

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

THIRD.— To investigate 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 thereof, within the limits of courtesy and consideration for others.



THE THEOSOPHIST

ON THE WATCH-TOWER

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

READERS of THE THEOSOPHIST will have noted that in the issues of April, May and June 1948 discourses by Mr. J. Krishnamurti have been reprinted by permission of the copyright holders. While **Krishnamurti** by Mr. J. Krishnamurti *himself*, and I have published discourses of Mr. Krishnamurti *himself*, and as opportunity occurs shall do so in the future, I do not propose to publish articles by writers *about* Krishnamurti, with their attempts to expound his teachings. I have long realized that if any earnest seeker is to penetrate into the mind of Mr. Krishnamurti, it must be by the seeker *alone* by himself, and not with the aid of a second seeker. The teaching as to the Unity of Life and an individual's relation to It requires for understanding a process beyond and above the mind—the Intuition or Buddhi. A second person must not come in the path of one's own Intuition. The best-intentioned mind of a second seeker will not explain the true inwardness of the teaching. There is an Italian proverb *traduttore è traditore*, "translator is traitor". Either one understands Mr. Krishnamurti's thought by flashes of intuition, or one does not. In the second case, one has to

leave the teaching alone for the time, hoping to understand some time later when the intuition leads the way. I recommend all to read Mr. Krishnamurti by oneself *alone*; to take any book of his, sit under a tree, or by the seaside, or anywhere, but *alone*; to read, think and try to grasp. I always discourage the study of his teachings in groups; group meetings and discussions do not help to awaken the intuition, except when the group is led by Mr. Krishnamurti himself. Direct from the seeker's mind to the mind of Krishnamurti—that is the only road.

* * * *

Twice in past issues of THE THEOSOPHIST, I have reproduced illustrations of women's dress materials stamped with Buddha-images. The stupendous conceit created in the so-called civilized Christian peoples of the West, by their Christian doctrines proclaimed as absolutely unique and containing the only revelation of God, has made them label all non-Christian peoples as the "benighted heathen" whose religious ideas and cultures count for nothing. Little wonder therefore that Buddha-images should be accepted by American and British women as mere decorative "ornament". One more example of the horrors perpetrated by those whom the Tibetans have called "Western barbarians" is the advertisement with illustration of a "Golden Buddha" which has appeared in the *New Yorker*:

The Golden Buddha!

Our latest creation of French design—"The Golden Buddha"—a solid gold perfume bottle ornamented with precious stones, an exquisite souvenir of good luck for the fortunate lady who carries it in her purse. There *is* no better value . . . \$200. (subject to sales tax).

A caption advertising this horror says, "patent pending". I have received from the United States two white metal

stamped Buddha-images linked by a short chain. Behind each image is a safety-pin, so that both can be worn together as a clasp or decoration. These stamped images were made by Japan to suit "western taste". Certainly there are in Japan at least a dozen Buddhist sects, and beautiful Buddhist temples; but such Japanese as are not professed Buddhists are followers of Shinto, a cult with scarcely a particle of what we call religious feeling, unless reverence for ancestors be called religion. It is to Shinto business men of Japan, "out to capture trade," that we owe the flooding of western shops with Buddha images to be worn as ornaments or placed on mantelpieces or tables among other "objects of art" (!) for the delectation of the "cultured". Who makes sacred objects for sale to an unconsciously ignorant West, and those in the West who purchase them in their ignorance, little know how they degrade their own true selves by thus flouting one holy principle inherent in the Cosmos—Reverence.

* * * *

Among the large band of valiant Theosophical workers in the United States is one band who have dedicated themselves to transcribing Theosophical works into Braille, the alphabet of raised points which the blind can touch with their fingers and so read. Over 60 Theosophical works have been put into Braille by this band of workers who have learnt the script and how to transcribe each letter and word into Braille. The work is done in their homes. In U. S. A. all books in Braille however bulky are sent by U. S. Post Offices free of mailing charges. All the books, now 600 in number, some printed by a press, are kept in a central library and dispatched to such blind readers as ask for them. The 50 blind readers who have joined the Society are supplied with special literature for members. The Theosophical Association for the Blind, Incorporated, was long under the

**Theosophical
Books for the
Blind**

direction of the late Fred. A. Baker, and has now as President Mrs. Flavia B. Snyder.

At last a long-matured plan has been realized; it is, to house the Braille Library in a building of its own. A site was found in the Krotona Estate in Ojai, California (C. Jinarājadāsa is the chairman of the Board); on March 14 of this year the Co-Masonic Lodge "Ojai Valley Lodge, No. 551" laid the cornerstone with ancient ceremonial of "The Baker Memorial Library". The building has been completed. All the expenses of the Theosophical Society for the Blind have been met by voluntary contributions; the Association has no endowment, and needless to say will be thankful to all who will help with donations to develop the work.

There is no Theosophical Association, as such, for the Blind in India. But one Theosophical worker of long-standing, Mr. P. M. Advani, of Karachi, was till the creation of Pakistan the Principal of the Welfare Association and School for the Blind in Karachi. He has been a prime mover in the creation of a common Braille script suitable to the variations in sound in the several languages of India. Another prominent worker in India is Mr. Rustamjee M. Alpaiwala, in past years President of the first and oldest Theosophical Lodge in India, Blavatsky Lodge in Bombay, and President also of the Federation of Bombay Lodges. Mr. Alpaiwala began to lose his sight after he had completed his legal studies in London and was "called to the Bar" and became a Barrister-at-Law qualified to practise anywhere within the British Commonwealth. He has for many years now edited the monthly *Bombay Theosophical Bulletin*. He has recently acted as chairman of the first Provincial Conference for the Blind; he is the President of the Blind Men's Association, and a member of the Bombay Provincial Council for the Blind.

There is in London the Braille Lodge, which is named "Margaret Dudley," after the late Mrs. Margaret Dudley who dedicated herself with friends to translate Theosophical works into Braille, and left money to continue the work. The London Braille Lodge has not as yet the large number of works which has been produced by the American organization. The Lodge has asked permission to transcribe into Braille my last work, *The World as Idea, Emotion, and Will*. I sincerely hope the blind readers will find in the book some thoughts of mine to illumine their darkened way—thoughts which are the results of long years of study, strife and aspiration.

* * * *

The idea of the Law of Karma, that man reaps as he has sown, good for good, evil for evil, is a fundamental truth in both Hinduism and Buddhism. Therefore **National Karma** the hundreds of millions who profess these two faiths know of Karma, and console themselves at times of distress and suffering with the thought that if the harvest today is pain, they have themselves sowed in past lives the seeds of their present pain by evil thinking, feeling and doing. Yet, in spite of the belief in the Law of Karma, that belief is ineffective when it comes to *present* thinking, feeling and doing. So strong is the outrush in our emotional nature which resents what another says and does against us, that we crave to retaliate, and to give blow for blow. We follow our savage instincts of revenge of an eye for an eye and a tooth for a tooth, even if, as Hindus and Buddhists, we know that to sow evil is to reap evil.

If men and women instructed theoretically in the Law of Karma fail, little wonder that nations, which are but aggregates of individuals, should fail lamentably, even in Hindu and Buddhist lands. Equally hopeless is the failure of nations, like those in Christendom, which have no inkling of the Law

of Karma. Perhaps it is modern Theosophy alone that has stressed that nations have a collective Karma, and reap a collective evil (but alas ! so much more of that than a collective good). It was Dr. Besant who explained why Britain earned the opportunity to build so quickly—unconsciously, almost unwillingly—a great Empire. It came as the Karmic result of a national act of Good. When Britain in 1833 determined to free the slaves held by Englishmen in her Colonial possessions, she spent twenty millions of pounds sterling of her money as compensation to the slave-owners. Her action was not like that of Abraham Lincoln, who freed the slaves in 1863 and brought ruin to thousands of Southern families, for the North gave no compensation to the slave-holders deprived of their property. Could but Lincoln (who knows that he would not, for he had a tender heart) have arranged for some compensation for the families brought down from ease and luxury to penury, the bitterness of the South against the North would have been less. Yet the abolishing of slavery was an inevitable and noble act of Justice, even if that justice was one-sided, for it was justice to the slaves but injustice to their owners. But an assassin's bullet ended the work of reconstruction which Lincoln planned, and the United States has since then reaped the most baffling of problems—the problem of the "coloured people" (the Negroes), who are ostracized by the whites and discriminated against by social barriers, and whose resentment may turn presently who knows to what reprisals which will ruin the prosperity of both the coloured and white peoples.

Statesmen have no inkling of the Law of Karma. Following their expansionist policies, with no thought that an injustice done to a *single* person means that a clogging chain has been bound round the feet of the nation, hampering its march to Good, they follow their blind way, sometimes as leaders of a blind people, sometimes led by a blinded people.

Among the many instances I could quote, I focus upon one—the action of the Soviet leaders of the heroic, mystical and great Russian people. As a new world is being shaped by the United Nations, and 58 nations are struggling within the framework of a Parliament of Man to build someday soon the Federation of the World (that dream of Tennyson in *Locksley Hall* written 106 years ago), Russia bars the way with her “No, No, No”—with her right of veto. It is difficult for all—except Russia and her “satellite” nations—to understand the why of Russian policy. She seems obsessed with a Fear—an overmastering Fear—that other nations are preparing to attack her. She has suffered horribly in two great wars, to an appalling extent in the last; yet, Is there any excuse for her Fear? Has Britain, or the United States, or France deep and secret plans to attack Russia? Evidently she believes so, and is buttressing her position with a ring of nations drilled to her command.

In the meantime? In the name of Russian patriotism, she is sowing, by her intransigency and by her blocking the way to the growth of the world, evil to be reaped later by her millions. They may prosper materially but, little by little, the God-given right of a soul *to be itself* is being deprived from the Russian millions. It was Fear that dictated the policy of the Czars, fear of the intelligentsia, among whom were a body of nobles and cultured upper classes, that these might create a revolution. And so injustice after injustice was unconsciously meted out by the Czars to their own beloved people. For the Czars were as blind led by the blind. The inevitable revolution came. This time it is injustice to *the whole world* at the hands of the leaders of Soviet Russia, once again as before dictated by an overmastering reasonless Fear. Who can prophesy what Russia will reap from her policy of No, and No, and No again to the plans for the shaping of the Federation of the World?

South Africa too is sowing with her doctrine of Apartheid (apartness, strict separation) the seeds of future suffering and disaster. She has at the moment as her Prime Minister one who was once a minister of Christ's Gospel. It was the Lord who said: "For as much as ye have done it *unto one of the least* of these My brethren, ye have done it unto Me." Nowhere did Jesus Christ say that "My brethren" were only those who had been baptized by His ministers and so brought into His fold. Is Christ's teaching for this Prime Minister a mere fable? But it has been only a fable during nearly 2,000 years among so-called "Christian" peoples, who have accepted as their gospel of prosperity the creed of "battle, murder and sudden death".

One thing is sadly true, the truth uttered by Longfellow and hardly ever believed in by any statesman of any nation—not even in this ancient land of India :

Though the mills of God grind slowly, yet they grind exceed-
ing small ;
Though with patience He stands waiting, with exactness
grinds He all.

It was said in a famous Theosophical work of 1884, *The Idyll of the White Lotus*, re-uttering the old old teaching of the Egyptian Mysteries, as indeed of all Mystery teachings :

Each man is his own absolute lawgiver, the dispenser
of glory or gloom to himself ; the decreer of his life, his
reward, his punishment.

So too is the Law of Karma the same for nations ; they too are their own absolute lawgivers, the dispensers of glory or gloom to themselves.

THEOSOPHICAL FUNDAMENTALS

By JOSEPHINE RANSOM

IN times long past the Occult Hierarchy, when established on earth, brought with it knowledge of the great Laws of Creation and Evolution. These great Laws or Truths, we are told, are slowly revealed to Man as he becomes able to understand and work with them. They form the basis of all Religions, ancient and modern; they have been the ideal of all philosophic thought; they have inspired the devotee, and been the guide of all noble action. They have worn many strange guises in ceremonial or high pure magic; they have been the theme of the artist in music, drama, poetry, sculpture and architecture, and all crafts. They are for the Yogi the highway of his search for the Real; they describe for the occultist the basic powers he hopes to win and to wield in service to all.

