

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

CONTENTS

	PAGE
On the Watch-Tower	145
Madame Blavatsky. W. T. STEAD	153
A New Approach to Life. J. KRISHNAMURTI	158
One World. ALAN DEVOE	164
Dharma and Karma. A. N. KRISHNA AIYANGAR	169
Human Destiny. SIDNEY A. COOK	177
Democracy and World Peace. HENRY S. L. POLAK	184
Seven Keys to the Holy Quran. JAGAT NARAYAN	192
What Kind of a Leader? KATHERINE A. BEECHEY	197
Reviews	205
Supplement :	
New Lodges	209
Theosophists at Work around the World	209
International Directory	215

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

PALESTINE

THERE is the famous saying of the Lord Buddha,
"Hatred ceases not by hatred; hatred ceases only by
love. This is the perpetual Law." If to this
great principle we add the fact that there exists
Karma, the Law of Adjustment, and that
where an adjustment is not completed in one
life-time, the adjustment is carried over to another, we may
possibly get a vision of the hidden side to the horrible events
taking place in Palestine in the struggle between the Jews and
the Arabs, or if you will, between the Arabs and the Jews.

**Reincarnated
War: Jew-against-
Arab, Arab-
against-Jew**

There are probably very few who realize that Arabs and
Jews are not only from one common Semitic stock but are
actually closely related by cultural tradition, like first cousins.
The most fascinating chapter of the relation in ancient times
of these two peoples is in the Holy Koran of the Prophet
Muhammad of Arabia. Among the many translations of the
Koran the best that I have so far come across is that by
A. Yūsuf Alī in two volumes. It is prohibitively expensive,

costing in India 32 rupees. Nevertheless it is a beautiful translation with the Arabic text on one half of the page, the left, and the English rendering line by line on the right. Mr. Yūsuf Alī adds a large number of notes which are most interesting as he is a student of many religions and also widely travelled.

It is as we read the Koran that we find how, at the time that the Prophet Muhammad of Arabia was born in A.D. 570, both the Arabs and the Jews possessed a common tradition of ancestry. All the principal characters mentioned in the *Old Testament* are also referred to in the Koran. Moses is mentioned again and again, and also Abraham, who is looked upon as the common ancestor of both Arab and Jew. In addition we have the mention of course of Adam, and also of Ismāil (Ishmael), Noah, Jacob, Joseph, Isaac, Aaron, the Ark of the Covenant, David, Goliath, Samuel, Saul, and several times of Jesus, who is always called the Son of Mary, since it is blasphemous for Muslims to imagine that God could ever have a son. The story of Moses striking the rock, whence arose twelve streams of water, is mentioned, and how at the twelve streams the separate groups of Israelites drank, making the twelve tribes.

At the time of the Prophet's birth, Mecca was already the holy centre of all Arabia, for at the city was the Kaaba where the principal object of veneration was "the stone that fell from heaven"—a large meteorite which Burton examined closely when masquerading as an Arab he made the pilgrimage in 1853. This holy spot where is the stone from heaven was sanctified by Abraham and Isaac. Around the stone there were 360 idols, round the great god Hobal, and two gazelles of gold and silver. There were in addition two images of Abraham and Isaac. There was one month in the year when there took place in Mecca a great fair where goods were bought and sold, but where also much religious worship

of the idols took place. By age-long tradition all warfare among the Arab tribes was suspended during this period of the pilgrimage.

Centuries before the birth of the Prophet, the Arabs lived in Bactria, and the Jews in Mesopotamia. They had been driven into Arabia by the expanding conquests of Babylon and Chaldea. Among those who were forced to flee in advance of the invaders were also certain Christian tribes who too settled in Arabia. All spoke a common language, or at least dialects which could be easily understood among each other. The Jewish tribes were settled in the region around Medina.

The Prophet was born in Mecca and His family were the custodians of the Kaaba. When the Prophet received a revelation from the Angel Gabriel calling upon Him to insist that "There is no god but *the* God," the idol-worshipping Arabs resented His interference with their worship of the idols and began to persecute Him. They dared not openly kill Him, as His uncle was the chief in charge of the Kaaba. A strikingly dramatic story is given of the Prophet's difficulties after three years of ministry, and only thirty accepted the revelation. Apart from the few of His own family and certain travellers from Medina, the city which lies to the north of Mecca, none accepted His revelation. Those from Medina, called later the Ansārs, the "Defenders," invited the Prophet to come to Medina and He accepted their invitation.

Near Medina various Jewish tribes had settled, among which were the tribes Benī-un-Nazīr, Benī-Kuraisha, Benī Kainu-Kāa. There were Christian tribes, Hārith, Hanīfa and Tay. As both Jew and Arab revered the ancient prophets, and as at this time all turned to Jerusalem at times of prayer, we have in the Koran the appeal of the Angel to the Jews, insisting that the Prophet Muhammad was directly in the line of the prophets from Abraham and Moses and Jesus, and was

not therefore revealing anything extraordinarily new. Says the Koran :

We gave Moses the Book
 And followed him up
 With a succession of Apostles ;
 We gave Jesus the son of Mary
 Clear Signs and strengthened him
 With the holy spirit. Is it
 That whenever there comes to you
 An Apostle with what ye
 Yourselves desire not, ye are
 Puffed up with pride?—
 Some ye called impostors,
 And others ye slay !

The Prophet considered the Jews as the “people of the Book,” and since the Jews were Monotheists and had the injunction from God not to make any graven images, the Prophet considered Judaism as only another variant of His revelation, later called Islām. The Muhammadans held that the true teaching of Christ was also pure Monotheism and that Jesus never claimed to be the Son of God ; it was profiteering theologians who introduced the Trinity. So great is the reverence given to Jesus, that the traditions of Islām hold that such a holy prophet could not have been killed by the Jews, though He was persecuted and maltreated. The person killed by the Jews was not the real Jesus, but only an apparition, since it is utterly blasphemous to imagine that such a great prophet could be killed by human agency.

At Medina, many of the Arab tribes were hostile to the Prophet and His message, since they considered Him a revolutionary who tried to uproot their ancient worship of many idols. But the Prophet gathered more and more followers round Him, both of the Defenders from Medina and others who had joined Him from Mecca. Various Arab and Jewish tribes made a pact of amity with the Prophet

and His followers; the pact regulated mercantile relations, and particularly declared a tolerance of each other in their modes of worship.

Now comes a part of the history where it is narrated that the treaties were broken, and Arab attacked Jew and Jew attacked Arab. Violation of pacts, assaults, looting, by both sides, all are a part of the deeds of this period; the modern independent reader who is neither Arab nor Jew scarce knows whom to believe. Of course Arab historians proclaim that it was the Jews who violated the pacts and plotted with the enemies of the Prophet; while the Jewish historians say exactly the opposite and lay the blame for all the struggle on the Prophet and His followers. But one thing is certain, that incredible violence took place, and that finally the Jews were defeated. In one instance, as they surrendered, the Jews were allowed to leave with their wives and children but not to take any property with them, which according to the then law of the conquerors was divided among the victorious followers of the Prophet. There was another instance later where, after the Jews surrendered after long obstinate resistance, they were all massacred, including the women and children. One part of the accusations against the Jews was that many of them, women as well as men, were excellent poets, and that they wrote scurrilous poems about the Prophet, which were passed on from tribe to tribe of His enemies.

So then, 1200 years ago there was bitter hatred, and though the Jews were dispersed from Arabia, the hatred did not come to an end. The followers of the Prophet spread from country to country, westwards to Egypt and Spain, and eastwards to Persia, Turkestan and India. The terrible account of Karma of hatred between Jew and Arab, and between Arab and Jew was not closed. And today we are witnesses to the reincarnation of this ancient tragedy.

*

*

*

*

As Rome expanded and began to conquer country after country, in the course of time all Palestine and what lay beyond became a Protectorate of Rome. **Reincarnated War:** The kings of the Jews were confirmed in their **Roman against Jew** kingships, but subject to the supervision of Rome, which sent a "Procurator," one who played a role akin to a "Governor-General" in India. The story of the relation between the Romans and the Jews is narrated in the great book of Josephus, a Jew and a priest, and also at a certain time appointed as a general by the Jews. One incredible part of the story which he narrates is the division among the Jews themselves, each group plotting against the other groups and trying to curry favour with the Romans. The brutalities of one group against another, as Josephus narrates them, recalls to one how Samuel, the elect of God, "hewed Agag in pieces before the Lord in Gilgal." (*I. Sam. 15.33*). In the course of time the Jews naturally rebelled against the Roman domination. After the Procuratorships of Pontius Pilate, Felix and Festus, the trouble came to a culmination and the great Roman general Pompey himself led the Roman armies and Jerusalem was captured. One interesting incident is that, since the Jews would not fight on the Sabbath Day, though they might defend themselves, Pompey, whose army was outside the City with a large ditch between him and the City wall, ordered his soldiers on the Sabbath Day to work to fill the ditch, but not to fight the Jews.

As the City was captured and fighting took place within the Temple itself, the priests who had to perform the ceremonies continued in their worship of God in spite of the tumult round them. Pompey, almost like the modern tourist, went into the Sanctuary of the Temple where, according to Jewish law, none but the high priests could enter. This pollution affected the Jews with great grief. Josephus narrates that though there was much money in the Sanctuary, Pompey did

not take it nor touch anything that was in the Sanctuary, and how the day after, he commanded the priests to cleanse the Temple and perform their accustomed sacrifices. This was in 65 B.C.

The situation as between Roman and Jew went on developing with periods of submission on the part of the Jews and periodical rebellions. The tragedy culminated under Titus, but before the tragedy, Josephus mentions one reason why the Romans, never a gentle people, behaved with great brutality.

And at this time it was that some of those that principally excited the people to go to war, made an assault upon a certain fortress called Masada. They took it by treachery, and slew the Romans that were there, and put others of their own party to keep it. At the same time Eleazar, the son of Ananias the high priest, a very bold youth, who was at that time governor of the temple, persuaded those that officiated in the divine service to receive no gift or sacrifice from any foreigner. And this was the true beginning of our war with the Romans; for they rejected the sacrifice of Caesar on this account; and when many of the high priests and principal men besought them not to omit the sacrifice, which it was customary for them to offer for their princes, they would not be prevailed upon. These relied much upon their multitude, for the most flourishing part of the innovators assisted them; but they had the chief regard to Eleazar, the governor of the temple.

The City was encircled by three walls, which were defended with great heroism by the Jews, but finally the Romans captured the sacred City in A.D. 70. Rebellions of the Jews, who "contrived snares for the Romans", continued. In A.D. 135 the end came, and no Jew was allowed to reside in the City.

Today there is probably hardly any Jew who is a pure Semite. Even in the early days, non-Jews could become Jews, the women by marriage with a Jew and the men by accepting the rite of circumcision. Today there are Polish Jews, Russian Jews, English Jews, American Jews, Indian Jews,

and even Chinese Jews. While there is therefore racially no such *race* as the Jewish race, there is a Jewish *religious* tradition in most parts of the world wherever are these "hyphenated" Jews.

Suppose it could be proved that the Romans are reincarnated as the British (and I think this thesis can fairly well be proved up to the hilt), we see one reason why Britain is dragged into the affairs of Palestine. The horrible Karma as between Roman and Jew, and particularly that due to the Roman sense of domination and with it an utter callousness in dealing with their opponents, created a Karma that did not end. The Karma then reincarnates when Britain accepts from the League of Nations to be the Mandatory over Palestine. The story of Britain's attempt to be fair to both Jews and Arabs, and her failure, is the history of today. Why should some 500 Britons have been killed (one might almost say massacred) by the Jews, and Britain spend over £100,000,000 of the British tax-payers' money in trying to carry out a thankless task? Perhaps only because the old debt had to be paid with "blood, sweat and tears". One can only hope that the Karma ended when Britain left Palestine on May 15th, after having done her utmost to bring peace between Arabs and Jews to live together with some measure of tolerance.

Now that Britain has finished her Karma, it seems as if the problem of the old Karma of hatred between Arab and Jew has now been transferred to all the fifty-eight nations of the United Nations. The Karma has now become a World Karma, and *all* the nations and their peoples are responsible henceforth for the solution of this age-long problem.

C. JINARĀJADĀSA

May 27, 1948

MADAME BLAVATSKY¹

By W. T. STEAD

AMONG the many and varied spiritual teachers to whom I have listened in the course of a very eclectic journalistic career, Madame Blavatsky was one of the most original. There are those who imagine that because they can crack a joke about a tea-cup, they have disposed of Theosophy, just as there are some who seem to think a sneer at the pigs of Gadara roots up the foundations of the Christian religion. To such gentry it will no doubt be a scandal that I should devote the Character Sketch this month to "H.P.B.," whose death last month deprived London of one of the most remarkable of its inhabitants. Madame Blavatsky, they say, "was an impostor, a vulgar fraud. She was exposed by the Coulombs, shown up by the Psychical Research Society, and last, if not least, she has been jumped upon, almost before her ashes were cool, by *The Pall Mall Gazette*." They say all that, no doubt, but when all that is said and more besides, the problem of the personality of the woman remains full of interest, and even of wonder, to those who look below the surface of things.

Madame Blavatsky was a great woman. She was not the faultless monster whom the world ne'er saw, and it must be admitted she was in more senses than one something of a monster. She was huge in body, and in her character, alike

¹ Introductory to Character Sketch of H.P.B. by A. P. Sinnett in *The Review of Reviews*, June 1891.

in its strength and weakness, there was something of the Rabelaisian gigantesque. But if she had all the nodosity of the oak, she was not without its strength ; and if she had the contortions of the Sibyl, she possessed somewhat of her inspiration.

