

relations which such action brings about, all form a whole, of which no one element or part can in real life be stripped away from the others. To attempt such a separation is to let the petals fall apart, dry away and wither; the fragrant blossom will exist no more.

To cure the malady of the world with its increasing psychic and physical complications, we need to produce a change from within outwards, that is, from the motives of conduct and an understanding of their rightness to their outer physical effects. It is necessary, of course, to deal with these effects as they arise, to apply the alleviating balm, even if the cause is deep-seated in the system and calls for a different and somewhat gradual treatment. But any kind of a purely superficial change, brought about without that inner conviction and feeling of which it should be the natural expression, is sure to wither away like leaves not fed by sap and give rise to the same problem all over again.

While there may be in some pure souls an instinct of rightness which is self-sufficient, it needs in mankind as a whole to be fostered and supported by a philosophy which is unshakably based on facts which afford "an implicit insight into every first truth". Truth at all levels and in all forms is a harmonious whole and gives rise to rightness or righteousness, which is goodness. Truth and goodness are both fundamental values which were recognized in Greek thought, along with beauty, as inseparable from each other. Right perception, right thought, right speech and right action are all parts of the Lord Buddha's noble eightfold path, eightfold yet one. Wisdom and Will, when the will is that of the Spirit, flow together and form a natural union. It is only rarely that we find someone like Dr. Annie Besant who embodied in herself the wholeness of the Truth and illustrated it by action at all levels in every available form. But the truth must give rise, in every one who

receives it, to *some* form of action which advances human happiness.

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In the February issue of THE THEOSOPHIST we printed an article by Mr. E. L. Gardner on the phenomenon popularly named "Flying Saucers". There have been various articles and comments in the press in different parts of the world during the last three or four years, and also in the books mentioned by Mr. Gardner dealing with the subject. There is a mass of evidence collected in these books as to the reality of the occurrence, evidence which cannot be dismissed or ignored as baseless canards, hysterical hallucination, or sheer downright invention.

If there must be reason for accepting anything, whatever it may be, there must be reason also for rejecting anything presented with evidence. Accepting then the evidence for this phenomenon, the question arises, how is it to be explained? Is it merely an aeroform produced by magnetic and weather conditions? Is it connected with military strategy, about which naturally the military people concerned will say nothing? Is it "space-ship" carrying travellers from abroad, who are here for a definite purpose?

The book, *Flying Saucers Have Landed*, by George Adamski and Desmond Leslie even goes so far as to give with considerable detail one or two cases of landings by these "saucers". A detailed and extremely interesting account is given of an interview with a strange but remarkable man who had come out of one of these ships, descriptions of his appearance, foot-prints, and so on, the conversation being largely through gestures and "mental pictures". It is stated that the man, when asked if he came from Venus, nodded his head and spoke the word "Venus".

A host of questions arises if the last-mentioned statement is accepted even tentatively for consideration.

Mr. Adamski says in the book that he confines himself to a "factual accounting" of what he actually saw and heard, without giving explanations. One of the explanations suggested to him was that the "saucers" and their occupants might normally be "etheric" in nature or texture, but be able to condense and take on visibility and solidarity—in other words, to "materialize," as in the cases of *mayavi-rupa* mentioned in early Theosophical literature. These temporary apparitional forms, which may be of varying degrees of tenuity, might be created by nature-spirits, including air-spirits, as well as by other astral entities. It is also possible that the prolific thought-forms of space-ships and visitors travelling in them, created by human beings and afloat in the astral sphere, might have been used as models or moulds for such materialization, or even ensouled by astral entities. There are fairy stories of the sort connected with the flying saucers in different lands, which are explainable with the knowledge, clairvoyantly gained, that is in Theosophical literature.

It seems to me that although there must be the possibility, and therefore also the occurrence, of certain forms of traffic between different living systems, inter-related in ways mostly unknown to us, and that we may receive help from other systems, we need not come to the conclusion that the problem of guiding evolution on this earth has got beyond the powers of those great Beings who are in charge of its destinies. They have Their own means of controlling the situation, even though the employment of those means permits and sometimes includes what would be to us a major catastrophe. While we must accept that there are more things in heaven and earth than even our mid-twentieth century science may dream of, everything that comes to light or comes into view must have a perfectly reasonable explanation.

For it is the Divine Reason which is everywhere at work in the totality of the Divine Scheme, ordering its manifold processes and its variegated splendours. A rational approach to an unusual phenomenon cannot put out of court any unusual theory which fits the facts of the case and takes note of other facts. But, on the other hand, a theory cannot claim the palm for credence just because it is more exciting than any other. Where we do not know for certain, it is best to hold our judgments in suspense merely reviewing the possibilities or probabilities.

N. SRI RAM

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The outstanding service to India, in the fields of culture, education, and the advancement of women, given by Mrs. Margaret E. Cousins, B. Mus., was honored throughout India, on her passing at Adyar on March 11th of this year. Mrs. Cousins, a Theosophist of long standing, was a pioneer in the women's suffrage agitation in England and Ireland. She came to India in 1915 and gave her genius and her time, together with other members of the Theosophical Society, to the work of awakening Indian womanhood, and encouraging them to come out openly into the fields of political and social service. This she did through the Women's Indian Association founded at Adyar in 1917 and later organized the All-India Women's Conference which is one of the important movements of India today. She was a dynamic force in these movements and won the hearts of her Indian sisters who remember her today with gratitude.

The significance of the Indian Women's movement may be more fully understood if it be seen in relation to that great international drama of women's newly awakened consciousness which so marked the earlier years of

this century. In the great upheavals and in the world-wide unrest of today we are witnessing one of those major cycles in world evolution when new forces arise from within a people to give new direction to human thought and feeling. To balance the aggressive and material aspects of our present civilization the women's influence is needed. In Goethe's profound thought, "the Ever-Womanly draws us on high," he reveals the universal principle of Cosmic Motherhood—the indwelling Maternity of God. This influence is needed today that men and women may together seek a new vision to build a happier and truer civilization.

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Speaking in London on March 11th on the subject "Towards World Unity," the President, Mr. N. Sri Ram, said that we are living in a world which has become factorized and torn with conflicts which have steadily intensified. This development is inevitable and is due to the intensification of the separative mind and the play of that mind on matter. The unity which the world needs is a summing up or union of the diverse factors, the various specializations, but with freedom for each. Freedom is the breath of life, the "living space" for the deployment of all that is latent in life. But there has to be also a measure of pooling of individual wills in a world-will represented by a world-state. Unity must spell voluntary co-operation; but this unity cannot be confined to the purely physical level, that of political and economic organization. Man is a many-tiered entity, and at the highest level the unity is a fact capable of experience by the consciousness that can function beyond the mind. The possibility of this experience or realization is in every human being. Our evolution is towards a new humanity as well as a new world.

EMMA HUNT

THE SEARCH FOR HAPPINESS

BY N. SRI RAM

THE search for happiness is a universal phenomenon. Where Life is, there is this search. It is part of the process of the movement of life. Being happy and the movement towards a deeper, fuller, more perfect happiness is a natural thing, an ordinary thing. Nevertheless, happiness is ever perfect.

But when that principle which we call "mind" enters this process, it differentiates itself from life; because the mind is ever objective in its outlook—there is the cognizer, and the cognized—which differentiation is a false view, a delusion.

Of course the mind is also an activity of life, but the activity of a part separated from the whole. The very essence of mind is this separation of part and whole.

Instead of letting life as a whole enter into itself, Manas, the thinking principle, identifies itself with, eagerly joins, the *particular* movements which constitute sense-perceptions, sense-experiences. It chooses the part, the isolated, in preference to the whole. This choice is really an adherence, an attachment or addiction, which impedes the free flow of life in the aspect of consciousness, that is, a full cognition.

We see this in the phenomenon that the mind pays attention to one thing—what pleases it—and not to others. It is moved by the search for gratification, the stimulating, the exciting, which it mistakes for happiness.

The enjoyment derived from gratification contains in it the "I" principle. For there is the enjoyer and the enjoyed. The enjoyment turns like a delectable spectacle round the enjoyer. The "I," which separates itself from others and sets itself up in opposition to them, is a delusion arising from the partial movement of the mind. It is destructive of that happiness which is an experience of wholeness.

When life is a whole, it is happy with the limits of that wholeness. Wholeness is harmony, and happiness is the experience of harmony. Conflict and discord breed suffering and vacancy or void.

The voiding of the relationship between oneself and the other is the isolation of self. In that voiding is loneliness. The relationship is there in life, but it is not seen by the mind, which creates the walls of separation and self-hood. Unhappiness arises from the forfeiture of that wholeness which is the fulfilment of life.

What is this fulfilment? It is a movement from one state of wholeness to another. Both are expressions of itself, that is, just a part of living. It is not movement with an objective, but a movement of spontaneous self-expression. It is self-expression without a self.

Wholeness is an absolute. Happiness is an absolute. In a state of wholeness there cannot arise an objective which it has to gain. For that objective would be outside itself. This wholeness, being the wholeness of life, is not a static state; for life is ever a movement. But the movement only reveals what life eternally is. Perfect awareness, perfect action, perfect unity, perfect happiness are all in that movement.

The awareness is broken, the action queered and misled, the unity lost, and the happiness denied, when that which is only a tiny part arrogates to itself the status and

function of the whole; in other words, when the consciousness which should be part of the whole movement of life, which is a movement of unity, separates itself, originally for the purpose of focussing, for mere cognition, but subsequently in independence, out of an attachment to the objects of cognition.

Thus, an illusion which persists until the mind redresses itself; thus conflict; thus Karma; thus unhappiness.

Happiness lies in the restoration of the wholeness, following the transcendence of attachments, which are not in reality attachment to persons or things, but an attachment to the gratification which one derives from them. When nothing is sought and nothing is held, there is no "I". The subject vanishes with the predicate, the enjoyer with the enjoyment that is desired or clung to.

When the "I" is gone, the separation is gone, the loneliness is gone for ever—that loneliness which dragged out the processes of time. Then happiness, which is immeasurable, because it is as vast as life, and love, which is an eternal communion through the ever-open door of the heart, come into being and reign supreme.

N. SRI RAM

Seated he travels far. Lying he goes in all directions . . .
Bodiless within the bodies, stable amidst the unstable, having known the great and all-pervading Ātman, the wise one sorrows no more.

—Kātha Upanishad

RELIGIOUS INTUITION

By ROBERTO HACK

AMONG all the forces which have contributed and are contributing even now to build the destinies of humanity, the most powerful is undoubtedly the manifestation we call "religion". Looking far back into the past, though to every corner of the earth we may turn our investigations, we shall never find a society without a religion. There may be found primitive societies without science, without art, without philosophy, but never without religion. In the background of any form of social organization, the action of this particular force may be seen, and it has always been the most powerful factor, not only for individual human evolution, but also for the evolution of human gatherings into groups. Giuseppe Mazzini was right in asserting that he knew not "a single great acquisition of the human soul, a single important step on the way of perfection of the human society, which had not its roots in a strong religious belief".

If we look back in history we shall see that real progress in human life has always been marked by a new spiritual impulse, and the nature of such an impulse has marked the nature of the next phase in the evolution of human consciousness. Here is the reason for the coming forth of so many different religions, one after another, as a progressive and continuous series of *intuitions* of the Divine.

According to their definitions, western psychologists now acknowledge for the first time that human consciousness is

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of a spiritual nature. This is very important, as among all the great religions in the world, Christianity alone has deprived man of the Spirit, even though St. Paul had defined man as a trinity, spirit, soul and body. But the founders of the Catholic Church, those who during the third and fourth centuries of our Christian era removed the wise, the Gnostics, from the directorship of the Church—those Bishops ignored the spiritual *realities*, not having had any personal experience of them. They denied the Spirit in man in order to drive it beyond the universe, to rest in the *transcendence*, in God; so that while the ancient philosophy and psychology identified man and nature with the Spirit, Christian psychology reduced man to a duality, *soul and body*, and identified the Spirit with the transcendent Absolute.

So, in Christian philosophy, man is not spiritual by nature and therefore he cannot evolve spiritually in conformity with a natural law. Consequently Christian theology was obliged to work out the doctrine of Redemption, of Grace, etc., etc., in order to give the possibility to man to save himself and become a spiritual being.

Now, for the first time during the course of Christian civilization, modern psychology has discovered that man is a spiritual being by nature, that the human consciousness is of a spiritual nature.

Henri Bergson, Benedetto Croce, Gentile, McTaggart and other thinkers, in defining man, his deep consciousness, his true consciousness, declare that in looking for the immediate data of consciousness, one sees that man, on leaving behind his exterior and imperfect forms, his ordinary self, finds himself again, and by means of intuition he recognizes himself for what he really is. Then the human consciousness does not identify itself illusively as in the past with its own faculties; it does not consider itself any more as

the Will, or the Feeling, or even as the Mind ; for it is our true Self, it is the Spirit, it is the spiritual Energy.

Besides the intuition of knowledge as particularly described by Bergson, there are other forms of expression and of the spiritual life. In the intuition of knowledge, the spiritual energy, the Spirit, which is neither thought, nor emotion, nor will, but its *source* and an absolute, manifests itself especially through the mind. Another specific form of intuition is the mystical or religious intuition—Spirit manifesting through the emotions, through feeling.

William James, in his *Varieties of Religious Experience*, proves that the mystical phenomenon is not the privilege of any particular religious belief ; that the mystical experience is not only a Christian experience, a spiritual experience granted only to those who belong to a particular Church, but it is a *human experience*. He proves, by a comparative analysis of religious intuitions realized by mystics of all religions, that the mystical experience is identical in its nature and in its form, whether we observe it in the great Christian mystics, or in Shankaracharya, or in a great Mohammedan mystic. From this comparative analysis William James derives that the human Spirit can realize itself also in the intuition of feeling through an affective intuition, *the mystical intuition* ; which represents a combination of the objective faculties of the Spirit in which the emotions predominate, and in which the absolute of deep consciousness manifests itself through feeling as an affective absolute.

There are also other forms of intuition, such as the aesthetic intuition, which presents itself through a combination of the objective faculties of will, thought and feeling, and which constitutes an association of will and emotion, as it is an expression of beauty and harmony. This form of intuition was particularly analysed by Croce.

There is, finally, the intuition of will or active intuition, as it is understood by pragmatistic psychology, in which the combination of various objective faculties is dominated by will, a dynamic and creative activity.

From an analysis of the statements of all our psychologists, it appears clearly that according to modern psychology we know but one absolute, and that this absolute is not outside ourselves ; the objective experience presents to us only the indefinite and never the infinite.

The space which surrounds us extends indefinitely, and with our limited powers of perception, natural or artificial, we can reach only a certain limit, which we may enlarge gradually by means of various instruments, but there is no possibility of being able to reach the limit of this indefinite, or to grasp, in our experience of space, the infinite. Through a series of enlightened investigations it is possible for us to look back into the past, and by means of imagination we may foresee the future, but always only up to a certain limit ; we can never say that we find ourselves face to face with the Eternal. Our experience shows us the *indefinite* of the number ; we can augment or diminish it, subdivide it as much as we like, without ever reaching the infinite of the number or attaining the whole.

The same happens in the search for causes, for every partial *cause* is the *effect* of a previous cause, which is itself the effect of another cause ; and it is evident that, with our experience alone, it is impossible for us to reach the Primal Cause. The same happens in the moral field, as we are always facing the indefinite and never the infinite, with unlimited degrees of expressions of goodness or wickedness, of perfections or imperfections, without ever being able to assert that we really know the absolute perfection.

So the psychologists are right in asserting that we know but one absolute : the absolute of our individual consciousness.

When, through an act of intuition, we plunge into our inner selves, we discover our real Self and become conscious of the unique absolute which is furnished to us by our own experience. According to an eminent Theosophical psychologist, we are ever in touch with that unique whole which we are able to know and understand with the whole of our own being: if we are not conscious of all *the Spirit*, we are nonetheless conscious of all *our Spirit*, essentially one with the Universal Spirit. Blended with all we are able to know of the Spirit, with our own absolute, we express it in conformity with our exterior temperamental type—as an absolute of knowledge, of feeling, or of will. The absolute is not a reality *outside* of ourselves; it is the form of our own deep and subjective consciousness.

The unique absolute, which our modern psychology recognizes, is the individual absolute, the absolute of the Spirit, known under the unique form in which we may know it *actually*, that is to say, it is the human Spirit.

If we think it over it will be quite evident to us that we are not able to know anything, even in Nature, except that which is reflected in ourselves. Of Nature we see only that part which the extension of our powers of perception allows us to see; and our vision increases each time we are able, naturally or artificially, to enlarge our visual field.

We have evidently the same process for the mystical intuition, which acts in the same way as the intuition of knowledge, only it is an intuition of feeling instead of knowledge, that is to say, it is the manifestation of our spiritual absolute through the highest part of our affective consciousness; it is the highest realization of feeling which the individualized Spirit is able to give to itself, and which afterwards is objectivized by consciousness in a new religious absolute. All our absolutes, religious, metaphysical, of knowledge, aesthetical, practical, are simply a combination of the indefinite

of our experience with the absolute of our individual consciousness. Dr. Carl Gustav Jung, one of our most eminent psychologists still living, reaches similar conclusions in his conception of "psychical energy". He sees in all happenings the play of opposites, and derives from this conception his idea of psychic energy. He holds that psychic energy involves the play of opposites in much the same way as physical energy involves a difference of potential, which is to say, the existence of such opposites as warm and cold, high and low. Freud began by taking sexuality as the only psychic driving power; Jung brings the various psychic drives or forces under the conception of energy in order to avoid the arbitrariness of a psychology that deals with drives or impulses alone, and therefore he speaks not of separate drives or forces, but of "value intensities". He states that the conflict between nature and mind is itself a reflection of the paradox contained in the psychic being of man, namely, a material and a spiritual aspect which appear to be contradictory as long as we fail to understand the nature of the psychic life. *Without a doubt psychic happenings constitute our only immediate experience.* All that we experience is psychic; even physical pain is a psychic event that belongs to our experience. Sense-impressions resolve themselves into psychic images, and these alone are our immediate experience, for they alone are the immediate objects of our consciousness. All our knowledge is conditioned by the *psyche* which, because it alone is immediate, is superlatively real. The psychic realities constitute therefore a reality which the psychologists accept: psychic events referring to the physical material world, and psychic events referring to the mental and spiritual worlds.

So that, in history, when we see, in the course of the evolution of human consciousness, different and successive

religions establishing themselves, we must consider them as succeeding intuitions of the Divine, corresponding to the degree of evolution reached by individuals in that particular period. The Guides of humanity, the spiritual Instructors who help humanity in its hard and difficult ascending progress, present to men a new conception of the Divine, a *relative absolute* corresponding to the development of their *consciousness*, and *never an absolute absolute*. Then it is the spiritual absolute which evolves the psychological absolute; and it is according to this evolution of consciousness in man that religious conceptions, mystical, philosophical and metaphysical intuitions make progress, so that as these intuitions increase in spirituality, men realize themselves in a correspondingly higher God. The God of our conceiving is never an absolute God, but always a God corresponding to our affective intuition of Love; and as our love enlarges and deepens, we shall realize a more universal and divine God. As our powers of conception of truth increase, as the extent of irradiation of our love widens, so the truth and goodness of the God we worship will increase at the same time.

Up to now each religion has asserted itself as *absolute* and *definitive*, as the unique path leading to transcendence. Theosophy alone considers religions in their *evolving relativeness*; in the light of Theosophy they are all religiously true and psychologically expressive. Theosophy makes it clear that spirituality in evolution is transcendent and objective at the same time, and it is necessary to consider these two factors. It is not sufficient to consider the religions as "creeds": they are *real spiritual experiences* in evolution. The mystical experiences of the various religions are means of introducing men, by means of theological symbols, into the psychological transcendent, which is man's spiritual future.

The Theosophical Society was organized in order to help the evolution of the spiritual life in man in *all* its manifestations. The Society, therefore, inspires the culture of the spiritual life in those members who wish to dedicate themselves to it, on any one of the evolving paths; helping them also in this way to reach a higher form of mystical and religious intuition; and quickening the development of qualities which are latent in their deepest Self—thus contributing to the development of the higher intuition of the Divine in human consciousness.

Therefore, the reviving and evolving of religion depends on us; the raising of the absolute of the religious conceptions depends on the realization of our mystical intuitions. The more we increase our power to love mankind or the world, the more we extend our sense of conscious *unity* of Life, then the more surely and rapidly will rise from the deepest of our human soul a new and superior intuition of the Divine, which will concretize the conception of a new God, more true, more human and more universal; an inexhaustible Source of Love and Light which will vivify with a new power the spirit of solidarity, brotherhood and love among men.

An American scientist, M. M. Metcalf, says:

A star is not greater than a violet; gravitation as a force cannot transcend love, for Love seems incomparably more effective, more forceful than any physical force, lying as it does at the very root of the universe. But it is all one, beginning in the dust and reaching up into persons who can appreciate and create beauty and feel love, a whole constantly changing, alive, personal.

Truly the world needs this experience of *Love*, this *experience of Unity* of everything that lives, more than innumerable laws and facts; for its further progress can only issue from a more universal realization of that Life in which we live and move and have our being.

ROBERTO HACK

NEW STANDARDS FOR WORLD-MORALITY

By KARL RIEDEL

MANKIND is passing today through a rather critical period of its lifetime. Man has reached now in evolution the middle and high point of the Fifth Root Race, which means the middle point of the principle of Manas. Thus we stand today on the ascending arc, whereas we stood on the descending arc at the middle point of the Third or Lemurian Race, when mankind became man physically. It was at this time too that the great Kumāras entered our globe to help its evolution, especially the evolution of humankind, to organize and compose the human family. Through the following races mankind had to develop the personality and its vehicles, the physical, the astral and, now during the Fifth Race, the mental. Today mankind as a whole as well as the individual must become "man, the immortal soul," for we stand at the turning-point now, the point where we turn from the evolution of the personality to that of the Ego, and all "men of good will" need to follow their Ego, their higher nature, thus entering the arena to give to human evolution the impetus it so urgently needs. Men must get a new outlook on life, a spiritual outlook. New standards of morality have to be proclaimed and established as "human duties" in addition to "human rights". These are necessary to assure the

future welfare of the human race, which is threatened by the gross, materialistic and egoistic tendencies prevailing today in individual men and groups of men in the different fields of human life.

In this connection there are three great world problems pertaining to the pernicious tendencies of our three lower bodies, which need to be tackled in order to lift mankind out of the present threatening, chaotic conditions into a happier world.

The first great problem, which concerns our physical body and the existing physical conditions, is the economical problem, the problem of wealth and poverty.

When in a physical body some organs or groups of cells begin to draw into themselves all the resources of the body, the life-stream of that body is hindered from nourishing and sustaining all the other organs and groups of cells, and therefore disease befalls the body. The cell-groups or organs which suck away the nourishment destined for the whole body, get swollen and at last cancer ensues. To save the body as a whole the doctor must heal these organs or groups of cells, if possible by the finer forces of X-ray. If however the damage is already too far advanced for the X-ray forces to bring about any result, then other means must be used, the dangerous parts of the body must be removed by an operation with the knife. When within the body of mankind as a whole certain organs (nations, classes, castes, or certain groups of men) draw unto themselves a ten times or a hundred times greater portion of the material riches of the earth than they need and others receive, then the other organs or groups of men must starve and the whole body is threatened. X-ray measures in the form of higher moral precepts of religion will have to be tried first, to counter-balance such tendencies. If however these means do not bring about the

necessary result, then appropriate laws will have to be proclaimed and the Government will have to intervene, to combat the danger.

Greed, the desire for ever more material possessions, must be abolished, and the tendency to secure as much as possible, to hold it, and to give as little as possible, must be proclaimed as a shame. The "first human duty," it must be proclaimed, is first to *serve*, to work for others and not only for our own benefit, and then "inasmuch as anyone has done unto his neighbors" he might earn what he *deserves*. There is only a certain amount of goods available for mankind, and the existing conditions of starvation on the one side and plenty on the other must be recognized by the World-Conscience as immoral and not right, and therefore to be abolished by religious as well as by legal means. "Free enterprise" for one's own benefit must be prevented; "free enterprise" for the benefit of all must be encouraged by recognition and honorary reward. Even so-called religious people today think it right that such great differences between rich and poor should exist; they even support legal means which give to wealthy people the possibility to become more wealthy. With a religious conscience they suggest charity. But it is not charity the masses need and want today; they want justice and the "right"—that work which has to be done for others gets its deserved reward. What is "wrong" is the mind which is always on the lookout to find means which will permit the acquisition of ever more riches by as little or as agreeable work as possible.

Such a new attitude towards life, such a new behavior in dealing with others, will be the best and only antidote against Communism which has come about because of the lack of such a spirit, because of the inability to see also the "rights" of our less fortunate fellow-beings. Unless

this new attitude comes about, the power of Communism will wax, threatening those who do not want to take care of others, or let us say, to follow the command of the great Teacher, "Love thy neighbor as thyself".

The second universal or world problem concerns the wrongly directed feeling-nature of man. It comprises what is called the "sex problem," and has to deal with the right expression of love. There are three kinds of love: sex attraction or "animal" love, human sympathy or "human" love, and inner heart love, which means "divine" love. We have to become really human now by controlling our passions. Animal love must be substituted by human love. The new World-Morality has to proclaim that the "second human duty" of man is to love his neighbor in uplifting his feeling-nature—not in degrading it, by satisfying desire—to express the love that gives and is ready for sacrifices—and not the love that wants to get only selfish satisfaction. As the accumulation of nourishment in certain organs of man or mankind to the detriment of the rest causes cancer, so the misuse of the life-forces of the feeling-nature in man causes the degeneration of the single individual as well as the race. However, this same force is able to rejuvenate, when rightly used. This has to be assured now too, not only by invoking a higher, uplifted World Conscience, but also by legal measures to prevent degraded people from infecting others with their habits and their thoughts.

The third great problem in the world to be solved today is the problem of "authority and freedom". There must be freedom for individuals as well as for nations, to express their "individual uniqueness"; that is, the ideal freedom and not licence to do anything one of our lower bodies "wants". Freedom must be "wisely used". Freedom is not only for ourselves but also for others. From this follows that the freedom of each single part must be,

limited by the freedom which is the right of every other part. Therefore the "third human duty," it must be proclaimed, is that every one has to ensure the same freedom for others which he wants for himself. However, to assure harmonious co-operation between different parts, each free unto himself, authority is necessary. Such an authority, consisting of wise and selfless men, the parts are obliged to obey. But there must not be an authority which prevents freedom, which seeks to annihilate differences and to enforce one single pattern, made by itself, on all alike.

But all this is only the negative side of the remedy to solve the problems which the resistance of the personality has created. There is also a positive side which, after the hindrances which the personality or the personalities of mankind have created have been cleared away, brings fulfilment and scope for the higher nature in man or mankind, to go ahead.

Only when the greed for material possessions has ceased to exist, can the longing for spiritual realizations make itself felt, the longing which attracts us evermore towards our spiritual home. Therefore we have been advised first to seek "the Kingdom of Heaven"; however, we have to establish that Kingdom on earth too, so that His Kingdom might come and His Will be done on earth as it is done in heaven. But this latter part most religious people are apt to forget.

In the same manner we can say too that only in so far as sexual attractions lose their power, will spiritual attractions have the possibility to use that same life-force in the form of love divine, to awaken the inner life and inner light in man, lifting him up into an inner union with others and the Whole, and therefore with the One Beloved, the Divine.

Again, only when we follow our own higher authority, our higher nature, and the authority of one who has reached the goal, a real spiritual superior, shall we have perfect freedom and perfect peace.

Such realizations belong to the ideals for the time to come, when the limit-line of lower-higher manas has been crossed. May those of the people on earth who are "men of good will," ready to follow their higher nature and able, therefore, to cross this border-line, go ahead and help onward the spiritual ascension of humanity.

KARL RIEDEL

WHITE HYACINTHS OF SPRING

"The secret of the Universe lies hidden in the heart of a flower."

In the perfume of these flowers
Lies the essence of all beauty,
Lies a loveliness eternal,
Lies a poised ecstasy.

In the color of their blossoms
Shines the rainbow light of One-ness,
Shines a joy that is unfading,
Shines a love that is untainted.

Through their touch, both firm and tender,
Flows a deep divine compassion,
Flows a reverence for all things,
Flows a perfect understanding.

Through their song, in mystic silence,
Comes the voice of the Beloved,
From the Palace of the Sun,
To the Ocean of the One.

MARY BROOK

KINDNESS TO ANIMALS¹

By RUKMINI DEVI

IN speaking on this subject I speak on the most important principle of life itself. Yet so few have paid attention to it even in this country of Ahimsa, where every great Teacher has said that there is no Truth, no Religion, no Dharma, which excludes the youngest of creation from protection and loving-kindness. It is time that we think about it, for millions of voiceless creatures are suffering at the hands of the thoughtless and the heartless whom they nevertheless serve faithfully and lovingly. They have feelings but no rights.

This question of kindness to animals deals with the root problem of all suffering. I do think that by alleviating the suffering of animals we are bringing happiness not only to them but to all mankind as well. It is recognized by all intelligent and well-intentioned people that the formula "might makes right" is not only fundamentally wrong but is also the basis of wars, concentration camps, slave labor, and all the ills of oppression which have plagued mankind from time immemorial. Every tyrant in history, caring nothing for the rights of those who were weaker than himself, has enslaved and victimized others merely because he was *able* to do so on account of his superior strength or

¹ A Radio Talk broadcast from New Delhi. Reproduced by courtesy of the All India Radio.

intelligence. Every one weaker than himself is, to a tyrant, an opportunity for exploitation.

Curiously enough, we never think to ask whether we ourselves are tyrants in any respect. Yet if we do ask ourselves that question, and search for an honest answer, we shall discover that we are living on the oppressor's principle, and not by any means in the smallest part of our lives, but in a large measure. We torture and misuse those creatures who are weaker than ourselves just because they *are* weaker and cannot defend themselves. In an endless variety of ways, our gift to them is pain and suffering, while theirs to us is faithful service and, often, a very touching devotion.

There is no field of human life in which the animal is not exploited. They are the silent soldiers that have fought in wars and they are the true sentinels of peace, for without them the humanity of peace-time will suffer. In reality we depend on them for our necessities and comforts, for our livelihood and our pleasures. *They* do not depend on man, for if they were left alone, nature would adjust their life to its own ways. They would roam about in happiness and what suffering came to them would be insignificant compared to whatever "reward" they may be said to receive for their trust in man.

When Asoka ruled this country, he established Dharma by giving to the animal kingdom the right to happiness and kindness. His great Teacher, the Lord Buddha, was the very embodiment of Compassion as was the Lord Mahāvira before him. Shri Krishna, Jesus Christ and all great Teachers have taught mercy and kindness. Mohammed has enjoined his followers "to realize the awfulness of taking life". Yet today in this land we are witnesses to the daily torture of animals. Can we wonder that the moral standard today is low? Surely the witnessing of cruelties in the streets has a demoralizing effect upon our character,

particularly upon the character of our children who so very early in life begin to look upon these cruelties with indifference. Indifference to such suffering surely leads to indifference to the suffering of humanity. This is why we find such coldness towards the poor and such exploitation of man by man himself. By what we do today we are laying the foundation of the super-structure that is to follow. By the unhappiness we produce today we build the unhappiness that is to come tomorrow. Even if we speak of peace, and at the same time bring misery to creatures, we are sowing seeds of war.

When we go behind the iron curtain of our own indifference, we find animals being starved, driven with pain and fear, before they are painfully murdered for food. We find that sorrow and agony lie behind the medicines that we take. We discover that God is supposed to enjoy the cries of the dumb that are sacrificed. In a land where we have the duty to declare our own genius, we must go into the root problem of peace. In my opinion, the direct road to peace is in removing from our midst every injustice, every unkindness and every cruelty. Surely Ahimsa does not mean inaction. We participate in cruelty when we do nothing to remove it. The time has come when the great principle of Ahimsa can no longer be considered an ideal belonging to a higher world, but must be realized as belonging to this lower world where the dirt and filth of misery flourish.

In western countries animals are generally well kept and looked after while they are alive. We find the bulls, the horses, the dogs and cats are happy and beautiful, though they are used in a cruel manner for sport, medicine, circuses, food and other purposes. Public conscience is developed along certain lines and so one does not see painful sights in the streets and in ordinary life. I remember the story how

a goose with its whole family started to walk across a road in London where the traffic was terrifying and just when the King (King George V) was driving along the road. The policeman stopped the traffic including the King to let the geese walk slowly across.

In India too one hears of acts of chivalry, but, sadly enough, only in the long past. We hear of Pratāp Singh who built a memorial to his white horse that threw himself between his master and the enemy in an act of great courage. Even today we hear beautiful stories in Malabar of the elephant that saves his keeper or protects the child, and shows his gratitude for the kindness received. How many touching stories there are of the dog, man's best friend as he is called in the West. Does this not show that animals are not only intelligent but that they have feelings? In fact, one finds today that the animal seldom forgets one who helps him while human beings generally remember only the injury done to themselves!

Callousness of heart is the first step that leads us towards our destruction. If we work for the animals, the source from which our activity flows is in our hearts. If we work for the poor, the source is still in the heart. If we work for the sick, the source is still the same. We cannot say that if we feel for animals we cannot feel for the poor, and with a few exceptions I should like to see those who speak so much about humanity throwing themselves into the work for humanity. Today we are building our nation and our national symbol is that conceived by Asoka. Therefore it is time for us to pause and think. Without morality there is no civilization, without morality there is no religion or culture, and without morality there is no happiness either for the poor or the rich, either for the people or their leaders. Shall we not, as Indians, uphold our moral law which is compassion? Vivisection, for example,

involves unspeakable cruelties, but we are encouraging vivisection in India.

Gandhiji said: "Vivisection, in my opinion, is the blackest of all black crimes that man is at present committing against God and His fair creatures. We should be able to refuse to live if the price of living be the torture of sentient beings. It ill becomes us to invoke in our daily prayers the blessing of God, the Compassionate, if we in our turn will not practise elementary compassion towards our fellow-creatures."

Aurobindo Ghose says: "A man mighty in scientific knowledge, but undeveloped in heart and spirit, becomes only an inferior kind of Asura."

I would request you to think about this subject of kindness to animals and not to be ashamed of *feeling*; the most precious possession we have is *sentiment*, deep-rooted within us. The animals cannot speak, but cannot you and I speak, cannot you and I represent them? Cannot you and I speak with the voice of the voiceless and let all hear that voice? Let us all feel the cry that comes from that voice and let us all heed and help.

A continuous choice is before us, the choice between right and wrong, justice and injustice, and between the real and the unreal. A terrible wrong is being perpetrated upon the animal kingdom. Shall we put it right? The silent cry of millions of creatures should be louder in our ears than all the din of the world. Will those who have ears to hear answer their call and redeem our country from this superstition that animals are created for man and his pleasure alone? Shall India abolish slavery and give to these children of God the only right they ask for, namely, love and protection?

RUKMINI DEVI

THE UNITY OF EUROPEAN CULTURE

By MICHAEL ALEXANDER, PH. D.

THE Comte de St. Germain, sometimes called the European Master, once said that one of the most important subjects with which we have to deal is that of European politics, and suggested the idea of the political unity of Europe. This may sound strange to Theosophists, but the political field is one in which we also can serve mankind. Many politicians are already at work, but a great deal has yet to be done to bring about a politically united Europe.

Each country has to find its own way in order to harmonize with the policy of other nations. But in speaking of the political unity of Europe, we lay too much stress on the domestic politics of the several countries and too little emphasis on the cultures of their peoples. No criticism of any schemes for world organization is here intended, but such schemes belong to the plane of planning and devising the machinery, so to say, to carry on the economic, industrial and educational life of the nations. To confuse culture with politics may lead on the one hand to a nation's intolerance of every culture but its own, so that it feels impelled to stamp out or remould every culture surrounding it; or, on the other hand, it may lead to the setting up as an ideal a world state in which, in the end, there will be only one uniform world culture.

But culture is something that must grow. Culture is allied to Life and follows its own laws of growth. We cannot build a tree. We can only plant the seed and care for it and wait for it to mature in due season. When it is grown we must not complain if we find that from an acorn has come an oak and not an elm-tree. A political structure is the result partly of construction and partly of growth. The same machinery, if good, is good for all peoples, but the growth arises with and from a nation's culture and in that respect differs from that of other nations. For the health of the culture of Europe two conditions are necessary: each country must have freedom to maintain the uniqueness of its own culture, and each nation must recognize its cultural relationship with the others and be susceptible to their influence. This is possible, owing to a common element in European culture, an interrelated history of thought, feeling and behavior, and an interchange of arts and ideas.

