the spot." Members then placed flowers before the memorial and passed quietly from the garden.

OPENING OF CONVENTION

The 78th Convention of the Theosophical Society was opened the next morning, December 26th, in the Headquarters Hall, following the Prayers of the Religions, which speak their own message of unity. The final number of delegates registered was 809 and the majority of these were present. Among them, seated on the left of the President, was Shri Sri Prakasa, Governor of Madras, whose photograph appears as frontispiece in this issue of THE THEOSOPHIST. The ensign above the photograph reads, in Sanskrit, "to be established in one's own dharma leads to prosperity".

Above the heads of the great assembly, giving color and meaning to the occasion, were hung flags of the countries where the Society is represented. Among them, for the first time, was the flag of Venezuela, where a new Section had been chartered during the year.

As the Recording Secretary I welcomed the delegates "home to Adyar," as members of "one family," bound together by a common purpose, the service of the Elder Brethren in the cause of human progress. Greetings



MEMORIAL TO C. JINARAJADASA AT THE GARDEN OF REMEMBRANCE

were given by representatives present from eighteen countries, each in his turn coming to the marble platform on which are the statues of H. P. B., H. S. Olcott and Annie Besant. The countries represented were: the United States of America; England; India; Australia; New Zealand; Netherlands and Europe; Germany; Finland, Norway and Denmark; Southern Africa; Switzerland; Belgium; Burma; Ceylon; British East Africa; Malaya and Singapore; Viet-Nam; the greetings of the World Federation of Young Theosophists were given by Shrimati Rukmini Devi.

My valued colleague, Miss Ann Kerr, Assistant Recording Secretary, then came to the platform with a sheaf of cables and letters from General Secretaries, Federations, Lodges and individual members from many countries. As the greetings were given and the cables read it seemed as though there swept over the gathering a wave of influence in which were blended the quality and consecration of Sections and members from all over the world.

This was the first Convention with our Brother Sri Ram as President of the Theosophical Society, and a spirit of interest and expectancy was evident as he rose to give his first Presidential address. All were deeply stirred as he made a comprehensive survey of the work of the Society during the year and called upon the members to understand the problems of the times and the needs of the world in every direction. A sense of responsibility must have come to all who listened as he showed how leadership in the Society should not be confined to one individual but should exist in all. "The quality of each and every one of us," he said, "will determine the quality of the whole." He envisaged for us what a wonderful Society it would be if each member realizing the truth within himself, could radiate its bright influence within his own sphere. "The

future of the Society," he said, "depends upon its being, which means *our* being, a channel for those forces which must eventually transform us wholly and completely, make new men and women out of the whole humanity."¹

Calling upon the members to rise, the President ended his address with the following invocation :

May Those who are the embodiments of Love immortal bless with Their continued help and guidance the Society founded to do Their will; and may we, opening ourselves to the light of Their guidance, be worthy to transmit that blessing and help to lead the world from Darkness into Light.

With these words the 78th Convention opened, and the vast throng of members, feeling strengthened for the work before them in the coming days, passed out of the Hall into the lovely gardens and walks of the estate, where all nature was refreshed and rejoicing from the heavy rains which had fallen overnight.

One of the special features of our International gatherings are the Convention Lectures which are open to the public. Though we may not now hear the superb oratory of an Annie Besant, whose inspired voice lifted in passionate appeal stirred great audiences, yet we have today, as in those earlier days, many good lecturers who can adequately give the message of Theosophy at our Convention gatherings. This year the lectures, in the following order, were: "Theosophy and the Challenge of Today," by Shri Sri Prakasa, Governor of Madras; "The Logos Doctrine and the Creative Hierarchies," by Mr. Geoffrey Hodson, Director of Studies, the School of the Wisdom, Adyar; "Spiritual Values," by Shrimati Rukmini Devi; "The Significance of the Present Times," by the President, Mr. N. Sri Ram; and "The Great Dual Principles," by

¹ See THE THEOSOPHIST of January for the complete address.



Sri Rohit Mehta, General Secretary of the Indian Section. All these lectures were of a fine quality with a high standard sustained throughout. Owing to the heavy rains the first two lectures were given under cover of the Adyar Theatre; the others were in the Gopalji Amphitheatre and under the Banyan Tree. By invitation of the Indian Section I gave the Besant Lecture, also open to the public, taking for my subject, "Man's Immortality and the Conquest of Death".

The Convention group (facing this page) was taken on December 31st after some of the delegates had left. It shows the members seated on the sloping sand-bank of the Gopalji Amphitheatre facing its platform and looking across to the Bay of Bengal.

As in other years, in addition to the public lectures there were some half-hour addresses. These were "Some Thoughts on the Developments of our Work," by Mr. J. E. van Dissel, General Secretary of the Theosophical Society in Europe; "Quantity and Quality," by Mr. C. R. Groves, General Secretary of the Theosophical Society in England; "Theosophy as Teaching and Experience," by Mrs. Doris Groves; and "Theosophy in Action," by the Most Rev. Odo A. Barry.

A new feature this year was the Conference on National and International Work, held in two sessions under the able chairmanship of Miss Ann Kerr. In her introductory remarks Miss Kerr spoke of the purpose of the Conference as being an effort to discover together in this International Convention the needs of the work in the various Sections. The theme chosen was how to popularize a knowledge of Theosophy, and a number of members from various countries took part in the discussion. Some excellent ideas were put forward, especially in connection with the exploration of new techniques of presentation of the principles of Theosophy in public lectures, such as

visual methods, films and radio. Also that we should become aware of what is happening in the world and of the needs and problems of the people, so that we might give them a feeling that we have practical and immediate help to offer them.

From Germany young Theosophist Michail Alexander spoke of the interests of youth. They were not interested, he said, in subjects beyond daily life but wanted to speak of science, psychology and art rather than on the subjects of reincarnation, karma and occultism. They want to solve the problems of the earth. To them it is not important what will or should happen elsewhere in the future. The basic teachings of Theosophy should be presented in new terms, in ways in which young people respond.

When invited to close the proceedings the President, Mr. N. Sri Ram, spoke of one point in the discussion which had arrested his attention, namely, the attraction of young people to the Society. He characteristically suggested that we should make no attempt to attract anyone, but "just meet others as human beings and discuss anything which is plausible and true. When there is lack of understanding we should attempt to discover what causes it, or why certain teachings repel, and discover other methods of presentation. We should try to find out what others seek to know, attempt to understand their minds. It is not authorities which should decide our thinking; we should attempt to know what we ourselves think and *why* we think in that way, and help others to do likewise. Each person should be regarded as free to live in his own way and be respected for what he is. Thus we shall not wish to divert any other from his own into our pathway."

Perhaps one of the useful "gains" from this Conference was how to conduct future ones by breaking up into

small research groups and coming together towards the close of the Convention to submit the findings.

In the evenings, after the more strenuous efforts of the daytime meetings, members gathered in relaxed and happy mood to enjoy the entertainments provided. A concert in the Adyar Theatre, given by two distinguished North Indian musicians, the Dagar brothers, afforded an unusual opportunity for western delegates to hear the best of Indian music, as well as being a delight to the Indian people themselves. On another evening a programme of beautiful dances was presented by the artists of Kalākshetra, under the direction of Shrimati Rukmini Devi, given in her own open-air theatre at Besant Gardens. Mr. Alain Danielou, Honorary Director of the Adyar Library, on yet another occasion charmed his audience with music folk-lore of different countries, illustrating his talk with records of great variety, demonstrating the four main musical systems of the peoples of the world.

It was a happy thought which prompted Ann Kerr and M. Subramaniam on one other evening jointly to give a lantern lecture on Brother Raja, illustrating with over 45 slides his life and work for the Theosophical Society. Beginning with an early photograph of the late President at the age of nine, Mr. Subramaniam related incidents of his life in Colombo, in London, and at the University of Cambridge. Miss Ann Kerr then followed, recounting the many tours, in practically all countries of the world, of this indefatigable traveller and lecturer for Theosophy for over fifty years. She drew special attention to Mr. Jinarājādāsa as scholar and author, to his interest in all forms of art, literature, science, mysticism and religion, and in world movements such as the United Nations and Islam-Hindu co-operation. Mr. Subramaniam concluded with an account of Mr. Jinarājādāsa's work during his term as President of

the Theosophical Society, 1946-1953, and ended with the words so often quoted by Brother Raja, "Tad Karma, Tad Asmi," That Work, That Am I.

The Banyan Tree, illuminated for the occasion, was on another evening a very gracious setting for a Question-and-Answer evening. The President, Brother Sri Ram, supported by three other platform stalwarts, took turns in answering the questions, which ranged from the subject of Creation to the teachings of Krishnaji. It was a happy evening, with a feeling of enjoyment in being together under the well-loved Banyan Tree, with not too much effort for either those who listened or those who answered the questions.

The General Council, the Governing Body of the Theosophical Society, held three sessions at which a number of business matters were dealt with. These included the passing of the Annual Accounts and Budget for the coming year, revision of Rules, and the leasing of certain areas and buildings to the Besant Centenary Trust for a period of 15 years. By the Will of an English member, Mrs. Kate Ellen Tibbits, the Adyar Library, and the Indian Section Library at Banaras, will each receive a bequest of £9,000.

On December 29th two Asoka trees were planted in Founders' Avenue by the President, Mr. N. Sri Ram, representing the two latest Sections, Viet-Nam chartered in 1952 and Venezuela chartered in 1953. Earth from these two countries was placed at the roots.

During the Convention the Indian Section held its 63rd Annual Convention in two sessions, and three meetings of the Section Council. The President, Mr. N. Sri Ram, who presided, on opening the Convention spoke of India as "the home of Brahma Vidya or Divine Wisdom," and said that we have to "realize the great truths to which the ancient books refer and be in a position to present them

to the world, with the freshness of our own experience, in a form which can be understood by the modern man and which would be applicable to modern conditions". The General Secretary, Mr. Rohit Mehta, gave an excellent review of the work of the year and reported a membership of 6,505, the largest of any Section. He pointed out the need for lecturers, the usefulness of study camps, and of a more comprehensive publicity.

Youth Day, which is a special feature of our International Conventions, was declared open by Shrimati Rukmini Devi after the Prayers of the Religions and a short performance on the vina. The activities of the day included addresses on Our Younger Brothers by Mr. Geoffrey Hodson and Shrimati Rukmini Devi, the Annual meetings of the World Federation, and the All-India Federation, of Young Theosophists, and an interesting Symposium under the Banyan Tree on "The Theosophical Society, India and the World," at which there were some good speeches. Mr. J. E. van Dissel, who presided, gave an interesting account of the activities of the Young Theosophists movement in Europe.

The Adyar Library was a place of attraction for many of the visiting members. They observed with interest the changes being made under the new Honorary Director, Mr. Alain Danielou. There are alterations in the Library rooms and two large new rooms have been made available. Three sections are planned, for Oriental Research, Theosophical History, and the General Library. The reclassification of the books according to the Dewey decimal system has been started. As the scope of the work increases the Library, which is at present housed in the Theosophical Society's Headquarters, will eventually require an independent building. A fund exists for the purpose, but further donations will be needed before the work can begin. The site chosen is in the Besant Gardens.

Emphasis will continue to be laid on research, and all possible facilities will be given to scholars. Some research is already started, and there is a detailed plan for the future.

Annie Besant's room, which, at her wish, remains as she used it, was kept open one hour each day for members to visit. It is entered from the Roof of the Headquarters building, and at the entrance, in a white frame on the outer wall, are the words painted in gold letters: WORK FOR ADYAR, THE MASTERS' HOME. Within the inner room are Annie Besant's combined chowki and desk from which she did so much work, not only for her lectures, books and newspapers, but numerous personal letters, written in her own handwriting to members who needed her counsel in many countries. Above the chowki in a large frame are the words: THE KING. Among other photographs on the wall is one of Krishnaji, who was to her as a beloved son and whom she protected all through his young life, seeing to his education and preparation for his great mission. On the floor stands a large brass bowl in which Annie Besant used to keep lotus flowers. On the veranda of the room which forms a square round the inner room is a casket, the work of a Swedish artist, in which a portion of the ashes of H.P.B. were kept until they were placed by Colonel Olcott under her statue in the large Hall downstairs. Also in an adjoining room are Annie Besant's bed and wardrobe and in the veranda her sofa and chair where she used to sit and have her coffee. During Mr. Jinarājādāsa's period as President he had a full-sized bronze bust-statue of Annie Besant placed on a table in the middle of her room, (later exchanged for a marble one), before which on certain occasions members enter and place flowers. It is a room of poignant and sacred memories where lived one of whom it was truly written "Servant of all deep graven on her heart",

Exhibits in the Adyar Museum, which is now housed in a well-lighted room behind the Adyar Theatre, interested many of the delegates. The exhibits are mostly personal belongings of the leaders of the Society. There is a bracelet worn by H.P.B., two United States medals awarded to Colonel Olcott, and a large collection of addresses in silver covers presented to Dr. Besant, as well as trowels used by her in laying foundation-stones. There are also articles which belonged to Dr. George S. Arundale and Mr. C. Jinarājādāsa, and a small collection of very fine Buddhas and Chinese and Tibetan images. Other exhibits include ancient gold ornaments from South America, two Greek lamps found in Sicily dated *circa* 200 B.C., and a large painting by Nicholas Roerich. A complete catalogue of the exhibits has been published.

Among the additional activities, all of which made a useful contribution to the Convention, were the ceremony of the Order of the Round Table for young people, the Ritual of the Mystic Star in which all faiths are represented, the Bhārata Samāj Puja of Hindu worship, and the usual Christmas services of the Liberal Catholic Church. On Christmas Eve there was a Christmas Tree for 700 of the children of employees on the Society's compound. Mrs. Marion Lavender, who has been in charge of this work for twelve years, is soon to leave Adyar and this year's Christmas Tree was her farewell to the children.

We have to acknowledge the work of Miss Elizabeth Preston who, with her helpers, assembled all the material for the *Convention Bulletin*, and saw it through the Vasanta Press, to be available to delegates before they left Adyar on the closing day of Convention. Many hundreds of copies were sent overseas. All General Secretaries received theirs by air mail. I would like here to acknowledge my indebtedness to the *Bulletin* in the preparation of this Convention review.

It is not possible to mention all the many workers who worked at high pressure to make the Convention a success—the Adyar Departments, of which there are sixteen, enquiry officers, transport, accommodation committee, stenographers, publicity agents for the Press, Scout attendants at meetings, messengers, Besant School students—all these worked with efficiency and enthusiasm, prepared to make any sacrifice for the success of what they felt was *their* Convention. It was a fine spirit, which brought inward happiness and enjoyment to each member of the band of workers.

In the vicinity of the Bhojanasala, the Indian quarters and dining hall, were the Enquiry palm-leaf building erected for the period of the Convention, the Welfare stall or shop, the Besant School restaurant managed by its teachers and students, as well as the Olcott School display and sale of handicraft work, the fruit-stall, the fire-engine station and the many temporary palm-leaf huts where delegates were accommodated. The scene as I passed by many times each day on my bicycle was ever-changing, and exhilarating to say the least of it. Seated around a large table in front of the Enquiry Office members would gather in groups, and the Welfare Shop opposite was much frequented especially by those who were interested in its purpose of gaining funds to help the more needy of the Society's hundreds of employees. The Restaurant was a place to which every one went at some time or another, from the President to the humblest member—though the President would perhaps prefer to be called, *and was* the humblest member! Streams of people were all the time passing up and down the main walk, and many children played around. It was like a small village. On the afternoon of the 21st before the Convention, when the President was officially opening the Welfare Shop and we were all gathered round, a succession

of about twenty taxis passed by bringing from Bombay a party of some 80 members who had arrived at the Madras Central Station that afternoon by train, eight miles distant from our compound.

The meeting for the closing of Convention was held in the afternoon of the 31st December in the Headquarters Hall, where the members were assembled in large numbers. Further greetings and cables were read by Miss Ann Kerr. Mr. Francis Brunel, General Secretary for France, who had arrived too late to be present at the opening of Convention, gave greetings from his Section.

As Recording Secretary I said a few words of farewell to the departing delegates, and thanked the many workers as given above. Voicing the thought which came spontaneously to my mind as I was mentioning the names of those who had served, I said: "But best of all, and above all, and all in all, there is one whom we would like to thank for what he has given us during this Convention, that is our President. We thank him for all that he has meant to us, for his wise guidance and example, and his presence among us." The instantaneous burst of applause which greeted this remark was a sincere and beautiful expression of all that the members felt in their hearts and would wish themselves to be saying.

The President then gave the fine closing address which forms the Watch-Tower Notes in this issue of THE THEOSOPHIST. He spoke to us of ways in which life might be lived with greater truth and beauty. It lifted all our hearts, bringing confidence in our work and in our power individually to serve. As we passed from the Hall into the gardens and walks of the estate we felt that we had, in the activities of this Convention, taken part in a privileged work in a rare and privileged environment—in Adyar, the Masters' Home.

EMMA HUNT

WHO SHALL TEACH ME?

By M. V. GARNSEY

THE man said mournfully: "I am lost! I do not know which direction I should turn. My every step leads me away from what will surely lead me to my waiting goal. Each new path looks green and flower-lined, but lonely. I hear the sweeping rush of waters racing over the rugged rocks hard by. They make delightfully clear music for my loneliness. In the background I can see great purple mountains, leanly clad, resting sturdily against the distant azure invitation of the sky; the sky that looms clean and blue, high and wide, above the crowding pines below. Pines, dark-painted in their blue-green breathless beauty, artful greens that feed upon the mountain's sweetly blooming breast bringing to my hungry nostrils the quickened anticipation of their nostalgic perfume, and yet, I am lost . . . I have lost my way . . . yes, once again I have lost my way."