Of Madame Blavatsky the wonder-worker I knew nothing ; I did not go to her seeking signs, and most assuredly no sign was given me. She neither doubled a tea-cup in my presence nor grew a gold ring out of a rose-bud, nor did she even cause the familiar raps to be heard. All these manifestations seemed as the mere trivialities, the shavings, as it were, thrown off from the beam of cedar wood which she was fashioning as one of the pillars in the Temple of Truth. I do not remember ever referring to them in our conversations, and it is slightly incomprehensible to me how anyone can gravely contend that they constitute her claim to respect. It would be almost as reasonable to contend that Christianity is based upon the liquefaction of the blood of St. Januarius.

What Madame Blavatsky did was an immeasurably greater thing than the doubling of tea-cups. She made it possible for some of the most cultivated and sceptical men and women of this generation to believe—believe ardently, to an extent that made them proof against ridicule and disdainful of persecution, that not only does the invisible world that encompasses us contain Intelligences vastly superior to our own in knowledge of the Truth, but that it is possible for man to enter into communion with these hidden and silent ones, and to be taught of them the Divine mysteries of Time and of Eternity. She not only made it possible for them to believe it, but she made them believe it, and founded what was to all intents and purposes a Church upon that article of belief. That is a great achievement, and one which *a priori* would have been laughed at as

impossible. Yet she performed that miracle. Madame Blavatsky, a Russian, suspected of being a spy, converted leading Anglo-Indians to a passionate belief in her Theosophy mission, even when the Jingo fever was hottest, and in her declining years she succeeded in winning over to the new-old religion Annie Besant, who had for years fought in the forefront of the van of militant atheism.

A woman who could achieve these two things was a woman indeed. "But," it will be objected, "her Theosophy is all moonshine." Perhaps it is; but is not moonshine better than utter darkness, and is not moonshine itself but the pale reflection of the rays of the sun? I am not, however, by any means prepared to admit that the creed which Madame Blavatsky preached with such savage fervour deserves to be scouted as mere moonshine.

To begin with, it has at least the advantage of being heretical. The truth always begins as heresy. In every heresy there may be the germ of a new revelation. Then, in the second place, it brought back to the scientific and sceptical world the great conception of the greatest religions, the existence of sublime beings, immeasurably superior to the pigmy race of men, who stand, as it were, midway between the Infinite and ourselves. Of the immense but invisible hierarchy which to our forefathers spanned the fathomless abyss between God and man, hardly even the memory now remains. In her strange, weird fashion Madame Blavatsky resuscitated this ancient faith. To men like Mr. Sinnett her great doctrine of the Mahatmas, of the existence of a brotherhood of sublime sages, the vicegerents of the Infinite, did something to repeople the void which modern scepticism has depopulated. But she did more than this. Others have taught of the existence of Thrones, Principalities, and Powers in heavenly places. But between them and us there has been a great gulf fixed. The Archangel is as

mute as Deity, the benevolence of the patron Saint never leads him to open up communications with his mortal clients. Madame Blavatsky taught not merely that the Mahatmas existed, but that they were able and willing to enter into direct communication with men. Madame Blavatsky proclaimed herself as the directly commissioned messenger of the celestial hierarchy, charged by them to reveal the Path by which anyone who was worthy and willing might enter into direct communion with these sublime Intelligences. I was but an outsider in the court of the Gentiles, a curious observer, and never a disciple. I cannot speak of these inner mysteries to which only the initiates are admitted. But Mr. A. P. Sinnett, journalist and man of science, Anglo-Indian and man of the world, assures me, in accents of impassioned conviction that he and others who have followed her teachings have entered into the reality of that spiritual communion, and have no more doubt of the reality of the existence of the Mahatmas than they have of the rate-collector, or the Archbishop of Canterbury.

Mr. Schmiechen, the artist, even painted the portrait of a Mahatma, but except on his canvas the sublime brotherhood remain somewhat shadowy to the uninitiated.

Madame Blavatsky, in the midst of a generation that is materialist and mechanical, which probed everything, and dissected even the human heart with a scalpel, did at least succeed in compelling a race of scientists and economists to realize the existence of the conception that all material things are but a passing illusion, and that the spiritual alone is.

Madame Blavatsky also reinforced and almost recreated in many minds the sense of this life being a mere probation. In this respect her teaching was much more in accord with the spirit of the New Testament than much of the pseudo-Christian teachings of our day. She widened the horizon

of the mind, and she brought something of the infinite sense of vast illimitable mystery which characterizes some of the Eastern religions into the very heart of Europe in the nineteenth century.

To have done all this, and to have done it almost single-handed, in face of the almost insuperable obstacles interposed by her own defects, renders comprehensible the theory that Madame Blavatsky had help the world could neither see nor take away. To her disciples she was but the frail and faulty-speaking trumpet of the Mahatmas, those lieutenants of Deity who commissioned her to teach, and also gave to her mouth matter and wisdom to proclaim the true doctrine for the redemption of man. These things are too high for me. I no more intermeddle with them than with the dogma of the Infallibility of the Pope. It is the human side, both of Theosophy and of Rome, that fascinates me. Madame Blavatsky may have had converse with semi-celestial Intelligences in Thibet. Of that I can say nothing. But I can say of my own knowledge that she was undoubtedly a very gifted and original woman to converse with in Ladbroke Grove, a fiery, impulsive, passionate creature, full of failings, and personally the very reverse of beautiful. There she was, a wonderful and powerful personality, the like of which I have never met either in Russia or in England. She was unique, but she was intensely human, and a woman to her heart's core.

She aroused the passionate devotion of both men and women. She was to her followers as the oracle of God. They had this treasure in a very earthen vessel, but it was there.

W. T. STEAD

A NEW APPROACH TO LIFE ¹

By J. KRISHNAMURTI

WE realize the confusion and the sorrow which exist in us and about us. Politically and socially, this confusion is not a passing crisis like so many that have been, but a crisis of extraordinary significance. There have been wars, economic depressions and social convulsions at different periods. But this crisis cannot be compared with these recurring disasters; this crisis is not of any particular country nor the result of any particular system, religious or secular; but it is a crisis in the very worth and significance of man himself. So, we cannot think in terms of patch-work reforms nor seek out substitution of one system for another. To understand it, there must be a revolution in thinking and in feeling. This confusion and sorrow is not the result of mere external events, however catastrophic they may have been; but it is the outcome of confusion and misery in each one of us. So, without understanding the individual problem which is the world problem, there cannot be peace and order within and so without. Since you and I have brought about this degradation and misery, it is utterly futile to look to a system for a transformation of the present condition. Since you and I are responsible for the present chaos, you and I have to bring about, in ourselves, the transformation of values.

¹ A Talk broadcast on 16 December 1947. By kind courtesy of All-India Radio, Madras.

This transformation of values cannot take place by any legislation nor through any outer compelling agencies. If we look to them, we shall find similar misery and confusion repeated. We have been reduced to this state of conflict and confusion by giving predominance to sensory values; and sensate values always breed dullness of mind and heart. Sensory values make our existence mechanical and uncreative.

Food, clothing and shelter are not an end in themselves. But they become so when the psychological significance of man is not understood. Regeneration can take place only when you, as an individual, become aware of those conditions that limit thought and feeling. This limitation is self-imposed by the mind which is ever seeking its own security through property, through family and through idea or belief. This psychological search for security necessitates the cultivation of things, made by the hand or by the mind. And so, things, family or name, and belief become all-important, because happiness is sought through them. Since happiness cannot be found in them, thought creates a higher form of belief, a higher form of security. So long as the mind is seeking self-protective security, there can be no understanding of relationship between man and man; then relationship is mere gratification and not a process of self-knowledge.

It is important to understand the significance of right relationship. There can be no existence in isolation. To be is to be related. And without relationship there is no existence. Relationship is challenge and response. The relationship of one with another is society; society is not independent of you; the mass is not a separate entity by itself but it is the product of you and your relationship with another. Relationship is the awareness of interaction between you and another. Now, what is this relationship based on? You say, it is based on interdependence, mutual assistance, and so on; but apart from the emotional screen which we throw

up against each other what is it actually founded on? On mutual gratification, is it not? If I do not please you, you get rid of me in different ways; and if I please you, you accept me as your wife, your neighbour, or as your friend, or your Guru. This is the actual fact, is it not? Relationship is sought when there is mutual gratification, satisfaction; and when you do not find it or it is not given to you, you change your relationship; you seek a divorce, or putting up with what is, you try to find gratification elsewhere, or you change your Guru, your teacher, or join another organization. You move from one relationship to another till you find what you seek, which is gratification, security, comfort and so on. When you seek gratification in relationship there is ever bound to be conflict. When in relationship security is sought which is ever evasive, there is the struggle to possess, to dominate; and the pain of jealousy, of uncertainty. Self-assertive demands, possessiveness, the desire for psychological security and comfort deny love. You may talk about love as responsibility, as duty and so on; but, actually there is no love which can be seen in the structure of modern society. The manner you treat your husbands and wives, your children, your neighbours and your friends is an indication of the lack of love in relationship.

What then is the significance of relationship? If you observe yourself in relationship, do you not find that it is a process of self-revelation? Does not your contact with another reveal, if you are aware, your own state of being? Relationship is a process of self-revelation, of self-knowledge; since it reveals unpleasant and disquietening thoughts and actions, there is a flight from such relationship into a comforting and soothing one. Relationship becomes of very little significance when it is based on mutual gratification; but it becomes very significant when it is self-revealing. Love has no relationship. It is only when the other becomes more important than love, that there begins relationship of pleasure and pain. When you

give yourself over utterly and wholly, when you love, then there is no relationship as mutual gratification or as a process of self-revelation. There is no gratification in love. Such love is a marvellous thing. In it there is no friction, but a state of complete integration, of ecstatic being. There are such moments, such rare happy and joyous moments, when there is love, complete communion. Love recedes when the object of love becomes more important; then a conflict of possession, of fear, of jealousy begins; and so love recedes; and the further it recedes, the greater the problem of relationship becomes, losing its worth, its meaning. Love cannot be brought into being through discipline, through any means, through any intellectual urgency. It is a state of being which comes when the activities of the self have ceased. These activities must not be disciplined away, suppressed or shunned, but understood. There must be an awareness and so an understanding of the activities of the self, in all its different layers.

Without self-knowledge there can be no right thinking. Right thinking can come into being only when each one is aware of his everyday thought, feeling and activities. Through this awareness in which there can be no condemnation, justification or identification, every thought can be completed and understood. Thus, the mind begins to free itself through its choiceless awareness from its self-created impediments and bondages. Only in this freedom can reality come into being.

Our problem then is not adherence to any particular system of thought—political or religious—but for the individual to awaken to his own conflict, confusion and sorrow. When he becomes conscious of his strife and pain, the inevitable response is to escape from them through beliefs, through social activities, through amusements or through identifying himself with political action either of the Right or of the Left. But the confusion and the sorrow are not solved through

escapes which only intensify strife and pain. The escapes which religious organizations offer as a means of resolving this confusion are obviously unworthy of a thoughtful man ; for, the God they offer is the God of security, and not the understanding of confusion and pain in which man lives. Idolatry, the worship of things made by the hand or by the mind, only sets man against man ; it offers, not the dissolution of sorrow of man, but an easy escape, a distraction which dulls the mind and the heart. Likewise are the political systems ; in them man finds easy escapes from his present existence. For in them the present is sacrificed for the future. But the present is the only door through which understanding can come into being. The future is ever uncertain and only the present can ever be transformed, by fully and deeply understanding what is. So, organized religions and political systems cannot resolve this confusion and sorrow of man.

Man himself, you yourself, have to face this confusion by putting aside all systems and all beliefs and trying to understand what is actually taking place within yourself. For, what you are the world is ; and the world cannot be regenerated without first transforming yourself. So, the emphasis must be laid not on the mere transformation of the world but on the individual himself, on you ; for you are the world and the world is not, without you. For this transformation, the leader—spiritual or secular—becomes a hindrance, a degenerating factor in civilization. This regeneration can take place only when, setting aside all the impediments such as nationalism, organized religions, organized beliefs, and those barriers that set man against man—like caste, race, systems and so on, you understand yourself by being aware of your daily thoughts, feelings and actions.

Only when thought is free from the sensory values made by the hand or by the mind, can there be the realization of Truth. There is no path to Truth. You must sail on the

unchartered sea to find It. Reality cannot be conveyed to another; for that which is conveyed is already known, and what is known is not the Real. Happiness does not lie in the multiplication of blue-prints or systems nor in those values which modern civilization offers; but it lies in that freedom which virtue brings; virtue is not an end in itself but it is essential; for in that freedom only, can Reality come into being. The mere pursuit and the multiplication of sensate values can lead only to further confusion and misery, to further wars and disasters.

There can be peace and order in the world only when you as an individual, through self-knowledge and so through right thinking, which is not of any book nor given by any teacher, set aside those values that bring strife and confusion. The purpose of man is not this constant strife and misery but the realization of that love and happiness which comes into being with Reality.

J. KRISHNAMURTI

Behind the night,
Waits for the great unþorn, somewhere afar,
Some white tremendous daybreak. And the light,
Returning, shall give back the golden hours,
Ocean a windless level, Earth a lawn
Spacious and full of sunlit dancing-places,
And laughter, and music, and, among the flowers,
The gay child-hearts of men, and the child-faces,
O heart, in the great dawn !

