

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

CONTENTS

	PAGE
On the Watch-Tower	1
Self-Knowledge. J. KRISHNAMURTI	9
Religion, Science, Philosophy—What Next? C. JINARĀJADĀSA	16
The United Nations: Programme of Conference of International Non-Governmental Organizations, Geneva	25
The Mystery of Childhood. THE RT. REV. J. H. BONJER	29
Christ Crucified. M. R. WALKER	31
The Right Perspective. F. H. DASTUR	36
The Magic Power of the Future. J. ELEANOR STAKESBY-LEWIS	39
The Question of Dharma. NELLIE K. TOREN	46
Geography and Universal Brotherhood. ANAND MURTI	51
Revelation. K. R. R. SASTRY	55
Reviews	61
Supplement :	
Theosophists at Work around the World	65
International Directory	71

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".*

**United Nations
Day**

AS readers of THE THEOSOPHIST are aware, the General Council of the Theosophical Society has warmly recommended members of the Society to make a special point of understanding the work of U.N. One suggestion was to arrange for one day in the year for a meeting to strengthen by propaganda the work of U.N. The Charter of the U.N. was signed on June 26, 1946, and the Secretary General of the U.N., Mr. G. Trygve Lie, has suggested that this day should be called "United Nations Charter Day".

In order to help Theosophical Lodges throughout the world to plan well for the meeting, Adyar Headquarters is despatching to the National Secretaries of each country one copy of a special statement for each Lodge concerning U.N. Before this issue of THEOSOPHIST is despatched from Adyar, the U.N. pamphlet will have been posted so as to be in time for the celebration of June 26th. A cable has just come from the General Secretary in the Philippines, Mr. Domingo Argente, with the following message :

"Philippine Section holding Convention dedicated
UNO next Sunday sends loyal greetings."

The meeting of the Department of U.N. which deals with Non-Governmental Organizations takes place this year in Geneva on May 17 to 21. The Theosophical Society has been given the privilege of attendance at these meetings, though owing to certain technical reasons the Society has not been given "consultative status". At the two previous meetings held at Lake Success, New York, representatives of the Society were present. This year three representatives of the Society will take part at the meetings in Geneva.

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In several papers of India and Ceylon there has appeared lately a statement by Mr. G. Bernard Shaw about
Mr. G. B. Shaw Dr. Annie Besant and her review of *The*
and *Secret Doctrine*. As there were obviously
Dr. Besant errors in Mr. Shaw's statement, I considered
 that the simplest way was to send the following to the papers
 in which his statement appeared :

A statement by Mr. Bernard Shaw in your journal referring to Dr. Besant has been published in papers in India and Ceylon. I shall be glad if you will kindly publish my rejoinder.

In his statement, Mr. Bernard Shaw says, regarding the two volumes of "The Secret Doctrine" reviewed by Dr. Besant: "I gave her the book to review." In her Autobiography Dr. Besant writes: "At last, sitting alone in deep thought as I had become accustomed to do after the sun had set, filled with an intense but nearly hopeless longing to solve the riddle of life and mind, I heard a Voice that was later to become to me the holiest sound on earth, bidding me take courage for the light was near. A fortnight passed, and then Mr. Stead gave into my hands two large volumes. 'Can you review these? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them.' I took the books; they were the two volumes of 'The Secret Doctrine,' written by H. P. Blavatsky."

Even if Mr. Shaw handed the two large volumes to Dr. Besant, it was not at his request but that of the editor, Mr. W. T. Stead, a warm friend of hers, that she reviewed the work. I think we must

not rely on Mr. Bernard Shaw's memories too implicitly. He states : " I . . . asked her whether she was quite mad and whether she knew that Madame Blavatsky's shrine at Adyar had just been convincingly shown up as a fraud by an Indian gentleman named Mohini at a meeting of the Psychical Society at which I was present."

The Mohini referred to is Mohini Mohun Chatterjee, B.A., B.L., a young lawyer of Calcutta, who was sent by the Mahatmas to help Madame Blavatsky in her work. He certainly was at the meeting referred to, but as he himself had received letters from his Guru in a phenomenal manner and was a staunch supporter of Madame Blavatsky, certainly he could not be the person who had " shown up " Madame Blavatsky as a fraud.

Dr. Besant published her Autobiography in 1893, five years after the incident referred to by Mr. Bernard Shaw. I think on the whole her memory of such an important event in her life can be relied upon as likely to be more accurate than Mr. Shaw's recollections 54 years after.

Anyone who cares to read the early volumes of *Old Diary Leaves* by Colonel H. S. Olcott, President-Founder of the Society, and also *The Golden Book of the Theosophical Society*, prepared by C. Jina-rājādāsa, will find enough proof that the Theosophical Society did not originate by chance as the result of the dreams of idealists, but that it was an organization definitely intended by the 'Adept Hierarchy known as the Masters of the Wisdom. It was the Adepts who sent H. P. Blavatsky as their messenger with a commission to organize a movement that should stand valiantly against the oncoming tide of Materialism. There is in the first Scrap Book of H.P.B. the following in her handwriting :

**The Society and
the Masters**

" *Orders* received from India direct to establish a philosophico-religious Society and choose a name for it —also to choose Olcott. July 1875."

Since the publication of *Letters from the Masters of the Wisdom*, First Series, by me in 1919, and the Second Series in 1925,

also in the year 1923 *The Mahatma Letters to A. P. Sinnett*, edited by A. Trevor Barker, there is enough for any sincere enquirer to realize the true nature of the Theosophical Society. It is, however, a fact that each group of members who differ violently from the majority of Theosophists and metaphorically "shake the dust of their shoes" at them on parting, insists that the Masters have completely "dropped" the Society. This happened first in 1884 when charges of fraud and of forgery of the handwriting of the Mahatmas were launched against H.P.B. It happened again later in 1895, 1906, 1912 and 1922, each crisis having its effect on a certain number who considered the Society had "jumped the tracks" and was going headlong on a road which was condemned by the Masters. Almost every year the Society is declared as disowned by the Masters. All the same, when one looks at the record of the Society's expansion and on its increasing influence on seekers of truth in showing them where is the "Way," those at least who have not lost faith in the Masters as still directing the Society can feel reassured. An interesting fact is that, quite apart from and outside the Theosophical field, the idea of the Masters has spread, and there are many so-called "agents" who claim to receive direct messages from the Teachers, and one individual lately from Cuba has claimed to be himself the Master K. H.

Naturally enough, to one who studies Theosophy deeply, not just purely intellectually but finding in it a gospel that leads upwards and onwards into lofty spiritual realms, the idea of the Master or the Guru is of supreme value. From this it follows, sometimes, that one who believes in the Master thinks that everybody else should believe like him; and he may go to the extent of insisting that his Theosophical Lodge should definitely commit itself whole-heartedly to a belief in the Masters. It seems impossible for persons of this temperament to realize that, though the Theosophical Society was indeed founded by

the Masters, the value of the Society to the world is not in the idea of the Masters, but in a great body of philosophical ideas which cover every possible field of religion, philosophy, science, art, economics, politics, etc.

A personal devotion to a Master is so beautiful and holy that one does not want to say anything at all in disparagement of such a lofty idealism ; nevertheless there is and has been danger to the Society when a belief in the Masters is imposed upon the Society as a necessary qualification to be a "good Theosophist". It is here that we have a most illuminating principle of guidance in certain words written by the Master K. H. to A. P. Sinnett. Mr. Sinnett, though he never met the Master physically, nevertheless knew him through a long correspondence, and developed a deep personal devotion to the Master. It is therefore because of that very devotion that the Master gives a warning as follows :

If you would go on with your occult studies and literary work, then learn to be loyal to the Idea, rather than to my poor self. (Letter LV)

The "Idea," if one can grasp it, concerning Theosophy is so overwhelming and so all-inclusive of humanity, of the Masters, and of the whole Cosmos generally, that loyalty to the Idea and not to a personality becomes the keynote of the true Theosophist. Therefore, any movement on the part of the most profound believer in the Masters to make such a belief a principle of Lodge action cripples the whole work of the Lodge. The belief in the Masters should be something to which one comes directly by oneself, not as the result of any proclamation concerning their existence by H.P.B. or even by the Masters themselves.

It is a fact that in certain Lodges some members of the Esoteric School, because of their belief (not necessarily

knowledge) in the Masters have built up a false conception of what makes an efficient Theosophical Lodge. They consider that every officer of the Lodge must be a member of the Esoteric School. This is of course completely against the principles of the E.S., as enunciated by H.P.B. who founded that School, and by every successor to H.P.B. in that post. Certainly H.P.B. asserted that the Esoteric School is "the heart of the Society," and it is an indisputable fact that in practically every country the most devoted workers for the Society are those who are members of that School. But I can give the testimony from my personal experience that I have known many most devoted Theosophists who have worked for the "Idea," but who never cared to join the E. S., or even if they did once have later left it. If a member is devoted to the "Idea" of Theosophy and of the Theosophical Society, he will prove a valiant worker for both and, whether he knows it or not, the benediction of the Masters will rest upon him, and inspire him to greater service. A Theosophist may or may not be helped in his devotion to the Idea by his membership in the E. S., but that is purely a matter of personal aspiration and striving. It was H. P. B.'s plan that he *should* grow in deeper understanding and devotion to the Idea because of his membership in the E.S.; and her intention from its commencement was not to admit into her Esoteric School anyone who was not already a member of the Theosophical Society.

But the Masters of the Wisdom are not the exclusive possession of the Esoteric School. As said Shri Krishna, "the paths that men take from every side are Mine," so too the Path to the Masters is open from every side. The problem before each aspirant is to find the true path to his Master—and *not to an illusion.*

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All countries are in a state of general nervousness, questioning whether the War clouds are not already on the horizon for the third and greatest of all World Wars. This anxiety is undoubtedly due to the expansionist policy of Russia, which has brought within her orbit (which is more than just a mere "sphere of influence") Poland, Western Germany, Roumania, Bulgaria, Yugoslavija, and last of all Czechoslovakia. All that one can gather from such fragments of news as come from behind the "iron curtain" is that for some mysterious reason Russia is afraid lest a combination of Western powers should attack her, and so has buttressed herself with a ring of subservient nations. It has been not unusual for great empires in the past to protect their interests by various illegitimate forms of expansion. The history particularly of the development of France under her old Kings, and later of the British Empire, illustrates this principle, the difference only being in the speed with which it is being done by Russia, as contrasting with the leisurely process of expansion of other nations. Thus, for instance, long ago Britain considered that since she had overriding interests in India, Australia and New Zealand, the sea route through the Mediterranean should be safeguarded. Hence the leisurely seizure of Gibraltar, Malta and Cyprus. A part of the same policy was the secret and sudden purchase by the British Prime Minister Disraeli of a large part of the shares in the Suez Canal owned by the then Khedive of Egypt for the sum of four million pounds.

Nations like Britain and France with imperialistic expansions never had any gospel to proclaim to the peoples of the territories annexed; but Russia today has a gospel of Communism which must be incorporated into the policy of every nation which is forced to come within her "sphere of influence".

But neither of the two great Blocs, U. S. A., Britain and France on the one side, and Russia and her satellite

powers on the other, want a third war to come so swiftly after the second. Nevertheless, there is serious alarm. This sense of alarm can be steadied by those who understand (or who try to understand) international politics, and refuse to get alarmed, and by their rejecting the general uneasiness fostered by newspapers which add to the "jitteriness" of the situation. Of course the alarm is overwhelming because of the possibility of utter destruction by atom bombs. Still, if a few stand steady, though not proclaiming "peace at any price," but gazing calmly on events (though ready to act should action be necessary but not anticipating that action by alarm), much can be done to further the plans for mutual co-operation among the nations, along the lines of action tentatively proposed by the United Nations.

C. JINARĀJADĀSA

PLANTS AND *THEIR* FLOWERS

Many plants, for example, resent very bitterly the indiscriminate and wasteful plucking of their flowers; but we have found that by great patience and sympathy it is possible to make them understand that the flowers can be used to do good service to beings higher in the scale of evolution than themselves (as, for instance, to assist devotion by being offered at a shrine or on an altar, or to cheer the sick and suffering in a hospital), that they can to a certain extent grasp such an idea, and that as soon as they do, they become reconciled to the loss of their flowers, and will even make efforts to produce more for the same purpose. However strange or incredible it may seem to people who know nothing of the Oneness of life, it *is* possible to make friends with the higher members of the vegetable kingdom (just as with the higher animals), and to come to some sort of an understanding with them.