There was a whisper running along the lifting breeze, through the tilting grass, the swaying trees.

"Someday you, and all men, will know . . . will know how you and they lost the way."

The man stood still, his head held high, eyes closed, listening—a statured son listening to God. Then he opened his eyes and looked a question into the sky:

"How soon is . . . someday, Master?" and yet before his lips could form the words, his soul cried out: "How soon is someday, Master?"

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WHO SHALL TEACH ME?

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Again his active mind asked silently: "How soon is someday, Master?" Then he turned and joyously cried out the wonderful answer: "I know, Master, it is now, or it is a hundred lives ahead!! Only I . . . I . . . can bring 'someday' into 'today,' for me."

Day by day he watched, listened, all awareness, alert. "Take up thy pen and write, my son," came the command.

Believing fully in the thoughts that came, but not trusting his ability to clearly express them in words, the man obeyed. At midday, while meals waited, in darkest night, when sleep refused to reward him, his pen wrote on eagerly, page on page, thoughts that were rife with meaning; thoughts pregnant with promise of simple beauty; thoughts holding no condemnation for wrongful acts of other pens, but with a great longing to inform those pens of their duty to the world, their brothers, who trusted those pens. He wrote: "One should write in such beauty and truth that the words would thrill the beauty sleeping within all humanity, all living things." Wrong writing runs rampant over all the earth, he knew, and it must be stopped! But how? Just as a country had to fight, draw blood, kill to protect humanity from the enemy that would engulf and slay, or enslave, the innocent, just so must crooked poison-pens be stopped, made useless, lest the souls of men be hampered by the titillation of crime-stories written by those deadly pens. A cry went up:

"Master, I have not the power, the artistic touch. I am of simple mind, using simple words so unworthy of the high intent of your message. Help me!"

"What dark shame, unholy greed, envy, lust, hate, have these pens wrought upon the minds of men!" wrote the man, obeying the inner urge, the command. "What hell, in every form, war's path has caught, and held in agonizing spell, till pain has squeezed the holy flame within

each underdone, imperfect shape, and even sometimes to press it *outside*. The flame God placed within each one, (that it might waken from its somnolence) to become, in time, His son, must be free, be given time to evolve.

"Down in the hell of man's warring, struggles all life—not man's alone. Everything that lives, in etheric forms up to the human, knows its full share of agony . . . man's flesh . . . his mind . . . has fathered the beasts of war. Wars are but man's selfish greed for gold, great possessions, power rampant. Man's greed can bring no happiness from out such bastard seed, but must by its very content breed more and more crime, more taxes with which to house, and maintain, more houses filled by the sick in mind, and body, of our huge human family, which has, as yet, not longed for or seen the real road up which to travel. Down in this hell of man's making, struggles all life in multi-varied, distressed shapes—no single dweller within any shape or form can escape some share of the holocaust, born of evil's (ignorance's) caress. And darkness itself, by law's decree, must wallow drearily in its own morass-bed of pain. God's laws change not. Man must learn the laws and live within them, or be scorched by their rigorous hardships until they are learned and obeyed." The man hesitated. There was a question in his mind that demanded an answer:

"When . . . and where . . . was the right road lost, and the left one chosen?" he asked, greatly touched that the question had come to his mind. "How has life fared through such aeons of fear? Why was such wrong set into motion to drench the earth in blood and tears?"

The man's pen hastened on, the man praying that he might truly transmit the answers, and not disarrange them from their true import:

"Came first to God the thought to build a new universe. Then WILLED He it into existence. The chosen

space for His dreaming became a raging whirling-dust, like a moving mist. A mist of potential energy, a force whirling clock-wise, aeons on end. Then from this fire-mist the sun was born, whirling, ever whirling, throwing off parts of itself that coalesced to form planets. Aeons of cooling, while still whirling, the chemistry-law brought into activity on these planets, etheric material, water, then rock formations. Rains, eruptions, the sun's heat, the winter's frosts, broke up the rocks, crushed them, little by little, and they became sod, soil. Aeons on, evolved came this same life, some dressed in a million plant-forms, most beautiful to behold. Always perfection prevailed in form, color, texture, yet never any two alike in any way, shape or manner. God's handiwork is the work of the only Great Artist.

"More aeons brought the life into forms of the sea-dwellers; then the beasts, birds, and the reptilian forms, to land. The earth was beast-ridden, with mind only a groping seed in the dark. The mighty voices of the beast were on the growl as they grew stronger; the beast ever on the prowl—darkness was for death, (even as today). After more ages the groping seed of mind in the beast began to grow. Protection of the mate, and of the young, flowered. A sort of love instinct existed, though little kindness for the living.

"God found His world, so far, good, so added He the perfume of His own Spirit unto those that came over into the human family, and we have man, who alone has God's Spirit within him, and which Spirit, Soul, call it what you will, must be awakened by love. Love the greatest force in existence, a force that will eventually bring all living to His feet, as His sons.

"God's only charge to this very young man was that the life within him must rise up from out its sluggishness, begin to earn its keep, each day's subsistence; to be intelligent,

lose its ignorance, be open-minded; and to learn His laws and live up to them; obey them! Unwise man, still near unto the brute he sprang from, stole from those weaker than himself, their possessions, and left them to suffer. His life was made up mostly of self-interest. 'Survival of the fittest' his creed. He, man, was fittest, so claimed his meal of the terrified flesh and blood of his younger brothers, God's children, dear to Him.

"Then, aeons on, something happened to waken still more the life within the selfish, brutish man. A new vibration played upon and through him. Some sense of right, since pain and discord caused him dis-ease and suffering." The man rested his pen-hand, then proceeded:

"The law, and more time, brought man better bodies in which to become more alert. Bodies easier to impress, because their material was of finer quality, higher vibrational content. Young man was progressing, slowly evolving, into a better instrument, through which the Father could reach His son, slow growing. Still man struggled on, while the 'Spark' within, though blessed, was left unaided by man, to come by itself into a live 'Spark,' then aeons on to a Flame to burn out all man's dross, his shame, his greed and sinful ways, and bring them all to ash, leaving the Soul fully awake.

"At first man laid no blame for pain, or disaster, at his own door. All pain, disaster not generous and kindly, he cast in the teeth of other men, and their seed. Then, at last, the 'Spark,' his 'Spark,' spoke up within him and said: 'Thou shalt not kill, nor covet, or steal.' But man, strong-willed, and greedy still, sought not new laws, nor entirely kept the first, 'Thou shalt not kill'. Blood and gore, built he them within his own polluted flesh—guilty as hell and deep still in sin, with his stomach a graveyard for his younger brothers' bodies. Stole he them, and fed thereon!

"Year on year, man's mind was stilled to thoughts of rightness, justice and kindness, which the 'Spark' whispered unto him, so all could win a fair living, and progress through experience. Man, a slave to his appetite, found it very hard to master his desire for flesh. His body was his master, and he its slave! Thus came the wars to be, where men were, and are, killed on land, on sea, in air—to pay for former crimes, committed in other ages and other bodies against man and beast. He who caused another's pang received the gruesome, returning boomerang!

"Hard ages awakened man's conscience, more and more. Soon his food was no longer of his younger brother's blood and flesh, but of nuts and herbs, fruits and plants. He sought these and them consumed. New life . . . new sense . . . new thought was awakened, stronger grew, potent with brotherhood and justice."

"Why does man suffer now," asked the man, "why is such pain now, known by man?"

"Because it is time for man to pay for aeons of wrongdoing. Time to make a vow to bring back beauty and goodness to each brave, new-born day, and to release man, each day, from want and fear. Give him full days that offer to all who seek, a blue-print plan, so he may come into what he was meant to be, and always was so near to being, had he only known, and acted on the knowledge, known he was a Flame divine, God's son, His Man, aborning.

"Love . . . work . . . learn . . . reap," the Voice intoned gently, softly. "Learn through experience, if not through precept, if ye must, but learn, then understand. Learn that love, and beauty, must come fresh and warm," the pen wrote on. "When man properly does his duty, lives up to God's laws, he will not live and wallow in the slime of the gutters of earth, which was never meant for the son of

God, for His life. The Spark of life has a sublimely Royal Parent, a glorious heritage that awaits man to claim as his own inheritance; whose Parent's home stands ever in an open-doored, eternal welcome until man becomes what he has one day to become, because he must!

"There are two kinds of knowledge—good and not good. Knowledge is power; misused power breeds pain, distress and aching shame, many age-long wanderings on the face of the earth. Finally it bends the knees, and bows the head—it breaks the back, and heart, when the brute, still in man, is fed, and man alone is the one to blame if he uses knowledge to harm others—if he has not warmed his inner self but has allowed the ugly, octopus greed of him to survive. All Nature cries out in agony, even the soil is polluted, and sad with chemical feedings, the air filled with poisonous gases and death runs on wheels, or flies on wings, of wrong, to wipe out the masses.

"Man must be freed from his injustice, his greed. Freed from vice that exists in his actions. *Man earns, wins*, these freedoms he has bought, with high price! . . . We must, no Ifs, no Buts!"

Page on page the writer wrote, saying with words worthy of note, what came to his mind, as the days sped by, hoping to quicken the earth-bound, teach them to fly. By thoughtful lives, ideals to paint, to turn the vagrant, in time, into a saint. His nights became a holy-hush, his dawns were perfumed with blush of rose and songs of birds, the nightingale, the thrush. Eager and true, earnest and virile, though sometimes his pen was hopelessly sterile, yet ever each day it was held high, ready to write as each thought came nigh.

A Dreamer was dreaming about God's work, His scheming.

M. V. GARNSEY

REVIEWS

Collecte d Poems of C. Jinarāja-dāsa. T.P.H., Adyar, pp. 122, price Rs. 4-8-0 (cloth), Rs. 3-0-0 (boards).

Great poetry makes articulate the common feelings and experiences of mankind. Though the author of these poems did not claim any poetic ability, yet there is here to be found something of that eternal quality which makes real poetry. A line, a phrase, a verse remain, beautiful and intimate, in our hearts.

Metre, form, rhyme and style are immaterial when measured with this standard. Blank verse, couplet or prose-poem may have the spark of life. It is in Mr Jinarājādāsa's prose, as in *What We Shall Teach*, that we find his most polished poetic expression.

This Collection, as the previous book, *The Master*, has depth of intensity and sincerity, in spite of the fact that the form is sometimes defective or commonplace. Here are poems of many moods; of strife, love and suffering, of light, joy and play.

Mr. Jinarājādāsa is often at his best when writing of inanimate nature. Who would think of writing a poem to the "Bubbles in Kailon"? He speaks of what he sees:

"Bubbles, bubbles, bubbles,
Watch them darting
Hither and yon,
Swift in the water,
Slow in the stone.
Each is a fire
Of God's desire. . ."

Many of the poems in this Collection are dated more than thirty years ago. Even then he was touched with that sadness which was part of his inner life:

"This I feel—that life is a darkened room,
Where yearning I fulfil a weary doom."

For him the world was unreal in its joys but real in its sufferings. In "Pearl of Great Price" he writes:

"Mine now the wide world's
Sorrow and sadness,
Indivisible ever
From my life's gladness."

Beyond the earthly feelings Mr. Jinarājādāsa's wider vision is seen in "Love's Stairway":

"Up this Love's Stairway,
Without yea or nay,
Now must thou climb;
Heart seared, yet flowering,
Denied, yet dowering,
O fate sublime!"

Only those who are in some way saviors of men know that "fate sublime".

He once wrote that he would like some of these poems published if only to show that a man could suffer so intensely and yet continue steadily and cheerfully with his work for the world. Through a life-time of service he sought to "give asylum, and understanding to all who come".

E. W. P.

The Upanishads, a new translation, Vols. I and II, by Swami Nikhilananda. Harper and Bros., New York; pp. 819 and 890, price \$ 3.50 and 4.50, respectively.

The Vedas and the Dharma Shastras have been the backbone of Hindu social order and ethics from time out of mind. While formal adherence to these was insisted on in the day-to-day life of the Hindu, his mind was free to roam at large in the field of speculative thinking with the result that it has produced manifold systems of philosophy ranging from bold Atheism to Pantheism. There are six of these systems called Darshanas, being direct experiences within the cognition of great sages and seers.

The Upanishads are a body of occult investigations into the subconscious, the outpourings of the heart of such seers from time to

time. They form part of the Vedas, the consummation and the end pole, so to speak, of Vedic knowledge. They are full of both affirmations and negations intended to describe what cannot be described in words. Some of them do not seem to display even logical sequence of thought, being only throw-ups, as it were, from deep caverns of inner experience. Nevertheless, they have been a perennial source of inspiration to seekers after truth towards self-knowledge which is the highest knowledge leading to Self-realization or God-realization.

Of the principal eleven *Upanishads* only seven smaller ones have been translated by Swami Nikhilananda in these two well-printed Volumes. There have been able translators of the *Upanishads*, the most notable of them being Dr. E. Roer and G. R. S. Mead and Chattopadhyaya; the last two together have given a simple and direct translation of the texts, without complicating the thought of the original.

The Vedanta consists of the *Brahma Sutras* of Bādarāyana, the *Bhagavad Gītā*, and the *Upanishads*. They have formed the basis of interpretative philosophy of the Absolute Monism of Shri Shankara, the Dualism or Pluralism of Shri Ānandatīrtha, and the qualified or mitigated Monism of

Shri Rāmanuja. The translations attempted by the followers of these have often been biassed by each one's own thought-system.

The present volumes aim at conveying, with the help of able introductions to each volume, the viewpoint of Advaita philosophy. If one reads them attentively along with the original texts and the introduction to Volume I, one does get a clear idea of what the Commentators, chiefly Shri Shankaracharya, have attempted to interpret. Except a few scholars who have made a long and patient study of the texts and commentaries in the original, very few others have a clear idea of what the Vedanta stands for. The present translation will greatly help such lay-readers, especially of the West, in the understanding of the pragmatic argumentations of Hindu philosophy, which reveals the Hindu mind adventuring into the realm of the spirit in order to understand problems like the mystery of creation, survival of individuality after death, the pilgrimage of the soul and its final emancipation.

The volumes are well worth perusal by eager students of philosophy both in the East and the West.

N. R. S.

Prof. P. Sambamoorthy Silver Jubilee Commemorative Volume. October 1953, Madras, pp. 80.

It is a truism that our world is daily becoming smaller, with all the latest inventions and speeds; and in one way this has made our planet not exactly a restful place to live on. But there is a brighter side to this change inasmuch as it is now possible to come to a clearer understanding of our fellow-men in countries other than our own, of their customs, conceptions of morals and ethics, their religions and philosophies, and most important of all, their culture, that essence of eternal value, gleaned and accumulated through the ages. The cultures, the gifts and contributions of all nations and peoples can now be more readily shared with all.

Perhaps the most easily shared cultural contribution is music. The daily broadcasts are an influence in our modern life. This may be an influence for the better, truly culturally enriching, but the opposite is naturally also there. Just as the West took African jungle rhythms, and called them jazz-"music," so the East took from the West the idea of melodious orchestration, with the result that instead of true Indian music, the air is daily, hourly filled with unmusical noises. A halt had to be called, and it was called by Prof. Sambamoorthy. Trained and schooled in Indian music, both vocal and instrumental, scientific and artistic, he went to

Germany, the land of true western music: he studied at Munich University and thoroughly learnt the technique of that music, its riches and its orchestration, also learning to play the European violin and flute. On his return Prof. Sambamoorthy grafted as it were the two together thus enabling the East to receive some of the western musical gifts, but in a form acceptable to India's own understanding.

There are some good quotations on music, including the following from Joad: "Our appreciation of music depends upon our ability to perceive intuitively the righteousness and inevitability of certain combination of sounds. And since the emotions which we feel for music are different from any of the emotions roused in us by life, no experience in the emotions of life is required to enrich and enhance our appreciation of music."

All this and a good deal about Indian music is contained in this Commemorative Volume, and naturally much about the man and his contributions that are great in the fields of music and culture.

H. P.

Discourses on the Bhagavad Gītā, by C. Jinarājadāsa, T.P.H., Adyar, pp. 115, price Rs. 2-0-0 (wrapper), Rs. 3-0-0 (cloth).

The present volume is the transcription of a series of talks given by Mr. C. Jinarājadāsa during a stay in Bangalore in 1946, and the reader owes a debt of gratitude to Miss Elithe Nisewanger for her competent and understanding editing of the discourses. They read with such a happy spontaneity that for those who knew Brother Raja, there is a feeling of listening to his voice and being in his presence. *The Bhagavad Gītā*, a deeply metaphysical exposition of Yoga based on the Shankhya philosophy, is here presented very simply and is to be especially recommended to those western readers who have hitherto felt that its study was beyond their comprehension. Constant reference is made throughout to the Christian teachings and scriptures. The student would be well advised to read the present volume along with Dr. Besant's translation of the *Gītā* which is quoted extensively, as also Sir Edwin Arnold's beautifully poetic translation, *The Song Celestial*. This is a book which would be extremely useful as the basis of a Lodge study and is a worthy commentary to add to the many books published on the *Gītā* whose interest and inspiration is for all time.