RUPERT BROOKE

ONE WORLD¹

By ALAN DEVOE

IT is frequently urged upon us nowadays that we adopt a concept that is most often described by the phrase "One World". The idea summed up in the convenient phrase One World is this: That all the peoples of this earth are in truth a unitary whole—the entity of the human race—and that for the solution of our difficulties we must abolish the false and arbitrary divisions within this whole and must act together with a sense of the reality of that common brotherhood, which does, in fact, contain and link us all. The idea of One World is a modern statement of a very old religious declaration: We are all members one of another.

The concept of One World is indeed vitally important for us to adopt and live by. No one can read the reports of the atomic scientists and doubt the need for an intensification of our sense of the general brotherhood of all mankind, if our species is not to be threatened by destruction. The idea of One World must be adopted, certainly. But I should like to plead for recognition of our membership in an even greater community. I should like to plead that the wholeness of our One World be seen as a still larger wholeness, a still more encompassing and unitary brotherhood, including not only the peoples and the nations, but including, too, our brotherly birds and brotherly beasts, our trees, soil and sky.

¹ By permission of *Nature Magazine*, Washington, U. S. A., and of the author.

All the created world, in all its parts and entirety, is a united whole. All creatures in it are in a common brotherhood. Everything, as the philosophers used to say, is interconnected with everything else. Not only is there a basic brotherhood between a man in England and a man in America, or a man in Antarctica and a man in Siberia, but also there is a bond between a man and a mouse, or a tree and a fox, or a frog and a raccoon. We are all participants together in the united entirety of the creation. We are all the creatures of the one parental and primary source of all begetting, whether we may like to call that source Nature, or may like to call it something pseudo-scientific like the Life-Force, or whether we may like to employ the traditional language of religious utterance and use the name of Almighty God.

The sense of brotherhood with all our fellow-ingredients in the created world is a very old thing, a primitive awareness, a kind of spontaneous poetry going back to our very earliest dawn-days. The aboriginal Indian thought of the bear as his brother. He felt his relationship, and thus a kind of family obligation, even to the herbs he gathered and the trees he felled. But the sense of brotherhood, thus felt, is not a merely primitive thing. It has been felt by religious men and sensitively aware men in all times. There comes to mind St. Francis of Assisi, looking out upon a universe of what he understood to be his fellow-creatures, and thus saluting with brotherly affection his "sister the moon," and his "brother ox," and his brothers the wolf and the stag and the heron and the rabbit.

What primitive men and contemplative men have always felt—this brotherhood of all the creation, all brought into being by the same creative agency, and all under a responsibility thus both filial and fraternal—is what modern science every day sees more and more clearly to be indeed strict fact.

All the creatures, of which we are but one, *are* brotherly components in the one whole of Nature. We share a grandfather, so to speak, with owls, and with the striped dace that swims in the creek. We have a family link with the oak tree that towers on the hill. We are the brother of the weasel, and the brother of the nuthatch, and the brother of the dark moss that grows on the stone in the forest.

This is the One World, I think, of which we need to make acknowledgment.

Though it comes naturally to primitive men to sense it, and comes clearly to scientific men to discern it, the rest of us as we go about with our necessary self-preoccupations can only too easily forget that it is true. We need to reawaken our realization. We need to rekindle our sense of the community of all that is created. We need to restore ourselves to the brotherhood of that One World which has brought forth alike birds and beasts, and trees and soils, and waters and planets, and our related selves.

WHY?

What good is to come to us from this experience of brotherhood? What, as the hard phrase goes, is in it for us? Well, I think chiefly there are three kinds of benefits that can accrue to us.

The first is a purely practical consideration. The natural world, after all, is where we live. It is our home. It is where we must get our food, and where we must get our shelter, and where, also, we must get those glimpses of beauty and those experiences of the joy-of-life that are also an essential and necessary support to us. Forgetting our brotherhood with trees, we have so rapaciously assaulted the forests that now there are perhaps a hundred million acres of land that have been despoiled beyond reclaim. We have brought about the extinction of our brothers the passenger pigeons; we have killed from the earth our brothers the eastern elk, the

heath hen, and many another; we have brought a score more species of our brothers to the edge of vanishing forever. We have depleted that brother of ours, the body of the waters under the earth. In so far as we have done all these things, we have made the created world just that much the less a pleasant place to live in now, and just that much the less capable of giving us the maintenances we need. We have made our home, by just that much, less lovely for living in; and we have gone along a way that, in time, could make it impossible for us to live in it at all. A respect for all our brothers—a respect for the unity and interconnection of all the creaturely world in which we must live out our days—can bring us benefit in the terms even of the strictest sort of material practicality.

Then there is this second benefit that can come to us from the cultivation of our sense of the general brotherhood of Nature. Reawakening or enlivening our family-feeling for all our fellow-creatures, it can send us outdoors to watch them and study their lives and participate in their adventurings under the sun and the moon. We are a bored lot, most of us. And we are an indoor-stifled lot. There can come to us an enormous refreshment if we are led to take a vacation, every now and then, from the houses and the offices and the confining preoccupations that imprison and obsess us, and return for a while to the world of sunlight and air and woods-scents and field-scents and bird-songs, which once upon a time was our native world, our primal home.

After all, we are just as much creatures of the earth as woodchucks are, no matter how tightly we may insulate ourselves with air-conditioned walls. After all, it is a native and natural thing to us to stretch our muscles, and to sniff the wind, and to go shinnying up a tree and to go diving into cool water. Our brotherhood with all the animals and all the elements reawakened, we are led to do those things. We

are led to meet our brother woodchuck, and really have a look at him. We are led to meet our brothers the birds, and really investigate how they go about the business of their living, under our common sun. There is opened to us a larger world of knowledge, to make us a little wiser and a little more intelligent, and there is opened to us a wider world of entertainment, to cure our cloistered boredom. They are benefits worth our securing.

These are practical goods that a stimulated awareness of One World may bring to us. Then there is this third good; and it is perhaps the most important and consequential of them all.

With the expanding of our life-view to see all the creation as a linked brotherhood, there comes to us an enlargement of our capacity for sympathy, for tolerance, and for compassion. We cannot realize the implications of our blood-relationship with brother chipmunk and remain isolated in spirit from any of our closer brothers, the human ones. We cannot study and trace the life-ways of birds and mammals and insects, and fail to develop a realization that there are all sorts of different ways of living in this creation, and that understanding is a wiser thing than censure. To understand and espouse the concept of One World is to be made to feel, in the simplest and healthiest and most fundamental sense, what can only be called a kind of primary piety. We cannot come to know the brotherhood of all the earth without coming to have something like an enlargement of the spirit.

In a dark and difficult day, I think, we could have no more invaluable experience.

ALAN DEVOR

DHARMA AND KARMA¹

By A. N. KRISHNA AIYANGAR, M.A., L.T.

Assistant, Adyar Library

THE word *dharma* is one of the most comprehensive and important terms in Sanskrit literature. According to commentators it is explained as denoting an act which produces a result (to the soul) called *apūrva*, the cause of heavenly bliss and final liberation. It has, however, been understood in ordinary usage to have a far wider meaning. The term has been used in various contexts to signify a prescribed course of conduct, duty, ordinance, statute, law, usage, practice, custom, customary observances of castes, religion, piety, justice, equity, virtue, morality, nature, character, a characteristic quality or peculiarity etc. *Pūrvamīmāṃsā* professes to teach Dharma exclusively. The work of Manu which is the standard treatise on *Dharmasāstra* is the most familiar example specially devoted to the exposition of Dharma.

The vedic meaning of the term—which is held to be derived from the root *dhri* (to uphold, to support, to nourish)—as sustainer included ordinances, and gradually extended its significance to include the meaning of fixed principles of conduct, and the whole body of Dharma literature later on.

¹ This is the Introduction to *Gautama-Dharmasūtra-Parīṣiṣṭa*, published in the Adyar Library Series, No. 64, Sanskrit text and commentary edited by A. N. Krishna Aiyangar.

All Dharmasūtras and the Code of Manu describe the Dharma of all the varṇas and every Dharma work is intended to explain the duties and obligations of the varṇas. The five-fold classification of Dharma adopted by Medhātithi is followed by Vijñānes'vara in his *Mitākṣara*, by Haradatta on Gautama and by Govindarāja on Manu. This fivefold classification under varṇa-dharma, ās'rama-dharma, varṇ-ās'rama-dharma, naimittika-dharma and guṇa-dharma is occasioned by the very first verse in the *Yājñavalkyasmṛiti*. It is in this sense that the word *dharma* is understood in *Dharmasāstra*.

The first and ultimate source of Dharma is the Veda or *śruti*. To the Hindu the Veda is the source of all knowledge and religion. It enjoins actions to be performed and enumerates actions which are inhibited. The rules for the conduct of daily life are laid down according to the Veda. The entire Veda is the source of Dharma and no part of it can be rejected on the ground of being inconsistent in teaching. If there is such a difference in the Veda itself, it is explained as giving permission to both the practices as in the case of *udita* and *anudita* homas. *Dharmasāstra* comes next and derives both its inspiration and matter from the *śruti* or Veda. Those whose knowledge of the Veda was unquestioned could expound it without in any way conflicting with the vedic practices. As such, their exposition was authoritative. Excepting the Code of Manu which is attributed to the father of the race, all other works have been composed by sages of approved merit and knowledge of the *śruti*. But a pre-eminence has been assigned to the Code of Manu and any *smṛiti* which contradicts Manu is not considered as good for being followed in actual life. Thus Dharma literature dealing with the life of the people of the land, laying down the rules for the daily life and occupations of the people in the minutest details, entered into all the aspects and spheres of human action, such as

economic, social or religious. Its all-pervasive character has made it co-extensive with the Veda in authority and spirit.

The *smṛitis* therefore set forth the ideal of life both in this world and in the world above—as obtained from a knowledge of the Veda. Any lapses could not be condoned and had to be expiated. Such expiation was through vedic rites in which vedic mantras were utilized for the purpose.

One of the basic assumptions of the Hindu view of life is that life is eternal. The soul or *ātmanā* never perishes though the body or *śarīra* which it occupies dies. The soul is reborn several times through its own karma and continues to function birth after birth till it attains liberation or *mokṣa*. The self is related to Paramātmā or Supreme Soul. The good or bad actions of a soul follow it by an eternal and inexorable moral law of the universe. The doer vanishes but the deed survives and adheres to the self or *ātmanā*—the real doer. The important incidents in the life of a person good or bad are the result of the past actions of the individual which have moulded his destiny in the present life. These go by the term *pūrvajanmavāsana*, recognized by vedāntins. One rises up or falls down in the ladder according to the good or bad actions that he performs in his lives. One has to work out his karma, and the moral law is so inexorable that there is no escaping it. *Mokṣa* is the release from the cycle of births and deaths which result in rebirths. Any one incarnation is only a hyphen in the long history of its existence, a short interval in the awesome prospect of viewing the past incarnations or the future ones that stretch forward and backward to eternity. To be born is to court pain (*duḥkha*). To be released from the cycle of births is therefore the object of a proper life lived by following the precepts of *Dharmasāstra* which embody the vedic teachings. Man is the only rational being among God's creations. He alone has the capacity to lift himself to the position of the gods by his own effort. But

this goal is defective inasmuch as when the *ṣuṇya* or merit which he has acquired through good actions is exhausted like oil in a lamp, he is sent back to the earth, to begin a new cycle of births and deaths. The highest bliss is not derived from residence in the Heaven of Indra. For the span of life of an Indra is only one-fourteenth of the day of Brahmā. The aim is to attain a position for the soul, after the weary march through several births, from which there is no return, which is commonly called *Parama Padam*. Reincarnations can be accepted as good if they help in such an ascent. The ascent to the *Pitriloka* is known by the name of *Dhūma-yāna* and the path of the soul which does not return to the earth, *Deva-yāna*.

In the attempt to attain the object of liberation one has to prepare oneself by living through a full life in this world according to the precepts taught by the *Dharmasāstras*. This brings us to a consideration of the varṇāsrama scheme which is the special contribution of our literature to the world. The first three varṇas—the Brāhmaṇa, the Kṣatriya and the Vaisya form the bulk of the society. The first varṇa (representing the intellect of the community) is devoted to a dedicated life of studying the vedas and mastering the entire literature and acting as the teachers of the community. The second (representing the strength of the community in its physical aspect) is entrusted with the duty of protecting the country and the people. The third—the Vaisya—was economically the most affluent as it thrived on trade and agriculture and was the mainstay of the social structure. The fourth varṇa, the Sūdra, was to assist the first three in the discharge of their duties. No special teaching or schooling was essential for his uplift. He had no daily routine to attend to, the negligence of which entailed sin. This aspect is figuratively explained in the *Puruṣasūkta Hymn* where the origin of the castes is stated as emanating from

the mouth, the arms, the thighs and the feet of the Puruṣa. No one can stand or walk without the feet and the thighs, and to the community the Vaisya and the Sūdra are as important as the thighs and feet are to the human body. A regulated life within the varṇāśrama scheme, according to the principles laid down in the Dharma works, gradually lifted itself up to the highest bliss by its own merits.

The scheme of the *āśramas* was no less important or significant. To the first two varṇas the first three *āśramas* were open. The fourth *āśrama* was open only to the Brāhmaṇa. To the Kṣatriya the fourth, and to the Vaisya the third and fourth *āśramas* were barred as they would be diverted from the most useful occupations of protection of the people (*Prajāpālana yajña*) and increasing the economic prosperity of the community, through trade and agriculture. The rise of the new schools of thought opened the fourth *āśrama* to all the people by the spread of Buddhism and Jainism. Consequently, the social equilibrium must have suffered from an unequal distribution of the population in the various economic spheres of activity. The importance attached to the duty of protection can be seen in the exemption given to war materials and Elephants which are made unpunishable for acts of trespass and are called *prajāpālas*.