C. W.

SELF-KNOWLEDGE

By J. KRISHNAMURTI¹

AT the present time the whole world, European as well as Indian, is in such a chaos, in such a mess, in such an extraordinary catastrophic strain that it requires a new outlook, a revolutionary way of thinking about the problems that surround us every day. So it seems to me that it is very important that we, each of us, should understand the catastrophe that is around us. Verbally we are aware that there is a catastrophe. We read about the same in newspapers, in the magazines. From every person we talk to we are aware of the approaching catastrophe. If you look at it more closely, you will see that there is chaos and confusion in the political world, the leaders are themselves confused. Not only here, but everywhere. When talking about the catastrophe, I am not talking about the Indian catastrophe. India is only a part of the whole world and therefore to regard the Indian problem as the only problem seems to me out of proportion and giving a false emphasis which it does not have. So, this is a world problem, and we must look at it in the large, and not in the particular. We must see the whole picture, and not a part of it. Our difficulty will be to see the whole rather than the particular, because we are surrounded by the national, by the immediate; to understand the same, we

¹ An unrevised report of a public talk given by J. Krishnamurti in Madras on October 22, 1947. Authentic reports of this talk, as well as of others, will be published in book form shortly. Published by permission.

must not approach it from the particular. There is a crisis, *i.e.*, confusion and disintegration, in every phase of our life, physically, psychologically, religiously, socially and economically. Politically we see that there is no solution through nationalism, through division of peoples and through separate Governments. We held our faith in the League of Nations but that failed, and we see the U.N.O. quickly failing. So we are not to look to the political leaders to solve our difficulties. In the religious field also it is the same. We can almost say that religion has failed. The organized religions throughout the world, the Catholic, the Hindu, or the Buddhist, have no reply to this enormous catastrophe. And this catastrophe is not temporary, not a passing one, not one of those economic crises as in 1929, or the various other social upheavals that took place. It is a catastrophe of the highest degree, and if you had a talk or discussion with many people you would discover that this catastrophe cannot be compared to any that has happened before. Perhaps there have been one or two other catastrophes similar to this, but the fundamental values have been destroyed and new ones have to be created.

Everything is uncertain and we are all trying to solve this problem on our own level. That is, the economist tries to solve the economic problems on his own level and his own plane, and therefore he can never have a solution for it. The politician tries to solve it again on his own level and he will never succeed, because the economic crisis, the political crisis, the various problems that surround us every day, have to be solved on a different plane, and that is where I feel revolution must take place.

As this crisis is extraordinary, most people try to solve it by formulae, by systems, either of the extreme Left or the extreme Right, or something in between both. If you are a socialist, you have the formula, and with that formula you

approach the problem, and with that formula you try to solve it. But you notice that you can only solve a static problem by a formula, and no human problem is ever static. No formula of any kind can ever solve a dynamic problem. And yet, that is what we are trying to do. The Left or the Right are trying to solve it within the frame-work of a certain formula, certain set ideas. The systems have never solved nor brought about a creative revolution. Such a revolution has been brought about by creative thinkers, not by mere followers. So what is required at the present time is no new formula, no new system, either of the Left or of the Right.

What I feel important in this is that each one of us should solve this problem and not leave it to the leaders. This problem, this catastrophe, requires, not static thinking, but revolutionary thinking, a thinking which is not based on any ideology whether Hinduism, Nationalism or Capitalism. It requires great change in our thinking. And so, the approach to the problem becomes all-important. The "how" is more important than "action". So, to know how to approach this catastrophe is more important than what to do about the same. "How" can only be understood when we are capable of looking at the problem through ourselves, and not through formulae. As this problem, this world catastrophe, is ever undergoing transformation, it requires a living dynamic approach with a mind that is capable of looking at it without any projection and without being anchored to any organization or any system. You cannot look at it as a Brahmin, or a Mussalman, or a Christian, or as a Buddhist; because we have looked at it in the past in this way and we have brought about this crisis. If we approach the problem with the same old mentality, we shall not clarify or understand it, but only further it. We have come to this state of crisis, appalling misery and confusion through centuries of division, communal, social, rich and poor divisions, or formulae, organized religious

divisions, and so on. We cannot stand at the edge of the precipice and try to solve the problem. On the contrary, to understand the problem, we must go away from the precipice and look at it from a distance, free from those causes which have brought us to this stage. We know the catastrophe, we know the sociological causes of the wars that have been fought and wars that are going to be fought. Preparations are going on with marvellous skill for the third, and you and I know that is the edge of the precipice. I do not think India is going to escape from the same. This catastrophe is enormously serious. If the problem were serious enough we would do something about it. If you had a tooth-ache you would do something immediate. But this pain is much greater and more grievous than a tooth-ache. It is more continuous, more distant, and that is why we are doing nothing. We are looking to leaders, Gurus, formulae, systems, etc. We look either to Moscow or to Washington.

As we are in the midst of this catastrophe, we have to confront it. This catastrophe has not been brought about by chance but has been created by each one of us. We are, in our everyday actions, confused within us, and that confusion manifests itself in outer life. So we, each one of us, whether Muslim, Hindu, Buddhist or Christian, Capitalist or Socialist, are responsible for this misery. Since we have brought about this catastrophe, each one of us must be responsible and come away from it. That is what is called bringing about a new way of thinking, a new way of looking, and therefore it is important to realize how extraordinarily vital is the individual at the present time. Please differentiate between the individual and the individualist action. The individualist action takes place when the individual acts as a part, and not as a whole, that is, when he is thinking in terms of power, greed and position, and when his action is based on greed, envy, ill-will, etc. Individual action is action

based on the understanding of his total process. Individualistic action is anti-social, antagonistic or opposed to another ; such activities have brought about the present chaos and misery. In reaction to these individualistic activities, systems of many varieties have sprung up. When we understand the total process of our being and act, which is individual, then such an action has immense significance.

Since you, as the individual, are confused you are bound to spread confusion. Your State, your Government, your Religion is bound to be confused because you are the State and you bring about your society. The society is the relationship between two individuals and that society that is produced shares the greed, lust for power, and all the rest of it. So the confusion is in us and it projects itself in action into the world and we create the world crisis. After all, war is only an outward and spectacular effect of our daily life. So, if we do not transform and bear responsibility for our life, not superficially but fundamentally, really and profoundly, we cannot escape from this chaos that is coming. And therefore, for me the importance of the individual is supreme, not as the individual in opposition to the society, nor in opposition to the whole. I think we should be very clear about this point. When we regard the individual and his functions in society we have to take the individual as a whole, and not the individualistic action which is anti-social.

It is a world-wide problem and it is exactly the same here, in America, and in Europe. In Damascus, I heard two Syrians talking on this problem in French in the same way as you and I talk here. Because you and I have brought about this catastrophe, we should be responsible for the same ; and no leader, no Guru, no politician, no teacher is going to save us. Since the problem is vital and is constantly undergoing change, no formulae can solve it. So what is required is right thinking. Right thinking is not a formula. It is not

based on any system. Right thinking can only take place when there is self-knowledge, *i.e.*, when the individual understands his total process, and that is where we will find the greatest difficulty. Your approach is going to be the most difficult job as you are not used to thinking as a whole but are used to thinking only compartmentally. So right thinking seems to me the solution for the present chaos and right thinking cannot result either through any formula or through following anybody. Right thinking can only take place through self-knowledge, that is, knowing yourself. To know yourself you have to study yourself, without condemnation or identification. Your education and training have conditioned you to condemn, to judge. Such condemnation puts an end to understanding. To understand yourself as a whole process, you must be aware of your activities, emotions and thoughts without condemnation. Creative thinking which comes through self-knowledge is the solution for our miseries, for it reveals truth which is the breath of happiness.

The religious person will state that he is God, and the extreme left-winger that he is nothing but a set of reactions. Therefore they have made conclusions and stopped thinking, and their actions are not based on right thinking and therefore are not taking place through self-knowledge. Self-knowledge is not possible if there is any sense of condemnation or identification. In other words, relationship with one or with the many is the process of self-revelation through self-knowledge. And it is only right thinking which will create a new set of values which will not be the replacement of old values with new formulae but values that you have discovered and are not handed down to you by a Guru, by a political leader, by a Swami, by this or that person, a value that you, through your own self-awareness, have discovered. This means you are to withdraw from the chaos and be a centre of right thinking. Surely, this is what has happened throughout

in those moments, in those times, when the world had to face such crises. There were a few who seeing the confusion and the impossibility of altering that catastrophe, withdrew and formed groups. They study the chaos without a system, without a condition, and they are the creators. Right thinking based on self-knowledge leads to meditation in which creation, Truth, God, or what you will, takes place. Meditation is not self-hypnosis as it is to most of us, when we create an image and live in that image, but that in which the uninvited comes into being. What is invited is self-projected, so transitory and illusory. Reality or God must come to you, and you cannot go to it. What is important is to be really earnest, because such earnestness is not a matter created, a matter of environmental cause.

J. KRISHNAMURTI

Let never sleep thy drowsy eyelids greet
Till thou hast pondered each act of the day :
" Wherein have I transgressed ? What have I done ?
What duty shunned ?"—beginning from the first
Unto the last. Then grieve and fear for what
Was basely done ; but in the good rejoice.

PYTHAGORAS

RELIGION, SCIENCE, PHILOSOPHY—WHAT NEXT ?¹

By C. JINARĀJADĀSA

EVERY human being hungers for life, always for more life. Innate in each of us is the craving for happiness. How are we to satisfy our craving ?

Let us look for a moment at the beginnings of civilized life. The savage knows himself as the body ; his physical needs of hunger and to defend himself against enemies rule his life. Many savage people are thoroughly convinced that death is not the end ; but the savage is so surrounded with danger that he has little opportunity to dream about a soul. One characteristic of him is a profound belief that all Nature is alive, that the forest is peopled with invisible creatures hostile to him, that thunder and lightning are the doings of some god aiming to slay him. Yet in most respects the savage is a unity, a whole ; he knows himself to be what he is at a given moment, that is, the body and its needs.

The next stage is that of the civilized man ; he may be savage in many of his doings, but he is partly civilized if there arises in him, however faintly, a sense of a duality. The civilized man is akin to the true savage in that he identifies

¹ A lecture delivered by the President of the Theosophical Society in 1947 during his tour in Europe visiting from May to July : England and Northern Ireland, Eire, Denmark, Norway, Sweden, Finland, Holland, Belgium, France, Switzerland and Italy.

himself with his body, specially with its lusts ; but he has also a sense of obligation and duty to those dependent on him, his wife and child, and in the advanced man the obligation to fight for, and if need be, to die for his Fatherland. He is no longer a completely self-absorbed unity ; he is a duality of man and duty.

It is at this stage that there steps into his life what can be called Religion. Religion in its early phases is largely devoted to the propitiation of *evil* forces, that is, forces that are hostile to man unless blood sacrifices and burnt offerings of slain victims are offered to the deity. But at the next stage, religion is concerned with invoking the aid of beneficent forces with prayers, offerings, fasts and processions. It is this form of religion that offers a clear promise of a life after death ; and in this promised life to come, man finds a compensation for the troubles and sufferings of this life. Religion is then a source of consolation, at least to those who can believe in religion. This consolation is profound where the religion centres round an Incarnation of the Deity in flesh, an Avatār, a God from heaven “descended to earth”—that is what the word Avatār means—like Jesus Christ or Rāma or Krishna.

It is true that Religion, without the proclamation of Salvation through the intermediary of an Avatār, can also give profound consolation. Such is the case with Buddhism, which postulates no God or Creator or a Saviour who leads the soul to salvation by the gift of grace ; so too is the creed of Confucianism.

If I have thus emphasized the role of Religion in the life of civilized man, it is because Religion has given not only consolation but has been the source of profound idealism in civilization in the past. I say *in the past*, because that is not the case today. I know many will deny this statement, but I have witnessed the operations of several religions in many

lands. I am a profound believer in the ennobling and inspiring values in religion. But all the same, whether I look at religion in the West or in the East, there is today in each religion what may be termed a kind of "dry-rot," a disease in a tree that saps its vitality. In all countries of the tropics where termites or white-ants are a pest, for years you believe that the beams that support your roof are firm and sound; then one day you see a small trace of earth, and then you hurry to see what has happened. All unknown to you the centre of the beam is full of tunnels made by the termites as they have eaten away the wood. But the beam looked strong and firm, and you sensed no danger. So is it with religion. The external forms of religion, sometimes very beautiful and emotionally moving, are still here; but religion no longer directs our lives. Does religion direct the life of all businessmen? Is religion the compass by which statesmen plan their policies or politicians their campaigns?