D. G.

SUPPLEMENT TO THE THEOSOPHIST

FEBRUARY 1954

Following is the list of Lodges formed and dissolved during the year October 1952 to September 1953:

LODGES FORMED

Name of Section	Name of Lodge	Place
Argentina	Paz y Armonia	Buenos Aires
	Conócete a ti Mismo	Córdoba
	Colaboración	Buenos Aires
	Corazón	Buenos Aires
	Loto Blanco	Buenos Aires
British East Africa	Nile Lodge	Kampala (Uganda)
	Orfeus	Sao Paulo
	Besant	Colombo
	Amor	Santiago
	Servidores	Santiago
Brazil	Vargas	Caracas, Venezuela
	Fraternidad	Caracas, Venezuela
	Amor	Caracas, Venezuela
	Heracles	Caracas, Venezuela
	Pitagoras	Caracas, Venezuela
Ceylon	Blavatsky	Caracas, Venezuela
	Adyar	Aalborg
	Rugby	Rugby, Warwickshire
	Discovery	Coventry
	Twickenham (Shiva)	Teddington
Chile	Reconfort	Paris
	Saint Alban	Nice (Alpes Maritimes)
	Rukmini Devi	Witten
	Agapi	Kalamata
	Lind	Midfjordur
Colombia		
Denmark		
England		
France		
Germany		
Greece		
Iceland		

<i>Name of Section</i>	<i>Name of Lodge</i>	<i>Place</i>
India	Amar	Amarnagar
	Itola	Itola
	Arundale Youth	Santa Cruz, Bombay
	Karmaliapura	Karmaliapura
	Shanti	Naduvattam
	Devgad-Baria	Devgad-Baria
	Betamcherla	Betamcherla
	Sri Krishna	Sarvasidhi
	Sri Krishna Paramatma	Kaviti
	Charotar	Anand, Gujarat
	Russelkonda	Russelkonda (Orissa)
	Durga (Ladies)	Mirzapur
Indonesia	Wisaka	Ngandjuk, Java
Israel	Galilea	Galilea
Mexico	Presencia Gloriosa	Monclova, Coah
	Alfa	Puebla
Philippines	San Miguel	Cabanatuan City
Portugal	Dharma	Oporto
United States of America	Houston	Houston, Texas
	Louisville	Louisville, Kentucky
	Terre Haute	Terre Haute, Indiana
	Evansville	Evansville, Indiana
Uruguay	H. P. Blavatsky	Montevideo
Viet-Nam	Thong-Thien-Hoc	
	Kiem-Ai	Ban Co (Saigon)
	Thong-Thien-Hoc	
	Phung-Su	Saigon

LODGES DISSOLVED

Argentina	José de San Martin	Chascomús
	Melquisedeck	Santiago del Estero
	Realización	Mar del Plata
	Mujer Neuva	Bahia Blanca
Chile	Osiris	Valparaiso
	Arundhati	Santiago
	Maitreya	Santiago
	Ananda	Santiago
England	Luton	Luton
France	Lumiere	Nancy

<i>Name of Section</i>	<i>Name of Lodge</i>	<i>Place</i>
Germany	Harmonie	Hamburg
	Raimundus Lullus	Velbert
Greece	Pythagoras	Salonica
India	Hadala	Hadala
	Allahabad Youth	Allahabad
	Agrim Youth	Banaras
	Prakash Youth	Cuttack
	Poona East Youth	Poona
	Action Youth	Surat
	Tatvagnan Pracharni	Jullundhar
Italy	Fraternazione	Asti
	Serenità	Venezia
	G. S. Arundale	Vicenza
	Osiris	Udine
Mexico	Urano	Tampico. Tams.
	Karma	S. Martin Valparaiso, Zac.
	Faro de Mexicali	Mexicali, B.C.
	Fiat-Lux	Pachuca. Hgo.
United States of America	Gainesville	Gainesville, Florida
	Atlanta	Atlanta, Ga.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Departures from Adyar

The President, Mr. N. Sri Ram, leaves Adyar on February 9th for a tour of the United States, visiting also Cuba, Mexico and Canada. On his way to America he will make a short tour in the British Sections, and on his return in August will be again in England and will visit some of the European countries. The President will be accompanied by his wife, Shrimati

Bhagirathi Sri Ram, and his secretary, Miss Elithe Nisewanger.

Among other members departing from Adyar are Mr. J. E. van Dissel, General Secretary of the European Federation, who left soon after the Convention; Mr. Francis Brunel, General Secretary of the French Section; Mr. Rohit Mehta, General Secretary of the Indian Section, and his wife, Shrimati Shridevi Mehta; Mr. C. R. Groves, General Secretary of the English

Section, with his wife, Mrs. Doris Groves, and Mrs. Olive Stevenson-Howell, also returning to England. Adyar has benefited greatly by the visit of these able and devoted workers.

Mrs. E. M. Lavender, who has done good work at Adyar since 1938, as Publicity Officer, as Correspondent of the Olcott Harijan School and in other capacities, is returning home to England via Pakistan and Australia. In both countries she will travel and give lectures. She left Adyar on January 21st with the good wishes of all her friends.

Prof. D. D. Kanga, of Adyar, soon after the Convention, attended the Indian Science Congress held this year at Hyderabad, Deccan, making there a Theosophical contribution. After the Congress he gave several lectures at Hyderabad.

Indonesia

Twenty members welcomed the President, Mr. N. Sri Ram, at the Djakarta airport on August 5th during the one-hour stop-over he had there *en route* to Australia. He returned to Djakarta on October 18th for a five-day tour of the Section, during which he visited a number of Lodges, among them Blavatsky in Djakarta, Acoka in Semarang, where members

gathered from several cities, and Bandoeng Lodge. Full programmes of lectures, members' meetings and social functions were arranged in each place. The many Young Theosophists in the Section actively participated in the meetings, and on October 22nd the President delivered a lecture for the Young Theosophists in Djakarta who invited many guests.

The work in Indonesia was greatly stimulated by this visit of the President and the members eagerly look forward to the time when he can return.

British East Africa

During 1953, the Section maintained its efforts to spread the message of Theosophy within the country. Two new Lodges were formed, one in Kampala (Uganda) and one in Mombasa.

The General Secretary, Mr. V. H. Kapadia, attended the opening ceremony of Makupa Lodge (Mombasa) on the 10th of December and presented the Lodge Charter to the President, Mr. H. J. Muljani. On this occasion members of the three Lodges in Mombasa met together, the two older Lodges to help launch the new one. It was an opportunity for all to meet the General Secretary and many of the speakers eulogized him for the wide scope and effectiveness of his work not only for the

Society but in the social, educational and commercial fields as well. The formation of this new Lodge came about through the untiring efforts and zeal of Mr. Jayantilal Keshani, a member of Shri Ramkrishna Lodge in Mombasa.

The annual Convention of the Section was held at Zanzibar on the 3rd April 1953, with Mr. Harjivan Kalidas Mehta presiding. The attendance of members and sympathizers was unusually large and the gathering proved to be very successful. After the Convention, Mr. Mehta toured the Section, giving addresses to the public and the members in the various Lodges. Overseas visitors during the year included Mr. I. Petelin from Australia, Mr. and Mrs. John B. S. Coats from England, Dr. Yagnik from India, and Mr. A. B. Purani from Pondicherry.

Ceylon

A review of the work done in Ceylon during the year reveals the intense activity of the members. A number of members of Lanka Lodge, in Colombo, founded a new Lodge in that city named Besant Lodge. A third Lodge in Colombo was inaugurated on the 17th November, named Olcott Lodge.

Colombo is fortunately situated to receive visitors since many

members *en route* to the international Headquarters at Adyar pass through Colombo. Among the visitors during 1953 were the President, Mr. N. Sri Ram, and Mrs. Bhagirathi Sri Ram, and Mr. M. Subramaniam from Adyar; and Miss Emma Hunt, Mr. Geoffrey Hodson, and the Most Rev. Odo A. Barry and Mrs. Kathleen Barry, all of New Zealand.

The visit of the President and Mrs. Sri Ram and Mr. Subramaniam marked the beginning of a revival of the activities of the Society throughout the Island. The President was given a civic reception by the Mayor and members of the Municipal Council of Colombo, and he delivered a number of addresses including one radio broadcast. The work initiated by the President was followed up by Mr. Subramaniam who remained in Ceylon for two months touring the principal cities and delivering 40 lectures. As a result of his visit one Lodge was organized in Colombo and another in the Galle District.

More than 60 persons participated in a one-day Convention at Shri Palee Institute, Horana, on the 27th September. The Presidential Agent, Mr. N. K. Choksy, welcomed the delegates. At the end of the day's proceedings the students of the Shri Palee Institute presented an entertainment

which was much appreciated. Thirteen new members were enrolled during the Convention. It has been decided to hold such a Convention annually.

Italy

The 39th National Congress of the Theosophical Society in Italy, held in Rome from October 1st to 4th, 1953, was attended by 153 members and a number of sympathizers. Congress lectures included the subjects of "The Conquest of Immortality" and "The Doctrine of Reincarnation and Karma in Relation to a Co-operative Society". Dr. Giuseppe Gasco was re-elected General Secretary for a term of three years.

Colombia

The Section magazine, *Revista Teosofica Colombiana*, has been discontinued and a series of 32-page pamphlets is being issued instead. The pamphlets are published every two or three months in editions of 1,000 copies which are distributed to the Lodges. Pamphlets published in 1953 included three from the writings of Mr. C. Jinarājadāsa, their translated titles being: "Theosophy at

Home and Theosophy in Education," "Theosophy in Business and in Science," "The Unification of Mankind and Theosophy in Art". Another pamphlet combines Mr. Jinarājadāsa's address at the opening of the international Convention, Adyar, December 1952, and the inaugural address of the President, Mr. N. Sri Ram, February 1953. A quarterly letter from the office of the General Secretary, Señora Corina Martinez Sanders, brings news of the Section to all the members. In the October 1953 Letter, the visit of Señorita Luz Maria Durand is noted. For approximately two months she delivered two or three lectures weekly in Bogotá to audiences of more than 100. As a result of her work 50 new members joined the Society there, many of them young people.

In Ecuador also the membership has increased as a result of Señorita Durand's work. Three groups of students have been organized there and 20 new members have joined. It is anticipated that in time these new groups will become Lodges and eventually from the Colombian Section there will be brought into being a new National Section in Ecuador as was done in Venezuela in 1953.

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 Emma Hunt

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	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Mr. B. Wouters	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,	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Prov. Cuneo	<i>Revista Teosofica Cubana</i> ;
1905	Cuba	Señor Ramón Melero Lobato.	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Teosofia</i> .
1907	Hungary	Miss Signe Rosvall	P.O. Box 365, Habana	<i>Teosof.</i>
1907	Finland	...	Vironkatu 7 C, Helsinki	...
1908	Russia	...	...	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	S. Stakesby-Lewis, Esq.	"Monsalvat," Aintree Road, Highlands, 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 Brispy	37 Rue Jean-Baptiste Meunier, Bruxelles	...
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Diakarta, Java	...
1912	Burma	U Po Lat	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.

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THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	Theosophia.
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, 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	Señor Luis Tapia Alarcon	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	Heraldo Teosofico.
1925	Poland	N. K. Choksy, Esq., Q. C.	Roshanara, 54 Turret Road, Colombo	...
1925	Uruguay	Monsieur Kostis Melissaro.	3 Ethnikis Trapezis Square, Filothel,	...
1925	Puerto Rico	poulos	Athens	...
1925	Rumania	Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	Theosophikon Deltion.
1925	Yugoslavia	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	...
1926	Ceylon*	Dr. Benito F. Reyes	P. Florentino corner Iba Streets,	Teosofia.
1928	Greece	Señorita Corina Martínez	Quezon City	The Lotus.
1929	Central America	Sanders	Apartado Postal 539, Bogotá	Revista Teosófica; Boletín
1929	Paraguay	Mr. Vallabhdas H. Kapadia.	P. O. Box 354, Zanzibar	Saurabh.
1929	Peru	Mrs. Gool Minwalla	Noonan Road, Karachi 3	...
1933	Philippines	Mr. V. Rajagopal	P. O. Box 752, Singapore	Theosophical News.
1937	Colombia	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	...
1947	British E. Africa.	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	...
1948	Pakistan*	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles,	...
1948	Malaya and Singapore	Señor Pablo Bonilla T.	Chaudoc	...
1949	Northern Ireland†	† Federation.	Apartado 2907, Caracas	...
1950	State of Israel*			...
1951	Japan*			...
1952	Viet-Nam			...
1953	Venezuela			...
•	Presidential Agency.			...

The Theosophical Society in Europe (Federation of National Societies): *General Secretary*, Mr. J. E. van Dissel, Dirk Boutsalaan 18, Eindhoven, Netherlands. *Theosophy in Action; Clarté; Adyar.*
Canadian Federation (attached to Headquarters): ... Miss Joan S. Morris ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 15, 1875, and incorporated at Madras, April 3, 1905. Its three declared Objects are :

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

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

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

FREEDOM OF THOUGHT

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

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

FREEDOM OF THE SOCIETY

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

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

THEOSOPHY is God's wisdom, transcendent as well as immanent; therefore an object of search, of self-discovery, to every finite Being. It has been described as the Science of the Self. So it can never be outgrown. Our knowledge of the Science depends on our understanding of the Self. The Self is always in relation to the Not-Self. We know the Self only as we separate ourselves from the Not-Self. It is defined by what it is not.

In Theosophy, as we understand it, there is no absolute separation of the Self from the Not-Self, or to use more impersonal terms, of the Spirit from its material form. Such a separation would make an impassable gulf between them. The form defines its nature. The Spirit is one; its forms, its material organizations, are different. Its manifestations are infinite. There is one Purusha as well as innumerable Purushas. In the form is the reflection of its nature, this reflection is in varying degrees, and endless gradation.

In the perfection of the form, its true quality—if not its fullness—is manifested. There is transcendence and immanence at every level, because its fullness is never wholly manifest. In the words of the *Gita*, "Having pervaded this universe with a fragment of Myself, I remain." The form expresses the nature of the Spirit, "Matter is the shadow of the Spirit". It is shadow because it shuts off the Light; it also makes it possible for the Light to manifest itself.

Infinite light is darkness to the finite capacity for perceiving it. Therefore this self-discovery, the discovery of our own spiritual nature, is an endless quest.

The nature of the All is in the nature of the One. For it is from the One that the All has emanated. The essence of each thing in the universe, its inmost quality, is in the Self, which reflects the universal Spirit. So man is the microcosm in which the macrocosm is mirrored; now at the highest level, which to him is subjective, passively; but as he evolves, consciously to him and in a state of dynamic relationship. When order is established where before there was chaos, the Not-Self will be the perfect mirror of the Self; the subjective and the objective will be one.

In the present imperfect stage the subjective and the objective are apart, and in conflict with each other. This conflict will give place to a harmony, a true balance—not the balance of contending opposites but the balance that arises from interpenetration, from a communion and commingling.

In Theosophy there is an attempt, such as is possible at the present stage of human evolution, to understand the objective in relation to the subjective and vice versa. It is because we are able to feel or touch something of that which is subjective to us—a matter of fancy or imagination, as the material-minded will call it, of realization, as

we might think—that we talk of the Higher Self, Buddhi Atmā, Nirvāna and so on. The full understanding of these will come when we rise in active consciousness to these levels. But a very partial understanding is possible even now.

In Indian philosophy the gamut of an individual consciousness is divided into four periods or sections: waking, dream, deep sleep and beyond. These will be different in relation to different developments or degrees of awakening of the human consciousness.

It is possible to talk of the astral and mental existence, because they are related to grades of consciousness which we can recognize in ourselves, even though they are largely subjective to us. Even Buddhi is within the possibility of a distant touch or aspiration.

What we understand of any subjective state or reality, by any term which refers to a subjective truth, depends upon the reach and sensitivity of our consciousness, the nature of our experience. What is meant by such words as Love, Happiness, Beauty, Wisdom, Power and so forth depends on our experience of these things.

So Theosophy will be to each person what he is able to make of it, it being such a strange and surpassing mixture of mysticism and "facts" as known to us, which are merely configurations on the superficies of Nature, the appearances which natural phenomena—in the broadest sense—present.

What lies behind the appearance, what shines forth, what is its life-quality, the quality with which our consciousness as we touch it is stained, is a matter for wonder, for insight, for eager sympathy, for attunement, for intuitive, inner knowledge.

To the materialistic mind, Theosophy is at best a logical scheme. To the vaguely mystical minded a superfluous

study, for the mystic is content with his poetry, the enjoyment of an inner sensation. But to the Occultist who delves into the subjective with a penetration that is objective, that is, with realization, it unfolds an ordered infinitude.

The wisdom of God ranges from the infinite to the finite; its depths are unfathomable by any being, however lofty, who is still on this side of the division, within the ring-pass-not of a finite comprehension. Yet it can be summed up in a finite simplicity and brought within the comprehension of a pure and in its measure perfect mind—meaning by perfect a whole, a harmonized mind.

So Theosophy is for all. The greatest Teachers have always spoken in simple formulae, with a sententiousness that hides an immense profundity. Their statements are summaries of vast experiences, of a section of what there is to know, which is complete in itself.

As we try to know the Truth which suffices our needs in this spirit, we must needs be humble and open. Our attitude is an attitude of willingness to learn, of pondering all things in our heart, of being willing to be more silent than communicative. We need not be afraid of falling back in the advances of thought. For the movement of Theosophical thought is not horizontal but vertical. Such an active search for the meaning of life and its values will make Theosophy a fascinating pursuit, an increasing reality, a constant advance from the unreal to the Real.

N. SRI RAM

Members gathered in the Headquarters Hall at Adyar on February 9th to bid farewell to the President, Mr. N. Sri Ram, who was leaving for a prolonged tour of the United States of America and of other countries, covering a period of eight months. Arriving in England on March 1st, the President is to be

The President
on Tour

in London for a short period, after which he will visit the Welsh, Irish and Northern Ireland Headquarters before leaving for America. Commencing in New York in early April, he will tour for five months in the United States, visiting the many Federations and leading the Annual Convention and Summer School at Olcott from July 31st to August 12th. Short visits will also be made to Canada, Cuba and Mexico.

On returning to England in August the President will go across to Holland to attend a cultural conference after which he will return to England to attend the British Isles Regional Summer School commencing the end of August. Following these activities he will be for a short time in Paris, and will attend the Convention and Summer School at Rendsburg in Germany during September.