The most important *āśrama* common to all the varṇas was the *grihasthāśrama*. According to Manu the *grihastha* is the *sreṣṭha* and he alone supports the whole society. The *Brahmacharya āśrama* is the period of preparation for life in the world. The *vānaprastha* and the *sanyāsin* get out of the life of the *grihastha* and live in the forests or the outskirts. The householder lives in villages and towns, and as neither the Brahmachārin nor the sanyāsin has the right to cook food for himself the *grihastha* has to supply their food as well besides his own requirements. He performs the sacrifices and *s'rāddhas* for the satisfaction of the gods.

He is competent to procreate children and it is part of his duty to continue the race. Thus the *gṛihasthāśrama* is the only *āśrama* which is capable of discharging the three natal debts with which a person is born. The doctrine of the *puruṣārthas*—*Dharma*, *Artha*, *Kāma* and *Mokṣa* apply to him with equal ease. To the Brahmachāri, Dharma alone applies and to the last two *āśramas* the last *puruṣārtha* alone applies. It is to the *gṛihastha* that all the four *puruṣārthas* can apply without infringing the Dharma rules. The whole community depended on the *gṛihastha* (householder). Liberation entails the observance of *varṇāśrama* rules scrupulously, and a householder who has led a disciplined life with special merit is assured liberation. The path to liberation is provided by the *varṇāśrama* scheme in easy stages for an upward march. This is the reason for the praise bestowed on the second *āśrama*.

In the well-ordered scheme of life through the *āśramas* which have their roots in the Vedas, any dereliction of duty enjoined was a sin, as each one was a violation of Dharma either of omission or of commission. The law of Karma being inexorable, such omissions had to be expiated either by other births or by penances in this very birth. These sins may offend only Dharma or may be against other individuals. In the latter case it offended both God and man. Civil as well as criminal offences have thus, apart from the cognizance which the courts take note of, a spiritual significance which could not be escaped. One may hoodwink a human judge, but the ever-vigilant Dharma with his never-failing witnesses cannot be given the slip. The gravity of the offence will have to be taken into consideration and the graver the offence the larger the number of births that one had to undergo. Genuine repentance was recognized but any insincerity in the expiatory ceremony or pretence was not tolerated. Confession was one of the methods by which expiation

was permitted. The Christians have been practising it for long.

Of the several methods of expiation or *prāyaschitta* Manu has enumerated five as important, namely, confession, repentance, tapas (austerity), adhyāyana (recitation of the Veda), and dāna (charity). These ultimately resolved themselves into the existing functions of the castes and hence *prāyaschitta* only meant a more zealous pursuit of the duty of each person in his own varṇa and āsrama. Heavier penalties and *prāyaschittas* are proposed for very serious sins and smaller penalties and *prāyaschittas* for smaller offences. Non-performance of *prāyaschitta* entailed in certain cases loss of caste and re-initiation.

The function of the classification into āchāra, vyavahāra and *prāyaschitta* is not for the sake of convenience only. There is a *rationale* behind it. Many mistakes are committed in the course of our lives and some of them are very small or very big. The law of Karma being inexorable, the bad effects of bad actions cling to the soul. In an age when the belief in future lives was prominent and attempts were made to correct mistakes by undertaking penances for expiating sins, the attitude was one of faith in the efficacy of these expiatory rites. The belief was that there were two sides to every sin. One was the punishment which had to be undergone for committing the sin. This was physical. In the case of theft the king's jurisdiction over the thief was physical and punishment purified the offender. In cases where moral lapses of a serious nature were concerned or crimes which required both physical punishment and spiritual penance, to deprive the offender of the opportunity of correcting himself by denying him the right to perform expiatory ceremonies was a more serious punishment than the physical one. For it deprived him of the possibility at any stage of reclamation to society. The outcaste was one

who suffered from this disability. *Prāyaschitta* had therefore an important part to play in the regulation of the life of the people.

Prāyaschitta enabled the moral offender who realized his mistake and was repentant to retrace his steps back to his original position and start afresh. A denial of the opportunity would mean eternal damnation, and Hinduism was (in principle) against any person being shut out from legitimate opportunities of spiritual uplift, which alone mattered. Every other thing was transient and Dharma alone remained to accompany the soul on its weary march.

A. N. KRISHNA AIYANGAR

One great Sufi known by the name of Ibrahim Adahm used to travel with great pomp and splendour and with a large retinue of servants, and his tents were pitched with golden pegs. One day a wandering dervish happened to pass by his tents and was extremely surprised to learn that all those things of luxury were owned by one who was once a king and now a Sufi. The dervish with a begging cup in his hand approached the princely Sufi and said : " It is strange you call yourself a Sufi and still own so much of worldly goods, and your tents are fixed with golden pegs." He bade the dervish take a little rest, and after an hour or so invited him to travel to Mecca in his company. The dervish agreed. The princely Sufi started for the pilgrimage with the dervish, leaving all his tents and retinue behind. They had not gone far when the dervish remembered that he had forgotten his wooden cup in the tent and requested him to allow him to go back to fetch it. The Sufi then remarked : " This is just the difference between us two : I could afford to part with all my valuables without the least mental worry, while you could not part with a cup of practically no value, without much inconvenience. Those golden pegs which so much surprised you were driven in the earth and not in my heart."

Mystic Tendencies in Islam

HUMAN DESTINY¹

By SIDNEY A. COOK

FOR years now and in growing numbers the world's leading scientists have been drawing nearer to the idea of the universe as a great thought in operation. Sir James Jeans led in this conception away from the materialistic view of a mechanistic cosmos.

Although the idea of a great thought suggests the essentiality of a great thinker, it is a long stride to the positive assertion that there is intelligence behind all phenomena, guiding and from time to time adjusting, the progress of the evolutionary development of life, and especially of human life toward a grand consummation.

Such a concept brings science and religion basically into harmony for the first time. This is exactly what the author of this epochal book claims, and it is therefore a work of the highest significance.

Such a book could come from the mind and pen of only a first-rank scientist, but it is written in the clearest of non-scientific language and is excellent reading for the thoughtful layman.

The author comments that the mechanical progress and the incredibly brilliant display of new inventions of the last fifty or sixty years had hypnotized men into belief that these were the symbols of reality, a shift made easy and painless because philosophers and scientists of the nineteenth century

¹ *Human Destiny*, by Lecomte du Noüy, Longmans, Green & Co.

had set up question-marks in men's minds without providing answers. The book critically examines the accumulation of scientific capital and draws logical and rational consequences that lead inescapably to the idea of God.

It is clear that nothing happens in human events that cannot be attributed to an anterior cause and that, in turn, to another through a long series in which both material and psychological factors have had an influence and that the series inevitably carries back to a first cause, the origin of things. The materialist attributes this origin entirely to chance.

But mathematically it is provable that for life to appear by chance in any single molecule in the universe is enormously unlikely—one chance in a period equal to 1 followed by 243 zeroes billions of years. Since, by the extremely sensitive and accurate radioactive disintegration process, the earth is computed to have existed rather less than two billions of years, its life is several hundred times too short for life to have come by chance to even a single molecule. And two or three similar molecules produced by chance would be infinitely less probable. Yet there are countless billions of similar living molecules and an infinite variety as well. By the calculus of probabilities chance is ruled out as the creative first cause. A miracle or a hyperscientific intervention, an influence not scientifically explainable, can alone bridge the gap between living and non-living matter. "The striking and magnificent intellectual trick which enabled the human mind to construct a pattern practically super-imposable on Nature," though modified to make it applicable to the realm of the latest discoveries of Einstein and others, still leaves science without any clue to the principles of living matter, however well its laws apply to the inanimate world.

These laws come into conflict with the observed facts of biology, for while, by the second law of thermodynamics,

every activity of an atom results in a loss of its energy and all atoms are therefore running down to an equality and likeness, evolution produces constantly increasing complexity and dissymmetry in the structure and function of the living. Then too there comes a time when free will enters into and influences the evolutionary process. Men choose to follow ideals when comfort and ease and animal tendencies would detract them; they choose the path of duty rather than that of safety or even of life. They are aware of the struggle these decisions involve, and also the cost, as they choose the higher path. The author claims this is due to no mere evolutionary "fluctuation" destined to die out but is the result of evolutionary law.

To meet the materialistic failure of scientific theory he develops an hypothesis which he names "telefinalism," the idea that there is a long-range goal toward which evolution moves and that a finger of guiding authority, as it were, reaches into the system and gives direction toward that destiny. He does not go so far as to suggest an archetype in the mind of God, but his hypothesis and the name applied to it would seem to carry this implication.

What caused the change from asexual to sexual species? Some of these asexual forms have existed unchanged for immensely long periods and still exist, though they are at a standstill in evolution. Why then should sexual reproduction have later developed at all when the asexual proved so satisfactory that it has sustained its forms for such aeons of time? The author contends that a new factor was needed to suppress the immortality of the individual that is an intrinsic quality of the form reproduced by fission or segmentation. Birth and death of the individual form and sexual reproduction provided the means by which heredity might be modified and enriched and evolution continued. A new factor not contained in the antecedent asexual form was somehow

introduced in order that biological evolution could proceed. "The greatest invention of Nature is death," the destruction of the old after transmitting the life, in conjunction with another, to one or more of the species.

There are numerous examples of this new factor entering in apparently to give a new direction to evolution. For a hundred million years the reptiles lived and developed co-existent with the primitive mammals, the latter making no progress. But the giant saurians disappeared and the mammals commenced a long extending development. There has been an increasing preservation of the trunk system from which man himself eventually culminated. Missing links there often are in many strains for the transitional forms appear not to have been stable but to have played another role than their own adaptation and permanence. "Everything takes place as though there were a goal to be attained, that of quickly developing and passing on to their successors a new quality not possessed by their predecessors."

There has been trial of many varieties but those forms that were incapable of serving as a starting point for a new stage in evolution though perfectly adapted and established, disappeared or vegetated. "In opposition to Darwin, adaptation and natural selection are no longer identified with evolution. The latter is differentiated from the former by its distant goal . . ." Evolution "is concerned only with this unique line zigzagging intelligently" toward "thinking man with a conscience" through a colossal number of forms that are not dominated by a telefinal precise and distant goal but which obey the laws of Darwin. Usefulness in the preservation of species is their criterion. Liberty is the criterion of evolution.

Telefinalism postulates the intervention of an Idea, a Will, a supreme Intelligence "selecting" from the many forms those that are capable of contributing toward the end purpose and goal. These "selections" were often not the

fittest, the best adapted, but the *least conforming* to the stabilized pattern to which the species as such had attained. Evolution has left many of the conforming stabilized and adapted species by the wayside. And in due course the primates appeared, the form "capable of sheltering the spirit, of allowing it to develop".

Animal memory and capacity still remain and the struggle begins for fitness as a vehicle for a spiritual and moral being. The author contends that mankind is now in the very midst of this "revolution in evolution" when the animal ancestry is not outlived and the spiritual destiny is not yet clearly recognized. But liberty is still the criterion and out of the choice "between the satisfaction of the appetites and the flight toward spirituality" human dignity is born and evolution proceeds. A novel interpretation is contributed of the events of the second chapter of Genesis. Man was created and then forbidden to do a certain thing contrary to all his animal instincts, an indication that with man the freedom to choose was implanted and mankind assumed self-responsibility for continuing to the destined goal. It is now "by the action of man himself that progress must take place". "The spirit must attempt to vanquish the body" but "those who are ready to wage this fight are rare . . . as the mutant forms at the beginning of any transformation." Just as earlier, through individuals of the species, a mutation becomes the vehicle of a new hereditary quality in the selected direction, so is it true in post-animal evolution. Experiment continues now at the hands of man himself but still the non-conforming, less-animal-more-spiritual, man is the creature of destiny. "Man possesses a real independence, willed by God, which becomes in the human species the tool of selection. It is no longer the strongest . . . the fittest physically, who must survive, but the best, the most evolved morally." The world has furnished ample evidence of its

ignorance of the true value of man, but from the ranks of the "mature" individuals whose thoughts have moved along spiritual lines evolutionary progress has been advanced.

The chapters on Religion and on God are founded on reasoning no less keen and intuitive than the earlier ones on Science. The conclusion logically drawn is that "the unity of religions must be sought in that which is divine, namely, universal, in man and not in that which is human in the doctrines". "They whose souls have been perfected in the course of their passage through their bodies, who have fully understood the conflict between the flesh and the spirit . . . and those who have triumphed over matter; *they alone represent the evolutive group and are the forerunners of the superior race which is to come.*"

We are warned early in the book to avoid anthropomorphic reasoning and the reduction of events to our own scale of observation. Evolution, to us a long tedious groping progress, at the divine scale of observation and in relation to an infinite existence, "may well have been instantaneous".

The author's reasoned hypothesis, throughout so well sustained, leads him, in the chapter on Education to the important observation that Education consists in preparing the moral character of the child and in giving him, from tenderest childhood, the notion of human dignity. "Do not do that, it is contrary to your dignity; if you do it you lower yourself. This on the contrary . . . is of a nature to increase your own value as a human being . . . you will derive a higher satisfaction from your own conscience."