One slight incident in Christianity is an indication of what I mean. A few days ago an editorial in the *London Times* referred to the strike of children in Canada, of their going in procession to protest against the price of sweets. *The Times* began its editorial on this event with these words: "The reasons for which children go on strike (such as dislike of cabbage, church or the repulsive face of some adult whose hand the child is called upon to shake) . . ." A strike by the children against going to church! It is true, in England. It is true in India among most children, where ceremonies are done in Sanskrit which only scholars can follow. Yet surely in the first days of Christianity or Hinduism or Zoroastrianism children loved religion. Why do they not today? Because religion is largely merely a form with very little vitality. I make bold to say that this is true of every religion. The beautiful outward trappings of religion are like the paper-flowers on the altars of churches in Italy;

the flowers last months, and they gather dust. But what relation has a paper-flower to a real flower? Colour is there, and form; but where is the life?

In brief, the religious sense is no longer the driving power among men. A so-called devout religionist may go to church regularly, or to temple or mosque; but does he because of his religion act more equitably towards his employees if an employer, or stop from developing unscrupulously business undertakings which in the end exploit the public?

I come now to modern science. Its contributions to human welfare, on the material side, are immense; if two blades of grass grow today where only one grew a century ago; if epidemics are almost controlled; if operations are performed by anaesthetics without suffering to the patient; if there is better sanitation and longer life—we owe all this to the scientists. They are mankind's benefactors. But the scientists have also played another role, for which no one individual scientist can be blamed. While scientists have given us dynamite to tunnel roads through mountains, they have also given us a far more explosive substance, T. N. T.—tri-nitro-toluene—which destroys cities and blasts the life out of men. What did not the atomic bomb do at Hiroshima and Nagasaki? Never has humanity witnessed such terrible cruelty. The atom bomb was used to put an end to a war in the Far East; it did end that war. But what new wars may not be created by that and similar bombs; is not that our fear today? It needs little argument to say that, along the path of development on which science is going, utterly out of touch with moral values, she cannot lead man to any Utopia. Yet no one scientist is to blame; indeed there is scarcely a body of men more disinterested and more free of self-interest than the scientists. But they are brains seeking to unravel the mysteries of nature, not hearts to bring consolation to

suffering mankind. Moral values have no place in science today.

I come now to Philosophy. Once, it was the one supreme study of the advanced men among every people. So it was in India and Greece. But the word philosophy meant a unity of man's highest dreams about himself, about God, about the reorganization of the lives of men. But what is philosophy today? Attend any courses of lectures on philosophy in any university and you will see. Philosophy today is purely an intellectual analysis of mental processes. The history of philosophy in a university course narrates what men *thought* in the past, not how they *felt* and what they *did*. The existence of God is not a problem for philosophy; what shall be our relation to our neighbour is not discussed by professors of philosophy. Moral values are secondary to intellectual vision. Do we go to professors of philosophy for consolation in our troubles, for advice how we should act in situations that baffle our untrained minds? Today we live in a world of upheaval and chaos, in the economic world, in industry, in international relations. Who dreams of asking professors of philosophy to advise us?

In the world-situation today, it is my conviction that we shall get little light from any religion, none from science or philosophy. Yet we need light, wisdom, inspiration, especially courage; to whom shall we look for these things?

My answer is: To *man*. What do I mean by "man"? I mean you, me, and the millions of men and women who compose our mankind. How shall these little units, you and me and the others, though we form millions, give us light and wisdom?

I would here remind you what your Bible says when God created man. We have in the first chapter of *Genesis* :

"So God created man in his own image, in the image of God created he him; male and female created he them."

We are created in God's own image. Are we to make from this a picture of God like ourselves, with a face, two eyes, two ears and a nose? Or is the teaching something deeper and more mystical, that when God created us, He put into us a part of Himself? It is that beautiful truth that appears in the book of the Apocrypha, the *Wisdom of Solomon*, considered in the early days of the religion a part of the canon of the Bible :

“ For God created man to be immortal, and made him to be an image of his own eternity.”

It is along this line of Christian tradition, and expressing his own spiritual experiences, that St. Paul gives a teaching which is now ignored by Christian churches. Today, to be a good Christian is to believe in Christ, and to observe His commandments; but to St. Paul to be a Christian was to be *like* Christ, to feel in oneself the nature of Christ Himself. Therefore we have the wonderful phrase: “ Christ *in you*, the hope of glory.” While Christ without you is a reality, the Mediator between you and God, Christ's work for you can only succeed when you feel Christ *in yourself*. That was the trend of St. Paul's teaching. We have this fact expressed in the verse of the German mystic, Angelus Silesius :

Wird Christus tausendmal zu Bethlehem gebor'n
Und nicht in dir ; du bleibst noch ewiglich verlorn.
Das Kreuz zu Golgotha kann dich nicht von dem Bösen,
Wo es nicht auch in dir aufgericht, erlösen.

“ Though Christ a thousand times in Bethlehem be born,
Yet not within thyself, thy soul will be forlorn ;
And on the Cross of Golgotha, He hangeth but in vain,
If within thyself it be not set up again.”

Let us turn east to India. From immemorial times the teaching as to the hidden nature of man is clear; it was

taught only to a select few, and it was called the "Secret". To the many only the morality of Righteousness was taught. This great Secret is in three Sanskrit words, *Tat tvam asi*, "That art thou," *That* being the word, neither masculine nor feminine, used to describe the Supreme Godhead. This Divinity is all things, and in all things; it is in man as a supreme revelation. Throughout all the *Upanishads*, in the *Bhagavad Gītā*, the unity of God and man, not as of two different substances or essences, but one substance and one essence, is the constant theme. If man can come to the utter blessedness of Mukti or Liberation, it is because the principle of Liberation is in his very heart and mind. Man and God are one; man is God.

Let us come nearer, to Greece. What was the wonder of the teaching of Plato that has fascinated every western thinker? It is Plato's conception of both man and the universe as being only a reflex of Divinity. The whole process of evolution is a working out in time of the Plan, "eternal in the heavens," in the Mind of the Demiurgus, the Creator. Man emanates from the Creator and partakes of His nature. Since God is supreme Truth, Goodness and Beauty, in man's inmost heart are Truth, Goodness and Beauty. All the highest virtues are innate in man; they are now dormant in him, but they awaken to activity when he responds to Beauty everywhere, in a flower, in a cloud, in a melody, in a human face.

From many sides we find the teaching as to the Divinity of Man. It is because man is fundamentally divine, and all his sins and vices are as a cloak that wraps him round, but which he can cast aside if he wills to do so, that I say that the solutions to our problems which we do not find in religion or science or philosophy can be found in man.

Is this not an astonishing doctrine when we see how many are the weaknesses and vices in men? Dare I say that

I, who know of my weaknesses, can find within me any part of the solution which the world requires? In truth, unless I am a great genius, I shall find little in myself to offer to the world. But if I and all other men will *come together* in friendship to find a solution, it can be found.

Let me take a simile. During three and a half years of the war I was in London. I know what blackout and bombing mean. As too old for active service, I was only a "Street Fire Watcher"; my duty to be ready and dressed on certain evenings to be called out by the Air Raid Precautions Wardens, and of course any time fires were near. On most nights I heard first the guns firing in the estuary of the River Thames; the enemy planes were coming. I would look out of a window at the back of my house and see the searchlights beginning, one, two, three and more; and often the flares of lights dropped by the enemy. If I was dressed and reading in my chair, then, as the guns grew nearer and nearer, I went down to the dining-room, put on my overcoat, had my gloves ready (for it was cold) and my helmet on the table while I read a book, usually the *Encyclopaedia Britannica*. I was ready to dash out if I heard the whistle of the Warden to help to put out fires. When the nearest guns—just half a mile (three kilometres) away—began, then I knew danger was near; I moved to the next room where there was better protection from the blast created by the bombs as they exploded.

Now, we were warned to keep away from open places, because even if no bombs dropped the shrapnel from our own bombs exploding and falling in sharp pieces could hurt one dangerously. While the planes were roaring overhead, and the guns were at their loudest, now and then I would open the front door a half inch, one and a quarter centimetre, just to see what was happening. Of course there was nothing to be seen, except *light*. The Square in which stands my house, which

should be in thickest darkness, was lit as if by moonlight! How did that happen? Because a hundred searchlights overhead were concentrated a mile high trying to locate the enemy planes. The Square that should be black was lit for the moment so that you could almost read. The searchlights were doing their work, which was not to illuminate the Square but to destroy enemy planes. All the same, the Square *was* illuminated for the time.

I have taken this simile to show how while one searchlight in one direction does little, yet when a hundred are concentrated in the sky, light is reflected here below on earth. Each of us as man or woman has but little individual light or wisdom; we cannot with our separate faculties show the way to mankind. But when we *join together*, then our separate lights concentrated on a centre give a great light.

(To be continued)

Go forth into the darkness and change it into Light. Make every department Divine, as it is Divine in reality.

From God come all Power, all Wisdom, all Love-in-Activity, and these are the World's Redeemers. Then shall the desert through you blossom as a rose.

That is your work. Go forth and do it.

ANNIE BESANT

PROGRAMME

OF CONFERENCE OF INTERNATIONAL NON-GOVERN-
MENTAL ORGANIZATIONS, GENEVA, MAY 1948¹

Saturday, May 15th

Organizations with consultative status are meeting privately on this day to discuss matters of mutual interest, in connection with consultative status.

Monday and Tuesday, May 17th and 18th

Conference on Information Problems, under the auspices of the Department of Public Information.

Monday morning

Opening address, Sir John Boyd Orr: "Public Opinion and the United Nations".

Election of Chairman, etc.

Beginning of discussion of Point I, "General Considerations" of the Agenda.

Monday afternoon

Completion of discussion of Point I of Agenda.

Appointment of Committees to deal with items under Point II, "Means of Information":

- | | |
|--|---|
| (a) Documentary Committee | (1) Basic Information Documents |
| (b) Publications Committee | (2) Publications |
| (c) Audio-Visual Committee | (3) Utilization of Mass Media |
| (d) Speakers Committee | (4) Speakers |
| (e) Education and Youth Activities Committee | (5) Scholarships and Volunteer Workers; |
| | (6) Education and Youth Activities |

¹ Representatives of the Theosophical Society have been invited to be present, as at the two previous sessions.—C.J.

(f) Committee on Special Projects (7) Special Projects and Community Co-operation.

Monday evening

Public Meeting on the United Nations Appeal for Children, under the auspices of the International Union for Child Welfare, to be addressed by Dr. Aake Ording.

Tuesday morning

Meetings of Committees.

Tuesday afternoon

Reports of Committees.

Point III, Technical Questions arising out of the United Nations Conference on Freedom of Information.

Wednesday and Thursday, May 19th and 20th

General Conference under the auspices of an Ad Hoc Committee of Consultative Organizations, on the Promotion of Human Rights through the United Nations.

Friday, May 21st morning

Private meeting of organizations with consultative status.

Friday afternoon

General meeting of organizations, under the auspices of the Department of Public Information.

- I. Reports or conclusions arising from the week's discussions.
- II. Future activities of organizations in relation to the United Nations.

Agenda of Discussions on Information Conference of International Non-Governmental Organizations, Geneva, May 1948

I. *General Considerations*

1. Necessity for bearing in mind existing viewpoints in various countries on methods and aims in information work,

2. Interchange of points of view between countries and continents.
3. Establishment of machinery for exchange of information between organizations on their activities.
4. Congresses and Conferences.
5. Supplementing work of United Nations Information Centres.
6. Relationship of organizations to national governments.

II. *Means of Information*

1. *Basic Information Documents*: need for speed in transmission, availability, utilization.
2. *Publications* :
 - (a) Documentary.
 - (b) Popular-type, production problems (paper, financial), distribution.
 - (c) Language problem and adaptation to national needs.
 - (d) Background publications, books.
 - (e) Special needs of organizations—United Nations Newsletter.
 - (f) Supplementation of U. N. material by organization publications.
3. *Utilization of Mass Media—Audio-Visual Education*
 - (a) *Press and Radio as News Media* :
 - (1) News coverage techniques of the mass circulation press and radio in different countries; their adequacy, accuracy, completeness and effects on international understanding.
 - (2) Possible means by which non-governmental organizations can exert influence on these techniques and make better use of the press and radio for N.G.O. objectives.

- (b) *Radio diffusion* : development of listening audiences, lack of private set group listening use of recordings, testing listener reaction, types of programmes needed.
 - (c) *Films* :
 - (1) Subjects for films, cataloguing, evaluation, distribution problem, equipment problems.
 - (2) Use of films in group meetings and classrooms, films and entertainment or commercial showings, slide films.
 - (d) *Visual Aids* : posters, charts, distribution, adaptation of designs for different countries.
4. *Speakers*
 - (a) Training and utilization.
 - (b) Discussion groups, round tables.
 5. *Scholarships and Volunteer Workers from Organizations*—competitions, temporary assistants.
 6. *Education and Youth Activities*
 - (a) Resolution on the teaching of the United Nations.
 - (b) Educational reconstruction.
 - (c) Youth and the United Nations.
 7. *Special Projects and Community Co-operation*
 - (a) United Nations Appeal for Children.
 - (b) United Nations Peace Day and implementation of "peace mongering" resolution.
 - (c) United Nations Week.
 - (d) Community forums and study projects.
- III. Questions arising out of the U. N. Conference on Freedom of Information.