The President expects to return to Adyar towards the end of October.

Before leaving India the President presided on February 12th at the opening of the Jubilee celebrations of the 75 years of Theosophy in Bombay. Bombay Lodges commemorating seventy-five years of Theosophical work in that city. It was in Bombay on February 16th, 1879, that the Co-Founders of the Theosophical Society, Madame H. P. Blavatsky and Colonel H. S. Olcott, first landed in India. They made Bombay their home from which they worked throughout the country until they finally left to establish at Adyar the now world-famous Headquarters of the Theosophical Society. The Blavatsky Lodge which they were instrumental in founding is the oldest Lodge of the Society with an unbroken history and is closely associated with the development of Theosophical work in India.

In his inaugural address at the opening of the seventy-five years' celebrations, the President, referring to the work of the

Co-Founders in the early days in Bombay, said that though India had been from time immemorial the home of Brahma-Vidya, or Divine Wisdom, yet in its own home the light of this wisdom had dimmed and the time had come for the proclamation of the Wisdom in that ancient land. It was not only India, he said, but the whole world which needed the wisdom by which the unity of all peoples could be effected, and the people themselves redeemed from the increasing materialism of the times. It was because of these conditions and in order to bring about a vast change, a spiritual change, commensurate with the material evolution that had since taken place, that the Theosophical movement was initiated. H. P. Blavatsky, assisted by the President-Founder, H. S. Olcott, had given a great plan for the regeneration of humanity. In her monumental work, *The Secret Doctrine*, Madame Blavatsky had presented a picture revealing the whole cosmic process, and with a masterly hand had traced the descent of life into manifestation. She gave to the modern world the wisdom which we know as Theosophy. The magnificent picture which she gave was capable of giving the utmost possible inspiration; it was still before us, but had yet to be grasped in its true significance, in all its beauty and perspective and its immeasurable depth. H. P. B., while explaining the process in which we ourselves were involved, and which was of direct importance to us, laid the greatest stress possible on the life of the Theosophist and on the spirit of universal altruism. It was necessary that there should be presented to mankind a philosophy that was not mere speculation but a means by which humanity in general could be profoundly influenced and transformed.

H. P. Blavatsky, the President said, was a revolutionary in the true constructive sense of the term. She taught, as did Dr. Annie Besant later, that to give ourselves to

humanity was the duty of the Theosophist. He was the man who could truly serve the wisdom who had broken away from every conventionality, was willing to sacrifice popularity and respectability and all such things upon which we placed values. If we were to continue the great mission which was inaugurated by our leaders, we needed to share their spirit of boundless love for humanity and to have the willingness to sacrifice anything we might consider of value and bring to humanity the blessing of happiness which every human being sought.

He was the true Theosophist, the President said, in whose heart there was an unlimited depth, who was wide open, absolutely without any frontier, whose intelligence was open to fresh understanding, able to contact the spirit of the wisdom which has to do with life and form. He was the true Theosophist who was all the time endeavoring to lead the world onward along the path of true destiny and progress. We needed not only mere knowledge but a fresh influx of life. The world was ready for such an influx and it was that fact which gave hope in the midst of a difficult world situation. "I feel," the President said in closing, "that it is the destiny of the Theosophical Society to become such a creative agency to transform the world."

EMMA HUNT

In the deep stillness
Of the Eternal Life,
Where the One is all
And all are One,
There is infinite Peace
And measureless Power—
In the deep stillness.

A WELCOME ADDRESS TO NEW MEMBERS¹

By N. SRI RAM

THOSE of us who have been long in the Theosophical Society consider it a great honor and privilege to belong to this body. It is a world-wide Society; it includes members of all religions, races and nationalities, and it excludes none for reasons of caste, sex, creed or color. It is a Society in which each member is free to form his own ideas, as a result of his own reflection and studies. The only creed which is binding on a member is that of the Universal Brotherhood of humanity, the First Object of the Society.

There are two other Objects, and the member has to declare his sympathy with them: Comparative study of Religion, Philosophy and Science; and Investigation of the unexplained laws of Nature and the powers latent in man. But the Second and Third Objects indicate certain lines of action in which a particular member may engage, or he may not have the necessary time or equipment for such activity. So, the only idea which has to be accepted by a member as a condition for belonging to the Society is this Universal Brotherhood, which, according to the view of Theosophists in general, is a fact in Nature. We are not trying to create or manufacture a Brotherhood, but it exists

and we recognize that fact. It is a reality in Nature, because we all feel the One Life, and it is the feeling of that Life which makes us all kin to one another.

I have said it is a great privilege to belong to the Society, because it stands not only for Brotherhood, but for human progress. Although it is not incumbent upon any member to accept anything that any other member might state, any teaching from anyone whatsoever, including H. P. Blavatsky, the Founder of the Society, nevertheless there is a body of ideas, a certain philosophy, with which the Theosophical Society is identified. The truths of this philosophy are accepted because those who receive them find them to be most illuminating and reasonable. It is out of their own voluntary response to the truths put before them, not imposed by any authority, that they have accepted the truths.

It is nowhere officially defined what "Theosophy" is; it is not stated in any official paper or document that Theosophy shall mean such and such doctrine, or include a particular statement. Nevertheless, it is an extraordinary fact that the vast body of members throughout the world—who belong to a variety of nationalities and profess many different religions, some holding to none in particular—have been able to receive these truths which go under the name of Theosophy.

It is this philosophy on which the Society bases its activities. When we talk of Theosophical propaganda, it consists largely in disseminating the truths of this philosophy. But it is for each one to whom those truths are addressed to consider them on their own merits. There is complete freedom in the Society for every one to come to his own understanding about man, Nature, the relations between them, the purpose of life, how he should live, and whatever else he considers to be of importance.

¹ Given on December 31st, 1953.

All that is required of a member is that he should respect and be tolerant of the views of others, take a brotherly and friendly interest in them. If we are united by a bond of brotherliness and interest in one another, we are naturally on our best behavior. It is that attitude of mutual respect, friendly interest, willingness to give as well as receive, which knits the members together.

Ours is a Society which seeks to lead the advance of thought on lines most conducive to human development. This does not mean that the members of the Society are eminent in those fields with which modern thought is particularly identified. We may or may not have an important part in the world of knowledge, but we should always be willing to receive the new truth, to enlarge our horizons, to come to a deeper understanding of the nature of life and all that is implied in it. It is that spirit of being *willing* to delve deep, to go forward, which should characterize the Theosophical Society, because it is meant to be an instrument of human progress. If we do not ourselves achieve that progress, it is idle to imagine that we shall be able to help other people to do so.

There must be this forward urge in the Society all the time, and it is that which makes the Society such a valuable body to belong to. It does not exist for our own edification, nor as a social club, for the practice of pleasant manners, nor is it meant to be an intellectual academy wherein we can discuss all kinds of problems. It is intended to be much more practical and realistic than that.

People need help to understand and cope with the many problems with which they are confronted. They need illumination. That illumination must come through the Society.

The Society has been in existence for seventy-eight years. Its original purpose was to study various truths

under the general term of Occultism, the deeper side of life, the more hidden aspects of Nature. Gradually its members have branched into a variety of activities. Theosophy has been applied in various ways, and it has changed the lives of many people who are thereby able to think, feel and be different from what they were before. It has been an invaluable blessing to innumerable people throughout the world, and it is much to be hoped that it will continue to be a channel of such blessing, so that when a person has been a member, he feels it is a happy thing to be a member, he has come into an atmosphere which has a certain magnetism of helpfulness, he is amongst a body of people who are a channel for a flow of life, and he is able to participate in that life.

The Society's work is conducted through Lodges composed of members who can frequently meet and join in concerted action. The Lodge is the natural unit of the Society's work, so that it is only as you participate in the work of the Lodge, study along with your fellow-members, and share your understanding with them, that you will be able to do of real benefit and help to the Society. I would like to urge upon you, therefore, the importance of taking part in the Lodge activities, trying to brighten and invigorate them, and making the Lodge a model of happy and strong co-operation. You should help to make the Lodge a strong centre of life, so that it is a place from which there radiates a beautiful influence, from which there is a constant flow of knowledge which inspires its members and others who come into its premises to live more nobly than ever before. If the Lodge can be such a centre, outwardly and inwardly, visibly and invisibly, then it is fulfilling its purpose.

Few Lodges in the world come up to that standard, but I want to point out to you the importance of making the Lodge a wonderful place to come to, where there is a

spirit of brotherhood, friendliness and co-operation, where you can discuss those things which are worth discussing, a place from which there go out streams of helpful influence and knowledge by which the whole neighborhood, city or nation is benefited. It is the responsibility of each one who comes into the Society, not only to benefit himself, but also to add his strength to the strength of the movement.

Each member is important in his place; there is no one so insignificant that he cannot be a vital cell in the Society's living body and growth. This does not mean that every one must speak or lecture; but if he does, what he says should be definitely worth saying. A man may say just one word at the right time and place, and that will tell more than any number of words poured out haphazardly. Every one thinks, feels and comes into contact with other people. We cannot but leave a mark all the time, wherever we are. The only question is: What shall be the nature of the mark we make, of the influence we bequeath to the people we meet, what shall be the theme of our thoughts, the quality of our emotions, the nature of our actions?

By making Theosophy a transforming power in our life, we may be able not only to make ourselves far happier than we can otherwise be, but also to share with others the happiness which we create for ourselves.

On behalf of the whole Society, which is invisibly present, I extend to you my most cordial greetings.

N. SRI RAM

THE GREAT DUAL PRINCIPLES¹

By ROHIT MEHTA

IN a letter addressed in 1881 to Mr. A. P. Sinnet, a former Vice-President of the Theosophical Society, the great Adept who is known in modern Theosophical literature as the Mahāchohan wrote as follows:

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 must be quick to confess *that* must be the true philosophy, the true religion, the true light, which gives *truth* and nothing but the truth.

In the above statement, the Mahāchohan has detailed the great dual principles under five groups. These groups deal with man's individual and collective life at different levels or in different departments of human existence. These departments are religious, political, social, psychological and spiritual. Good and Evil are the main concerns of religion and religious morality; Liberty and Despotism

¹ The 78th International Convention, Adyar; public lecture delivered on December 30th, 1953.

deal with the politico-economic problems of man; Egotism and Altruism are matters of *motif* guiding social movements and organizations; Pain and Pleasure are assuredly psychological in their nature; and Right and Wrong are essentially questions of man's spiritual life.

These dual principles are fundamentally questions of value. Now, physical science is not concerned with values—not with qualitative but with quantitative aspects of life. As there cannot be any quantitative measurement of values, physical science is not in a position to render any assistance in solving the problems that arise from the great dual principles. The Mahāchohan says that the religions and the philosophies of the world have failed to give a consistent solution to these problems. Can Theosophy offer any solution? Can it help us to discover that factor of life which will enable us to resolve the problems of the great dual principles?

What is really meant by the problems of the great dual principles? In our everyday life, we are constantly required to make choices and such choices are always between the dual principles. We are faced all the time with the pairs of opposites, in other words, we have a number of alternatives before us with reference to a given situation and the task of choosing between them is none too easy—in fact it is often extremely difficult. If we make a wrong choice we accumulate "evil karma" which has later on to be wiped off through much sorrow and suffering. Faced with the intricate problems of life, our constant endeavor is to arrive at right choices with reference to the situation encountered by us in the midst of our daily circumstances.

The great dual principles are indeed relative to the individual. Right and wrong, good and evil, pain and pleasure have meaning only with reference to the individual. Similarly, freedom and despotism are relative, for what is

regarded as freedom in one age may be considered as despotism in another. Concepts of freedom change just as ideas of social morality undergo transformations. Egotism and altruism, too, are matters of relativity. It is stated in *Light on the Path* that one may, by enlarging the limits of experience and desire, transfer one's interest to things which concern one's larger span of life. Normally we regard a person working for worldly possessions as egoistic while one who works for ideals as altruistic, but ideals may belong to one's larger span of life and thus constitute a subtle form of egotism. After all, egotism and altruism depend upon motives, and motives are assuredly relative to the individuals. Thus, the *words* used by different individuals for the dual principles may be the same but their *content* differs from individual to individual. If these dual principles are relative in their content, where can we go for absolute standards so that our choice may be right?

In a letter to Mr. Sinnet, the Master K. H. says:

Evil has no existence *per se* and is but the absence of good and exists but for him who is made its victim. . . . Nature is destitute of goodness or malice; she follows only immutable laws when she either gives life and joy or sends suffering and death, and destroys what she has created. Nature has an antidote for every poison and her laws a reward for every suffering. . . . The real evil proceeds from human intelligence and its origin rests entirely with the reasoning man who dissociated himself from Nature.

Now, the question is, if evil has no existence *per se*, from where do the pairs of opposites arise? If Nature is destitute of goodness or malice, it is evident that the dual principles have no objective existence; they are obviously matters of subjective experience. There cannot be absolute standards with which to measure things which have no objective existence. A subjective experience is individual and, therefore, cannot be generalized. *Words* are assuredly

generalizations—but their content is individual; and in dealing with the dual principles we are not so much concerned with the *words* as with their content. An absolute standard implies a fixed point and such a fixed point has naturally to be objective, *i.e.*, apart from the subject which is sought to be measured. If we seek absolute standards for dual principles, we have immediately to postulate an objective existence for them. This means giving to Nature attributes of good and evil. According to this concept we shall have to imagine Nature as distributing pain and pleasure as per its whims. This must mean dethronement of Law and Justice in Nature, making us victims of its vagaries.

If Nature is destitute of goodness or malice, it can be conceived of only as Pure Energy or Force. The attributes of good and evil have been projected by the human individual on Nature which is pure and immaculate. As Master K. H. says, the origin of evil “rests *entirely* with the reasoning man who dissociates himself from Nature”. Thus, it is man’s dissociation from Nature that has produced problems of the dual principles. And it is the reasoning capacity of man which seems to be introducing this element of dissociation from Nature. In other words, it is the mind of man which interferes with the process of Nature and thereby creates the problems of the dual principles. If only man would co-operate with Nature these problems would be resolved, nay, they would not arise at all.

“Help nature and work on with her” is the instruction given in *The Voice of the Silence*. Probably it is here that we may discover a “consistent solution” to the “problems of the great dual principles”. To dissociate from Nature is to refrain from co-operating with it. In other words, it indicates the establishment of oneself as an agent separate from Nature. This may imply that man

has his own plans separate from Nature’s and obviously running counter to it as otherwise there would be close association between the two. Man’s dissociation thus results in conflict with Nature. Due to his own plans he interferes with the processes of Nature. This conflict is indeed the conflict between the cosmic and the individual wills. Man is all the time trying to subdue the will of Nature to purposes of his own design. The flow of Nature’s current is constantly being interfered with by man through the operations of his mind. He thus creates a duality of two wills and out of this duality arise all the great dual principles about which the Mahāchohan speaks.

But, if man through his reasoning faculty is supposed to be interfering with Nature, has he to suppress this faculty with all its power of imagination and ideation? Do ideals have no place in man’s life? Has man to give up his individual will and submit himself to the demands of the cosmic will? If so, where is the freedom of the human individual? How can man help Nature and work on with her?

It is but obvious that in order to help Nature, one must first understand its trend, its way; and, in order to understand Nature, one must observe it. Now, there cannot be observation of anything if we interfere with its position or movement. If we try to introduce any modification in the thing which we propose to observe, it is evident that we cannot observe it. Thus, all projectional activities of the mind, all its chatterings, must cease if we wish to understand the will of Nature. In other words, all modifying processes of the mind must come to a stop. And yet, if the mind is asleep, the process of observation has no meaning. A mind which is awake and yet not modifying—it is this which is needed if Nature’s ways are to be understood. If the mind is not awake we shall not understand what we observe; and if the mind modifies we shall not be

able to observe what we wish to understand! Thus, observation with a watchful mind is essential in order to understand the processes of Nature. This indeed is the way to commune with Nature. The forces—mental, emotional and physical—which all the time push us are indeed the will of Nature. We must commune with it if we would understand its ways. Now communion is not possible where there is resistance, interference or modification; and dissociation is a form of resistance—a non-co-operation with Nature. Therefore, we are not able to understand the ways of Nature. We have, therefore, to see how the modifying processes of the mind can cease so that association with Nature may become possible.

It is obvious that the mind modifies what is presented to it by means of its thinking processes. Thus the process of modification is linked up with the operations of thought. In a given situation, or a problem, the mind can think only if there are alternatives before it. When no alternative exists, the mind has no material to think about. The alternatives before the mind in all situations are of a twofold nature—(a) alternatives which have been tried and have been found wanting, and (b) alternatives which have not been tried and which, therefore, constitute the *unknown* field. Now, the mind need not carry the unnecessary load of alternatives that have been tried and have proved fruitless. It is in the putting away of these alternatives that the mind becomes sharp and alert. This indeed is the extensive awareness of the mind. In a given situation, when the mind has put away tried and fruitless alternatives, it is obviously faced with an unknown field—the alternative that has not been tried and, therefore, is the unknown. Now, it is quite plain that the mind can think only about the known; with reference to the unknown it has no material. And, so, faced with the unknown the thinking

process of the mind must come to a stop. Since there is no material to think about, the operations of thought must naturally cease. Thus the mind in a state of extensive awareness, where all tried alternatives have been put aside, is quiet and, therefore, free from all modifying processes. It is such a mind that alone can observe. It is watchful and yet quiet—extensively aware and yet free from modifying tendencies. It is in this state that communion with Nature is possible and one can come to this state with reference to any problem or any situation that one encounters in one's daily life.