Nor should we confuse culture with civilization. Civilization relates to the social and political life of the citizens of a town or country. Culture is connected with the spiritual growth and behavior of human beings, be they citizens or nomads. The opposite of civilization is barbarism, life without lawful and social organization. To civilize means to develop a sense of common social feeling, making possible collective or team work while recognizing the value of the individual. Civilization is a matter of evolution. Culture—which is linked with religious feeling—is older than civilization and exists in man from the very beginning. The poorest tribe, ignorant and unknown, has its own culture which finds expression in primitive art, or religious and magic ceremonies. Culture cannot die; it is immortal. In years of fear, danger and suppression, civilization may appear to dominate, but there will always come a time when

the cultural element regains its power. Civilization may be destroyed in wars and cataclysms, but culture, the child of the spirit, is indestructible.

Thus we have a distinction between the material *organization* of Europe, and the spiritual *organism* of Europe. Should the latter die, what is left to organize will not be Europe, but merely a mass of human beings speaking several different languages. Nor will there any longer be justification for their continuing to speak different languages, for they will no longer have anything to say which cannot be said equally well in any language. They will no longer have anything to say in poetry, nothing to express in distinctive art. While there can be no *European* culture if the several countries are isolated from each other, neither can there be a truly European culture if their cultures be reduced to identity. We need variety in unity, the unity of nature, of man in himself.

Anthropologists mean by "culture" the way of life of a particular people living together in one place and expressed in their arts, their social system, their habits and customs and in their religion. But these things added together do not constitute the culture of that people, though for convenience we often speak as though they did. Just as a man is something more than an assemblage of the various constituent parts of his body, so a culture is more than the assemblage of a nation's arts, customs and religious beliefs. These things all act upon each other; and fully to understand one, we must understand all.

There are degrees of culture. The higher cultures in general are distinguished by differentiation of function, so that we speak of the more cultured and the less cultured *strata* of society, and of some *individuals* as being exceptionally cultured. The culture of an artist or philosopher is distinct from that of a mine-worker or a field-laborer. The culture

of a poet will differ from that of a politician. But in a healthy society these are all parts of the same culture. The artist, the poet, the philosopher, the politician and the laborer of one country will have a culture in common which they do not share with people of the same occupations in other countries.

One unity of culture is that of the people who live together and speak the same language, because that means thinking and feeling rather differently from people who use a different language. The cultures of different peoples do affect each other, and in the world of the future it would appear that the influence of each culture upon every other culture will become increasingly widespread. In the past the cultures of the different countries of Europe have derived great benefit from their influence upon each other. The national culture which isolates itself voluntarily, or is cut off from others by circumstances which it cannot control, suffers from this isolation. Also, the country which receives culture from abroad, without having anything to give in return, and the country which aims to impose its culture on another, without accepting anything in return, will both suffer from this lack of reciprocity.

There is something more than a general exchange of cultural influences, however. Just as we cannot attempt to trade equally with every other nation, so cultures of people speaking different languages may be more or less closely related. Sometimes they may be so closely related that we speak of them as having a common culture. When we speak of European culture we mean the similarities which exist in the various national cultures. Within this main group some cultures are more closely related than others while retaining links with other unrelated groups. We cannot consider the culture of Europe simply as the sum of a number of more or less related cultures in the same area,

just as the cultures of the world cannot be divided into quite unrelated cultural groups. There is no absolute dividing line between East and West, between Europe and Asia. There are, however, certain common features in European culture.

The dominant force in creating a link between peoples, each group having its distinct culture, is religion. A common tradition of Christianity, bringing with it common cultural elements, has made Europe what it is. An individual European may not hold the beliefs of the Christian faith, yet his language, achievements and behavior will all spring from this heritage of Christian culture. Only a Christian culture could have produced a Voltaire or a Nietzsche. It is through many centuries of Christianity also that we share in a heritage from the ancient civilizations of Greece and Rome, and of Israel too. This unity in the common elements of culture throughout the ages is the true bond between us. If we dissipate or throw away our common patrimony of culture, then all the organization and planning of the most ingenious minds will not help us, or bring us closer together. No political or economic organization, however much goodwill it commands, can supply what this cultural unity gives.

A unity of culture, in contrast to a unity of political organization, does not require us to have only one loyalty. There may be a variety of loyalties. It is a mistake to think that the only duty of the individual should be towards the State: it is fantastic to hold that the supreme duty of every individual should be towards a Super-State. An important instance of the need of freedom for a variety of loyalties is that of a university. No university should be merely a national institution, even if supported by a nation. The universities of Europe should have their common ideals: they should recognize their obligations to each

other. Independent of the governments of the countries in which they are situated, they should not be institutions for the training of efficient bureaucrats, or the equipping of scientists to get the better of foreign scientists. They should stand for the preservation of learning, for the pursuit of truth, and, in so far as men are capable of it, for the attainment of wisdom.

We may hold very different political views, but our common responsibility is to preserve our common culture uncontaminated by political influences. It is not a question of sentiment. It does not matter so much that we should like one another. What matters is that we should recognize our relationship and mutual dependence upon each other. What matters is our inability, without each other, to produce those excellent works which mark a superior civilization. We must try to save something of that cultural heritage of which we are the trustees, the legacy of Greece, Rome and Israel, and the legacy of Europe throughout the last two thousand years. In a world which has seen so much material devastation, these spiritual possessions are also in imminent peril. Here lies a field of work for us as Theosophists in Europe—to save the spiritual possessions. The Path towards Unity is the ideal set before us, but this Unity must be made manifest at all levels, on all planes. There must be freedom for the Unity of the individual and for a national cultural Unity as well as the Unity of the outer political world. This will follow from a refinement and spiritualizing of individual culture, not from the standpoint of the “I,” but from the standpoint of the “We”—a recognition by the individual of his responsibility towards his country, and towards mankind. The seed of the Unity of European Culture lies in the heart of every European.

MICHAEL ALEXANDER

THE LOCATION OF HEAVEN

By E. L. GARDNER

(Concluded from page 391 of March)

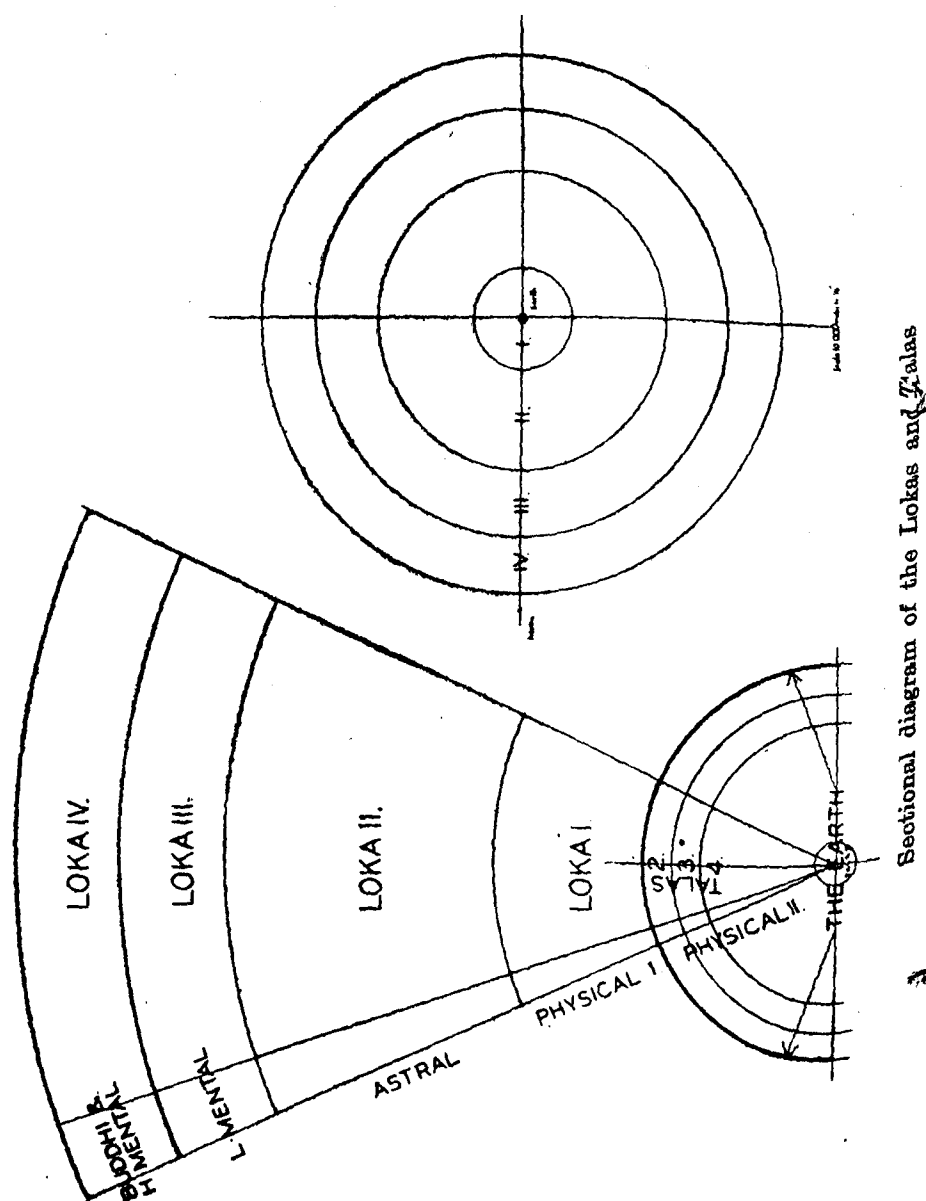
The Lokas and Talas of Occultism

TURNING now to the information given in *The Secret Doctrine* concerning localized regions of space both above and within the earth, one finds abundant support for the existence of distinctive zones and divisions. They are described respectively as Lokas and Talas. Loka is a Sanskrit word for “open space,” and tala, also a “space” but constricted, indicates a division of the “infernal” regions within the planet, for lokas are stated to be divine and talas are referred to as terrestrial (V 543).

Loka 1, called Bhūrloka, and Tala 1, called Pātala, appear to be coincident and apply evidently to the surface of the earth, on or about. Then the talas retreat successively to the centre of the earth, the deepest being called Atala (No Place). The upper levels of No. 1 and Lokas 2, 3, 4—are situated above and far above the earth and relate to the etheric, astral, lower-mental and higher-mental regions respectively. Little detailed information is given but enough to intimate that very large differentiated regions exist above and around the earth, termed lokas, and that similar, but much denser, concentric regions exist within the earth called talas, that are graded purgatorial places for cleansings and psychic ablutions including, at the

centre, Atala, for annihilations—of forms, not, of course, of life.

An attempt is made with the help of a diagram to indicate the probable positions of the lokas in relation



to the physical earth. Under the constant influence of gravitation, the subtlest mental material alone composes the highest concentric region and constitutes, in its higher levels, Loka 4. The next subtler layer is of lower-mental material chiefly; it is the home of the second elemental kingdom and constitutes Loka 3. The vast region of Loka 2 is dominantly of astral material and the habitat of the third elemental kingdom. The etheric (physical) region of Loka 1 is above and around the solid surface of the planet. Although all these materials are interwoven in the first of the lokas and talas by the very active life on and about the earth's surface, the selective effect of gravitation in the positioning of concentric strata must be constant and searching. To introduce oneself to them, not only one's consciousness but one's bodily media, physical and subtler, must be in tune with the level explored. (Vide *The Mahatma Letters*, page 107.) As all human beings are in possession of the bodily media corresponding to the four lokas, it is theoretically possible to visit all "while in one's own arm-chair".

This last quotation is from one of the Master's letters and contains a hint that may be accepted with profit. It is to the effect that, here and now in our everyday lives, we live, in a very real sense, in touch with all those lokas or talas of which in our personal bodies we have similar matter. The mental, astral and etheric material that is of the same rhythm and quality means that a sympathetic response is instant and may be vivid from any of the lokas.

In purely physical experience today there is abundant evidence in radio transmission alone that, given the mechanism, a voice from a studio can be heard by listeners hundreds of miles distant in the moment of its utterance. The inventor's mechanism that enables this to be done is a materialized projection, an externalization, of a latent

human faculty. "Man contains in himself every element that is found in the Universe" (*The Secret Doctrine*, V 556), and the interior *rapport* between the lokas or talas on the one hand and human mentality on the other is similarly of the same standard of instant reception and response. The human "receiver" of such contacts can accept or reject; the will corresponds to the switch that can be "on" or "off". At the present time, as the contacts are automatic and their source unknown, the impressions received are regarded as from the Great Unconscious—and left at that.

The vibratory play of human thinking, feeling and action flows through the lokas and talas similarly, for the play naturally is two-way. In those regions the stimuli are welcomed by the rupa-devas and by the keen life of the elemental essence: it is as an attractive nourishment for them—and they respond by echoing, strengthening and reinforcing much that is received. Such interaction is so instant and immediate—distances count for so little—that emotional anger, hate, resentment, revenge on the part of a human being, may invite an inrush from a corresponding tala that leads to a "loss of temper," a "lack of control," or something worse—experiences that are common enough.

Also, when sympathy, warm feelings, generosity, compassion arise spontaneously, then they are enhanced, strengthened, amplified by the devic life in the corresponding lokas. Technically, the position seems to be that, as every man and woman in incarnation possesses matter of the personal planes, mental, astral, physical, all held interwoven by the permanent atoms and assisted by the dense body's attraction, the exercise of thought, feeling and action stimulates the life in the corresponding lokas and talas. Human influence tends now to be dominant as it becomes more and more *wilfully* generated, and the life active in the lokas and talas that is of similar quality and power

responds by picking up, reproducing, and expanding the same vibration. From the higher lokas, the response will be pure, exalting, ecstatic, or, if from the lower talas, coarse, evil and degrading. Although human thinking and feeling may, for the most part, merely agitate somewhat idly their "opposite numbers," the dawning leadership of humanity tends slowly to mastery on a high-grade mental and emotional standard.

A Descent—Figurative and Literal

Let us trace a cyclic descent from the heaven-world to another incarnation of a human being at the present time. The highest level possible to such an individual having been attained consciously, a flash of the higher-mental glory, illumined by Buddhi, is experienced and the descent begins.

The dividing barriers between the lokas (ceilings and floors) appear to be quite definite, though transparent from beneath and opaque only from above. An example in our physical field of a barrier of a similar kind is that of the ocean's surface. This surface is obviously a "ceiling" for fish and a "floor" for birds and ships.

A sheath of lower-mental material is assembled by the form-building devas as the descending Monad passes the upper barrier, followed by the astral and etheric sheaths around the atomic centres of force at lower levels. At length the link with a physical body is made and consciousness slowly reawakens in our physical world. As the descent takes place, heavier and heavier material is appropriated all in tune with the foundational centres of force, the permanent atoms. Hence the new life begins at much the level at which the previous physical life ended. The Lords of Karma oversee the conditions of the new

incarnation and adjust the new personal bodies to the best advantage—limited strictly, however, by the quality and expansion of the permanent atoms and the handicaps of their non-expansion.

This descent—a literal descent from lofty heights—is from the purest of the regions in close association with this planet. The gift of the mental sheath by the rupa-devas was assembled at that high level, followed by the astral sheath to be next attached. Such an astro-mental combination, together with the vital link of the etheric medium, constitutes the “auric egg” that surrounds the physical body of each new-born child. This aura is described as “quite pure at birth” and unlikely to be disturbed by manas till the seventh year (*The Secret Doctrine*, V 511). The three personal principles—mental, astral, etheric—are thus brought down, interwoven and interlocked, to another incarnation. The individual then can make of his newly laundered soul what he pleases as he grows amid the circumstances in which he finds himself—and this is always, it is said, the best that can be arranged for the Ego concerned.

An Ascent

Now let us trace the re-ascent after the physical life has ended at, say, an average age. When the physical body is dropped, its vital attendant, the etheric double, separates from it and the condition of this “double,” whether clean or clouded, determines the clearance from, or delay of consciousness within, the etheric plane of the earth—Tala 1. At present the etheric double as a body cannot be used independently with conscious control and it is often completely discarded. To be delayed by its weight, if physical attractions are strongly dominant in consciousness, means detention in the “grey world” near the earth’s surface.

Bodily appetites indulged to an excessive degree, such as gluttony, alcoholism, inordinate sexual gratification, tend to involve the astral and etheric elemental essence in tangles and coagulations that have either to be unravelled or shed. If coupled with emotional and mental aberrations, the distortions and weight of the elemental material attached may entail a long period of purgation. Little or nothing of this nature can rise to the higher lokas. In such cases, and there are many, a distressing impotence is felt because the conditions seem as implacable as might be experienced, say, by a swimmer in mid-ocean. These are the “wanderers” who have been often referred to as “spirits in prison”. It need hardly be added that there are numbers of voluntary workers in Tala 1, corresponding to physical first-aid and ambulance units, nurses and hospital wards, ever ready to help towards freedom those who can respond at all to such services. Naturally the simulacra of physical appearance is adopted by helpers as this offers the best approach to such sufferers because usually they are utterly unprepared for the conditions of “the next world”.

If the astro-etheric body is grossly bad and heavy then a further descent into the talas beneath the earth’s surface may follow till some degree of purgatorial cleansing releases the subtler material of the astro-mental body, the true soul. Deeper than this may mean the annihilation of the personal bodies in Atala.

Following the clearance of the earth’s etheric surround, a rise into the summerland region of the astral plane, Loka 2, is made and there is a pause at the level at which consciousness finds itself at ease and at home. Herein, on the mid-astral plane and above, is the natural field of action of the genii who externalize wishful thinking and desire. This is merely to say that the stimulus of thought, a human faculty, excites the rupa-devas instantly to supply the

counterpart in terms of objective astro-mental form. The material of the second and third elemental kingdoms is so responsive to this stimulus that objectivization of thought is almost instantaneous. The result is that one is surrounded objectively by that which is pictured, mostly automatically, as desirable. A very long time may be spent here, for it is the "heaven" world of the majority of humanity in this early cycle. Probably a full thirty thousand millions of discarnate human beings reach this level (Loka 2) and then return downwards to another incarnation with only the briefest experience of anything higher.

Further Rays, Solar and Cosmic

Many rays, quite unknown on earth at present, may be intercepted by the "barriers" and give rise to a brilliance in the upper lokas and to effects beyond understanding to a consciousness at lower levels. Some ultra-violet rays are known even now to be intercepted comparatively close to the planet's surface, by the Heaviside Layer, so it is but a fair inference that very much more awaits human experience when "above the earth". Tidal action and astrological influence too of a more direct potency than anything known in physical terms, offer a field for exploration of fascinating interest—to which, at present, only a passing reference can be made.

Summary

1. The concentric regions around and above the earth, of which a segment is shown in the diagram, are called Lokas, Divine Lokas. The first, adjoining the earth's surface, is named Bhūrloka (the earth), and the loftiest, named Satyaloka, is described as the "highest samādhi" wherein "the Yogi is at the threshold". (*The Secret Doctrine*, V 541-43).

2. As, successively, the compounded material of the planes is developed from the atomic levels, all differing in density and weight, they become susceptible to gravity. First the mental; then the astral of heavier material; then the etheric much heavier still, and finally the dense physical—all "from within outwards". Each tends to float the preceding lighter material upwards till, in the fourth cycle, a stratification is reached as depicted in the diagram.

3. Similar concentric regions, much smaller, are within the earth and are called Talas. They are designated as both terrestrial and "infernal". The first is named Pātala, at the earth's surface, and the innermost and deepest is known as Atala (No Place or the Waveless).

4. Four lokas constitute the field in which our humanity is active while in occupation of this globe, our earth, together with the talas. For very long periods of racial and sub-racial cycles, this is the field of experience for the members of our hierarchy—whether in or out of incarnation.

5. However closely and intimately the active life of the kingdoms—plant, animal, human—interweave the material together of the four levels, the natural influence of gravitation is continually to separate and stratify.

6. Permanent atoms, attached to the Monad, act as "centres of force" when the "Breath" plays through them, and they hold in their magnetic field the material of the planes that is assembled around them, as sheaths, on the descent to incarnation.

7. The number of Monads in our hierarchy is said to be about sixty thousand millions, of which number somewhat less than three thousand millions are incarnate at the same time. A comparative few are said to be on other planets of the Chain while in obscurity. There would be, therefore, at least forty thousand millions active in the lokas above the earth's surface. The number in the talas—

cleansing, purgatorial, annihilating—is not given though hinted at as being “millions”. (*The Secret Doctrine*, V 501)

8. When the physical body is dropped, consciousness normally awakens for a while in the astro-etheric body. This sojourn in Tala 1 may be quite temporary or very lengthy: it seems to be determined automatically by the astro-etheric body's weight. As both Loka 1 and Tala 1 are related to the earth's surface it is probably correct to say that, while in incarnation and awake, consciousness is in Loka 1 and immediately after death and in sleep, if the astro-etheric body is used, then the environment is Tala 1. To see and be aware of ghosts, spectres, shells etc., while awake in a physical body, merely means a certain degree of abnormal sensitiveness. Occasionally this may happen when subject to a severe emotional strain. Loka 1 and Tala 1 appear to be regions of joint occupation.

9. The spiritually developed man, in incarnation and fully conscious in a physical body, may be able to respond to the four loka regions at will, because he possesses in his own constitution some “educated” material of all the planes. “One need not be disembodied” to reach all while on earth. (*The Secret Doctrine*, V 542)

10. The actual location of human consciousness after physical death will depend on the body then used. If that body, itself a living entity, is dominantly in charge, then “its own place” will be governed literally by its weight. Consciousness then obviously is limited by its scope and horizon. But the truly awakened man can invoke his birth-right of Divinity and win control—and have the freedom of the lokas and beyond.

As Spirits, we are inherently divine, with all the splendour and freedom implied in that word. But we are clothed in matter . . . and are slowly learning to master and use it (*A Study in Consciousness*, by Annie Besant, page 40). E. L. G.

THEOSOPHY IN ACTION¹

By THE MOST REV. ODO A. BARRY

I SPEAK on the ideal that Theosophy is action, that we are not Theosophists unless we act. I feel that this Convention is of more than usual importance, because the whole world is balanced now on, as it were, a point, and it needs our united thought, love, goodwill and actions, to enable us to take the happy path to world freedom and real active brotherhood.

Not only is there the threat of world war before us, there is also the threat of science and some scientists. Things are being done with the animal creation, that one cannot speak about from a public platform. Things are being done to human beings, which will in due time render their bodies unfit for the indwelling of the Divine Life. Even in agriculture, we are fast running towards destruction, through our disregard of the laws of nature.

Life in this body is not worth preserving, if it is at the cost of honor and the loss of Divine Compassion. So, in this talk, I urge you all to act now. Act as you feel the Spirit within you urging you, not according to my viewpoint but God's which is in you.

Sow kindly acts and thou shalt reap their fruit.

Inaction in a deed of mercy becomes an action in a deadly sin.

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

To reach Nirvāna one must reach Self-knowledge, and Self-knowledge is of loving deeds the child.

The Voice of the Silence

Action is the fruit of our thought. Thought is the result of energy playing in the universe. God plays "hide-and-seek" with Himself. Manifestation is a lovely game, most exciting and full of joy. Little children and even little animals play the game of hide-and-seek, showing perhaps the innate truth that all life is a game.

The principle that gives life is within and without us, we are told. It can be known by us if we really desire to know it. Few of us ever try to know life. We run away from it most of the time. We fear change and hold on to the past like a drowning man holds on to a plank of wood. The difference is that the wood may save the drowning man, but to hold on to the past is death to us, both physical and mental. Life is always beneficent, so we might well encourage one another to enjoy life, the true life, that is, to become one with it, for indeed Light, Life and Love are the Eternal One.

The third central thought of all Theosophy is that we make *now* the conditions of tomorrow. When this is grasped it gives us a most exhilarating outlook. We can plan for the future, to become a perfect manifestation of the Eternal Reality, unique and an everlasting joy to all our brothers.

What then are some of the fundamentals that make success certain? The first, I think, must be the certainty obtained by experiment, that we can act freely; that we do not have to follow anyone else, however perfect; that we came forth from the Eternal One to do a unique work; that this work will fit exactly into the work of all others; that we have the power, the love and the understanding to act, inside us.

Another fundamental is that we live in the present, in the Now. "Now is the accepted time . . . now is the day of salvation." If we live in the past it will fetter us. The past can easily make us prisoners. The past can hold the major part of our life-energies. This has been demonstrated—and I know it to be true—in the last decade.

It is the part of wisdom that we do not try to forget or to remember, but just observe life, now, and note how it moves. Live awake and keen in the present. It is also wisdom when you are hurt in body, emotion or mind, at once to go over the incident again and again with every percept and feeling, till you have passed through boredom into an attitude of faint amusement. In this way, by acting at once, even a serious accident can have all its unfavorable results removed. I and many others have proved this for ourselves; so you can take it as an item of a great truth that lies within all manifestation. If your mind at once reacts against this idea, you would be wise to pay even more attention to the proposition, and think it through.

At the heart of all action must be the idea of a Goal. No one can live in health without an ideal or goal towards which all their efforts are directed. Random effort will bring all of us to unbelief and despair and even death, through a lack of any reason to live. Live for the gratification of the senses, and death is certain, for the senses can never be satisfied no matter how much they are gratified. It is not their nature to be still and content. The senses are as guides and reporters on our way through life, never as an end in themselves.

Then your goal must fit into the Whole Plan. It is very necessary to get a vision of the Whole. It can be done, if we learn the simple art of stillness. One way is to concentrate on bigness, universals, Love, Truth, Courage;

the Gentleness of great strength—like that of your Master—or any such idea that may attract you.

Then you might give some attention to your viewpoint from which you observe all that goes on around you. I you always remember that it is unique, and that no one living can in fact wholly share it, you are not likely to get cross with your friends and neighbors for not understanding you. In the beginning the Eternal, wishing to view His universe, created us. We are in a way His viewpoints, by means of which He can know His own universe. We were not brought into being without a Divine Purpose. Think clearly on this matter, leaving aside for the moment what others have told you. All true knowledge is within us, not outside, it is brought forth through experience and observation. We cannot give knowledge to anyone, but we can evoke it. We can easily be led into the wilderness by accepting any authority blindly, while at the same time we all can greatly profit by the reported experience of great explorers in lands to which we have determined to go.

This thought leads us easily to understand and look for the differences in those around us. We should rejoice when we find others different from ourselves, and our action then is to try to harmonize ourselves with them, so that both views may enrich the world. There is no need to clash, even if the viewpoints are as opposite as the opposite spokes of a wheel.

There is one area of our common life to which Theosophists and Theosophical Lodges might give more attention. I refer to agriculture, horticulture and silvaculture, and the study of the "mother of life," the soil.

We do not realize that man is not and cannot be fully integrated and whole, if he has no interest and contact with the soil. Our physical body is dependent upon the health of the soil. Perhaps that is why the Inner Ruler

of our globe from time to time places large tracts of land beneath the sea for rest and cleansing. Foolish mankind has for many ages, in certain parts of the world, "killed the goose that laid the golden egg," by killing the soil in his insatiable thirst for wealth. I have not time today to deal at length with this vital subject; but I draw your attention to it. The old law that he who cuts down a tree must plant two should be our law today, and here is a true and delightful story:

On the desert around El Alamein, in North Africa, where the bodies of British, Anzac and German soldiers lie buried, the grass now grows and gentle rain has begun to fall. A miracle of Allah to the Bedouins; and they are right, I think. Here the climate is changing due to what is called chance, by men who are not instructed in the Ancient Wisdom. It happened thus: the Australian soldiers brought hay from their own country, about 10,000 miles away; it had been gathered on their salt plains and was just suited to the alkaline red sand. So the seeds germinated and grew, and now a soft green carpet is spreading, cooling the air and bringing rain! Here action seems to have been guided by our Elders for the benefit of all.

After the land we live upon, comes the problem of food to be considered. Theosophists should be actively at work to help where they can, in the guarding of the food of the world. There are several considerations to which we might well pay attention, such as whether the food we eat is living or dead. Cooked food is dead; cook *all* your food and the race will soon reduce in size and health and become slaves to stronger peoples. But there is a still more hidden death in food. Food grown on dead soil, soil without its natural teeming life, does not sustain us, and we soon fall sick. The body cannot function without the living elements from a living natural soil. Artificial manures, especially if

alone, kill the soil quickly. Sprays to kill bugs are sometimes much worse than direct poisons. This is a long factual story and deserves your attention. There is another factor to be considered. Most of us remember with gratitude the special pleasure it was to eat things that our mother handled and cooked, or even now the food prepared by our loved ones. Some of us know of the real danger of food cooked and handled by those who hate or are in a constant state of anger. Only friendly people, or people who love the work, should handle the things we eat. I believe, from observation over the last forty years, that much sickness comes from the double action of fear, anger and destructive emotion, first on us from outside, and second on us from holding such thoughts in ourselves. There is another important matter in this regard, that of harmlessness in the background of all we profit by, including the food we eat. Are we harming anyone by demanding some kind of food?

This brings our thoughts to the important factor in right action, namely, attitude. Take our attitude to pain and suffering. The right attitude can change our outlook almost completely. Think of the attitude of a boy who wants to learn to play football, to play it well and perhaps one day play for his country. He gets his leg broken. This is painful. But does it stop him from going back to play as soon as it is well? No, he is eager to learn and pays but scant attention to such pains. He gets knocked out and is carried to the hospital to get well again. Does all this stop him? Would he thank you for trying to stop him? No, he would much resent it. When we as Egos have decided to attain some useful objective, we do not thank our friends

trying to stop us. We would however thank them for ping us to attain, on that path which we have chosen. I ask of what I have known myself, and so as personal experience it has a validity far above mere theory.

There is also our attitude to work. Do you consider the Eternal One *works* in His creation or *plays*? He loves it all. It is His joy. We might well copy Him—considering we are His children—and enjoy our work always, thinking of it as His.

There is still another immediate viewpoint of value. Many of us are training ourselves so that in the near future we shall be numbered among the founders of the next great Race on earth. Now let us consider work in the light of that future. In what kind of work do we expect to serve the Manu? Will He not require many to do simple things like building houses, cultivating land, planting trees, bringing new flowers, fruits and vegetables into manifestation, weaving, painting, carving and much manual work? Should we not now start to get ready, so that we shall be expert in several things that He may want done? Every effort to learn an art in this physical world means that all our inner life between death and birth can be given to perfecting it, and so we shall have something to offer to our Manu in the days to come. I feel strongly that we should all be doing some work, even if we are very old in body. Do you want to be His ambassador? You will need to be quick at learning languages. Start now. It makes no difference whether you succeed or not, but it makes an enormous difference whether you have actually used energy now in that direction.

The thought of environment may now arise in your mind, and you may say, "Oh, we must adapt ourselves to our environment." But consider, are we just animals who must adjust themselves to their environment or die? No, we are the Manu's children, and our task is to change our environment to suit His work. Many of you may have tried this, changing the environment so that you can work. Even changing the arrangement of a room in which you live or work is changing the environment. Do not allow

yourselves to be the slaves of other people's ideas. Share them, understand them, work in harmony with them, criticize them in a friendly way; but work out your own salvation guided by the Holy Light within your heart.

Lastly, under this heading of attitude, comes the ideal that each should choose his own work. We must create an atmosphere in which the dreams of youth can be manifested. We must never say it cannot be done. We must not invalidate the Divine Reality in our brothers, young or old. It is very well worth while remembering what was said, even in our own lifetime, concerning the aeroplane. The best minds said, "It can't be done." They might become a rich man's plaything but never a commercial success, said they. But the balloon, they thought, would become the air-transport of the future. All these things turned out to be untrue, though said by the best minds of the day. Therefore do not pay much attention to those who say it cannot be done, and never at any time tell your children or the children of others that it cannot be done. You are likely anyhow to be 100 per cent wrong.

It is evident that we must live for the most part in communities. As Theosophists, we will be looking for every opportunity to encourage all good and uplifting and useful efforts, and to share our viewpoint with our brothers. I wonder if most of us here today are active in one or more non-Theosophist activities in our communities. The world needs our hopeful outlook. We do not give up hope for we know from our studies that ill can only last as long as we are ignorant; and that study of the Divine Truth can liberate any community from superstition and wasteful living. Not only should we share in the group work of our community, but if we can show to our communities the great value of playing together we shall have done the whole nation a good turn. Those who play together, and

so share their recreation periods, will soon lose the sense of separateness, and the day of a high-class community will quickly come. We must labor to make all people to be of one class, all princes and princesses, as sons and daughters of our Lord the Manu, our Father and our King.

One very important point, that may appear negative, is never to attack the ideas of others, for to attack is to strengthen that which is attacked. If some way of life seems wrong in your sight, then place what you believe to be the better way strongly and clearly before the public eye, or be silent. It is a sign of weakness, ignorance and error to feel that you are bound to attack and destroy. Live the life you want to teach, and it will not be long before others copy or work in a harmonious way with you.

In most of what I have said the fact of communion is taken for granted. There are certain laws for any communication, whether we are in school, college or simply talking among ourselves. Communion is threefold, as so many things are in this world—the truth you hold and wish to communicate; the means of communion, such as words; and love or friendliness. In addressing people, if at the outset you make it clear that you consider the thoughts of your audience to be childish or silly, you might as well stop at once, for you will not be able to communicate your thought. If you talk in a language that they do not understand, again you had better be silent. If you do not feel a flow of love and true appreciation towards them, there will be no communion; on this one law more effort is broken than on most of the natural laws.

I have shown you some of the important ways that we can be active in, and now I would draw your attention to the value of balance in all we do. Here is a little story: About fifty years ago, when in my teens, I was walking home from a church service with some friends, one was a young fellow

who was a Theosophist, though I did not know the word then. The conversation was concerned with religion and I made some remark about God, who was quite real to me. This young Theosophist devastated my mind for the moment by saying that there was no personal God, that such ideas as I had were superstition and silly. Though he was a few years older I did not accept his dictum, but I did shy away from all his ideas and so missed my first chance in this life to contact the Divine Wisdom, which I know now I should have welcomed with joy. It meant waiting about a dozen years till I contacted Theosophy again and joined the London Lodge in 1917. Action by means of the tongue can have far-reaching results for ill or good.

It is balance in thought that produces balance in action. If we dwell in the past, its memories, its suffering, we cannot act rightly in the present and so will disorganize the future. Do not try to forget, but observe and pass on.

To conclude, may I suggest that no action will be right that is not instinct with love, affection, friendliness. No matter how clever we are, without love there is nothing. Love gives strength to act, love gives endurance, patience, kindness, gentleness. When love manifests in us we can do anything. In the presence of love nothing is impossible. I hold the creed that there is nothing impossible, and have held it at least since I was eleven and a half. Love causes us to be sensitive to the feelings and thoughts of others, and so we do not hurt or destroy. Love leads us to fellowship. Do we not all seek earnestly this fellowship which is true brotherhood? Love always leads us to action and by loving action the Eternal holds all the worlds in place.

ODO A. BARRY

SOUL LIFE

BY M. R. WALKER

HAVE we ever thought sufficiently about the saying: "For what is a man profited if he shall gain the whole world and lose his own soul?" This statement does not refer particularly to a state after death, although it may be, and has been, taken to mean that. But it refers perhaps chiefly to our awareness at the present moment. Your Soul is with you now, *is you*, and all the rest of your personality is the outer mask or sheaths of this deeper Self.

The physical, we can see, is a garment to be cast off at death. It is the garment which dies, which decays, not the man. Then you have also a garment of emotion. This can cause great changes of mood, and even affects the physical body adversely or favorably. It flows into waves of love, delight, anxiety, fear, sorrow, and frequently changes these moods. The emotions, as far as most people are concerned, are based on desire. Although the matter of this body is continually in motion, it is not so restless as that of the third sheath, the mental or intellectual aspect of our being. The intellect has been called mercurial, and those who have tipped little balls of mercury or quicksilver about on a tray, in a physics class, will remember how quickly they roll about, break into still smaller balls, and dash off in all directions, only to come together again if the tray is tipped so as to send all the mercury into one corner. Then we have a big ball once again, at rest, but ready to set off

again at the slightest quiver of the tray. It is just in such a manner that the mind flies off at a tangent, first in one direction and then in another.

Now, we are accustomed to think of these three garments as ourselves. "I walk," we say, when using the physical body to go from one place to another. "I hope," we affirm, when the emotion of hope is uppermost. "I think," we assert, when the matter of our mental garment is swirling about. But *you*, yourself, are not these changing aspects of the personality. You are the deep essence of goodness which can be felt within. That "bigness" is your real nature. All of us in our innermost selves are noble, true and worthy, because we have the breath of the Great Self in us. This is our claim to reality and immortality, but we seldom spare any time to think about the true self. Yet, once we have pondered on the thought, who will deny that the inner goodness exists? In every one of us there is this "something," which is the promise of our greatness, and by "greatness" I do not mean fame, but true worth.