These certain Truths are of such a profound and irrefutable nature that they are called Theosophy—the Wisdom of God. It is of little moment what title we give to God, so long as we mean by it that fullness of Consciousness which must be supremely aware of everything—of the immeasurable regions of Time and Space which constitute one or many universes; One who knows or *is* the profound mystery of Spirit-Matter, for—“know that Matter and Spirit are both without beginning . . .” said Shri Krishna in the *Bhagavad Gita* (XIII, 20).

In *The Secret Doctrine* the Stanzas describe something of the vast design of our Universe, typical, it is said, of many

universes. The language in which the Stanzas are written is musical, forceful yet cryptic. So few words yet so full of meaning. When pondered over they suggest to the mind how wonderful and complex is the creation of a Universe. Also, one is impressed by the quality and character and the ability that H.P.B. must have possessed which enabled her to receive, to understand what was taught to her, and to undertake the writing of *The Secret Doctrine*, wherein are set forth those Fundamental Principles which govern both Life and Form.

It is not possible to consider here more than a few of these Fundamental Principles, and try to see in their application the value of the largest and the smallest point of consciousness which share in the life of a Universe.

There is a peculiar dignity and impressiveness in the opening Stanzas, for they indicate the deepest sources of Being in which are cherished the seeds of Becoming. In the suspended consciousness of Being are the Ideas which, when rendered active, are the motive forces of manifestation. A manifestation does, therefore, present some idea of the Powers which abide in the fullness of the Eternal.

The theme which occurs constantly in Theosophical literature is that which deals with the nature of divinely Self-Conscious Being—God, Brahman. He comes forth from the silences of the Ages (Pralaya) to pour out His treasures of Memory and Experience. Thus appear the Kārmic Activities which are binding on Him and on all alike; and the Duties (Dharma) which express those Laws both spiritual and material are to be observed by all without exception. “Hidden in Nature, which is Mine own, I emanate forth again and again all this multitude of beings . . .” said Shri Krishna.

As H.P.B. explains elsewhere (*Isis Unveiled*, I, 140) the Will (of the One) forms for itself a perfectly objective matrix, in which “substance” is caused to deposit itself and

assume the designed shape. "The Will creates, for the Will in motion is force, and force produces matter." Or as Dr. Besant put it: "Thought is motion, and motion creates form". In these few simple words is given a formula of the process of Creation. The One *wills* to "appear" and manifestation takes place.

Throughout Theosophical teachings this first fundamental concept is dwelt upon; and is usually to be found enlarged upon in the expositions which constitute the Scriptures of the World Religions. The recommendation to study these is well-expressed in our Second Object. With this concept of the One at work, devotee, philosopher and scientist constantly engage both heart and mind, striving ever for yet nearer perception and awareness of what it all means.

In this forthcoming of the One replete with memories we see the demonstration of the Fundamental Principle of Rebirth, which affects all units of consciousness throughout the long process of evolution and is as natural to God as it is to Man and any other creature. It is a process of becoming, of refreshment, of renewal. The need of embodied Life is to find itself anew in every aspect of Form.

Upon the assertion of this Eternal Truth there follows the need to imagine how the Force, or Life, of the One divides up into the many. Two conditions are essential for the expression of Force—Time and Space.

Time is a movement of Consciousness, a power of the One-self, which, during Pralaya, lies "asleep in the Infinite bosom of Duration"—as the Stanzas put it. One can best understand this through carefully meditating on the description given in our literature of the creation of atoms. The Will of the One causes those "holes in space," the regulated vibrations of which push back surrounding substance, thus producing matter—or moments of energy. It is said that the change of position of a unit of energy constitutes the

basic unit of Time, therefore Space. Many atoms of definite kinds would require their own areas of space, and when of different kinds would cause different periods of Time and different reaches of Space, hence the "planes" or "worlds".

The study of these planes has been the constant interest of students of Theosophy, who have tried to understand them. Some have succeeded, and many others are trying to do so. This description of the "Plan of Nature" is indeed a fundamental teaching of Theosophy. It is drawn largely from the Sāṅkhya Philosophy—which is a description of the design of the Universe given by Kapila (suggested as a name of Sanat Kumāra) to Asuri, a pupil and a Rishi.

The next Fundamental of Theosophy is the teaching about the kind of inhabitants who live in the various worlds or planes. The variety is great indeed, and we have a partial knowledge of and contact with some of them. We soon discover that all created things are planned for and classified into a comparatively few divisions, seven at most. We study our own human class and see how it has close relations with the others. We have quite an amount of information about the Devas, their numerous hosts and their manner of evolution.

There are, as is pointed out in *The Secret Doctrine*, the great Kosmic Devas and those of our own much smaller Kosmos. In the Kosmos there are three Controllers of our scheme of things :

I. Kosmic Deities, Devarājas or Kings of the Devas who have under them hosts of lesser devas, and whose bodies are the five Kosmic Planes (the two highest seem to be unknown). Their names are the same as those of the five ruling Devas of the Kosmic Planes : Indra, Vāyu, Agni, Varuna and Kuvera.

The seven atomic materials drawn from the Prākritic (physical) Kosmic Plane constitute the atomic materials of

our own Solar System planes. At Pralaya all our sub-planes resolve into atomic matter and only the atomic remains to form part of the great ocean of Prākritic Kosmic matter.

II. The Builders, "the Luminous Sons of Manvantaric Dawn . . . the Producers of Form from the No-Form" (Stanzas), with their hosts who shape the forms of our various Kingdoms—mineral, vegetable, animal, human.

III. The Recorders, the Lipika, whose hosts include the administrators of a system, and the Kosmic National Devas, who apply the Kārmic Law.

These three chief Devas and their six subordinate chiefs with their hosts make up the nine orders of angelic beings whose titles are recited in several Scriptures. In our Second Object we are recommended to study World Religions and thus come to a better understanding of the Devas who do so much to help man. For instance, wherever there is Sun-worship there Agni (Fire) Deva is influencing humanity; where the Fish God there Varuna Deva of the Waters is at work, and where Isis, the Earth, is worshipped there Kuvera Deva is active.

We begin to know something about bacteria, with which the earth swarms; we know something about matter, which science busily explores; but of the other four divisions we are ignorant—except, of course, for the "seers of the essence of things".

We have noted that a fundamental activity in a Universe is Reincarnation, or Rebirth—the renewal of Forms so as to express more Life; and that this Law was set in motion when the Logos willed to manifest in a new way and brought with Him His Memories and His Agents. His is a vast cycle needing immense periods of time and an almost endless series of changes for full demonstration. All forms follow the same Law: they are shaped (born), exist and vanish,

or die. Here we detect the three essential aspects of the One at work. We are told that the One performs His universal duties in three ways: as 1st, 2nd and 3rd Logos; or Father, Son and Holy Ghost (Spirit); or Shiva, Vishnu and Brahmā—the Sacred Triangle; the word A U M, the mighty Sound emerging from mysterious Silence. Creator, Preserver, Destroyer are other names for these three, or in H.P.B.'s words—Creation, Conservation, Transformation (*Isis Unveiled*, II, 31). Creation is Kosmic Ātmā in action; Conservation Kosmic Ātmā-Buddhi, and Transformation Kosmic Ātmā-Buddhi-Manas. This conception of Logōic activity runs persistently through the ages and is richly and fully restated in Theosophical literature.

Theosophy explains in a most acceptable way that law of sequences which we call Karma. As we know, the word does simply mean action, *ordered* action, skilful and unwavering, but not rigid, inflexible or unmodifiable. When a Logos sets His will in motion the consequent rhythms have constant interplay and interactions which provoke others in turn, till the whole of creation is a whirling mass of points of force which are continually changing place and all mathematically calculated and bearing an exact and correct, at the moment, relation to each other. We study these interactions as cause and effect, and see that when the vast sum of things finds the final answer the period of manifestation is over. Once more the memory of it all is withdrawn into the consciousness of a mighty One-ness who, no doubt, rests and dreams of plans for another creation.

JOSEPHINE RANSOM

(To be concluded)

THE RELIGION OF CHALDEA ¹

By C. W. LEADBEATER

November 14, 1897

THE time we shall take is about 20,000 B.C. This is not the earliest time at which a knowledge of the stars was possessed ; but it was a time when the system was most highly developed.

The whole Chaldean system was based upon a most progressed knowledge of the stars, and of the occult Intelligences connected with them.

The first thing we have to notice is a great Temple, the fundamental shape of which was that of a Maltese Cross. The arms are of equal length, like two great naves crossing each other, but with no transepts. The centre of the cross is outlined as a great circle, so that the meeting points of the naves are obliterated. The North and South, East and West points were most carefully oriented. There were also things shaped like large flower leaves, between the arms of the cross. There was a great altar at the North, filling that end of the nave, one at the East, one at the West ; the end at the South was empty. The East and West ends of the cross were devoted to the worship of the Sun and Moon ; the

¹ Notes of a clairvoyant investigation into the Chaldean Religion:

circle in the centre belonged especially to the planets. The tower or roof of this Temple was dome-like and very lofty, with slits in it; the dome was movable by machinery, so as to admit the light of any star or constellation that was opposite to the slit.

Far, far back in the remote past, the Divine Teachers who descended to help humanity made these objects out of astral matter; they were *living things* and not merely representations. The great Teachers made them and kept them there, for their work and teaching. They changed with their types: as, for instance, the living, actual matter representing the Moon changed with the changes of the Moon. But in later times, as men became more materialized and the Divine Teachers were succeeded by the wise scientists, these living things ceased to be and were reproduced by mechanism. All great Adepts teach by living forms. In the real Mysteries, all were living things.

Behind the North Altar was hung an immense concave mirror of metal, most highly polished, which reflected the light of any star, which came within the radius of one of the slits in the roof. The star, by refraction, appeared to be suspended in mid-air within the Temple. Often the Deva governing that particular star or planet would appear in the reflection, and thus the influence of the Spiritual Being, connected with the star, would be brought down to the people.

The care of this mirror was made a religious duty, and the keeping of it properly polished was considered a great responsibility.

The sick were brought into the Temple and laid in rows, where the ray from the star could fall upon them.

The priests made special studies in connection with the stars: one would study Medicine and Healing, another Agriculture, another the seasons and culture of the soil, and so on,

December 12, 1897

It was quite possible to change the whole evolution of a life, so that the evolution of that Ego was translated to another plane. Much of the worship in the Temple was directed to the possibilities of passing into direct communication with the Deva or Star-Angel.

The attitude of the people was that of worship and prayer, which was always led by the priest.

Curious arrangements were made in order to get impressive results. Thus, at one particular time of the year, the rays of the Sun were focussed through one of the slits in the roof, and falling upon the lamp, which hung before the Altar of the Moon, set it ablaze. Thus the Moon-fire was lit by the Sun's rays, in the sight of all the people, and afterwards kept alight for the rest of the year.

Another peculiarity was an arrangement in the floor. It was transparent, and through it the Sun-ray was reflected, and it was the only source of illumination to a secret room below. In this room were placed Diviners, predictors of the future, in such a position that the reflected Sun-ray would fall upon a particular part of the body: sometimes, on a spot in the forehead between the eyes; sometimes, on a particular part of the spine; this powerfully helped the divining function. Another plan was to touch the Diviner with a rod, producing the same effect. This rod was hollow, filled with a sort of living fire, and hermetically sealed. Tremendous electric results were obtained from this touch. Frequent mention is made in old scriptures of this rod. St. Clement says that "those who have been touched by the Thyrsus will understand his meaning"; that is to say, Initiates would remember that they were thrown into trance, when touched by the rod.

The priests sometimes practised divining in this room. At other times, a priest who was developing his astral body

would retire to this room for meditation, and place himself in such a position that the Sun-ray would fall on him.

The astrologers of that day practically arranged all the affairs of State. One great division of their work was in connection with Agriculture. All times and seasons were calculated with extreme care, and the results given out to the people, so that they might know the best seasons for tilling the ground. In the great Colleges of the Atlanteans, this was much attended to. The planetary influence was studied and used also in the breeding of animals. They had an arrangement of coloured glasses through which the rays of the several planets shone. These were used in the development of animals and plants. A great deal of the work of the Initiates had to do with the evolution of useful things. H. P. B. says that wheat did not originally belong to our planet, but was brought over from Venus by one of the great Initiates; and varieties of wheat were afterwards obtained by crossing it with the Earth-grasses.

Very great regard was paid to pre-natal influences on the growing though unborn child.