Anything that arises in this quiet and silent mind—the mind in which all mentation has come to a stop—will naturally be an approximation of the will of Nature. As such, a mind does not modify or interfere with the current of Nature, but Nature is able to cast its pure and unsullied reflection in that mind. The will of Nature is indeed the Plan of the Logos, or the Archetype, or the Great Ideas, or what you will. The archetype is the “far-off divine event to which the whole creation moves”. If only we could see the archetypes, our life here on earth would be transformed, we would have no problem of the dual principles as our choice would always be right—in the direction of the archetype. Obviously, we cannot see the archetype as the cosmic mental plane, which according to Theosophy is its habitat, is far from our contacts. But an approximation of the archetype would be enough as it would show us the *direction* in which to go. Now, we do not arrive at this approximation because the mind constantly modifies the current of Nature. The mind may think as much as it likes but it cannot come to this approximation because of the operation of two wills. Approximation cannot be brought about—it comes when the process of mentation ceases with reference to any problem or situation. It is approximation that alone can

give us the right direction with regard to our relationship with things, persons and ideas. It is in this approximation that our struggle with regard to choices will come to an end, for we shall know immediately which path to take, the path along which Nature is tending to move. The pairs of opposites will then become mere polarities with no conflict between them.

In *At the Feet of the Master* it is stated :

When once a man has seen that [Plan] and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful.

It is only in a state of communion that one really *sees* and *knows*. It is futile to speak about co-operation with the will or the plan of Nature unless one has an approximation of the plan, a clear reflection of Nature's will. Without such an approximation we are sure to miss the direction along which Nature tends to operate. We have seen that whatever arises in the silence of the mind is an approximation of Nature's will. Thus the silent mind is an essential pre-requisite to co-operating with Nature.

But, a mere approximation would render a man utterly passive. In the sub-human kingdoms we see an approximation to the archetypal form because of which we are thrilled and fascinated by Nature's beauties. But the units of sub-human life cannot speed up the process of Nature. They have no self-conscious will and so are content to move as directed by the pace of Nature. But man is not content to play that role. He has a self-conscious will which does not allow him to play a passive part with reference to his life's movements. Now, this self-conscious will of man comes into conflict with Nature so long as it fails to see the archetypal trend. But, when the silent mind receives a clear reflection of Nature's plan through approximation, then there begins for man a new chapter of co-operation

with the Cosmic Will. Thus, having known the approximation, man is not required to play a passive role. In fact it is only in approximation that man's true initiative begins. What is this initiative of man and how does he co-operate with Nature?

It is by anticipating Nature. Co-operation is possible only when one can anticipate what is to come. This anticipation can come into being through imagination, not the lower imagination, but the purified imagination which has its starting-point in facts and not in fantasies. Now, an imagination without approximation is a mere fantasy. When a man imagines on the basis of approximation, then alone is his imagination rooted in fact. Approximation is the starting-point, the direction, which it is possible to know only when the mind is utterly silent, the mind which is free from all movement of thought. With this starting-point imagination can naturally anticipate or initiate further steps on the road indicated by approximation. Imagination that precedes approximation cannot anticipate rightly for its starting-point is incorrect. Thus, the true value of imagination lies in terms of right anticipation based on approximation.

Now, when there is right anticipation, man can direct his movement towards the anticipated point. This self-directed movement may be quick or slow according to man's capacities, according to the vehicles that he possesses. But the problem of speed becomes comparatively simple when once the right direction is perceived. One can increase one's speed so as to reach the anticipated point more quickly. This speed will not run counter to Nature because its direction will be in terms of approximation.

The quickening of this movement, the intensification of speed, is indeed the process of acceleration. Now, all processes of Yoga fundamentally deal with acceleration.

Dr. Besant said "Yoga is evolution crushed in the palm of the hand". But acceleration without direction or approximation is meaningless, nay, harmful. And so all processes of Yoga must be preceded by anticipation based on approximation. J. Krishnamurti describes all disciplines as "cultivation of resistance". This indeed is true so long as discipline has no right starting-point in approximation. But once the right starting-point is discovered in approximation, with reference to any problem or situation, there is born in man an initiative in terms of which discipline—or whatever other name we may give—is not cultivation of resistance but is conservation of energy. If acceleration is only speed without right direction it is sure to meet with resistances and the energy of man will be constantly used in breaking down these resistances. But when acceleration is in accordance with approximation or right direction, then man will be intensely interested in conserving every ounce of his energy so that he may not break down on the path which he has discovered. It should be remembered that speed without direction is harmful as much in occultism as in science and technology. Acceleration based on anticipation and approximation will assuredly mean collaboration with Nature. It is in this collaboration that one can discover a consistent solution to the problems that arise from the great dual principles. Truly does *The Voice of the Silence* say :

Help nature and work on with her ; and nature will regard thee as one of her creators and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

ROHIT MEHTA

THE LOCATION OF HEAVEN¹

By E. L. GARDNER

Foreword

IN the nineteenth century it was usual, in religious circles, to regard matter and materialism as of the earth earthy and, in relation to man, wholly evil. Support too was lent to this view by the scientific acceptance of the ultimate units of matter as being solid and indivisible ; hence their name "atoms," from *a-tome* meaning cannot be cut.

Well do I remember the sensation caused in the latter part of the century by Professor Tyndall's science lecture in which he stated that the verge of human knowledge was being reached—a view that was blown sky-high shortly after by the discovery of radio-activity.

The "evil" reputation of matter has taken a long time to fade although well known now to be itself an expression of energy. There is of course no good or evil *per se* ; both

¹ The purpose of this study is to indicate the localities of the "worlds" in which man, in the personal bodies, lives during the circling wheel of birth and death. The hope is that for those who feel stricken and bereft when near relatives and friends "die," a view that the departure is merely to another locality, to another "country," may bring some solace and relief. In due time a reunion follows. No attempt is made to describe in much detail the minor spheres, the "many mansions," within the lokas and talas and their likely inhabitants ; that has been done extensively and is available in Theosophical manuals and textbooks.—E. L. G.

are human contributions. Hence spirit and matter are of equal value. Nowhere is this view more emphatically stated than in *The Secret Doctrine*.

Spirit and Matter are inseparable . . . if the two were once divorced the whole Cosmos would fall back into Chaos and Non-being (II 365 and III 53).

It is only through a vehicle of matter that consciousness wells up as "I am I"—a physical basis being necessary to focus a Ray of the Universal Mind (I 81);

and the following is quoted with approval:

All things without exception . . . are conjointly developed in space and duration (III 366).

A description of the open and enclosed Spaces, around and within the earth, known as Lokas and Talas, is given briefly in Volume V. These relate to the assembly and localization of the personal planes and their study assists greatly to an understanding of Matter.

In occultism, subject and object, corresponding as they do to spirit and matter respectively, are regarded as of equal value though, as with all pairs of opposites, the emphasis on each varies. In our physical world the stress on objectivity is strong and fosters the "common-sense" view of its reality. It is the stable quality of the physical *tattva* that endows all physical material with inertia. This compels an intuned speed of movement so high that physical matter possesses an immense stability. In a small way this is demonstrated by a swiftly spinning top: its stability is great. Hence solid material, built into a form, remains in that shape for an appreciable time. Man, too, in incarnation, is also using a similar stable form. For the period, therefore, of a physical lifetime man may become self-aware of separation from an objective world and acquire mental self-consciousness. To the *prithvi* tattva of inertia we owe the hosts of relatively stable objects around us in

the physical world—all slow-motion pictures invaluable for the education of consciousness.

Every plane has a modicum of all the tattvas though, in each, one is strongly dominant. The *prithvi* tattva, therefore, although only in a fractional degree active on the astral and mental planes, can be excited by human desire and thought. Herein, however, is the foundation laid for objective building even on the subtler planes, trivial and evanescent perhaps as in many dreams but enduring longer when roused and strengthened by human desire. The means, therefore, are available on the inner planes of the personality, after "death," for the satisfaction of every taste for just as long as the desire for the objective continues unabated. And if we follow the advice given by Mme. Blavatsky concerning the lokas and talas the facts will be more widely and very usefully known.

It is difficult to see why this teaching should have been preserved until now with such secrecy, when, by spreading it among people, . . . so much good might be done (V 492; 541, 2, 3).

Relations of the Personal Planes

In the literature of Occultism it is often stated that the quality of a man's consciousness determines his condition and welfare after the death of the physical body. Many tend to regard this emphasis on consciousness as about all that can be understood of our after-death states. But such a subjective view, however sound so far as it goes, leaves us with a vague and ill-defined impression when compared with one's daily experience in our familiar and very objective physical world.

Moreover, if all the members of our hierarchy who are out of incarnation—and they are much more numerous than those "in"—are near us and about us merely in a "within

world " of some kind, how do they manage to escape contact with the noxious miasmas and discordances so prevalent on earth? That these can be most objectionable to the sensitive is very clearly stated in a letter of the Master K.H., when he once visited H.P.B. in a crisis :

So I determined to emerge from my seclusion and comfort her as well as I could. . . . I had come for a few days but now find that I myself cannot endure for any length of time the stifling magnetism. . . .¹

The necessity for a cleaner and purer atmosphere than that general at the earth's surface is obviously imperative if any experiences of a " heavenly " nature are to be enjoyed.

After physical death, a definite material body is still being used, for the mental and emotional planes are as truly material as the physical, and a body is at all times essential for consciousness to function. On the subtler planes the medium between consciousness and its environment is the astro-mental body, occupying space and moreover as sensitive or more so to the surroundings than when protected by the physical shell. The reaction of consciousness to its environment at any level is limited by the capacity of its medium to respond to the impacts received—and the subtle bodies automatically tune in to their own grade of matter. When, therefore, the separation from the physical anchorage occurs at death the spirit of man remains still attached to forms (bodies) though of subtler make. As consciousness awakens in the new region, it becomes aware through the body in use only of its immediate environment.

We may grant at once that when using the dense and protective physical body of ordinary waking life, it is the essential quality of the subjective consciousness that even

¹ *The Mahatma Letters to A. P. Sinnett*, page 12.

here spells pleasure or distress in given circumstances. For example, two people attend the performance of a classic opera. One is exalted, maybe to ecstasy, and the other bored to the limit of endurance. The same opera, the same music; obviously it is the response that is made or not made that means exaltation or boredom. And it is not only that two different grades of consciousness are responding to the drama and music of the opera but also that two very different " bodies " are the means by which that contact is made. This is evident at once if our two auditors see a crude sensational film or hear swing music; the responses made would probably be reversed. All this also applies to conditions after physical death because a material body, and a sensitive one, is being similarly used then—but without the physical shield.

Life and Form

As every activity of spirit is so dependent on the form that is used, the part played by the media is vitally important. Without a form, spirit is impotent, powerless. Consciousness simply, " is not ". In the striking words of the *Stanzas of Dzyan*: " When Darkness filled the boundless all . . . the Breath knew itself not."

In ordinary physical life the quality of the form used is a factor that may decide success or failure. In speed tests, for example, the horse, the motor car, the aeroplane are as important as the skill of the driver. In contests of endurance, whether physical or psychic, the stamina of the physical body itself may be decisive and the vehicle, the form, needs stringent preparation. For success, careful diet, strict discipline, confidence and determination are all imperative. In general terms, life and form are equally relevant although, for all real achievement and progress,

the life side or spirit must be dominant. And the form used in the next world is similarly important, for it determines the type of experience that may there be suffered or enjoyed.

Locations in the Atmosphere and Subtler Planes

The question to which an answer is attempted here would run: where and what are the places, localities, regions of space that, at other levels, provide the field of experience for the subtler body in use after death; places that correspond to the objective opera and cinema of the example cited above?

In this enquiry we are, of course, dealing only with the planes entered by the personality, the formal worlds of mental, astral and etheric material in which, after death, live the corresponding personal bodies of man. On whatever level of these worlds a discarnate human being may be conscious, he is using a material body that responds vividly and quickly to its environment. Hence we may reasonably deduce the existence of a varied and objective field that complements and serves many different grades of consciousness. The number of those out of incarnation is, as already stated, very large. They are estimated to be around at least fifty thousand millions (50,000,000,000) of human beings—apart from discarnate group-souls of the younger kingdoms and vast hosts of devas and nature-spirits. The spatial accommodation must be correspondingly extensive and be, moreover, near and about the planet.

Although the material worlds of the physical, astral and mental octaves all more or less interpenetrate, yet there must exist areas of wide extent where differences are marked—if by gravity alone—where one or other is very positively dominant. Here in our well-known physical world we find

an abundant variety of such differences, determined by global position and elevation. We have arctic, temperate and tropical zones, all inhabited, and land at sea-level and on high plateaux. Temperature and atmospheric pressure vary greatly even on the earth's surface and variations are more pronounced still in the atmosphere above, now being freely explored and mapped by aeroplane and radio. For about eight miles up there are the familiar variable currents of wind and clouds of vapor, rain storms and tempest, clear skies and sunshine. Above that and for the next vertical fifty miles or so lies the region called the stratosphere, with certain peculiar properties. Of special interest in our enquiry is the fact that below and above the stratosphere there are definite "layers," a floor and a ceiling so to speak, that divide it from its neighbors. The ceiling is called the Heaviside layer (named from its discoverer) and it is that ~~that~~ reflects radio waves of medium length back to earth—an effect indeed that makes radio communications possible. Again, still further above, is another region which has a ceiling about 140 miles above the earth, called the Appleton layer, known because of its ability to reflect the shorter radio waves which can penetrate the first.

All these regions, separated from each other, are still within the limits of the earth's atmosphere. They are concentric with the earth's surface and each has its own peculiar property. It becomes a very reasonable inference, therefore, based on the law of correspondences, that on the larger, far larger, scale of the subtler planes the same formation will be found to apply, namely, to etheric, to astral and to mental material.

How Concentric Rings May Be Formed

Although all the planes of the solar system more or less interpenetrate, they must be susceptible to gravity—at

least those of molecular, compounded, material.¹ Yet they tend to intermingle for, even in the deepest mines and caves of the "solid" earth, air is present and, in the upper levels of the atmosphere, solidified material is still to be found in the form of dust. We are thus accustomed to interpenetration of various densities at the physical level, although gravity does persistently tend to stratify such material with the solids below, liquids next and gases above. This gravitational influence we must assume to be as pronounced in the subtler planes as in the physical; probably much more so because of the big increase in density as the planes "descend": astral matter is much heavier than mental, and etheric material much heavier than astral.

The manner in which such concentric zones of the subtler planes would become stratified can be traced by following the stages of the development of our planet itself, according to occult records, from its earliest beginnings. In the successive creations, from the first Chain onwards, while material is assembling, the immediate location of the planes must be determined by gravity—just as warm smoke from a fire is thrust upwards by the heavier air, or as a cork released under water is thrown to the surface. Given quiescence, gravitation would place all according to weight.

Although the building of the earlier Chains gives us a lead, we need only consider the development of this planet, the earth, because herein all the earlier work is recapitulated at a quicker tempo, and, therefore, it begins as a globe of lower mental matter only. In the second Round the astral material appears compounded from its atomic

¹ The force that is termed gravity is held to be electro-magnetic in origin. The full theory of their inter-relation is complex—and is part of the new Einstein field-theories. In this essay the term is used in its popular sense. A change to any other definition will not affect the argument.

sub-plane and, being heavier, it thrusts the lighter mental material outwards into a concentric ring. In the third Round the physical-etheric appears, from within outwards, and the astral matter rises to form a middle concentric ring. Finally, in this the fourth Round, the denser physical material of its lower sub-planes—the gases, fluids and solids—gradually arrives. Considerable overlapping and overtaking occurs in this succession, but the sequences must be as stated. All are necessarily subject to gravity and, however turbulent the imposition of other forces, a persistent tendency would continue to be towards regions of different densities.

Gravity and Its Disturbance

The purely mechanical stratification described above would, however, be disturbed directly any grade of life, such as that of the mineral, plant, animal or human kingdoms, began actively to function within the planes. The gathering of appropriate sheaths around the "centres of force," the permanent atoms, by every human being descending to another incarnation, must mean an interweaving of the personal bodies (mental, astral, etheric) into a complex union—yet of a certain pattern imposed by the magnetic field around the permanent atoms. Notwithstanding this interpenetration—which applies also of course to all monadic fields within the younger kingdoms—the tendency to surrounding "rings" remains forceful. The aura of a human being, for instance, displays the likeness of the microcosm to the macrocosm: the physical body has a surrounding of etheric matter, then a blend of astral and mental with a definite mental periphery. Intermingling and penetration are present because of the local centres of force themselves exerting gravity, so that there is some

etheric, astral and mental material even in the physical form. Yet they all tend to stratify when permitted to do so by human consciousness.

Electro-Magnetism and Gravity

The flow of fohat through the permanent atoms, when specially vivified by the Solar Lord, then called Monadic Essence, makes of them centres of force capable of creating a strong magnetic field. We may assume that this, in principle, is similar to that made by our familiar electro-magnets. If this be indeed a true correspondence then, at once, we have an explanation of the means whereby both mental and astral sheaths are retained while descending to and entering the physical world. The magnetic field around the centres of force would hold them interpenetrating. At a certain stage in the human kingdom, on the evolutionary path, the principle of *will* may strengthen, weaken, or even reverse the field from attraction to repulsion. Therein, maybe, is the secret of "movement" in the subtler worlds.

The vastly greater number of atoms that are unaffected by this special vivification would possess only the slight routine flow of fohat which, collectively and in the mass, may account for gravity—as of the earth.

The Personal Planes

The stratification lends color to the view that the planes—mental, astral, physical—are in a vertical order, as displayed in the popular "ladder" diagram of our Lodges; a view that is justified to a considerable extent if the lokas, as they are named in *The Secret Doctrine*, are viewed alone. Similarly, the head, trunk and legs of a human being resemble the ladder-like pattern both in form and function,

yet they are closely interwoven and functionally inseparable. Both views, separate and interpenetrating, are justified but according to circumstances. As definite "worlds" for occupation, the lokas are perpendicularly separated but in the terms of human life, while incarnated in the dense physical world, the matter of the three planes is interwoven and interpenetrates, by virtue of the centres of force, the permanent atoms, which in their magnetic field hold matter pertaining to all three firmly.