Psychology tells us—very truly if we understand it deeply enough—that we must become "fully integrated beings". This means that we must be deeply true, that we must really *be* ourselves. We must listen to the deep, 'cello tone within our hearts. Pythagoras said: "Man, know thyself!" Yes, but the real true Self, not outer appearances and moods, as most people take it.

The Soul is the unifying, harmonizing factor within us all. By its warm hearth-fire we realize the unity of mankind. That fogging of the mind, that great illusion, which, because our garments of body, emotion and mind are different from all others, makes each one seem supremely different and quite separate—that is illusion. Although the various aspects in us all have the same basic qualities, they are

differently combined, and therefore each one, as a personality, is unique. But the Soul in us, that breath of the Great Spirit, is not different. In that Great Self all the qualities are inherent. They express first as a trinity of power, love and wisdom, then these qualities take on modifications, and flow like rivulets through the life of man and beast, branching into lesser virtues and faculties, such as can be expressed throughout the pattern of each individual life. The outer garments are really the mirrored reflection of the great deeps within, but they tend to take the reins into their own hands and gallop away with us. Once mastered, they will become the faithful servants of the Soul.

We can recognize the God in others best by living as near as we can to the divine Soul in ourselves. It is by living out the nobility of the Soul that we really become fully integrated, or perfectly harmonized, and there are times when all of us lives from the deeper standpoint. We require self-recollection to make this a permanent awareness, but the very act of self-recollection is a purifying power, and gives a sense of peace. This peace is not the end of the journey, but we can perhaps say that it is the "delectable land" of Christian in the *Pilgrim's Progress*. Although unrecognized, this level of peace is within us, and can be attained by reining in the desires and outer activities. The Soul of each is mighty, being the breath of the Spirit. It is "whole" for it includes all beings, all heights, all depths: it is One, the great Unity, yet it is closer than breathing, the very self in each one of us. Who can deny that Soul?

The Hindu teachings which show the way to the recognition of the Great Self, tell us to strip away one weakness after another, saying, for instance, "Anger is not I"; "Fear is not I"; "Pride is not I"; continuing until we stand stripped of all except the spirit of life. We may meditate, if we will, on one virtue after another, correct

one fault after another. That is to mount to the higher self by going upstairs one step at a time. *There is another way: that is, to be ourselves.* Not the wayward outer self, exercising desire or pride, greed or fear, but the True Life within. Although we are small, imperfect and needy, by being our true selves we are at one with the Overself. Man has forgotten his own Divinity.

Security is not to be found in possessions or recognition, in possessive love or self-assertion. But it is all the time waiting within us, never changing, never failing. Once found, we must make room for it within our lives until it rules the whole individuality. We might do this, if we first recognized the desirability of it.

As long as we think that happiness resides in the gratification of the lower self, our power is scattered. Only when we get in touch with the deep love-principle within us—that universal inclusiveness—do we know wholeness. But quite often we forget our own Divinity.

There are times when we feel our own inner nobility, not pridefully but realized in humility. To draw away our love from the outer things and re-direct it to God, to desire God as the drowning desire air, will take us to the Source of that goodness and nobility.

I offer this teaching of the way to Unity as a solution to the problem of our failure, bringing courage when nothing else can. "I am That!" What greater security can any human being have? To be one with the universe, to call the stars brothers, to realize our unity with that great ocean of love, power and wisdom, the Oversoul, teaches us to tread the paths of life and use the splendid qualities of our garments of flesh, emotion and mind, wisely and greatly. By silent worship of God, by a sense of reverence for the Great Source of our being, we are holding ourselves receptive to the Eternal Goodness.

M. R. WALKER

REVIEWS

Through the Gateway of Death, by Geoffrey Hodson, T.P.H., Adyar, pp. 76, price Re. 1-8-0 (wrapper) and Rs. 2-8-0 (cloth).

The mystery of death and the possible continuance of the personality after death and other allied problems have been agitating the mind of thinking man from long ages past for a possible solution. Sages and seers in many climes have experimented and have found by inner experience and extended vision that man is not a temporary creation of God, who is born one day, lives and struggles for a while, and vanishes at the end losing his identity for all time, but that he is a soul full of fire, a living and throbbing individual, radiant and joyful in his inner nature. Though this knowledge was obliterated in the Middle Ages in Europe, it has persisted and has now come to the fore due to a large extent to the knowledge spread by Theosophy and glimpsed again and again by poets and mystics.

Modern science is also slowly coming to recognize the necessity of logical continuity of the earthly life as otherwise it becomes purposeless and ill-conceived. The

theory of the evolution of forms, originally adumbrated by Darwin and Mendel and then by its successive protagonists, has now led many of the scientists to think of a possible active principle behind forms which shapes and fashions them to its ends. Call it life, consciousness, or what you will, it is there, experimenting with forms and regenerating newer and more suitable ones towards its own self-expression and fulfilment.

It would therefore appear to be a reasonable hypothesis that man is not the creature he happens to be in his physical build but has his root and substance deeper down in his nature. Though religions speak of the immortality of the soul, its ethereal vestures and life in the super-physical worlds, they have given no clear descriptions of super-states of consciousness and dependable treatises on conditions of life after death.

The first attempts in that direction were made by the Theosophical seers, H. P. Blavatsky, Annie Besant and C. W. Leadbeater. Their super-sensory penetration into subtler worlds enabled them to lay bare to questioning students the conditions of life therein with

certitude and precision. The books of reference listed at the end of the book under review are well worth study by earnest students.

Mr. Hodson has also by direct observation, study and meditation succeeded in an eminent degree in presenting convincingly the facts of life, death and regeneration of man. The logical build-up of his material into a cogent essay in answer to questions propounded by him and which are on the lips of enquiring minds is sure to make a wide appeal to the understanding public. Supporting evidence from independent sources like dying soldiers, children remembering and enacting scenes from a previous life, some mothers being instinctively certain of the rebirth of their own dead children, and other similar phenomena, and the diagrams illustrating the principles of man, all help in demonstrating to the enquiring public the continuity of human life.

Death is thus shown to be an incident, a necessary incident, in one's life, by which old forms are cast aside and new forms are built so that the soul who is the real man may be reborn with "added faculties, deeper wisdom, greater insight and nobler love".

This book is really a loving act of service to the sorrowing millions of the world.

N. R. SUBRAMANYAM

The True Destiny of Man, by F. H. Dastur, B.A., LL.B. Published by the author at Sharanpur, Nasik, India, pp. 154, price Rs. 2-8-0

This modest volume contains a mine of information on philosophical, scientific and Theosophical subjects. Originally contributed as separate articles to various Theosophical and other periodicals, they have now been collected and published in book-form with new material specially added. The book is divided into six sections entitled respectively (1) Philosophy, (2) Science, (3) General, (4) Krishnamurti, (5) Elementary Theosophy, and (6) Some outstanding books. These books are recommended to earnest students for further study and they represent an important cross-section of the classical literature in Theosophy.

Obviously, all that a little volume like this can do is but to serve as a pointer. That explains the seemingly fragmentary nature of the treatment of the various topics discussed in the book. It lays no claim for a schematic presentation of any thesis, for as the author admits: "This little book is only a ferry-boat that takes you to the liner, Theo-Sophia, in which you can comfortably cross the ocean of life, piloted by Blavatsky, and manned by officers and crew named at the end of the article. A Chair of Theosophy." Among

such names are found those of A. P. Sinnett, Annie Besant, C. W. Leadbeater, G. S. Arundale, C. Jinajadasa, and N. Sri Ram.

It was the late Prof. C. E. M. Joad who was never tired of reiterating the fact that the most outstanding characteristic of the contemporary approach to Truth is the endeavor on the part of the seekers to discover more and more of less and less. This is only another way of emphasizing the inadequacy of the method of specialization and the accumulation of a mass of factual knowledge in the pursuit of Truth that is total and of the ultimate values of life. The learned author of the volume under review well corroborates this view when he says: "The more advanced the man is in his own line, the more one-sided he becomes to the exclusion of other branches of knowledge." The only corrective for this attitude, therefore, is a study of the "science and philosophy underlying all religions" which is Theosophy or the Divine Wisdom. Much more vital than the study itself is "the practice of Theosophy in life," as the author insists, that will enable the seeker to realize the true destiny of man. That destiny is the realization of his divine origin and end as disclosed by the teachings of Theosophy. The realization is total,

which implies that it is a happy synthesis of knowledge and experience—knowledge that stands in the subject-object relationship and experience that is unique and ineffable. To acquire knowledge of and about an object is one thing; but to realize that which one intuitively apprehends as the true destiny of man is another. Every repeated cry from the neophytes: "Tell us, what is That by knowing which we can comprehend all?" brought forth the answer: "Know thyself—turn inward and realize that which you are in essence."

The author has done well, therefore, to advise the beginner to read the book backward which begins with the treatment of some Theosophical concepts and then proceed chapter by chapter. This method is both sound and salutary, for against the background of this synthetic knowledge, one cannot fail to assess the value of the parts at their proper worth. The impression that a casual reader of this book may gather at the first reading that the central theme or idea does not run in a thread through the various articles, or that some of them—notably the articles on Krishnamurti—are of topical interest mainly, having been contributed originally as magazine articles, does not detract from the publication its value.

G. R. VENKATARAM

Hymn to Kālī: Karpūrādi-Stotra, by Arthur Avalon, Ganesh and Co. (Madras) Ltd. Second edition, pp. 158, price Rs. 6.

This is a famous tāntrik work containing the stotras sung by Mahākālā in praise of Dakshinā-Kālīkā. There are many editions of it and several commentaries. The text used here is based on that published by the Sanskrit Press Depository at Calcutta in 1899. For the first time the author publishes the commentary of Vimalānadaswāmī which deals mainly with the essential philosophical interpretation of the hymns; the Swāmī has also given an appendix called "Rahasyārtha Sādhaka," which gives the esoteric meaning of the stotras. The author in his notes gives generally the sthūla (obvious or gross) meanings.

Vimalānanda's Introduction is a very illuminating essay and deals with many aspects of Kālī worship and explains some of the misconceptions about Tantra. The antiquity of the Tantra school, the striking tolerance of this worship as compared with vedic injunctions, the concept of Mahādevī as the Absolute Noumenon of all manifested worlds, the ten and eighteen forms of Mahādevī and the two groups into which these fall, strict secrecy insisted upon in the rituals connected with tāntrik worship, the help and

utility of physical symbols used, and such other matters are all treated in this Introduction. The Swāmī is naturally apologetic in trying to defend some of the substances and methods used in tāntrik worship, at any rate in some forms of it. The sādhakas are divided into two categories, the Veerachara and Paswachara, and the latter are not considered competent to do all that is enjoined on the former. The defence put forward by the Swāmī for the use of wine, fish, flesh, women, and so on, is rather weak.

In dealing with the meaning of the verses, mere literal interpretation will take us nowhere. In fact mere literal meaning is in some cases absurd and even revolting. Vimalānanda gives metaphysical meanings generally. It is said that there are in general three layers of meaning corresponding to the body (physical), mind and soul. Warning is given that people will have to seek the aid of competent gurus and get initiated by them, otherwise disastrous results might follow.

The figures of the Shri Yantra and Gāyatrī Yantra are given on the wrapper and that of Dakshinā-kālī Yantra is given as frontispiece. Four useful appendixes are given following the first which is the "Inner Commentary" of Swāmī Vimalānanda. R. SRINIVASAN

SUPPLEMENT TO THE THEOSOPHIST

APRIL 1954

FINANCIAL STATEMENT

The following receipts from 1st December 1953 to 28th February 1954 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

				Rs.	A.	P.
The T.S. in Southern Africa	1953	£16-2-8	...	95	11	6
" East Africa	...	...	...	18	0	0
" Uruguay		\$21.75	...	102	6	0
" Yugoslavia		\$12.50	...	58	18	3
" Northern Ireland		£2-8-0	...	31	14	0
" Greece	1953	£11-0-0	...	146	0	6
" Chile		\$14.24	...	65	0	0
" India	1952-53		...	1,188	11	0
" New Zealand		£53-8-6	...	709	12	9
" Venezuela		\$5.70	...	26	12	9
" Mexico	1953	\$60.00	...	280	2	0
" England	1953-54	£43-0-0	...	574	15	1
H.P.B. Lodge, T.S., Toronto	1953-54	£4-0-1	...	53	0	0
Lanka Lodge, T.S., Ceylon	...	...	...	142	12	6
Mrs. Marion B. Pond...	...	...	...	17	0	0
				3,510	15	4

DONATIONS (GENERAL)

Dr. R. C. Bhargava, Aligarh	...	...	...	2,000	0	0
Mrs. Lotta Prehn, U.S.A.		\$5.00	...	23	8	6
Miss Julia E. Johnsen, U.S.A.		\$10.00	...	47	1	3
Mr. Clifton D. Benson, U.S.A.		\$10.00	...	45	0	0
Mme. Andrée Moreau, Cuba		\$50.00	...	233	10	0
				2,349	3	9

ADYAR BESANT COMMEMORATIVE FUND

			Rs.	A.	P.
Anonymous	£20-0-0	...	264	14	0
Miss K. A. Beechey, Adyar	...	...	10	0	0
The T.S. in Australia	A£62-1-6	...	657	0	0
Mr. M. M. Parekh, Bombay	...	...	300	0	0
Miss Ilse von Tresckow, Karachi	...	...	50	0	0
Mr. C. Gundappa, Junjaragunte	...	...	1	0	0
The T.S. in America	\$519.50	...	2,445	8	6
Northern Ireland	£10-5-0	...	136	8	0
Mrs. N. W. Gray	...	...	1,000	0	0
Dr. D. Maria Beatriz Serpa Branco and	...	...			
Dr. Fernando Serpa Branco	£2-5-0	...	29	13	0
Dr. Sarah Serzedelo Schultz Correa Lopes	£2-5-0	...	29	13	0
Mrs. Rodabey Hoshang Dastur, Bombay	...	...	50	0	0
Mr. M. P. Bhatt, Bhavnagar	...	...	2	0	0
Miss Constance Meyer, U.S.A.	£9-9-9	...	46	4	0
Miss C. A. Andrews, England	...	...	7	0	0
The T.S. in Puerto Rico	£34-18-5	...	462	6	0 7
Mrs. Shakuntala Devi J. Singh, Adyar	...	...	5	0	0
The T.S. in Scotland	£25-0-0	...	392	1	0
Mr. Behmanshah Cowasji Batliwala, Bombay	...	...	25	0	0
Mr. Bernard W. Dowson, England	£100-0-0	...	1,328	10	0
Mr. R. E. Ani, Bombay	...	...	1,000	0	0
Mr. Hermeregildo Munoz, San Juan, Puerto Rico	...	...	182	12	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	45	0	0
The T.S. in England	£7-1-6	...	93	13	8
			8,504	1	9

FAITHFUL SERVICE FUND

The T.S. in England	£37-10-0	...	498	4	8
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PRESIDENT'S TRAVELLING FUND

Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	100	0	0
Mrs. Gulnar Parakh	...	...	50	0	0
The T.S. in Scotland	£0-12-6	...	8	4	6
Australia	A.£51-0-0	...	510	9	6 1
Anonymous	A.£50-0-0	...	500	0	0
Mrs. N. W. Gray	...	...	1,000	0	0
The T.S. in England	£50-0-0	...	662	1	9
Mr. S. H. Vaswani, Adyar	...	...	1	0	0
			2,881	15	9

DONATIONS (ADYAR DAY)

			Rs.	A.	P.
The T.S. in Southern Africa	£13-1-3	...	77	9	6
Mrs. E. Stakesby-Lewis	£9-10-0	...	46	0	0
Mr. V. W. Samudra	...	...	5	0	0
Bangarapet Lodge, T.S., Bangarapet	...	...	8	0	0
Motihari Lodge, T.S., Motihari	...	...	21	10	0
Dewan Bahadur C. S. Ratnasabbhupati Mudaliar,	...	...	5	0	0
Coimbatore	...	...	1	0	0
Mr. P. S. Jivanna Rao, Coimbatore	...	...	2	0	0
Mr. B. Rangai Gouder, Coimbatore	...	...	1	12	0
Mr. C. R. Ramanuja Desikam, Coimbatore	...	...	1	4	0
Mr. B. S. Soudappa Chettiar, Coimbatore	...	...			
			169	8	6

RAJA COMMEMORATIVE FUND

Mrs. Alice M. Jones, England	£1-0-0	...	18	2	0
Mrs. Mary J. Wilson, North Rhodesia	£2-0-0	...	26	6	0
Miss K. A. Beechey, Adyar	...	...	10	0	0
Anonymous	£20-0-0	...	264	14	0
The T.S. in Australia	A.£10-5-0	...	108	9	8
Mr. A. P. Thakkar, Bhavnagar	...	...	5	0	0
Mr. Alonzo G. Decker, U.S.A.	\$5,000.00	...	23,537	8	0
The T.S. in America	\$117.65	...	553	13	8
Señora Julia A. de La Gamma	\$21.75	...	102	6	0
Dr. Shri Ram, Panchgani	...	...	11	0	0
Bombay T.S. Federation	...	...	45	0	0
Sanatan Lodge, T.S. :					
Shrimati Sulochanaben J. Desai	Rs. 100				
" Babuvidyaben P. Mehta	" 15				
" Santokben Pandya	" 5	...	120	0	0

Mr. G. R. Phansalkar, Banaras	...	...	100	0	0
Mr. Gopalji Odhavji Thakkar, Bhavnagar	...	...	101	0	0
Mr. V. D. Dantyangi, New Delhi	...	...	51	0	0
The T.S. in England...	£19-2-0	...	253	5	9
Mrs. A. G. Weatherill, England	£2-2-0	...	27	14	6
The T.S. Lodge, Nittur, Mysore State	...	...	86	0	0
The T.S. in Scotland	£3-5-0	...	42	11	6
" A Friend " from Banaras	...	...	10	0	0
Shri Ramkrishna Lodge, T.S., Mombasa :	£. s. d.				
Mr. Ramdas Jethabhai	...	...	6	5	0
Mr. Jayantilal T. Keshani	...	...	5	0	0

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President on Tour

The President, Mrs. Bhagirathi Sri Ram and the President's secretary reached London on March 1st after a sea voyage that was relaxing and for the most part smooth. While the President's London programme during the first twelve days of March formally called for but two public lectures, two talks to members, and one other address, his calendar was crowded with many other engagements including a call upon Miss Esther Bright and an afternoon at Camberley. Mrs. Bhagirathi Sri Ram gave two talks in London—one to the public and another to a members' meeting.

From the 12th to the 22nd of March the President made a hurried visit to Cardiff, Dublin, Belfast and Paris. In Cardiff he gave two public lectures, met and spoke to members on two occasions. In Dublin there was a public lecture and also the dedication of their new headquarters, where the President addressed members and conducted a lively question-and-answer period. Belfast scheduled a public lecture and a members' meeting, and there was a similarly crowded

two days' visit to Paris. The President returned to London and sailed for the United States by S.S. Queen Mary on March 24th.

The President's scheduled tour programmes give little indication of the extent and variety of his fully occupied hours, for wherever he goes there are many friends eager to meet and speak to him, and they are as eagerly welcomed, and given help and encouragement as needed. There can be no doubt that these Presidential excursions from Adyar bring members and the Centre into closer relationship, and, therefore, give greater significance and effectiveness to our common Work.

Dr. Bhagavān Dās

Dr. Bhagavān Dās, M.A., from Banaras, well-known Theosophist in the literary, educational and social fields, now 85 years of age, paid a visit to Adyar when on a recent visit to his son Shri Sri Prakāsa, Governor of Madras. He was welcomed in the Headquarters Hall on his arrival by Mr. H. B. F. Moorhead, Mr. Alain Danielou and others, and visited the Adyar Library and Theosophical Bookshop. Following these visits he

	£.	s.	d.	Rs.	A.	P.
Mr. Manilal Mulji Shah ...	...	8	0	0		
Mr. Rasiklal A. Patel ...	...	2	10	0		
Mr. Gokuldas Gopaldas ...	...	1	5	0		
Mr. Gopaldas Vasanji ...	...	1	5	0		
Mr. Jayantilal D. Shah ...	...	1	5	0		
Mr. Jayantilal Maneklal Pandit ...	...	1	5	0		
Mr. Dayalji Gokuldas ...	...	0	15	0		
Mr. Narayan Ramji Sarvaiya ...	...	0	5	0		
Mr. Punja Merag ...	...	0	5	0		
Mr. Manilal M. Chandarana ...	...	0	5	0		
Mr. Rasiklal Vallabhdas Bajarla ...	...	0	5	0		
	28	10	0	811	10	6
Nile Theosophical Lodge, Uganda	£5-10-0	...	...	72	15	0
Sanatan Lodge, T.S., Surat ...	...	...	...	61	0	0
Mrs. E. Ogilvie, Scotland ...	£1-0-0	...	...	18	2	0
The T.S. in Northern Ireland ...	£8-19-6	...	...	52	18	0
Mr. C. S. Tsao Wu, Shanghai ...	...	...	...	10	0	0
Miss Dorothy Glyn, Australia ...	£1-0-0	...	...	18	4	0
Members in Gujarat and Sourashtra ...	...	...	...	201	0	0
Mrs. Nellie K. Toren, Vancouver	\$10.00	...	...	48	1	2
Dr. D. Maria Beatriz Serpa Branco and Dr. Fernando Serpa Branco ...	£2-5-0	...	...	29	18	0
D. Sarah Serzedelo Schultz Correa Lopes ...	£2-5-0	...	...	29	18	0
Miss F. E. Underwood, S. Africa ...	£1-0-0	...	...	18	1	0
Mr. James Rogers, Vancouver	\$50.00	...	...	241	14	0
Mrs. Shakuntala Devi J. Singh, Adyar	...	...	...	5	0	0
Miss Ethel A. Pockett, England ...	£1-0-0	...	...	18	4	6
Mr. Jeremy Greef Beattie, Cape Town	£1-11-6	...	...	20	10	0
				26,558	15	5

T. S. DISPENSARY

Mrs. Gulnar Parakh, Bombay ...	...	...	25	0	0
Miss C. A. Andrews, England ...	...	...	7	0	0
			82	0	0

For the Theosophical Society.

H. B. F. MOORHEAD,

Hon. Treasurer

was entertained by the Recording Secretary, Miss Emma Hunt, at Blavatsky Bungalow and chatted over the early days and of his friendship with Miss Lilian Edger, of New Zealand, who had spent much of her life in India. The Doctor is a distinguished Sanskrit scholar and philosopher. He worked for many years with Annie Besant in her Theosophical and educational work in India, and was at one time General Secretary of the Indian Section.

The School of the Wisdom

The School of the Wisdom completed its 1953-54 session on March 19th. The students honored their Director, Mr. Geoffrey Hodson, at a party before he left. In presenting him with gifts of an ivory carving of Natarāja and a bronze plate, Mr. N. R. Subramanyam on behalf of the students said: "The two little presents that we are making you this evening as a token of our love and esteem, though very modest, are symbolical, as we take it, of great truths you have taught us and which you prize so much. The dance of Shri Natarāja represents His Lila of Creation. The sounding drum (Damaru) in one hand symbolizes the word; the pot of fire in another is the creative energy; the third hand with the forefinger on top of the thumb, is the Abhaya mūdra, the symbol of pro-

tection; the downward palm of the fourth hand keeps in check the lower nature; the raised leg represents the eternal movement of life; the foot treading on the Asura portrays the conquest of evil. The bronze plate illustrates the Pranava, the unifying force, the word of power; it is a small token of our appreciation of your valuable discourse on its use, its potency, and the way of chanting it so that it may be a powerful invocation and a great benediction. . . . Now that the School session is drawing to a close, and you will be leaving us, on your trip across the seas in the sacred cause of Theosophy, we wish you a happy voyage, work faithfully and successfully accomplished, and a glad return. Adyar will be waiting to welcome you again as the Director of the School of the Wisdom for another year."

Mr. Hodson was farewelled at the airport when he left for Bombay en route to London on March 20th. After a tour in England he will return to his home in New Zealand in June for three months. He expects to arrive back at Adyar to open the 1954-55 session of the School on Monday, October 4th, 1954. .

Adyar Welfare Committee

A recent addition to the service offered to the Society's employees by the Adyar Welfare Committee

is the showing of educational films to the employees and their families, films dealing chiefly with health, cleanliness and India's national programme. The commentary with the films is in Tamil, the language of the area. One showing of films was arranged by the United States Information Service, and others have been shown by the Madras Department of Public Health. These organizations furnish the films and the personnel and equipment for showing them, all completely free of charge. The films have been shown at the Adyar Theatre, near the Headquarters Building, and have been very well attended.

On another occasion the workers on the estate were invited to participate in a bhajana—the singing of devotional songs with musical accompaniment, which have a direct appeal to the bhakti aspect. Other musical programmes are planned for future occasions, as well as talks in Tamil on elementary Theosophy and kindred subjects.

Argentina

The membership of the Section increased by 116 in 1953 bringing the total number of members to 1,895. The Section has 63 Lodges and 8 Centres.

In the Argentine Theosophical Library in Buenos Aires artistic

performances of short plays, written by members of the Society, are used to popularize Theosophical teachings.

The General Secretary, Señor José M. Olivares, was re-elected in 1953 for a three-year term.

Canada

The General Secretary, Lt.-Col. E. L. Thomson, reports for the year ending September 1953 that the Lodges in the large cities are thriving and very active. Prof. Ernest Wood and Dr. Alvin Boyd Kuhn are visiting lecturers, who attract good audiences. Some of the outlying Lodges are less active and it is difficult to give them much assistance through travelling lecturers because of the vast distances which separate the groups. Despite the lack of such personal contact the smaller groups are doing their best, drawing upon their own resources in personnel for lectures, study groups and discussions.

Canadian Federation

The *Federation Quarterly* now appears in a very handy smaller size and an attractive cover.

Membership in the Federation shows an increase for 1953.

A number of visiting lecturers has given impetus to the work, among them Mr. Seymour Ballard

from the field staff of the Theosophical Society in America, Mrs. Edith Latimer of U.S.A., and Mr. Geoffrey Hodson of New Zealand.

The Federation has been very happy to welcome into its membership the H.P.B. Lodge of Toronto which was formerly attached direct to Adyar.

Pakistan

Mrs. E. Marion Lavender, for 15 years a resident worker at Adyar, was the guest of the Theosophical Society in Pakistan for five weeks from February 1st. During her stay in Karachi she conducted three study courses: a course in Elementary Theosophy meeting daily, Monday through Friday, February 2—12; Public Relations, February 19—24; Advanced Theosophy, March 1—5.

These courses have greatly stimulated the work in Karachi.

Philippines

Among the many interesting activities reported for the year 1958, we note especially a symposium on Religion which was conducted at the headquarters in Manila on twelve consecutive Sundays. Although it was chiefly concerned with the work of the various sects of Christianity, it included a representative of Buddhism and also of the Freethinkers. The programme resulted in the realization by the various religious groups that

the Theosophical Society is the forum of all religions.

As in a number of other Sections, the Philippine Section has monthly inter-Lodge meetings which serve to strengthen the work in the various localities.

In Manila there are study classes in Elementary Theosophy and also in the Occult Interpretation of the Bible.

The official organ, *The Lotus*, has been revived and several issues have reached Adyar. It is an attractive mimeographed publication giving news of the Section and the International Society and including many interesting articles and poems by the members.

Switzerland

During 1958 the work in Switzerland was enhanced by several lecturers from other Sections, beginning November 1952 with a short visit from Shrimati Rukmini Devi. Mademoiselle Serge Brisy, General Secretary for Belgium, lectured in a number of the French-Swiss cities and Mr. von Fielitz-Coniar, and Mr. F. Schleifer, General Secretary for Austria, lectured in several of the German-Swiss cities. Mr. von Fielitz-Coniar also lectured in French in Geneva.

In September 1958 the membership stood at 258 with 12 Lodges and 4 Centres.

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
1888	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	Shri 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>Teosofia</i> .
1898	France	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu</i> .
1903	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovì-Breo,	<i>Alba Spirituale</i> .
1903	Germany	Direktor Martin Boyken	Prov. Cuneo	<i>Adyar</i> .
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	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1908	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	S. Stokosby 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. Sergio Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles	<i>Clarté</i> .
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	...
1912	Burma	U Fo 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>Norsk Teosofisk Tidsskrift</i> .
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Teosofia</i> .

* Presidential Agency.

MAY 1954

THE THEOSOPHIST

Edited by N. SRI RAM

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

1919 Ireland	Mrs. Evelyn O. Hornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919 Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	<i>Boletín Mexicana; Dharma.</i>
1919 Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	<i>The Canadian Theosophist.</i>
1920 Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	<i>Revista Teosófica; Evolución.</i>
1920 Chile	Señor Luis Tapia Alarcon	Casilla 604, Valparaíso	<i>Fraternidad.</i>
1920 Brazil	Tenente Armando Sales	Rua São Bento 38, 1º andar, São 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>Ostrie.</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 Teosofico.</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, Athens	<i>Theosophikon Deltion.</i>
1929 Central America	Señor Miguel Monge Echandi (Acting)	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.	...	...

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

TODAY in the United States we are being given the evidence, in picture and report, of the destructive power of the hydrogen device exploded on a Pacific island two years ago. Since then hydrogen weapons, not mere devices, in immensely increasing explosive force, have been tested. We now know that any city of any size anywhere in the world could be instantly and utterly destroyed at one stroke.

To what end has this knowledge been given out? It is said that the people have a right to knowledge of the risks and to others the knowledge is intended to be a war deterrent. Forverently we may hope for this result. For clearly man now has it in his power to destroy all that he has built of civilization in the modern sense and through sheer desolation of the cities can compel his return to simple agrarian life.

Whether the existence of the H-bomb proves a deterrent to destruction perhaps depends more upon its restraining effect upon certain forms of nationalistic thinking

prevalent throughout the world. Fixed ideas of sovereignty will have to be abandoned, a more generous tolerance replace the fierce patriotism with which we are accustomed to inoculate the minds of our children, and a world viewpoint as to what is best for humanity take the place of concern for one nation only. Humanity is rapidly becoming one world in its power to destroy itself. It must become one world to save itself. Any view less than that of world welfare, any that is predominantly nationalistic, is a view looking in the direction of division and destruction. The unity of interest of all nations is so obvious and this interest so much greater than that of any one nation that movement toward that merger of interests is the clearly indicated course.

But this requires a stupendous adjustment of our mental practices, to give, if not first thought, at least equal thought, to the other point of view. Yet that is the beginning of the unity that is safety in a world that has otherwise become one world for destruction.

In the divine scheme of things nations become strong and capable, not that they may become still more strong alone, but that others may be led to capability with them. Where there has been dire need, where great principles of liberty have been involved, there has been co-operation and assistance among the nations. But the idea of the problems of nations existing as a common world problem has not yet become the underlying incentive to national action. The concept has been voiced and structures of co-operation have been organized. What has been lacking is the recognition that the suffering and the insecurity of others are our own, since all men are in fact a common humanity—one world.

When the leaders of the nations get together to solve every problem as a world problem, not as a national problem

only; when among all nations the world interest takes precedence over national interest, the one benefiting only in sharing the good of all, the national leaders meeting to seek solutions only as world citizens, then will the world be safe regardless of the existence of the H-bomb. This can come about only when men and women of the nations take the world viewpoint and are willing to be less self-seekingly nationalistic. Their leaders can but follow them, leading only where nations of individuals are ready to follow.

Is this something impossible to attain? Events are moving fast and men may be driven by fear if not by altruism to see the truth of their mutual interest in a world where sovereignty is secondary to humanity and peace. In the nature of things, there will be no loss to mankind if the dignity and freedom of man is preserved.

* * * *

I have often referred to the need for idealists to combine with their idealism, a practical approach to the problems to which they would apply it. To say that any complex mass human problem could be solved if only the participants would act as brothers may be to make a perfectly true statement, but it is like saying that a sick man would cease to be ill if only there were medicine to cure him. It is first necessary to discover the medicine. Similarly, the sense of brotherhood must be awakened in men before it can be prescribed as a settlement of their differences. Brotherhood as a remedy for men's mass difficulties is a long-term one. That is why the natural fact of man's innate Divinity and consequent inherent brotherhood must ever be set forth by the Theosophical Society. In the long run men must be brought to knowledge of their brotherhood that they may give it effect in relationship and action. However, until they are

Ideals in
Practice

prepared to do this, there are the problems of the day and of the century, involving men who are not yet ready to be such brothers, but which must nevertheless be grappled with along ameliorative lines.

The man who represents only the past is already out of date. Nor is it enough to be of our own time or merely up to date. To speak of urgent and current problems only in terms of a perfected humanity is to make idealism seem an impractical thing to men who must deal with those problems now. A mixture of sentimental idealism and stark ignorance fail signally to impress the world.

What is required of us is a practical knowledge of the problem as it appears, an insight into its fundamental character based upon an understanding of human nature and evolution, together with a vision of the ultimate solution. From this combination alone can arise a recognition of what can be done *now* to alleviate the problem and to improve the situation in the direction of that ultimate. This factor of direction is of fundamental importance. Expedients must be found and employed where final solutions cannot yet be applied, but they should be expedients within a long-range programme that is fundamentally true and in the direction that programme points.

This gives us all unlimited opportunity to work, not only for the spread of the great ideal of brotherhood as a natural truth, but in the many fields of practical human activity that move in its direction. There will of necessity be compromises and expedients and there will be many opinions about them. Total unity or agreement regarding them is not, however, necessary but only a unity of dedication to the great ideal. All types and temperaments may then find employment in accord with it.

The way of evolutionary progress is long and slow and these stages of expediency and compromise must of necessity be traversed before the perfect solution of wholly brotherly action becomes the natural choice of all. We must not be impatient with compromise that is directionally sound. Rather we may there find opportunity and there extend our sympathy to those who must meet the problems of an uncompromising and not yet brotherly world.

Preparation for a world ultimately to be organized on a level of human brotherhood consists not only in sensing what that condition will be, in seeing the long-time perfect solution and the vision, but in working in all of the stages on the way. To know truly what is "on the way" and thus to avoid the digressive or regressive is no less important than to know the far-away ideal. In a world needing every possible aid it may be even more important. Best of all, to know both and, knowing the ideal, to work practically for a present advance in its direction.

* * * *

Whatever view be taken of the political activities of the United Nations (and we must needs remember that the organization can settle only what its constituent elements permit to be settled) none can gainsay its success in many humane directions.

U. N. and
Children

At the end of the war millions of children and mothers were living precariously destitute and homeless lives in war-torn areas. The General Assembly established the United Nations International Children's Emergency Fund (UNICEF) to bring relief to these entirely innocent war sufferers. Within the first four years the Children's Fund was supplying food and clothing to six million children in thirteen devastated countries of Europe. Gradually the operative area and the service have been extended to include the

general health and welfare and the eradication of disease among children and adults in many under-developed countries.

In 1953 the Children's Fund received contributions exceeding fourteen million dollars from fifty governments and with private contributions expects to spend twenty-four million dollars for public health and maternal and child welfare and relief in 1954. Unfortunately one large nation neither contributes nor permits its children to benefit, but where the children are concerned the nations generally have found it possible to work in co-operation.

Perhaps it is through the United Nations plus the children that the world will presently find its way to freedom from its fears.

* * * *

While the United Nations through subsidiary organization has been working steadily since the war in the relief of distress among refugees, it is only of recent date that an international agreement and an operative convention of the U. N. has come into effect. Fifteen nations have signed and six others have ratified the Convention setting up a permanent High Commission of the U. N. in which minimum rights of refugees now find protection under law. Standards of treatment and basic rights are established and opportunities to obtain education, enter into employment, and to practise the professions. Identity papers will now be issued to refugees who will thereby acquire a greater facility and freedom of movement.

All those who have had any experience with the unfortunate homeless of the war will be grateful on their behalf for this U. N. accomplishment which has been termed by some a "Magna Charta for Refugees".

It is a phenomenon of the times that although men often meet in tolerant and appreciative association with diverse persons as individuals, organizations of such individuals, on the contrary, are often extremely intolerant of each other. And yet if the ideal of brotherhood admits the association of all grades and conditions of men and women, then all types of communities developing along many different lines, none of them perfect or ideal, should also find acceptance with each other.

Institutional
Tolerance

It is wise always to remember that men and women are travellers moving on a long evolutionary course, each alone on his own distinct and changing path, but also in associations and communities whose journey is also long and equally one of change. The ideal community of men is as distant as the mass perfection of individual man and in the striving of the individual and in the many varied experiments toward the ideal community or association we see the same evolutionary movement. As ever, we are individually confronted with the challenge of determining what are progressive and what are retrograde ventures relative to the main onward movement of mankind. Our speed and progress as individuals perhaps depend largely upon our choices. There must, however, be tolerance toward all other experiments that are not distinctly contrary to the evolutionary current. The principle of live and let live applies not only to individuals but to men's varied institutions. True, its application in full requires its acceptance by all but perhaps this is the first step to be taken.