THE MYSTERY OF CHILDHOOD

By THE RT. REV. J. H. BONJER

WHO is the greatest in the Kingdom of Heaven? A crucial question indeed, and His answer to it will certainly touch the very heart of His teaching. What a privilege to be able to put questions to Him, to breathe the same air as He! And He answered; calling a little child He set him in the midst of them. An act deeper than words, a symbol put up high for the ages to come.

But the ages forgot this teaching of our Lord Christ as they forgot so many others given by Him to be the essence of our civilization instead of its name only.

Children to us are grown-ups in the becoming, beings not yet as human as we are. But if we open ourselves up to a child we do certainly find more, much more, than a promise only. Is a child not a perfection in itself, a finished being, till that moment comes when it begins to enter the stage of a mere grown-up eagerly, as uniform as possible to other grown-ups, to be able to dominate as the child was dominated?

The child is a mystery to grown-ups, often even an uncanny mystery, and will remain so until the grown-ups themselves begin to realize some of the treasures of the Kingdom of Heaven. Children are nearer to heaven in their fresher memories of a freer, lovelier life.

Perhaps this may account for so many cruelties towards children—that man tortures those he envies. See how some children suffer acutely from their painful training to conform

to a life we consider so highly desirable that we plant all our pleasures in it, a life full of strife and self-sufficiency.

A later stage of evolution is certainly not always more perfect than an earlier one. It might be that the child is the bloom of humanity and not the grown-up. Perhaps the stage of grown-up is only preparatory to the next stage of tender childhood again. There are hoary traditions that describe the King of this world as a Youth of Sixteen Summers only. And how inspired we feel when we look at pictures of our Lord Christ and other World-Saviours as boys, tender, wise and lovely, in whose very presence the fiery passions cool down, and wild animals lie at Their feet! Imagine such a youngster at one of our high schools, schools which are mills to mould children into our own likeness.

To me this step from child to grown-up is a definite step backwards. I consider the next step of evolution from childhood to be what is described as the Kingdom of Heaven. I have met with such children in my life, and they are unforgettable. Certainly not the grown-up saints of our traditions, but strong, healthy children, alive to the core of their being and walking with Angels and Holy Ones. The tragedy was that, with the exception of a few, the grip of the grown-ups proved too strong for them later.

More and more the mystery of childhood is being understood and loved by wise women and men of this century, and so they devote their lives to found schools that are a delight to children, schools that enable them to realize and develop these most precious human qualities that made our Lord Christ put up a little child as our bright exemplar.

“Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their Angels do always behold the face of My Father which is in heaven.”

CHRIST CRUCIFIED

By M. R. WALKER

CONFRONTED by the mass of dogma inherent in the presentation of Christianity to the world today, the thinkers of our age are inclined to miss the fact that the deeper side of the Christian faith offers them a more vital means than the intellect for the exploration of consciousness. Scientists, by using the subtler powers of the mind, supplemented by scientific knowledge and instruments, have now come to know that behind all physical manifestation, however densely material, is force, or energy, and that the speed of the vibrational life of which an object is composed causes it to present an appearance of solidity to the senses. The Christian, or the real devotee of any religion, feels the power of Divine Love to be the original source of life, and this knowledge revolutionizes life for him.

The Christian Gospel contains many simple pictures of human suffering, alleviated by a background of spiritual power. Such is the birth of the Babe in a stable, because there was no room in the inn. With tender charm, a French poet has depicted that scene in the stable. There, instead of curtains, were only spiders' webs, and the ox and the ass that breathed over the manger gave warmth to the Babe, he writes. But to that stable came wise men from the East—presumably Chaldea, the ancient home of astrology—with gifts of gold, frankincense and myrrh, as offerings to the newborn Babe, whose star they had seen. Then came shepherds

to tell that they had seen the heavens open and beheld choirs of angels praising God and crying: "Peace on earth, goodwill to men!"

With these happenings, wonder and spiritual power now ray out from the picture, and a radiance shines above and around the simple parents, the shepherds and animals in the stable. There are two elements here: poor, unfortunate people, and a demonstration of supernatural power. Thus the suffering is sublimated for the reader by the mysterious revelation of unsuspected and marvellous forces at work behind the merely mundane event, and pity is raised to aspiration—a vague but inescapable effect. This motif, of pity turned to wonder and awe, runs all through the gospels, in one form or another.

Suffering humanity existed in those days in Palestine, as it has always existed since the planet has been populated, and by the healing power and beautiful teaching of the Christ, upon those people on the shores of the Lake of Galilee—a very small proportion of all who were living at the time—shone a great spiritual light.

First pity, then wonder, are aroused by the events which took place. The sublimation of the emotions in this way is a greater boon than people have ever realized, for by it is seen that behind the suffering is the purification which leads to spiritual freedom. This is an experience which draws back the curtain of the understanding, so that the inner light dawns, the divine light of the higher life, and a new form of truth is perceived by the spiritual eyes, giving widened horizons to the enlightened mind.

There is a small poem which I can use to illustrate the power of the Christian faith to arouse and elevate the emotions. It is a Spanish sonnet which is marked "Anonimo," for the author is unknown. Since English cannot be used with such facility as Spanish or Italian in the sonnet-form

as it does not possess so many rhyming words, rather than sacrifice the inner beauty of the poem to outer conformity, I give a translation below without rhymes or set metre :

I am not moved to love Thee, my God,
 For the heaven which Thou hast promised me,
 Nor does the hell so much dreaded
 Move me to cease from offending Thee.
 Thou movest me, Lord ! It moves me to see Thee
 Nailed to that cross, and blood-stained.
 It moves me to see Thy body so wounded ;
 The affronts given to Thee move me, and Thy death.
 This moves me to love Thee so greatly
 That even were there no heaven I would love Thee,
 And even were there no hell, I would fear Thee.
 Thou hast no need to give, for Thou art beloved.
 Although what I hope were beyond hope,
 Just as I love Thee now, would I still love Thee !

This touching poem appeared in Spain in the sixteenth to seventeenth century, and has been attributed to Santa Teresa—not without probability, for Santa Teresa was just such an ardent soul. Her famous poem, "Verses Born of the Fire of the Love of God," breathes something of the same spirit. To quote a typical passage : "Lord, I die to see Thee, without Thee is no life for me so I die because I do not die !" Each stanza ends with the refrain : "I die because I do not die !" (*Muero porque no muero.*)

Despite its saddening effect, the crucifixion has always had a strong hold on Christian hearts. It is the dramatization of the deepest, most unselfish emotion, demonstrating a love of such scope that it is seen comprehensively as Divine. God himself could love in such wise. Like all dramatizations, the picturesque element is there, and a strong sense of beauty and drama—rendering love more poignant. The benignant countenance, suffering patiently, shows super-human forgiveness. The cross itself is symbolic and dramatic

in its terrible usage. The crown of thorns is so beautiful and so tragic. The pain-wracked body is streaked with blood—that mysterious life-element whose colour is most lovely and most tragic. What a memory for man's heart and mind! Power bound, wisdom refused, love slain! Such considerations are capable of arousing a deep flow of emotional power in the human heart, which allows it to penetrate the inner shrine of consciousness.

Go deep within the heart and soul of any man or woman, and some wisdom and nobility will be found there, which by religious experience becomes for him the portal of higher truth.

Mankind, subject to the five senses for impressions of reality, is like Gulliver, bound hand and foot by the Lilliputians; once freed, however, he becomes the ruler. That deep sense of emotion which wells up as sacrifice, made willingly to save others from suffering, kills the power of the little bonds of life. By it the kingdom of heaven is taken by storm; by it the soul becomes the shrine of the Spirit, and the mind illumined, knowing greater ends than desire, or pride of knowledge, and reaches to the spiritual power, light, love, wisdom and bliss within.

There is a theory gaining some acceptance at present among a certain class—a theory sometimes attributed to black magic, because it kills the conception of a God of love, and substitutes a higher being of extreme selfishness, willing to draw advantage for the incredible amount of suffering that has taken place on the earth through ages—which is that God himself gains in evolution by the experiences of mankind, and that this was His object in evolving the Universe. How much nobler, however, is the idea of a God of Love, who being Himself perfect, limits that perfection that He may pour out His life on the Universe, so that His children might at length know the beauty of divine partnership. How much nobler, indeed, the teaching of a Christ, who, being divine,

sacrificed himself both by His life and death that others might reach the Eternal Compassion, Wisdom and Power. The belief in such love arouses the deeper self in those who hold it, and it is the deeper self alone which is in touch with truth.

It will be seen, then, that Christianity has still a large part to play in the soul-evolution of the human race, for nowhere else do we find such clear and impressive pictures of a life in which spiritual power holds the balance between sorrow and joy. Beyond the pity and love aroused in the minds of those not yet ready for philosophy, shines the ideal held before them of the life of Christ. Finally, the mind is elevated above the crucifixion to the ascension, and deep emotion is sublimated by spiritual light. For the time, purified from desire, heart and soul are joined in a rhythm of power and peace, because consciousness has been raised nearer to the Eternal Source of Life.

M. R. WALKER

I saw a Stranger yestreen,
I put food in the Eating place,
Drink in the Drinking place,
Music in the Listening place:
And in the Sacred Name of the Triune
He blessed myself and my house,
My cattle and my dear ones.

And the lark said in her song,
Often . . . Often . . . Often,
Goes the Christ in the Stranger's Guise;
Often . . . Often . . . Often,
Goes the Christ in the Stranger's Guise.

—*Rune of Hospitality*

THE RIGHT PERSPECTIVE

By F. H. DASTUR

“**T**HERE is a soul of good in things evil, which like a toad ugly and venomous wears yet a bright jewel in the head.”—SHAKESPEARE

In a certain type of persons there is a sense which the world may call perverse, but they cannot help it. I mean people who see more good than evil in catastrophic events, whether natural, like floods and earthquakes, or man-made, like wars and revolutions. When we are involved in the whirlpool of events, we cannot take a detached view, and we call them happy or unhappy according as they cause immediate pleasure or pain. For instance, a war brings in its wake bloodshed, arson, bestiality, hunger and desolation, and we rightly call it an evil. On the other hand, if we suppose that the same amount of agony were to be distributed over thousands of years among millions of people, it would be a lingering sort of settlement of accounts, whereas concentrated catastrophic events are followed immediately by opportunities to re-shape our conduct and the affairs of the world in the light of recent cataclismic experiences.

When his life is at stake a man's brain is at its keenest, and he devises ingenious means to avert or escape death. So also a nation in times of war quickly invents marvellous war machinery and food substitutes and life-saving devices, which would have taken generations to accomplish in the leisurely times of peace. In war people forget their snobbishness and

caste distinctions, and the rich mingle with the poor in order to avert the common danger. Those in power are tested and dethroned if found inefficient—Asquith and Chamberlain, for instance. Many an ordinary man has a chance to show his latent intelligence and heroism. Luxury, indolence and cowardice are sent into *pralāyā*, and the contrary virtues are developed.

A few months before the last World War, while travelling in America, I got an impression that the Americans were losing their virility owing to too much dependence on labour-saving machines, easy prosperity, hunt after dollars and moral laxity. But the war came to arrest this deterioration. It has been a war more of brain than brawn. The American soldiers in an island cantonment near New York looked like University students, and their barracks were like sanitarium blocks, in happy contrast to the forbidding appearance of German armies in their camps. The compulsory military discipline restored virility to the nation, American inventive genius proved superior to that of Germany or Japan, and today the U.S.A. has emerged as a leader of the world in various useful directions. Thus the war was a blessing in disguise to the U.S.A.

From the Theosophical standpoint this mighty settlement of accounts between all the nations of the world, the fostering of unity between some, the cleavage of interests and consequent rival groupings among others, which is a new menace to world peace, all these kaleidoscopic changes are not without a lesson and a purpose. India has shaken off the British yoke, but only to divide herself into two rival camps of communalism, thereby asking her powerful neighbours to take advantage of her weakness, and subjugate her as has so often happened in her hoary past. What is to be the outcome of it all? Where to look for the salvation of the world? Is this not the appropriate hour for a Liberator

to come and heal the wounds of the world as predicted in the *Gita*?