Life in the early stages has an innate urge to move "downwards" and engage with more and ever more concrete forms tempted by the clarity and precision of astrophysical sensation. Through the vast cyclic manoeuvres of three Chains this has been the practice until, at the limits of manifestation in the physical world, life wrestles with the densest of material.

During all this period the intensely eager activity of life interweaves the planes continually around its own centre of force and the effort towards balance, towards a harmony between the bodies, seems to be gravity's contribution to the karmic law of adjustment.

In the recurrent cycles of birth, death and re-birth to the physical level, the influence of gravity is most pronounced when the subtler bodies are used alone. When the heavy physical "clothing" is shed at death, gravity operates by gently thrusting the lighter, subtler bodies upwards—literally so *if they be lighter*. There would appear to be in the Egyptian after-death scene of the weighing of a soul against a feather, not only a symbolic instruction but a realistic implication of fact.

E. L. GARDNER

(To be concluded)

WHAT IS THE GIFT OF THEOSOPHY TO YOUTH?

Report of a Group Discussion, by the Convener

GEOFFREY HODSON

THE discussion became extended to include the value of Theosophy to young people, the desirability of bringing the teachings of Theosophy to them and guiding principles in doing so.

Members of the Group contributed in effect as follows:

The world conditions of today were largely created by the predecessors of modern youth, who, therefore, must so act as to minimize the evils of the present period and avoid creating similar conditions in the future.

Theosophy provides young people with knowledge of the meaning of human life, especially whence man has come, whither he is journeying, and the goal he will reach. It thus provides that philosophy of life which is necessary to helpful and intelligent being.

One valuable part of the gift of Theosophy to youth consists of freedom, particularly freedom of thought and opinion in the study and practice of religion and its application to human life. The insistence upon freedom of thought in the Theosophical Society makes a strong appeal to young people, as also does freedom of conduct in such matters as differences of religious belief, of color and of caste.

The teaching of Universal Brotherhood gave direction to the expression of this freedom by inculcating mutual respect for all men, regardless of differences of age, color, caste and religion, and nationality. Friendliness towards others, first towards those living in the same community and later to all mankind, was the result of the brotherhood.

The teachings of Theosophy had long existed in India, but did not win assent, because their presentation lacked clarity and a scientific approach. The youth of today seeks science, reason and logic rather than blind faith. The approach to youth should, therefore, always be made in terms of logic and reason. If older Theosophists wish to reach youth with their philosophy they should show deep interest in the problems which young people meet in life, and present Theosophy as providing practical answers to personal, religious and national questions.

Part of the value of Theosophy to every one is that it explains life in an understandable way, particularly the apparent injustices, the inequalities and the differences of birth, such as those of caste, condition of the body, parents, circumstances and human life in general. Theosophy also helps youth to overcome superstition and the divisions which it causes, particularly those of religion and caste.

This guidance appeals most to young people when it teaches them to meet all people as fellow human beings and to desire to learn something from them. The presentation should be made, however, according to the scientific approach. When fully grasped and accepted, the Theosophical solutions to such problems can transform one's life, encouraging friendliness, sympathy and understanding in one's relationship with others. The First Object thus appeals to young people more than the other two which must remain somewhat speculative, particularly the Third Object.

The example of older members of the Theosophical Society has a great influence upon young people. Some of those present stated that they had joined the Theosophical Society not so much because of the teachings of Theosophy, but out of admiration for the way older Theosophists lived their lives. Others said they joined because they were attracted to the leaders and older members whose character and mode of life they respected.

A further great advantage of Theosophy to youth is that it indicates the right direction for youthful vitality and energy, which are often very strong in young people. The presentation, it was generally agreed, must be broad and flexible. The narrowing of Theosophy to a certain set of fixed ideas which must be accepted should be strictly avoided. Expositions must be logical and clear and not unreasoned or vague. They should be based in general on original thinking and a scientific approach both to the search for truth and its application to life when found.

GEOFFREY HODSON

Manas is said to be twofold, impure by contact with desire and pure when free from it. Manas is indeed the cause of both bondage and liberation for men; of bondage when attached to objects, of freedom when unattached.

Maitri Upanishad

CAN MODERN SCIENCE SUPPORT FREE WILL?

By HUGH S. MURDOCH, B. Sc.

UNTIL this century all matter was believed to be composed of atoms. It was thought to be at least theoretically possible to ascertain at any given time the exact state of motion of every atom in a particular piece of matter. By the state of motion of an atom we mean its exact position in space and its velocity. By velocity we mean not only the speed at which the atom is moving but also its direction of motion. The state of motion of an atom can only change when it is acted on by force. If you hold a stone still, and then let it go it falls to the ground under the force of gravity. While this force acts the stone is continually changing its position and velocity. When it hits the ground other forces come into play and change its state of motion again by bringing it to rest. If we know the state of motion of every atom in a piece of matter and the forces acting on those atoms at any one instant then we can calculate the state of motion at the next and any subsequent instant. Extending this idea from a particular piece of matter to the whole universe, if we know the exact state of affairs at any one instant we can compute the state of affairs at any subsequent time. In other words, all that happens is caused by all that has gone before and there is no room for free will. All

we need in order to predict the future is the state of motion of every atom in the universe and the forces acting on those atoms. The task may be so stupendous as to be beyond possibility of accomplishment but at least it is theoretically possible, the difficulty being only one of technique. The discovery in the early part of this century that atoms could be split up into more fundamental particles does not alter the above conclusions, for all the arguments used about atoms apply equally to such particles.

However, in studying the whole physical universe it is necessary to consider not only material particles but also radiation in the form of light, heat, X-rays, etc. Moreover, in the nineteen-twenties it came to be recognized that material particles behaved sometimes like waves. Similarly light-waves sometimes behave like particles and these "atoms" of light are called photons.

A study of this dual nature of matter and radiation led to the realization that it is impossible to observe an object without it being altered in the act of observation; for instance, if light photons did not collide with it, we would not be able to see it, and yet that very collision alters its state of motion. If the object is large the alteration is insignificant. If it is an electron it may be quite significant. This fact is very important for it means that it is no longer possible to measure the exact state of motion of our fundamental particles, for the very act of measurement alters that state of motion by an unknown amount. It so happens that we can measure the position as accurately as we please if we are not concerned about the velocity and vice versa, but we cannot have it both ways. The difficulty is no longer merely one of technique or of devising suitable instruments. It is inherent in the nature of things. This principle was enunciated by Heisenburg and called by him the "uncertainty principle". The system of mechanics

which had hitherto held sway was inadequate to deal with these new concepts and a new system of mechanics known as quantum mechanics has been built up around the uncertainty principle.

The question naturally arises whether the difficulty is merely one of observation or is more fundamental; that is, whether individual particles do have a precise state of motion at a given instant of time but we cannot observe it accurately, or whether they do not in fact have a precise state of motion. To the scientist it does not matter very much for "Science is concerned only with observable things and we can observe an object only by letting it interact with some outside influence. An act of observation is thus necessarily accompanied by some disturbance of the object observed".¹ This recognition that what can be observed with the senses (whether aided or not by instruments) is not necessarily the only reality, is rather significant from an occult point of view. It first came about as far as science is concerned with the advent of the theory of relativity.

To return to our question, if the difficulty is only one of observation, a view which is held by most scientists including Einstein, the concept of causality is still valid and the future is still determined by the present but, as we cannot know the present, we cannot predict the future. One is rather reluctant to believe that particles do not have a precise state of motion at a given instant, which is the other alternative. According to Schrodinger² the difficulty arises because we think of identical particles as individuals whereas according to quantum mechanics it is not feasible to do so. If we have a group of electrons (all identical) it is said to be meaningless to single out a particular electron

¹ Dirac, *Principles of Quantum Mechanics*.

² *Endeavour*, July 1950.

from the bunch. This concept may solve the problem mathematically but is difficult to grasp.

Whatever attempts have been made to explain the problem, it has always been assumed that the laws of force are accurately known and that the uncertainty (whether it be merely observational or more fundamental) is in the state of motion of the particles. Might it not be that the uncertainty lies in the laws of force?¹ In accord with Heisenberg's principle the uncertainty would have to remain within certain narrowly defined limits, but it may be that the laws of force vary about an average value within such limits. I am sure that the mathematicians could devise a system of mechanics in accord with this idea although it would involve a more radical departure from hitherto accepted notions, and also from the idea of causality which the scientist is loath to abandon. Such an uncertainty as I propose is rather abhorrent to the scientific mind, thinking merely of the physical universe, but I would suggest that the apparent uncertainty is due to a limited measure of control of the physical forces exerted from beyond the physical plane. In other words, we have a limited amount of free will to control the forces of the physical plane. I do not think anybody would claim that we have unlimited free will. Our choice of action is governed very much by our circumstances and the actual choice we make is determined largely by our state of evolution, but we have a certain limited freedom.

Whatever interpretation is made of the uncertainty principle, one fact remains. It is possible to predict accurately the behavior of a large number of particles, but if we try to gain similar information about individual particles

¹ In Relativity Theory the concept of force is replaced by that of a curvature of the space-time continuum in the vicinity of ponderable matter. In this case the uncertainty may be thought of as being in the extent of this curvature.

it is only possible to speak in terms of probabilities. For instance, if we fire a beam of electrons through a narrow opening at a target, they will spread out as mentioned before and we can calculate how many of them will hit a given region of the target. However, in speaking of an individual electron we could only say there was a certain probability of it hitting a particular region of the target. Similarly, if we take a piece of radio-active element, its atoms are decaying into those of another element by emitting certain particles and radiation. It is possible to predict accurately how many atoms will decay in, say, a minute, yet in any one minute every atom has an equal chance (or probability, to use a more scientific term) of decay. If we mentally single out an atom we can say that along with all other atoms it has a certain probability of decaying in any minute, but it is quite impossible to predict just how long it will last before decaying.

Such situations as this have a close analogy with human behavior. An American scientist, Warren Weaver,¹ likens the behavior of, say, an atom to a choice to be made by a human being. He says that if a human being is confronted with a certain decision there is a certain probability that he will make a particular choice and in this sense he has free will. But if he is confronted with the same decision many times over he will make each possible decision a definite number of times. Take a simple case where there are only two choices. If the probability is one-third of choice A and two-thirds of choice B, then in three hundred such decisions, he will choose A one hundred times, and B two hundred times. However, Weaver admits that the analogy is not perfect as by the time a human being has to make the same choice a second time his character has altered so the situation is no longer identical with that when

¹ *Reviews of Modern Physics*, January 1948.

he made his first choice. Thus his idea of limited free will in the probability of choice cannot be tested.

We can, however, draw a better analogy. Due to the element of individual free will it is not possible to predict how a particular person will act but it is possible to predict the overall actions of a mass of individuals such as a nation or better of humanity as a whole. There is a close analogy here with our beam of electrons. All the electrons will hit the target within a certain area, but within that area their "choice" is free. Similarly individual human beings can make a certain range of choices and to this extent have free will, but they cannot choose outside that range. To this extent their free will is limited. To take a rather trite example, I have a certain amount of money to spend on a holiday. Within the limit of my resources I can choose where I spend it, but if I have only twenty pounds I cannot go to London from Sydney. Professor Shyama Charan says:

The freedom of the will of human beings is like the length of a rope with which an animal is tethered to a peg. The animal has freedom within the circle of the rope. For some the rope may be short, for others long. So human destiny seems sometimes to be bound by Karma, and sometimes it appears that there is some free will also. Who knows that ultimately this dual nature of human destiny, the problem of Fate-Freewill, may not be the two aspects of the same thing. Unless we are able to transcend the limitations of our space and time, we cannot arrive at a real solution of the problem.¹

If, as I have suggested, there is an uncertainty in the laws of force governing the motion of atoms and other fundamental particles, this may be due to the exercise by man of his free will. The limit to the uncertainty (which is expressed mathematically as a universal constant named after Planck) would be due to the limited extent of man's

free will. To the scientist making observations on the physical plane there is no accountable reason why similar atoms will behave differently in an identical situation, but the explanation is provided by the fact that man, exercising his free will, varies slightly the forces acting between them, and hence the way in which they behave.

The various views may be summarized as follows:

1. The view of nineteenth century science: It is possible to know the present (exact state of motion of every fundamental particle). We know the link between present and future (forces acting on particles), hence the future is absolutely determined by the present and can be predicted therefrom.

2. The contemporary view: we cannot know the present (uncertainty principle). One school of thought believes that the present is quite definite although we cannot observe it. This means that the future is still determined by the present, but as we cannot know the present with 100 per cent accuracy we cannot predict the future absolutely. The other school (a minority) believes that even the present itself is indefinite.

3. My suggestion, if it could be developed, would mean that the present is quite definite but there is an uncertainty in the link between present and future (forces acting on particles) due to the intervention of man's free will, hence the future cannot be predicted and in fact *does not follow* absolutely from the present even though the latter is quite definite.

In conclusion we can say that while the older mechanistic science was definitely opposed to free will, modern science leaves the door open; in fact the operation of limited free will would seem to clear up some of the difficulties encountered in scientific observation.

H. S. MURDOCH

¹ *Where Theosophy and Science Meet*, monograph on Relativity.

AFRICA—ANCIENT AND MODERN

By BASIL P. HOWELL

THAT Africa, as a continent, appeared before Europe, and that some portions of it will enter into the future land masses known in the Purānas as *Shāka* and *Pushkara*, is a familiar teaching in esoteric anthropology. Here, as in other parts of the world, colonial empires are seen to be passing away. Yet the real lessons of antiquity have still to be learnt. In 1949, for instance, the Royal Anthropological Institute held an exhibition in London of traditional sculpture from the British Colonies, especially from Africa. Also in London at the same time there was a remarkable display of Nigerian masks, collected and arranged at his own expense by the Surveyor of Antiquities, Nigeria, and the British Museum put on a special show of African arts and crafts. The occasion was utilized by one correspondent, writing to the London *Times* from the School of African and Oriental Studies, to say that, in view of the importance of finding a substitute for the spiritual values which he admitted could certainly be identified in the passing tribal life, the best foundation for African society would be discovered in the Christian faith. As if the mechanics of western civilization, instrumental in so many ways in disrupting African society, were not enough! This may be said without disparagement to the humanitarian efforts of such great men as Dr. James Livingstone and Dr. Albert Schweitzer.

Fortunately, the Hon. Secretary of the Royal Anthropological Institute (Mr. W. Fagg, M.A.) gave a different picture. "It is not enough," he wrote, "to encourage these peoples 'to participate in the more sophisticated culture and political development of the ruling race,' [he was quoting from a *Times* leading article] . . . there is much for us to learn from them if we will only do so before their sophistication has progressed too far." He pointed out that at the Institute exhibition of nearly 100 masterpieces of traditional sculpture, "the African genius especially is seen at its finest and in astonishing variety, from the Ife sculptures which outdo Praxiteles in naturalism, to the awe-inspiring cubism of the Niger delta tribes". And, to emphasize the lesson, he added (*Times*, June 29, 1949):

Some African tribes have practised democracy for centuries in a manner unparalleled in ancient or modern Europe; the deep faith of a tribesman in his pagan religion, informing his whole life, is perhaps more meritorious than the lip-service of many a European to the Christian faith; and the study of what keeps a tribal community together and functioning harmoniously carries many lessons for those who are distressed by the progressive compartmentalization of our society in an age of planning. These matters and much else may be studied in existing works by anthropologists, but much indeed remains to be done in the short time before detribalization has gone too far and spiritual values have given place to materialism.

At the very outset of her public work, H. P. Blavatsky asked: "In what particular is the knowledge of the present century so superior to that of the ancients?" In his own way, and in the special connection of African culture, Mr. Fagg asks the same question. But the idea that the "civilized" races have a monopoly of cultural values dies hard. The dangers of conclusions drawn from existing conditions, and the myopic quality of so much of modern reasoning, were clearly enunciated by a

nineteenth-century writer, whose *Modern Science and Modern Thought* was so frequently and appositely quoted in *The Secret Doctrine*, namely, Mr. Samuel Laing. In *Human Origins*, published in 1894, Mr. Laing wrote (page 412):

The immense antiquity which on the lowest possible estimate can be assigned for the proved existence of man, carries us back to a period when geological, geographical, and climatic conditions were so entirely different that all inferences from those of the present period are useless. For instance, certainly half the Himalayas, and probably the whole, were under the sea; the Pamir and Central Asia, instead of being the roof of the world, may have been fathoms deep under a great ocean. Greenland and Spitzbergen were types of the north temperate climate best suited for the highest races of man.

There are those who believe in tradition even more than in written history, and they will commend Mr. Fagg's desire (shared by like-minded anthropologists) to assist in the evolution of tribal cultures towards a better state "without loss of the special values of their past, some of which we have ourselves lost or never had". The European who is inclined to be arrogant in his fancied superiority (even after two World Wars with their dominant European origins) would do well to ponder these words of H. P. Blavatsky, written with special reference to African peoples (S. D. III 423, Adyar ed.):

If tomorrow the continent of Europe were to disappear and other lands to re-emerge instead, and if the African tribes were to separate and scatter on the face of the Earth, it is they who, in about a hundred thousand years hence, would form the bulk of the civilized nations. And it is the descendants of those of our highly cultured nations, who might have survived on some one island, without any means of crossing the new seas, that would fall back into a state of relative savagery. Thus the reason given for dividing humanity into *superior* and *inferior* races falls to the ground and becomes a fallacy.