We in the West, long established in democracy, are inclined to think that all peoples should adopt it. Yet there is evidence enough in the historical and the current world scenes that a people cannot suddenly change their nature or accept and participate understandingly in a governmental form in which they have no tradition or

training. Change for them, like the coming of democracy itself in the West, must be a slow and gradual process, arising from a developing morality and sense of justice within the people themselves. They must themselves break their traditional and mental boundaries. Evolution cannot be forced upon them.

* * * *

A controversy has broken out among scholars regarding the exact formulation of the motto adopted for the Federation by the Cabinet of the new Federation of Rhodesia and Nyasaland, "Magni esse Meriamus". The technical question of the Latin form and spelling will be settled by the College of Heralds.

What really is significant is the intended meaning of the selected motto about which there is no question. "Let us Deserve to be Great." How true it is that there cannot be greatness without deserving. For greatness is a quality of spirit composed of those subtle elements that can be discerned and felt of men but are often far removed from ordinary success or opulence or material power. We congratulate the new Federation on its sagaciousness in providing itself so splendid a motto. May its every act contribute to the attainment of its goal through high-mindedness, magnanimity and truth. Though its problems may be different, yet set in the midst of a troubled continent, the Federation of Rhodesia and Nyasaland, through the quality of its decisions, may lead all Africa toward solutions that cannot be achieved except through those qualities that are socially human, politically magnanimous, and economically far-seeing and considerate.

The Federation's coming into being was an act bringing hope. Its motto adds assurance.

SIDNEY A. COOK

THE TEACHINGS OF THE BHAGAVAD-GITA¹

BY N. SRI RAM

THE *Bhagavad-Gītā* is an ancient Indian scripture in Samskrit, held in reverence by Indians of all schools of thought as an authoritative basis for their religious philosophy. It has given rise to numerous commentaries. Like the Bible it still exerts a living influence. It is in eighteen chapters and is supposed to have been delivered on a battlefield between two opposing armies to a prince and warrior, who just when the battle is about to begin questions the whole aim of the fighting which was to be directed against highly respected kinsmen who were his elders and teachers. But the book reads more like a collection of ancient teachings put in that dramatic form.

The teachings are attributed to Shri Krishna, who was a friend of the prince and charioteer for the occasion and regarded by all Hindus as a Divine Person, a manifestation of the Supreme Godhead. Shri Krishna, although wearing a human form, speaks as the Incarnated Deity, or to use a philosophic term borrowed from Greek philosophy, the Logos.

Logos means the Word. It is the first, the one Creative Word, containing in itself the essence of the Divine Thought or Ideation coming into view in the cosmic process. "In the

¹ Public lecture at Toronto, Canada.

beginning was the Word, and the Word was with God, and the Word was God." ¹ Here there is a distinction between God, or I should prefer to say impersonally Godhead, and the Word.

In Indian thought God is personified, but the personification is regarded philosophically as a manifestation, which manifestation, when it comes down to the physical or human world, may be of varying degrees.

The Bhagavad Gītā has in it both doctrine, that is, metaphysical statements, and highly practical ethical teaching, closely correlated. It is spoken of as the scripture of Yoga, which means union with the Divine or means to such union. But there is so much in it of the nature of the Logos and His place, quality and functions, that it might well be called the scripture of the Logos. It deals largely with the aspect of the subjective realities which are at the back of the whole objective picture.

There is the fundamental concept in Indian philosophy, as in modern Theosophy, that there are these two sides to all existence: the objective and the subjective—the visible and measurable, which is formed of matter in various grades (not only physical, but also finer, subtler matter), and the invisible or intangible, which has qualities and values which are expressed through forms of matter and consciousness. In one of the verses of the *Gītā*, Shri Krishna, speaking as the Source of this Hidden Splendour, says:

Whatsoever is glorious, good, beautiful and mighty, understand thou that to go forth from a fragment of My splendour.

(The Intelligence of the intelligent, the Light of the luminous.)

There is not only matter, including brute force, which makes the universe, but also Spirit, and the Logos is to be identified with the primordial and supreme Spirit.

¹ St. John, 1. 1.

The word Spirit, meaning breath, conveys to us the idea of energy. But it is not mechanical or blind energy. It is the Energy which in evolution is manifested as Consciousness in all its forms. Further, it is not only manifested as the Mind, which gives rise to forms of truth as well as falseness, but is also all the Truth which is manifested in the pure consciousness.

All these ideas are to be associated with the concept of the Logos. It is the Word, but what is uttered is the Truth that is in all its fullness in that Godhead or Reality in which the Logos has His (or Its) abode, from which He (or It) periodically emanates.

In Indian philosophy this periodical creative Energy is termed Brahman. The Reality which lies at the back of this phenomenon (literally, shining forth) is called Supreme Brahman. It is an Absolute or the Absolute.

Periodically the Logos emerges, and the energy streams into the field of original Matter, the primordial basic Substance which He finds before Him, and that is the beginning of the evolutionary movement, in the course of which that Root-Matter is modified and again modified, so that the whole complex universe comes into existence.

This evolutionary movement is a cycle, which consists of a process of forthgoing and withdrawal, a breathing out and breathing in, which causes the cosmos to blossom forth and then fold up and disappear into a vanishing point. "The worlds come and go." Thus one evolutionary period succeeds another, in between being a period of rest as we might call it, although it might be capable of other descriptions.

This alternation of cosmic activity and rest are spoken of as the days and nights of Brahman. The Energy, the Truth, which according to this conception, exists as a plenum somewhere, is not exhausted in the manifestation

of it in the objective field. Shri Krishna thus describes His transcendence of the universe :

Having pervaded this whole universe with one fragment of Myself, I remain.

He is both transcendent and immanent :

I am the Self, seated in the heart of all beings.

The word Self, which is the translation of the Samskrit word *Ātman*, is used to indicate that which gives rise to the feeling of self-hood, that identity with which the consciousness invests itself. Ultimately as it transcends various veils and illusions, it is one with the One Spirit which pervades all that exists.

This One Self is "seated equally in all beings, unperishing within the perishing".

Shri Krishna talks of Himself as "not divided amid beings, and yet seated distributively". This is His inward relation to the universe.

He is the origin of all, the eternal seed of all beings, the originating point but also the middle and the end. With His Energy He evolves all. When we say "His Energy," we regard Him as a focal point, in which or round which there is a certain individuality for that Energy. Since the nature of that Individuality comprises the pure nature of every differentiated thing that comes into existence and more, He transcends all conception. It is said of Him :

As marvellous one regardeth Him ; as marvellous another speaketh thereof ; as marvellous another heareth thereof ; yet, having heard, none indeed understandeth.

This nature of His, which is manifested through all beings during the period of objective activity, beginning darkly from our standpoint but growing more and more "unto the perfect day," is spoken of as the Divine Nature

(*Daiviprakriti*) as distinguished from the Nature all around us of matter and consciousness or matter and the experiencing life. It has been termed the Light of the Logos.

He enters into manifestation, is present in every form, and is Himself the cause of its becoming ; yet is not affected thereby. "All beings are supported by Me," in this sense (among others) that but for the indwelling life in each which comes from Him, the form of that life would dissolve immediately.

He supports each life (and all is life, from this point of view) from within and from without.

Because He is identified with life, and each life hangs from Him as by a thread, Death is a great illusion.

He is not born, nor doth he die ; nor having been, ceaseth he any more to be ; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered.

This statement applies to the Supreme Spirit, as well as to the manifestation or fragment of Him in every separate Being. Shri Krishna does not negate the truth of Reincarnation. For He Himself says :

As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

But in his highest aspect, man is eternally free and he is eternally the Spirit.

The reincarnating impulse arises in an aspect of his nature which is identified with matter and the influences of matter.

This aspect is part of a Nature which works in conjunction with Spirit. The Samskrit term for it is *Prakriti*. It has its properties or *gunas*, as they are called, of inertia, notion and rhythm.

The consciousness that is in touch with matter is also a field for the operation of these *gunas*.

There is the Field and the Knower of the Field. The Field comprises not only the elements of matter and all that the senses can perceive but also the desires and the mind.

Above these comes Buddhi, a superior Intelligence, often translated as the Faculty of Spiritual Intuition.

The object of all Yoga is to become united with this Buddhi, which is possible only when the Mind is free from the thralldom of the senses and the desires they generate.

The mind is "many-branched and endless. Buddhi is one-pointed," which does not mean that it can work only in one direction. It is an integral Intelligence, and has been also called Truth-consciousness. Buddhi is one-pointed in the sense of being pointed towards Truth. Its supreme goal is the Truth within, the nature of the Logos. Supreme happiness beyond the senses is attainable by Buddhi. The Mind which is merged in it is "as a lamp in a windless place".

Again and again Shri Krishna speaks of Himself as the Supreme Goal. But the goal is within. It is union with the Logos.

"Think on Me," "be devoted to Me," "take refuge in Me," and such phrases are all to be understood in this mystical sense. They refer to the Christ within or the Christos, a word used for the Logos.

He who has reached this inner union is no longer subject to the modifications of the mind. He acts without desiring the fruit of action. It is action according to the law of one's being and therefore always free.

The attitude of such a person is set forth in many places in the *Gita*. It is an attitude of friendliness to all, of looking upon the high and the low equally, of being unaffected by circumstances—success and defeat, honor and dishonor, and so forth, and of entire concentration on the Law, the Truth and the Way that is within.

N. SRI RAM

FROM KNOWLEDGE TO EXPERIENCE¹

By AXEL v. FIELITZ-CONIAR

ONE of the most beautiful results following a study of Theosophy is that a new light will be thrown on everything that happens, on every problem one has to face. One penetrates into greater and greater depths. One ascends higher and higher summits. One acquires a larger survey and a deeper knowledge of one's own self. The consciousness of man is one great unity, an organism reaching out from the highest spiritual realms into the earthly sphere. During the period between birth and death man has a certain part of this great unity at his disposal, particularly two functions: the function of thought and the function of vision. Concrete thought is influenced and formed by impressions from outside. Abstract thought is nourished by ideas and conceptions. Thought leads to knowledge, vision leads to experience. Knowledge is the result of thought, experience is the result of vision.

These two great worlds of knowledge and experience must gradually be conquered and mastered completely, in order to reach the goal of human perfection. Knowledge alone is not sufficient, experience alone is not sufficient either. The two worlds are integral parts of each other, and they form part of the great spiritual world from which we come and to which we are destined to return.

¹ Lecture to a Theosophical Summer School at Rendsburg, Germany.

To explain as clearly as possible how to work in these two worlds I should like to give you two examples in the form of two great heroes in the spiritual life of the Occident: the wise man of Athens and the wise man of Königsberg, i.e., Plato and Kant. The three most important books of Kant, *Critique of Pure Reason*, *Critique of Practical Reason*, and *Critique of Power of Discernment*, were written about a hundred years before *The Secret Doctrine* was published, and it is very interesting to see how Kant deliberately restricted himself to only one sphere of the spiritual life, namely, the sphere of reason. All his lifetime he dedicated to the examination of human reason. Nobody before him had fathomed and explained the mechanism and process of thought and also the limits of reason; Kant did it. In his great work about Kant, Houston Steward Chamberlain wrote:

Kant's view of the world has its origin in the most sagacious analysis of the human mind and its relation to the surrounding nature.

If we compare Kant's and Plato's conceptions of the spiritual life, we have the activity of the mental part of human consciousness, in Kant, and the activity of the intuition, in Plato, in their purest form. Kant did not begin with philosophy; he started from mathematics, i.e., from science. For Plato beauty is the beginning of philosophy. This means an essential difference. Kant started from the individual and came back to the total. He examined and considered, so to say, every single stone of a great mosaic as an individual and then he put them together as one great mosaic. Plato, however, always starts from the One, from the unit. So he once said:

A present from the Gods to mankind—that is how I value the gift to see *the One in the many*.

Kant is unexcelled in his range and he will be so for ever, but his range was deliberately limited. In my opinion there is something tragic about this restriction. He was too great not to have known that there is still another world besides that of knowledge. He had not the gift, which Plato had, to penetrate into the world of unity to that extent which would enable him to speak and write about the world of intuition as he did about the world of reason.

So Kant made a clear distinction between science and religion. Kant would never have admitted that a religion might be based on science and a science on religion. There was nothing of that kind for him. Each sphere was apart from the other.

The sub-title of *The Secret Doctrine* reads: "The Synthesis of Science, Religion and Philosophy." There we have that great step within one century from the world of analysis to the world of synthesis. Kant started from mathematics and ended in philosophy. Plato started as a play-writer when he was young, that is to say, as an artist, and ended in philosophy. Kant said all he knew, Plato knew much more than he said. This is evident from authentic records. There are some letters of Plato. In one of them, he wrote:

The greatest discretion in studying the deeper mysteries of philosophy is, not to write but only to study thoroughly, for it is impossible to prevent that written things will become known to people. That is why I have written nothing about those deeper truths of philosophy yet, and there is no essay or pamphlet under the name of Plato about anything of the kind, nor will there be any in the future. What exists under that name now belongs to the idealizing and rejuvenating Socrates . . . Burn this letter. . . .¹

¹ Second letter to Dionysius; excerpt from Plato's works in three volumes, Publishing House of Lambert Schneider, Berlin, Vol. III, page 699.

Plato was an initiate of the Greek mysteries and of the Egyptian mysteries, and so he knew much more than he was allowed to say in public in his days. Kant was not an initiate. Kant penetrated deeply into the world of knowledge by his own power. He did not enjoy consciously the assistance of inspiration from above. Plato in one of his letters says :

I do not think that either the publication of those mysteries or the so-called popular treatment of those things will make men happier, except a few chosen individuals, namely, those who are able to find out for themselves from a tiny hint.

That is what an initiate said.

Kant had mastered the world of knowledge only, but he realized the existence of a still higher world. Metaphysics is the field of transition from the world of knowledge to the world of experience, and Kant considered metaphysics the highest thing. He once wrote :

Metaphysics is the perfection of all cultivated human reason.

Another utterance of his shows that he penetrated into the world beyond metaphysics by means of his great mental powers, though without mastering that world. He wrote :

True wisdom is the companion of simplicity.

The simpler we become, the more child-like we become, the wiser we shall be.

There is another rather quaint utterance of Kant which he made as a private man, that "if we would see things and ourselves as they actually are, we would see ourselves in a world of spiritual beings with whom our only true community will neither have begun by birth, nor will it cease with the death of our body". A very strange utterance indeed. But there you have the critic again. For he said this as a private man only. He did not dare to formulate the notion he felt in himself so distinctly that it might

seem valid. But it should not be believed that for Kant philosophy meant a purpose of its own. All his work was done to the end that it might enable man to obtain a clearer conception of life as he himself saw it.

I will give some further quotations of his in this connection: first, the famous one :

There are two things which will fill the mind with ever new and increasing admiration and devotion the more and the longer we think about them: the starry sky above us and the moral law within us. Neither of them I may suppose to be wrapped in darkness; I see them before me and I connect them immediately with the awareness of my existence.

Two other quotations read :

The greatest concern of man is to know what one has to be in order to be a man.

Act in a way that you always see mankind, in your own personality as well as in the personality of any other individual, at the same time as a purpose and a means, never as a means only.

There we have the high morality, the high moral power, in Kant's world of knowledge—the moral power leading to the much higher world where souls like Plato are at home. It is a world into which every one of us has to grow.

Kant was the purest personification of mental power. But we now stand at the great turning-point where, as a result of the mental age and the mastership of mental power, we must grow into the world of intuition. This world of intuition is not ruled by thought, it is ruled by understanding and love. It is the great extension of consciousness which all of us will experience one day and which will lead us gradually from self-consciousness into universal consciousness.

At the present stage of evolution our field of activity is a kind of ellipse with the two foci of knowledge and experience. The more these two foci draw near each other, the more our consciousness will be widened, and

when they coincide there will be the circle whose centre is everywhere and whose circumference is nowhere.

When that stage is reached we shall have outgrown the limits of the lower self. We shall be then what we are in reality. But that stage cannot be reached without love. Love is the great power which enables us to master the world of intuition. Plato was aware of that. Nobody has written about love as wonderfully as he. And Plato's prayer for everybody he loved was :

God make you beautiful within.

For Plato the highest thing was not truth but beauty and goodness. This is because he was a true artist.

Novalis has also said: "Beauty is objective goodness." For him, too, beauty and goodness were greater powers than truth. Truth is, so to say, the firm foundation on which we stand, but on that foundation we must build something, and the materials with which we build are love and beauty.

Love and beauty are the two great powers which connect us immediately with the Divine. For me one of the most beautiful manifestations of German spiritual life is the final chorus of Beethoven's Ninth Symphony. In it two of the greatest geniuses have joined hands. Beethoven expresses in music the words that Schiller dedicated to joy. This music and these words are the great annunciation to mankind, the guide pointing to the future, to the land we all have to enter in order to fulfil our mission on earth.

All great artists were great believers :

"J. J." (*Jesus juva*, Jesus help), wrote Bach at the head of his scores, and at the bottom he wrote "S. D. G." (*Soli Deo Gloria*, to God alone be the glory).

Beethoven wrote on the score of his Missa Solemnis :
"Coming from the heart may it go to the heart again."

Bruckner wrote on the score of his Ninth Symphony :
"Dedicated to the good Lord" (*Dem lieben Gott gewidmet*).

There you have all the child-like simplicity of highest wisdom.

We may enter the world of intuition only when we are ready to eliminate our own personality completely. That is the problem each of us has to face. It is not easy to solve, it is most difficult indeed. It is easy to be great in the great hours of our life, but it is very, very difficult to be great in the small things of daily drudgery. But that is what matters most, and the more we learn to silence our own personality, the easier the achievement.

Between knowledge and experience there are two essential differences. What others have thought we can think over again, but what others have experienced we cannot experience. Experience is a personal property of one's very own. Knowledge means looking back and looking forward, back into the past and forward to things before us. Experience means looking inward and that is beyond time and space. In *Timaeus* Plato said :

Time is but the image in rhythmic movement of something timeless.

The great danger of thought is repetition. We all tend to think again what has already been thought before, it may be only because of indolence. It is just easier. Moreover there is a general tendency in thought to recur which may easily lead to torpidity and dogmatism. Experience can never recur. An experience cannot be had but once, it cannot be had twice ; if it is a true experience it is final. A classic example is the experience of Saul to whom Jesus said : "Saul, why persecutest thou me ?" Saul changed into Paul, from being a persecutor he became a preacher. So do we, too, change, as from Saul to Paul, with every great experience.

The difficulty as regards enabling others to participate in the riches of our own experience is that an experience cannot be re-made by somebody else. There is but one remedy: to throw a bridge from you to me, which is Love.

Love is the great changing power. The more we experience the greater becomes our power to radiate love, and by this power to radiate love we can make something vibrate in others, something which enables them to come to an experience of their own. After such experience one will understand another without a word, without symbols or signs. Direct contact is possible. Life strives towards life, the godly spark in one strives to reach the godly spark in another. We are standing in the midst of streams of blessing which are not meant for ourselves only but for all the world. That those streams may flow through us we have to do nothing but to be quite calm. The highest, the greatest things in life will happen in silence. This great silence sounds the harmony which is so urgently needed these days. Love alone is able to heal wounds, to give strength to those who despair, to comfort hearts that break.

Love makes use of our willingness to love, and shines all over our neighborhood in an unchanging, steady, illuminating power. Therefore, as the result of our experience, it is not only ourselves who will have changed but the spiritual atmosphere in our neighborhood will have changed also.

So we proceed from knowledge to experience as fellow-workers of the Great Hierarchy.

AXEL V. FIELITZ-CONIAR

THE SYNTHESIS OF THEOSOPHY

By BASIL P. HOWELL

Thus are the Past, the Present, and the Future the ever-living trinity in one—the Mahāmāyā of the Absolute "IS".¹

IT was not unintentional, or because she was *distracte*, that H.P.B. gave to *The Secret Doctrine* (1888) the sub-title, "The Synthesis of Science, Religion and Philosophy". In this, as in so many matters, she showed herself wiser than her contemporaries. It is to be noted that she used the singular noun in the enumeration of those aspects of thought and life of which her most important work was the synthesis. She had been guilty otherwise of a vain syncretism—an attempted reconciliation of divergent schools or systems of thought. What she really sought to do was to show that the concepts usually comprised under the general headings of Science, Religion and Philosophy are derivable from a common source. As she explained in *Lucifer* (November 1888):

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

In other words, the first Object of the Theosophical Society implies the synthesis which is the Secret Doctrine of all the

¹ *The Secret Doctrine*, by H. P. Blavatsky, III, 444.

ages. If there be any unreality in our comprehension of the Theosophical teachings, it is because we do not practise the brotherhood we teach. For this reason, above all others, we fail to visualize the complete interdependence of the tenets. For H.P.B., these tenets were gathered together in the partial statement of *The Secret Doctrine*—to make "one harmonious and unbroken whole". The various religious faiths were "made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized". The six Indian schools of philosophy, fundamental to every subsequent system that seeks the liberation of the intellect, in their turn were synthesized in what she called a Seventh School, "which is the Occult doctrine". In science, she refused to regard every dictum coming from a man of science as a proven fact (would that there were many more like her today in this respect!). She sided with "the intuitive omniscience of the spiritual divine soul—*Buddhi*," as against "the laboriously acquired knowledge of the senses and mind".

In its historical context the importance of the re-proclamation of the Ancient Wisdom in the nineteenth century can be seen in the evidence showing the growing divergence of religion and science, and, as became apparent later, the conflict that sprang up between both of these and philosophy. Even as early as the writing of *Isis Unveiled* (1877), H.P.B. saw science in a "death-grapple" with theology for infallibility. She declared that, as the whole question of phenomena rested on the correct understanding of old philosophies, we might discover, by comparing modern science with "ancient ignorance," and modern theology with the secret doctrines of "the ancient universal religion," a middle ground in Platonic philosophy, "the most elaborate compend of the

abstruse systems of old India," (*Isis Unveiled*, I, xi). It was, and is, part of the mission of the wider Theosophical Movement, to speak the word of Peace amidst the warring claims of these three aspects of man's creative activity.

The open conflict between religion and science was ably summarized by Professor J. W. Draper in his *History of the Conflict between Religion and Science* (1878) to which reference is made in both *Isis Unveiled* and *The Secret Doctrine*. One of his main contentions was that whereas religion (at least in its orthodox Christian form) had frequently sought to ally herself to civil power in order to enforce her demands, science was free from any such charge. "She [science]," he wrote, "presents herself unstained by cruelties and crimes." While many of us would not subscribe to this absolution of modern science (especially in view of the horrors of animal, and, indeed, human experimentation, physical and psychological) we may heartily agree with Professor Draper's conclusion: "What was written by Esdras near the willow-fringed rivers of Babylon, more than twenty-three centuries ago, still holds good: 'As for Truth, it endureth and is always strong; it liveth and conquereth for evermore.'" Only, we would wish to extend the horizon of Truth, in this sense, to the peaceful claims of *The Secret Doctrine*! A duty rests upon Theosophical students to familiarize themselves with the broad outlines of the history and place in human thought of these unvarying oppositions of purposes and opinions. Let them read such works as those of Professor Draper, of Professor J. B. Bury (*A History of Freedom of Thought*), as well as W. E. H. Lecky's *The Rise and Influence of Rationalism in Europe*. They will then appreciate more fully the importance of H.P.B.'s contribution to modern thought, and the significance of the impact made by her, more especially upon the western world. Also, they will then not worry too much about the

reluctance of some exponents of scientific thought to use terms like "real" and "reality". For they will realize that a correspondence between idea and reality is firmly based upon a consistent and harmonious synthesis of the religious, scientific and philosophical aspects we ourselves give to our conceptual approach to that ultimate truth about the nature of existence, to which Theosophy bears witness.

While much is known of the historical strife between religion and science, and the attempts that have been made to reconcile the conflicting claims of dogmatists in both camps, not so much attention has been paid to the situation of philosophy, which, because it does not satisfy what is nowadays called a "social demand," is often relegated by the protagonists of science and religion to an outer darkness. This is not altogether a new story. Never intended by its great Founder to be just another of many religions, Buddhism as a philosophy of right thought and conduct was virtually expelled from its birthplace by the force of an orthodox priesthood. And there are also the warnings before the would-be "lover of wisdom" of Socrates condemned to death (in the words of his indictment) for "not believing in the Gods in whom the State believes, and of introducing other strange divinities" (which has quite a modern air of deviation!); of Giordano Bruno, burned at the stake because "science for him was not arid and sterile, a mere set of categories; it was a religion, fruitful and inspired" (Dr. Annie Besant at the Sorbonne, Paris, June 15th, 1911); and of Spinoza, excluded from the synagogue for heresy. These are but a few examples from recorded history of what is likely to happen to those who would seek the regeneration of the soul through a philosophical apprehension of Reality, so aptly defined by Nicolas Berdyaev as "a spiritual act which involves not only intellection, but

also the concentration of the totality of man's spiritual forces, of both his voluntary and sentient being".

How can we dispel the sense of unreality that sometimes oppresses us in our encounter with the opposition of subject and object, in our efforts to discover ways of realizing the meaning in our lives? Only by understanding, clearly and vividly, that the knowledge of Theosophy is aimed at the regeneration of "the whole man". Just as that system of life and thought which we know as Theosophy is interdependent in all its parts, so also philosophy is without its full meaning except in relation to what is loosely termed religion, and both of these become facets of an integrated experience only in so far as they are matters of grave experiment in the alembic of human consciousness. It is the spiritual Ego who unifies all the disparate elements of our lives and distils from them the truth so admirably expressed by Professor S. Radhakrishnan: "The fully real can be known only by one who is himself fully real." "The true man" of Carlyle and the Chinese mystics, showing himself as an Ego, manifests the three aspects of Spirit, Intuition and Intelligence through his causal body. This union of a trinity in one is reproduced in that synthesis of Religion, Philosophy and Science, which is the basis of Theosophy. Conscious effort towards the unity of the many in the One is the very life of the Spirit and the foundation of all religion worthy of the name. The supreme Beatific Vision which is the consummation of the philosopher's searching enquiry after an explanation of life, its grandeur and misery, is seen to be the fruit of the purified Intuition. And that ultimate truth, which (as St. Thomas Aquinas reminds us in his *Summa Theologiae*) is the criterion by which we measure all other relative truths, is to be found by that Science of the Soul to which all other sciences are but tributary, both in the truth of the facts

revealed by patient investigation and in the method of organizing the knowledge so gained into the laws by which the evolving universe is made known to the mind of man. The earnest student will be able to work out the relationship between these universal and individual correspondences. That there is such a connection, and, on higher planes, such a unity, there can be no doubt.

The truth of Theosophy as the synthesis of Religion, Philosophy and Science, therefore, is rooted in the unity of those factors of our persisting consciousness with which we seek to apprehend ultimate reality. A composition is not the patterning of isolated fragments of knowledge and experience. It is the expression in Time and Space of a unified vision of the Eternal. It was the earnest desire to share that vision with those who walk in the darkness of the separative self that led to the formation of the Theosophical Society. And it was because she knew something of the consequences which must inevitably flow from what has been called a lapse from the organic wholeness of life that H. P. B. was rightly inspired to name *The Secret Doctrine* "The Synthesis of Science, Religion and Philosophy".

BASIL P. HOWELL

Enough that all should run; enough that each should do that which is possible for him; since the heroic mind is content rather to fall or to fail worthily and in a high cause wherein the dignity of his Spirit is shown forth, than to achieve perfection in things less noble, or even base.

BRUNO



WOULD YOU BE A CHELA?

COMPILED BY MARY K. NEFF¹

HE who seeks us finds us. TRY. Rest thy mind—banish all . . . doubt.²

To accept any man as a chela does not depend on my personal will. It can be only the result of one's personal merit and exertions in that direction. *Force* any one of the "Masters" you may happen to choose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in our rules); be honest and unselfish; forget your self but to remember the good of other people—and you will have *forced* that "Master" to accept you. . . It is by *doing* noble actions, and not by only determining that they shall be done, that the fruits of the meritorious actions are reaped. Like the "true man" of Carlyle, who is not to be seduced by ease, "difficulty, abnegation, martyrdom, death are the *allurements* that act" during the hours of trial on the heart of a true chela.

You ask me, "What rules I must observe during this time of probation, and how soon I might venture to hope that it could begin". I answer, "You *have* the making of your own future, in your own hands . . . and every day you may be weaving its woof. If I were to *demand* that you should do one thing or the other, instead of simply advising,

¹ From *Letters of the Masters of the Wisdom*, First and Second Series, edited by C. Jinarajadasa.

² Master Serapis, II, 11.

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I would be responsible for every effect that might flow from the step and you acquire but a secondary merit. Think, and you will see that this is true. So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true.

Chelaship is an educational as well as probationary stage, and the chela alone can determine whether it shall end in adeptship or failure. Chelas from a mistaken idea of our system too often watch and wait for orders, wasting precious time which should be taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs, perhaps. But it cannot demand of any man to make himself either. So now choose and grasp your own destiny.¹

You are willing to devote time, incur expense, run risks for OUR cause. Well, it is the cause of humanity, of true religion, of education, of enlightenment and spiritual elevation, of course. . . . To work for mankind is grand, its recompense stretches beyond this brief dream of life into other births. So now, you my chela, choose and grasp your own destiny.²

One who has reached to the full comprehension of *the name and nature* of a Theosophist will sit in judgment on no man or action. . . . *It is esoteric philosophy alone*, the spiritual and psychic blending of man with Nature, that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human Egotism and divine Altruism, and finally lead to the alleviation of human suffering.

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

¹ Master K. H., I, 80-88.

² Master M., II, 97-98.

discussion. It has to find objective expression in an all-embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love.

Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals. As said before—no Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him lest he should himself lose the right of being considered a Theosophist.

Ever turn away your gaze from the imperfections of your neighbour and centre rather your attention upon your own shortcomings in order to correct them and become wiser. . . . Show not the disparity between claim and action in another man but, whether he be brother or neighbour, rather help him in his arduous walk in life. . . .

Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to and dealt with justly by KARMA alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically.

The degree of [your] success or failure are the landmarks we shall have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer you approach to the goal contemplated, the shorter the distance between the student and the Master.¹

Sigh not for chelaship; pursue not that, the dangers and hardships of which are unknown to you. Verily many are the chelas offering themselves to us, and as many have

¹ A Master, II, 155-60.

failed this year as were accepted on probation. Chelaship *unveils* the *inner* man, and draws forth the dormant vices as well as the dormant virtue. Latent vice begets active sins and is often followed by insanity. . . . Be pure, virtuous, and lead a holy life and you will be protected. But remember, he who is not as pure as a young child better leave chelaship alone.¹

To be accepted as a *chela on probation*—is an easy thing. *To become an accepted chela*—is to court the miseries of “probation”. Life in the ordinary run is not entirely made up of heavy trials and mental misery; the life of a *chela* who offers himself voluntarily is one long sacrifice. He, who would control hereafter the events of his life here and *beyond*, has first of all to submit himself to be controlled, yet triumph over every temptation, every woe of flesh and mind. The *Chela* “on probation” is like the wayfarer in the old fable of the sphinx; only the *one* question becomes a long series of everyday riddles propounded by the Sphinx of Life, who sits by the wayside, and who, unless her ever changing and perplexing puzzles are successfully answered one after another, impedes the progress of the traveller and finally destroys him. . . .

The *first* object of the Society is philanthropy. The true theosophist is the Philanthropist who—“not for himself, but for the world he lives.”²

He who damns himself in his own estimation, and agreeably to the recognized and current code of honour, to save a worthy cause may some day find out that he has reached thereby his loftiest aspirations. Selfishness and the want of self-sacrifice are the greatest impediments on the path of adeptship.³

¹ Master K.H., I, 94.

² Master K.H., II, 124-25.

³ Master K.H., I, 35.

KARMA OR KISMET

By PHYLLIS S. LEAN

KARMA, untranslatable by any single word or phrase in the English language, describes a philosophic concept which may be considered under five headings:

1. Karma as Action or Activity.
2. The Law of Cause and Effect.
3. Karma as Retribution.
4. Karma as the Storehouse of Merit and Demerit.
5. Karma as Character.

The first of these is only understood when it is appreciated that action on any plane of nature lower than the Spiritual cannot take place *outside* the rules which we ordinarily call the laws of karma. There is, so to say, no extra-kārmic vacuum in which action can be performed without producing inevitable kārmic results.

The phrase “the law of cause and effect” describes that aspect of karma which is most easily understood and to which frequent reference is made in the scriptures of the world.

Retribution as a result of action in the past is one important aspect of karma, but it is a mistake to think of this law as only operating in a field of retribution.

The concept of a “storehouse of merit and demerit” occurs in many forms, some of them highly poetic and colorful, in the legends and philosophies of the human race. The Recording Angel with his great ledger is a

familiar figure. Perhaps it is as well that we cannot look over his shoulder and see our own page in that ledger; we should surely see ourselves well and truly "in the red"!

The sum total of a man's karma operating simultaneously on all the planes of action determines his character; each of us carries throughout life our own karmic hall-marks; each of us can improve the quality of our being and by karmic means build a better character for the future. Every action now builds the karmic hall-marks of tomorrow. To those who argue, "What is the use of trying, you cannot change human nature," we have the certain answer, "Indeed you can, and with the help of the laws of karma you are so doing all the time."

The doctrine of karma cannot be fully understood unless one accepts the theory of reincarnation, a wide subject beyond the immediate scope of this article. We must here assume its truth. Karma is in effect that fate which each man has created for himself by his own deeds; by deeds not only performed in the remote past of earlier incarnations but last year, last week, even this morning!

Kismet, an Arabic word meaning fate or destiny, needs to be understood rightly, as does karma. Popularly it conveys the idea of a fate imposed upon a man by some external Deity, a fate which the individual must accept and is powerless to alter. This mercifully is a false doctrine and for those who labor in misery, believing it, we offer the wisdom which comes when karma is more fully understood.

Karma is, in itself, neither good nor bad although presently we shall consider those factors which produce good or bad karmic results. Karma is a law of nature, not the imposing of a punishment. Nevertheless, to say it is a law is sometimes to give a false impression. We do not always like the word "law". We think of police-courts and prisons; not very pleasant things. Karma is a law in the

sense that the force of gravity is a law; law as the scientist rather than the magistrate uses the term. We know that the sun rises and sets, the moon waxes and wanes, the tides sweep over the beaches, the seasons follow each other in rhythmic cycles according to laws. In that same way does karma operate. Karma is part of the pattern of life; the pattern along which events flow.

The law of karma is the law of adjustment: the great compensating factor in the universe which operates so fairly that we may be very certain that our circumstances *now* are the precise results of our actions, thoughts, emotions and desires. When we say that karma is a great compensating factor, that term is being used as a scientist would use it; we do not mean compensation in the sense of consolation, like a master of ceremonies giving out prizes at a spot dance! We have each provided ourselves with just the environment we require, with just the lessons we need to learn, and here in this environment we shall stay until we do learn! Once we realize that, there is very little that has power to hurt us.

A knowledge of the law of karma helps us to understand much in life that otherwise would seem cruel, meaningless or stupid. Those who suffer a lifetime of pain, the cripples, the hunchbacks, the victims of cancer, are, in some cases, paying the price of cruelty, cruelty which they themselves inflicted on others in another life. Yet have you not observed, so often, the cheerful, grateful hearts of cripples? I think of more than one I have known, condemned for years to a sick-bed, in whose presence there has been a radiance, a gratitude, a simple happiness denied to many who live in health and strength. In such ways of cheerful living do the sufferers pay the old debts and prepare the harvest of the future when they shall return, nimble and carefree again.

And is it not wise to pay our debts as quickly as we can? Ordinary debts in everyday life are a hindrance and an anxiety. The sensible person makes small economies or works overtime, or takes on an extra part-time job and pays his bills. So it should be with our kârmic debts; trouble now is a sure indication that the bill has been presented and you are paying it off.

Sometimes, when confronted with this explanation of trouble and suffering, people claim that it is unfair and unreasonable that they have a great load of kârmic debts to pay off when they cannot remember having committed in the past those acts which have produced so much trouble now. Now suppose we could remember. Suppose the veils were for a moment torn apart. If we could see our whole past and future and could know the full sum of our debt, then we should live in a perpetual state of apprehension, dreading the way ahead. I do not think that we could face the future if we knew what was coming to us. That is why full knowledge of the past and of the future is denied to all save the spiritually mature, those who are wise enough and great enough to bear it.

Karma does not confine its operations merely to individuals. National karma is an interesting field of study, and history repeatedly demonstrates that the karma of racial cruelty, of invasion, of conquest and of war cannot be evaded.