To attain this human dignity with all its implications through sincere individual effort is the only way in which man can co-operate in carrying the human race to a goal to which all evolution from the beginning has been destined and guided. "Sincere effort alone counts. A day will come when . . . moral perfection latent in a small minority will

have blossomed in the majority. . .” This book *proves* what Dr. Robert Broom suggested when he said : “ The end seems to differ too greatly from the beginning to have been the result of chance.” Of humanity, the product of evolution, the author concludes : “ Like the ship constantly kept on its course by the pilot who corrects its deviations, humanity may seem to hesitate and waver ; however, it will infallibly reach the port which is at the same time its goal and its reason for existence.”

A book that should have a million thoughtful readers in whom it will engender a new courage and certainty of the glowing destiny of man, with the “ divine spark ” within him. A book of tremendous current and permanent value, scientific but penetrating far beyond the realm of science and co-ordinating religion and human conduct with it.

Lecomte du Noüy’s thinking is not compartmented. It conforms to the requirement of greatness, in that, scientist of a high order though he is, his philosophical and religious thought are of a quality of wholeness with the scientific, evidencing the validity of his hypothesis of telefinalism.

SIDNEY A. COOK

Man is indeed an eternal fisher : constantly we cast, in the ocean of life, the net of our deeds, of our desires, and of our thoughts. Most of these material or immaterial activities are vain, and the net we draw ashore is almost empty, or filled with a useless booty. However from time to time, we fish a feeling of devotion, a thought of understanding, an act of sacrifice, a sentiment of love, and at each such time we come a little nearer to the kingdom of heaven, to the divine Self in us.

GASTON POLAK

DEMOCRACY AND WORLD PEACE

BY HENRY S. L. POLAK

THE coming years have been described as "the century of the common man". This view has been widely accepted, and notably by the Americans. They have already set in motion a far-reaching revolution in the international relations of the United States by rejecting vigorously the old and instinctive principle and practice of isolationism. They have begun with ever-increasing energy to give effect to a new concept of world-order by accepting the grave responsibility of helping to restore world-economy and thereby to keep the peace of the world.

In using the simple phrase "the common man," words have been chosen which will appeal wherever not only the English language, but also the language of true democracy, is used and understood. But what do we really mean by "the common man"? Does the phrase embody the idea of "the human being"? Does it mean "my brother"? If so, how is this fact to be expressed in practice? If not, does it mean not peace but yet another world-war of vast dimensions? And how soon and with what devastating consequences?

What, indeed, does the word "democracy" mean to us? To various peoples it already means fundamentally different things. To the Russians and the other peoples of Eastern Europe, with emphasis upon the "dictatorship of the proletariat" and the denial of personal freedom, it has meant

something that the British and the Americans, the Scandinavians, the French, the Belgians, the Dutch and the Swiss do not recognize as such. The British or the American concept, differing in expression as even they do, is evidently not acceptable to the Russians or their allies. The Chinese concept of democracy means something quite different again; whilst India, too, with an ancient civilization derived from many sources, will express the idea in her own special way which may not be easily comprehensible to others.

The inspiring slogan of the French Revolution was "Liberty, Equality, Fraternity". But the Revolution, because of its materialistic viewpoint and cruel methods—as later the Russian Revolution—never succeeded in establishing these desirable objectives in anything like their full reality. For many, not only in France, but in other democratic countries also, liberty has been too often confused with licence. Equality has too often meant: "I'm as good as you—and a bit better!" Fraternity has too often meant: "What's yours is mine; what's mine's my own!"

Abraham Lincoln defined "democracy" as "government of the people by the people for the people". But can *all* the people *govern*, even in so politically advanced a country as the United States? And has Lincoln's definition been adopted fully in practice by his countrymen? How much of democracy, in Lincoln's sense of the term, do the coloured people of the South enjoy? A recent book called *What the Negro Wants* gives the answer; and so do many of the Southern Senators to President Truman's attempt to secure the removal of the race- and colour-bar. In the British Commonwealth and Empire, have *we* got rid of the concept of racial superiority and the colour-bar? Have we eliminated the "herrenvolk" doctrine? What of South Africa, what of Kenya? And yet, so long ago as 1921, at the Conference of the British Premiers of the Empire, it was none other than

Mr. Winston Churchill who declared that ". . . there is only one ideal that the British Empire can set before itself in this regard, and that is that there should be no barrier of race, colour or creed which should prevent any man by merit from reaching any station if he is fitted for it".

In other words, "democracy" includes, at least potentially, "Everyman". What, however, should it mean in practice and in common-sense? I recall that when Gandhi, in his early days in South Africa, was advising his countrymen there to stand up for their rights as equal citizens, he pointed out to them, at the outbreak of the Boer War, that that was not enough. Rights, he insisted, must also be associated with duties and responsibilities. So he persuaded his compatriots in Natal to offer their services in any acceptable capacity, and, in the uniform of a sergeant-major in the British army, he led a volunteer Indian ambulance corps into the front line of battle.

I recall, at the height of the British women's suffrage campaign, Dr. Annie Besant telling her audience at the Albert Hall, London, in 1911, that the women's franchise was already well in sight, but that the mere vote was not enough. How were the women going to exercise it? Constructively or foolishly?

I recall, shortly after the adult franchise in Britain had been secured, how Mr. Herbert Morrison (now Lord President), addressing a meeting of the Fabian Society, pointed out that the vote was not enough unless it was used by a politically educated electorate in a spirit of social responsibility. And he has lately added to this the reminder that, in a democratic country, Governments are not the mere instrument of their party organizations, but are responsible to the electorate as a whole and must therefore take heed of minority rights.

So, what are the essentials of "democracy," if it is to have reality, and permanency, and universality; if it is to be

creative and not destructive; if it is to be productive of brotherhood and world-peace? Surely, the very first essential is moral and intellectual integrity, which Gandhi constantly insisted can only be rooted in spiritual insight. When the author of the Book of Genesis told how God made man in His own image, he intended obviously to include "Everyman"—not some men, of a particular race, class or creed—and irrespective of his stage of human development. The writer did not necessarily mean that in his day—or it may be at any particular day—all men were equally developed spiritually or intellectually; but rather that "Everyman," being born in the Divine Image, is equally a son of God and potentially capable of expressing the Divine Will, equally entitled to help and consideration, equally entitled to every opportunity of self-development to the utmost of his capacity, until, after many lives it may be, he has in fact reached spiritual maturity and the ultimate realization of the self in the Self.

But "democracy" means something more than help from others. The final essential is self-help and self-determination in the largest sense of the term, whether individually, socially or nationally. The doctrine of *Karma* implying a rule of law, a principle of cause and effect, is a teaching that as a man sows, so shall he also reap, that it is useless to look to or to blame others, and that he must become increasingly aware of his own individual responsibility for his life and his actions here and now, as well as in future incarnations. In other words, he must learn as rapidly as possible to be an individual, standing on his own feet and exercising his own independent judgment, so as to procure the earliest release from the chains of ignorance by which he has bound himself. It is, in fact, utterly untrue that "where ignorance is bliss, 'tis folly to be wise". That way lies mental and moral chaos. The Buddha says: "Ye yourselves must exert

yourselves; the Buddha is only the Teacher . . . He who is master over himself liberates himself from all suffering. A mind which does not tremble at the blows of fate, which is free from sorrow and passion and always remains at peace, has great bliss." The teaching of the Lord Krishna in the *Bhagavad Gītā* is exactly similar, and, as Dr. Besant constantly emphasized, the deeper teachings of all the great religions coincide in declaring the same great truth.

It follows, then, that in order to establish a real democracy, which will be stable, creative and productive of peace, and not the mental and spiritual unrest which must inevitably result in social, economic and political instability and disaster, men must be educated in the truest sense of the word. Our education must, accordingly, proceed rather along the Socratic method of question and answer, so that the pupil, however young and immature, may begin to realize his ignorance, but will increasingly learn to teach himself from his own hitherto unknown reserves of inner knowledge. The teacher will be merely the stimulating agency. In the *Methodology of Pure Practical Reason*, Immanuel Kant's imaginary boy of ten taught himself social wisdom and responsibility of judgment in exactly the same way as Plato's slave-boy, in the *Meno*, learnt his lessons. Kant says :

"I do not know why the educators of youth have not long since made use of this propensity of reason to enter with pleasure upon the most subtle examination of the practical questions that are thrown up . . . This is a thing in which they would find that even early youth, which is still unripe for speculation of other kinds, would soon become very acute and not a little interested . . . ; and, what is more important, educators could hope with confidence that the frequent practice of knowing and approving good conduct in its purity and of remarking with regret or contempt the least deviation from it . . . will leave a lasting impression

of esteem for what is good and disgust at what is bad. And so, by the mere habit of looking on such actions as deserving approval or blame, a solid foundation would be laid for uprightness in life. . . .”

So will the citizen, the true democrat, of the future learn responsibility by self-training. Such self-training in worthy citizenship is hard, indeed, to come by, but it is surely worth the experiment on a sufficiently large scale, if we are really determined to have the sort of democracy which should endure and should establish the Kingdom of Heaven on earth.

We must be helped from childhood to produce from within the divine elements latent in all, to teach ourselves the fundamentals of life, to learn to stand alone, so that we may become dependable companions of our fellow-men. Mankind will thus, in time—and sooner rather than later—grasp intuitively the true meaning of equal and responsible citizenship, emphasizing the maximum spiritual contribution of the individual, so that we may fill our treasury with the things that really matter, that give purpose and creativeness to life, that can alone produce the enduring peace which we all so ardently desire. In this larger sense alone, democracy can have a true and inspiring meaning. Then only shall we have learnt to fit “Everyman” into the vast and intricate pattern of life, and have understood that without him the pattern will be incomplete. And, as we have seen in the late war, “the common man” has shown that he can be heroic and capable of making the utmost sacrifice for the one thing that means all to him—individual liberty and social freedom. Why did he not succumb to the tyrant who sought his enslavement? Why did disaster not overwhelm him? In his book, *The English Constitution*, Walter Bagehot, before the beginning of the present century, had given the key to the riddle in one pregnant sentence: “The

rude sort of men, that is, men at *one* stage of rudeness, will sacrifice all they hope for, all they have, *themselves*, for what is called an idea, for some abstraction which seems to transcend reality, which aspires to elevate man by an interest higher, deeper, wider than that of ordinary life."

So, the coming years have already been inaugurated and inspired by those intuitive thoughts and beliefs, those instinctive reactions and sacrifices, which have given renewed courage to all mankind, and which have truly revealed to "the common man" in all lands his divine origin. And this is the stuff of which the real and purposeful democracy is made.

Dr. Stanton Coit, not long before the late war, in an eloquent plea for such a democracy, whilst emphasizing its necessary association with freedom of the individual, gave the warning that it did not imply liberty to think or act as one pleased, irrespective of the freedom and liberty to others. Translating into the language of our time the Roman maxim, *Sic utere tuo ut alienum non laedas* (so use what is yours that you injure no other), he pointed out that liberty of thought connoted bondage to truth, which could become known only through free access to and honest correlation of facts; and that liberty of action did not mean freedom to do as one pleased, but was limited by the eternal and objective scale of values. "Truth binds us, and the moral order binds us," he declared. "In a democracy, believers in science, art and morals will need to rise up against individuals and classes who presume to think and do as their own private impulses incline. Accordingly, in a democracy there must likewise be submission to the authority of the organized intelligence and virtue of all."

Dr. Coit is supported in this view by another American, Prof. John Dewey. In an essay, published about the same time, entitled "Authority and Freedom," he points

out the erroneousness and danger inherent in the notion that in social life there is one distinct field for authority and another in which the principle of individual right may hold sway uncontrolled by authority. In opposition to this view, he insists that in every department of life, public, private or personal, there must be a blending, a fusion, and an interpenetration of organized authority and of individual liberty. In no sphere of action, he says, may the individual escape the claim of the organized common-sense of the community, nor may this latter ruthlessly override the liberty of individuals. Anything else would mean some kind of authoritarianism or pure anarchy, and not democracy at all; and, sooner or later, war in some form or other would inevitably result. And yet, in moments of the gravest moral crisis and on an issue of conscience, one may, as Ibsen in Scandinavia, Tolstoy in Russia, Thoreau in America, and Gandhi in India have reminded us, have to stand alone, even against majority opinion. Thus, there are times when the *uncommon* man is king—at least, over himself.

HENRY S. L. POLAK

(To be concluded)

Aristoxenus the musician, [a pupil of Aristotle], tells the following story about the Indians. One of these men met Socrates at Athens, and asked him what was the scope of his philosophy. "An enquiry into human phenomena," replied Socrates. At this the Indian burst out laughing. "How can a man enquire into human phenomena," he exclaimed, "when he is ignorant of divine ones?"

EUSEBIUS: *Praeparatio Evangelii*, xi, 3

SEVEN KEYS TO THE HOLY QURAN

BY JAGAT NARAYAN

THE first chapter of the Quran gives the opening prayer. It contains only seven verses. But these contain in a nutshell the quintessence of the whole Quran. They form in fact the basis of the Quran, *Umm-ul-Quran*, as the Holy Prophet himself called it. "Hence the Quran is treated as beginning with chapter 2." (p. 2)¹

Now, the first five verses of the second chapter stand as follows: "1. I am God, the best Knower. 2. This book, there is no doubt in it, is a guide to those who guard (against evil); 3. Those who believe in the unseen and keep up prayer and spend out of what we have given them; 4. And who believe in that which has been revealed to thee and that which was revealed before thee, and of the hereafter they are sure. 5. These are on a right course from their Lord, and these it is that shall be successful." (p. 5)

It will be seen from the above that the three verses—2, 3, 4—at the very beginning of the Book, give a clear indication of the nature or characteristics of those to whom it can serve as a guide. These comprise the following seven categories or characteristics of men, namely, (i) "Those who guard (against evil)"; (ii) "Those who believe in the unseen"; (iii) Those

¹ All references are to *The Translation of the Holy Quran* by Maulana Muhammad Ali.

who “keep up prayer”; (iv) Those who “spend out of what we have given them”; (v) Those who believe in “that which has been revealed to thee”; (vi) Those who believe in “that which was revealed before thee”; (vii) Those who “are sure” “of the hereafter”.