There is an old tradition among the Maoris that their wise men calculated the weather conditions for the year, and predicted what they would be. These were all connected with planetary influences and the people worked accordingly. Traces of a similar tradition are also found among the Chinese. It went so far that those who were in authority over these matters were held responsible for the failure of crops. If the wise men failed in their predictions, they were considered unfit for their position.

Another part of the work was studying the varying conditions brought about in the elemental essence by planetary influence. As this elemental essence passes into the bodies of men it became most important for all to understand how their bodies would be affected by outside influences. Certain

times had a potent effect upon certain constitutions : as, for instance, people easily affected by anger would be influenced strongly in that direction when Mars was in a powerful aspect. This would spread out also, to all questions of war, tumult and riot. Again, to people liable to any form of sensual passion, some times would be worse than others. The people were thus warned ; the whole idea being to get knowledge which would counteract all conditions that would be harmful. There was, in connection with this, an immense amount of making of amulets, etc. ; the metals of which these were made were exposed for a time to the rays of certain planets. (We know that, even today, anything touched by one of the Masters—the Great Ones—has wonderful power. Colonel Olcott possesses one such, received from a Master, twenty years ago ; and if you take it in your hand, you feel a pulsation, the same as if you placed your finger on a person's pulse.) The wearing of talismans and amulets has a tendency to weaken the will ; but in those days of younger humanity, they helped by laying hold of the imagination. They also drew up calendars and gave out favourable days for journeys, etc. The people would each one be told his, or her, special make-up or constitution. They also set apart certain times for prayer and meditation ; and in connection therewith, they fixed the festivals, as relative to each planet. All affairs in Chaldea were built upon these bases. It was the religion of the nation. On the occasion of the festival of a particular planet, all those born under that planet would gather in the Temple on the day fixed.

Looking upon one occasion at these crowds of worshippers, we noted the different colours represented. The dresses worn at the festival were symbolical. Each worshipper wore a dress of the colour of his planet. Thus the children of the Sun (☉) wore silk dresses with gold threads so thickly interwoven as to give the appearance of dresses of cloth of gold.

They were of exquisitely flexible texture and the difference of light and shade was most beautiful. Most of the dresses were shot with two colours. Thus, Mercury (♃) was orange shot with lemon colour, and the children of ♃ looked orange-gold in one light, and lemon in another. The robes of the worshippers of Luna (♃) were made of a white basis with silver threads interwoven, which in certain lights gave a delicate shade of violet. The dresses of Mars (♂) were a magnificent, gorgeous red, a scarlet red shot with crimson. There was a great difference between this scarlet red and the colour worn by the worshippers of Vulcan, which we should call flame-colour. This latter was very gorgeous. The colour for Venus (♀) was blue, cerulean blue or the deep blue of the skies shot with light green. But remember that none of these colours can be reproduced by any pigments we now have. The only way to arrive at them would be to have a very powerful electric light thrown on to a good prism. No other light would be strong enough. The colour for Jupiter (♃) was very curious, *viz.*, blue-violet, with white specks. Saturn (♄) was green with greyish shades in it. Uranus (♅) a magnificent deep rich blue. Neptune (♆) very very dark blue, indigo blue—a more material colour and not so beautiful. We were present at a very gorgeous ceremony. Enormous crowds were gathered in the plain, each one robed in the colour of his planet. Each colour was massed together and the people moved in concentric rings representing the path of the planets round the Sun. They went through beautiful symbolical evolutions. These were led by the priest. The people followed as led. Truly a magnificent spectacle.

C. W. LEADBEATER

MAHĀYĀNA SŪTRA

By H. G. NARAHARI RAO, M.A., M.LITT.

Assistant, Adyar Library

*The Mahāyānasūtra named the Noble (Doctrine of)
Dependent Origination*¹

OBEDIENCE unto all the Buddhas, the Bodhisattvas and (other) Great Beings!

Thus have I heard. On one occasion the Blessed One (*Bhagavān*), (seated) amidst the thirty-three gods on a stone-slab, like unto a white blanket, was diverting himself in the company of Mahāsrāvakas like Jitāśva, Bodhisattvas and Great Beings (*Mahāsattvas*) like Ārya Maitreya, Ārya Avalokiteśvara and Vajrahasta, gods like the Great Brahman Sahāmpati, Nārāyaṇa and Maheśvara, adorned with gems of virtuous qualities beyond human ken, Śakra, ruler of the gods, and Pañcasikha, king of the gandharvas. Then Avalokiteśvara got up from his seat, put his cloak on one shoulder, knelt on the ground² with his right knee, saluted the Blessed One with folded hands³ and addressed him⁴ thus :

¹ The Sanskrit phrase *pratītyasamutpāda* is made up of the two words, *pratītya*, "after getting," and *samutpāda*, "arising," and literally means "arising after getting". Its Pāli equivalent is *paṭiccasamuppāda* and is translated by Chalmers (*Majjhima Nikāya*, London, 1926, I, 138) as "chain of causation". To me the rendering is too vague. In later Buddhist literature the phrase has been variously interpreted. For details, see *Mādhyamakavṛtti* of Candrakīrti (publié par Louis de la Vallée Poussin, Bibliotheca Buddhica IV, St. Petersburg, 1903), pp. 5 ff.

² Literally, supported his right knee on the summit of Mount Meru. ☸

³ This appears to be the typical Buddhist mode of salutation.

⁴ The original here is *Bhagavantam*. In the interests of language I use the pronoun in translation.

“ Fallen within the orbit of this learned assembly, O Blessed One, are these gods, who are ornaments for adoration in temples, who are mysteriously endowed with the merit of continence, who, as mendicants and devotees, male and female, confer the highest merit on monks and brahmins (whether it be) in the world of the gods, or of Māra, or of Brahmā, begging you to instruct them concerning the Doctrine (*Dharma*).”

Then the Blessed One spoke out the verse (giving the doctrine) of Dependent Origination :

Of (all) those elements which spring from a cause the Tathāgata pointed out the cause. Even thus did the Great Monk (*Mahāsramaṇa*) speak of (the means) where-by they are stopped.

That which is Avalokitesvara (now) is none other than the embodiment of the Doctrine (*Dharma*) of the Tathāgatas. Whosoever understands ¹ (the doctrine of) Dependent Origination understands ¹ also the Tathāgata. That son or daughter of the family of Avalokitesvara who is fully endowed with devotion and who, on some unspecified spot of ground, builds a temple of the size of the fruit of the *Emblic Myrobalan*, (plants) a Bodhi tree of the size of a needle, (places) a blossom of the *Mimusops Elengi* (in the position of) an umbrella, and chants the verse which gives the very kernel of the doctrine of Dependent Origination, achieves the merit of Brahmā. Having left this body at the time of death, he is born next in the world of Brahmā. Having left that region in course of time, he is born (subsequently to live) in the company of gods of pure abodes and bodies.

When the Blessed One spoke thus, those S'rāvakas, those Bodhisattvas and Great Beings, nay, that entire assembly of



IMAGE OF BUDDHA

in the Buddhist Shrine, Adyar. Date between 8th to 10th century A.D.

The "mudra" or position of the hands is that of "expounding the Law". Round the head, in Tibetan characters, is the famous Pāli verse which summarizes Buddhism: "Ye dhammā hetuppabhavā tesam hetum Tathāgato āha; tesaṃ cha yo nirodho evamvādī mahāsamaṇo." "Of all objects which proceed from a Cause, the Tathāgata has explained the Cause; and He has explained their Cessation also. This is the doctrine of the Great Samana."

The image represents the First Sermon, "Setting in Motion the Wheel of Dhamma"; it was delivered in the Deer Park at Sārnāth, near Benares. Hence the Wheel and the two deer, below the image.



THE BUDDHIST SHRINE, ADYAR,
opened in December 1925, at the 50th Jubilee Celebration of
The Theosophical Society.

gods and men, demons and gandharvas, endorsed and acclaimed the speech.¹

Thus ends the Mahāyānasūtra named the Noble (Doctrine of) Dependent Origination.

Of (all) those elements which spring from a cause the Tathāgata pointed out the cause. Even thus did the Great Monk (*Mahāśramaṇa*) speak of (the means) whereby they are stopped.

To work no evil, to do (only) what is good, and to subjugate one's thought—this is the Commandment of the Buddha.²

May good fortune attend the whole world !

H. G. NARAHARI RAO

Word that is true and voice that is kind,
Thought that is just from a selfless mind ;
Help that is swift and hurt that is spared,
Grief that is hid and joy that is shared—
 These be the flowers that I cull this day,
 Smiling at eve in Thy hand to lay.

Hope springing new each morn from hope's grave,
Will that is bent on a world to save ;
Love loving many that seeks but One,
Dreams of a future when woe is done—
 These be the flowers that I cull this day,
 Smiling at eve in Thy hand to lay.

C. J.

¹ The literal translation here should be "speech of the Blessed One". The shortening is in the interests of language.

² *Dīgha Nikāya*, XIV. 3. 28, gives the Pāli original of this Sanskrit verse. It appears also in *Dhammapāda* (XIV. 183).

THE UNITY AND PRACTICALITY OF THE MESSAGE OF THE GĪTĀ

BY S. SIVARAMAN, M.A., L.T.

IT is a blessing of the highest order that the *Bhagavad-Gītā* has a unity of purpose and presentation, which is as perfect as perfect can be. Such an attribute is all the more wonderful when, in the words of Shri Krishna himself, his utterances are comprehensive of all the wisdom unfolded to man from the beginning of creation (IV, 1-3). A unity out of diversity is the grand achievement of the *Gītā*. If we study the cause which gave rise to the discourses of the *Gītā* by Shri Krishna, we are sure to realize how there cannot but be unity. Arjuna, who typifies the individual soul, is torn in his mind by various fears and delusions having a semblance to truth, and he has not the will to wage the war. Standing in the midst of the two armies, he begs Shri Krishna to show him a one-pointed way to his mind racked by a host of dubious forebodings and ill-conceived scruples (II, 7). The same Arjuna at the end of the *Gītā* says that all his doubts are laid at rest and he will go to fight as the Lord has bidden (XVIII, 73). Such a dispelling of all doubt and conversion into iron firmness surely can be the outcome of a unified message only.

A Guide to Life: The *Gītā* is a guide to Life and not an exercise for the intellect. It is a pity that, in the course of ages, the unrestricted enthusiasm of scholars has made the *Gītā* a wrestling-ground for feats of grammar, logic and barren philosophy. As a consequence, the precious unified message of the *Gītā* has been lost sight of, and Hindu society

has nearly become an unnatural prodigy with bloated head and starved heart and limbs. The *Gītā* is thus pre-eminently a book of Life, guiding Arjuna in the most critical moment of his career, and capable of guiding humanity in all life-crises, great and small. It is not a treatise of philosophy, as it was given out to a warrior summoned to urgent battle, and not to a leisurely pupil in the cool depths of a forest hermitage where the din and bustle of life scarcely penetrate.

Unity of Man: The first clear element of the message of the *Gītā* is the unity of man, not to speak of the unity of all Creation. The body of every man is a Kshetra, and his Jīva is the Kshetrajñā. But the Jīva in every human body is, in essence, a particle from the One Īshvara; and as such it is really the Īshvara who is the Kshetrajñā in combination with Prakṛiti in a human body (XIII, 2). Thus is established not only the unity of all mankind, irrespective of race, caste, creed, colour or sex, but also the intrinsic divinity of every human being (XIII, 27). This truth rings clear throughout the *Gītā* and sets forth the ideal for man in relation to his fellow-beings. The advanced soul must look upon the lowest in the cultural, social or economic scale as well as the very highest, nay, even upon the lower orders of animal creation with an equal eye (V, 18). It implies that such must be the attitude towards which man and society must move. This is Creation seen as a Unity, illimitable and sublime, where the four ends of the universe meet (VII, 7).

Unity of God: It is said that the pride of the Koran and the Bible is that they teach the Oneness of God. A close scrutiny, void of preconceptions, will show that the *Gītā* too clearly expounds a monotheistic religion. In this respect our Scripture, the *Gītā*, effects a grand synthesis of the past traditions and observances. The practice of worshipping various deities had been in vogue before the time of the *Gītā*, generally for material ends of gain or fulfilment of desire.

The *Gīta* harmonizes and unifies them all as the manifestations of the One (IV, 11; IX, 23). The Lord says that, though a devotee, with a lesser aim, adores one of such deities, it is He, the One, that accepts the homage and metes out fulfilment through that worship. At the same time the *Gīta* unequivocally points out the higher goal of worshipping *Him*, the One, the giver of material boons as well as of Moksha, *i.e.*, freedom from the cycle of births and deaths, according to the yearnings and endeavours of the worshippers. The sublimation of the worship of the Many into the worship of the One is nowhere more harmoniously and more catholically achieved than in the Lord's Song (VII, 20-23).