During the darkest days of the second world war the British Government voted a very large sum of money to establish a Council for the Encouragement of Music and the Arts—a forbidding title, calculated to discourage everybody concerned! Happily this body is now more simply named The Arts Council. But it was a magnificent gesture of confidence and enlightenment in dark days.

In those same dreadful days, I spent part of one evening sitting on a box in an air-raid shelter near Euston

Station in London. Next to me was a poor old Cockney woman, old, ignorant and dirty. The noise of bombing and answering guns grew deafening but, in a sudden lull, the old woman said to me: "Poor old Jerry, I suppose he's getting the same sort of packet."

There you have it. A noble government and a noble citizen producing the karma which led to victory.

Nations or governments seeking to improve conditions for the less fortunate reap for themselves the finest kârmic harvest. This, of course, also applies to individuals, but let not the knowledge be the motive or the reason for generosity, for social service or for sympathy. To give with half an eye on one's own karma is to bring into operation another aspect of the law. It is just like the game of snakes and ladders; people who behave like this will have to go right back to the bottom of the board! In other words, do not fall into the traps of self-righteousness and spiritual pride against which all moral leaders have warned us.

Karma helps us to tackle the problems of poverty, misery, human suffering and war in ourselves and in others with cheerful firmness and with a self-confidence which is yet not self-righteous, remembering these lines from Sir Edwin Arnold's translation of *The Light of Asia*:

I, Buddh, who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is Liberty!
Ho! ye who suffer! know
Ye suffer from yourselves. None else compels.

A knowledge of karma makes us tolerant. Look not self-righteously, nor with condemning, critical eyes upon the criminal, the drunkard, the glutton, or the fool, but say, in your heart: "There, but for the grace of God, go I." What is this grace of God? God shows His grace to us in those laws which govern His universe: part of the grace

of God which has kept you from the prison-cell or the cripple's pain is karma. Understand and be grateful, tolerant and patient.

We do not, I feel, begin to understand certain even more profound aspects of karma, particularly the karma of nature. Many of the laws governing the physical universe are probably karmic in their effect and in their method of operation. Karma is at work in the laws controlling evolution and heredity. The curious biological phenomenon of "sports" and sudden metamorphoses would seem to be explicable in terms of the group karma of the species. An eastern scripture reminds us that "karma affects all creatures, even the grass".

Mention of the group karma of a biological species reminds us of another interesting field for research, namely, the study of family karma. A family often works its way through a karmic pattern: the group is close-knit, the members unable to disentangle themselves. Then one day, father gets a new job, big brother emigrates, the sister marries and the granny dies, the old house is sold and the karmic pattern is broken up because that piece of group karma is worked out, finished. When we realize that we are quite frequently the reincarnation of our ancestors, it is easy to understand why family karma is such a strong force in many lives.

Religion is very largely concerned with morals, and much of the immorality which today we deplore derives from the fact that religious teachers commend moral behavior without defining the reasons why moral behavior is sensible behavior. We must bring back into the churches the Ancient Wisdom. Karma is the rationale of ethics. Deeds or actions are possessed of a karmic immortality. Karma demonstrates to us the vast importance of thoughts. No thought is traceless; it goes out into the

universe to help or hinder, build or destroy; no effort, not even the smallest, can vanish utterly from the world. A harsh word uttered yesterday, last year, or long ago in some earlier life is not destroyed; its karmic harvest awaits the reaping. This, in paraphrase, is the essence of that immortal definition of karma in *The Voice of the Silence*. The lovely passage ends:

The pepper tree will not give birth to rose, nor the sweet jasmine's silver star to thorn or thistle turn.

The scriptures of East and West make constant reference to the law of karma.

With what measure ye mete, it shall be measured to you again. (*Matthew VII. 2*)

God is not mocked: for whatsoever a man soweth, that shall he also reap. (*Gal. VI. 7*)

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. (*2 Cor. IX. 6*)

That memorable sentence of St. Paul's comes often to my mind when I meet *mean* people, those who give so grudgingly to a street collection, so meagrely of their time or energy.

The same teachings are repeated in the teachings of China and of Ancient India, for karma is a universal law known to men of all races and ages.

The environment into which we are born is sometimes called passive karma and is the result of the long-distant past. This environmental karma seems sometimes to be so great a bondage as to be regarded as fate or kismet. Yet no evil force, no avenging Deity has created those conditions we find so irksome. Today is the harvest of all our long yesterdays, but tomorrow is ours to mould as we will. If you wish for a happier future for yourself and your loved ones then seek to live in harmony with the law. Good

karma is built by those who seek to destroy the seeds of passion within. Anger and envy, hot tempers, irritation, all such emotions are manifestations of passion. Seek to kill out ignorance wherever you find it. He who spreads knowledge and light and truth reaps a bountiful harvest. In the conquest of the personality do not turn into a mouse. You are not required to "put on the armor of a small black beetle"! The slayer of ignorance must first conquer doubt in himself. True knowledge, without which there can be no true teaching, comes from within, a fruit which ripens on doubt conquered and fear overcome.

Good karma is his who conquers the personality. That ancient teaching has led to much misunderstanding. Many a man has thought that by repressing himself, subduing his personality, turning himself into a mouse, he has conquered his personality. The ramifications of this subject warrant a whole essay. The spiritual and moral significance of humility and pride demand years of thought and practice for their understanding. It is enough if the simple seeker tries to understand this conquest of the personality in terms of a steadfast refusal to take things personally. When others are given the limelight, the praise or the honors, try not to mind. When your efforts go unrewarded, let it not trouble you. That is the beginning of the conquest of personality.

Although ritual and ceremonial have an important part to play for many people, dependence upon rite is productive of troublesome karma. If you perform rites, do them for the whole world, not for yourself.

Sensuality and hate, a longing for material gain or for a reward in heaven, all must be overcome.

Good karma, then, is his who seeks truth and finding it, shares; who is cheerful and confident, unmindful of his own, living richly in the day, this day which is his to make or mar.

The ancient scriptures of India list those sins which produce evil karma; the catalogue is remarkably similar to the seven deadly sins of the Catholic Church. We read of parricide and matricide, or in more general terms of murder, and feel pleased with ourselves, perhaps, that we are in no danger of committing these crimes. But wait a minute, the list continues: wounding is defined as a cause of evil karma. Wounding, not meaning with poniard against flesh, the bomb hurled at the defenceless, but the wounding word, the spiteful thought. One vicious thought can damage a man as seriously as a knife-blade and can create for the man who made it and sent it forth a harvest of tares. In the East, too, we are warned of the karmic result of the creating of schisms. The history of religious movements is a tattered banner; sects and divisions, tiny churches, strange beliefs, the history of schism. Life moves ever in the direction of greater wholes; the lesser parts merging to form the greater. He who would build his karma in conformity with the thrusting evolutionary pattern is warned against the tendency to splinter and subdivide.

Lastly, we are told that evil comes to those who deny their dharma. Dharma is as untranslatable a word as karma; to say dharma is duty is only an approximate definition. The Christian church exhorts us: "Harden not your hearts." A hardening of the heart is a denial of dharma. There is no happiness for the man who neglects his duty and, living within a shell of his own making, becomes unaware. The hard of heart becomes too soon the hard of hearing; laughter and bird-song are not for him, nor is the small whispering voice of the Innermost.

It is said that, at the hour of death, the thoughts of the dying man contribute much to the karmic pattern of his next life. It is for this reason that in some lands his friends gather around the couch of a dying man and recount

to him his good deeds in the life just closing. Those are in error who spend these last hours in the bewailing of sins and in the demonstration of grief.

Is karma a blind and utterly impersonal law? Not altogether. Just as the civil laws are administered by Judges, so is karmic law administered by superhuman beings sometimes called the Lords of Karma. Greek mythology is full of the personifications of the Lords of Karma, Nemesis being but one of the names used to describe these all-wise beings—a name now sadly degenerated, having come to mean, quite wrongly, an avenging fate.

A knowledge of the law of karma teaches us patience and contentment; gives us inward peace and a profound sense of security. And "underneath are the everlasting arms". Self-confidence without arrogance and self-reliance, which yet relies upon the all-embracing Divine Life come to those who know the law. Restraint is their watchword, the guardian of those things which are lovely, an ever-increasing responsibility and opportunity their good fortune; certain harvest of certain sowing.

One last word—knowing this law, forget it! Never be self-conscious about it, trying to live according to rule; right living must become instinctive in man. Is that so impossible? If the instincts of self-preservation, of protection of the young, have been built firmly into the mysterious structure of man, surely it is not impossible to imagine that in the long course of moral evolution right conduct too will become as instinctive with us as it is with God.

Desire to sow no seed for your own harvesting; desire to sow only that seed the fruit of which shall feed the world.

—*The Voice of the Silence*

PHYLLIS S. LEAN

A NOTE ON THE DARK STARS

By D. D. KANGA

THE annual meeting of the British Association for the Advancement of Science held at Liverpool in the first week of September 1953 may be said to be a memorable meeting for the announcement made in his inaugural address by its President, Sir Edward Appleton, of the existence of dark stars—dark invisible objects in outer space—which could be detected only by what is known as the radio telescope as distinct from the optical telescope which can detect only the visible stars.

What is a dark star? The biggest 200-inch telescope at Mount Palomar, U.S.A., can detect stars 1,000 million light-years away from our earth. Observations of this kind come under optical astronomy, since in examining them we examine the optical light coming from the stars.

Sir Oliver Lodge was the first scientist who thought of looking at the heavens with the "radio eye" instead of with the "optical eye". He may, therefore be truly called the first radio-astronomer. It fell, however, to the lot of an American radio-engineer, the late J. G. Jansky of the Bell Telephone Laboratories, to discover that radio waves as well as light-waves could be received from the heavens. Jansky made this discovery when he was studying the direction of the arrival of atmospherics. In this study he noticed a persisting hiss in his ear-phones when his directional aerial was aligned to receive from a particular direction, which he

later showed was the direction of the stars in the Milky Way. That was in 1931. As Sir Edward says, Jansky may appropriately be said to be the first person to speculate on the origin of the radio noise from the outer space.

Radar operators, in their search for aircraft and ships during the second world war, rediscovered this phenomenon. With the help of a directional radio telescope, Dr. J. S. Hey and his colleagues made the first really detailed investigation of the amount of radio noise coming from different parts of the sky and confirmed the original findings of Jansky.

It was supposed that this radio noise represented the integrated radio effect of the stars in our own galaxy, since such stars are nearest to us. This theory was abandoned because there did not appear to be enough stars in the Milky Way to account for the high intensity of the radio noise. From more refined radio experiments, the following observations were made:

1. That the strength of the radio noise came from one particular direction from a region in the constellation of Cygnus.
2. That it was a variable radio noise, the variations being due to the irregularities in the ionosphere through which the radio waves had to pass before they reached us on the surface of the earth.
3. That the source of this variable radio noise must be a very small one; it was too small to have its size assessed with the equipment used, that is, it occupied less than a tenth of a degree in the sky.
4. That the position of the powerful radio source was fixed pretty accurately.
5. That the Cygnus radio star, as we may now call it, *did not coincide with any special visible emitter.*
6. That radio noise came also from other parts of the sky, that a number of "point" sources of radio waves were

identified. One was found in the constellation of Cassiopeia, even more powerful than that in Cygnus, and located with good accuracy. There was no remarkable visible object apparent on the star map with which to connect it.

The following questions arise, as Sir Edward remarks from the above observations:

1. Could it be that a radio star is always a dark star—and so a new type of object in the universe?
2. If so, could it be that there was a duplicate universe—only to be seen with a radio telescope as distinct from a visual telescope?
3. As regards the over-all phenomenon itself, could it be that the total emission of radio waves from the galaxy might be really the integrated effect of these dark stars?
4. Could there be radio nebulae as distinct from individual radio stars?

So far, two unknown objects of a unique character have been identified in the heavens, as a result of clues from the radio side, (radio sources in the constellations of Cygnus and Cassiopeia). The discovery of these rare objects by direct visual research with large optical telescopes would require prohibitive effort. The radio telescope has therefore shown itself to be an important adjunct to the world's greatest optical telescope. The experiments made so far suggest that it may in time be possible to detect sources at greater distances by radio than by optical means.

Sir Edward Appleton concludes this fascinating radio-astronomical story by saying that it is still far from being fully told, and that the radio-scientists are yet without an explicit solution of the original problem which started it all off, namely, the rough over-all correlation of the distribution of radio noise with the general structure of the Milky Way.

The achievements so far recorded on this interesting theme in the observatories at the three centres—Cambridge, Sydney and Manchester—are worthy to be ranked with the greatest feats in the art of experiment. Similarly, Sir Edward Appleton's address will take a high rank among the addresses given at the British Association for the memorable pronouncement made therein that dark stars—invisible bodies—exist side by side with the visible ones in the vast universe.

* * * *

How far do these researches approach the Theosophical view of the existence of invisible globes or superphysical worlds? Let us see.

1. The dark stars of the scientists must be physical in their nature as they are capable of being detected by a radio telescope which is a physical apparatus.

2. The superphysical worlds of Theosophy have not so far responded to any physical apparatus, for example, matter of the astral or mental planes.

3. The Theosophical view of the invisible and visible (physical) globes is that they all exist, here and now, in different parts of the heavens, the subtler penetrating the coarser, the coarsest being the physical globe. The physical (visible) globe is therefore penetrated by all the other superphysical globes whose matter is subtler and finer than the matter of the physical globe.

Could the matter of the cosmic physical plane (Theosophical literature) be detected by a *physical* apparatus like the radio or optical telescope? If so, could the dark stars recently discovered by the radio-astronomers, as stated above, with the aid of a radio telescope be said to belong to the cosmic physical plane?

D. D. KANGA

THEOSOPHY AND OUR PROBLEMS

BY HUGH SHEARMAN

WHEN we speak of a problem we are usually thinking of a conflict in which one factor lies within our own selves. At the present time problems are rapidly increasing as more and more conflicts are seen to have their origin partly within us.

There was a time, for example, when war was not a problem. It was an external predicament like the weather. Now war is a problem, for its causes are seen to lie in ourselves; and, as time goes on, we are going to discover more and more how subtly we create war from within ourselves.

Those who can solve their problems are called wise; but nobody, however wise, can make another person wise. We cannot solve another person's problem for him.

One thing, however, we can sometimes do to help another in his problem if he is seeking for help. We can re-interpret his problem for him and so give it back to him, looking different, presenting a new aspect, so that he may perhaps make more effective progress with solving it for himself.

Theosophy is an interpretation of the human problem. It is an interpretation of the problem of the universe. Since the world problem and the problem of the individual are one, and since man is the microcosm of the universe, Theosophy's interpretation of the universe and of great

cycles of events and experiences can serve also to re-interpret the problems of the individual.

To interpret, however, is to do something more than to explain. To re-interpret the problem of another person does not necessarily mean that we have to rush in and explain his problem to him in words. If we understand his problem, our understanding will often convey itself without words. A multitude of words often marks a failure of understanding. Often the sympathetic listener gives much more help towards the solution of a problem than the individual who hastens to offer advice.

Theosophy has been described as "the science of life and the art of living". A science of life there must be, with laws and explanations; but living is the supreme art. When we engage in interpretation within the field of one of the arts of civilization, when, for example, we interpret music by playing it or a scene by painting it, our interpretation is no mere explanation, no mere affair of words and laws. How much more, then, must the interpretation of the art of living be beyond words and explanations.

Theosophy has also been defined as "the body of truths which forms the basis of all religions and which cannot be claimed as the exclusive possession of any". If we look at the scriptures of the world we certainly find that the great religions have teachings which they share in common, explanations which they offer alike, doctrines in which they are in essential agreement. But these alone are surely not the body of truths which forms the basis of such religions nor are they the highest interpretation which religion has to offer of life and its problems.

If we look further into the scriptures of the world, we shall find that a great part of them consists of efforts, not to convey teachings and explanations, but to convey a sense of the presence of the Teacher. By anecdotes, by

symbols, by subtle modes of intimation, they try to give us the rare fragrance, the freshness, the essential quality and power and impact of the Teacher himself. Many religions also try to make available by sacramental means some immediate experience of a real Presence.

To re-interpret, in a truly Theosophical way, the problem of the world, or of the individual, is thus something very much more than to explain it. It is also something very much less, for, when such a true interpretation is given, it is very much simpler than an explanation. It does not preclude explanation; but, even if it is a task of exposition, it is also and inseparably a work of art, the creation of a presence and a freshness.

A problem, then—whether one's own or a problem which another chooses to reveal—is an opportunity for the creation of a work of art in thought, feeling or act. In a problem or conflict there is duality; and the moment in which that duality is glimpsed has a pregnant solemnity, for it is the symbolic equivalent of the moment when the One becomes Two and the Two are about to create the great work of art which we call the Universe. Perhaps, at some level of being, the Universe itself is the answer to a Problem.

HUGH SHEARMAN

Who am I? I am an atom in the body of God's humanity.
As I think and do, so I aid or pollute the whole body.

M. V. G.

ACTORS ON THE WORLD'S STAGE

By GIUSEPPE GASCO

TO the extent that the diligent Theosophist studies and meditates in accordance with the practice of Theosophical ideals, to that extent does he become a genuine "Theosophist" and attain to a remarkable discovery of his own nature and of the particular role which awaits him here in the world's arena.

Eventually he realizes that it is from the subtle planes of Nature, where Divinity is most manifest, that the impulse of life comes forth which causes him to be born again and again into the lower planes as a mortal being, each time to play a different part in life, which is exactly comparable to the roles of an actor upon the theatrical stage. Such an impulse embraces the wish of the reborn one and works in harmony with the cyclic laws which govern human life on all the planes of Nature; the cyclic laws also regulate the kârmic heredity of the individual, which consists, for the most part, of our moral indebtedness resulting from our previous lives. The earnest student of Theosophy is able to form a truer and more objective estimate of himself and of his fellow-beings, and even of events taking place in the world around. This knowledge is dynamic, it does not give comfort, but one becomes aware that almost all men and women are bad actors on the stage of life: many of them have already forgotten the part which was assigned to them; few know

how to interpret their part in a worthy manner. Compassion and righteous anger mingle and become confused in the mind of the Theosophist; nevertheless he does not wholly lose his compassion, which is the harmonizer of all things, "the law of Love eternal".¹ It is this compassion which stimulates him to warn his fellow-beings and to become a living example to them of moral constancy in all his acts and ways and so to lend authority to his exhortations.

He realizes how men and women do not make progress towards their true destiny, which is essentially the search after Truth. For this search is only possible through the unfoldment of those divine attributes which are latent within each individual consciousness, whereas the essential aim of life for men and women has become one of endless trivialities which are animated by individual desire—the desire for sensual pleasure, the desire to dominate, the desire for fame, the desire for material wealth and even the confused desire for vengeance. In this way the mortal personality becomes gradually detached from its divine and immortal counterpart, which now merely animates but no longer controls it. This provides the explanation for the terrors of death, for senseless egotism, and for the acceptance of depressing slogans about the future of civilization; it explains, too, the struggle for survival, class warfare, and the pursuit of material pleasures as the supreme aim and object of our existence. Thus, men and women develop into senseless and unthinking, sometimes even stupid and heartless, actors and actresses.

Now no science, no philosophy or orthodox religion has the power to enlighten the conscience of the people as a whole, or to check them in their downward career to the

¹ *The Voice of the Silence*, page 95.

very brink of ruin. No one deludes himself that the marvellous scientific discoveries, that have added so prodigiously to the world's material resources, could possibly transform into good actors those who have lost all moral conscience and all awareness of their vital "roles" in life. Almost any discovery—from the jet-engine to the splitting of the atom—has so far been used predominantly for destructive purposes. The benefits derived from these inventions are to a very great extent overshadowed by the disasters, destruction, cruelty and the collective criminality of the past fifty years. The evil which is the direct outcome of these discoveries is far in advance of the corresponding development of spiritual progress over the same period. Progress has lost all its spiritual character, and the worst evil of all which results from this is the identification of technico-industrial progress with true spiritual progress.

So to Theosophy falls the solemn task of shattering the false values of this so-called progress and of reminding men and women of their true role in life as worthy actors on the world's stage, where each has a unique and glorious part to play, in order that they may develop the three great attributes of Divinity, which must eventually become manifest in all human beings: Will-Blessedness, Understanding-Activity, Love-Wisdom.

The Theosophical Society is the collective and international organization established through the will of the Masters, with the aim and object of disseminating the Theosophical concept in the spirit of Universal Brotherhood, which is the spirit of God, and of expunging from human consciousness all ideas of strife and egotism with which the present-day form of Kali-Yuga or the Dark Ages is interwoven.

GIUSEPPE GASCO

THE ROYAL GIFT

By F. H. ALDHOUSE

THE woods of Feltrim (Wolf's ridge) spread far and wide. And when the wind sweeps through the foliage, hands pluck the strings of a harp, each variety of tree sounds forth its own special music: from the deep green bass of the oak to the high white treble of the poplar. The combined harmony is carried far across the country in time of storm, a concerto wonderful and awe-inspiring. But in sunny days a soft sweet song of summer, of peace and lush growth sounds. The forest is undesecrated by man's presence; its trees are not hewn down, its streams flow singing unpolluted to the sea. Birds of many varieties build their nests unafraid, and their constant singing mingles joyously with the singing of leaves and the buzzing of the insects. In the very centre of the wood there is a clearing. It was made originally in Druid days about a heart-shaped blue tarn, remarkable for the clarity and purity of its waters. The white-clad priests who served Lugh Lavada (Celtic, Lug Lamfada, i.e., All-reaching Light), Dana, the mighty mother, and Angus Oge, their son (called the Ever Young because of his eternal boyhood), are gone, but the Divine Life to which their worship was offered broods there changeless and immortal.

It was a glorious day in June, the month of leaves. Their soft melody and that of the nesting birds made the wood a place of magic harmony. And there was a sense of

something unheard by any ear, but yet recorded by the heart. A thing melodious, solemn, and yet joyous with unearthly gaiety. The wondrous dance of Fairyland was circling and swinging beneath the sacred hazels and beside the azure tarn.

Now though the human eye cannot directly perceive the subtle vibrations of the Fairy People, it can indirectly do so, if their life is reflected back to it by clear water, unflawed crystal, or the mirage made by mist. And two children of ten and twelve, Bobby and Terry McCord, sons of a keeper of the forest appointed by the owner of the woods to keep them inviolate and safe, often stole hand-in-hand to the side of the clear blue waters, and sat there in ecstasy as they saw in its clarity, as in a mirror, the mystery of woven paces and of clasping hands as the Shee in the enchantment of rhythmic movement told of that joy which is more ancient than the hills, which they know so well, and which children and those whose hearts are innocent alone can learn from them.

As Terry and Bobby went often to that enchanting vision, they gradually educated their eyes and ears to see what was there without looking into the tarn. And then they could hear and see the reality from which the reproduction came. And as they saw the Shee, by reaction the Shee saw them as living things and not mere colored shadows amid the tree fronds. At first the fairies were angry at their presence; but as the little boys were young and pretty, clean and kind, the Shee soon tolerated them and even were glad of their admiration and love.

King Finvara and Queen Mave were sitting on thrones of woven sunbeams. And the Queen said to her Lord: "Most gracious King, cannot we do something for those two charming children? They will grow older. The human horde will make them coarse, hard, perhaps even false of

heart. And it will not be their fault. Even trees are bent out of shape by pitiless winds, even stones are worn by constantly dropping waters. And the human heart is inconstant, and light by nature."

King Finvara answered: "Dear Lady, we can take them into our own green Land where no ill can touch them, and where my sceptre can wave away death and change who must bow before my spells."

Then the Queen called the children and said: "Dear children, you are in love with all you see about us. Will you join the Dance-that-is-never-done, live our unending life of joy? You will escape all the evil destiny of Clan Adam—their days of drudgery, their sorrowful lonely old age, the choking death that ends it all. Your white feet, light as the breeze, shall run on the spume of the breaking waves. And as a flame springs high, rejoicing in the shining air, so shall you dance on the heights of the green hills."

The children looked at the King and Queen with shining, longing eyes, and then they said together: "O King and Queen, we thank you with all our hearts for what you so graciously offer. It is a fate to be desired above everything else. Still, we cannot accept it. Our Mother would break her heart if she lost us, our Father would be desolate. And when all that you say of the destiny that awaits Clan Adam shall fall on them, we want to be with them to help them bear the drudgery of life by sharing it; to make their old age cheerful by being their company, and when death comes, giving them the last kiss of constant love, and closing their eyes in peace."

Then King Finvara said: "Dear and gentle children, you have made a choice that is worthy of the Gods. They will surely reward such dutiful and beautiful affection. But I will give one gift, the best that I can bestow. Your

hearts shall always be as young as they are today. I cast the spell of Moy Elga (Fairylane) upon you both. Evil shall fly you, as the shadows fly the sun. The circle of Love shall be about you and yours for ever and ever. And though your bodies grow old, the gift of sight is yours. You shall always see Moy Elga about your ways."

And it was even as King. Finvara said. For vision brings love, and Love shall crown us Lords of Life.

Epilogue

Love can make toil and sorrow sweet,
Turning to victory, defeat:
Man and the Shee on love's road meet.

Service to love, a royal task,
Shall give us all we dream or ask.

If hearts stay young, the years may fly,
We shall not heed their passing by.

Moy Elga lies about our ways,
In the young heart it ever stays,
The Shee are with us all the days.

F. H. ALDHOUSE

A WORD TO PIONEERS

By FRED MORGAN

ALL movements of a truly cultural nature do little more than survive, numerically. They are the pioneers. If we adopted popular aggressive ways of increasing our membership and attracting attention we would defeat our purpose. The way is narrow though the purpose may be all-embracing.

But there are no limiting factors in the expansion of the individual—except the individual member himself. We can have a more virile membership, more responsive channels for the use of Those who are ever alert. This potent factor must never be forgotten. It is so very easy to drift and become just members of an organization.

Let us look into the things which have a tendency to obstruct and hinder our progress and development as individuals and as an organization.

Organization is our first obstacle as individuals. It is something about which we can be busy and in being busy the inner problems are less compelling. The mind dwells upon outer activities and has less time for contemplation. There is satisfaction in tangible accomplishment, especially when the motive is ideal. We build up routines and habits of thought and thoroughly enjoy it as a child building castles in the sand. We are making good Karma. We are nicely fitting pieces in the pattern of organization. We feel that we are fulfilling our destiny.

But we may be resting on our oars, or even missing the boat. Ideals and work for a cause can possess us as a rich man can be possessed by his money. This is not to say that we should forsake and betray the tasks we have accepted for the enlightenment of humanity, but it is to say that the blind cannot lead the blind. A teacher must keep ahead of his class. If we are to be pioneers in the worlds of consciousness yet to be conquered, we must constantly apply ourselves to the task. It is easy to do works that we are accustomed to but it is extremely difficult to work upon the intricate and illusive forces of the personality and reach the sources of conflict. All of us are inclined to take the paths of least resistance.

Individuals are our first obstacle as an organization. The Society reflects the character of the individuals. Therefore, if individual members recognize the tendency of organization toward conformity and pattern and move in the direction of uniqueness two birds will be killed with one stone.

But what of the individual, his thoughts and emotions, and his efforts at interpretation and understanding? This is where our influence as a Society gets its sustenance. If we as a Society are to remain vital and challenging, we as members must be ever alert to the creative significance of our tasks as Theosophists.

To be useful Theosophists we should be wholesomely and intelligently introspective. If we can wisely examine and understand our own problems we are better prepared to understand the problems of others and of the world. We should be interested in world affairs, especially those on the fringe of Theosophical thought and activity—the problems of race and color; the struggle for progressive education; the problems of youth in a world which has thrown off the restraints of moral codes; the varied activities of the U. N.; the approach of science to unorthodox conception.

We are living in an epic period of rapid change, unparalleled in human history, and it offers the greatest challenge in human history to those who are supposed to know what it is all about. We should have the knowledge and inspiration to be a potent force in guiding mankind to a better world.

The trend is toward uniqueness: the breaking down of forms and barriers; the recognition of new values; the realization that the problem of the smallest group is the problem of us all. No opportunity must be lost in throwing weight behind these trends. The frost has left the ground and we should be active cutting down the weeds and nourishing the seedlings that thrust their tender heads into a world where bitter winds still blow.

We must be prepared for the day when Theosophy is better known all over the world; when reincarnation and the law of karma are fairly common knowledge. We must be prepared to show the world how to implement such knowledge. We must "arrive" and understand not only in theory but in fact.

We can start to understand by giving the "self" a less conspicuous place in our thoughts and activities in the ordinary ways of life. We must give up the outward struggle with all its vulgarity and subtle phases. We must be quiet as the beauty and the depth of night are quiet. We have learned to swim, now we must learn to submerge.

It is said that when divers are in the depths they get a strange exhilaration—that they want to take off their oxygen tank and give it to a passing fish. We must reach that phase of discarding in the spiritual depths. No remnant of the "self," no oxygen tank, must remain, if we are to become one with Life.

Intuition is akin to simplicity and beauty. It avoids the accumulation of things and the intricacies of mind. It

tells us of other worlds and other states of consciousness that make the spark of the Divine something real and tangible—a spark that burns away all thought of selfishness and fear. It makes the things we have hated, shunned and feared become a part of us, held in the bosom of a wider understanding.

This awareness of greater things must come with effort, as do all things of lasting value. There are no miracles in a world of law. We may begin by talking less and becoming less involved with people and with things. Simplicity to begin with and beauty in every aspect. Constantly reminding ourselves of our divine heritage subdues our petty desires and wants. "Heaven lies about us," not only "in our infancy" but at any age, if we accept the challenge.

The noise and tumult of modern life offends our sensibilities, distorts our vision, and thwarts our spiritual purpose. We cannot run away from it; we have duties and responsibilities. But we can avoid being lost in it. We can be constantly aware of what we are and of our destiny. We can observe the strife around us with aloofness, but not unkindly aloofness; always with humility; always with discrimination; always with a sense of humor and the thought of throwing some light upon the path of another.

FRED MORGAN

One who prepares for solving the Infinite must solve the finite first.

S.

REVIEWS

U.N.: Today and Tomorrow, by Eleanor Roosevelt and William DeWitt, Harper & Brothers, New York, 1953, pp. xiv + 236, price \$3.00.

This is a handbook of information regarding the nature of the organization and functions of the United Nations, its specialized and appurtenant agencies—written by a well-known woman who has actively associated with this international organization from its early days and a male journalist whose political and spiritual affiliations are not known to us. The jointness of the venture, however, raises the presumption that, as is generally the case, the man is the spiritual follower of the woman, and that the opinions expressed in this book are views commonly shared by both authors.

The book consists of an introduction from the pen of Mrs. Roosevelt; four chapters entitled "Politics and Shooting"; "UN-ville"; "the U.N. Nobody Knows"; "The Private Citizen's Part"; then a "Note on the Future of the U.N." supplemented by 101 questions and answers about the U.N.; U.N. Charter and Statute of the International Court of Justice;

Declaration of Human Rights, an organizational chart of the U.N.; a list of members of the U.N., and a list of abbreviations in the U.N. Thus, it is a useful and comprehensive work.

The only chapter written for explaining the working and the difficulties in the working of an organization of this magnitude and complexity is the first chapter entitled "Politics and Shooting". This is by far the best written chapter from the point of view of the intellectual critic. One wishes that there were a few more chapters written on this level. But in Mrs. Roosevelt's introduction we are told that "the purpose of this book is to tell the day-to-day story of the United Nations in a way that will give it down-to-earth, personal meaning for anyone who reads it". In realizing this the authors have succeeded considerably.

The second chapter on "UN-ville" gives the story of the origin and development of this "town within a city" and a clear panoramic description of its parts and daily life. The third and fourth chapters, dealing with the works of the specialized agencies and

non-governmental organizations, give very useful information which is further supplemented by the 101 questions and answers.

The most disappointing portion of the work is the "Note on the Future" (pp. 147-148), which concludes with the rather complacent note that "what is reasonable to predict is that the U.N. will continue and become more effective with time". Big-power conferences, formation of power-blocs, military pacts and alliances and stock-piling of atomic weapons by such powers as are able to produce them indicate, on the contrary, that it is most unreasonable to hope for the continued existence of the U.N. in its present form. A careful study of, what I prefer to call, the rhythemics of war and peace will show to any student of international affairs that 1954 is almost as near a third world war as 1935 was to the second. The way out, the way to world peace, will be seen when steps are taken to transform the international U.N. into a democratic world-republic.

K. P. M.

Bread out of Stone, poems by Scharmél Iris. Henry Regnery Company, Chicago, pp. 62, price not given.

Scharmél Iris is a poet from whom recognition has been long withheld. His name is little known

except to his fellow-poets, by whom—to judge by the Foreword and Epilogue to this little book, written respectively by W. B. Yeats and Oliver St. John Gogarty—he is held in the highest esteem.

Iris has met with set-backs, a particularly cruel one being the theft of poems representing twenty years' work. He has suffered not a little at the hands of the critics, who, we are told in the Epilogue, know nothing about poetry. "It takes a poet to appreciate poetry . . . and the greater the poet the greater the appraisal. That is why Yeats, the greatest poet of his period, gives this poet the greatest praise."

Perusing the Foreword we find Yeats's declaration that "of poets writing today there is no greater"; "he has cast his net in the deep well of the spirit and has brought us Beauty naked and absolute". The poems in this volume are described by Yeats as "a divine fire to light the way where once a poet breathed and lived and passed".

In the face of such high praise from those best qualified to give it, what is left for lesser folk to say? This reviewer feels that she can only add that to her these poems of Iris show a depth, a beauty and a poignancy not often met with. It may be best to let

them speak for themselves by quoting one or two brief examples.

The poem "April" is described by Yeats as "one of the finest lyrics in the entire range of English literature":

I loved her more than moon or sun—

There is no moon or sun for me;
Of lovely things to look upon,

The loveliest was she.

She does not hear me, though

I sing—

And, oh, my heart is like to break!

The world awakens with the Spring,

But she—she does not wake!

In "Iteration" we find such hopeless tragedy as one would not have thought could be compressed into five brief lines:

My son is dead and I am going blind,

And in the Ishmael-wind of grief
I tremble like a leaf;

I have no mind for any word
you say:

My son is dead and I am going blind.

Finally, these lines from "The Beggar" need no comment:

Into the theatre

The crowds swarm heedlessly
In blatant finery,

And only see

The dust-gray of your clothes,
And the pencils that you sell
In your evident hell.

Finding you I find
The color of your mind,
And smell as smell I must,
The scent of stars arising from
your dust.

F. N. P.

Glimpses of Truth, By N. P. Mehta. Hind Kitabs Ltd., Bombay, pp. viii + 128, price Rs. 4.

This book may aptly be described as the spiritual diary of an aspirant for higher life. It is not a record of chronological events, but a log-book in which the author has jotted down "glimpses of Truth" as they came to him. The realizations and insights arrived at are acknowledged by the writer to have "protected and comforted" him in the turmoils and disappointments of ordinary everyday life. They have also strengthened and encouraged him to proceed to "attain the ultimate good and end of life". The author's justification for the publication of his log-book is his desire to share with others the fruits of his "ceaseless striving to know the Truth".

In spite of the author's protests, the work has much literary charm about it, and some of the epigrams and paradoxes employed to describe the often indescribable are not merely apt but also artistically attractive. Naturally, one cannot unequivocally agree with all the thoughts set down here—nor does the author seem to expect such

monotonous agreement from his readers. A table of contents or index, and some order or classification of thoughts would have facilitated both reading and reference.

The Lord Buddha has laid down Right Thought as one of the constituent elements of the Noble Eightfold Path—his gift to humanity. Right Thought may be interpreted as Unconditioned Thought, the pure subject-objectless experiencing. It is such experiencing that Blaisé Pascal must have had in mind when he stated that "the endeavor to think well is the only morality". The author confirms this when he says: "Thoughts and ideas, however good, are of no use, till they collectively act upon the mind and release the soul to live more and more in the Spirit and not in the flesh." Such experience is not the reward of petitioning or supplication; nor is it the end-product of strenuous endeavor or deep scholarship. It is a gift that comes in God's own good time and ravishes the soul with devastating effect, the Grace by which the individual soul transcends all its limitations and loses itself completely in that Oneness whose nature can only be described, if at all possible, by one word—Love. And that seems to be the ultimate as well as the proximate good and end of life. G. R. V.

From the Turret, by Peter Riche-lieu. Central News Agency Ltd., Durban, South Africa, pp. 888, price 18/.

Described as "an occult novel," *From the Turret* is claimed to "give the world detailed facts covering the life lived by those who have passed through the portal of death".

The main topic is that of astral travel during the hours of sleep (as apparently experienced by the author), but such ideas as reincarnation, karma, evolution and individualization are dealt with also, in a manner intended to appeal to the general public. The term "Theosophy" is not used, and technical terms are avoided.