“Where there is decay of righteousness, and there is exaltation of unrighteousness, O Bhārat, then I Myself come forth.”

Freedom of India was said to be a condition precedent to the advent of the Saviour of the World. Now that condition is fulfilled, shall we not look forward to the Great Coming with eager eyes? Such a glorious event and consequent lasting peace in the world would deeply and fully compensate for the tribulations through the valley of death that the peoples of the world have undergone.

F. H. DASTUR

THE SPIRIT OF THE FUTURE

O Spirit of the Future !
Reveal Thy Glory to our unseeing eyes,
Regenerate our life by the Vision of Thy hidden Perfection,
Release the Power that shall draw us back to the One Source,
Illuminate us with Thy Celestial Light !
We dedicate to Thee our life, in deed, feeling and thought ;
We pledge to Thee this mortal dwelling.
May Thy Spirit be kindled within our hearts,
That from Thy Eternal Haven of Peace,
We may return to the world with the precious gifts of Truth,
Love and Harmony.

ELEANOR STAKESBY-LEWIS

THE MAGIC POWER OF THE FUTURE

By J. ELEANOR STAKESBY-LEWIS

I N the restless search of the world for readjustment, we see two tendencies forcefully at work: the power of the *Future* and the power of the *Past*. Out of the clash of forces where tide and backwash meet, the present is born. Most people are entirely a product of the past, the evolutionary life-force drives them onward and bit by bit their character is built from experiences in their past. Such a progress is extremely slow. The process of individualization starts at the entrance into the human kingdom, and continues until separateness from the source of life reaches its limit and self-assertion becomes the keynote of life. When the life-force reaches the circumference of being, indecision sets in and a conflict arises between past and future, for the future starts to beckon man to return to the centre. Then the selfish purposes he pursued lose their grip on him, yet the faint whisperings from within are not yet understood. This conflict causes a period of unhappiness, of tragedy, of melancholy.

Millions today are finding themselves in that dilemma and only a clear vision of the future can restore to them the faith in Life's purpose and save them from utter despair. Many today, especially the younger ones, feel instinctively that they belong to the future and their craving for some spiritual experience expresses itself in a restless condemnation of all that is traditional, of all that is built upon the past.

The Past, to them, is a symbol of darkness, of sorrow and ignorance—the Future belongs to them, it is something to be built and full of promise. They are eager to build, yet without a plan they will build but a new chaos with little hope of some kind of security. The years of war have demolished all hope of outer security and have shattered for many the inner security they found in their faith.

Wherever we go we meet human suffering, and the sensitive and sympathetic heart looks in vain for a resting place, for wherever he seeks peace or happiness the sharp contrast of pain and misery haunts him. It seems impossible for him to escape this depressing feeling of utter helplessness, for whatever he tries to do to lessen the suffering seems like removing a drop from the sea. Yet we feel that there *must* be some attitude possible in which the clash and discord resolve themselves into harmony, there must be some security to be found within. There must be some outlook on life that reconciles our individual needs with the needs of our race. It must be possible, even in our day, to live a noble and compassionate life, without being shattered by the misery we daily encounter. It must be possible to establish the right relationships towards our fellow-men.

And so we find our hearts often crying out for PEACE in the midst of all this discord, an inner Peace, a centre of Harmony, wherefrom we can take a view of life and draw new courage for right action. When we quiet the mind and truly yearn for Peace, a well-known phrase may come to our mind: "There is a Peace that passeth understanding, it abides in the hearts of those who live in the Eternal. . . ." In our heart, "nearer than hands and feet," we are told to seek for this source of life, this central point of true security!

It is strange that man seeks everywhere for happiness before it occurs to him that the only abode of real happiness

is within him. How blind we are, for if we would observe Nature, we would discover the working of a cyclic law, whereby the life in all things periodically returns to its source, where it is renewed for a fresh outburst of activity. Is not a tree a great symbol that speaks to us of the miracle that takes place during the stillness of winter? Everywhere Nature speaks of a return to the source, and once we have discovered this we know that we have to seek within. The law of gravity is only an outer sign of a much greater Law, a scheme whereby the emanations of the Divine must return to their Source, for they are bound to it in an unbreakable union. Strong is the magnetic force which links us to this Centre. As the seed in the dark earth is driven by an irresistible urge to grow upward and to seek the light, so are we urged by the call of the spiritual Light. The Future calls to growth—to re-become that which in essence we are. Man answers this call and the path opens before him. Then he turns his back on the past and faces his Future with an ever-growing eagerness. The Call is *irresistible*, his answer *irrevocable*, for once he has set out on this quest, there is no return possible.

That is the Magic Power of the Future. It is the commanding voice of the Inner Ruler, giving his marching orders for our evolution, first silent, uncertain, gradually more articulate, finally the only voice heard, for it will have drowned all earthly sounds.

When Life has reached the outermost circumference of manifestation, the "Ring-pass-not" of the Logos, the tension must be enormous. Imagine how far the divine life-principle has been drawn away from its centre! Here we find at work the magnetic power of the greater law of gravity, a centripetal force, which draws life back to the centre. On the downward arc of our evolution we are, as it were, forced away from the centre, drawn by a force without into experience after experience which spins a network of "Fetters" around us,

but after the turning point has been reached, the outer force loses its grip and we obey another force within, which works in opposite direction and draws us back.

That is the Monad awakening, the innermost Self calling, the power of our Future. The "Silent Watcher" stirred into action, becomes the "Warrior within". First the spark is sent out into the darkness like the Prodigal Son; afterwards, of his own will, he returns to his home. When this state has made itself felt, not without much struggle and conflict, we begin to feel the life in the vehicles as a tension and the inner life as a relaxation, and life flows back to the greater Life as the river seeks the ocean.

As this is a process of liberation the entanglements become the "fetters" we have to cast off. The entire teachings of the Lord Buddha are based upon this natural necessity towards liberation, and His Noble Eightfold Path shows us the process of casting off the fetters—for nothing holds us back that is not of our own making. At that period a furious struggle between the Past and the Future rages in our heart; the Past, which we still are in the personality, binds us to the circumference and the magnetic link with the centre is stretched almost to breaking point. Then it becomes necessary to let the strain go periodically and to experience that relaxation which quite naturally draws us back into the centre of our true being. We have hardened ourselves so much in our habits, that the natural re-creative process of withdrawal within has become for most quite an unnatural effort. But there is no other way. The answer to all our longings lies within and the time comes for every man when he shall find it there.

If this is the final secret of life, let us then see if we can find some common denominator in the various religions and philosophies pointing to the same Truth. In ancient Egypt we have the following teaching: "Remember, O Man,

that thou art God and to God thou shalt return." In the Hindu philosophy of the *Bhagavad Gita*, Krishna says to Arjuna: "I am the Self, seated in the heart of all beings, whatsoever is glorious, good, beautiful and mighty, understand thou that to come from a fragment of My splendour."

"Om, mani padme hum!" says the Buddhist reflecting on the hidden jewel in his heart. "The Kingdom of God is within you"; says the Lord Christ, and also: "Ye are all the children of Light." And the Muslims assert: "Verily we are of God and unto Him we return."

Those who have ears to hear will find the message everywhere in the Holy Scriptures of the world. Those who have heard the Voice of the Silence will hear the same message in their heart, and then they will know that the home has been found, and that the Ray of God's Light, once sent out into the darkness, has become the "Path of Return". True enlightenment comes from within, it is the shining of the Divine Spark within, which in increasing measure becomes the "Light on our Path," and that light is our true being, our future, our goal.

The question now arises: how can we know the goal, which is hidden from our sight? Can the acorn know the tree it shall be? Does the seed know the beauty and the fragrance it contains? Can man in the midst of this world of illusion perceive the glory of manhood that will crown him, when the Divinity within will be released? The Philosophers and Mystics of all ages confirm that we can, for they say that we have always known that great yonder. Did not the poet say:

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee!

In *The Imitation of Christ* the Lord says to the soul yearning for union with Him: "Thou wouldst not seek Me, unless

thou hadst already found Me." And Plato said: "If thou didst not know that which thou seekest, how wouldst thou recognize it for that which thou wast seeking when thou hadst found it?"

It has been called the "homing instinct" of the Soul. We are always seeking for our "lost half," the "Innermost Self," the "One without a second," the "Inner Man, immortal". During the whole of our evolution this Innermost Self has been the "Silent Watcher". He has never been away from us, but is abiding his time in the recesses of our own heart, and we shall hear his voice whenever we listen in. He is the power that draws us to growth. He is the progressive urge in all we do. He is the Monad, the Magic Power of the Future, which can be discovered here and now by steady concentration and meditation upon the Ultimates of our existence. When this potential future has been awakened within a man's heart, he will respond to the ideal of The Path, and the direction of his further evolution then progressively returns inward. He becomes *Future-intoxicated* and evolution becomes swift, for the star of his potential Adeptship begins to shine upon him. The man, while still living in the world, grows in vision, determination and idealism. He renounces happiness and follows duty, not as a sacrifice, but with the joy of a generous self-donation. He now seeks to fulfil his Dharma and becomes a law unto himself, and gradually his life comes into line with his true Destiny. The personality may yet err and waste time on the way, but not for long can we abberate from our true road and every experience is desgned to draw out this hidden "uniqueness".

Several instances have been told, in which we can detect the influence which the future exerts upon a man's evolution. We have heard how a Buddha-to-be takes the vow thousands of years ahead before a living Buddha. We know that touching story about the young boy Chatta who pledged

himself to become a Saviour of humanity. For every one there is a great work that awaits him, and if we dwell on this thought we can see that we are being moulded and trained along a certain line to develop the necessary characteristics. We cannot understand ourselves unless we know that the true ruler of our lives is the Inner God and that all conscious activity springs from that spiritual source, and then we know that the little destinies of our lives down here all merge into the Great Destiny of our awakened Future.

The soul of man is immortal and its future is the future of a thing whose growth and splendour have no limit. It is only by virtue of this God within us that the Lord Buddha could say to his beloved disciple: *Work out your own salvation with diligence.* All the stress is upon personal effort as shows the following well-known passage:

Therefore, Ānanda, be ye lamps unto yourselves, be ye a refuge to yourselves, betake yourselves to no external refuge. Hold fast to the Truth as a refuge. Look not for a refuge in anyone besides yourselves.—And those, Ānanda, who either now or after I am dead shall be a lamp unto themselves, shall betake themselves to no external refuge, but holding fast to the Truth as their refuge, shall not look for refuge to anyone beside themselves—it is they who shall reach the very topmost height. . . . But they must be anxious to learn.

The more we discover about Life, the more we see *God immanent*. God in everything, everything as *God*. This is the psychology for the New Age, which will solve all relationships. Thus the seed of humanity will burst forth to flower and the cause of all sorrow, the *sense of separateness*, will be changed into the joy of communion with all that lives. By releasing this magic Power of the Future we unfold that Life Divine, which shall be the gospel of the new humanity and cannot but bring to us the Kingdom of Happiness.

THE QUESTION OF DHARMA

BY NELLIE K. TOREN

WHAT is the meaning of the word Dharma? We are told that it is not possible to give an exact translation of the word, for it is not quite correct to call it duty, nor is it work; yet in a subtle manner it is related to both. Dharma would appear to be self-determined by the inner man; duties are often imposed by custom and are not duties at all; for example, the disputes which rose on all sides when women were claiming political and economic freedom were all based on the belief that it was not the duty of women to take part in world affairs; the pioneers of the new conception of women's place in the social order successfully fought their battle, and in so doing opened the way for the women of the New Age to come closer to the performance of their dharma.

In the *Gita* it is said: "Better one's own dharma though destitute of merit than the dharma of another well-discharged"; so apparently it is very important to know what is one's dharma, which is not always easy.

Arjuna learns finally that it is indeed his dharma to perform the duties of the warrior and protector of his country, for that was his true work, the dharma of a warrior Ego; for that reason he was born into the warrior caste. But his personality was affectionate, he had a strong sense of the ties of love and duty to family and friends, and yet the dharma of the warrior called him to give the order for the battle which must end in their death. Only after Krishna had

shown him the way to resolve the struggle between the inner and the outer man was he able to act according to his dharma, which was his impersonal obligation to the people whom he was charged to protect, an obligation much greater than his personal duty to his relatives and teachers.

It is not at all easy for us to see what really is our dharma, even with the help of critical self-examination ; even a Theosophist may ask himself—was it my dharma to be a carpenter, a school-teacher, a doctor, a salesman? Was it my dharma to be born in such a country, and what of my duty to it if I emigrate? And what about karma ; does karma interfere with the due performance of dharma ?