THE SCHOOL OF THE WISDOM, 1953-54
(see page 409)

THE SCHOOL OF THE WISDOM

Report of the Work of the Session 1953-54

By GEOFFREY HODSON, *Director of Studies*

THE Session of the School of the Wisdom for 1953-54 was opened at a meeting held at Olcott Bungalow on the morning of October 23rd, 1953. In addition to the students, some residents in Adyar who are interested in the work and welfare of the School were present.

In the absence of the President, Mr. N. Sri Ram, Miss Ann Kerr read a message from him,¹ described the administration of the School, and introduced Mr. Geoffrey Hodson as Director of Studies. Mr. Hodson then addressed the gathering, gave an outline of the programme of study, and declared the new Session to be open. This address was printed in *THE THEOSOPHIST* for December 1953. The plan of work which the Director of Studies described was adhered to throughout the five months of the School work. Nineteen enrolled students and thirty-two observers have attended the School, though not all these remained throughout the whole Session.

Many visiting speakers contributed valuably to the work of the School.

Miss Emma Hunt, Recording Secretary, gave three talks on the purpose, work and organization of the Theosophical Society, and the work of the Adept Brotherhood throughout the ages and into the future, with special reference to the Band of Servers.

¹ Printed in our issue of November 1953.

Miss E. W. Preston, M.Sc., addressed the students at four School periods, her expositions including the structure of matter, the planes of Nature, and the composition, involution and evolution of the Solar System and its ten Planetary Schemes, with their Chains, Rounds, Globes and Races.

Mr. M. Subramaniam, M.A., National Lecturer, Indian Section, spoke at seven School periods on Reincarnation, Karma, Cosmic, Solar and Planetary evolution, and the Organization of the Theosophical Society, both at Adyar and throughout the world.

Mr. H. G. Narahari, M.A., M.Lit., Research Assistant, Adyar Library, took for his subject the Language and Light of India.

Dr. Ananthanarayana Aiyar, B.A., M.B.B.S., M.Sc., Director, Institute of Anatomy, Stanley Medical College, Madras, spoke as an Anatomist on "The Glands of Internal Secretion" and "The Brain as the Physical Organ of Thought".

Mr. K. Sankara Menon, M.A., Secretary, Kalākshetra, gave the history, purpose and work of the Besant School and Kalākshetra, and also spoke on Hindu Religion and Philosophy.

Mr. Alain Danielou, former Director of the Research Department in the College of Music, in the Banaras Hindu University, Banaras, now Director, Adyar Library, took Hindu Mythology and Indian Music, illustrating some of his addresses with recorded Indian music.

Mrs. D. R. Dinshaw, Assistant Editor of THE THEOSOPHIST, gave the history, organization and place of the journal in the Theosophical Society.

Mr. Duncan Greenlees, M.A. (Oxon.), spoke on practical Theosophy, including the significance of its doctrines and their application to human life.

Mr. C. R. Groves, M.Sc., General Secretary of the English Section, who with his wife attended the 78th International Convention, addressed the School on the Universe of Science. Mrs. Groves spoke concerning the need for the interior realization of Theosophical truths and the value of the practice of Yoga.

Shrimati Rukmini Devi, Founder, Besant Cultural Centre, Member of the Council of State, Indian Union, addressed the School on the unique contribution of India.

Dr. G. Srinivasa Murthi, B.A., B.L., M.B.B.S., retired Principal, Indian School of Medicine, former Recording Secretary, Theosophical Society, former Hon. Director, Adyar Library; Treasurer, Besant Centenary Trust, gave a course of lectures on the Hindu Religion and literary sources of Knowledge.

Prof. D. D. Kanga, M.A., A.I.C., A.I.Sc., I.E.S. retired, spoke on the story of atomic energy and nuclear fission, illustrating his theme with a number of diagrams.

Prof. R. Srinivasan, M.A., retired Professor of Mathematics, Travancore State, gave two addresses on the subject of Space and Hyper-Space.

Archbishop Odo A. Barry addressed the School upon the Christian Religion.

Miss Ann Kerr, former National Secretary of the Theosophical Society in America, now Assistant Recording Secretary, Adyar, spoke on the administration of the Theosophical Society and the co-ordination and extent of its work both at Adyar and throughout the Theosophical world.

The Director of Studies led the students in courses of studies on the purpose and goal of human existence; the nature, the involution and the evolution of the Monad of man; the human ego, its formation, nature, states of consciousness, appearance and descent into incarnation; the Etheric Double, its nature, functions and appearance in health and ill-health; the Astral Body, its functions, appearance at different stages of evolution and modes of feeling and the meaning of its colors; the Mental Body and the powers of the mind; the Auric Envelope; the life after death; reincarnation and karma, individual and national; the Seven Rays; man in health and disease, including psychosomatic medicine; man's cosmic powers and the law of correspondences; the Solar System and its composition; the Officials concerned with its inner direction; life on other planets according to both modern science and occult research; the evolution of man to perfected manhood or adeptship; the Earth's Adepts; the Adept Brotherhood and its August Head; the Feminine Aspect of Deity, the World Mother; ideals of human love, marriage, parenthood, child-training and the causes, prevention and correction of youthful delinquency.

This study of man was followed by expositions of Cosmogony, the Logos Doctrine, the Creative Hierarchies, the

Angelic Hosts and the nature spirits of the four elements of earth, water, air and fire; the science of Yoga; the theory and practice of meditation; the fourth dimension; the laws of the spiritual life, discipleship and Initiation; World Religions, exoteric and esoteric; the Sacred Language of Allegory and Symbol; the Serpent Symbol and the Serpent Fire; the symbolism of the Old and New Testaments and other Scriptures; the Kabbala or Secret Wisdom of the Hebrews; and the theory and practice of Theosophical Lecturing.

The School began at 8.15 a.m. each day from Monday to Friday with a quarter of an hour of directed group meditation to the end of dissociation of consciousness from the personal vehicles, realization of the immortal and eternal nature of the true Self of man, the Ātmā, and its unity with the One Self of the Universe, the Paramātmā. Two periods with a break for tea, followed in the mornings, and one in the afternoon, except on Fridays. Saturdays and Sundays have been complete holidays.

The Director's method was that of the study class in which progressive expositions of his subjects were given at each period together with their application to human problems, frequently illustrated by diagrams and charts. Questions were asked during the expositions, the teachings discussed, and valuable contributions made by students at various points in the expositions. Well-informed members of the Hindu religion gave much help by expounding Theosophical doctrines in Sanskrit terminology and according to Hindu scriptures.

Some of these studies were illustrated by lantern slides at evening meetings to which residents at Adyar and their friends were invited.

The various specialized activities of the Theosophical Society at Adyar were visited under the guidance of the Heads of Departments. The students saw at work the Vasanta Press; the Garden Department, with its agricultural

and horticultural branches; the Dispensary; the Engineering Department and Power House; the Theosophical Publishing House; and the Besant Cultural Centre, including Kalākshetra and the Besant Theosophical High School.

Friendliness and harmony have prevailed throughout the whole period of the Session, the students proving to be always ready to assist by research and such services as those of Librarian—Mr. Enrique Fernandez—and Secretary of the School—Mrs. Odo Barry. Occasional informal evening gatherings were held in the Director's rooms at Olcott Bungalow, when School subjects were discussed and recordings of western music were played. Two sight-seeing excursions were arranged, the students and the Director of Studies visiting the temples at Conjeevaram and Mahābālipuram.

Mr. N. Sri Ram, President of the Theosophical Society, owing to pressure of duties awaiting him on his return to Adyar from a tour of Australia, New Zealand, Indonesia, Singapore and Burma, was unable to give much time to the School as in the past years. He, however, plans to participate in the work of the School at its next Session.

The School closed on the 18th December 1953 after its first term, and re-opened on the 11th January for the second term, which ends with the Director's departure for England on March 21st.

The Session for 1954-55 will open on October 1st, and Mr. Geoffrey Hodson will again be the Director of Studies.

The group photograph facing page 405 :

Back Row : Mr. M. Alexander, Shri D. M. Vaswani, Shri N. Ramabhadran, Mr. J. J. van Ginkel, Mr. E. Fernandez, Shri A. Arunachalam, Mr. R. Atkinson.

Middle Row : Shri A. Suryanarayana Pandit, Mrs. K. H. Dashwood, Archbishop O. A. Barry, Shri N. Sri Ram (*President, Theosophical Society*), Mr. Geoffrey Hodson (*Director of Studies*), Mrs. K. M. Barry, Shri N. R. Subramanyam.

Front Row : Shri N. Swaminathan, Dr. S. Visalakshi, Mr. J. C. Repetto, Miss S. Joseph, Dr. H. C. Hiranandani.

DANGERS AND KEYNOTES IN THE RELIGIONS¹

BY DUNCAN GREENLEES

*Being Extracts from Transactions of the
School of the Wisdom, Adyar, 1952-53*

(9) DANGERS IN THE RELIGIONS

ADVAITA: Tendencies to be satisfied with theoretical knowledge, Antinomian practices, Arrogant and self-complacent sense of superiority.

VISISHTĀDVAITA: Sentimentality disguised as devotion, Pride over nation or caste.

JAINISM: Exaggerated non-violence, and Rigidity of ritual.

HĪNAYĀNA: Lifeless intellectualism, dry ethics, and word-splitting psychological philosophies.

MAHĀYĀNA: Transcendentalism, Procrastination, and easy Reliance on God to do everything instead of making personal effort.

EGYPTIAN: *Solar:* Arrogance and self-complacency.

Osirian: Superstition and reliance on Magic.

¹ This completes the series on 28 religious systems studied in the School of the Wisdom at Adyar. The dates of printing in our issues and the subjects of Nos. 1 to 10, the whole series, are as follows, 1953: April (God); May (Creation); June (Soul); July (The Aim); September (The Mode); October (Qualifications); December (Stages); 1954: January (Guru); March (Dangers and Keynotes).

MITHRAISM: Exclusion of women, lower aspect of Blood-sacrifice.

CONFUCIANISM: Stagnation in the dead past, and empty ceremonialism.

TAOISM: Fortune-telling, exorcism and demonology, spiritism. Excessive inactivity disguised as spiritual "stillness".

ZARATHUSHTRIANISM: Ceremonialism in ritual purity, Exaggeration of power of evil in the mind arising from the doctrine of Dualism.

JUDAISM: Narrow national pride, forgetting the world-wide mission of Israel, exaggerated legalism, forgetting the spirit while remembering the letter in great detail.

CHRISTIANITY: *Protestant:* Self-opinionative fractiousness, reliance on mere belief without works, bigotry, disunion on national lines.

Catholic: Individuality smothered with cruel intolerance by priests, reliance on mere beliefs and obedience, ignorance of the masses, superstitious use of the Mass and sacramentals.

ISLAM: Bigotry as the "final" revelation replacing all else, restriction to *one* Holy Book leads to narrowness.

SUFISM: Misunderstanding of erotic metaphors, hysterical separative ecstasies, vague Pantheism.

SIKHISM: Pugnacity, Violence first in self-defence, then in aggression.

STOICISM: Sternness, lack of Compassion, Materialism.

NEOPLATONISM: Philosophy too high for masses leads to hypocritical claims to superiority.

HERMETICISM: Suited only to the few and not for uplift of the masses.

MANICHAEISM: Ideal too high with extreme Pacifism and Vegetarianism not practical for ordinary men in the world. Secret Hierarchy absolutely obeyed by the laity weakens initiative.

KABBALA: Superstition, Magic and Pantheism.

ALCHEMY: Emotional self-deception, materialistic search for selfish wealth or longevity, unable to resist observational science.

FREEMASONRY: Mechanical repetition of empty forms, personal profit and material ambition.

SPIRITUALISM: Indiscriminate mediumism and possible obsessions, procrastination.

N.B.—*It is not suggested that any of these "Dangers" are actually present in the members of the religions, but only that they are implied in the teachings or methods of the faith.*

(10) KEYNOTES IN THE RELIGIONS

ADVAITA: A spiritual experience beyond words but partly described in an intellectual philosophy. Intellectual.

VISISHTĀDVAITA: An attempt to reconcile the truths that "All is One" and that "God is Infinite and His creature Finite". Devotional.

JAINISM: Stressing monastic virtues and the highest possible ethics of harmlessness and constant aspiration; revolt against Vedic rituals. "Do your duty as humanely as you can."

HINĀYĀNA: Rational account of the practical path to realize the truth. Not mere religion, ethics or philosophy. Stresses individual enlightenment while denying separateness of the individual. Study, Practise, Realize. No needless facts, no prayers, priests, idols or creeds.

MAHĀYĀNA: Stresses Wisdom and Compassion, Idealism and an all-embracing Love. Prefers Intuition to Logic, the Positive to the Negative methods, promises that every one can become Buddha in time, and claims to give the *spirit* of the teaching hidden by the *letter* of the Hinayana.

EGYPTIAN: *Solar:* Joyous self-confidence through knowing universal consubstantiality, leading the nation to wonderful heights of achievement.

Osirian: Over-reliance on the Redeemer, with elements of cruelty and superstition, leading the nation to decadence and decay.

MITHRAISM: Small but real limited brotherhood centred on the Mysteries and on Solar Worship; close loyalty and full equality, but male only. Strictly limited to initiates, and largely military in character.

CONFUCIANISM: The Path is changeless, eternal, so the Past is a sure guide to the Future. Wise maxims for social and introspective life; direct and simple yoga with a view to help others. "Sacrifice is the foundation of moral teaching." Ancestral worship is the highest piety.

TAOISM: Practical mystics rejecting the conscious search for virtues which awakens their opposites; not quietists. Do desirelessly the work that comes to you, then the simple harmony of Tao is not marred. Let all be free, innocent, happy even if poor; then no militarism or misery.

ZARATHUSHTRIANISM: How to win eternal joy in doing God's will by building up His Kingdom on earth by ceaseless rejection of evil and choice of good. (1) The future life is ethical, (2) Man is God's co-agent in the

world, (3) Suffering is remedial, (4) Sin is a ghastly defiance of God.

JUDAISM: Not a creed but the faith of a people in a world-plan of salvation through obedience and pure worship. Israel is God's instrument to bless the world; the Nation is His ideal King or Servant. Joy over God's gifts, Hope in His justice, and Love for both God and Man. All true religion is a marriage covenant between these two, God and Man.

CHRISTIANITY: *Protestant:* Stress on individual responsibility and guidance by God, but sometimes leads to the individual hurting society, loss of faith in confusing clash of doctrines, indifferentism, atheism. A personal relationship between God and His creature or child.

Catholic: Discipline and regular practice with fine organization, but too much subordination of the individual to religious society. Is the only strong active foe of secularism and atheistic communism.

ISLAM: Simple manly creed well suited to rather primitive people, teaching justice, value of education, devotion to an outer God. Admits other Prophets and Rites as coming from God.

SUFISM: No uniform doctrines. Personal expressions of intense love for God expressed through metaphor. Creed limits God; all religions are true.

SIKHISM: Semi-military brotherhood to protect the Faith from Muslim intolerance. Outward signs and sacraments led to martyrdom and so increase in courage and devotion. Heroism, Mystical Love and Social Justice, calling for active effort in world uplift. Human equality without caste images or pious show. New revelation, but unites merits of Hinduism and Islām.

STOICISM: Knowledge of God can be obtained through Logio, Physics and Ethics. Reason, Will and Sensation. Later accepted gods, sacrifices and allegorized myths.

NEOPLATONISM: A dynamic Pantheism opposed to dualism, scepticism and materialism. Sin is not in the soul creating a world but in forgetting its own transcendence. It is a Mysticism superimposed on Rationalism, and rejects asceticism which leads to frequent ecstasies. "Admire truly, think truly, love truly." "The same spirit which slumbers in the stone dreams in the flower and awakes in the human soul."

HERMETICISM: An esoteric Yoga through all-embracing power of the Mind, which shows the way to loving union with God by identifying the pure soul with His Image the Universe. Became a secret teaching of purifying and transmuting the base soul into pure, radiant, golden Spirit.

MANICHAEISM: Austere exclusive Synthesis, stressing love not for men but for Light imprisoned in them. Great beauty of art and ritual, strong love and devotion for the Teacher. The world is bad but used for certain victory of Good. Negative social duties. Everywhere persecuted.

KABBĀLA: Immanence and overpowering nearness of God and hope of the Messiah. Letters and numbers have mystic meaning which are taught to mature students. Exalted prayer leads to mystical union; Law is saved from fossilization. A dualism parallel to the Gnosis. Magic became most pernicious.

ALCHEMY: A form of mysticism using scientific symbols to maintain secrecy and safety from persecution, e.g., "stone" means "the Christ".

FREEMASONRY: A system of moral and scientific teaching illustrated by ceremony and symbols.

SPIRITUALISM: A supreme universalist optimism, stressing active love and personal sympathy as the keynote of all creation, built on provable fact and constant revelation, like all the old religions.

DUNCAN GREENLEES

He leads us on,
By Paths we did not know;
Upward He leads us, though our steps be slow,
Though oft we faint and falter by the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone
We know He leads us on.

He leads us on,
Through all the unquiet years,
Past all our dreamland hopes, and doubts and fears,
He guides our steps. Through all the tangled maze
Of sin, and sorrow, and o'erclouded days,
We know His will is done;
And still He leads us on.

The Melody of the Heart

REVIEWS

Idealistic Thought in India, by P. T. Raju, Allen and Unwin, London, 1958.

In this comprehensive book the author sets himself the immense task of discovering what constitutes idealism in philosophies of the past and the present. He writes: "The starting point of idealism... is man dissatisfied, and, therefore, in search of something better and higher." The something is an idea of ideal and perfect Reality—the Absolute. Man wants the reality to be the fulfilment of human values, to discover the ideal in the actual. Arriving at these conclusions after an exhaustive search, the author then defines idealism as "the theory which asserts the reality of the ideal, and explains the world in order to maintain this conception of reality".