In other words, these describe the qualifications necessary to enable one to understand the Quran and to receive due guidance from it. These seven qualifications are: (i) Ability to guard against evil; (ii) Belief in the unseen; (iii) Keeping up prayer; (iv) Spending out of what God has given us; (v) Belief in the Quran as a revelation; (vi) Belief in all previous revelations; (vii) Surety of the hereafter.

The Quran—A Mystery Book

Certainly, the Quran is a great mystic and mystery Book. The very first verse reads “I am God, the best Knower”; but, the verse really consists of only three Arabic letters: “alif,” “lām” and “mim,” corresponding to the three English letters: A, L and M. What these letters actually stand for nobody knows. There are only conjectures about them and what is given above as the meaning of the verse is one of them.

Maulana Muhammad Ali says in a foot-note: “The original words (letters) are *alif*, *lām* and *mim*. The combinations of letters or single letters occurring at the commencement of several chapters of the Holy Quran, twenty-nine in all, are called *muqatta’at*, and according to the best received opinion these letters are abbreviations standing for words. *Alif* here stands for *ana* (I), *lām* for *Allāh*, and *mim* for *‘ālam* (best Knower).”

Apart, however, from such cryptic expressions in the Quran, there are in it many places where things are only hinted at and in regard to which the Quran itself says:

“Indeed there are signs in this for a people who believe”;
“Surely there are signs in it for a people who would hear”;
“There are signs for a people who guard (against evil)”;
“Surely there are signs in this for those endowed with understanding”; and so forth. And even where there are clear expressions, even those passages and instructions do not appeal equally well to all. To understand their true significance, certain definite attitudes of mind and heart are essential and it is those that we have here so splendidly pointed out.

Now, ordinarily we think that learning is the one way of acquiring knowledge or of understanding a thing. It is certainly one way, but not the only way. There are many other ways of acquiring knowledge or receiving the light of wisdom far better and far more effective than learning. It is particularly these other ways that are essential for the proper understanding of lofty scriptures like the Quran. That may be the reason why we do not find learning as one of the qualifications included in the list given above. While learning is valuable not infrequently does it puff up the mind, leading to pride, haughtiness, conceit, etc.—things which shut up the mind from receiving any higher things. We learn indeed a valuable lesson in this respect from a study of the nature and character of the Holy Prophet himself. He was given the privilege of becoming a Prophet not because he was very learned, but because he had the other necessary qualifications enumerated above and more. So often did he call himself the illiterate Prophet.

We should not therefore rush to the conclusion that learning is a bad thing or that it is discouraged in the Quran. Not at all. On the other hand, the Quran lays great stress upon learning or the acquisition of knowledge. And, it is a matter of history that always in the wake of the spread of Islam, the light of learning shone bright and clear. But knowledge alone, however extensive and deep, without the

qualifications given above, is indeed a dangerous thing, far more harmful than helpful. The point to note here particularly is that each virtue, each particular attitude of mind and heart, is a special avenue, a definite opening, through which the Light of Wisdom, the Light Divine, can be received within and radiated forth without.

Let us now briefly survey each of the seven qualifications given above and see how each constitutes a wonderful key to unlock the mysteries of existence hidden within and disclosed by the Quran.

(i) Ability to guard against evil

This is the first of the qualifications laid down in the Quran for receiving due guidance from it. Now, this point appertains to the word *muttaqi* in the original, with regard to which Maulana Muhammad Ali says in a foot-note (p. 5): "The word *muttaqi* may properly be translated only as one who guards himself (against evil), or one who is careful (of his duty)." It may therefore be taken to imply a high standard of character, constant watchfulness and dutifulness, alertness and readjustment, the capacity or strength to guard against evil and keep on the right path, *i.e.*, a readiness to change over at once to the right standard. This is the fundamental basis of life for one who would understand the right import of the Quran and fashion and mould his life accordingly. The Quran, like every other Scripture, sheds upon its followers a flood of light, and places before them a high standard of moral and spiritual truths to be realized and lived by them. That light can shine only if a definite standard of life is lived. Mere reading of Scriptures, however devoutly done, is not enough. It is no doubt a good and useful exercise, but it should be backed by a proper adjustment of life. Hence it is that, in all true spiritual

exercises and spiritual books, as in this case, we find a high standard of character laid down as the first essential requisite to be duly fulfilled by each and all who would benefit by them.

Perhaps, an analogy will help to clear this point. Let us take, say, the case of swimming. One can read any amount of literature on swimming. But that alone will never save one from drowning oneself, should one venture to enter deep water. One must put oneself into a tank or river, of course, at shallow depths, to start with, and learn how to use one's hands and feet to be able to keep afloat. In this process of actually practising the thing, one would understand the rationale and beauty of the description of swimming, which would never be intelligible merely by an intellectual study of the thing.

It should be clearly noted that spiritual standards and viewpoints are entirely different from worldly standards and viewpoints. To conform to spiritual standards, a constant watchfulness and readjustment are of absolute necessity. A little carelessness or slackness will drag man down to the mire of material and worldly life. Constant readjustment, on the other hand, will keep him ever prepared to receive more and more light, in other words, to understand deeper and deeper layers of meaning contained within the words of the Quran. It will never be possible to have this illumination in the absence of such specially prepared life. Hence, to receive due light from the Scripture and to be able to live in accordance with it, it is essential to have a strong character. Here we see the value of this first principle or qualification as a mighty key to the Holy Quran.

JAGAT NARAYAN

(To be continued)

WHAT KIND OF A LEADER ?

By KATHERINE A. BEECHEY

ON all sides the world is crying out for leaders. The Theosophical Society needs leaders, India needs leaders, youth needs leaders, the world needs leaders. What kind of a leader is required and what should be his or her qualifications? Are the same qualities needed in a leader today as were required fifty, a hundred, a thousand years ago?

From the dictionary we find that the general meaning given to the word "leader" is that of "one who gives direction by going in front," or again "one who sets an example". Naturally, then, there are leaders in all walks of life, that is to say, on every one of the seven Rays of which we hear in our Theosophical teachings. Nevertheless, it has been stated that there are three specifically ruling or leadership Rays, related to each other, and these are the First, the Fourth and the Seventh Rays. The First Ray rules by direct domination, an innate power of sovereignty and dominion: of this type are the kings and rulers of the earth. The Fourth Ray type of rulership belongs by its middle position to the masses, voicing the needs or the public opinion of a particular period. This type is usually dramatic, sometimes considered an opportunist, or as insincere and playing a part, but in the finest specimen performing a wonderful function. He may be the artist, the politician, the statesman, the prophet of the age denouncing the sins of the times. Or he may be "a voice crying in the wilderness," but one-pointed, with a single purpose to

accomplish. The Seventh Ray type of ruler takes the form of the ecclesiastic. Priests and cardinals, even when unworthy, deliver the forces of the higher worlds and thereby direct the lives of multitudes. These three Rays are devoted functionally to the linking of worlds; the First binds the monad to the soul (jivātmic); the Fourth links the soul to the psyche (antahkaranic); and the Seventh binds the etheric to the physical (hence the insistence on rule and ritual). The other Rays, the Second embodying the Teacher, while those taught are found at their purest on the Sixth Ray; and the Third and Fifth Ray types, usually the experts, the administrators, who know what *can* be done and not so much what *should* be done, the Third Ray in the realm of astrology, philosophy and cosmic processes too subtle for the general public, and the Fifth dealing with applied mentality, have, of course, too, their leaders.

On the Rays, then, we have what may be called specialized leadership, according to temperament, to which the word "horizontal" may be applied. This leadership applies always, at any period of the world's history, and is not especially changed as evolution proceeds, except that its boundaries are extended to the subtler worlds. There is a Leader at the head of each Ray.

But there is another kind of leadership, which does change as evolution proceeds. This may be termed universal or "vertical" leadership. We learn from our Theosophical teachings that there are the two paths, "the path of outgoing" and "the path of return". On the one are the masses, who grow by acquiring possessions, knowledge, experience. On the other are as yet the few, those who advance by renunciation. It is on this path of return that the vertical or universal type of leadership may be discovered. But leaders are needed for both the many and the few. Ideally it would seem that such leaders should

be on the path of return. Practically, for the masses that is not the case. There the leaders themselves are out to gain experience, and often we have "the blind leading the blind". But the great ones of the earth, the Manus, the World Teachers, the Rishis have both the horizontal and the vertical type of leadership, They specialize in a particular department, but at the same time They are universal. It is we apprentice-leaders who are limited in our outlook, applying ourselves to one nation only, one colour, one religion, one Ray. But we can *begin* at once to become a universal leader.

As an example of what may be considered universal leadership we may take our late President of the Theosophical Society, Dr. Annie Besant. She has been described as "the supreme leader . . . a spiritual leader, a leader in politics, in social reconstruction, in education, in the championship of every good cause, popular or unpopular . . . People followed her not blindly but intelligently, appreciatively, giving perfect co-operation, instant response . . . She was first of all dynamic, but she never forced anyone beyond his pace, always relying upon the willing co-operation of her helpers and followers, always inspiring them with new vision, fresh enthusiasm, with the spirit which she herself so prominently displayed. Secondly, her leadership was focussed on what she could give to others. Finally, she sought to understand the conditions and minds of her people and to suit her policies to them." Obviously here was one who could rule by responsible domination the masses on their outward journey to gather experience, but she could lead too the few who had begun their homeward trek, who were "converted" and were seeking to return to "God who is our home".

Dr. Besant has given us her own idea of the qualifications necessary for leadership. Writing in 1910, she says: ". . . possesses the genius for leadership—of finding the right

person for any given task, of inspiring those around her with enthusiasm for the work and trust in her person, of welcoming every volunteer, and of encouraging initiative in all who approach her with new plans and new ideas."

We begin then to have an idea of the qualifications required in the universal type of leader. All these qualifications are themselves a means of turning followers and subordinates into leaders in their turn. It is sometimes said that the first duty of a Lodge official is to find and train a successor who can take on the work when his own term of office expires.

Where are the leaders to be found? One source is from among the followers of a great leader, those who follow "not blindly but intelligently, appreciatively, giving perfect co-operation, instant response". But there is another source, and that is in our Theosophical Lodges. A modern method of discovering potential leaders, which was developed by the Allies in the last war and which is now being tried out by the British civil service and big business concerns, is by means of the so-called "house party" system. A number of people well reported on by their immediate superiors, but who have had no special advantages in the way of birth or education or fortune, are brought together in a more or less isolated country house for a period of months. There is no worry over money for all is provided, no badges of rank are worn, and all are dressed more or less alike, and live in a similar environment. So far as outward things go there are no distinctions. Equal opportunities are given to all, and obvious and unnoticed tests are continually made. The behaviour of the candidates is carefully observed, how they act and react, how they wear their clothes, the way they speak, their friendships, their work, their hobbies and interests, the books they read and so on. In these small communities and intimate companionships they learn to know themselves and to know each other, and the real qualities of their character manifest themselves—

wherein they can lead and wherein they are lacking in strength. By the end of the course those in charge are able to judge fairly accurately what sort of a position a particular person is fitted for.

We can think of our Theosophical Lodges as in some way such places of selection. Members meet there as equals, without distinction of race, creed, caste, sex or colour. They can learn to know themselves and each other at their true worth, can have opportunities to study what interests them and meet people of their own and different types. Here they are given a vision of the Great Plan that governs evolution, thus acquiring the first essential for leadership—direction. In the Lodge too they catch something of the inspiration and the enthusiasm for the work manifested by the leaders of the Society, and thus gain another qualification, they become dynamic. "Theosophy is caught, not taught."

In *Light on the Path* we are warned "lest too soon we fancy ourselves a thing apart," but by the very fact that we have direction and enthusiasm we begin to be leaders and we dare to "try to lift a little of the heavy karma of the world". We tackle a definite piece of work, either in the Lodge by taking an office, by learning to lecture, by conducting a study class, by undertaking social duties which will bring people together in happiness and harmony, or outside by applying our energy and knowledge to the helping of all forward movements. As we do so we shall find that people follow us—people who find life chaotic where we find an ordered Plan, people who see hatred where we see only love and the One Life, people who waver and hesitate where we go forward, people who doubt while we have faith. One of the qualities of young leadership is that it is impatient of followers, who seem to "cling"; who wait to be told what to do; who lose enthusiasm quickly, however keen they may be at the start. But as universal leaders ours must be a conscious and patient

leadership, in which we deliberately accept responsibility. If our followers lose their enthusiasm is it because we ourselves are not sufficiently dynamic? If they doubt, may it not be because we falter, or because we do not see the Plan clearly enough? The people who are brought into contact with us are not there by chance, and whether the karmic link be one of the past or of the future, we should endeavour to understand it and intuitively discover its purpose.