The unity of Karma, Bhakti and Jñāna, and the practicality of the blending: When the Lord expounds the need for action and the need for knowledge in the second chapter, Arjuna, with his mind still in delusion, is baffled by their apparent duality, and asks the Lord as to which of the two he should choose—action or knowledge. Then the Lord, in unmistakable terms, replies that there is no question of choice between them. Action and knowledge are not two distinct roads. The initial aspirant must necessarily follow a life of action. As he is wedded to a body, he must inevitably perform action. Nay, so long as man is bound in the meshes of flesh, he must do action even for bare self-preservation and maintenance. The Gunas, born of Prakriti, irresistibly impel man to reveal himself and grow through action (III, 5). Thus, by a most logical exposition consistent with psychology in particular and science in general, the Lord points out that action precedes knowledge. This is perfectly in keeping with the process of man's acquisition of knowledge, scientifically understood, for all knowledge comes to man through activity, from the cradle to the grave. Hence we have the great law in modern education—learning by doing. It is folly to speak of knowledge as distinct from performance (V, 4, 5).

By still another profound argument, Shri Krishna clarifies how the stage of action precedes that of knowledge. Ripe Jñāna is a state of worklessness, which can never be attained except through a state of work. The condition of worklessness is the culmination of the career of work, according to all natural laws. The premature abandonment of action leads to imperfection, never to perfection (III, 4). Renunciation follows performance in the fullness of time (V, 6).

Having thus prepared Arjuna for Karma, the Lord expounds the characteristics of the Way of Action. Firstly, action involves the performance of all the duties for self-maintenance (III, 8). Secondly, it involves the discharge of one's dharma which is one's own by virtue of position, environment and aptitude (XVIII, 45-48). This performance of dharma is emphasized again and again by the Lord, with the result that Arjuna clearly sees that it is his inescapable duty and privilege as a warrior to destroy the wicked. Thirdly, the aspirant must perform Yajña (III, 9). There is every indication in the *Gītā* for interpreting this word in a broader sense than ritualistic sacrifices to the deities as enjoined in the Vedas, and for understanding the term as comprehending all performance of good work as an offering to the Lord, and as comprehending the dedication of body, mind and soul in the service of humanity as the Lord is in all (VI, 30-32). Such a performance of action must be entirely selfless. Work binds man when it is done by him with a view to the enjoyment of the fruits of work (XVIII, 12). It is desire which enmeshes man in birth and death, in joy and sorrow. Complete desirelessness towards the fruit of action must be the guiding principle of man in the Way of Action. It may be argued that in such a case all motive for action would vanish. But it is not true; the driving power for the Karma-yogin is the dispassionate sense of dharma and the duty of guiding the world (III, 25). Then action no longer has a binding reaction

on the performer. In course of time, he works out his past karma, and reaping no new one, attains the Lord (IV, 18-24).

Shri Krishna makes it quite clear that a dispassionate performance of action requires the simultaneous acquisition of knowledge (IV, 34). Such a performance involves a clear understanding of the nature of man, the universe and God, and of the goal of man. It needs the most careful discrimination with regard to one's dharma. Control of the senses and the mind and the abandonment of desires are dependent upon Jñāna. The Lord, therefore, proceeds to impart the necessary knowledge to Arjuna in order to equip him for the Way of Action. A life of dispassionate action, feeding upon knowledge, does in its turn generate knowledge in man. Gaining gradually in purity, his spotless mind begins to reflect the sun of knowledge, like a clear, dustless mirror (IV, 38). Then comes naturally the stage of mature Jñāna for man, when, little by little, he may discard action. Ultimately as the ripe fruit falls from the tree, man, in ripe knowledge, may give up all action due to "deha-buddhi". Thus man's spiritual career begins in action, and develops and merges into Jñāna in the evolved stage.

So long as man is encased in a body, Bhakti should normally be an ever-present element. In the grand synthesis of the *Gītā* Bhakti or love of God is the salt of spiritual life, without which neither action nor knowledge would normally be assimilable (XI, 54). The follower of action, in his efforts to outgrow the self and do "nish-kāmya karma," is helped and sustained by his losing himself in the love of God. To do unattached action with the abstract motive of dharma is very hard indeed. To do so as an offering to the Beloved One conceived as Father, Mother, Master, Lover, Friend or Child is easy and complete (IX, 27-34). Bhakti or Love of the Lord thus leavens both Karma and Jñāna.

S. SIVARAMAN

THE SCIENCE OF RELIGIONS

BY ANNA KAMENSKY

“East and West belong to Allah.”—(*Koran*, II, 109)

THE comparative study of religions gives a solid basis to the science of religions, for it proves the essential unity of religions. Behind the diversity of all historical forms we can recognize a unique source of inspiration, the Religion of Spirit, of which all religions in time and space are only partial expressions. It can be compared to a giant celestial Tree, which lives in the Eternal, but its branches and ramifications appear in the visible world everywhere, in East and in West, and bring to mankind the same divine message of Hope and Light. The orientalist, Max Müller, has spoken of them as like an ancient golden *médaille*, covered often with secular dust; if the dust is removed, we can read the same inscription everywhere: “Our Father in Heaven.”

The comparative study of religions is a wonderful way to remove that “dust,” and see everywhere the same essential truths in diverse languages and symbols. And so we know that there is no race or nation on earth that has been deprived of the wonderful message, we feel in a keen way our fundamental Brotherhood with all human beings, and we rejoice.

It gives an intellectual proof; later on, becoming Theosophists, we shall also acquire a mystical proof, an individual experience of the universal Truth. Meanwhile we can grasp already something of it on the mental plane. It is an important step in our evolution.

This study puts us in contact with great thinkers, with renowned scientists, who have discovered in their own way the same essential points in all religions and have come to the conviction of the existence of a hidden universal Religion, which they call "the Mother-Religion," "the Root-Religion," or (in German) the "Ur-Religion". All historical religions are only rays of this Higher Source. It is the invisible *Ecclesia*, the Temple of the Souls, proclaimed by ancient Russian mystics.

There is also another great advantage in this comparative study: it gives the vision which enables us to make the synthesis of Religion and Science, for it reveals to us the laws of the Spiritual World, the laws of growth and evolution. We recognize the scientific aspect of Religion and the religious side of Science. Comparative study, helped by esoteric philosophy and universal symbolism, is giving us the keys and we can build the necessary bridges; we begin to feel the majesty of the Sacred Science, the Science of God and of the Soul, we enter the Kingdom of Wisdom, ("the Love which knows, and the Knowledge which loves," as defined by a Russian mystic)—"Brahma-Vidyā" revealed in all its splendour.

We begin to understand that, high above all temples on earth, there is an invisible Temple, to which all the visible temples are trying to open the way. The Path is one, in East and West, to the universal Sanctuary of Souls. On the entry to the Path is written the word "Service"; and every step we take on it helps us to become better servants of the world. It is not an easy Path, but it brings us rapidly to the summits of our being, where we get a vision of the Divine Plan and of our mission on earth. We join the Golden Chain of Universal Love and we become the disciples of the Masters of Wisdom and Compassion, who have brought on earth the Divine Message. Then we can bring the future into the

present, and begin to be the builders of the bridge between the consciousness of the Fifth and the Sixth Race. We become ourselves that bridge.

The message of Theosophy is a light, illuminating the fact of the spiritual evolution. It adds to the knowledge given by the comparative study a special inner experience, which reveals to us the power of the Inner God working in harmony with the Father in Heaven. In the Vedānta, the disciple asks the Guru: "Where stands the Muni (the wise)?" and the teacher answers: "The wise stands in the radiance of his own Divinity."

The study of the Holy Scriptures of all ages evokes in us the thirst for mystical experience, intuition is born, and the bridge is crossed.

ANNA KAMENSKY

THE PEACE OF ALLAH

I pray the prayer the Easterners do,
May the peace of Allah abide with you.

Wherever you stay, wherever you go,
May the beautiful palms of Allah grow.

Through days of labour, and nights of rest,
The love of good Allah make you blest.

So I touch my heart, as the Easterners do,
May the peace of Allah abide with you.

THE UNITED NATIONS AND THEOSOPHY

By MILTON THORNTON

IN an address to the University of North Carolina recently,¹ Mr. Marshall, the American Secretary of State, indicated some of the factors that make it difficult for the United States to carry out a foreign policy based on what he termed "a long view of the future". "We Americans," he said, "are inclined to be extremists, blowing hot and cold, fluctuating between vigorous partisanship and complete indifference on the same situation." This state of affairs was due, in his opinion, to the fact that the American people are sometimes subject to emotional reactions, which, he warned, "can be very dangerous in matters concerned with international relationships". While sounding this warning he added: "We must also take into account the fact that it is difficult to arouse interest and secure the necessary political action unless there is first developed an emotional interest."

This statement by one of America's leading statesmen clearly indicates the power of public opinion, particularly in the democratic countries, in shaping government policy and determining the course the nation will follow in world affairs. It also reveals the chaos and indecision that is the outcome of man's lack of a goal towards which he may strive, or a comprehensive vision of the evolutionary process, such as Theosophy offers to guide and inspire him. To all those who

¹ On June 7, 1948.

work for what Francis Bacon called "the relief of man's estate" it is a reminder of the importance of a well-informed or enlightened public opinion.

For today, despite greatly improved means of communication, so that news can be flashed around the world in a few minutes, the majority of people are still in the dark, and fail to see any pattern or purpose behind the events presented to them each day by their newspapers, radio broadcasts and newsreels. This is not at all surprising, for the press, the radio and the cinema, the chief agencies in shaping public opinion, are, generally speaking, not concerned with what might be termed "adult education". They present us with the latest sensations; their policy (and this applies as much to the popular newspapers as to the radio and the cinema) is to entertain rather than to educate or inform. They merely hold a mirror to life; they do not attempt to interpret the fleeting pictures thus presented.

In small self-contained communities gossip is usually rife and every one knows everybody else's business. The various modern inventions for the rapid transmission of news have made the world a single unit, and we have moved from the era of village gossip to "global gossip". On the fundamental questions facing man, on matters of importance, however, they seldom have anything worthwhile to offer. So that, despite these inventions and the spread of universal education, man remains in the dark, unaware of his own essential nature, or the purpose of life; of the tremendous past behind him or his mighty destiny. Equally important, he is ignorant of his true relationship with his fellow-men.

We Theosophists have been given so much, we are so familiar with these ideas that we tend to take them for granted, seldom pausing to realize what a great privilege and blessing is ours. The Master's words as written down

by the young boy Krishnamurti are clear and emphatic: "In all the world there are only two kinds of people—those who know, and those who do not know; and this knowledge is the thing which matters. What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's plan for men. For God has a plan, and that plan is evolution."

More than anything else the world needs the magnificent long-range, comprehensive vision that Theosophy offers. Perhaps an example might help.

Like most idealists Theosophists are today doing all in their power to support the United Nations Organization. The success of this attempt to establish an international authority to maintain peace and improve the living standards the world over depends on the whole-hearted co-operation of the citizens of the member states—men and women of every race and colour. Despite the unsettled conditions in the world there is probably more indifference and cynicism concerning the United Nations Organization than real enthusiasm and determination to make it succeed. Why? Because the people have no vision, no ideal of Brotherhood.

There is rapidly growing today a universal outlook, a global consciousness, a "hunger for wholeness"; all that is needed to obtain the whole-hearted co-operation of millions who feel an urge to unity is *vision*. Given vision there is no limit to what these men and women of goodwill might accomplish. On the other hand it has been said that where there is no vision the people perish.

Where else but in Theosophy will men find the vision they need? Our responsibilities and our opportunities to assist the United Nations and all men today are very great.

MILTON THORNTON

THEOSOPHY AND THE WORLD'S ECONOMISTS

By GEOFFREY HODSON

MONEY has been given an altogether false and unreal position by modern man. From being a mere means of interchange of goods it has become the master ruling the flow of the products of the earth and of man's activity. This despotism must be destroyed as must that of the men by whom it is wielded.

Money tends to become to modern civilization what the heart is to the body, the regulator of the flow of the means of life. Human need alone should decide that flow. Financial balances between the Nations, rather than the needs of communities and individuals, have governed the transference and receipt of supplies. This situation must be reversed. Human needs, human capacity to absorb and to use the products of the earth and of the labours of man should alone decide and regulate world trade.