Whether the book will have much general appeal one cannot say but much of it will seem trivial to the student, and certainly Theosophists are not likely to accept the suggestion that two days' abstinence from alcohol and flesh-eating is sufficient to purify the vehicles to the extent necessary for conscious functioning on the astral plane, with full memory of what took place there when again using the physical-brain consciousness.

A minor irritation is poor punctuation, mostly in the form of superfluous commas.

F. N. P.

SUPPLEMENT TO THE THEOSOPHIST

MAY 1954

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Conference at Adyar

The 81st South Indian Theosophical Conference, representing the Federations of Lodges of South India, was held at Adyar over the Easter period. Registered delegates were 102.

At the opening of the Conference in the Headquarters Hall, following the Prayers of the Religions, Miss Emma Hunt, who presided, read the following cablegram from the President, Mr. N. Sri Ram, from Toronto, Canada: "Away from Adyar, yet there. Fraternal greetings, delegates Easter Conference."

In her opening address Miss Hunt referred to the 85th Annual Conference of the Bengal Theosophical Federation at Calcutta, and to the Annual Conventions in Finland, Sweden, South Africa, Puerto Rico, Indonesia and Australia, all

of which were being held at the same time as the Conference at Adyar. Through such gatherings of members, meeting for a similar purpose in the various countries, a network of Theosophical influence would be formed throughout the world.

This South Indian Conference, Miss Hunt said, was privileged to be taking place in the environment of Adyar. Its success would depend not alone upon the few who held responsible positions but upon the contribution of each individual member.

Activities commenced each day with the Prayers of the Religions in the Headquarters Hall. Special features of the Conference were Group Discussions; Exchange of Ideas on Our Work; Question and Answer period, and Evening Entertainments. There were no public lectures. In the Garden of

Meditation members gathered each evening for fifteen minutes to listen to music and to think quietly on the beauties around and within.

The Conference was closed at a meeting held under the Rain Tree near Blavatsky Bungalow.

Banyan Tree Reception

Dr. Bhagavān Dās, M.A., who paid an informal visit to Adyar in March, was officially welcomed by the Society on April 11th at a distinguished gathering of 150 invited guests under the Banyan Tree.

Accompanying the Doctor were his wife, his son, Shri Sri Prakāsa, Governor of Madras, and other members of his family. Short addresses of welcome were given by Miss Emma Hunt, on behalf of the President, Shrimati Rukmini Devi and Dr. G. Srinivasa Murti. Each paid tribute to his great learning, his contribution to the literature of the Society, and his distinguished career. In his reply the Doctor called to memory some of the early workers. He was garlanded, not according to the usual custom with flowers, but with a garland of the thoughts of members who stood for a few moments in silent gratitude for his long service in the cause of Theosophy.

At the close of the Tea Party Dr. Bhagavān Dās planted a tree in the Garden of Meditation to

mark the occasion of his visit after a period of 35 years.

India

The 64th Annual Convention of the Indian Section took place during the International Convention of the Society at Adyar in December 1953. The General Secretary of the Section, Mr. Rohit Mehta, reported that the membership of the Section on 30th September 1953 was 6,505, distributed over 394 Lodges and 46 Centres, grouped into 15 Federations. Under the Five-Year Plan inaugurated by the Section three years ago there have been held regional camps, training courses, brotherhood weeks, and campaigns for Lodge self-criticism. The Section has brought out many books and pamphlets in the national language, the chief among them being a Hindi translation of Mr. C. Jinarājadasa's *First Principles of Theosophy* and a Hindi monthly magazine *Ananda*. The scope of the Section magazine, *The Indian Theosophist*, has been widened to include activities of the Society in Ceylon and Burma by allotting special pages for these countries. The Besant Theosophical School, Banaras, which had hitherto been managed by the Indian Section, has now been handed over to a Trust called "The Besant Education Fellowship," incorporated

according to Indian law. The General Secretary concluded his report as follows:

"Our first work, therefore, is to consolidate our movement so that the laborers may be united in their endeavor. Secondly, we must understand the needs of the time in which we live. And thirdly, we must equip ourselves in order to meet the special needs of the people whom we desire to serve."

The two Founders of the Theosophical Society landed in Bombay on the 16th February 1879. To commemorate that event the Bombay Theosophical Federation organized a celebration week, which was inaugurated by the President, Mr. N. Sri Ram, on his way to England. Mr. and Mrs. Rohit Mehta and Mr. M. Subramaniam participated in the celebration week. Several Lodges in India have celebrated their Diamond Jubilees. Last December Sri Besant Lodge at Tanjore, South India, celebrated its 70th anniversary, under the presidentship of Shri Sri Prakāsa, Governor of Madras State and a member of the Society. During Easter week-end a number of Federations in India, among them, Bengal and Bihar, held their annual conferences, with very interesting programmes. Before leaving for Europe the President, Mr. N. Sri Ram, presided over the annual conference of the

Andhra Circars Federation at Guntur and gave two lectures, "What Is Spiritual Living?" and "The Regeneration of India".

Young Theosophists

The General Secretary of the World Federation of Young Theosophists, Mrs. Nancy Buch, in her report for the year ending September 30th, 1953, states that the Young Theosophists in 27 countries of the world are affiliated with the World Federation. Reports from various Youth Groups indicate activity among young people. In Italy the Young Theosophists have officially constituted themselves. The Young Theosophists in Switzerland are co-operating in building a house for small camps where meetings can take place. The young members in England and Northern Ireland have decided to start afresh the youth work in the British Isles. In August 1953 a European Camp held in France at Verrières-le-Buisson near Paris was attended by 80 people from 7 countries. The theme was "Youth in Action". The All-India Federation of Young Theosophists had a membership of 229 in 1953. In Indonesia there are at present ten groups, consisting chiefly of members who are pupils in secondary schools or students in universities. A monthly journal entitled *Semangat*, meaning "Spirit," written in

the Indonesian language is issued regularly. In New Zealand there are several active Youth Groups.

In the United States interest in the Young Theosophist movement is increasing. The membership is reported to be 800. The magazine *Youth and Brotherhood* continued its second year of publication with success.

Following the year under review, the Young Theosophists of Australia have reported a most successful Summer School held in the Blue Mountains beyond Sydney.

At the Annual Meeting of the World Federation of Young Theosophists, held at Adyar during the 78th International Convention, Shrimati Rukmini Devi was re-elected President for three years from 1958.

East Africa

Mr. D. Acharya, National Secretary of the Theosophical Society in East Africa, reports very enthusiastically about the work being done.

The twelfth Lodge to be organized in East Africa was chartered on 21st January 1954 at Eldoret. This Lodge is proof of the effectiveness of enthusiastic individual effort. Mr. Jayantilal T. Keshani, one of the old members of the Society, active in the Mombasa Lodges used his holiday of an up-country trip as an opportunity to

talk in several cities about the Society and its work. His journey took him to Eldoret, a junction where he had about two hours between trains. Talking with some friends while waiting in the station he realized that some work for the Society could be done there. He remained for two days in which he made many contacts, enlisted support of a number of people and succeeded in enrolling seven willing to organize themselves into a Lodge.

Mr. J. J. van Ginkel, a recent resident at Adyar for nearly 5 months attending the School of the Wisdom, on his return journey to South Africa visited Nairobi from 19th to 21st March. During his short stay he gave a public lecture on "The Cause of Our Suffering and Its Cure" at which Mr. R. T. Tandon, the Commissioner of India for East Africa, presided. He addressed the members of Nairobi Lodge on "The Origin of Races" and spoke to them also about Adyar, two talks which were very much appreciated. As a result of his visit 8 new members were enrolled.

Wales

The President, Mr. N. Sri Ram, made a brief visit to Cardiff in March and was welcomed at a social gathering of members and

friends. Addresses were given to members and to the public.

The General Secretary, Miss E. Claudia Owen, reports that a number of lecturers from the Sections of the British Isles and Ireland have helped the work in Wales during the past year. The Young Theosophists are active and have added several new members to their group.

There is in the Section much co-operation with cultural and civic organizations. Among the year's lectures have been included talks by the South Wales organizer of the United Nations and the Chairman of the Association for Education in World Citizenship.

In this Section, as in many others, a need is felt for more workers who are free and able to lecture so that areas in which activity lapsed during the war may be revived. Miss Owen expresses the hope that in a country like Wales small though it be, with a motto of "The Truth against the World" which has come down from very ancient times, there will be a growing appreciation of Theosophy.

Northern Ireland

Mr. Hugh Shearman, Organizing Secretary of the Northern Ireland Federation, reports the very happy occasion of the visit of the President, Mr. N. Sri Ram, to their Federation in March.

Members, and public benefited by his lectures and addresses and his presence among them.

The Federation has three Lodges. In Belfast the programme has been carried on almost entirely by local talent, with a lecture every Sunday evening, discussion and study groups and a *Secret Doctrine* class. The Lodge has been much helped by a London member, Miss Grace Blanch, who stayed for six months in Belfast. Mrs. E. Hornidge, General Secretary for the Theosophical Society in Eire, made a recent visit to the Lodge, giving two very attractive talks illustrated by lantern slides, one to members and one to the public. Members from Belfast visit and assist in the activities of Coleraine Lodge which is some 56 miles from Belfast and which meets regularly. Bangor Lodge which has remained dormant for some time is recommencing its activities in May.

Mr. Shearman visited seventeen Lodges in the north of England early in the year.

The Annual Convention of the Federation is scheduled to take place during the third week in May, with Mr. C. R. Groves, General Secretary of the Theosophical Society in England, as guest-speaker.

Mexico

The Annual Convention of the Theosophical Society in Mexico

was held in Veracruz on December 29th and 30th, 1953. The General Secretary, Señor Adolfo de la Peña Gil, arrived there on December 24th and gave a series of lectures. Pre-Convention activities included the showing of films of the beautiful illustrations in Mr. Geoffrey Hodson's book, *The Kingdom of the Gods*, and also films of ancient Egypt including the Pyramids, the temples of Luxor and Carnac and the tombs of the Pharaohs.

The Convention opened on the morning of December 29th with the singing of a Hymn to Theosophy, with piano and violin accompaniment. Delegates appointed to represent the various Lodges were called upon to give greetings and to make a brief statement about the work in the Lodge they represented. In the Convention a fund was established for the purpose of helping delegates to attend the Annual Conventions.

Señor Adolfo de la Peña Gil was re-elected General Secretary.

Scotland

The Theosophical Society in Scotland has a very fine Headquarters in Edinburgh where there are many activities. The premises are open each week-day afternoon, except Saturdays, and tea is available. A public lecture is given each Sunday evening, an informal tea talk every Friday afternoon, and study classes are held on Mondays

and Wednesdays. The Library is open each week-day afternoon. There are more than 7,700 volumes and their circulation is very active. The Section is fortunate in its General Secretary, Mr. Edward Gall, whose outstanding merit as a lecturer is well-known in many countries.

Sweden

The General Secretary, Mr. Elis Wikström, reported in October 1953 a total membership of 422 and 20 Lodges. The relatively long distances between the different parts of the country, as well as increasing costs, have made it difficult to send lecturers about to give support to the weaker Lodges and to organize new Centres. A visit from Mr. Sidney Ransom of England who lectured in four cities in the Section was much appreciated.

The Young Theosophists are active in the regular Lodge work and except in one of the Lodges do not meet separately for special youth activities.

Members in Sweden have participated in a number of the conferences of other Sections in Europe, thus linking the work in Sweden with the wider activities.

The Annual Convention of the Section was held at its National Headquarters in Stockholm during Easter, April 16th to 19th, 1954. By request a message of greeting was sent from Adyar for the occasion.

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 B. 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	Shri 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> .
1896	Sweden	Herr Elis Wikström	Östernalmstgatan 12, Stockholm	<i>Teosofisk Tidskrift</i> .
1897	New Zealand	Mr. W. E. B. Dunningham	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand</i> .
1899	Netherlands	Mr. B. Wouters	Amsteldijk 76, Amsterdam Z.	<i>Theosophia</i> .
1902	Italy	Monsieur Francis Brunel	4 Square Rapp, Paris VII	<i>Le Lotus Bleu</i> .
		Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì-Breco, Prov. Cuneo	<i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Robbushenstieg 40, (24a) Hamburg 39	<i>Adyar</i> .
1905	Cuba	Señor Juan Alfonso Sanchez	P. O. Box 365, Habana	<i>Revista Teosofica Cubana; Teosofia</i> .
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosofi</i> .
1907	Finland	...	...	...
1908	Russia	...	...	...
1908	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>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	...
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	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia</i> .

* Presidential Agency.

1918	Ireland	Mrs. Evelyn O. Kornidge	31 Pembroke Road, Dublin	<i>Theosophy in Ireland.</i>
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	<i>Boletín Mexicana; Dharmas.</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	Teniente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...
1921	Iceland	Gretar Fells	Ingolfsstr. 22, Reykjavik	<i>Gangleri.</i>
1921	Spain	...	...	...
1921	Portugal	Mr. Felix Bermudes	Rua Passos Manuel, No. 20-cave, Lisbon.	<i>Ostris.</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	N. K. Choksy, Esq., Q. C.	Roshanara, 54 Turret Road, Colombo	...
1926	Ceylon	Monsieur Kostis Melissaropoulos	3 Ethnikis Trapezis Square, Filothei, Athens	<i>Theosophikon Deltion.</i>
1928	Greece	...	...	...
1929	Central America	Señor Miguel Monge Echandi (Acting)	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 Martinez 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 2358, 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	<i>Dao Hoc.</i>

• Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dessel, Dirk Boutslaan 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.

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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.

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.



C. JINARAJADĀSA

December 16, 1875 - June 18, 1953



THE THEOSOPHIST ON THE WATCH-TOWER

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

BROTHER RAJA passed away on June 18th last year, and it is but appropriate that in this issue of THE THEOSOPHIST there should be a remembrance of this date in the history of the Society, indicating that he is still very much in our hearts and minds. The work of the Society, during the year that has passed since then, has gone on steadily much as before, showing that the Society has a vitality and a direction of its own which should sustain its further progress. It was said of Dr. Annie Besant by Brother Raja, as a very great tribute to her accomplishments, that "she made men". If he who is a leader has in him the spark that reproduces its own quality, then, when he passes away, the current of leadership still continues, finding its own appropriate channels. The great leaders of the past would not have passed on at their respective times, if it was in their power in any degree to influence the event, if they had not the assurance that all would be well with the movement to which they had so completely given and dedicated themselves. So long as it is the spirit of the Wisdom which animates the Society

as a body, and no lesser motive wearing the fair name of Theosophy, there will always be those in whom that spirit will find an enkindling expression and thus fulfil its purpose. The Society exists in order to give to the world something which the world needs and which the influence of its philosophy alone can give. Each of those whom we call leaders and many others not known outside their immediate circles have given of that something, each in his or her own way and measure. We salute Brother Raja with affection and gratitude, and include in that sentiment also those others; for it is the same Wisdom and the same spirit that is in all of them expressing in different ways the richness of its manifoldness.

* * * *

The recent terrific explosions of the hydrogen bomb in the Pacific, with effects far more devastating than what had been expected previously, give rise to grave questions concerning the whole future of humanity, which no thoughtful man can put aside. As we contemplate the whole situation of humanity at present, we see its broad division into two great blocs, each accumulating a mass of deadly weapons and inventing with all possible ingenuity new weapons of destruction in order to defend itself against the other.

**The Future
of Humanity**

It is the old balance of power situation that obtained in Europe, now on a gigantic scale. Balance is a nice word to use, but actually it means a deadly tension mounting higher and higher and making the whole field of human life liable to crack up and explode at a hundred different points. The danger and futility of maintaining equilibrium in such a system was seen by President Woodrow Wilson, who conceived the idea of a League or concert of Nations to be established in its stead. The League came duly into existence, but it lacked the capacity to act, and in due course

the will too, and it got buried amidst the very wreckage that it was designed to prevent. Since then there has been a resurrection of it in the United Nations. But even the U. N. exists largely as a forum for the ventilation of views, for the indication of wills and attitudes, while there is side by side an objective situation operating independently of the U. N., representing the respective strengths and groupings of the Nations.

It was said some time ago that humanity, with the new power it possesses of atomic fission and the chain reactions possible, may even put an end to this planet itself. That spectre has since disappeared, but there is still the imminent peril of destruction, on a vast and wholesale scale, of human life as it is today, with all its characteristic and laboriously built-up institutions.

When we talk of the future of humanity, we have to think of it against this dread and immediate possibility. Is the issue in the present crisis one of mere survival, the continuance of the human race on this planet in some form, or is it an issue between fundamentals confronting the human will and choice? It seems to me that there is a moral issue behind the physical issue, the resolution of which will determine the way that lies from the present to the future. Humanity has come to a state of polarization in which either its own better or worse side must decisively triumph.

There are the famous lines of Tennyson: "The old order changeth yielding place to new, and God fulfils Himself in many ways, lest one good custom should corrupt the world." We are obviously on the threshold of an order that has to be very different from the old, and the God who fulfils Himself will be the Divine Spirit in man, the Immanent God.

The new order must be an international order, in which the whole of humanity must be one body, with a

common will, a common conscience, and common sources of inspiration, though with many different administrations and organs. We have the framework for such a body in the U. N., but only the framework. It has yet to be organized for effective action. When it is, we shall have a United States of the World, with no independent national forces, and without the need for any stock-pile of armaments. The entire resources of every people will then be devoted to their own peaceful and constructive ends.

The drama of human evolution has brought us to this point, but surely we cannot but see that there is more to come, a more beautiful development. We have to go through the present difficult time, with its sombre cloud of tragedy, but the drama, like that of the Christ life, must end in a victory of Spirit over matter or Life over death, an ordained victory, because Spirit and Life are ever-living.

It does not seem to me reasonable that human life or growth should end abruptly as in a frosty winter, with each human heart so chill towards its neighbors, the chillness that erects so many forbidding barriers. Today the factors that operate—nationality, race, and so many forms of self-interest—are all factors of dissension and clash.

Can we not, although we are all so differently constituted, learn to interact in a more brotherly spirit, with the more beautiful part of ourselves? We can, and are intended to do so. The world in which we are and the present impasse are a creation of a conditioned human mind, and that mind is at the end of its tether, both in the scientific field and the field of human life. But there is beyond the mind the whole realm of the Spirit, a nature which must have its day, its season.

The mind alone cannot give rise either to a world of freedom or of happiness. Man has in him faculties godlier than what he exhibits at present, and it is part of his

mission to create a heaven on this earth, and not merely wars, concentration camps, slaughter-houses, and things of that sort.

The right approach to the question which the world-sphinx is posing is not how to avoid death and destruction on the scale that is threatened, but in what way shall we change both ourselves and the world, so that life on earth will be for *all* peoples a happy life, the happiness arising as much from outer conditions as from man's inner spirit?

* * * *

Of all the religions existing in the world, the one that counts the largest number of followers, even at the present day, is that which regards the Lord Buddha as the highest embodiment there has been of human as well as divine perfection. Incidentally, it might be mentioned that the English word "Lord" with its special associations is not the best for conveying the meaning of the Pāli adjectives usually and traditionally used in references to Him. The words which would best express the feelings of a Buddhist would be "the blessed and the venerable". How shocking, then, must be the desecration of all that He represents, by certain people in Western countries, who seem to know nothing more about Him except that He is an Oriental figure whose image could serve as a foil to their vanities.

There is an account in *Life* of March 8th, illustrated with pictures, of a party in a night club given to celebrate somebody's home-coming, where the owner of the club, "sparing no pains, decked out the club with gilded Buddhas," and "filled the room with incense for a bevy of imitation geisha girls to serve up *sake* and octopus tentacles".

If instead of "gilded Buddhas" images of the Madonna and the Child, or the Christ in any other conception, had been used as the decorative motif, one can imagine the

outrage it would cause, perhaps even to some hardened insensibles habituated to night club inanities. The religion of the Buddha—we may call it so, even though He did not start a religion as such—evokes in its adherents a supreme toleration; and that is perhaps the reason why with a certain calmness they permit such things, as mentioned above, to pass even without a protest. A tranquil mind takes in both the good and the bad; but that does not mean that it is insensitive to things that would shock other people, nor fail to see the worlds of difference between the sublime and the vulgar.

* * * *

The Bill which Srimati Rukmini Devi had drafted for the protection of animals and introduced in the upper **Rukmini Devi's House of the Indian Parliament was met**
Bill for with a good deal of sympathy, but in the
Animal Welfare process of the exchange with the official re-
in India presentatives, mainly the Prime Minister himself, Pandit
 Nehru, she was induced to withdraw it. The main reason for her doing so was the official attitude that it was impracticable in parts and that it would be better to consider the whole subject of cruelty to animals in India on the basis of an official investigation of it from different angles. The Government will therefore appoint a Committee which will receive evidence from different quarters, and recommend, in the light of the manner in which the existing legislation has been implemented, in what ways it should be amended and improved.

No doubt some good will come out of the Committee's labors. But it is obvious that very much more needs to be done than an approach to the problem from the merely official angle, which firstly is concerned mainly with enforcement, and secondly is governed by the very various influences brought to bear upon it. In the old days the fiat

of an Emperor like Asoka could decide in advance of the existing state of popular opinion what should be the measures put into force to uplift that opinion and infuse into it his own benevolent enlightenment. But in these days the leviathan weighted down by its own inertia and its mass of settled ideas has to lift itself by the power of a faintly stirring moral will. Mr. Gandhi represented in himself that will, which, because of its alliance with a resurgent nationalist spirit, had repercussions among those who placed themselves under his leadership which were far and wide.

What is needed now in the matter of the general attitude to animals is a movement to inculcate in every sensitive person, especially the youth in the schools and colleges, those principles of humanitarianism which in the past have figured in Indian thought even in the midst of practices which tended to make those principles an academic theory. Because of this humanitarianism which has a fundamental place in Indian sentiments, abstention from meat-eating and from slaughter of animals for food is a rigorous rule among many millions of Indians. It may be that this rule, having turned into mere custom, has not prevented even such people from falling into a rut of indifference to practices not directly impinging upon their way of life. It would be true to say, in spite of every existing condition, that there is in India the possibility of a culture rivalling the palmy days of which we have some historical record, when the domesticated animal, serving the needs of man—cow, ox, donkey and so forth—was very generally regarded as a creature to be protected and cherished, between whom and man there could be a bond of mutual sympathy.

It is to be hoped that Srimati Rukmini Devi's further efforts in the cause which she has undertaken will succeed in evoking from all sides the necessary attention towards

an aspect of Indian life that amidst the various developments now taking place lends itself to vivification by that spirit which in the past has been more characteristic of India than any other.

* * * *

I would like to record here a note of thanks to the Governor of Madras, Shri Sri Prakasa, and the Government of Madras for granting exemption to the entire estate of the Society at Adyar from all the provisions of the Madras Buildings (Lease and Rent Control) Act, which were hitherto applicable to it. We had been granted exemption in 1950 for that part of the estate which is on the north side, comprising the Headquarters area, Blavatsky Gardens and Olcott Gardens, but not for Besant Gardens and Damodar Gardens, which are to the south of Besant Avenue, the public road which runs between these two parts of the estate.

The granting of the exemption indicates a recognition by the Government of the fact that the Society maintains its estate at Adyar for certain special purposes, which give it the character of an Āshrama—a Sanskrit word which has the meaning of retreat, a place where certain special conditions obtain—rather than a place for mere official and administrative work. I might say that the extension of the exemption to the southern part of the estate makes no difference to any actual situation nor to the relations between the Society and its tenants who occupy the buildings in that part, namely Kalākshetra, the Besant Theosophical School and the Arundale (Teachers') Training Centre. Nevertheless this gesture on the part of the Government is very much to be appreciated, and I have expressed to Shri Sri Prakasa on behalf of the Society, our gratefulness.

N. SRI RAM

THE YONDER AND HERE¹

By C. JINARAJADĀSA

BEFORE I go off the scene I wish I could leave an impression in the Theosophical Society on the whole problem of the relation between "yonder" and here. In spite of all our Theosophical knowledge, our attitude to life is of the earth earthy, so that, largely, life, to which the door has been opened to us, is very little real to us. Most of us accept whole-heartedly the "is," but the "is-to-be" is something very vague, so that our judgment of men and their failures is always from that little space between birth and death, without realizing that true judgment of the individual must be from the measuring-rod of what he is to be; so that all men's failures particularly are seen in some way as the unbuilding of a past character towards a rebuilding of the character as it should be.

If only I could make our members feel that every beautiful experience in life is just like a window into an experience continuous in eternity, not merely the fragment of it which comes to us, I should feel that I have achieved something that I came to do.

Each one of us has a certain temperament, and my temperament has always been along the line of the Platonic ideas, that is, what is real is the Divine Idea behind the thing, and not the thing here below. The thing here below,

¹ From report of a talk.

like a flower, is exquisite, but it is exquisite because it is a mirror of something so intensely dazzling and fascinating that the whole heart is drawn upwards to that Life in eternity. Then one descends to the life of mundane duties here below, particularly mundane if the duties are accompanied by various mental and physical handicaps. But all the time one feels one is playing a rôle like an actor, and the rôle has to be played well, the part learned and done as artistically as possible. There are standards for action here below, so that one cannot in any way be slipshod, but if one tries to fulfil every action to the height of perfection it is in order that in that perfection there may be reflected the Eternal Perfection.

The moment you sense any of these things of eternity, you come into that larger communion of all the great saints of the world, of the life of the Logos Himself. So that what they said here of old in India is really true; in one of the Upanishads concerning this great teaching, there are these words: "If you were to tell this to a dry stick, it would put forth leaf and flower." If only you could feel the wonder of it all, there would be a continual transformation.

There is that other exquisite phrase in the same Upanishad: "Your face shines like that of one who knows Brahman. Who has taught you?" It is that "shining of the face," to use the old phrase, which characterizes the person.

I should like to leave this impression in the whole Theosophical movement, through my writings, that the world here is indeed just the shadow outlining to us the forms above. But to see the forms in their beauty one has to climb from the shadow to the other side. There is nothing so inspiring to me as the fact that in everything that I read in Theosophy, the old and the new books, the message I find is the message of the land that is on the

other side of the shadow. How to tell people of it and make them feel the intensity of it, that is the difficulty.

So far as I know, there is no religion today, no philosophy that gives one who seeks to know the world of Light, as much as does our Theosophical philosophy. I do not think the average member in the Society realizes what a wonder of teaching has been given to us if only we could grasp it in its entirety. We often think how wonderful it would be if we could come into the presence of the Master, but we *do* come into the presence of the Masters through our Theosophical teachings. The teachings themselves are the Guru, and if we can realize that, I think perhaps we shall teach ourselves to be one with the teaching, and in that way to shine out as a messenger of Theosophy—not giving the message of the Theosophy of somebody else, but the message of Theosophy that is oneself, for each one of us is himself Theosophy.

C. JINARAJADASA

For is not a symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the God-like? . . . Through all . . . there glimmers something of a Divine Idea. Nay, the highest ensign that men ever met and embraced under, the Cross itself, had no meaning, save an accidental extrinsic one.

CARLYLE, *Sartor Resartus*

THE SIGNIFICANCE OF OUR TIMES

By N. SRI RAM

THE world is passing through an extremely difficult period, full of problems of every sort. What is the significance of this time and why are the problems coming up just now and becoming more and more complicated? Is war the only problem, or are there other problems equally fundamental?

The answer is to be sought from one point of view, that of the evolutionary phase, in the extraordinary stimulation of the Manas, the mental principle in man. Man is characteristically the Manas, as the very word indicates. "Man" in Samskrit means "to think". But he is not just the mind. He is more than the mind. That more is the Being or entity from which his mind is a descent. This descent is the original fall of man. There has been a break of consciousness between what he is inwardly and the conscious mind. That break has led to an unconsciousness of his own nature, which is spiritual in its essence. Spiritual means the pure, the unconditioned, the timeless, the creative. The meaning of what all this means has to be discovered by the re-integration of the mind or the externalized consciousness in that spiritual nature but with full awareness.

In the present stage, the mind is ignorant—not of the outer world of which it knows a good deal, but of itself, its processes and origin. In other words, man lacks self-knowledge.

Self-knowledge, even in its beginnings, gives rise to wisdom. In the old days, when the world was young, at least in the best periods, there was a certain instinctive adherence to ideals of wisdom. There have been great spiritual Teachers who helped men to understand certain truths. The world has advanced since then but in the material direction. We have grown older and attained to a certain independence. Man has reached the age of majority and we are facing the problems created by our ignorance. We have capacities, we can do things, but there is no inner sense of the best way or the right way to use them. We see today in activity the free mind but acting in ignorance of the true ends of life. The mind has to be free in order to fulfil its function.

The two prime ends which the whole world is at present pursuing are gratification and security. The gratifying is the pleasurable, and the sensation of pleasure once experienced tends through memory to perpetuate itself. We get attached to the experience and want the repetition of it. This want is stimulated from outside through association. Thus the mind gets caught in a net of desires. These desires are far more numerous today than ever before, because the possible excitements—excitations—are more. The whole world is open to the modern man to angle in. There are many more things—goods—being produced for bodily and other gratification. The agents of commerce are abroad to advertise them widely. All these advertisements excite the desire-nature most cunningly. In addition to all this, when the mind is active, as it has to be under the pressure of the modern world, every stimulation becomes intense. Animals have sex but they do not suffer from a sex problem, because in them the mind is still germinal.

Man seeks security, partly to ensure that the enjoyments he has may not be taken away from him. In this

period of uncertainty, due to his own follies, the search for security is all the more intense. The fear of loss gives rise to clinging. Moreover, it is in the nature of the mind itself to want to be certain, to close itself. Its nature is to go step by step, build each step on the firm foundation of the previous one. A limited, adhesive, possessive mind cannot come into close touch with anything other than what it holds in its close embrace. When its teeth are firmly set into a certain thing, the mind cannot let that go very readily.

The motive of gratification and security—also the motive of power—gives rise to self-centredness, to an exaggeration of that separateness which is characteristic of the mental nature when it is not redeemed by a higher purpose. We see that nature acting powerfully on external Nature, that is, objective matter, but itself enmeshed in sensation through which it contacts that matter. What the world needs or man needs is a new spiritual impulse, which will come when man turns in that direction.

Manas is dual. Its behavior depends upon the forces that actuate it: on the truth that is within it or the ideas it forms through superficial reactions. When it realizes that the ends it pursues are not the true ends, and desists therefrom, the truth which those ends negate will spring up within itself. Every negation of an evil is a realization of the good. We know a thing as ugly by an instinct of Beauty. When the mind ceases to go with the astral principle, it is integrated with Buddhi, which is the pure mind, the spiritual mind. It is the mind turning to the unity instead of to the separateness of differences.

We are now experiencing the shock and distortions of mind in engagement with matter, its action upon the world of matter, tremendously powerful and successful up to a point but directed by motives generated by sensation. It

is essentially a mechanical mind, when it thus acts out of relation with its own spiritual centre.

But that Manas which is integrated with Spirit, the divine principle in man, is a truly creative mind. Every one of its creations will embody an aspect of Truth, which belongs to the creation.

What is Truth? Every formulation of a pure consciousness is a truth; and that truth partakes of the nature of life, that life which is in the Self or of the Self in each. When we are able to receive a truth, it reaches the depths to which it belongs.

The creation may take any form, whether an outer form of beauty as in music, literature, philosophy, or an inner form on the planes of thought and emotion.

The next phase in human life must be one based on the unity of humanity, both psychologically and outwardly realized, and an assertion of the virtues to which that unity will give rise. When there is a consciousness of our inner unity—the unity of all life—the human values must predominate over material values, which are sense values. And those human values will be expressed in many shades, many forms. We will then know what is love, what is understanding, what is creation, what is that immortal beauty which springs from within.

All this belongs to Buddhi, which is the Spiritual Intelligence. In that Intelligence is both action and comprehension. It is passive, tranquil, for comprehension, and positive for action. Without complete understanding there is no true action, that is, action which expresses the truth. Complete understanding is a deep and a full understanding. Such understanding is possible only when the mind is open and receptive, awake and alive.

It is said that the Deity was first passive before being active. The passive and prior aspect is personified

as the Mother. The active is the Son, the Intuitive Wisdom.

As above, so below. The state of negative enlightenment, which is a state of wholeness, gives rise to the intuitive Wisdom, which is simple and achieves everything. Manas is the medium between that intuitive Wisdom and the world of differences. The differences are here but we need wisdom. It has to come through human channels.

Can we not be capillaries of that Wisdom, the Spiritual life-blood, even if we cannot directly reach its Heart? That life-blood is also Love in its pure spiritual sense. Wisdom and Love—these must redeem the world. They go together. There is no Wisdom without Love.

N. SRI RAM

The flute of the Infinite is played
without ceasing, and its sound is
love:

When love renounces all limits, it
reaches truth.

How widely the fragrance spreads!
It has no end, nothing stands in
its way.

The form of this melody is bright
like a million suns: incomparably
sounds the *vina*, the *vina* of the
notes of truth.

—*Kabir's Poems*, translated by
Rabindranath Tagore

SRI C. JINARĀJADĀSA¹

By C. KUNHAN RAJA

*Professor of Sanskrit, Teheran University
(formerly Curator of the Adyar Library)*

ON Monday the 29th of June, when *The Hindu* of Madras for a whole week came into my hands, I read there (in the issue dated 20th June) the announcement of the passing away of Sri C. Jinarājadasa at Wheaton in America ten days before. I met him for the last time at the Central Station in Madras when he was proceeding on a journey to Europe in the summer of last year; I was in India during the summer recess and I happened to be in Madras on that day. I saw him for the first time in 1915, when I came to Madras to study in the Presidency College. My personal acquaintance started only in 1926 when in April of that year I came to Adyar to take charge of the Library. From that time onwards, for over twenty-seven years, I was on very intimate terms with him and I always enjoyed his courtesy, his kindness, his encouragement, and his help and advice. I had to meet him constantly in relation to the affairs of the Library. It is a matter of pride for me that he too was for some time the Director of the Library in which I also held the same position for some years. Even now I consider it a privilege to be associated with the Library.

¹ Reprinted from *Adyar Library Bulletin* (December 1959) by courtesy of the Adyar Library.

In 1915 I was in the Esplanade Indian Book Shop, with its big glass shop-window and beautifully arranged books, when Sri C. Jinarājadāsa also came there. He was forty, though he looked much younger. His courteous greetings to all the people in the shop (among whom I too was included) and the kind way in which he made enquiries about me, and the appreciations that he expressed when I told him that I was specializing in Sanskrit, with the remark that he had studied Sanskrit at Cambridge, still remain very clear in my memory. I used also to attend the various meetings that were held in Madras. Thus I had many occasions to see him, though it was only once in the book shop that I had the privilege of speaking to him. I never thought that a day would come when those words of appreciation about my Sanskrit study would be continued in the form in which it really developed later when I could dedicate that same study for service in the Adyar Library, throughout the years under his guidance.

I remember him addressing large audiences from platforms in Madras with his beautiful style, his mastery of the subject, his clear exposition of even abstruse points, his easy and effortless method of speech without any attempt at oration or rhetoric, and above all the rare combination of a very solemn and serious look with a continuous smile when he was on the platform.

When I was a student in Europe between 1920 and 1924, I had written one or two letters to Amma (Dr. Besant) and a reply came promptly written in her own hand. After returning to India, I was eager to continue my studies for which I wanted a place where I could do so conveniently, and I sent another letter to her; at that time the reply came from the Vice-President (Sri C. Jinarājadāsa) asking me to come over to Adyar and meet him saying that he would try to allow me temporarily to work in the Library. If the Society

was satisfied with me and if I could also accommodate myself to the conditions there, it was likely that I could continue. At that time Sri P. K. Telang was the Curator, after the death of Pandit Mahadeva Sastri. I met him in his room above the Library; we had a long talk; no one who has once met him can forget his courtesy. It was in the third week of April 1926. I started work in the Library and I have worked with various designations, and for three years without even a designation.

There was no detail which was too small for him. There is no general principle which would be shrouded in the mass of details. His extensive reading, his mastery of a variety of subjects, the precision and accuracy of his grasp of the fundamentals of the subjects, and his wide interests created in me during the various talks I had with him, a sense of wonder and admiration, which only increased as time passed on. I have myself a feeling that I can talk on practically any subject under the sun, having spent all my time in study. But when I meet him I find myself just a pool of water on the shore of the vast ocean. We had talked on many subjects; sometimes he would go to the shelf on which books were arranged in the most artistic way, and he would pick up a note book and show it to me; it comprised the notes that he had written out at Cambridge when he was studying Pāli and Sanskrit under the late Cowell; he had preserved the notes and they appeared as fresh as when they were written. His room was a museum with pictures and curios which he had collected from all parts of the world. Even his office table with pencils and pens and ink-stands and paper-cutters and other things, were more artistically arranged than a show-case.