Perhaps we can answer these questions by defining Dharma as the work in the Plan of the Logos which the Soul or Ego is striving to perform ; and Karma as the law which governs the progress of the work. Then comes the question of free will, are we or are we not free to express ourselves according to our " word " ?

These problems can find no answer so long as we limit ourselves in thought to this one personal life. We need to step out of our little self into the larger self of many incarnations, and even beyond ; we must glimpse something of the whole before we can see the parts in their right relationship. Then we can think of our dharma as the work which each one of us in our inmost self has undertaken to do for the furtherance of the great work of evolution on our planet ; our karma as the cause and result of our efforts to do that work.

It is both a limitation and a help ; in truth it would appear that the greatest help is in the limitation, because we are thereby forced to pay attention to detail, which provides us with the resistance to our efforts by which we gain knowledge and power. Our dharma is the cause of our action in becoming men and women and all the lives we live ; our karma is made up of all our mistakes and all our triumphs ; it

is the result of the efforts we have made to act with our material on the four-fold plane of action ; the result of understanding or not understanding the law of proportion and balance in all that we do in our efforts to perform our dharma.

So Dharma is the work, and Karma is the law which governs the work. And free will ? We have the freedom to work with the law in our own way, the blessed freedom to make our own mistakes.

In the world of today there is a great and increasing interest in this question of dharma ; of what is your work ? It is an age in which so many suffer from a sense of frustration, not by any means all due to the war ; but most likely to be a cause of future wars, for when people feel frustrated they become more and more passive and drift with the tide and it becomes very easy for those of strong will and ambition to take and keep the seats of power. It may even be argued that the root of the trouble stemmed from the first world war and the aftermath of disappointment. Be that as it may, the doctors and psychiatrists of today are deeply concerned with the question of how much of a patient's ill-health, mental or physical, is due to the fact that he feels that he is not doing the right work and so cannot fit into his environment. Hence the psychiatrist tries to help him find out what it is that he really wants to do, which is a very difficult proposition, since very few people have the strength to break the mould into which their outer conditions have pressed them.

To me the message of Mr. J. Krishnamurti seems to be along this same line. What is it that You want to make of your life ? Become aware of yourself and all that you are doing ; only yourself can explore the depths within ; then you will be free, for you will have found that which you are and the conflict within will be solved, you will be aware of what you are doing. Further, it no longer seems to matter very much what your work in the world is, because what you are

will show forth in everything you do. All karma can be used to further the Soul's dharma—when you know how.

Many fine books on this subject of inner conflict with outer circumstances have recently been published, one of the best is by a learned Jewish Rabbi under the title *Peace of Mind*. He writes most excellently on this question of dharma, though perhaps he has never heard the word. He shows that the peoples of today are adrift because they do not know their own minds. Life being so much more complicated today than it was in previous centuries, the landmarks, the standards, have gone; so-called morality is in a state of flux—there is so much to believe or disbelieve; and feeling lost and unhappy within they take refuge in various forms of "escapism" which in the end lead to a still greater disillusionment and despair. The Rabbi points out, as Mr. Krishnamurti does, that before we can resolve any of our problems we must face ourselves frankly, for only by so doing can we attain peace of mind, and unless we have peace of mind nothing that we do is of much avail. All hypocrisy, all pretence, with which we delude ourselves must go, we must have the courage to break away from work and conditions if we honestly feel that they are wrong for us and impossible for our peace of mind; we must, in short, find what is our dharma and so modify our karma that it is not a hindrance but a help in our daily living.

When the mind, emotions and body work together in happy accord then there is peace within, and *any* work we are engaged in will go smoothly forward. Often it is not our position or work which gives the feeling of despair at our failure to find the right medium of expression for our inner self, but our attitude towards our outer circumstances.

But the question is still before us as to how is it possible to fulfil that which we feel to be our dharma, when karma

has placed us in such a position that there seems to be nothing we can do to fulfil our need.

There is always one thing we can do ; we can use our will-power. This, we all know, is not so easy as it sounds ; it requires effort, courage, strength, the ability to live dangerously for a time (not romantically, but the ability to face the black fear of not having enough to live on). So many of us just drift into occupations which are distasteful to us because we are not sufficiently aware of what we are doing—having to stay in it is simply the karma of indecision ; we could all do so much more to help ourselves if we only would. Yet it may be that the Ego working out his dharma does not share the feelings of his personality ; in that case an effort of will might result in a changed attitude towards the occupation or environment, from which would come understanding and peace of mind though the environment remained the same.

In the schools and colleges of today much thought is given to this question of dharma. Within limitations some effort is made to find out what kind of "being" the child is within himself, and to give the training, education and opportunities which will help him to express something of his own being in later life. Much work remains to be done along this line, and one cannot but see what a tremendous difference it will make to the future of the world—when the child is helped so to modify his karma that he is able to express freely and happily that dharma which is his very nature. For it is the Dharma of Man to link up heaven and earth ; his is the power of the creative mind. But Man is made of many men and women, and each must come to the realization of his-her own part in the Dharma of Mankind.

NELLIE K. TOREN

GEOGRAPHY AND UNIVERSAL BROTHERHOOD

BY ANAND MURTI

AMONGST all the natural sciences and branches of knowledge on this earth none inculcates the idea of the oneness of the Plan of the Logos so well as the simple subject of Geography. The real student of the subject of Geography can never look at this world as in disjointed parts and inchoate fragments which have no cohesion and relationship with each other. In his perspective all kinds of land and water barriers are eliminated. All kinds of weather and climatic conditions sublimate into the inevitable laws of meteorology, and the superficial variations caused by space and time vanish into the omnipotent and the omnipresent. The student of Geography has to recognize that the Almighty Solar Orb is the life-giver to all the living and non-living, sentient and insensate elements of this earth. The varieties of vegetation and animal life in all the climatic zones show how by means of latitude and altitude the Solar Logos can produce richness and variation in the evolution of forms, which ultimately involve the progress and growth of spiritual entities. The thoughtful student of Geography can never overlook this fact, and with a little insight can always affirm the existence of the One Creator.

All the things required by human beings as well as by animals cannot be grown or manufactured in any one particular climate, and so their exchange and inter-communication

between the peoples of different climes are established. Interdependence has become so strong a factor that internationalism alone can solve the differences of the people, proving that human beings are and must be brothers all over the globe, otherwise there can never be any ordered peace and progress on this planet.

Geological riches are not found together in every country. They are found in different parts of the earth, often in isolated spots, but human beings require them everywhere, *viz.*, petrol, iron, gold, silver, copper etc. To secure these things people must fight with each other or become brothers, realizing the fact that the gifts of Nature are to be shared equally by all as brothers wherever they might be, more or less according to their capacity to enjoy or make use of the things.

Cotton and woollen textiles can be manufactured in the best and finest manner in moist and temperate atmospheres, but the raw materials can be produced best in hot and moist climates only in the one case and cool and highland climates in the other. People belonging to these different climatic conditions have to be friendly with each other in order to develop their commercial advantages. (The law of the jungle does not hold good at all the stages of evolution.) But these advantages are only preliminary to the perception of real brotherhood among human beings. The nation which has the greatest gifts of Nature cannot keep them long for its own selfish advantages, because it has to understand some day or the other that the world is a family of nations, and the earth is their common homeland, and each one must therefore share its gifts with the rest of the world as every one is interdependent for all the necessities of progressive life. If a nation does not condescend to share peacefully and intelligently, struggle ensues, and it is forced to do the right thing until international brotherhood is realized by it and peaceful progress becomes the order of the day. Thus the real student

of Geography cannot but be a real exponent of brotherhood or Universal Religion, Theosophy or Ātmā Vidya.

The Esquimaux, the Bushman and the Hottentot belong to three different climatic regions, and they do not supplement each other's wants, for in case of each self-sufficiency goes hand in hand with frugality of needs, but the student of Geography is as brotherly to these tribes as to any other because he can realize the touch of humanity everywhere—all are akin. He understands the inclemencies of weather and its vagaries as well as the difficulties of relief and configuration and means of communication. The effects of extremes of climate are such that the brain and body of man fail to respond to higher and deeper emotional and intellectual aspirations. However, people like Livingstone and Stanley arise who cannot and will not see their brother humanity stagnating in isolated spots of the earth. They instinctively and intuitively realize the great plan, *i.e.*, Evolution, and delight in adventuring at risk of life into unknown regions and corners of this earth for the realization of the Universal Brotherhood of Humanity, for the recognition of the Fatherhood of one God.

Such a traveller further realizes a great truth in these regions, *i.e.*, his distant and predetermined goal. No one can stay long at one spot in the Tundra regions. Sick men are left behind on the way. Whoever tarries anywhere on these hazardous journeys is cast aside and has to shift for himself or begin again. There life is ruthless, it is full of danger and risks and no one dare linger on the wayside lest the wild animals make short work of him. The destination must be reached. Such are the lessons of these regions. They are equally true in other regions. Imagine the devastation caused by an earthquake shock and the glass-like fragility and instability of the earth's crust. Man believes that the earth's solid crust is the most secure and stable ground to build gigantic structures to

live in safety. Despite memories of disastrous earthquakes we are deluded again and again and forget that we are on a long journey and the far-off goal must be reached. We must move on. Look at the avarice of man in India and Europe. The artificial protective defences created by him in the form of partition walls and Maginot lines have disappeared like the morning mists. The delusion must be cast aside—there is no permanent and safe place for rest on earth except in the recognition and practice of the Universal Brotherhood of man as well as of animals and the presence of God's Plan of Evolution for attaining our goal.

Volcanic eruptions along with earth tremors constantly remind us of our follies. The monuments of ages created by man's skill and art are converted into dust in a trice. Millions of people are daily affected by flood, fire and famine, and Nature is constantly reminding them how futile are their attempts to make this earth a place of permanent refuge or haven of rest. They will be outwitted again and again. The Brotherhood of Humanity and the knowledge of the Plan of the Logos alone can save us all. The real student of Geography can see this very clearly. Such is his humble mission.

ANAND MURTI

Geography was part of the Mysteries, in days of old.

—H.P.B.

REVELATION¹

By K. R. R. SASTRY

VICTORIAN materialism has gone, religious apathy has been giving place to religiously minded agnosticism; there is a deep searching of hearts among men and women of goodwill the world over. Man does not live for bread alone, he has scratched deeply into his innermost nature. The types of experience on that plane where *a life divine here and now* can be led are growing. The truth is that living between two worlds is very often akin to falling between two stools; but such living becomes balanced when it has struck the golden mean of *living in this world yet not being of it*.

Where words fail to describe it and where one probes deeper within one's innermost recesses far beyond the mind, nay, in fact when the thinking has led to a deep void for the Light, which is within us all, to shine through this vehicle, there is the hour of self-realization, called by the followers of all religions—*Revelation*. What an unreal defective mode words are to describe *that which is indescribable*?

Man and His Quest

Man is the highest of creations; minerals and vegetables have little consciousness, animals have more, but man alone

¹ Courtesy, A. I. R., Lucknow, U. P., India.

has *Self-Consciousness*. Long ago in our history we would have been finished by ferocious animals if we had not used our mind. Far into the interior of this world, adventurous *thinking man* has penetrated, and armed with rifles and other precautions has proved more than a match for the biggest and wildest denizens of the animal kingdom. *What is the essential nature of mind?*

“All memory exists in the mind; indeed the mind is made of memory; therefore all the past and all the future exist in the mind; only the present exists in the senses. Now how long may sense-perception last? Just for the point of time when the object *comes into contact* with the sense-organ, then at once it becomes a matter of memory. This point of time, like Euclid’s geometrical point, actually has no magnitude. The present therefore is in reality only *such a point without dimensions*; but man, because he wishes to live in his senses, magnifies the point. Actually the present has no real conceivable existence and only the past and the future have duration. As these exist in the mind, *the whole of the universe may be said to be in the mind*; and when a man goes out of his mind he goes out of the universe.”

The great mystics of the world through the ages have had this *unitive knowledge* and *integrated experience* of the “*witness within us all*”. साक्षी सर्वभूतानां. We have a *twofold interest* in these saints and mystics: First, on the evidence of the known facts of their lives these are remarkable individuals. Second, their unique spiritual experiences are offered to us as *objective truth*.

These great seers of various ages and climes have an “*identical teaching about the vision of the Self, which is the acme of their spiritual realization*” (Ranade).

How can the Light of the Heaven and the Earth—the two worlds—be seen by the *bodily eye*? Can we gaze at the noonday outer Sun in the tropics? How much more difficult

and herculean the effort to see the Power behind, the eternal artist who weaves on "the roaring loom of time".