Under present conditions, human needs themselves become opportunities to be exploited both in the withholding and the supplying of goods for the benefit of the few. Thus modern civilization is based upon a topsy-turvy economic system. Values have been reversed. Money, the means of interchange, has been made the master and the means of rule. Human necessities, human convenience, culture, ease, recreation and well-being have all become the subjects and means of profit. Both labour and capital over-emphasize the factor of personal gain, under-emphasize that of the meeting of

human needs and the spiritual, intellectual, cultural and material progress of the race.

The science of economics itself, the laws and practices of finance, are all operated for personal benefit instead of for racial happiness and progress. This is the basic error of modern economics. It is absurd that natural human necessities and desirable human opportunities should be made the means of profit for, and be controlled by, a financial oligarchy.

A vision is needed by world economists, financiers, manufacturers and traders, of the human race as one great family of peoples all advancing to one great goal. Of that advance, interdependence of units, groups, classes and Nations is the dominating characteristic. Neither restriction to raise prices nor expansion with the inevitable pressure to buy is permissible in the light of the unity of the race. Both violate that unity. Both deny the principle of human Brotherhood.

The provision of supplies fully to meet the world's needs that none may be denied the advantages and products of human progress, a return for effort commensurate with the value of that effort, the exercise of skill in planning, directing, organizing, producing and distributing—these also should be recognized as the due rewards well worthy of every human endeavour. The development of power, the attainment of faculty, the acquirement of capacity and character, skill, efficiency—these are the true purposes for all human effort, and these are the real rewards received by those by whom effort is made. The visible reward, whilst necessary and worthy of pursuit, is nevertheless far inferior in importance to the invisible results of the labour of man.

The true riches of the human race are non-material. They are the power, the wisdom, the comprehension, the capacity and the character which result from human endeavour. They are the real objectives, and modern man has forgotten this truth. Whilst it is but just that the labourer

should receive his hire in every field, it is most unwise to elevate the value of a temporary material gain to a position in which it is more highly prized than the everlasting riches which are the interior powers of man.

The feverish thirst for wealth and the surrender of man's highest powers to wealth-gaining purposes have led mankind into activities, practices and procedure which debase and betray the soul within him and therefore delay that soul's progress to perfection. Where conscience and money-making are in conflict, all too often it is the latter which wins. Subtle and deeply penetrating are the power and lure of worldly possessions.

The craftsman no longer labours as an artist imbued with joy in the practice of his art; for that joy comes from his soul wherein it lives. The joy of making things which is part of the joy of Creative Life itself is submerged, lost and almost forgotten by modern manufacturer and mechanic unduly absorbed in perpetual concern, striving and strife, for greater material reward.

Not the welfare of the whole but the profit of the individual becomes the rule under these conditions. Not the development of intellectual and cultural powers and qualities but cupidity and a grim struggle between labour and capital, each seeking higher rewards even if at cost of the other, characterize modern business activity. Not the creation and shedding upon the world for the benefit of fellow-men of objects of beauty and perfect craftsmanship, but the obtaining of the highest possible price for every product has become the driving power and motive for man's creative activity.

Yet a high degree of skill is employed in conceiving, planning the manufacture and carrying out the construction of the products of human creative ability which in themselves quite frequently are beautiful. The very perfection of the workmanship, the high degree of precision, even to a

ten-thousandth part of an inch, the highly polished surface, the scientific choice of materials for each part according to the work to be done, the remarkable co-ordination of parts as for the multi-cylinder-aero-engine, all this is achievement of the very highest and most estimable character.

How tragic, therefore, that this should be besmirched by the all-prevailing motive of personal profit, monetary gain, acquisition, cupidity. Even if inventor, designer and craftsman do take high pride in their labour and its products, the economist will seek to turn the whole to the unworthy purpose of personal gain at the cost of the competitors and the consumers. The profit-motive as the driving power for human activity must gradually, but as soon as possible, be reduced as the incentive to labour. Inevitable, perhaps even a necessity as spur to effort, in this cycle, the profit motive will gradually be outgrown.

A new cycle opens in which mutual co-operation, world service and a deepening recognition of true values will be developed. The economist, financier and trader, instead of slowing up, if not entirely blocking, this progress as at present, could lead the way by bending their efforts to a decentralization of the world's money power. When that is achieved, a new age will truly be born and world peace be assured, but not till then. Very great is the responsibility of those who hold and wield the power of the world's wealth. For they can be either Satan or Saviour to mankind. To the newly-born and gradually developing racial Christ-consciousness, the economist can either be as a Herod and a Judas or a Joseph and a John, can either seek to destroy and betray, or wisely to guide, to love and to serve. History in the future will record which of the two parts our present-time world-economists chose to play in the great world drama.

THE TRIAL

By NORMAN INGAMELLS

OCCULTISTS, Mystics and Gnostics all state that there is an act in the life drama of every person which is called "The Passion". Under varying names and imagery it is found in all the greater faiths and philosophies of the world. It cannot be limited to the Christian or any other faith. The five acts of this great soul drama are called, in the Christian system, the Birth, the Baptism, the Transfiguration, the Death and Resurrection, and the Ascension.

They are really unfolding states of consciousness; and as always, "he that liveth the life shall know the doctrine". One cause of this trial or Passion is the feeling of separateness in the soul, and in the Passion the last dregs of this separateness (from others or anything) must be destroyed beyond resurrection. The soul must learn that none but God exists or doth *anything*. In the Bible we read: "I the Lord create good and I create evil"; and "Is there evil in a city and the Lord hath not done it?" This non-separateness is also indicated in a text which reads: "He hath laid upon Himself the iniquity of us all."

The Passion is a trial and one must now pay the last fragment of debt that may be due to life or beings contracted during hundreds of past lives.

This fourth act of our drama, the Passion, concerns two experiences, the Gethsemane scene and the Resurrection. The mystic, Ruysbroeck, writes as follows of those who are about to experience this trial; he says: "Sometimes these unhappy

ones are deprived of the good things of earth, of their friends and relations, and are deserted by all creatures, their holiness is mistrusted and despised, men put a bad construction on all the works of their life, and they are rejected and disdained by all those who surround them; and sometimes they are afflicted with divers diseases." A study of the Biblical *Book of Job* throws light upon this matter.

In part of the trial the soul is, in so far as all seeming and all feeling is concerned, *utterly* cut off from all outside help, all joy, all hope, all memory, and is in the deepest depth in a state which might be termed a living death. The soul feels utterly alone in vibrationless space and utter darkness. Such a one must learn to awaken and rely upon his own inherent Divinity. Some cannot endure the trial to the end and must return and strengthen themselves for a future effort. The man may *feel* utterly helpless, whereas in truth he has reason to rejoice deeply and have the utmost confidence, for he is at the door of final freedom, but he just cannot *feel* this until the trial is over. Otherwise expressed: as the soul approaches complete holiness and great knowledge it is preparing itself to enter the most ghastly and devastating experience of its age-long journey, for part of the trial of the Passion is in a state of consciousness beyond our time-and-space consciousness. This part of the test is what is technically called Avichi—the vibrationless state. It needs but a moment of earth's time, yet it literally *seems* eternal and utter woe. As all heights must be scaled by the soul, so must all depths be plumbed.

In certain severe illnesses, the more *ordinary* man may experience unutterable pain. During sleep he may awaken in an inner world and plumb all depths possible to him. He may seem to be in an endless dark tunnel, and in utter weakness and travail drag his crawling body along inch by inch without hope of release, because to all seeming he feels that

this state he is in always has been and always will be—all memory of any joy being utterly shut out from his consciousness. Eventually he awakes from his body's sleep to realize that, real enough though the experience has been, it is not eternal, though it certainly *seemed* so. Well may the soul cry out: "My God, my God, why hast Thou forsaken me"; but to the victor, there is the Resurrection state when the soul in glorious joy and triumph exclaims: "My God, my God, *how* hast Thou glorified me."

Many of our lesser trials may lie more lightly upon us if we can take the big and long view of things and of evolution—ours is a small world. Our sun and its planets form one of the many solar systems in space. Or if we try and conceive what endless space is we may not worry so much about the man who owes us 3d. If we learn *now* to love all beings, the lowest as much as the highest, perhaps the very lowest more than the highest because their need is greater, then our debts will be lessened and our Gethsemane trial may not be quite so heavy. At the stage of our perfection we shall fully realize that the darkest soul *is* a part of ourself. Literally so, for we are all members one of another in the "One Life," and we are not finally free until all are free. Our Divine Solar-Father (whom man calls God) is equally the gaols, the asylums, the dark-acres, the hospitals, the wars, as He is the splendour of all splendid things in all worlds. Wagner, the great musician, writes: "Thus all the terrible tragedy of life is seen to be nothing but the sense of separateness in time and space. But as time and space are only our modes of perception, and outside of that have no reality, to the perfect seer the most intense tragic grief can only be explained as the delusion of the individual being. I believe it is so."

Not that suffering is a delusion for an individual, but that the individual suffers just *because* of his *individuality*, his

feeling of separateness from the Universal Life. Hence we find early in that great book, *Light on the Path*, the aphorism, "Kill out all sense of separateness". This great book also says: "Hold fast to that which hath neither form nor substance," the only eternal, the stateless state, for in this final human test all aid from any manifested life or form is withdrawn. The candidate for this trial, this Initiation, seeks for the knowledge and power to aid all life to selfless Peace and Power and lasting Joy and Love.

We might well close with a short anonymous poem :

God and I alone in space
 And nobody else in view,
 And the Earth beneath and the Sky o'erhead,
 "And where are the people, O Lord," I said,
 "And the Dead whom once I knew?"

"That was a dream," God smiled and said,
 "A dream that seemed to be true.
 There were no people living or dead,
 There was no Earth, or Sky o'erhead,
 There was only Myself and you."

"And why do I feel no fear," I said,
 "Meeting You here this day?
 For I have sinned, I know full well.
 And where is Heaven, and where is Hell,
 And what of Judgment Day?"

"Those were but dreams," the Great Lord said,
 "Dreams that have ceased to be.
 There is no such thing as fear or sin,
 There is no you, you never have been,
 There is nothing at all but Me."

THE THREE-IN-ONE

By ELISABETH SEVERS

I THINK a practical difficulty people may experience is that of realizing the unity of the Self, the fact that the consciousness of each of us—each being a microcosm of the macrocosm—includes the Spirit, the Soul, and the activities of their instrument the Physical Body. Part of the difficulty in the western world may arise from the fact that few Christians seem to realize the difference between the Soul and the Spirit but use the terms interchangeably.

But the fact that the consciousness of man is a trinity in unity, reflecting from his spiritual origin the Divine Trinity in Unity, should have a decided influence in daily life. It should help us to realize that we are here to develop and unfold our divine consciousness by using our physical body as the instrument of the Soul and Spirit, and by checking and finally over-riding the body's natural tendency to consider merely its own gratification of animal cravings, the heritage of its long and savage past.

It is more easy to realize our identity with the Soul, the Individuality working in the Causal Body, than to realize the Spirit, the Ātmic and Buddhic aspects of the Monad. Quite naturally, as the mind of man is the first aspect of the divine nature to manifest in daily life; the mind, solely concerned at first with the concrete, but as evolution proceeds including the abstract, is for long the best known aspect of the spiritual nature separating man from the animal kingdom.

Our attempt to realize in daily life our identity with the Spirit is thus hampered by ignorance—the absence of

receptivity in the lower vehicles. The world is so much with us that it is difficult to hear the murmur of the Spirit amidst the rush and tumult of twentieth-century life. We know probably in theory that we are here to remove that ignorance, to grow into the image of the Divine, but often fail to bring theory into practice.

When we have accepted the fact of Reincarnation, that we have a long past behind us as well as eras of progress before us, the belief in the Soul and its activity in daily life may take on a more vivid reality, the consciousness may also occasionally be made to realize in various ways, sometimes by so-called "chance," that many lives lie behind us and that the past is interwoven in our present and exercises a strong influence over our future. Or a more direct method may be employed of impressing on the physical brain the fact or suggestion it is intended to convey. "It came into my mind," people often say, without troubling as to the "how" and the purpose. The success of either method, that of "chance" or mental impression, naturally depends upon the sensitiveness of the subject. Both pleasant and unpleasant results may ensue from these more direct interventions of the Soul, the Intelligence working in the Causal Body. The unpleasant consequences may be the result of unskilful handling of the new situation. But useful experience and more knowledge may also be reaped.