In the outer world the leadership is usually of the type that we have called horizontal. Scientists lead other scientists to one discovery after another; artists inspire other artists; great teachers give illumination to their pupils; great rulers give opportunities to develop their powers; along the ceremonial line people are promoted according to merit and ability. Even in the Theosophical Society, in the old London Lodge, Mr. Sinnett was convinced that only the upper classes could rightly appreciate the truths of Theosophy. In this sense the leadership is partial rather than universal. Sometimes it seems to be narrowed down almost to a pin-point, and to what the unsympathetic might regard as an obsession. Nor must we forget "the leader of the opposition"—one who performs a useful purpose of balancing an extreme by putting his weight in the opposite scale. But whatever the cause that is taken up, some qualities of leadership are developed— one-pointedness, courage, persistence and so on.

We as Theosophists seek to become ever more and more universal in our leadership. We who seek to travel the path of return encounter on our homeward way our younger brethren who are travelling towards the circumference, and from our own experience we feel our kinship and responsibility to the masses of mankind. And as we advance nearer to the centre we are able to include the still less evolved kingdoms of nature, the animal, vegetable and mineral kingdoms, and even the deva evolutions, until finally the whole

world becomes our domain, not only at the physical level but in the higher worlds also, and we begin actually to realize the One Life everywhere. Again, at the circumference the various fields of art and science and economics and religion appeared to be separate and distinct, but at the centre they blend into one another, into Life itself.

This, then, is the kind of leader that we aim to be. The basis of it is that we learn to become universal. The leadership that is needed at the present time is not that which "bosses people about," dominates them against their will, exploits their ignorance, their superstition, their devotion, for its own gain, nor does it seek to "put the fear of God" into people. It is a quiet, intuitive understanding of other people and their needs, sympathy in helping them to go the way that *they* want to go rather than the way *we* think they ought to go. It helps people to know and to be themselves. Above all, it is integrating, it heals divisions, it links together in harmony diverse interests, it brings unity, it replaces hatred by love.

Not long ago a certain research institution in England (PEP: Political and Economic Planning) published the results of a preliminary study of the value of what it called "independent societies" in fostering democracy and its ideals. The Theosophical Society was among the societies studied from this point of view, and it received what might be called high marks for the effect it has on its members in broadening their outlook from the proverbial parish pump, by encouraging them to study a wide variety of subjects, training them to lecture, to work as officials on various bodies in the capacity of president, secretary, treasurer and so on. (It seemed particularly appreciative that women should be encouraged to take part.) The Society was commended especially for the opportunities that were provided for people to meet other people from different parts of their own country,

from countries abroad without distinction of nationality, and to themselves travel in furtherance of their Theosophical aims, thus encouraging brotherhood. All this, of course, was considered quite apart from the spiritual and other teachings peculiar to Theosophy, of which naturally PEP took no account.

Now if a Theosophical Lodge can thus be a trainer of leaders, how much more can be the larger centres of the Theosophical Society, the federation conferences, the section conventions, the sectional and international study weeks, the Theosophical centres of the world, but especially the greatest centre of all, Adyar.

Dr. G. S. Arundale wrote in 1936: "Every one who has been ordained in the spirit of Adyar will be able to live with a sense of peace and power which will give him at once a sense of leadership in the outer world."

Though that was written twelve years ago, it is just as applicable at this present juncture.

So whether we be humble members of a Theosophical Lodge or whether we be privileged to reside, at least for a while, at one of the great Theosophical centres, and most of all at Adyar, we have been selected as potential leaders, and it is as we take advantage of the opportunities offered locally that we are led to widen our sphere of usefulness until gradually we are trained to become apprentice-leaders of the Elder Brethren. It has been said that "minorities lead and save the world, and the world knows them not till long afterwards". The Theosophical Society is such a minority.

KATHERINE A. BEECHY

REVIEWS

Richer by Asia, by Edmond Taylor, Houghton Mifflin Co., Boston, sold by the Theosophical Press, Wheaton, pp. 432, price \$ 3.75.

Mr. Taylor was an international newspaper correspondent before the last war and a student of psychology. His book *The Strategy of Terror* was published in 1940 and it awakened the American people to the dangers of psychological warfare as practised by the Axis. He was later appointed as head of the Office of Strategic Services and in 1943 was transferred to Admiral Mountbatten's staff in the South-east Asia Command. For the next two years he travelled extensively as intelligence officer for the A.S.S.

His book is a personal history and a striking confession of his own ignorance of eastern peoples prior to his visit to New Delhi where he received a sudden awakening. He confesses that he had no awareness of the East and was unconsciously steeped in an accidental insularity that had up till then completely ignored the place in a world common-wealth of 500 million inhabitants of Asiatic countries, and had asserted that there was no such thing

as Asiatic history. Delhi in 1943 was the scene of an intermingling of English and American officers and civilians, who were more or less conscious of the great mass of Indian people striving for Self-Government, and calling on all Europeans to quit India. It was in such a setting of cross-currents of thought that spiritual awareness was developed in the author, and he realized that "the revolutions of Asia, like all revolutions, were economic and political. They were struggles for bread and power, but more than any revolutions which have ever occurred in the West they were struggles for human dignity. They were struggles to win for the peoples of Asia the Four Freedoms we promised them, and a fifth freedom we have failed to realize was just as basic—Freedom from Contempt." Mr. Taylor saw clearly that the offence to the personal dignity of those who live under foreign rule is a potent cause of vast upheaval, and this opened his eyes to the race problem in America and the rising tide of wrath and offended dignity of thirteen million Negroes whose increased education only serves to show up the extent of the barriers

imposed by the white people in the U.S.A.

The Second Great War brought together in great numbers people from the West and East, and made them more aware of each other than ever before. Mr. Taylor realized that the western mind, and particularly the American mind, had developed the conception of the "one world ideal" without taking into account the aspirations and wills of the other half of the world's inhabitants living in Asia, and he now recognized that the political and cultural unity of man cannot be implemented by western men and women without full co-operation by the people of Asia. His travels in Asia became adventures in self-understanding. He perceived the tremendous psychological change taking place in each person's mind and emotions through the impacts of propaganda by the Press, by Radio and by the Cinema, by means of which the individual is never allowed to be free to develop his own understanding.

He observed the effect on Indians of Gandhi's concept of soul-force and while not understanding it, and even calling it unscientific, he saw that enormous enthusiasm could be developed by this technique, and that dynamic leaders could be trained, capable of attracting thousands of new followers, and he expresses surprise that Gandhi could exert his tremendous influence over a whole

continent without having to buy time on the radio as in the U.S.A. or asking movie-stars to endorse "soul-force" as the Americans endorse breakfast foods.

There are chapters on eastern religions, of which the author has made some study; he admits that "we, the unbelievers of this age, had been too hasty in crossing off religion as a preoccupation worthy of the adult mind". He looked at Christianity with an outsider's eye after contacting Indian people and saw that the cardinal fact of brotherhood seems to receive little attention from western organized religions which lay more stress on faith and personal salvation.

A telling phrase which occurs in his perception of the high place given to soul-values in eastern lands rather than to mechanization is that the backwardness of any people is merely the field of activity in which it has not specialized. "The strength of one cultural group is always the weakness of another. No single man, community or culture can realize all the human capabilities or formulate all the possible human values." Mr. Taylor concludes that the problem of the individual today is to achieve personal integration within the frame-work of a group of societies which are themselves confronted with the problem of integration within the commonwealth of man.

This is a book which can be strongly recommended to those who

are concerned with the first object of the Theosophical Society, namely :

“To establish a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.” M. G.

Behold the Spirit, by Alan W. Watts, John Murray, price 12s. 6d.

There is much in this “Study in the Necessity of Mystical Religion” with which our readers will heartily agree, as, e.g., when the author speaks of the profound effect of oriental culture and religion upon western life. So many Christian writers on comparative religion, however, have been superficial, and Father Watts very justly condemns the misrepresentations found in theological schools (he evidently writes from first-hand experience). The author is already well known for his studies in Zen Buddhism, and the present work is recommended by the Bishop of Chicago. The book is addressed chiefly to those who, though deeply interested in religion, find themselves unable to accept the forms in which it is usually presented. The realm beyond symbols has been called a Void, but this is a recurrent feature in mysticism; as the inner content of symbols is known, the “divine darkness” is expected and welcomed. God is the most obvious thing in the world: we are only unaware of Him when we are too complicated. The book is catholic in two senses. Its bibliography is comprehensive (in-

cluding such names as Dean Inge, Krishnamurti, Mead, A. E. Waite); on the other hand, the aim is to lead us to a new orthodoxy. Aldous Huxley is criticized for an odd reason, viz., that he is more Gnostic than Christian. We must agree that theologians have wrangled over doctrines to the detriment of true religion. Father Watts deplores that type of religious emotionalism which passes for repentance, and for our being willing “to allow in God what we deplore in parents”; and in this it is clear the Church is growing up.

S. R.

The Song of God—Bhagavad-Gītā, translated by Swami Prabhavananda and Christopher Isherwood, Phoenix House, London, price 6s; Indian ed., Sri Ramakrishna Math, Madras, price Rs. 2-12-0.

In offering this new version of the *Gītā* to the public the translators, an Indian pundit and a western poet, emphasize that it is an interpretation and not a literal translation, and in order to convey to the reader the varied character of this Indian scripture, which comprises epic poem, Vedanta philosophy, prophecy and gospel, the style adopted is partly prose and partly verse, the sole aim being to make the book more readable, especially to the western reader. The result is, in the words of Mr. Aldous Huxley, who contributes the Introduction: “Here is a *Gītā* which can be read by every western man and

woman, not as an archaic monument to ancient culture, but as a living, ennobling contemporary message which touches the most urgent personal and social problems of today." For the new western reader this is probably the best version which he can use, especially if the Introduction, Appendix and Notes are carefully studied. It is a pity, however, that no reference is made to other English versions, such as the excellent translation by Dr. Besant and Sir Edwin Arnold's *Song Celestial*, which were presumably consulted by the present translators. The Indian version has a topical section by Christopherson, an avowed pacifist, on "The Gitā and War".

K. A. B.

The Mystery of Iusa—a Tale of the God-Kings of Egypt, by Sheila Leonis, Christchurch, New Zealand, pp. 112.

A vivid portrayal in story of the life of the young Prince Horus, born of a Virgin, of the death of his Father Osiris, and his resurrection through the devotion of his wife Isis—the whole a vision seen by men and women of modern day after contact with talismans magnetized by holy men of old.

The Kiss of Shekinah, in the same book, is a story of many lives remembered by a gentle soul whose spiritual development is quickened in this life through music and suffering.

A. H. P.

The Meaning of Masonry, by W. L. Wilmshurst, John M. Watkins, London, pp. 216, price 15/-

The sixth edition of a valuable contribution on Masonry made first in 1922. The author who is a profound student of the esoteric side of Masonry, first introduces us to the position and possibilities of the Masonic Order and then considers: The Deeper Symbolism of Masonry; Masonry as a Philosophy; Further Notes on Craft Symbolism; The Holy Royal Arch; and the Relation of Masonry to the Ancient Mysteries.

A. H. P.

Spotlights on Vivisection, by M. Beddow Bayly, M.R.C.S., L.R.C.P., pp. 232, the National Anti-Vivisection Society, London.

The author reviews in a compilation of articles published during recent years the whole question of the efficacy of vivisection and serum-vaccine therapy. He presents clearly and succinctly the scientific case against the wastage of animal life throughout the history of vivisection. But to the author the main argument is that "power should be used, not for exploitation, but in protection and service of the weaker, nor should knowledge be sought through avenues which involve suffering to other sentient creatures".

The encyclopaedic nature of the work requires the good index which accompanies it.

A. H. P.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JUNE 1948

OFFICIAL NOTICE

NEW LODGES

<i>Section</i>	<i>Name</i>	<i>Place</i>	<i>Date</i>
Argentina	Cruz del Sur	Buenos Aires	1-12-47
	Lumen de Lúmine	San Fernando	1947
Canadian Federation	Besant	Victoria, B.C.	21-3-48
Greece	Annie Besant	Athens	25-2-48
Malaya	Penang	Penang	17-2-48
Netherlands	Leiden	Leiden	8-5-47
	Bilthoven	Bilthoven	18-4-48
	Rajadharma	Nieuwer-Amstel	3-5-48
United States	Baton Rouge	Baton Rouge	5-12-47
	Harrisburg	Harrisburg	25-1-48
	Salt Lake City	Salt Lake City	2-2-48

HELEN ZAHARA,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

On White Lotus Day, May 8, a meeting was held in the Headquarters Hall to commemorate the anniversary of the passing of H. P. Blavatsky, Co-Founder of the Theosophical Society. The meeting opened with

the Prayers of Religions, after which the President, Mr. C. Jinarājadāsa, spoke of H.P.B.'s life. He was followed by Dr. G. Srinivasa Murti who read a Character Sketch written by Mr. W. T. Stead in 1891. The President had placed on the platform

the urn in which H.P.B.'s ashes had been brought to India, and also the teapot which she materialized when in London in 1878. The usual readings from *The Light of Asia* and *Bhagavad Gītā* were given, and the meeting closed with the offering of flowers before the statues of our Founders.

In the afternoon, coins were distributed to the villagers from surrounding districts according to the usual custom.

Srimati Rukmini Devi arrived in Geneva on May 2, and has commenced her tour in Europe. She will proceed in July to U.S.A.

United States of America

Members the world over will be sorry to learn that the General Secretary of the American Section, Mr. James S. Perkins, was run over by a motor car as he was walking and seriously injured in Wheaton, soon after his return from Adyar and Europe. News since received is that he is progressing favourably and all join in wishing him a speedy recovery.