Were all the mystics of China, India, Greece and those of the Catholic Calendar, and the mystics of Islam, the Sufis, emotionally unbalanced or victims of neurotic disorders? Assuming that the Lord chose "cracked vessels into which He could pour His good wine," conscious dishonesty so far as their experience is concerned need not be attributed to these seers. Nor will this present pilgrim on the narrow path be satisfied if he does not give the warning that purely subjective mysticism is liable to corruption.

Theosophists and Spiritualists claim that they have probed and proved the existence of the *world invisible*. *The psychology of the superconscious* will place the saints and mystics in a new light.

Mr. George Godwin educes three relevant generalizations from the records of these mystics: (1) Records related of them which transcend or run counter to established natural law are objective statements of truth. (2) There exists a condition of sanctity which distinguishes the sanctified individual from the run of mankind. (3) A mystical state is achievable wherein the mystic has complete absorption into the Deity.

Experimental Sense of the Divine

Dionysius of the fifth century defined the mystic state as "an intuitive or experimental sense of the Divine".

What value have records of supernormal sacrifice and experience which we find in the lives of many mystics? St. Francis Xavier saves a foundering ship by making the sign of the Cross; St. Francis of Assisi is visited by a Seraph who inflicts upon him the wounds of Christ; St. Catherine of Sienna fasts for eight years; Thirugnana Sambhandar, a Tamil mystic of the seventh century A.D., bursts into an ecstatic song and like a babe describes the Divine Father;

Manickavasagar (ninth century) finds foxes turned into horses ; Pattinatha Swamigal appears a furlong off after having been buried in a pit—such stories of miracles and exploits may stir our admiration but evoke our sense of pity also ! A fine admonition to a saint's vanity is sounded by Sheikh Abdullah Ansari of Herat (A.D. 1005-1090) :

If thou canst walk on water, thou art no better than a straw ;
 If thou canst fly in the air, thou art no better than a fly ;
Conquer thy heart that thou mayst become somebody.

Identical in vein is the warning of Thayumanavar, a great Tamil mystic of the eighteenth century.

Symbolic, often erotic, has been the language of these mystics. In the outpourings of some mystics, runs the story of seven hurdles to be crossed. They may be called Seven Curtains hiding the Flame Celestial, or the Seven Valleys to be crossed, such as Quest, Love, Detachment, Unity, Amazement and Annihilation. (Farid-ud-din Attar, A.D. 1118-1229)

Can anyone describe *Its Glory* ?
 Lo, verily with the seeing of,
 With the hearkening to,
 With the thinking of, and
 With the understanding of the Soul,
 This world-all is known.

(Brihad-Aranyak Upanishad)

Like the fragrance in a flower,
 Oil in sessamum
 Life in body,
 Light in sun,
 It permeates all thro',
 Creating, protecting, destroying
 And re-absorbing into One-ness,

When we are awake somebody in us is feeling, hearing, seeing, smelling and tasting. When we are having a fine early morning dream of some friend surviving while all

doctors proclaim their helplessness, a *hidden fellow* in us is seeing, enjoying, experiencing, and narrating it all the next day to his partner: "What a wonderful dream I had, dear. Doctors had given up as hopeless the case of Mr. S—. But I have seen him restored, fully active, in my dream." There is our *Ego* active while we are asleep.

Death is only a *longer sleep*. Millions have died before us. Shall I not as the highest creation unravel this mystery? Am I not the undying *spirit*? I shall pursue steadfastly this *impulse* to bring myself *en rapport* with the world invisible. Of such stuff is the *beginning of the Quest*.

Man sees the things of the spirit—*truth, love and goodness*—but is "generally incapable of giving effect to them". The wonder of this age is that "Science has given us powers fit for the Gods and we bring to their use the mentality of schoolboys or savages or worse" (Joad). We require an unbending will, a persistent effort, and the heart of a child to pierce within, *introvert*, and get merged in that *Hidden Light*.

विविक्तदेश आसीनो विरागो विजितेन्द्रियः

भावयेदेकमात्मानं तमनन्तं अनन्यधीः

"Sitting in a solitary place,
Freeing the mind from desires,
And controlling the senses,
Meditate with unswerving attention,
On the Infinite *Ātman*,
One without a second."

"Beloved, let us love one another, for love is of God; and every one that loveth is born of God; and knoweth God." (St. John : IV 7)

The great artist and the gifted poet present to us a *glimpse of Infinity*. Self-control, concentration, living in truth and disinterested love of all characterize the seeker on the Path.

“All that is really beautiful is offered to us as a gift from the Maker. We are allowed to see the sun rise and set, to watch the clouds sailing along the sky, to enjoy the forests and the fields and the glorious sea—all without spending even a copper coin. The birds sing to us for nothing and we pick up wild flowers as we walk along the roadside. There is no entrance fee to the starlit halls of the night.” What a supreme joy and forgetfulness of the mundane are ours when we get lost in soul-stirring music and ecstatic dance with soft melody for rhythm ?

What Is the Ecstatic State ?

Mystical experience “consists in the penetration of consciousness and awareness into the region of the super-conscious which is a state of spiritual awareness and brings with it a sense of expansion of being and increase of understanding so extraordinary that no words can truly describe it to those who have no experience of such a state” (Walker). Being the *reasonable* outcome of many lives of spiritual development, its *psychology* is as explicable as it is the “direct, immediate, first-hand apprehension of God”.

“Iron when it becomes red-hot seems to be turned into Pure Fire but remains no less iron than before. So when rational substances pass into God they do not lose their identity but preserve it in a higher state.” (Plotinus)

Tears suffusing his body have cleansed him ; his heart is throbbing with love ; *he is reborn*—for he even when his mind is merged in *It* is nevertheless entirely awake, but is at the same time free from the characteristics of the waking state. His *realization is free from all desires*. The person *is—reveals his true self*—that is *Revelation*.

REVIEWS

The Land of the Chinese People, by Cornelia Spencer, Museum Press, London, pp. 136, price 10/6.

This book is the first of a series entitled "The Portraits of the Nations". According to the publishers "the aim of these books is to introduce other nations to young people in a simple, direct and friendly way, so that the reader is left with a clear knowledge of these lands, their histories and the life of their peoples. Each volume is written by a chosen authority, who knows the country intimately. The plan of each volume is similar. First, a description of the land itself; then a brief outline of its history and great leaders from early days. About half the text is devoted to the people of city and countryside. Maps and many fine photographic illustrations enhance the value of these outstanding books."

The author of *The Land of the Chinese People*, Cornelia Spencer, was chosen to present China and the Chinese people because she knows the land and its inhabitants at first hand from long and wide association. Her childhood and youth were spent

in China, she married there, and taught her two sons there. She gives a clear picture of this vast and varied country, describing it as seen from the air and with the aid of a map, showing the similarities and contrasts of the "Brown North" and the "Green South". Next comes a brief but absorbing outline of China's history, from remotest times to the Japanese invasion. But most fascinating of all is the account of the people themselves, how they live, exactly what they eat every day and at feasts (which is just what appeals to young people), their family life, homes and amusements, schools, the industries and trades in town and country of these "everyday artists," the merchants in their shops, the public servants, all the while bringing out vividly the unique customs and character of the people. Only a short chapter is devoted to their literature and art, just sufficient to make one wish to know more. This is how it ends:

"One beauty of Chinese words is that each word says so much. A very common classical quotation, and one frequently used in these days of

democratic struggle, is: 'All who are beneath heaven belong to one family.' In Chinese this requires only four one-syllable words."

Lastly, there is a statement of China's ideals and hopes for the future. Fifty beautiful photographs illustrate the text.

The author has well succeeded in fulfilling the aims set out by the publishers of introducing the Chinese nation to young people without writing down to them. People of all ages might well take advantage of this presentation of China to the world. It will be interesting to follow the series to other countries. The book on Russia has already appeared, written by Alexander Nazarov. Other books are promised on India, Holland, Poland, Switzerland, France, Brazil and Greece.

K. A. B.

Meditation and the Consecrated Life, by Clara M. Codd, The Theosophical Press, Wheaton, Ill., U.S.A., pp. 131, price \$1.75.

"Meditation is *not*, as sometimes supposed, an unnatural, difficult art. It is the glorious expansion and sublimation of the normal powers of the heart and mind, and can be practised in some measure by every living soul." (p. 7)

True teaching on this subject can only be given from first-hand knowledge. In this attractively printed book Miss Codd gives the fruits of

her experience concerning the nature of meditation, its procedure and its results, and makes many practical and inspiring suggestions.

The goal of meditation is self-realization and the final chapters deal with the Unitive Way; how, by the complete consecration of every part of our nature, we may attain to the Divine Vision of the Unity of all Life. "So the heart is the Throne of the Lord of Love, from which pours forth streams of life and blessing," and "So all for Him, we live and grow in His service." (pp. 128, 130)

This book is indeed a manual of meditation, written in modern language yet with the insight of the mystic. It is simple, direct and helpful, and should be pondered over by all students who aspire to the spiritual life.

E. W. P.

The Ritual of Higher Magic, by Furze Morrish, Oak Tree Books, London and Melbourne, pp. 128, price 15s.

Almost all religions have rituals of one kind or another from primitive people to the civilized. The author, in examining them, has tried to trace them to their source and origin. The clairvoyant investigations of Dr. Annie Besant and C. W. Leadbeater form a solid background which the author freely draws upon. But the credit goes to the author for leading

modern research into these subjects to the results arrived at by the two great occultists mentioned above, through his profound study of modern books on such subjects.

A very detailed and careful treatment of the subject of the usual accompaniments of rituals, such as sound, rhythm, music, well directed gestures, colour and perfumes, is to be found in the book. Information on these points has been gathered from many books written on the subject, and the author's own conclusions about them are terse and very convincing.

The classification of rituals into those of Light and those of Darkness is a very well known one and the characteristics of each are clear and patent. But rather striking is his division of spiritual rituals into:

- (1) The Mysteries of Saturn—mysteries of God the Father (the First Logos);
- (2) Solar Mysteries—mysteries of God the Son (the Second Logos);
- (3) Rituals of Nature and Motherhood—mysteries of the Holy Ghost (the Third Logos).

Taking man as the field of activity for the forces of the ritual, the author draws a waist line, a demarcation showing that "from navel upwards man is divine, from navel downwards man is beast". Therefore by this unique position of man in creation, he can knowingly set in motion either the

higher kind of energy or the lower. Much is said about what happens in him rather than what takes place in his surroundings through rituals—stress has been laid on this aspect almost to the verge of over-emphasis, thus bringing into prominence one's own development. Rather the benefits which rituals bring to the world at large need to be strongly emphasized in modern times if ritual is to be employed for the relief of man's estate.

A detailed account is given of the Mass—its function and purpose—at the end of the book, with a brief treatment of the occult "Temple of Freemasonry". In both these, we notice the great help that the author has derived from C. W. Leadbeater's books on those subjects. The secret which reveals the true working of rituals was very closely guarded for the obvious reason that it meant power in the hands of those who possessed it. But, as the author opines, the time has come when the participants in the ritual should co-operate with knowledge, by understanding the real nature of the work that they are doing.

The author, in dealing with the problem of the future of rituals, puts forward a plea for the ritual of the Mass. The rituals of other religions are bound to have their specific influences, but the potent work of ritual in these days in the outside world may be effectively

produced through Christianity which is the religion of the fifth sub-race of the Aryan Root Race.

However this may be, one feels grateful to the author for the strong case that he has made for the practice of rituals, which in modern days have become so unpopular with religious-minded people. The comprehensive study and popular presentation of the subject will no doubt gladden and encourage the hearts and minds of those amongst us who are temperamentally inclined to such a kind of worship.

C. S. T.

The Great Sannyasi, by Anil-chandra Roy, Amiya Library Ltd., Calcutta, pp. 108, price Rs. 2.

This is an interesting story with plenty of incidents and much teaching of the ideals of Hinduism, interwoven between the events in the lives of many characters.

The Sannyasi, an old man of 75, while seated in meditation, sees the body of a child floating down the river near whose bank he sits. He calls his disciple Mahadub to bring the body to him. It is a boy of four who had been bitten by a snake and put in a cradle by his parents and then placed on the river. The Sannyasi utters mantrams which cause a large cobra to appear. It obeys the will of the yogi and draws the

poison from the toe of the child where another snake had previously bitten it—then the cobra dies. The boy is restored to life, is trained by the Sannyasi along with other pupils, and when he reaches manhood is sent forth with Mahadub to teach others, to call them to rise and put an end to evils in their midst, and to spread the ideas of the *Vedānta* and the *Gītā*. He tells them not to consider themselves weak, nor sinners: "You are immortals. If there be any sin, it is weakness and nothing else. Tell them not to be disheartened and hopeless for their downfall and degeneration . . . this mighty downfall points to their future upliftment of the highest order. Unity is the keynote of success." Dilip, the boy, now grown to a handsome young man, and his friend Mahadub set forth and encounter adventures which bring them into the lives of many people and they do not forget the lofty precepts of their teacher.