Philosophies, eastern and western, ancient and modern, are most carefully examined and a decision reached as to what each declared to be the reality of the ideal. The great Indian philosophies are analysed with care, and with the knowledge that they sought in the

deep, ancient, authoritative *Upanishads* for confirmation of their conclusions. Among the western philosophies carefully considered are those expounded by Kant and Hegel. For contemporary Indian idealism the systems of the following philosophers are examined: Mahatma Gandhi, Aurobindo Ghose, J. Krishnamurti, Dr. Bhagavan Das, Dr. Rabindranath Tagore, Prof. S. Radhakrishnan, Prof. Hiralal Haldar, Prof. K. G. Bhattacharya, Sufism as expounded by Sir Mohammad Iqbal.

For Mahatma Gandhi Truth was the ultimate reality—for Truth is God, is Love. For him *satyagraha*—*satya*=truth, *agraha*=holding-on-to—was a "soul-force," which precluded hate, violence and injury. We must actively weed away all hatred from our hearts. Aurobindo Ghose was both a yogi and a philosopher whose aim "was to invoke the power of the Absolute in order to harness it to the service of man..." For if the Jiva (man) may possibly become one with the Absolute, then he must be able to use the power of the Absolute, this power being

Māyā, or matter, sentient consciousness—which evolves into life, life into mind, and mind, through its own exertions, becomes the Brahman. Prof. Raju thinks that there is not yet a systematic analysis of Mr. J. Krishnamurti's absolutist, monistic, idealistic thought. But it is clear that his attitude is completely anti-traditional, and at present his is the only philosophy in India of this kind. His idealism is that "Reality is pure life running its course; our individuality is created through ignorance. When this is dissipated, we become absolutely one with pure life and the strife of the individual ends". Dr. Bhagavan Das sums up his view of the universe in the brief phrase "I-This-Not"; that is, "I-This" shows a positive relation, "Not" a negation: thus the Brahman contains both affirmation and negation. For the Absolute must be the all-containing which is the highest law of Dharma of the Universe. Tagore understands the Absolute as the Supreme Man, God humanized, the Supreme Person, the Law of all laws, the only reality. Love is for Tagore the highest factor. Through love the individual *I am* attains its perfect end when it realizes its freedom of harmony in the infinite "I am". "Dharma is the innermost nature, the essence, the implicit truth of all things. Dharma is the ultimate

purpose that is working in our self." "The Supreme Man is the dharma of the finite man." Thus Dharma is an ideal or destiny. Radhakrishnan, through his doctrine of intuition, relates God and the Absolute when he writes: "God is the truth for our intellect, the Absolute for our Intuition." The Absolute is the completion of God. "Intuition is not independent but is emphatically dependent upon thought and is imminent in the very nature of our thinking." The world, "the Not-I, returns to the I and becomes one with it"; for a final freedom all "I's" must return to the Absolute. The idealism here is that the Absolute can be reached positively and not merely negatively. Haldar calls his system realistic idealism because in it mind has no place apart from the object, and the latter is not merely a state of mind. He maintains that objects are "minds in their ideal nature". Bhattacharya holds that "though the self is unthinkable, it is knowable," and it is with "the speakable that philosophy should start". Of the speakable there are four grades, therefore four kinds of thought. He wants to "restrict the use of the term metaphysics to the study of the cosmological Idea, that is, the World as object". He attempts to reconcile the two statements that the Absolute is beyond

thought and that still we think of it. Sufism entered India with the Muslims and has become part of her cultural heritage. Sir Mohamad Iqbal is the famous modern expositor of the Sufi way of trying to understand the Ultimate. He does not want man to abandon the world in order to realize the ultimate truth. "In its essential nature thought is not static; it is dynamic and unfolds its internal infinitude in time . . . and is whole in its dynamic self-expression . . . this deeper consciousness is not opposed to thought; it is thought in its synthetic activity, by virtue of which the manifold fuses into one and serial time becomes pure duration and an eternal 'now' . . . He preaches self-assertion and self-affirmation. He who comes nearest to God is the completest person . . . he absorbs God into himself. . . Man evolves out of matter and moves on to oneness with God. Iqbal's idealism is personal for, as he says, "the world is the vale of soul-making. But when the soul is made, it depends on the soul itself whether to become immortal or not."

Such are brief and inadequate summaries of Prof. Raju's conclusions on these modern philosophers. He points out that the significant fact in India's modern philosophic thinking is a change from a negative attitude to life to

a positive enthusiasm for action and participation in the world process which does not stop for any thinker. "For Reality must always assert itself." He sums up his conclusions carefully and pointedly: "In Indian philosophy the confirmation of the ideal to the real is no problem . . . for the ideal reality is regarded both as creative and as the material cause. Conformity is only possible and non-problematic when the ideal is viewed no longer as different from the actual, but as true actual or true existence. Nature must conform to the ideal now, because the ideal is its truth, its essence. And everything does but conform to its essence. If it does not, it ceases to be."

JOSEPHINE RANSOM

Wave of Bliss, (Ānandalahari), by Arthur Avalon, Ganesh and Co., Madras, pp. 40 + 68, price Rs. 8.

The 41 verses which make up this work called *Ānandalahari*—followed by the famous work called *Soundaryalahari*, generally believed to be the work of Shri Shankaracharya—have a unique place in religious literature. The question is often raised whether the great Adwaita Teacher who established the theory of Māyā could be the author also of this work which is essentially Tāntrik and deals with Kundalini-yoga and

chakras in the human body. This point is discussed by Arthur Avalon in his preface. Though he gives the various arguments put forward for and against the authorship of Shri Shankara, he leaves the question open with the statement, "It is sufficient for my purposes that the *Ānandalahari* is universally acknowledged to be an ancient and authoritative Tāntrik work. . . ."

Even a cursory glance at the verses will show that the work is essentially Tāntrik. As usual with such works great ideas are veiled in verbal covering, and the student has to lift the veils before he can get the full benefit from his practice of the discipline. Many potent *mantras* (words of power) are deliberately hidden in many of the verses. For example, the Bala Mantra, *Aim Klim Sauh*, is hidden in verse 4.

The well-known Samskrit commentary *Saubhāgyavardhanī* by Shri Kaivalyashrama is freely used and the author's translation also is much colored by it. In several instances the translation of the verses is not literal, but something like a free rendering is given. To give an example, the latter half of verse 18 literally reads: "How can the celestial maidens headed by Urvasi, whose eyes are ever moving like those of the forest deer, escape from being under his

sway?" Arthur Avalon puts it thus: "He subjugates many a celestial damsel with beauteous, trembling eyes like those of the forest deer."

The idea of Shakti, the Ultimate Power behind all manifestation, that brings forth the Universes and withdraws them, that directs the various Deities, Brahmā, Vishnu, Shiva and others in Their work, is behind every prayer to the Great Mother. Even as pure literature or as a book of prayers the work is marvellous. No wonder then that it commands a prominent place in our religious literature.

The order followed in the translation of the verses is somewhat different from the order in the original Samskrit. The original verse 21 is given as verse 17 in the translation; similarly verse 29 is translated as the 27th. More noticeable however are the last six verses which deal with the six chakras, the topmost of which is called the Sahasrāra chakra. Not one of these six verses appears in the order of the original. This may be deliberate, because the order followed in the translation gives the natural serial order counting from Mūlādhāra upwards.

The Appendixes make a valuable addition to the book.

R. SRINIVASAN

SUPPLEMENT TO THE THEOSOPHIST

MARCH 1954

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

Adyar Day was commemorated on February 17th by a gathering of members in the Headquarters Hall. In the absence of the President, Miss Emma Hunt presided. Following the Prayers of the Religions Miss Ann Kerr read messages of greetings from General Secretaries and other members.

Shrimati Rukmini Devi in addressing the meeting spoke of her close association with C. W. Leadbeater, whose birthday this had been. By little incidents from her own memories she revealed his deep wisdom and understanding and his splendid contribution to the cause of Theosophy.

Mr. Geoffrey Hodson, taking Adyar for his subject, said that as a shrine might be regarded as the home of the Deity to whom it was consecrated, so Adyar might

be regarded as the home of those Masters to whose service it was so deeply dedicated. As every physical object was a cross-section of a larger mass, so there was a higher dimensional Adyar, a superphysical extension of the physical one. This total Adyar, visible and invisible, might be regarded as the Masters' home; for the superphysical extensions of the Compound and its structures reached into the Masters' world.

Miss Emma Hunt, reading a message from the President, from Bombay, said that the day was significant as it marked the completion of his first year's work as President. She spoke of the great responsibilities of his office and the need for the strong support of members throughout the world. Miss Hunt then gave, from her own experience, a description of the life and work of Annie Besant

whose great service for humanity was unequalled in our present times. She had left a heritage for generations yet to come.

A New Theosophical Quarterly

We have to acclaim the appearance of a new publication, *Clarté*, the regional Theosophical review for the French-speaking peoples of the European Federation and elsewhere. In introducing the magazine the Editor-in-Chief, Mr. J. E. van Dissel, traces the evolution of the journal from the pre-war organ of the Belgian Section, *L'Action Théosophique*, through the war-time and current *Theosophy in Action* published in England, to its French counterpart, which in turn gave place to the present *La Vie Théosophique* of the French Section. The new review is intended to cover all French-speaking members in the region, though, under the working editorship of Mlle. Serge Brisy, it will deal especially with the Belgian and Swiss Sections which have so long been without an official Theosophical organ. Therefore in the European Federation there are now three regional Theosophical organs, *Clarté* for the French, *Adyar* for the Germans, and *Theosophy in Action* for the English.

The first number of this new review shows it to be an attract-

ively produced journal of about 20 pages, containing messages of good wishes from the President of the Theosophical Society, Mr. N. Sri Ram, Shrimati Rukmini Devi, and Mr. J. E. van Dissel, and in addition a supplement dealing with youth and age. There are many interesting articles, a series of questions to which answers are invited, and special pages devoted respectively to news of the European Federation, the French-speaking region, and the Swiss and Belgian Sections. Preliminary notice is given of the regional Summer School, to be held probably in Switzerland sometime in August of this year. We look forward eagerly to reading further numbers.

Peru

The November 1953 number of *Serenidad*, the monthly review of the Peruvian Section of the Theosophical Society, directed by its General Secretary, Señor Jorge Torres Ugarriza, is a special issue of 75 pages. It contains, besides the usual articles and poems, a panoramic view of Theosophy in the Americas, from Canada in the north, through the United States, Mexico and Central America, to Argentina in the south. There are numerous illustrations, including a colored picture of Madame Blavatsky. We have too the story of

the Founders of the Theosophical Society, as well as other Theosophical leaders such as Dr. Annie Besant, Mr. C. Jinarājadāsa, and Mr. N. Sri Ram, our present President, all with photographs.

Coming to the special portion of the magazine dealing with Theosophy in the Americas, which covers 13 Sections, approximately 800 Lodges, and about 9,000 members, the editor expresses his gratitude to all the General Secretaries for their co-operation in supplying, without exception, all the material required in good time for its incorporation in this special number, regretting only his inability to deal more exhaustively with each of the Sections of the Theosophical Society in this American continent, which is to be the home of a new race which will lead humanity in the future. He rejoices, however, at the fraternal spirit displayed in taking advantage of this opportunity to forge more closely the links of the chain binding these countries together and in leading the Sections and members of the Society to interest themselves in each other's problems.

The rest of the magazine includes a page to each Section, with a photograph of its General Secretary, and often as well a picture of its Section headquarters, a short sketch of Theosophy in that country, giving the number of Lodges

and members as they stand today. The Sections dealt with are Canada, the United States of America, Mexico, Cuba, Puerto Rico, Central America, Colombia, Chile, Argentina, Uruguay, Brazil and Peru. There is also a brief account of Theosophical work in the various non-sectionalized countries, Bolivia, Ecuador, Paraguay, Venezuela (now a full Section), Panama, Haiti and the Dominican Republic.

In addition to the histories of the individual Sections, there is an account of the South American Federation, founded in 1930 with Señora A. de La Gamma as its President. The seat of its activity is that city in which the President resides. The Federation has for its aims the promotion of co-operation between the Sections and members in the area covered, the holding of international congresses (six have already been held), the organizing of visits by lecturers and lecture-tours, the furtherance of the links between the Sections and members and the International Headquarters at Adyar, and help in the formation of new Sections.

This issue of *Serenidad* also includes an account of the work of the United Nations organization, and shows what is being done to help forward this work in South America in accordance with the First Object of the Theosophical Society.

The whole issue is a most heartening production, bringing home to its readers the strenuous endeavors in the Theosophical field of our brothers in the American hemisphere, and with its numerous photographs drawing us all into more intimate contact with the workers themselves. As is stated in the magazine, there is truly an effort to saturate America with the great teachings and noble principles of Theosophy, so that it becomes a constructive reality and the forerunner of a better world.

Austria

The Austrian Section is organized in the four cities of Vienna, Graz, Bruck and Linz with a total of 13 Lodges.

The General Secretary, Herr Fritz Schleifer, and Mrs. Schleifer, were in Basle in April 1953 as delegates to a meeting for planning the first German Regional Summer School of the Theosophical Society in Europe. While there, Herr Schleifer delivered one lecture and later spoke in Zurich. The Vice-President of the Section, Dr. Norbert Lauppert, visited Germany where he lectured in a number of cities.

The high point of the year's activities was the German Regional Summer School of the European Federation held from August 31st to September 7th at Pichlmayrgut,

Austria, in a small village situated in a most beautiful spot overlooking the Enn's valley and forest-covered mountains. This gathering, presided over by the European General Secretary, Mr. J. E. van Dissel, was attended by more than 80 members, mainly from Austria, with some from Germany, Switzerland and Holland. The subject of discussion for the week was "Acute Problems of the World at the Present Time".

Brazil

Members in Brazil are working to acquire a headquarters building for the Section. Three small houses, each with its own land, have been purchased in Sao Paulo and a fund is being raised for the construction of a new building on this property.

In 1953 a new Lodge "Orfeus" was organized in Sao Paulo. This Lodge is especially dedicated to the arts.

For the year ended September 30th, 1953, the General Secretary reports a membership increase of 67. During the year the Section headquarters received a number of visitors from abroad, among them Señorita Luz Maria Durand of Mexico who gave a number of lectures in Sao Paulo, Belo Horizonte, Salvador, Bahia, Rio de Janeiro, and Porto Alegre. In each city the membership increased as a result of her work.

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 Emma Hunt

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 Bigh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Herr Elis Wikström	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift</i> .
1896	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Mr. B. Wouters	Amsteldijk 78, 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 Teosófica 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	...	...	<i>Teosof.</i>
1908	Russia	...	...	<i>Teosof.</i>
1909	Czechoslovakia*	...	...	<i>Teosof.</i>
1909	Southern Africa	S. Statesby-Lewis, Esq.	"Monsalvat," Aintree Road, Highlands, 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>Clarté</i> .
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>Clarté</i> .
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	<i>Adyar</i> .
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	<i>Norsk Teosofisk Tidsskrift</i> .
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	...
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	...
1918	Egypt	...	...	...

* Presidential Agency.

1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	...	<i>Theosophia.</i>
1919	Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	...	<i>Theosophy in Ireland.</i>
1919	Mexico	Señor Adolfo de la Peña GH	Iuribde 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharm.</i>
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	Señor Luis Tapia Alarcon	Casilla 604, Valparaiso	...	<i>Fraternidad.</i>
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo	...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...	...
1921	Iceland	Gretar Fells	Ingólfsstr. 22, Reykjavík	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...
1921	Portugal	Mr. Felix Bermudes	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Ostiris.</i>
1922	Wales	Miss E. Claudia Owen	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...
1925	Uruguay	Señor Enrique Molina	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	Señora Esperanza C. Hopgood	Box 8774, Fernandez Juncos, Santurce	...	<i>Heraldo Teosófico.</i>
1925	Rumania	...	...	...	...
1925	Yugoslavia	...	...	...	...
1926	Ceylon*	N. K. Choksy, Esq., Q. C. ...	Roshanara, 54 Turret Road, Colombo	...	...
1928	Greece	Monsieur Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filothel,	...	<i>Theosophikon Deltion.</i>
1929	Central America	Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	...	...
1929	Paraguay	...	...	...	...
1929	Peru	Señor Jorge Torres Ugarriza.	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1933	Philippines	Dr. Benito F. Reyes	P. Florentino corner Iba Streets, Quezon City	...	<i>The Lotus.</i>
1937	Colombia	Señorita Corina Martínez Sanders	Apartado Postal 539, Bogotá	...	<i>Revista Teosófica; Boletín</i>
1947	British E. Africa.	Mr. Vallabhdas H. Kapadia...	P. O. Box 354, Zanzibar	...	<i>Saurabh.</i>
1948	Pakistan*	Mrs. Gool Minwalla	Noonan Road, Karachi 3	...	...
1948	Malaya and Singapore	Mr. V. Rajagopal	P. O. Box 752, Singapore	...	<i>Theosophical News.</i>
1949	Northern Ireland†	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	...	...
1950	State of Israel*	Dr. I. S. Cohen	P. O. Box 2858, Tel Aviv	...	...
1951	Japan	...	...	...	...
1952	Viet-Nam	Mr. Pham-Ngoc-Da	Directeur de l'Ecole des Filles, Chaudoc	...	...
1953	Venezuela	Señor Pablo Bonilla T.	Apartado 2907, Caracas	...	...
	Presidential Agency.	† Federation.	...	...	...

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Dirk Boutslaan 18, Eindhoven, Netherlands. *Theosophy in Action; Clarité; Adyar.*

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

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