Miss Marie Poutz has recently completed fifty years of faithful service to the Society and a message of appreciation, beautifully illuminated, has been sent to her in the form of a framed scroll. This was in accordance with a resolution of gratitude passed at the last Convention of the Section.

In January a Theosophical Children's Group was inaugurated at "Olcott" and it will meet regularly every week under the direction of Miss Caroline Tess. This is a new venture and it is hoped that as well as helping the children, it will be possible to compile material that will be useful to other groups. It is interesting to know that because some of the parents whose children are attending these classes wish to know more about Theosophy, a discussion group to fill the need has also been organized by Miss Joy Mills and Mr. Seymour Ballard. The same material and technique are being used as in the Field Expansion Programme.

As a result of the work of Miss Joy Mills and Mrs. Nedra Ruder an official study centre has been organized in Montgomery, Alabama, and in Baton Rouge, Louisiana, a new Lodge has been established.

The Centre of Theosophical Studies in New York, under the direction of Mr. Rupert Amaya, has recently sent to Adyar a complete collection of the Inter-American Press Service and the service of translation of Theosophical articles into Spanish. The press service was begun on 1st July 1940 when Sr. Enrique de la Hoz was President of the Centre and distribution was made to some 70 daily papers in Spanish America. The translation service commenced the same year and it was widely circulated among all

the Theosophical Sections of Spanish America and among many private individuals. Its articles have been reproduced in many magazines and in some daily papers in the Spanish language. The work of this Centre has ceased for some time, but it is hoped that it will be revived during the present year. Certainly splendid work has been done by this group.

On March 14 at Krotona, Ojai, the corner-stone of the Library and print-shop of the Theosophical Book Association for the Blind, Inc., was laid. It is hoped that the library of 600 books and the printing machinery will be moved into the new building about June. This work, which was carried on for many years by the late Mr. Florian A. Baker, is now being continued with great success by Mrs. Flavia B. Snyder and Mr. Roy Snyder.

The 4-page leaflet *Discovery* has now been published regularly for more than two years. With the March issue the distribution reached 240,800 copies and before the year is finished it is expected the first quarter of a million will have been reached and passed. This leaflet, whose fourth page is left blank for Lodge announcements to be printed locally, is sold to Lodges at cost, and is used by them to hand out to enquirers and those who attend public meetings.

It has been announced that the National President, Mr. James S. Per-

kins, has been re-elected for a further term of office and Mr. E. Norman Pearson continues as National Vice-President.

The Committee on Integration set up in 1945 has now been dissolved, as the Committee in its present form has achieved objectives that carry its further development beyond the practical range of activities of the Society. The Object of this Committee was to ensure that studies and other activities leading to the integration of knowledge would be forwarded. Under the direction of Mr. Fritz Kunz, the work fell naturally into two parts: the Committee was to explore for materials which would effectively "encourage the study of comparative religion, philosophy and science" and of art among members of the Society, and upon principles which would show the remarkable unity of ancient wisdom and contemporary learning. The Committee was also to study the possibilities of valid integration in the world of higher learning. All who have made contributions of \$5.00 and over have been sent the quarterly magazine, *Main Currents in Modern Thought*, which was founded by Mr. Kunz in 1940, and the contributors have thus been kept informed of progress. The journal will be continued; and the work will go on. The personal encouragement and support of about 300 members of the Society has been a

and satisfying feature of the undertaking.

*Theosophical Research Centre,
London*

The report of the Centre for the year 1947 shows some very interesting developments. The special events during the period included Lord Dowding's demonstration to the Science Group of an apparatus which might be sensitive to etheric currents. Three booklets were published: *An Introduction to the Study of Analytical Psychology, Space-Time and Consciousness* (a Study in Reincarnation), and *Group Work*. The Medical Group have finished revising *Some Unrecognized Factors in Medicine* with a view to publishing a new edition, and the Race Relation Group and the Arts Administrative Group have also been functioning.

Netherlands Indies

An interesting document which has just reached Adyar is that which was drawn up to mark the formation of a Theosophical Centre by military prisoners of war, members of the Society, during their internment in Tjimahi near Bandoeng. This Centre was named "Malabar" after one of the great volcanoes now extinct which could be seen from their internment camp. This Centre was formed on 3rd August 1942 but had to be closed after some months as the Japanese did not allow any further meetings.

The document is signed by fourteen members.

The various Lodges in the Section are facing many difficulties but the work is advancing slowly. In Batavia and Bandoeng especially the Lodges are growing.

Germany

The bulletin of Blavatsky Lodge, Düsseldorf, reports that on 15th April the Lodge celebrated its 36th birthday.

A letter received from a member of Logos Lodge, Herne-Halthausen, tells of the work the Lodge is doing there. Once a fortnight there is a Lodge meeting and once a fortnight there is a reading and discussion evening. Members visit from other Lodges and notes are compared for the mutual benefit of all.

France

The French Section has commenced issuing a new magazine *La Vie Théosophique*, which will also be the organ of the European Federation, and will replace *L'Action Théosophique*, which has for six years been published under very difficult circumstances, thanks to the devotion of Mlle. Serge Brisy and her helpers. The new magazine reports the work of various Lodges and other activities in the Section, and gives a summary of work in other Sections like Portugal and Italy.

Lodge Clermont-Ferrand has been visited by Dr. Thérèse Brosse, and as a result work has been going on with fresh energy.

In Lomé (Togo) the group of Theosophists have just founded Lodge Himalaya. Their first object is to encourage the members to obtain a clear idea of the Theosophical viewpoint and to encourage them in the awakening and development of the inner life. Then they intend to study the teachings and customs of the religions of the country in order to explain them Theosophically.

Lodge Plato in Vichy has been holding its meetings regularly throughout the year. Questions of all kinds were asked by the members and answered by others. This Lodge keeps up its good work among the isolated members in the surrounding country and answers their questions. It is interesting that one of the responsibilities of the country Lodges is to keep in touch with the isolated members in such a way that they may feel that they are part of the great Theosophical family.

Mlle. C. Bayer recently delivered a series of lectures in the south of France. As a result of this tour a large number of sympathizers were reached by her message.

A group of Young Theosophists have undertaken the management of the Section's Publicity Office.

An experiment is being tried of sending into the towns where no one

has yet spoken of Theosophy young lecturers, accompanied whenever possible by a delegation of young people in order to make friendly contact with the isolated local members and to talk to the young people.

North Africa

In Casablanca a new Centre has recently been opened and efforts are being made to form a Federation of African branches of the French Section.

The work of the Oran Lodge is developing, and in addition to the usual weekly meetings when *The Masters and the Path* and Vol. 5 of *The Secret Doctrine* are studied alternately, new schemes are being planned for members, and discussions are held to encourage sympathizers. The second Lodge in Oran, Activity, for some time has been trying to recover its former activities and we are glad to learn that it has succeeded. It is noted with special pleasure the good understanding that exists between the two Lodges whose object is to collaborate in the work.

Lodge Annie Besant in Tunis informed the French Section some time ago of the renewal of its activities. This Lodge celebrated the Centenary of Dr. Besant and Bishop C.W. Leadbeater by readings from their books interspersed with music, and is now carrying on weekly meetings for the study of *The Power of Thought*.

There is also a Lodge in Algiers. Because of the distance between the

various towns there are certain difficulties, but it is gratifying to learn of the progress of the work in this part of the world. All these Lodges are attached to the French Section.

Ireland

In Dublin the Spring session was opened with a dramatic recital in aid of the Adyar Besant Commemorative Fund. The highlight of the early part of this year was the visit to the Dublin Lodges of Mrs. Lilian Yates, who spoke on the Ritual of Higher Magic. The centenary of the spiritualistic movement was commemorated on Adyar Day before a crowded audience. The Section is looking forward to visits from both Srimati Rukmini Devi and Miss Clara Codd.

The Belfast Lodges report a busy period with four meetings every week. Plans are being made to lease new Lodge premises, which it is hoped will help to expand the work.

Argentina

This Section held its 29th Annual Convention in the city of Rosario from 21st to 28th March, when forty-five Lodges were represented. During the past year four new Lodges were founded, bringing the total to sixty-four, and the membership reached 1,121. The outstanding news, advises the General Secretary, was the receipt of a communication announcing the formation of the

Bolivian Section. Although this has not yet been officially reported to Headquarters by the Lodges in Bolivia it is hoped that the formalities will be completed soon. A great deal of the credit for this work goes to the General Secretary of the Argentine Section, Señor José M. Olivares. Mr. Jinarājadāsa lectured in Bolivia in 1929 at the capital, La Paz (altitude 11,171 feet), Oruro, Sucre (where he formed a Lodge), and Potosí (altitude 13,254 feet).

Cuba

In the March issue of the *Revista Teosófica Cubana* the General Secretary, Srta. María G. Duany, reports that the membership stands at 503 with 29 Lodges. Although in the past year one Lodge was dissolved two new ones were founded. Among the activities of this Section have been the publication monthly of the Section journal and the translation, printing and distribution of various publications from Adyar.

The Young Theosophists have been active and have sent numerous parcels to Europe. The Round Table has also been conducted to help the young people. Commencing in January of this year the Young Theosophists have commenced their own small magazine, *El Joven Teósofo de Cuba* which is produced in cyclostyle form. We hope that this venture will prove successful and help the growth of the Young Theosophists.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarsjadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott," Wheaton, Illinois	... <i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1.	... <i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	... <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	Fru Eva Ostelius	Östermalmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland S.E. 3	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	... <i>Theosophia</i> .
1899	France	Dr. Paul Thoin	4 Square Rapp, Paris VII	... <i>Bulletin Théosophique Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	... <i>Bollettino Mensile</i> .
1902	Germany	Herr A. von Fielitz-Coniar	(13b) München 19, Nibelungenstrasse 14/III, Oberbayern, Amerikanische Zone	... "
1905	Cuba	Señorita Maria G. Duany	Calle M., No. 159 Reparto Fomento, Santiago de Cuba	... <i>Revista Teosófica Cubana; Theosofia</i> .
1907	Hungary	Selevér Flora úrno	Báró Jipthay-utca 9, Budapest II	... <i>Teosof.</i>
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	... "
1908	Russia	...	...	... "
1909	Czechoslovakia *	Pan Václav Cimr	Praha—Sporilov 1114	... <i>The Link</i> .
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	... <i>Theosophical News and Notes</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>Ex Oriente Lux</i> .
1910	Switzerland	Mlle. J. Roget	Rue Carteret 6, Geneva	... "
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	... <i>L'Action Théosophique</i> .
1912	Netherlands Indies.	Mr. J. A. H. van Leeuwen (acting)	Bandastraat 9, Bandoeng, Java.	... "
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	... "
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Stg. 18, Vienna X	... <i>Adyar</i> .

* Reverted to Presidential Agency.

1913	Norway	...	Herr Ernst Nielsen	...	Oscars gt. 11, I, Oslo	...	Norsk Teosofisk Tidsskrift.
1918	Egypt*	...	Mr. J. H. Pérez	...	P. O. Box 769, Cairo	...	...
1918	Denmark	...	Herr J. H. Möller	...	Sirandvejen 130 a, Aarhus	...	Theosophia.
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	Theosophy in Ireland.
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	Boletín Mexicana; Dharna.
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	The Canadian Theosophist.
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	Revista Teosófica; Evolucion, Fraternidad.
1920	Chile	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	O Teosofista.
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1º andar, Sao Paulo	...	...
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Gretar Fells	...	Ingolsstr. 22, Reykjavik	...	Gangleri.
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Dr. Nelio Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon	...	Osiris.
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	Theosophical News and Notes.
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	Revista Teosófica Uruguayana.
1925	Puerto Rico	...	Señor A. J. Pland	...	Apartado No. 3, San Juan	...	Heraldo Teosofico.
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	Gospodin Alojz Piltaver	...	Mesnička ulica 7/III 1, Zagreb	...	Teosofski Radnik.
1926	Ceylon*	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1928	Greece	...	Monsieur Kimon Primaris	...	Apartado No. 3D, September Str., No. 56B III floor, Athens	...	Theosophikon Deltion.
1929	Central America	...	Señor José B. Acuña	...	P. O. Box 797, San José, Costa Rica	...	...
1929	Paraguay*	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	Teosofia.
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	The Lotus.
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	Revista Teosófica; Boletín.
1947	British E. Africa	...	Mr. Jayant D. Shah	...	P. O. Box 34, Dar-es-Salaam	...	...

* Reverted to Presidential Agency.

Federation of Theosophical Societies in Europe: Secretary, Mr. J. E. van Disssel, Voortervweg 40, Eindhoven, Holland.

Canadian Federation

(attached to Headquarters) ... Mrs. Elsie S. Griffiths ... 1786 Broadway West, Vancouver, B. C. The Federation Quarterly.

Non-sectionalized: Malaya: Singapore Lodge: Secretary, Mr. Peter Seng, 8 Cairnhill Road, Singapore. Selangor Lodge: Secretary, Mr. S. Arungham, 69 Chan An Thong Street, Kuala Lumpur. Puchong Lodge: Secretary, Mr. Paul Lim, Education Dept., Penang.

Japan: Mitsu Lodge: Secretary, Mr. Sizo Mura. Iwata-kata, Nobdomo, Owada-m uchi, Kitaadachi, Saitama Prefecture.

Greece: Olcott-Blavatsky Lodge: President, Mr. J. N. Chartios, S. Lambrus St. No. 19, Athens.

Canada: H.P.B. Lodge: Secretary, Miss G. Marshall, 339 Forman Avenue, Toronto.