It is the other two aspects of the spiritual consciousness, the Buddhic and the Ātmic, with which we find greater difficulty in associating our consciousness. But the sense of unity with all that lives, the characteristic of Buddhi, an almost impossible ideal as it seems to many, is, we have to remember, the next stage of evolution we are to unfold. Remembrance of this fact is useful, as it enlarges our horizon and helps to bring the future into the present, and so to influence the present.

When we have unfolded the Buddhic aspect of our present consciousness, and the creative intelligence and the sense of universal unity have been united, the third aspect of Ātmā has still to be achieved; Ātmā, the reflection of the strong Will which brought the Universe into being and keeps it on its age-long manifestation in time and space. To achieve the Will which is daunted by no obstacle, which can plan for aeons ahead and wait patiently for its plans to achieve success, again seems a more impossible power to be within the scope of the ordinary human consciousness. In fact it does belong to the superhuman consciousness of the man who has conquered desire and is free if he will to rid himself of the burden of the flesh. Our Theosophical literature shows us in detail how to regulate our lives and train our characters so as to reach more quickly man's spiritual goal and fulfil his destiny. The theory we know; the ability to put theory into practice seems generally lacking. But as the human intellect, the first characteristic of the Spirit to manifest in our human pilgrimage, raises its activity from absorption in the concrete to interest in and speculation on the abstract the tempo of human evolution quickens. Almost imperceptibly, but surely, a study of the abstract leads onwards to a perception of the Buddhic consciousness, and a great light begins to dawn upon the upward striving Soul of man, and the Spirit is able to exercise more direct stimulus upon his human instrument. From Buddhi to the plane of Ātmā the ascent of man continues until the divine strength of Will is also his to wield; then the three aspects of the divine nature become one and manifest and active in the superhuman man, and God is all in all. But even now, "though we are clothed in the garment of the flesh, our Spirits can move among the stars".

TAUGHT THROUGH A SKYLIGHT

By MADELEINE POWELL

"As above, so below." It is taught that Life always provides us with the circumstances most favourable to the growth of the Soul, and that it places within our reach all the opportunities that the Soul is in need of, because Life is the Teacher whose lessons—agreeable or otherwise—are for the benefit of the Ego incarnating upon earth to gather experience. One can help its evolution by unfolding what Patanjali calls the faculty of "spiritual reading".

Living in an attic is an experience which affords many opportunities for learning "spiritual reading". The one I have in mind was on the third floor of a tall house built on the slopes of a hill commanding a fine view over the northern half of London and some of its surrounding suburbs. This attic was rather small, and also rather dark because it had no window but a skylight the glass of which was thick and frosty. The moment one entered it one could not mistake its first message as being: "There is no Light coming from outside; to seek the Light, therefore, you must turn inwards." It was soon followed by this preliminary lesson: A dark, cold, narrow attic, so reminiscent of a prison-cell, is easily taken to represent the outer physical vehicle, or the physical plane itself; the Soul in incarnation—or the Self in manifestation—is the "lodger" uncomfortably accommodated.

The first thing one wished | In "spiritual reading" this
to do was to open the skylight | can be translated thus: The

—and then to keep it open ever afterwards.

To open the skylight one had to climb over a table or a chair. Then one discovered that a skylight is much heavier to lift up than one would imagine until one had tried.

The steps to an attic seem many, specially when carrying some burden, such as the shopping basket.

Let us, here now, seek a path away from earth by considering what follows: An attic is always the upper part of a house, and the particular attic we have entered, being on the third floor of a very tall house, itself built upon a height, can be taken to represent that part of the human make-up which gives awareness of the Kingdom of Air. Indeed, in the attic in question it was easy to really feel oneself as part of the Kingdom of Air if one chose to look out from the skylight along a certain angle. Then every earthly landscape would be blotted out from one's sight and one would have only the depths of the sky to look into in every direction. One had the feeling of being lost in Space and it was as wonderful as it was thrilling. Then it can be said that our attic fitly represents the mental body on the mental plane, the plane nearest to the Spiritual; the symbol is all the more accurate owing to the fact that the attic

desire of the Soul to rush towards the Light and fly Homewards is great at any moment.

Though the possession of virtues seems natural to some people yet the truth is that every intellectual gift and spiritual progress is bought at the price of a great effort. One has to firmly decide to reach to the Light. Determined steps must be made to open the eyes of the Soul.

The labour is great before the Soul can assimilate as Wisdom the fruits of its experience upon earth.

received air and light but from a skylight. Now, to proceed with our spiritual reading :

In an attic of that description there is much less dust than in the rooms on the floors below; the atmosphere, indeed, is rather clean, considering that we are on the outskirts of a metropolis.

This must mean that the consciousness of the Mental Plane requires a process of the purification of the mind and involves the getting rid of preconceived ideas and prejudices; that it entails the possession of the virtue of harmlessness at least to a certain degree.

The thickness of the frosty glass of the skylight depicts the impenetrability of the ordinary (untrained) mind to the light from other planes.

The elevated position of the attic made it possible for one to have an extended panoramic view.

This indicates right observation upon which intellectual knowledge rests and represents the all-embracing vision to which the developed intellect will carry humanity.

With the use of a little imagination playing upon the shape and colour of the clouds, one would enjoy the most beautiful scenery from one's position in Space: snowy mountains, crags, rocks, outlines of cities, pools of blue, golden sands, emerald islands.

One could convince oneself that the mind is creator. But it must be a mind endowed with the faculty of imagination.

Then all these clouds light and heavy, this beautiful

All that exists outside oneself has no being: it is but

scenery, these wonderful creations, would presently vanish into nothingness.

Sounds coming from a really great distance can be heard in an attic situated very high above the ground.

At times, all these sounds and noises arising from the earth would be gathered up into one particular throbbing sound; and the silence of night would also seem to be deeper than at street level.

The wind always seemed to blow more fiercely around the attic than at street level. Very seldom would it come in as a gentle breeze, but it

an illusion. The whole created world is nothing but Māyā.

Consciousness of the Mental Plane affords possibility of awareness of what is going on on this plane.

One can escape consciousness of the earth and listen to what G. S. Arundale calls the Drums of Space: "I wonder whether in a deep meditation you could hear the rolling of the Drums, and perceive within that rolling the Silence which is the very background and origin of it. . . The perfect rhythm of the Drums in Heaven fills all the earths with its resistless adjustment."¹

Or again, the throbbing noise is the distant echo of the beating of the Heart whence flows the stream of Life Universal, of the Word manifesting as Activity.

A disciple very advanced upon the Path describes what can be experienced upon its upper reaches as follows: ". . . at those heights there is a

would enter through the skylight as an angry draught, and whirl in a roundabout under every piece of furniture, and disturb all that it could.

The rain would fall in. Then it would have to be wiped away or collected into a recipient.

Often nothing but junk is stored up in an attic. As for those attics that are inhabited they are often the shelter of

great Wind that blows perpetually, and, though unlike the gusts below, its pressure is a steady one. . . The tension is terrific and constant. One outburst of anger that would scarcely be noticed in the dense air below will give rise in that rarefied atmosphere to an explosion that will shake the very depths of his being. . ."¹

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

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

"These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha. . ."²

Spiritual gifts and teachings are often despised by the ordinary man and woman of the world.

¹ *The Yoga of the Kathopanishad*, by Shri Krishna Prem.

² *The Voice of the Silence*, by H. P. Blavatsky.

the poor. The occupier of an attic may have the experience of being looked down on by the tenants on the lower floors of the same building.

The aspirant to the Path may remember that many men of genius lived in attics and were despised, that in attics they starved and in attics died forgotten.

The would-be disciple must learn humility.

The ingratitude of the outer world is as great as its blindness. But let the aspirant to the Path learn from the examples of those geniuses who starved and died in attics that much courage is needed to tread the Path because there are difficult circumstances and obstacles to overcome.

But there are wonderful compensations.

One afternoon I was reading in the attic. Detaching my glance from the book, I noticed a pigeon comfortably seated on the edge of the roof, under the skylight, and watching me. I had not heard him come and did not know how long he had been there. I went to that little brother. He was friendly and after accepting food remained near by, as if to keep me company.

Prior to coming to the attic its present tenant had lived for some years in a basement

The Pupil on the Path is not left alone; he is observed, his efforts are noted. If it is not his Master who visits him it may be some Winged Brother, Angel of Light, who comes unheard and unknown to bring a blessing of Peace or a message of Love and Brotherhood. The Visitor gratefully welcomes and accepts the gifts of our own love and friendliness.

On the inner planes one rises to a high position only by ascending through the lower

flat, and then stayed for a grades and passing through few weeks in a well-known the proper entrance door London airport. guarded by watchful Authorities.

It was as a respite from an entirely fruitless search for a suitable flat in London that the tenant in question had been obliged to seek shelter in an attic. After less than a week of sojourn there she was offered the tenancy of one of the flatlets on the next floor below, where there was a big window through which poured in all that England has of sunshine. The owner of the flatlet, a young man in love, was leaving it to get married and live in the country. I felt that the spiritual reading of this fresh event could be as follows :

When a lesson is learnt no time is wasted in passing to another one.

Consciousness of the Mental Plane leads to consciousness of the fact that Love is the ruling power of the Universe—and that that plane is the last kingdom explored by the Soul before its ascent to union with the Spirit.

Life, though the greatest of all romances, is yet but a romance to the writing of which every one contributes a page, a chapter or a volume. These can be read everywhere. It is a romance with a happy ending as most misfortunes are blessings in disguise, because there is a Master Mind guiding the course of events and an ever-watchful Providence pouring down all kinds of blessings.

MADELEINE POWELL

METAPHYSICAL DEATH

By R. J. ROBERTS

DEATH is a culminating experience of the physical personal life. As an incident in this life, death can be understood only as one incident in a metaphysically intelligible totality of Life. Such an understanding can arise from the use of a system that describes the human individual as a Knower operating a Known. Both of these come from the Unknown, dwell in the Unknown, and to the Unknown must some day return.

The humanly intelligible is merely that which is obedient to Law, recognized or from custom assumed; and, to the human intelligence, only the intelligible is real. All Law is the magnificent expression of a Universal Intelligence, of which the human intelligence is but a reflection; and that Universal Intelligence is one aspect of what we here call the Unknown.

Creation is an enduring continuous universal happening within both life and form—not something that happened once and for all a long time ago. Creation without purpose is not intelligible and therefore cannot exist. Its Fulfilment is the completing of Purpose, is inherent with it, and is to be attained through Process. The Reality of human existence is thus some great Law of Life, intelligible as the concurrence of Purpose, Process and Fulfilment. The Purpose comes from the Unknown as power; the Process of Life for man

is that of gaining experience in the worlds of the Known which we recognize as the personal life ; and the Fulfilment of both Purpose and Process occurs when the Knower gathers it, and stores it all away into the Unknown.

The harvest is grown by the life of the Known as thought, emotion, and sensation-controlled physical activity. The Knower is the labourer of the harvesting, where the Unknown is the husbandman of the allegory.

The metaphysical is that aspect of Creation which observes the Life rather than the form. All form is either the product or the instrument of some kind of activity. All activity is some aspect of Life, and is form-creative, of thing, emotion or thought.

Human life flows as a river : now purposefully past hamlets and busy towns, now in stretches wide and deep where consciousness dreams calmly and pleasantly in backwaters and shallows, now tumbling down rapids through the narrow defiles of a strenuous existence, inevitably to reach and to merge once again with the Unknown, the Ocean of Eternal Life. Each human life-period contains an innumerable multitude of incidents and experiences, each one of which could be analysed into a great number of separate occasions. An occasion may be seen as the very smallest element of activity of life in action and reaction, within the personal consciousness. Consciousness is activity of the human intelligence. The occasions are the electrons of the atom which is the experience, of the molecule which is a day's activity, of the mass which constitutes the sum of a personal existence.