I had once an occasion to be talking to him in his room when he was starting on a tour. It was surprising how he could find time, among his manifold work, to look into the

various details of packing his necessities, how he took twine-rolls, scissors, knife, needle and thread and such small things and placed them in their proper places in his boxes. I very clearly remember a small casket which he showed me in which he was keeping his buttons; he had bought it in the bazaar in an Indian town. He said "when I go about I keep my eyes open"; he knows *what* and *for what*, in the case of everything.

He would never allow a thing to be done without looking into it himself and he always found time for it; he would never delay a piece of work for want of time. I had once to move into a new house (now called Vāni Vihar). There was no kitchen upstairs. He himself came there with Sri Ranga Reddi and spent nearly an hour before deciding the exact location and the design of the kitchen. He also looked into the erection of a pulley for drawing water from the well on one side of the building. After occupying the house I told him one day that a tree in front of the car shed was a great inconvenience for me to back the car from the shed and turn it into the path; he must look into it himself. He said that to him the trees are dearer than children. He came there again and gave me a talk on the value of trees, how he had collected various trees and plants from different countries and how he loved them; that tree was not one among them; still he talked about the beauty of the curve on the trunk and of the angle at which the branches were shooting at a certain height which was in good proportion to the height of the shed. I was so much moved that I said that I did not mind the inconvenience. I hope that that *beautiful* tree is still there.

I have already said that his room was the best museum I have seen; when he moved about all was art around him. Few people have travelled so widely as he has; none could have observed so much as he has done. Whatever he saw he tried

to understand and to estimate its value. He had studied the problems of all the countries he had visited, and there was practically no country which he had not seen. He was an extraordinary linguist, and he easily studied a new language. I still remember his telling me how he practised speaking Portuguese, in which the pronunciation is very difficult, though the language is closely related to Spanish which even before he could speak with fluency.

He was one of the busiest men, and so he could find time for everything that called for his personal attention. He read everything that went to him with great care. Once in the Adyar Library Bulletin I wrote "Ceylonese script," and when the issue reached him, immediately came down a note to me drawing my attention to the distinction between "Ceylonese" and "Sinhalese". I dedicated the translation of the *Sangitaratnakara* (Vol. I) to him. When the Title page and the Dedication went to him for his approval, he called me up and spoke to me about the *point* and the *face* of the type to be used in writing his name there, and also the spacing between the letters; he wrote a small note on the pages and said, "Show this to Mr. Subbarayudu;¹ he will know it." Whenever I wanted to meet him, he was never too busy. He would not refuse to see me unless he was engaged, as in the case of talking to another person or dictating something urgent and important. If he was only engaged in his work, allowing me to meet him was one among his works, and I could meet him. Since he never wasted his time, not even a moment, he could find time for everything; it is only lazy people who have no time for anything. His training under Amma must have been a great factor in the development and perfection of this trait in him.

¹ The then Superintendent of the Vasanta Press, Adyar.

Apart from personal talks, I have seen him at committee meetings, at small gatherings, at an informal talk, at his rounds in the estate inspecting the various places, and upon various other occasions. I have seen him very serious and firm. But I have never seen him losing his temper even under provocations which even in a far lesser degree would have put an ordinary man into a frenzy. He discovered mistakes and corrected them; but he never deviated from the path of courtesy, never said a word or never behaved in a way that would hurt others. Even the smallest person was a "man" to him.

He was not merely a thinker, a writer and a Theosophical teacher, though one of the greatest in this capacity. He was not a mere student of occultism and occult chemistry, though one of the deepest in such studies and expositions. He was not merely a high personage occupying a very elevated and responsible position. His human qualities made him a *great man*, an example to all. He saw everything in Theosophy; he also saw Theosophy in many things, and he devoted himself whole-heartedly to all such movements. I would specially mention the U. N., where he saw the hope of humanity, and he had issued small leaflets giving a summary of the activities of the Association, and in the second of them it was suggested that I might add some prefatory note which I did with pride. It was his humane sympathies that made him a great Theosophist; and his Theosophy made him all the more *human*.

If I have been able to do anything during the last twenty-seven years I owe not a little to him and also to Amma, both of whom have influenced me and inspired me in all my undertakings.

C. KUNHAN RAJA

AN H. P. B. MANUSCRIPT OF 1884

WITH NOTES BY K. A. BEECHEY

[This manuscript, which is in the Archives of the Theosophical Society at Adyar, contains three questions put by Mr. Francis Lloyd to Mohini Mohun Chatterji, and Madame Blavatsky's answers thereto. The following background may be found useful to the understanding of her replies :

The London Lodge, founded in 1878, was the first "branch" to be chartered by the parent Theosophical Society founded in New York on November 17, 1875, and it carried on its work more or less successfully for some years. In 1883 Mr. A. P. Sinnett gave up his editorship of the *Pioneer* in India and settled down in London. His arrival gave renewed impetus to the activity of the London Lodge, but proved also to be a source of difficulty, for there arose in the Lodge at that time two distinct groups: one, the larger, led by Mr. Sinnett, was specially drawn to the Oriental and Tibetan teachings as represented in his books *The Occult World* and *Esoteric Buddhism*; the second, the smaller, group was led by Dr. Anna Kingsford and Mr. Edward Maitland, who were more attracted to a revival of esoteric Christian teachings as set out in the *Kabala* and the Hermetic philosophy. The clash between the two groups was for a time a bitter one and Madame Blavatsky and Colonel Olcott tried to bring about a reconciliation when they came to London early in 1884, accompanied by a young Hindu member of the Society, Mohini Chatterji, who was the President-Founder's private secretary.

The difficulty was accentuated by the fact that some members of the London Lodge, led by Mr. Sinnett, bound themselves by a pledge to constitute "The Inner Group of the London

FIRST PAGE OF THE MANUSCRIPT

*Mr Lloyd's Questions to Mohini, —
answered by Mad. Blavatsky.*

1. Qu. What proof is there of the existence and powers of the exalted race of beings styled Adepts or Mahatmas.

Answer. We know of no "race of beings" styled the Adepts or Mahatmas. We know only of mortal men, as we are ourselves, though born in the same way as we are born, and subject to death in the end, in common with all humanity of our fifth race — and have nevertheless by self-restraint, purity of life, and steadiness of purpose become Adepts. These we know, and no others. For us, they are the most "exalted beings" we know of, on this earth, as the most wise, and kind, and pure. The proofs of their existence for those of us, who know them, have lived with and near them, and learned from them — are furnished by our physical as much as our spiritual senses. Were Mr Lloyd to go to Tibet, there to preach the same old Hermetic doctrine and to speak of Mrs Kingsford who is less known in that country than our Mahatmas are here.

(Reduced to three-fifths of the original)

Lodge," offering implicit obedience to whatever orders might come to them from the Masters. Dr. Anna Kingsford's group was of a nature too different to mix with the followers of Mr. Sinnett. Though an attempt was made, as suggested by Madame Blavatsky in her answer to Mr. Lloyd's third question, to run the two groups simultaneously within the London Lodge, and though a special branch was chartered by Colonel Olcott to study the Kabalistic teachings under Dr. Kingsford's inspiration, her followers felt hampered in their aims by inclusion in the Theosophical Society. Finally, on 9th May 1884, a new Society with the title "The Hermetic Society" was founded, at the residence of Mr. Francis Lloyd, 43 Rutland Gate, London W., and Mr. Lloyd was made the Treasurer of the new Society.]

—KATHERINE A. BEECHY, *Keeper of the Archives*

MR. LOYD'S QUESTIONS TO MOHINI;—

ANSWERED BY MAD. BLAVATSKY,

1. Qu. What proof is there of the existence and powers of the exalted race of beings styled Adepts or Mahatmas.

Answer. We know of no "race of beings" styled the Adepts or Mahatmas. We know only of mortal men, as we are ourselves, who, though born in the same way as we are born, and subject to death in the end, in common with all humanity of our fifth race—have nevertheless by self-restraint, purity of life, and steadiness of purpose become Adepts. These we know, and no others. For us, they are the most "exalted beings" we know of, on this earth, as the most wise, and kind, and pure of men. The proofs of Their existence for those of us, who know Them, who have lived near Them, and learned from Them—are furnished by our physical as much as our spiritual senses. Were Mr. Lloyd to go to Tibet, there to preach the Hermetic doctrine and to speak of Mrs. Kingsford who is still less known in that country than our Mahatmas are here; and

were the Tibetan sceptics to ask him: "What proof is there of the existence and powers of clairvoyant seership of the exalted being styled by him Dr. Anna Kingsford"—what would Mr. Loyd answer? I pause for a reply.

Ques. 2. Mr. Loyd says that he puts this question simply, because although he wishes to believe in the existence of the Mahatmas, he feels it impossible rationally so to do without evidence, "and so far as he can see, no sufficient evidence has yet been received that they even exist."

Answer. In Baring Gould's *Popular Myths*¹ (I believe) a story is told showing how easy it is to convert the best known historical personages into Solar or other myths. A certain French Abbé undertook to furnish the best, the most unimpeachable evidence that Napoleon the 1st was but a Solar myth—and he did it. If a person will not see, and will go moreover daily to an occultist², who, under the pretext of improving will impair his sight—whose fault is it? Mr. Loyd, instead of remaining with the London Lodge, is a jealous visitor of the Hermetic Lodge, whose Fellows loudly proclaim in the *Pall Mall Gazette*³ for one place—that having rather a *mystic* than an *occult* character they depend for guidance upon no "Mahatmas" and "can boast no worker of wonders on the phenomenal plane". If so, then why belong to the Theosophical Society at all? Or, once belonging to it, but finding wiser teachings in the doctrine of Hermes, why not, availing oneself of art. the 2nd of the *Rules*,⁴ which

¹ Rev. S. Baring-Gould's *Curious Myths of the Middle Ages*, pp. 125-131.

² So in the manuscript.

³ *Pall Mall Gazette*, July 15, 1884, where an article appears under the title: "The Newest Thing in Religions. The Hermetic Society. By One of its Fellows." A cutting of the article is pasted in the H.P.B. Scrapbook No. XX, pp. 72-73, the portion quoted being underlined in blue pencil.

⁴ The reference is to the 2nd paragraph of Article I of the Society's Revised Rules and Bye-Laws of 1883: "A Branch may, if so desired, be composed solely of co-religionists, as for instance, Aryas, Buddhists,

gives the Fellows full permission to constitute themselves in branches or groups of co-religionists, or co-workers, of persons in short, of the same way of thinking,—why not leave the vexed question alone? Surely, the existence or non-existence of our Mahatmas is a problem of very little importance to those who do not accept their teachings? It interests only those who do; and—Mr. Loyd is not one of these. It thus becomes simply idle curiosity; and I am sorry to say, a malevolent desire to embarrass, if possible, to put into a false position those of the Fellows, who, while believing and having confidence in the Mahatmas and their teachings—are unable, so far, to say, as we can—*We know them personally*, and look straight into the face of our opponents. I am one of those, who have seen them, lived near them, and have as much proof of the existence of these revered Masters as I have of those of Mr. Loyd and his guru—Mrs. Kingsford. I pause again, to ask! Is Mr. Loyd prepared to look me straight in the face, as I look into his eyes and say to me that I am a *liar*? And having disposed thus of me, is he prepared to do the same with Colonel Olcott, who has also seen his Guru and Mahatma Koot Hoomi *personally*? And with Mohini, and Mr. Brown¹, to a certain degree, and with Damodar² and Darbagiri Nath³ and so many others who have been blessed for a longer or a shorter time with the Masters' presence, in their own *living* bodies, not merely astral forms?

Hindus, Zoroastrians, Jews, Christians, Mahomedans, Jains, etc., each under its own President, Executive Officers, and Council."

This rule is now obsolete.

¹ W. T. Brown, B. L., of Glasgow, who toured India with Colonel Olcott from October 1883 to January 1885.

² Damodar K. Mavalankar became a member of the Society in August 1879 and worked with the Founders in Bombay and Adyar. From 1882 to 1885 he acted as Recording Secretary of the Society. He left Adyar in February 1885 to join his Master in Tibet.

³ Otherwise known as "Bawaji". He went to Europe with H.P.B. in 1885.

3.¹ "Everything in our Society is founded on the teachings of the Mahatmas"—says Mr. Loyd.

Ans. I answer—not so if he means by "our" Society the Parent body; for we have, to begin with, 8 Branches in Ceylon, and many more in India, composed of orthodox, Southern Buddhists, and of Freethinkers, who never interested themselves about our Mahatmas or their teachings; and who are yet devoted theosophists,—philanthropists, and scholars. But if by "our" Society—the London Lodge is meant—then, I say, if unfortunately, during our absence some too jealous theosophists had such a desire the inadvisability of such a plan has now been taken into consideration, as you will all see presently. Now, the Fellows of the London Lodge are at liberty to form themselves into distinct groups, if they so prefer it. Every group is at liberty to choose its own masters as its own philosophy—or any object of research it likes. The time has come when I, one of the Founders of the Society, have to speak plainly. Experience of the last few months has shown, how dangerous it was to have *rules*, and not to abide by them. Henceforth they must and *shall* be enforced. Whether the London Lodge consists of two or more groups it is one Lodge and every group in it must be made subordinate to its rules. These groups will have to meet probably at general meetings, and then article VI will have to be enforced. This article reads: (read.)²

¹ So in the manuscript.

² Article VI of the 1889 Rules stated:

"No officer of the Society, in his capacity of an officer, nor any member, has the right to preach his own sectarian views and beliefs, or deprecate the religion or religions of other members to other Fellows assembled, except when the meeting consists solely of his co-religionists. Nor is any member entitled to demand pecuniary aid from his richer brother, nor can he be forced to give help to a poorer . . . After due warnings, violation of these two clauses shall be punished by suspension or expulsion, at the discretion of the President and General Council."

WE NEED A NEW PRESENTATION OF THEOSOPHY

By A. G. VREEDE

MANY of us feel that there is an urgent need for a new presentation of the Theosophical teachings. We feel that the great impulse that vivified the Theosophical Society in the first twenty-five years of this century has more or less ebbed away. The work in many Lodges has dried up, there is a certain sterility in Lodge work. Theosophy seems to have become a "closed system," repeating itself and so becoming illusory. It seems to have lost its direct contact with present-day life.

What could such a new presentation be? Such a new presentation—in fact every presentation—of Theosophy must be full of sympathy, illuminating, consoling, stimulating every one who seeks, who suffers, who fears, who is in trouble. The man in the street may not be able to grasp the details, but even so the atmosphere of this presentation must be such that he may feel the pulsating life, the sympathy, the kind intention, the uplifting, purifying, and inspiring influence of the message. It must fit the needs of the time; it must awaken the creative imagination and the intuitive wisdom, the wisdom-principle in man. In a way we can say that all religions are presentations of Theosophy; also all philosophies are attempts—nearly all failing attempts—to present Theosophy. Of the presentations of modern science I am afraid that that can scarcely be said.

Let us now for a moment look at the presentations of Theosophy which have inspired us so much in the past. We have first the teachings of H. P. Blavatsky: *The Secret Doctrine*, a real and inexhaustible gold-mine for all time; also, though in a lesser degree, *Isis Unveiled*. We have now access to the *Mahatma Letters*, dating from the beginnings of our Society, and we can admire how very able Mr. A. P. Sinnett was in systematizing the teachings of the Masters in his books, *The Occult World*, *Esoteric Buddhism* and *The Growth of the Soul*. We may have outgrown his lengthy and laborious style, yet it was he who gave us a first coherent epitome of modern Theosophy. Then followed that valuable group of books, commencing in the eighteen-nineties, which were the results of the clairvoyant investigations of some of the members of the Society, especially C. W. Leadbeater and Annie Besant: *The Astral Plane*, *The Devachanic Plane*, *Man-Visible and Invisible*, *The Chakras*, *The Inner Life*, *Thought Forms*, *The Ancient Wisdom*, *A Study in Consciousness* and many others—masterpieces of investigation and exposition. The clairvoyance of C. W. Leadbeater was of a very exceptional kind. He has blazed the trail for all occult investigations in the future. The wonderful thing he could do (and nobody else has yet been able to do it) was that he could raise his consciousness to the higher planes and then photograph or imprint on his waking consciousness the impressions he received there. We have therefore in his works photographs, so to speak, of all these higher planes on the mind of a man well versed in the science of his times. So precise were his observations that in all subsequent editions of his works, say, his Manuals, he never made an alteration or addition. He once said: "They are all right as they are, thus I have seen and thus I see still."

All these and other Theosophical books—we may specially mention C. Jinarājadāsa's classic, *First Principles of Theosophy*—brought a great inspiration to us older members who seem to have absorbed a touch of the reality experienced during the investigations. But with the newer members this does not seem to be the case. Already for some twenty years it has been noticeable that the diagrams and expositions in the books are taken for realities, as if reading a travellers' guide were the same as visiting a country. A mentalization of the great ideas, of the great realities, has taken place. Dr. C. G. Jung refers to the same thing in a scientific way: "When the right attitude towards the patterns of the world of the unconscious is absent and the 'I' assimilates those to himself, inflation of the 'I' occurs."¹ Dr. Arundale felt the need of new and more direct presentations when he wrote books like *You, Freedom and Friendship*, and *Lotus Fire*.

Now what must be the main antidote against this mentalization of the spiritual realities? I would say: a certain spiritual humility, and discrimination between letter and life, between diagram and spiritual reality. A more mystical attitude, more understanding of the spiritual ignorance and more sympathy for the resulting sins and sufferings of humanity might bring about a more truly spiritual Theosophical and sacrificial spirit—perhaps less Theosophical "science" and more social sympathy, more sacrificing of our pleasures, of our money, and more kindness among ourselves.

One important cause of the present sterility—specially in our Lodge work—seems to be that we have unconsciously meditated for many years on ourselves. Thinking that we were meditating on the Higher Self or even on the SELF, we have concentrated on our own "I," taking (mistakenly of course

¹ *Aion*, p. 46.

and unconsciously) the Higher Self, and even the SELF, for an extension of our egotistical personal "I". We see this "excess of I-ness," as the psychologists call it, everywhere in the world today, and this on a terrifying scale. It threatens civilization and is the cause of a general neurosis spreading over mankind. This excess of I-ness with Theosophists is in a way the same as the inflation mentioned above and leads to pseudo-omniscience and unreality. This excess of self(ish)ness also leads to utter sterility. It is the "I" that by means of the mind feeds on the soul. It is only when the "I" comes to the stage of giving, of reverently expecting everything as a free gift from Mother-Nature, of feeling itself as an integrated and responsible part of a Wondrous Totality that the "I" and the mind and the personality can become truly creative. Then we acquire the attitude of standing before a Mystery which pervades all things, great and small.

We must learn from Theosophy that we are standing before a supreme Mystery, before the ever-present Absolute. We have not as yet made anything of this conception of the Absolute. The Absolute, whence we come and whither we go, is ever present, is always and everywhere, within us and around us and manifests itself constantly. That is the great Life-giving Secret. And it is this Mystery which is veiled, not we. If it is said that we have seven veils around us, that in a way may be true from the point of view of the Monad, but the deeper truth is that we, and the Logos through us, must unveil the Mystery that is around us on this lowest, physical plane, that is hid in the bosom of Nature, in the holy sanctuary of the World Mother. It is not that the Absolute is the ever-unknowable, rather is it, as Hegel expressed it in his *Logik*, that the Absolute is a process to attain clear Self-Consciousness: "In the background of all, the Absolute is eternally present, the

rhythmic movement of thought is the self-unfolding of the Absolute." And so the spiritual seeker stands before what H. P. Blavatsky reverently calls "the veil that shrouds the majesty of the Absolute . . . the highest Dhyān Chohan . . . can but bow in ignorance before the awful mystery of Absolute Being."¹ This attitude of reverence, of standing before the Mystery and yet seeing the Mystery in every man, in all objects in the outer world and not in our own "I,"—that, I think, must be one of the elements of the new presentation of Theosophy.

Also, we must look more to the primordial feminine side of Manifestation. There is everywhere, in society, in science, in the family, and also in Theosophy an over-stressing of the masculine side. We have separated ourselves from Mother-Nature, Her profound Wisdom and Her immaculate Substance. The suppression of everything feminine, leaving the woman everywhere in the second place, has led to cruelty to children, to man, to Nature, to the core of creation. We have cut ourselves off from Nature, therefore from our own souls and so from creativity, humaneness and happiness.

There is so much suffering in the world that that must always be our first consideration. As the Master K.H. wrote in 1884 to Francesca Arundale: "You should even as a simple member, much more as an officer, learn that you may teach, acquire spiritual knowledge and strength that the work may lean upon you, and the sorrowing victims of ignorance learn from you the cause and remedy of their pain. If you choose, you may make your home one of the most important centres of spiritualizing influence in all the world."² This, I think, is what every Lodge has to become.

¹ *The Secret Doctrine*, (Adyar Edition), Vol. I, p. 122.

² Letter 4. *Letters from the Masters of the Wisdom*, First Series, C. Jinārājādāsa.

Many subjects could be studied in a more mystical and creative light. I have already mentioned a new conception of the Absolute; then there may be new teachings about Space, about the Virgin Mother, about the sanctity of Substance, the Mystery of Form, about the Mystery of the Father-Motherhood in the Universe, and about the connection of our humanity with these great cosmic facts. It means studying and explaining in a new, creative way, not gratifying the lower mind, as is now mostly done, but evoking the inner side of the mind, the creative imagination and the intuition. We must try to grasp something of the three great principles, the Profundity of the Wisdom, the Freedom of the Spirit—the two great poles of Manifestation—and the working of *Mahat*, the Creative Mind. We must enter into the work of the angels, of the genii or the good daimons, into co-operation with them. We must, as I have said, understand the suffering of man, its causes, and its cures. We must come to sympathy, then to compassion and then to sacrifice, to the work of Redemption, to the Absolving by Sacrifice. We must learn, instead of transgressing the Law, to understand it and then to transcend it. We must come to a recognition of the uniqueness of every Monad, the uniqueness also of every personality. We must realize that we are parts of a totality which has split itself into myriads of Monads. Every Monad has his own peculiarity, his own uniqueness. Uniqueness necessarily must always give of itself to others and all others must similarly give to that one uniqueness in order that the totality shall be restored. The members of Osiris must be gathered in by Isis so that perfection, full cosmic perfection, may again be reached.

I come to the most fundamental characteristic of this new presentation. So far, as in science, the presentations in our literature have been mostly statements—useful

statements about higher planes, karma, reincarnation, and so on—and therefore rather structural and static. The new presentation must be functional. As the organs of every living being are functionally interrelated, even so there is a functional interrelationship between angels, daimons and men and also between all parts of Nature. This might bring about a *renaissance* of Theosophy as a living force into our own souls and into suffering humanity. When we open our hearts to the suffering in the world (always the first and only step to Divine Wisdom) we come functionally to an investigation of what are the causes of this suffering, the *Nidānas*,¹ the one naturally coming forth from the other, as also later how on the Eightfold Path the *Pāramitās*² are functionally born, the one from the other. This method really “opens the mind”.

Thus the old statements, the whole Theosophical teaching, becomes functional, becomes inspiring, conveying an idea of living forces, all interrelated and all striving towards that final integration which we call the Great Absolution. Then the Divine Law, the Light of the Logos, the Virtues of the Mother, the Mystery Flame, the Redemption of the sins of mankind by the Sacrifice of the Hierarchy—all these subjects and many others will come to a new life.

A. G. VREEDE

¹ Primary cause or essence. The twelve causes of finite existence. Vide *The Secret Doctrine*, (Adyar Edition) Vol. 6, p. 480.

² The supreme virtues. Vide *The Secret Doctrine*, (Adyar Edition) Vol. 6, p. 482.

PRAYER

By C. JINARAJADASA

Guide Thou my feet away from heaven's gate,
 Father and Friend,
For now with eager heart each day I wait,
 To greet life's end.

And strength have none renouncement due to make
 Of all my dreams,
To pour with pity's might for men to take
 Love's healing streams.

Teach Thou my heart to know that when Love weeps
 Renouncing all,
That then the Lord of Love in splendour keeps
 High festival.

Let now Thy son of dreams in Thee abide,
 Awaiting day,
To sail at Heart's own will, with Love's own tide,
 Far, far away.

C. JINARAJADASA

THREE PLANETS

By MABEL BAUDOT

A POINT of great interest in astrology is the study of the three latest discovered planetary forces—Uranus, Neptune and Pluto, putting them in the order in which they were found, Pluto being the new-comer in the heavens. All three seem to exercise a tremendous amount of power and influence over mundane matters soon after they are signalled by the astronomers. Naturally, they have always exerted power and influence, only we have lacked the key to penetrate their secrets until their discovery.

Uranus, known for some time by the name of Herschel, after the well-known astronomer who brought him to light, was found in 1781. Events of the utmost importance, not only of moment to the countries in which these occurred, but to the world in general, came about almost as soon as this planet was discovered.

The American Declaration of Independence, coincident with the tabulating of Uranus, is a true manifestation of his influence—a declaration of liberty and independence for all men in the United States, and an incentive to all nations to do likewise. The very horoscope of North America drawn up for the time the papers were signed, shows the powerful Uranian rays in an air sign, Gemini, the ruling sign of America.

His most congenial element appears to be the element of air, since he is the overlord of Aquarius. This planet of

progress and freedom is rising in the mutable, versatile and liberty-loving Gemini, which has such sway over the land of the Stars and Stripes.

When Sir William Herschel found the planet, with his improved telescope, Uranus was retrograding in Gemini 25°.

Soon after the important manifesto of Independence in America, another huge tidal wave came about, but on this occasion the influence took the shape of horror and terror. In the name of Liberty, Equality and Fraternity, the French Revolution—called even in France itself, *La Terreur*—appalled the world by the violent and savage manner in which Liberty and Brotherhood were shown. The tumbrils, the guillotine, ferocity and death threw their gigantic shadows over France, causing apprehension, alarm and pity in all European countries. These three beautiful ideals had entered men's minds, for they are the watchwords of Uranus, but the method in which they were enforced was appalling in the extreme.

A little later, Wilberforce and his committee commenced work on the abolition of slavery—another splendid and compassionate movement for the rights of man. And this time for the man of the darker skin, whom Fuller has called "God's image carved in ebony". Then came the liberty of the serfs in Russia; and, in the early decades of the nineteenth century, political freedom in Great Britain. All these are manifestations of the Uranian rays with their thrusting and dynamic urge towards liberty.

Uranus has sway over electricity, and this force, used for progressive purposes, expands all communications and transports. His inventive quality is also shown in labor-saving devices and the convenient gadgets so beloved of America. All these give more leisure time, and thus more liberty in the home.

Neptune was discovered at the autumn equinox, on September 23rd, 1846. An Englishman made this momentous discovery, but some peculiar circumstances, probably some of the confusion associated with the planet, caused a Frenchman to have the fame of introducing Neptune to the world. At the time, the planet was in Aquarius 25°, in conjunction with Saturn. Both these bodies were retrograde. They were in semi-square with Uranus, also retrograde. These positions were portents of difficulties ahead.

Neptune came in a time of great unrest and confusion in England. The Continent also was a welter of riots, revolts, discontent and distressing events of all kinds. Disturbances and disasters occurred almost daily.

Chaos can be produced to an enormous extent when the influence of this planet is misunderstood or abused. Yet there is a totally different side to the planet—the spiritual and creative side. He has sway over beauty of a transcendent order; music, the fine arts and poetry spring from his vibrations. Soon after his discovery, a magnificent group of poets arose—Browning, Tennyson, Dante Gabriel Rossetti, Swinburne, William Morris and others. The Pre-Raphaelite movement came into being, and artists such as Holman Hunt, Rossetti (who was both poet and painter), Burne-Jones, and a little later Sir Frederick Leighton, and other masters of the brush contributed their quota of beauty to the mid-century.

A marvellous impetus was given by Neptune to vision. The cinematograph was invented at the end of the century, with its great potentialities. An era of more enlightenment opened in the eighteen-eighties when Uranus and Neptune came into trine from Virgo to Taurus.

In the world of medicine, great progress was made. Neptune rules over anaesthetics and narcotics. Before the eighteen-forties, surgery was mere torture without the

aid of chloroform and ether, those angels of mercy which come under the Neptunian aegis, giving sleep to the unquiet mind while the body undergoes the healing work of the scalpel. Early in the eighteen-fifties, the first hospital for children was built through the humane efforts of Dr. Charles West. Before the "Great Ormond Street" Hospital arose, treatment for children in hospitals was almost non-existent. They were only taken in for amputation cases and for "cutting for the stone"!

Neptune, inspirational and idealistic, commenced to impel a greater understanding of the nature and sufferings of animals. A more humane and sympathetic spirit came about regarding the dumb creation in the last decades of the nineteenth century. Here, the Neptunian watchword of unity began to manifest itself, for the planet has to instil the realization that all life is one. It was only a beginning where the four-footed creation is concerned, for there is still much indifference, callousness and exploitation to combat, but these first steps led to others, and the movement towards care, understanding and sympathy has broadened very greatly in this century.

The latest arrival among the planets, Pluto, was made known to the public on March 12, 1930, although he had been observed on photographic plates on January 21 of the same year. Pluto was discovered simultaneously in California and in France.

This planet was first called after the astronomer, Professor Lowell, the keen observer who earned not only American but universal fame. Pluto was in Cancer 17° at the time. America has four planets in Cancer, and the effect of this planet among them caused momentous upheavals. He works out, in sudden, impelling and volcanic ways, effects of causes which have been gestating underground, as it were, for a long time before becoming manifest.

The Wall Street crashes and widespread unemployment in the United States seemed to be the result of his introduction. Then followed his most important action in England—the abolition of the Gold Standard. The metal gold comes under the Sun sign, Leo, and Pluto is overlord of Scorpio, a sign in square to Leo. Depression and slump were the results of this.

The planet exercises a strong influence over everything subterranean. In Greek mythology, he was the ruler of the Underworld. Like Uranus, Pluto brings about events on a big scale with great rapidity from his lair below the surface. "Well said, old mole! Canst work i' the earth so fast?" Hamlet might have posed this question to Pluto.

He influences gangsters, gun-runners, and dark, secret criminal activities. He has a potent influence over detective fiction, which has multiplied to an extraordinary extent since 1930. As Pluto was then situated in Cancer, the ruling sign of China, the intricate politics of that vast country became still more confusing, and great upheavals commenced to alter what had previously been considered the immutability of that part of the Orient.

Up to the time of the planet's advent, there had been no appearances, no disturbing influences from the other bodies to account for the immense and far-flung changes which commenced to take place in 1930. The Celestial Empire dethroned her once all-powerful Emperors. The giantess stirred in her sleep, and began to throw off her fetters. But Pluto, even when he is ordering the *marche en avant*, causes disturbances and seismic upheavals. Japan marched into China, and long years of terrible warfare ensued.

Matters also became very difficult for India, that other mighty land of the East, with Pluto in Cancer opposing India's own sign of Capricorn. Amidst the internal

difficulties, she was seeking avidly for freedom and self-government. These were finally obtained, with a division of the country, in August 1947—India and Pakistan.

When Pluto moved into Leo, in September 1939, the greatest ordeal of all took place—the second World War. Plutonian action then operated in the sign in square to his own dominion, Scorpio. Scorpio, when abused, possesses appalling potentialities, and becomes a zone of darkness and death. The planet was also in square to Saturn, the arbiter of destiny. Then followed all the loss, suspense, horror and unutterable heart-break of a major conflict, fought with the latest weapons of destruction. The lethal side of Pluto was in full force. He rules over eruption and blackness. The black-out descended like a vast pall over the greater part of Europe, and the nights of England were of this stygian hue.

Pluto's mission is, like that of Uranus, to destroy in order to build anew. He has sway over atomic energy. In his own subterranean and terrific manner, he raises his Thor-like hammer across the Zodiac to give the *coup de grâce* to everything which would impede the progress and enlightenment of the world. All this could come about in quieter, gentler, infinitely more peaceful ways if men would consent to be guided by the higher rays of the planetary forces. But, as this is not so, Pluto seems to cry, with Voltaire, "Ecrasez l'infâme!" and violent are his explosions and death-dealing his earthquakes.

Yet, through all the events of Time and Fate, the mighty trio is weaving in the heavens the magnificent design, which in the end cannot be flouted or turned aside. We, in the manner of these planets, "must stand for the Truths which are ageless, the Laws which are raceless, the Ideas which are deathless".

MABEL BAUDOT

THE INDIVIDUAL AFLAME

By SIDNEY A. COOK

WHAT can happen when different nationalities deeply sense a common need is demonstrated by two students, a Japanese and an American, who studied together for a year in Berlin. Their experience of the need for guidance in a foreign community with strange customs and traditions, led them, upon their return to their college in America, to initiate a programme to meet such need on the part of other students. The college had an orientation programme, but the experience of these two abroad indicated lines along which it could be developed to improve the relationship between students from different nations and to promote understanding of unaccustomed practice and tradition.

Working entirely by themselves, these two representatives of East and West formulated a programme of meeting and making friendly contact with new students from abroad, aiding in adaptation to strange dress and climate, making introductions in nearby homes, arranging vacations and participation in such traditional American festivals as Thanksgiving. Their success led to the organization of a student committee to extend the service which has now been integrated into the college programme for foreign students.

If only nations, already sensing common need and interdependence, could similarly unite in trusting co-operation for the sharing and exchange of their cultures! But

trust must come first to individuals. It is in the individual that the divine spark of brotherhood can burst into flame. Only from those who know the unity can the flame spread throughout the nations of the world.

As Mr. C. Jinarājādāsa, the late President of the Theosophical Society, has said, there is an idea to be developed, "an idea that has been fundamental from the beginning . . . that each human being is the embodiment of the divine nature and that behind the veriest savage is a mysterious divinity in whose nature all mankind shares". Each man's heart must be opened to the knowledge of what other men are.

Those who have some knowledge of the unity, be it perhaps as yet but an intellectual knowing, can create an environment, at least among themselves and in as large a circle as they can reach, in which understanding can grow—personal, communal, national, global. World government must come, but for the sake of freedom and human dignity, a large measure of understanding of the basic unity must come concurrently. Among individuals this is brotherhood.

SIDNEY A. COOK

When we are thirsty, we call for a glass of water.
 When we want love we go to our dear ones.
 For what shall we go to God? When we need nothing, our
 feet will run to God and then truly we will find Him.

—JAMSHED NUSSERWANJEE

FLYING SAUCERS—FACT OR FICTION?

By LEONARD C. SOPER

CATEGORICAL statements are now being made in Theosophical journals and elsewhere that what have come to be popularly known as "flying saucers" are in fact vehicles from "outer space"—this expression apparently being another way of saying "from somewhere in the solar system or beyond"—and that they contain members of the staff¹ of the solar Logos engaged in an inspection of our planet, or visitors from Venus. Since these statements are unsupported by any evidence additional to that which is available to everyone, on which the existence of the saucers is based, it is necessary for Theosophical students to make a close examination of both the evidence and the statements, the first for its validity, and the second for their implications, with a view to discover whether the saucers are fact or fiction.

Before engaging upon such an examination there are, it is submitted, three principles to be kept in mind. The first is known as economy of hypothesis. As Henri Poincaré, the eminent French mathematician, put it, it is always possible to find an infinite number of hypotheses to explain a given set of observational data. The scientist has to choose the simplest. The second is never to give a super-

¹ *Man: Whence, How and Whither*, C. W. Leadbeater.

physical explanation to a phenomenon if it can be explained on physical grounds. The third principle is that of least action. This principle was expressed in another way by one of the Masters when He said that They had to carry out Their work with the least possible expenditure of energy. These three principles are the basis of the scientific method of investigation and hold good whether the phenomena examined are physical or super-physical. Indeed, it is perhaps more necessary to apply them to the superphysical realms, where it is particularly difficult to separate the observer from that which is observed, and thus ensure that what is being "seen" (using that word to cover all possible methods of observation, *e.g.*, clairvoyance, clairaudience) is not what the observer wishes to "see".

Turning now to the phenomena of the saucers themselves, ninety-five per cent of these have been shown to be due to physical causes, either physical objects such as radio-sonde balloons or meteors, or optical effects due to ice crystals in the atmosphere, mirages, temperature inversions, ionized clouds, stars seen through turbulent layers of air, and so on. Only those familiar with optical meteorology are aware of the variety of phenomena that are caused in this way.¹ So far as the remaining five per cent are concerned, the scientists have said that the data available are insufficient for them to come to a conclusion. But this is quite different from saying that for them there is no physical explanation, and therefore they are vehicles from outer space. The conclusion does not follow from the

¹ Students who are interested may refer to *Flying Saucers* by Professor Menzel, Professor of Astro-physics at Harvard University, published by Messrs. Putnam Ltd., for an exhaustive treatment in popular form of the physical explanation of the saucers, both of the present and past centuries.

a premiss and is an example of believing what one wishes to believe.

It is difficult to understand why those who have advanced the theory that the saucers are manned by intelligences from the planet Venus, or alternatively by members of the staff of the solar Logos, have not considered the implications of their theory. We have been told that the buddhic plane is common to the whole solar system, and that the evolutionary scheme of which the planet Venus is the lowest globe, or globe D in technical language, is in the seventh Round of its fifth Chain.¹ We have also been told that a characteristic of the buddhic consciousness is the possibility of instantaneous focussing of attention at any point wished. Members of the staff of the solar Logos² have *ex hypothesi* that consciousness, and it is not unwarrantable to assume that the entities evolving on the Venus scheme have it also.

Now it is said that the solar staff have travelled in the saucers to see what is taking place on the earth, the assumption apparently being that the experiments that are taking place with nuclear fission in the form of atomic and hydrogen bombs are causing concern because of the possibility of humanity destroying itself. A number of considerations arise from this belief. The time for such an inspection would have been when the first atomic bomb was detonated over Hiroshima, or even before, when the making of atomic bombs first became a practical possibility in the early nineteen-forties. But in any case a nuclear fission bomb, however powerful, could not destroy the whole planet, though it might well destroy civilization as we know it, and earthquakes or hurricanes may release a thousand times

¹ *The Devachanic Plane and The Inner Life*, Vol. II, C. W. Leadbeater.

² *The Masters and the Path*. C. W. Leadbeater.

more energy than the most powerful hydrogen bombs yet made. The point it is wished to make is that physical destruction, however calamitous, is still physical. The time for inspection and, if necessary, intervention, would have been in the years immediately preceding the second World War when the destruction in men's minds was proceeding apace under the baleful influence of Nazi and Fascist ideologies, which precipitated that war and in turn advanced the discovery of atomic energy and its application to destructive purposes by a period of time which can probably be measured in decades. Also, why the necessity of coming in physical bodies? If it is maintained that a physical body is necessary in order to make a physical inspection, this is not only contrary to what we have been told of the buddhic consciousness, but why not make the necessary body on arrival, as did the Lords of the Flame when They arrived to take over the Occult Government of the earth approximately seven million years ago?

A further implication is that the Occult Hierarchy is incapable of dealing with the situation. This is difficult to credit in view of the manner in which the continent of Atlantis, according to occult tradition, was more than once partially destroyed because the activities of part at least of its inhabitants became intolerable. According to that tradition, in the final catastrophe of 9,564 B.C., the remaining continent, with approximately sixty million inhabitants, was sunk beneath the Atlantic Ocean in one day. Again, humanity has arrived at the point where it must take responsibility for its actions, without the intervention of outside Powers to save it from the kârmic consequences of its own folly. One of the Masters has said that They cannot interfere with the Great Law by preventing humanity from making such discoveries as the use of atomic energy, or impeding the consequences of such discoveries. To

believe that the saucers are vehicles used by the solar staff engaged upon an inspection of the earth cannot be reconciled with what we have been told about the functions of the Occult Hierarchy.

The theory that the saucers are manned by entities from Venus is based upon the assumption that the human life-wave on the Venus scheme is at present occupying globe D (the physical planet that we see) of that scheme. There is no warrant for this assumption, and although possible, it seems too much of a coincidence to be probable. The temperature, atmosphere, and other physical conditions of Venus are such as to render it uninhabitable by life as we know it, and although we do not know under what conditions, different from those on our earth, life is possible, it is strange that the alleged visitors from Venus seem to have physical bodies much like our own, as by hypothesis they could not have started on their journey in bodies adapted to life on this planet. The shape of the saucers is such that aerodynamics show that they could not possibly gain the necessary momentum to overcome the gravitational attraction of Venus and travel at supersonic speed without being destroyed. The ideal shape for this purpose, as aerodynamic scientists know, is the rocket.

The "hole-and-corner" manner in which the visitors, whether from Venus or the solar staff, are said to have arrived, is peculiar. If we imagine ourselves travelling to inspect another planet, we would surely make for the nearest centres of habitation, and try to communicate with their inhabitants and see all that was possible there of their life and their constructions. We would not make a fleeting visit to some remote part and make contact with some insignificant inhabitants.

Summing up therefore, if we accept the three principles of investigation stated at the beginning of this article, the

existence of the saucers is not proven, and if we consider the implications of the explanations given as to the nature of the entities and the purposes of their visit, we see that they cannot be reconciled with what we have been told as to the nature of consciousness on higher planes and the work of the Occult Hierarchy. Both cannot be true. This is not to say that interplanetary travel will not be possible at some time in the future. Indeed, if we cared to devote to its advancement as much time, money and research as was devoted to making nuclear fission a lethal weapon, it would probably come quicker than we realize. Meanwhile, the saucer method of travel can be seen to be clumsy and indeed unnecessary for some of the purposes for which it is alleged to have taken place.

LEONARD C. SOPER

What is aimed at is not nearly so much to know as to be; that is, to live the Theosophical life, to be filled with love for all and with an intense desire to help forward evolution, so that we forget ourselves in the service of others.

—C. W. LEADBEATER in
Talks on the Path of Occultism

FRUSTRATION AND THE GOAL

By FRED MORGAN

FRUSTRATION is the most difficult thing to accept in life without bitterness. It is hard to believe that we have brought it upon ourselves. We wish to succeed and have the talent and energy, but something thwarts our every move. We are cast to play a puny part while burning within us is the desire to achieve. We see the broad highways that lead to great cities, but are stalled in the winding lanes that lead to nowhere.

It is difficult to discover reality in the glare of success, or in its pursuit. And so we are taken off-stage, out of the limelight, away from the applause. We linger back-stage and are thrown into the alley, and when the show is over we watch the stars enter their carriages and drive away.

The futility of achievement dawns upon us. Stripped of worldly garb, unknown, unwanted, we play in other fields. We entertain strange thoughts and keep strange company. With the passion that we put into the things now gone we search for the answer to the riddle of life. We hear discussion and debate and then return to silence and simplicity.

In lonely wanderings the laws of Nature play before our eyes, exact, unfaltering. Each star holds true its course; each mote lies in the sunbeam with weight and purpose, fulfilling its destiny; each breath of air that fans our cheeks affects a distant gale, and the water rushing in the gutter will somewhere in time fall sweetly on parched

land. We see the careless hand of death mark out the young, the innocent and new-born, and life cling desperately to old and worn-out forms.

In our loneliness we feel a kinship with the stars and the restless surging sea; with the bedraggled cur that licks our hand; with the tired tramp trudging forlornly down the road; with youth and beauty hand in hand, careless of the future; with those who find no inner richness in their wealth but only fear of loss.

A strange new quiet pervades our minds, born of the recognition of this oneness in all diversity. We have felt His love upon our hearts and never again shall we seek the limelight of the worldly stage. We have become the stage, the players and the crowd. The curtain of the cosmic play has fallen for the last time in a gentle sweep of finality and completeness.

FRED MORGAN

My books are closed and every image veiled:
And thus Your Light can enter full and free—
Draw inward all my being: inward far
You summon one to dwell: in silence wait
Your Will. No book may longer speak,
Nor image; finding, wherefore should I seek?

—PHYLLIS V. CAMPBELL

LAY CHELAS

COMPILED BY MARY K. NEFF¹

A FEW words may be said regarding the "lay chelas"—those who study occultism without any intention of aspiring for regular chelaship. It is evident that, by theoretical study of the esoteric doctrine, the first of the four accomplishments can be achieved; the effect of this in regulating a person's next incarnation cannot be over-estimated. The spiritual energy thus generated will cause him to be born under conditions favourable to the acquirement of the other qualifications, and to spiritual progress in general.

Lay chelas, as the name implies, are men and women in the world who, while they understand the higher teaching and life, and revere the teachers, are yet unable to overcome their personal desire for a worldly career. They limit their spiritual growth by adherence to bonds imposed upon themselves by their own Karma, and, while realizing the possibilities of the human spirit, have not reached the point where they can evoke with an iron will the dormant powers in themselves. They are captives in worldly chains, who, peering over the prison walls, breathe ardent wishes for their comrades engaged in the struggle of self-conquest. Lay chelas have it in their power to terminate their self-inflicted imprisonment, and become probationary chelas

¹ From *Letters of the Masters of the Wisdom*, First (2nd Ed.) and Second Series, edited by C. Jinarājadāsa.

whenever they choose; and, when they are ready, the door of admission is open to them. It is each man's privilege to attain to all that is possible to any man, Karmic laws governing one and all. The German poet-philosopher, Goethe, has wisely said: "Despair is the only Atheism."

An intellectual appreciation of the esoteric doctrine is not without its merits. On this point one of the greatest of India's occult teachers, Sankara, says: "A theoretical study of the philosophy, though unaccompanied by the requisite accomplishments, produces more merit than the performance of all the duties enjoined by the formalities of religion eighty times over."¹

What shall you do? . . . Are you ready to do your part in the great work of philanthropy? You have offered yourself for the Red Cross; but, there are sicknesses and wounds of the Soul that no surgeon's art can cure. Shall you help us teach mankind that the soul-sick must heal themselves?²

The members . . . have such an opportunity as seldom comes to men. A movement calculated to benefit an English-speaking world, is in their custody. If they do their whole duty, the progress of materialism, the increase of dangerous self-indulgence, and the tendency towards spiritual suicide, can be checked. The theory of vicarious atonement has brought about its inevitable re-action: only the knowledge of Karma can offset it. The pendulum has swung from the extreme of blind faith towards the extreme materialistic skepticism, and nothing can stop it save Theosophy. Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them?³

¹ *Man: Fragments of Forgotten History*, Two Chelas, 168-169.

² Master M., II, 129.

³ Master K. H., I, 28.

A constant sense of abject dependence upon a Deity which he regards as the sole source of power makes a man lose all sense of self-reliance and the spurs to activity and initiative. Having begun by creating a father and guide unto himself, he becomes like a boy and remains so to his old age, expecting to be led by the hand on the smallest as well as the greatest events of life. The saying, "Help thyself, and God will help thee," he so interprets that when an undertaking results to his own advantage, he credits it to himself only; when a failure, he charges it to the will of his God. . . . Your sins? The greatest of them is your fathering upon your God the task of purging you of them. This is no creditable piety, but an indolent and selfish weakness.¹

It is not the individual and determined purpose of attaining oneself Nirvana [or Salvation], (the culmination of all knowledge and absolute wisdom), which is after all only an exalted and glorious *selfishness*—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true theosophist. . . . All of us have to get rid of our own Ego, the illusory apparent *self*, to recognize our true self in a . . . transcendental Self, the Buddha, the Christ or God of every preacher.²

It is not enough that you should set the example of a pure virtuous life and a tolerant spirit; this is but negative goodness—and for *chelas*hip will never do.³

Intentions . . . and kind words count for little with us. Deeds are what we want and demand.⁴

¹ Master M., I, 107-8.

² The Maha Chohan, I, 8 and 6.

³ Master K. H., I, 19.

⁴ Master K. H., I, 22.

Study and prepare and especially *master your nervousness*. One who becomes a slave to any physical weakness never becomes the master of even the lower powers of nature. Be patient, content with little and—*never ask for more* if you would hope to ever get it.¹

An accepted chela does not become free from temptations, probations and trials. Happy is he who crosses the great gulf between *himself* and *us*—unscarred with doubt and free from the pollution of suspicion.²

To unlock the gates of the mystery you must not only lead a life of the strictest probity, but learn to discriminate truth from falsehood. You have talked a great deal about Karma but have hardly realized the true significance of that doctrine. The time is come when you must lay the foundation of that strict conduct—in the individual as well as in the collective body—which, ever wakeful, guards against conscious as well as unconscious deception.³

So long as one has not developed a perfect sense of justice, he should prefer to err on the side of mercy than commit the slightest act of injustice.⁴

Bear with the world and those who surround you. Be patient and true to yourself.⁵

Kindly give thought to the following law. . . . It is a familiar saying that a well-matched couple "grow together," so as to come to a close resemblance in features as well as in mind. But do you know that between adept and chela—master and pupil—there gradually forms a closer tie; for the psychic interchange is regulated scientifically

¹ Master K.H., I, 65.

² Master M., II, 101.

³ Master K.H., II, 7.

⁴ Master K.H., II, 131.

⁵ Master K.H., II, 150.

whereas between husband and wife unaided nature is left to herself. As the water in a full tank runs into an empty one which it is connected with; and as the common level will be sooner or later reached according to the capacity of the feed-pipe, so does the knowledge of the adept flow to the chela; and the chela attains the adept-level according to his receptive capacities. At the same time the chela, being an individual, a separate evolution, unconsciously imparts to the Master the quality of his accumulated mentality.¹

The process of self-purification is not the work of a moment nor of a few months but of years—nay extending over a series of lives. The later a man begins the living of a higher life, the longer must be his period of probation, for he has to undo the effects of a long number of years spent in objects diametrically opposed to the real goal. The more strenuous one's efforts and the brighter the result of his work, the nearer he comes to the threshold. If his aspiration is genuine—a settled conviction and not a sentimental flash of the moment—he transfers from one body to another the determination which finally leads him to the attainment of his desire.²

He [the chela] fears he is abandoned, whereas he has not been lost sight of for a moment. From day to day he is making his own record at the "Ashrum," from night to night receiving instructions fitted to his spiritual capabilities.³

The Path is *never* closed; but in proportion to one's previous errors so it is harder to find and to tread. In the eyes of the "Masters" no one is ever "utterly condemned". As the lost jewel may be recovered from the

¹ Master K.H., I, 79.

² Master K.H., I, 28-9.

³ Master K.H., I, 52-3.

very depths of the tank's mud, so can the most abandoned snatch himself from the mire of sin, if only the precious Gem of Gems, the sparkling germ of the Atma [Spirit] is developed. Each of us must do *that* for himself, each *can* if he but will and persevere. Good resolutions are mind-painted pictures of good *deeds*: fancies, day-dreams, whisperings of the *Buddhi* to the *Manas*. If we encourage them they will not fade away like a dissolving mirage in the Shamo desert, but grow stronger until one's whole life becomes the expression and outward proof of the divine motive within. Your acts in the past have been the natural fruit of an unworthy religious ideal, the result of ignorant misconception. They cannot be obliterated, for they are indelibly stamped upon the record of Karma, and neither tears nor repentance can blot the page. But you have the power to more than redeem and balance them by future acts. . . .

There are innumerable pages of your life-record still to be written up; fair and blank they are as yet. . . . Seize the diamond-pen and inscribe them with the history of noble deeds, days well-spent, years of holy striving. So will you win your way ever upward to the higher planes of spiritual consciousness. Fear not, faint not, be faithful to the ideal you can now dimly see. You have much to unlearn. The narrow prejudices of your people bind you more than you suspect. They make you intolerant . . . of the petty offences of others against your artificial standards of propriety, and disposed to lose sight of essentials. You are not yet able to appreciate the difference between inner purity and "outer culture". . . . Learn, then, to look at men below the surface and to neither condemn nor trust on appearances. Try, HOPE, and accept my blessings.¹

¹ Master K.H., I, 59-61.

REVIEWS

The Principal Upanishads, Edited with Introduction, Text, Translation and Notes by S. Radhakrishnan. Published by George Allen and Unwin Ltd., London, 1953, price 50s.

To an unusually fine translation of these principal Upanishads Dr. S. Radhakrishnan brings all his erudition, his insight and his gift of writing beautiful clear English. He thinks that the message of the Upanishads is as true today as ever, but we must make a distinction between that message and their mythology. He uses the text commented on by the great Shankara, though a "multitude of variant readings" exist. The "seers" of the Vedas surmised how the One, acting by Intelligence and Will, creates the whole universe. A distinction is made between the Absolute Reality and its manifestation as Personal Being, a fragment only of the Supreme.

As one peruses these Upanishads it becomes quite clear that the very "heart" of a creature is an imperishable point of golden light, omnipresent, omnipotent and omniscient, a particle of the

indivisible One. The divine vehicle of this light is a figure "the size of a thumb," located in "the cave of the heart"; round this heart is gathered the appropriate vestures which, though simple in essentials, are intricate in design and of accurate workmanship. These vestures are examined with care in the Upanishads and the part they play in evolution carefully assessed, for upon their perfecting through experience depends the "liberation" of that eternal One Self. They must be the utterly exquisite revealers of the Real, each in its appropriate sphere, for "Spiritual training begins with the external, with word and gesture to produce the answering spiritual content, but we should not stop at any stage short of life in God." In his own comments and in his references to Western spiritual experiences, Dr. Radhakrishnan shows how wide, tolerant and understanding is his own trained mind, and how much he is himself part of the "living stream of spiritual life" which is characteristic of his country.

JOSEPHINE RANSOM

Jamshed Nusserwanjee. Published by the Jamshed Memorial Volume Committee, Karachi, 1954, pp. 300. Price: De Luxe Edition Rs. 25, Ordinary Edition Rs. 10, postage extra.

This fascinating volume commemorating the life and work of Jamshed N. R. Mehta (1886-1952), a great Theosophist and "The Builder of Modern Karachi," is a labor of love of his many admirers, colleagues and lovers who have tried to bring to prominence the details of a life, mainly lived in one of the growing modern towns, Karachi, which afforded ample opportunity for the efflorescence of a life that was innately noble, great, generous, loving and godly.

Among the contributors to this volume stand out such eminent Theosophical leaders as C. Jinarājadāsa, N. Sri Ram, Sidney A. Cook and Rukmini Devi, who have all pointed out the many distinguishing, striking and illuminative aspects of his character. Their combined appreciation and paean of praise dub him as saint, sage-saint, leader, teacher, friend, guide and administrator, a great and ideal Theosophist. Rukmini Devi gives him the high encomium that "his mind was beyond the mind". He was the first Mayor of Karachi and thereafter held that office nine times in succession. Hence he is

hailed as: "The uncrowned King of Karachi". This unworldly, worldly man plunged himself in all spheres of life—social, economic, educational, political and religious, but his approach towards them all was Theosophical, because he was a born Theosophist.

The book, replete with episodes of his variegated life, is well illustrated with 39 photographs of events like his meeting with such great personalities of his day as Dr. Besant, Mahatma Gandhi, Poet Tagore and Quaid-E-Azam Jinnah. A warm personal touch with him is brought by many of his deep and wise sayings and writings, interspersed in the volume.

But what about Jamshed the Man? We contact his very inner being—a real Tyāgi, a Sannyāsi though robed in modern clothes; a millionaire claiming nothing as his own, freely giving to all in abundant charities, with the beggar's bowl in the hand for himself; a bringer of peace and harmony in the midst of the discordant elements of modern life; a friend of the needy, the miserable, the diseased in body and mind; a living example of the Christ-life. C. Jinarājadāsa once paid a tribute to Dr. Annie Besant with the words, "She made men." Jamshed was an Annie Besant made man, and that was Jamshed the Man.

C. S. TRILOKESAB

Brahmavidya, The Adyar Library Bulletin, Vol. XVIII, Part 1-2 (New Series 1. 1), a quarterly by the Adyar Library and Research Centre, 8 May 1954, pp. 169.

The first number of the new series of the Adyar Library Bulletin under the editorship of Alain Danielou has come out with a new and attractive cover design, and provides a rich fare for scholars.

The Adyar Library is now reclassifying its books, oriental included, with an adaptation and expansion of the Dewey Decimal Classification, which fully classifies occidental books, and in this number are set forth the tables, symbols, and methods adopted for works on Hinduism; and in the next issue the classification for Buddhism is promised.

This number includes scholarly articles such as "The *Dhvani* in Sanskrit Poetics" both in French and English by Louis Renou; "Old Persian Inscriptions" by J. Kunhan Raja, illustrated with uniform inscriptions; "Rama- and Bhatta" by P. K. Gode, being a note on a 1632 A.D. manuscript of the commentary on the tenth skandha of *Bhāgavata Purāna*; "The Tripura Upanishad," the Secret Doctrine of the Goddess of the Triple City, translated with notes by A. G. Krishna Warrior; by the Editor on the "Meaning of Ganapati," together

with a literal but easy translation of Ganapati khanda of the *Brahma-vaivarta Purāna*, which gives the famous story of the origin of Ganapati, the Lord of Wisdom, a story full of significance to the student of occult symbolism.

M. SUBRAMANIAM

New World of the Mind, by J. B. Rhine. Published by William Sloane Associates, New York, 1953, pp. 359, price \$ 3.75.

Dr. Rhine, well known for his experiments in ESP (extra-sensory perception) and for his revolutionary advances in the study of the human mind and personality, gives in this book a complete account of past researches and current experiments into the new world of the mind (new only to modern science), and discusses, with optimistic hope and confidence, the prospect for further exploration.

The quest for the understanding of the personality and mystery of man is age-old. Against the rampant materialism of the last century, spiritualism with its phenomena and Theosophy with its occultism came as eye-openers not only to the thinking, intelligent section of the lay public but to the men of science as well. They were stimulated to think of a super-corporeal being of man which must be subject to laws other than the physical. Due to an innate

prejudice against any phenomenon bordering on the unknown, scientists refused to allow themselves to be influenced by it, though many of them were apparently prepared to admit that it was something worth considering if more convincing proofs were forthcoming.

This attitude led to the development of the science of parapsychology, and experiments in ESP and psycho-kinesis were conducted in several countries, the most notable being at Duke University in U.S.A. A questionnaire was sent by Dr. Lucien Warner in 1952 to one-third (515) of the Fellows of the American Psychical Association. Of these 360 responded. "Only about one in six (16.6 per cent) were willing to accept the occurrence of ESP as "either established or even a likely possibility". But 89 per cent considered the investigation a legitimate scientific undertaking and 78 per cent as coming within the province of academic psychology.

Experiments in connection with precognition and telepathy have led the experimenters into a region of pure mind, whose depths science has still to fathom. Though this new science of parapsychology has gained a fair foothold in the academic world of science, it is still to take firm root. The fact that

extra-sensory perception is spontaneous and can overstep barriers of time and space and is unpredictable is proof of the truth that there are realms and laws other than the physical, and that "there is something operative in man that transcends the laws of matter." A recognition of the ESP occurrence will open a way "to a sound belief in the extraphysical potentiality in man, which may well be the strongest weapon in the fight to re-establish a balance between the technological advances and the spiritual concept of man."

Theosophy affirms that there exists such a potentiality and transcendental nature in man and that his consciousness encompasses not only the world of action, emotion and mind but includes deeper levels above and beyond them. Humanity is slowly developing a new faculty, that of intuitive perception, and the time will come when man will live in full consciousness in this "new" world.

Dr. Rhine presents the case for parapsychology and supplies his interpretation of its practical application "to the fields of religion, mental health and the conduct of life" in lucid language and furnishes relevant data on which to build a bright promise of a new understanding of the human spirit.

N. R. SUBRAMANYAM

SUPPLEMENT TO THE THEOSOPHIST

JUNE 1954

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President's Tour

A strike of the dock workers in the United States made it necessary for the ship, on which the President and his party travelled from England, to dock at Halifax, Nova Scotia, instead of New York. Travel by boat-train from Halifax to New York was arranged by the Cunard Line and the party enjoyed this unexpected overland journey of 99 hours through a part of the world not included in their original itinerary. The President, his wife, and secretary arrived in New York on March 29th and his engagements were carried out as scheduled in the eastern part of the country, including New York City, Philadelphia, Washington, Buffalo, Toronto (Canada), Detroit, Atlanta and the Florida Federation. In Tampa, Florida, Mr. Sri Ram met the Vice-President, Mr. Sidney A. Cook, and Mrs. Cook, staying in

the same hotel, which made it possible for them to be together frequently to talk over many matters. The President made a brief visit to Cuba from April 29th to May 3rd, but because of difficulties connected with the Cuban visa the visit was limited to Havana, scheduled engagements in the interior having to be cancelled. He then resumed his tour of the American Section, visiting the Gulf Coast Federation and the Texas Federation. From May 17th to 23rd he was at the National Headquarters, "Olcott," in Wheaton, where a warm welcome awaited him.

Mrs. Bhagirathi Sri Ram accompanied the President as far as Washington, D. C., and then went to "Olcott" where she has been participating in its activities. A number of short trips to points of interest has been arranged for her, and a programme of lectures and informal talks by her has also

been planned. She will rejoin the President in Southern California about the middle of June, and they will both be at the summer sessions of the Section at "Olcott," as well as the Vice-President and Mrs. Cook. The summer sessions consist of a Workers' Conference from July 24th to 28th, the Annual Convention from July 31st to August 4th, and a Summer School from August 7th to 12th.

The President's secretary, Miss Elithe Nisewanger, is accompanying him on most of his tour. As she is an American and was for sometime a member of the "Olcott" staff, it is a home-coming for her, eagerly anticipated by her family and friends.

White Lotus Day

White Lotus Day, May 8th, was celebrated at Adyar by the customary gathering in the Headquarters Hall, with the Society's flag flying from the mast on the roof of the Hall to honor the occasion. Following the Prayers of the Religions readings were given from *The Light of Asia*, by Mr. H. B. F. Moorhead, and the *Bhagavad Gitā*, by Professor C. S. Trilokekar. Miss Emma Hunt, who presided at the meeting in the absence of the President, gave an address.

At the foot of the statues of the Founders was placed a large brass

bowl in which were some exquisite white blooms of the Lotus flower; at the closing of the meeting members individually offered flowers before the statues.

At midday the Welfare Committee provided a free lunch to about three hundred of the Society's employees. In the afternoon, on the estate, there was a distribution of rice to some 150 families living in the villages nearby.

The Besant Lodge held a continuous meditation during the day from 6 a.m. to 6 p.m., in a cottage in the Besant Gardens, with members and friends coming for short periods. The books, *The Light of Asia*, *The Voice of the Silence* and the *Bhagavad Gitā*, were read aloud by members appointed for the purpose throughout the day.

In the evening there was the usual fifteen minutes quiet thought, with music, in the Garden of Meditation.

Workers' Training Camp at Adyar

In May 1953, Dr. C. R. Kamath, a well-known Theosophical worker at Adyar, created a Theosophical Workers' Training Fund to help in the holding of annual Student-Workers Camps at Adyar or in South India and in the training of the students in the art of presenting Theosophical truths effectively. The first camp under the trust was held at Adyar with

Dr. Kamath as Director, from April 19th for four weeks. Representatives from the South Indian Federations were enrolled as students. The daily schedule of work consisted of talks on the fundamentals of Theosophy by Dr. Kamath or other available experienced workers; half-hour discussions on vital topics concerning the work; demonstration talks by the students in their mother languages; and talks on the life and work of the Founders and other Leaders of the Society. The intensive study of Theosophy carried on within the helpful conditions at the international Headquarters will no doubt enable the students to do their work in the field more effectively and with greater inspiration.

Southern Africa

The Annual Convention of the Theosophical Society in Southern Africa, was held in April in Durban. Mr. I. G. Mitford-Barberton was elected National President, and Mr. S. Stakesby-Lewis, National Vice-President.

A message of loyalty and good wishes was sent to the President, Mr. N. Sri Ram, expressing the hope that the cordial relations existing in the past years between the Theosophical Society in Southern Africa and the Headquarters at Adyar might continue.

The National Secretary, Mrs. V. Stainton, reports the Convention as being a most happy and instructive occasion, "one of the best we have ever held". The Durban Lodge celebrated its Golden Jubilee and provided an excellent programme of entertainment.

Mr. and Mrs. Stakesby-Lewis, two of the stalwarts of the work in Southern Africa, each in turn having served in the office of National President, have now made their home in Rhodesia, in order to further the work of our Society in that country.

Finland

The 47th Annual Convention of the Theosophical Society in Finland was held in Helsinki over the Easter period with 200 members present from 20 Lodges. The evening before the opening of the Convention a reception was held to welcome the delegates, and short addresses were given by Mrs. Sylvi Horstio, National Secretary, and Mr. Atte Pohjanmaa, Editor of the Section Journal, *Teosofi*.

The Convention was officially opened the following day by the General Secretary, Miss Signe Rosvall, who gave a brief survey of the work of the Society throughout the world. All present then stood in silence to honor the memory of Brother C. Jinarajadasa, and of their former General Secretary,

Mr. Armas Rankka and of other members of the Section who passed away in 1953. The General Secretary then declared the Convention open. Cables were read from the President, Mr. N. Sri Ram, sent from Toronto, Miss Emma Hunt, Recording Secretary, Adyar, and Mr. and Mrs. Valvanne, New Delhi, India.

On Easter Sunday at a public meeting Miss Signe Rosvall spoke on the membership of the Theosophical Society and the spread of Theosophical ideas over the world. This address was followed by a music recital by Mrs. Piippa Heliö-Angervo, a well-known artist and member of the Society, and Mrs. Elsa Larcén, a Wagnerian singer known throughout Europe. Dr. Harald Olander then gave a very fine address on "The Inner Side of Theosophy".

During the Convention a discussion meeting was held, the theme chosen being "The Revival of the Activities of the Lodges". Two speakers, one of the younger members and one of the older members, initiated the discussion by examining the subject each from his point of view. The problem was then enthusiastically taken up for discussion by all present, and many new ideas were brought out.

At the closing meeting short talks were given, with music and song between speeches: Dr. Jussi

Angervo spoke on the work based upon authority and work which is free from authority; Miss Vesta Artamas spoke on "Beauty"; Mrs. Magda Aspelin described the work of the Besant Cultural Centre, Adyar; the Vice-President, Mr. Vrijo Kallinen, spoke on the "New Vision".

In forwarding this report, the General Secretary, Miss Signe Rosvall, sent greetings to Adyar from the members in Finland.

Sweden

The Annual Convention of the Theosophical Society in Sweden was held at Easter in Stockholm, at the Headquarters which have recently been partly reconstructed. Greetings were received from Adyar, Huizen, the European Federation and many Sections. The General Secretary, Herr Elis Wikström, welcomed the delegates and members. He gave the first of the seven Convention lectures, which had as their common theme "The Spiritual Path".

Reports of the year's activities showed relatively good progress. The financial position has improved. The General Secretary proposed certain radical changes to their Rules, which were accepted. One change will result in the Board of the Section being represented from many different groups rather than by many from

one Lodge. Another change will mean that the different districts in their country will have district secretaries who will have the task of serving in a plan of intensified co-operation.

The General Secretary, Herr Elis Wikström, reports that the Convention was important and successful. The necessary heavier meetings for organization purposes were harmoniously balanced by lectures on essential spiritual subjects, and by a social evening with music and poetry and showing of Mr. Cronvall's private film of Adyar.

Australia

The Annual Convention of the Theosophical Society in Australia took place this year in Brisbane, Queensland, from April 15th to 19th inclusive. The last occasion on which it was held in Brisbane was in 1910. The Lodge in that city is a very fine centre with a wealth of harmony and goodwill, which made it excellent for the work of the Convention.

There was a splendid attendance of members, many coming from long distances to represent their Lodges. Among the cabled greetings to the Convention was one from the President, Mr. N. Sri Ram, and another from Adyar Headquarters. The General Secretary, Mr. J. L. Davidge, gave a message from Bhikku Thittila, who

had come from Rangoon to attend the first Buddhist mission in Australia.

Mr. J. L. Davidge was re-elected General Secretary, and Mr. H. S. Murdoch was elected Treasurer. The finances of the Section were reported to be in a satisfactory condition. The membership is now 1,169, in 16 Lodges. The Section is to have a liaison officer working in co-operation with liaison officers in the Lodges, for such purposes of work as publicity and propaganda.

During the Convention a useful discussion took place on "The Divinity of Man" as expressed in science, in religions, in national life and in world affairs. The President of the Brisbane Lodge, Mr. J. G. Clarke, gave the Convention lecture on Easter Sunday, taking as his title: "The Saving Grace of Man's Divinity".

The Young Theosophists made a useful contribution to the Convention. They were prominent in a discussion entitled "Is Brotherhood Practical?" and assisted generally in art evenings, an art exhibition and social functions.

Pakistan

Mrs. Gool Minwalla, Presidential Agent for Pakistan, made a short tour in West Pakistan in April. When in Lahore she took the opportunity to revive the work of

the Society. Some genuine interest was aroused and a Centre has again been established. Efforts are being made to reclaim the Society's buildings in Lahore and Multan which, since the partition, have been occupied by refugees. The chances of recovering the buildings are quite bright.

While in Lahore Mrs. Minwalla addressed the Rotary Club and other groups, presenting Theosophical ideas and speaking about the work of the Society.

Mr. Geoffrey Hodson spent a day in Karachi in March on his flight to England. He addressed a members' meeting and gave a public lecture on "The Life which begins at Death".

An exceedingly beautiful and excellently illustrated Memorial Volume has been brought out in honor of their revered past leader, Mr. Jamshed Nusserwanji.

India

The Indian Section held a successful ten days' camp in Bombay for the benefit of workers and Lodges in Western India beginning on May 4th with 65 members registered as campers of whom 45 lived in the camp area as a community, creating a nucleus of brotherly living. Each day was begun with devotional music and reading and group meditation. The main programme of the camp

consisted of three series of talks: ten talks by the General Secretary, Sri Rohit Mehta, who was the Director of the camp, on "The Manifest and the Unmanifest"; ten by the National Lecturer, Sri M. Subramaniam, on "From the Unreal to the Real"; four by Srimati Shridevi Mehta on "The Quality and Quantity of Our Work". The campers divided themselves into three groups and held discussions on the topics: "Theosophy and Challenge of Youth," "Theosophy and Challenge of Religious Orthodoxies" and "Theosophy and Challenge of Science". The evenings were devoted to music, Western and Indian, poetry reading and camp-fire. During the camp, White Lotus Day was observed with short talks by Sri D. D. Kanga and Srimati M. R. Dhalla, in addition to the usual "readings".

The camp was held in the colony of Theosophists at Juhu, Bombay, which was established in 1925 on the seashore in the midst of a fine grove, and which now consists of a number of residential quarters of a band of devoted Theosophists round the Juhu Theosophical Lodge named "Ananda". Last February, the Lodge celebrated its Silver Jubilee with a very delightful function, over which the President, Mr. N. Sri Ram, presided.

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	Mr. C. R. Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes</i> .
1891	India	Sri Rohit Mehta	Theosophical Society, Banaras 1	<i>The Theosophical Review</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Herr Ellis Wikström	Östermalmsgatan 12, Stockholm	<i>Theosophisk 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>Theosofia</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>Adyar</i>
1905	Cuba	Señor Juan Alfonso Sanchez.	Rothchenstieg 40, (24s) Hamburg 39	<i>Revista Teosófica Cubana</i> ;
			P. O. Box 365, Habana	<i>Teosofia</i> .
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosofi</i> .
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	...	...	...
1909	Southern Africa	Mr. I. G. Mitford-Barberton...	P. O. Box 2284, Cape Town	<i>The Link</i> .
1910	Scotland	Mr. Edward Gall	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Switzerland	Mme. Rachel Tripet	26 Rue de Vermont, Geneva	<i>Clarité</i> .
1911	Belgium	Mlle. Serge Brisay	37 Rue Jean-Baptiste Meunier,	<i>Clarité</i> .
			Bruxelles	...
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17,	...
			Djakarta, Java	...
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Paracelsusgasse 4, T. 6, Vienna III/40	<i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11, I. Oslo	<i>Norsk Teosofisk Tidskrift</i> .
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	<i>Theosophia</i> .

* Presidential Agency.

1919	Ireland	...	Mrs. Evelyn O. Hornidge	...	31 Pembroke Road, Dublin	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharma.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor Mariano Calvo (Acting)	...	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	...	Ingolfsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Spain	...	Mr. Felix Bermudes	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Ostir.</i>
1921	Portugal	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1922	Wales	...	...	...	...	...	...
1923	Poland	...	Señor Enrique Molina	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguay.</i>
1925	Uruguay	...	Señora Esperanza C. Hopgood	...	Box 8774, Fernandez Juncos, Santurce	...	<i>Heraldo Teosofico.</i>
1925	Puerto Rico	...	...	...	...	...	...
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	...	...	...	...	...
1926	Ceylon	...	Mr. N. K. Choksy, Q. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1926	Greece	...	Monsieur Kostis Melissaropoulos	...	3 Ethnikis Trapezis Square, Filothen, Athens	...	<i>Theosophical Edition.</i>
1928	Central America	...	Señor Miguel Monge Echandi (Acting)	...	P. O. Box 797, San José, Costa Rica	...	...
1929	Paraguay	...	...	...	Apartado No. 2718, Lima	...	<i>Serenidad.</i>
1929	Peru	...	Señor Jorge Torres Ugarriza.	...	P. Florentino corner Iba Streets, Quezon City	...	<i>The Lotus.</i>
1933	Philippines	...	Dr. Benito F. Reyes	...	...	...	...
1937	Colombia	...	Señorita Corina Martinez Sanders	...	Apartado Postal 599, Bogotá	...	<i>Revista Teosófica; Hogar.</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	...	<i>Dao Hoc.</i>
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