Change is an ever-present element in Creation, and appears as that activity in awareness, the activity of intelligence, which we know as consciousness. Self-consciousness is such where consciousness uses and recognizes the limitations of self-hood. Self-conscious vitality, coming through

the Knower, activates the instruments of the Known in thought, emotion and sensation: the very life of the personality. Such an activity, when completed by reaction through and within these instruments, is an occasion—the minutest accretion for human experience and existence. The reaction bears the essences of the occasion, gained in both action and reaction, back to the Knower, who has demanded, controlled, and thus approves both action and reaction. Life has presented, in that small occasion, some small element of the creative activity of the Unknown, the Universal Creative Intelligence; and has appeared in this activity imbued with the qualities of Will, Activity and Choice. Life has come forth from the Unknown as power, and is transformed and distributed to the instruments of the personality (the Known) by the Knower, in the forms and quantities usable and needed.

Activity, thus an essence in all occasions, in all experience and in all periods of a wakeful lifetime, produces change, growth and development—the sum and essence of the purpose inherent in all creation. Life is a continuing function wherein each occasion succeeds and displaces another, in which the previous one dies. Each new experience thus marks the death of the older one. The experiences of each sequential day die as we fall asleep, and a new set is begun in the awakening. The experiences of a lifetime cease with death. As the novelty in each occasion is the consequent obscuring of the previous one, so death, as the beginning of some new period of experiences, is also the natural ending to a life-period, wherefrom only the essential memories are likely to survive.

All creatures and the powers of Life exist within the all-enclosing walls of Law, the Law of Nature. The Knower is knowingly obedient to this Law, whereas the Known, in its ignorance of the Great Law, betrays and distorts its

obedience, and so attains the unnatural. Death comes, unbidden by the Known, when the Knower decides that all the experience, possible with that physical body, has been obtained; and will thus complete that earthly lifetime—the death-process itself being the personality's last and possibly culminating experience. Most experiences appear as the choice of the Known who thus frequently achieves the unnatural; but birth and death both stand readily aside as the definite decisions of the Knower alone. Death, like birth, is natural and never unnatural, however it may appear to the Known, the very erring personality.

Death, in human experience, comes in many a guise and manner. Since death must be natural, it can be anticipated that the Known has been prepared, in some manner, by the Knower to accept the change. This preparation may be a readiness to sacrifice the physical body, when the Known is flooded with the living ecstasy of devotion—in the smoke of battle, or the fires of martyrdom. A not infrequent preparation is a short or lengthy illness, the possible results of ancient predisposings: careless and inept living during the life just ending, or from causes in other lives. There is another manner of death, with little or no apparent preparing, when the Known turns its face to the wall, and the psyche escapes its prison-house, without fear and without regret. It may come, as was great Caesar's choice, quickly.

However death may come, the Known is ready for it. Fear of it, as simple change, is unnatural and due to some predisposing in the Known through a miseducating of the personality, by tradition and experience incompletely understood. May we not dispel such a thought-habit with the wise Chinese proverb, amplified to suit western thought: "Anything so universal as Death must be a friend, and therefore a blessing!"

R. J. ROBERTS

THE MESSAGE OF THE ANIMALS AND THE PLANTS¹

By C. JINARĀJADĀSA

SOME of you perhaps have read *Hitopadesa*. It is a book full of lessons on conduct, but what is most interesting is that those lessons are explained in stories from the life of animals. The animals are continually telling stories about themselves, and we feel how much more interesting life is when animals talk. Perhaps also some of you have read Kipling's *Jungle Books*, the First and the Second; and know how fascinating the stories are about Mowgly, Bagheera and Kaa and all the other animals.

Every animal, if he is carefully watched, tells us something which is interesting to us. For these animals are not so very different from us human beings. They too eat and drink, and they have to learn their own lessons, and life is as hard for them as it is for children or grown-ups. Equally animals play, and their play is not so very different from ours. Just as there are boys and girls who are grumpy and ill-tempered, so are there animals who do not do their part in the life of the family or tribe. The study of the ways of the animals, therefore, is very interesting, and we begin to be nearer to them and to look upon them a little like our little brothers.

A talk to young people.

No one has yet written what the flowers and plants think; but all the same, they think and have something to say, though their words are different. They tell us far more what they feel than what they think; so that, if we hold a beautiful flower in our hand, we can feel something that the flower is feeling. Of course, we cannot always say what it is, except that it is beautiful and sweet and full of gentleness. In the same way, every tree and bush has something to say. If you go up to some great tree and pat it and feel friendly towards it, you will find that the tree tells you something. Even a blade of grass has its own tiny whisper. We ought, every one of us, to know a little bit of what the trees and flowers and shrubs are trying to say.

We must not think that what grown-ups call education is only what we learn in class-rooms. Education means understanding not only what is in books, but also how animals are thinking and feeling, and how plants are trying to express what they know about life. It is quite true that human beings can talk and write books about what they understand. Animals and trees cannot do that; but all the same, if we train ourselves, we can listen to their language and learn a great deal.

That is what the poets do. Every great poet is one who tries to feel what the forests and the lakes and the clouds are saying; and there are some great poets who are so full of love towards animals that they also know what the animals are trying to say. Every boy and girl can be something of a poet, by feeling intense friendliness to animals and trees and clouds and rocks; that is, to everything round him which he does not think is a person. As a matter of fact, every thing is a person, even a pebble. If we understand these things, we shall find many new, interesting and happy things in the world.

C. JINARĀJADĀSA

REVIEWS

Farewell to European History, or the Conquest of Nihilism, by Alfred Weber, translated by R. F. C. Hull. The International Library of Sociology and Reconstruction, Kegan Paul, price 16s.

This book is said to be the most significant as yet published in Germany since the war. The writer is an octogenarian, a veteran sociologist, one of the driving forces in the revival of Heidelberg University, and joint-editor of *Die Wandlung*—a leading intellectual periodical. For the twelve years of the Nazi régime he lived in complete retirement, writing the book in the later years of the war. It is remarkable not only for its erudition, but for the clarity with which the writer views his own people, and the depth of insight shown in his analysis of the more profound currents of our present life.

He opens with a consideration of the change in world thought from the "final" statements, dogmatic certainties, of the last century to the "formulae of probability" current in many fields today. "Certainties are turning somersaults in all directions." The main theme of the book is that those certainties were a

product of over-developed egoism, and its twin-sister, mental arrogance, and as such were bound to prove illusory and crumble. He contends that we are now returning to a saner view of life, which must include the hidden daemonic or life forces in nature, as well as the great transcendent influences that forever press outwards into manifestation along lines that *they* determine, but that our current ways of approach are far too inadequate to measure or even to perceive. The closing chapter summarizes certain evidence for the existence of the purposeful "Transcendent" in inanimate forms, in the animate (Biological Transcendence), and then of the "Transcendence of the Spirit," with a remarkable section on "The Nature and Complexity of Transcendental Powers".

This leads on to the unique position of man in the universe, since he alone in the visible worlds can turn his investigations inwards, and become *conscious* of the existence of the transcendent influences. "Turning his gaze within, therefore, he sees himself as a spiritually free being with powers of and claims to self-determination deriving from the Transcendence of his being." And

he sees himself not as an isolated unit, but as an integrated element within ever larger and larger wholes. Moreover, character formation and changes in character may then be understood as showing the dominant or recessive nature of man's unseen, but "many-layered" powers.

The book is not easy reading. It is packed with thought of the typical philosophic quality that the German of full higher mental development can use so well and so profoundly. It searches out causes, reveals inter-lacing relationships, and does not attempt to come to any easy or superficial conclusions. Rather it leaves one gasping at new vistas. It is as if some great searchlight had swung slowly across a familiar landscape in the night, producing sudden highlights and deeper shadows, that gave new values to familiar objects. That some of the landmarks thus freshly revealed are closely allied to our Theosophical teachings makes of this book a very important Theosophical document. E. A. G.

Meet the Atoms, by O. R. Frisch, Sigma Books Ltd., pp. 226, price 12s. 6d.

Atomic Energy in Cosmic and Human Life, by George Gamow, Cambridge University Press, pp. 161, price 7s. 6d.

These two books deal with the same material but are of very different types. The first is written

largely from the experimental point of view and lays stress on the gifts of healing which we may expect from the use of radioactive matter. The second is more theoretical and appeals to the intuition.

Dr. Frisch, who is the co-discoverer with Dr. Lise Meitner of nuclear fission, writes a popular guide to atomic physics. Chapter XVI on Matter and Waves contains a simple yet enlightening explanation of the "uncertainty relation" and "complementarity". The book is well printed and illustrated but there are rather too many errata. It can be recommended to those who have a moderate knowledge of physics and who wish for an introduction to the many particles which are now believed to contribute to the making of the atom, once thought of as a simple unit which could not be cut.

There are certain books which expand the consciousness and open to the reader the door of that portion of the mental plane where the archetypes reside. Of such books *Atomic Energy* is one, it is hard to say why. There is a quality about it which appeals to the Theosophist. Professor Gamow writes of *Modern Alchemy*, of how the stars use atomic energy and how men can use that energy. The diagrams, many of them original drawings by the author, are often entertaining and different from those we usually find in such a book, the Jinni issuing

from the bottle, the horse as an atomic power carrier, and the rocket ship, which opens its tail and sails, proud as a peacock, to the stars. Perhaps the most interesting to the Theosophist is the pictorial history of the Universe (p. 86) which can be compared with the diagrams in *First Principles of Theosophy* and which remind us of the ancient book containing diagrams of creation spoken of by Madame Blavatsky. Of the formation of a universe Professor Gamow writes (p. 86): "Thus the continuous nuclear fluid was pulverized into an incredibly large number of small droplets which . . . became the atoms of various chemical elements." What is this "nuclear fluid" but the "Radiant essence which curdles and spreads throughout the Depths of Space" (S.D., I, 135, Ad. ed.)?

Atomic Energy is a book to stimulate the imagination, but sound and informative. There is a striking dust cover on which one can see the flowers of darkness and of light, or the two aspects of the cosmic laboratory in which works the Fire of Creation.

E. W. P.

Science and Society in Ancient China, by Dr. Joseph Needham, Watts and Co., pp. 20, price 2/-

The theme of this Conway Lecture is why modern science and technology developed in Europe and not in Asia. Dr. Needham traces the civilization of China from the origin of the feudal period about 1500 B.C. He

examines the Confucian and Taoist philosophies and concludes that the Taoist mysticism was in favour of science. Up to the end of the feudal period, about A.D. 200, fair progress was made in technology, but later the development of China did not follow the pattern of the West; as to *why* this was so Dr. Needham gives no satisfactory answer.

Chinese culture is a body of thought of complexity and depth equal to that of the West and we can heartily agree with Dr. Needham when he writes: "I would very much recommend to anyone the experience of having a closer look at the great classics of Chinese philosophy, as well as the parallel course of technology in China."

E. W. P.

The Anatomy of Peace, by Emery Reves, George Allen, price 7s. 6d.

The author is an Englishman and President of the Co-operation Press Service. His book was acclaimed by many as the most important ever published on the problem of attaining world peace. An open letter in the *New York Times* and fifty other leading newspapers in the U.S.A. appeared, above such signatures as Prof. Einstein, Christopher Morley, Carl and Mark van Doren, Thomas Mann and Walter F. Wanger, urging men and women to read this book and to discuss it with friends and neighbours. The book was condensed and reprinted in the *Reader's*

Digest, and quickly became a "runaway best-seller".

Mr. Reves discusses the failure of capitalism, of socialism, and of religion to establish conditions necessary for world peace, and the fallacy of internationalism, and of collective security, because there was at the time he wrote no law to define human conduct in international relations. His contention is that peace between conflicting units of States is possible only if their relations are regulated by a higher sovereign authority embracing all of them. "Once this is recognized, once developments are under way for the creation of law in international relations, then the use of force follows automatically, since real law implies its application by force."

Laws must be enacted by the United Nations at the cost of individual sovereignty of each nation, says Mr. Reves. He holds that conflicts and wars between social units are inevitable whenever and wherever groups of men with equal sovereignty come into contact. "The problem of peace in our time is the establishment of a legal order to regulate relations among men, beyond and above the nation states. This requires transferring part of the sovereign authority of the existing warring national institutions to universal institutions, capable of creating law and order in human relations beyond and above the nation states."

This universal Law must be created in conformity with the democratic process, by freely elected and responsible representatives, and the application of the Law must be vigorously controlled by the democratic process. The co-operation of all nations is necessary, he believes, to secure the rights of each, based upon and regulated by Law.

M. G.

The World's Peoples and How They Live, pp. 512, Odhams Press Ltd., London, 1946.

This is a handsome volume for a small price, namely, 9s.6d. The contents are 34 well-written articles by experts, beautifully illustrated with 350 photographs and 34 pictorial maps. The first chapter on "The Races of Mankind" by Kathleen Rishbeth introduces the subject, and then the world journey begins in Asia, five chapters being about Asian countries; then we go on to the lands of the Pacific; follow visits to America and Canada; then Russia: and so to the countries of Europe, and finally Africa. The last chapter portrays "Fishermen of the World," wherein one misses the hard-working and picturesque fishermen of the Bay of Bengal!

Packed with information given in an attractive way the book is suitable for both children and grown-ups, and so makes a definite contribution towards the realization of the ideal of One World.

D. R. D.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

NOVEMBER 1948

OFFICIAL NOTICE

Since August 15, 1947, the new country of Pakistan has come into being. All Theosophical Lodges in Pakistan hitherto inscribed on the roll of the Theosophical Society in India will now become Lodges of "The Theosophical Society in Pakistan" attached to Headquarters in Adyar, till an application for a Section Charter reaches Headquarters from seven or more Lodges in good standing. I have allowed the Lodges in Pakistan in the meantime to inscribe themselves as of "The Theosophical Society in Pakistan".

Mr. Jamshed Nusserwanjee of Karachi has been appointed the Presidential Agent till the Section Charter is granted and a General Secretary is elected.

C. JINARĀJADĀSA,
President.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President, Mr. C. Jinarāja-dāsa, returned to Adyar on 19th October after having been absent touring North India since the middle of September. He visited Nagpur,

Gwalior, Jhansi, Delhi, Allahabad, Benares, Patna and Calcutta.

On 1st October the birthday of Dr. Annie Besant was commemorated at a meeting at the Headquarters Hall under the chairmanship of the Vice-President, Mr. Sidney A. Cook.

Various other functions were also held on the Estate and money in lieu of food was distributed to the poor people, from a special fund provided for that purpose.

Ireland

The General Secretary reports that on 26th-27th June this Section had an extremely happy and harmonious Convention over which Miss Clara Codd presided. She gave a public lecture and several addresses to large and appreciative audiences. At the conclusion of the Convention, Miss Codd formally opened and dedicated the new premises of the Belfast Lodge. Srimati Rukmini Devi has also visited the Section and the General Secretary writes that they were most happy to have her with them. She visited both Dublin and Belfast.

The General Secretary, Mrs. Alice Law, has been re-elected unanimously for a further term of office. A small group has been formed in Dunlaoighaire for the study of *The Secret Doctrine*.

Portugal

The Section bulletin *Osiris* has been received at Adyar. It contains translations of articles from various Theosophical magazines.

Indo-China

The Theosophical magazine printed in the vernacular is being received

at Adyar from this country. The title is *Niêt Bàn*. It includes translations of articles by the President and is published in Saigon. The members there are attached to the French Section.

Puerto Rico

The Lodges are continuing their weekly meetings and there is a radio programme once a fortnight. The Section's magazine has been published regularly every alternate month. The membership stands at 86, an increase of 3.

Uruguay

A report received from the General Secretary, Señor Luis Sarthou, shows that the work in this Section has continued with six active Lodges and two study groups. Public lectures have been held and several leaflets have been printed and circulated. The Library committee has started a period of great activity and growth. They have a quarter of an hour regularly on the radio, thanks to the help of a member who gives the time free, and every fortnight there is a public lecture on the subject, "The Role of Books in Culture".

Netherlands

The Centre at Huizen had a visit from its head, Srimati Rukmini Devi, in June. She addressed a number of meetings and her visit was of

great assistance. The Centre also had a visit from Miss Clara Codd in July.

The Convention of the Netherlands Section was held from 26th to 27th June at Utrecht. This was attended by Srimati Rukmini Devi.

There was a Round Table camp at Huizen from 6th to 8th August, and from 9th to 14th August there was a Study Week with the general theme "Five Masterpieces of Theosophical Literature".

European Federation

The Summer School for the European Federation was held in Sweden in a commodious School at Mariefred near Gripsholm Castle, which was formerly a royal residence. The gymnasium was used for lectures and the walls were decorated with fine pictures brought by Mr. J. Winde from Denmark. About 140 members gathered under the large-hearted direction of Mr. J. E. van Dissel, General Secretary of the Federation. There were members from Holland, Belgium, France, Germany, Austria, Finland, Norway, Denmark, England, Scotland, Sweden, Wales and America. Most of the lectures were in English followed by translations to groups who had not fully understood; a few were in German. Writes Mrs. Josephine Ransom: "The international note was welcome and productive of closer understanding of the present problems

which all have to face." There was in addition a number of Council and Executive meetings, where plans for the future were discussed.

France

The General Secretary at the National Convention in May reported that during the year the membership had increased from 1,691 to 2,106 and the Lodges from 34 to 41. There had been much activity at the Headquarters and the Sunday public lectures had been varied and interesting. In the Autumn Prof. Marcault commenced a much appreciated course of lectures on Theosophy as a synthesis of Religion, Philosophy and Science. Short-hand notes of this course were circulated to all the Lodges.

Casablanca Lodge has at last obtained a building for its activities. In April the La Rochelle Lodge held a public discussion on Anarchy, Theosophy and Rationalism. It is hoped that this will be the start of a development of greater activity among the La Rochelle members.

At the beginning of May the French Section had a visit by Srimati Rukmini Devi. She brought a message profound and real, which was deeply appreciated.

United States of America

The second year of the field expansion programme concluded on April 30 with the completion of the

work in the North-West Federation area. The effort was exceedingly successful and the class series reached its conclusion with new Lodges organized in Olympia, Bellingham and Everett.

Mr. N. Sri Ram has been touring the Section since April and reports indicate that his visit has been most appreciated. Srimati Rukmini Devi is also in the United States and was present with Mr. N. Sri Ram and other distinguished guests at the Annual Convention held in Chicago from 7th to 10th August.

It is interesting to note that the Florida Federation was able to make a record of a full lecture of Mr. N. Sri Ram's entitled "The Message of India". This has been offered to various Lodges of the Section for use.

England

This year the Annual Convention had the great joy of simultaneous visits by Srimati Rukmini Devi and Miss Clara Codd. The meetings were well attended, the Besant Hall being filled to capacity, on some occasions with over 400 members, and there was an overflow meeting in the lecture room with the public lecture. The Blavatsky Lecture entitled "Adam, the Prodigal Son" was delivered by Dr. L. J. Bendit.

The membership for six months, January-June 1948, shows a net gain of 99 members.

The Spring Conference of the Midland Federation was held at the Nottingham Lodge on April 24 and 25 with Dr. and Mrs. Bendit as the guest speakers. The North-Western Federation held its 23rd Conference at Liverpool during June with Miss Clara Codd as the guest speaker. This was followed by a fortnight's tour by Miss Codd in the North-West and a special publicity campaign resulted in packed houses.

New Zealand

The General Secretary, Miss Emma Hunt, has returned to New Zealand after a most successful tour in Australia, where she was very much appreciated.

Mr. Geoffrey Hodson, the National Lecturer, has been touring the Section and has had interested audiences at all his meetings. In the capital city, Wellington, the Attorney General, the Hon. H.G.R. Mason, who is a member of our Society, presided, and the hall was filled to capacity.

Bishop Harry H. Banks is doing splendid work in connection with the Golden Chain and Round Table movements. As the Chief Knight he is in contact with well over 500 children.

The membership for the year is reported as standing at 926, a decrease of 4. The Section journal *Theosophy in New Zealand* has been published quarterly during the year including two special issues.

The Theosophical Order of Service carried out an excellent campaign during Animal Welfare Week. Under the direction of a Council of combined animal welfare organizations with Mr. Geoffrey Hodson as President, the field workers throughout the Dominion secured over 21,000 signatures to a petition to Parliament for the compulsory re-introduction of the humane killer in the abattoirs.

The Theosophical Women's Association, with Mrs. D. Mason as Secretary, continues to be very active and its August Newsletter gives details of meetings in Auckland, Wanganui, Wellington and Dunedin. Of special interest was the Women's Peace Rally organized by the National Council of Women in Dunedin on 8th April. This was held during the Octago Centennial Celebrations at the suggestion of one of the Society's members.

Australia

The Annual Report for the year ending 30th September shows that the membership has increased from 982 to 1,016, a gain of 34. Of tremendous assistance to the work was the visit of Miss Emma Hunt, General Secretary of the New Zealand Section, who visited practically all the active Lodges in Australia. In addition Miss Irene Prest, who was for many years resident in Adyar, has been doing useful work

visiting various Lodges. Early in the year she flew to Tasmania and visited Launceston. In May she spent the whole month in Brisbane addressing public and members' meetings. The radio broadcasts from station 2GB have also continued to be an important channel for the spreading of Theosophy.

The Section has been elected to the State council functioning in connection with UNICEF and also cooperates with the United Nations' Association.

The Young Theosophists have continued sending food parcels to members in Europe and have been active in other ways. The Round Table movement is expanding and the Golden Chain has been revived. A study group has been revived in Geelong and a group has been formed in Ballarat.

India

The Central India and Rajputana Federation, which met at Dhar in April, passed a resolution setting apart an amount for the publication of Theosophical books in Hindi. The publication of Theosophical literature in various vernaculars is an important part of this Section's activities.

The work of the re-organized Theosophical Order of Service is well under way. The Constitution has been revised and six regional

Secretaries have been appointed. They have been asked to nominate Provincial organizers and groups have been formed in a number of centres in various parts of the country. The work has been divided into four sections, which are: Healing, Better Citizenship, Social Welfare and Education. The motto of the Order is stated as being "A Union of all who love in the service of all that lives".

During August a Workers' Camp was conducted at Patna for the workers of the Bihar Federation. At Jhansi a very successful conference of the United Provinces Federation was held under the chairmanship of the General Secretary.

The All-India Federation of Young Theosophists celebrates this year its Silver Jubilee and the General Secretary of the Federation, Srimati Shridevi Mehta, issued an appeal to Youth Lodges to arrange a youth week in various Centres. Many have responded and some fine gatherings have been held in various Youth Lodges. In Bangalore the Vice-President of the Society, Mr. Sidney A. Cook, presided over a two days' conference. The Vijayavada Federation of Young Theosophists held a successful "Youth Week" from 25th September to 1st October presided over by Sri Iyyanki Venkata Ramayya.

The General Secretary is trying a new scheme to increase the funds of

the Section by asking members to levy upon themselves voluntary income-tax. He has drawn up a scale suggesting the basis on which members should pay according to their income.

Canadian Federation

A new Lodge has been formed in this Federation and has taken the name "Besant Lodge"; it was previously working as the Brotherhood Group.

Since Hermes Lodge moved to its new premises the work has been full of varied activities. Public lectures have been presented every Sunday and excellent audiences have been attracted. Mr. N. Sri Ram lectured in June and the accommodation was taxed to the utmost; the Lodge members were hosts to members of three other Lodges in Vancouver as well as some American members from Bellingham. On another occasion Mr. Sri Ram addressed a public audience of approximately 800 people and his visit has been one of the most outstanding events of the past few years.

Vancouver has also had a visit from Srimati Rukmini Devi, who gave one public lecture entitled "The Woman of the New Age". In addition she presented a Lecture-Dance-Demonstration and coloured films showing the educational work she is doing at Adyar. Her visit was much appreciated.

THE THEOSOPHICAL SOCIETY

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

President : C. Jinarajadasa. **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 Signe Fjellander (<i>acting</i>)	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	Amstedijk 76, Amsterdam Z.	... <i>Theosophia.</i>
1899	France	Dr. Paul Thoin	4 Square Rapp, Paris VII	... <i>La Vie Théosophique ; Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	... <i>Bollettino Mensile.</i>
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39
1905	Cuba	Señor Armando Alfonso Ledón (<i>acting</i>)	Apartado No. 365, Habana	... <i>Revista Teosófica Cubana ; Theosofia.</i>
1907	Hungary	Selévér Flora úrno	Báró Lipthay-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
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	... <i>The Link.</i>
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>Theosophical News and Notes.</i>
1910	Switzerland	Mademoiselle J. Roget	Rue Carleret 6, Geneva	... <i>Ex Oriente Lux.</i>
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Mennier, Bruxelles	... <i>L'Action Théosophique.</i>
1912	Netherlands Indies.	Mr. J. A. H. van Leeuwen (<i>acting</i>)	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>
1913	Norway	Herr Ernst Nielsen	Oscars gt. 11, I, Oslo	... <i>Norsk Teosofisk Tidsskrift.</i>

* Presidential Agency.