The book concludes with extracts from the speeches of Swami Abhedananda on the universal character of the Hindu religion, and an appeal to Indians in the words of Swami Vivekananda: "National union in India must be gathering up the spiritual forces in India." Action rather than talk is necessary—that is the keynote sounded by the author.

M. G.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

APRIL 1948

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President left Adyar on 29th March for a month's tour in Western India. He was accompanied as far as Bombay by Mr. N. Sri Ram, who is due to fly from there on 1st April to the United States of America, where he will undertake a lecturing tour for about six months.

Adyar Day was celebrated on the 17th February in the Headquarters Hall under the chairmanship of the President, Mr. C. Jinarājādāsa. The meeting commenced with the Prayers of Religions. The President in his speech referred to the importance of this day, which is the anniversary of the passing of Colonel H. S. Olcott, President-Founder of the Society, the birthday of C. W. Leadbeater, and the day on which the Olcott Harijan Free School, founded by Colonel Olcott, celebrates the anni-

versary of its foundation. He pointed out the great work done by Colonel Olcott in various fields and specially mentioned the founding of the Adyar Library, which stands today as one of the famous Oriental Libraries of the world.

The Vice-President, Mr. Sidney A. Cook, also spoke on the splendid work done by the President-Founder. He referred, in addition, to the fact that 17th February is important now because it marks the anniversary, as President, of Brother C. Jinarājādāsa, who assumed that important office two years ago. The Vice-President called on the members assembled to rise and greet the President in honour of the occasion.

Srimati Rukmini Devi, speaking on C. W. Leadbeater, eulogized his great personality and the work he did, especially for the young.

Dr. G. Srinivasamurti, Director of the Adyar Library, gave a brief talk

on how the Adyar Library was slowly but steadily developed under the inspiration and guidance of Colonel Olcott.

The meeting closed with the offering of flowers before the statues of our two Founders in Headquarters Hall, after which members walked to the bust of Colonel Olcott, which is erected on the spot where he was cremated in the Palm Grove beside the Adyar River, and there further flowers were offered.

At the Olcott Harijan Free School on 18th February, the President, Mr. C. Jinarājādāsa, presided over the opening of a new building by the Hon. V. Kurmayya, Minister for Rural Development, Government of Madras. This School is adjacent to the Headquarters estate at Adyar and its Board consists of members of the Society with the President as Chairman. Its object is to carry on the work which Col. Olcott instituted in 1891. He was the first person to give practical assistance for the uplift of the depressed classes by founding the School. Four other schools in other parts of Madras grew out of the first. The Olcott Harijan Free School in Adyar depends for its maintenance on subscriptions from sympathizers and grants from the Government. There are pupils from the surrounding villages who are given the opportunity to have an education which will fit them to take their place in the community on an

equal basis with the more privileged classes.

Canadian Federation

There has been a marked increase in the activities of Wayfarers Lodge, Winnipeg, and the meetings have been well attended. Moose Jaw Lodge, although small in number, has maintained interest among its members. In Vancouver public lectures conducted by Hermes Lodge have been varied and interesting in nature. Sunday evenings following the previous week's lecture have been devoted to social evenings at which a resumé of the lecture is given by the lecturer and its main points presented, afterwards discussion is invited and problems arising out of the talk are explained. Members have been busy sending parcels overseas to European countries and many letters of thanks have been received.

Hermes Lodge, Vancouver, had the privilege during the fall season of a visit from Mrs. Betsan Coats of England, who delivered two public lectures and also spoke to the members on Adyar. Another visitor was Mr. E. Wood, who was accompanied by Mrs. Wood. He gave three public lectures and the two Canadian Section Lodges in Vancouver co-operated with Hermes Lodge in presenting these to the public. From Vancouver Mr. and Mrs. Wood visited Edmonton and Calgary, where public lectures were also given.

Argentina

The Argentine Section, under the inspiring leadership of Sr. Olivares, has decided that the time has come for the Section to have a Headquarters building of its own, and to collect 50,000 pesos for this purpose, of which 34,000 pesos have already been subscribed or promised, and the remainder, it is expected, will soon be forthcoming. They then hope to start by acquiring the necessary land in Buenos Aires.

The scheme envisages a building which will contain a lecture hall, the Sectional library, offices for the General Secretary and staff, rooms for certain allied activities, a vegetarian restaurant open to the public, accommodation for visiting lecturers and guests from abroad, and quarters for the headquarters domestic staff. We look forward to the happy day when it will be a reality.

We are happy to receive from Argentina a Spanish edition of the April and later issues of THE THEOSOPHIST. These include articles, reproductions of illustrations, and the Supplement containing details of Theosophists at work around the world. This is most helpful work for it brings the International magazine to readers in Spanish-speaking countries.

The Centre "Cruz del Sur" has now become a full-fledged Lodge.

Australia

The Section has printed a new edition of the *Outline of Theosophy* by C. W. Leadbeater. It is attractively presented and the inside cover gives a directory of the Lodges.

The radio sessions on station 2GB, Sydney, continue to be very successful and have a definite effect on the listening public. One interesting feature is a weekly morning session for the woman in the home, which is linked with an afternoon class on the same day. The class is attended by listeners and enquirers and there is a large audience. After questions and problems have been dealt with, afternoon tea is served and a warm friendly atmosphere is created. Some enquirers have joined the Society through this channel.

An effort is being made to revive the work in Tasmania. Miss Irene Prest, who lived for many years in Adyar and who is now a resident at The Manor in Sydney and one of the helpers with the broadcasting work, has paid a visit to this island to assist in the strengthening of the Lodges.

The Section is looking forward to a visit from Miss Emma Hunt, General Secretary for New Zealand, who is expected in Australia in mid-April and will tour the Section for several months.

The General Secretary, Mr. J. L. Davidge, has been stressing the need

for animal protection and has drawn up an "Animal Charter". Mr. Ian Davidson, who is in charge of the Centre at The Manor has been visiting various Lodges in the main cities and his contribution to the meetings have been most valuable and welcome. In Melbourne a new lecture programme giving an outline of Theosophy by well-known speakers is drawing full houses. A wider audience is being attracted by printing a permanent advertisement in each of the morning and evening papers in rotation. Over fifty copies of the *Outline of Theosophy* are sold every week at these meetings.

The Section is active in raising funds for Adyar and for its own propaganda work. Mrs. Jane Clumeck, previous Recording Secretary of the Society, is now at The Manor in Sydney and taking useful part in Lodge activities.

Ireland

The October-November issue of *Theosophy in Ireland* appears in a different garb from previous issues. The editor states, however, that every effort will be made to keep the inner spirit the same and the magazine will endeavour to continue to give its contribution to the world; it is hoped it will be read by other Sections of the Society as before.

Central America

The report of the General Secretary, Mr. José B. Acuña, is the first

since he assumed his office in May 1947. Perhaps few people realize that this Section is not a national but rather an international institution with Lodges scattered in six different and independent countries of the Central American Isthmus, and the only means of rapid communication is through air-mail correspondence. The Section has 12 Lodges and its first Convention was held during the Annie Besant Centenary Celebrations. Important resolutions passed during that gathering include the decision to issue a mimeographed magazine called *Boletín Teosófico Centroamericano* and to appoint touring lecturers to cover the Central American countries. A special fund is to be created for this purpose and will be known as "Fondo Annie Besant". The next Convention will be held in Nicaragua.

Denmark

Mr. Otto Viking has been touring this Section and has visited practically all the Lodges doing splendid work in the lecturing field. His assistance in this and other countries has been much appreciated by the members.

United States of America

The Section is looking forward to a visit from Mr. N. Sri Ram, who is due to arrive in April and will be for some months in the United States.

Srimati Rukmini Devi is also expected in time for the Convention in July.

The Theosophical Book Association for the Blind Inc. advises that the Krotona Board of Directors has offered to allow the Association to build on their estate at Ojai, California, and it was hoped that the building would commence early this year. The Association has gained a hundred new readers a year and ten per cent of the old readers are becoming members of the Society. Support is being asked for this project, in memory of the late Mr. F.A. Baker, who did so much to help the blind members, and it is hoped to make the new building a "Baker Memorial Library".

One of the features which the Section conducts is the Olcott Foundation, which is established for the purpose of encouraging creative expression and the spirit of research among the members of the Society in America. Each year the Foundation awards diplomas for works of outstanding excellence in the following fields: Public Lecture, Children's Story, Poetry, Drama, Symbolic or Mystical Painting, Musical Composition and Articles. All these subjects are required to be along Theosophical lines and a set of general rules has been drawn up, which could well be followed by other Sections, who wish to encourage the same spirit in their members.

The Theosophical Little Theatre work shows a growing enthusiasm. In a number of Lodges and groups presentations of Theosophical plays have been most successfully produced and well received.

New Zealand

The 31st Annual Convention of this Section was held in December at Dunedin during Christmas week. The delegates who came from all parts of the country were welcomed to the city by its Mayor, who sent a special message. The General Secretary, Miss E. Hunt, presented a report giving details of splendid work done during the previous year, and announced that the membership has reached a total of 920.

The theme of the Convention was "New Zealand, Home of a New Race". The contribution of the young people was very fine and the symposium which they presented was much appreciated and revealed that effective lecturers are coming forward to share the work of the future. Mr. Geoffrey Hodson played a prominent part in the Convention, and the chairman for the gathering was the President of the Dunedin Lodge, Mr. J. N. McEwan. The General Secretary gave an inspiring address to the members.

The chief event was the unanimous decision to use the gift by Miss Geraldine M. Hemus of her property at 10 Belvedere Street, Epsom,

Auckland, for a national Headquarters. This generous contribution will help the Section to expand and be most useful in its future work. In the January-March issue of *Theosophy in New Zealand* there is a very beautiful photograph of this handsome property.

In Tauranga a new Lodge has been formed after working for some years as a Centre.

Mr. H. H. Banks has been appointed official lecturer for the coming year.

Netherlands

This Section reports that it has entered a period of steady growth. It was helped during 1947 by the visit of the President and later by Mr. N. Sri Ram from Adyar. The work of publication has been hampered by after-war conditions. The Theosophical Publishing House was forbidden to work after the German invasion and its stocks were destroyed or taken away. After liberation a new fund was formed and fourteen books have now been published. The Section magazine, which was in its 48th year at the time of the German invasion, is now able to start again and the first number of the 49th year was due to appear in March. The number of members in the Section stands at 1,742.

Northern Countries

The countries of Denmark, Sweden, Finland and Norway have co-operat-

ed to publish a magazine *Nordisk Teosofi* (Northern Theosophy) instead of the issues of their national Theosophical journals. We wish this new venture every success.

Another very interesting publication received recently is a book in connection with the establishment of Gammel Praestegaard, a beautiful and picturesque property to be used as a central place for all members of the Society in the Northern countries. It is an old rectory built some 400 years ago, delightfully situated on the west coast of the Fyn Island. Mr. and Mrs. Winde are the main movers in this project and had the property altered to suit the needs of summer schools and other forms of activity. The booklet that has been issued gives articles about the centre and its work and some delightful pictures of the property and members gathered there.

European Federation

The Theosophical Society in Europe has issued Transactions of the Round Table Conference at Lützelau-Weggis and the Workers' Week in Geneva, 1947. This is a most interesting publication giving details of the discussions, lectures and resolutions passed at the very important gatherings at which the representatives of the various Sections in Europe met under the leadership of the President of the Society, Mr. C. Jinarājadāsa.

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 Eva Ostelius	Ostermalmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland S.E. 3	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	... <i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>Bulletin Théosophique</i> ; ... <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	... <i>Bollettino Mensile</i> .
1902	Germany	Herr A. von Fielitz-Comiar	(13b) Munchen 19, NibelungenstraBe 14/III,	...
1905	Cuba	Señorita Maria G. Duany	Oberbayern, Amerikanische Zone Calle M., No. 159 Reparto Fomento, Santiago de Cuba	... <i>Revista Teosófica Cubana</i> ; ... <i>Theosofia</i> .
1907	Hungary	Selevér Flora úrno	Báró Lipthay-utca 9, Budapest II	... <i>Teosof.</i>
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	... ..
1908	Russia	...	...	... ..
1909	Czechoslovakia *	Fan 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	Mlle. J. Roget	Rue Carteret 6, Geneva	... <i>Ex Oriente Lux</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	... <i>L'Action Théosophique</i> .
1912	Netherlands India.	...	...	... ..
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	... ..
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Sig. 18, Vienna X	... <i>Adyar</i> ,
1913	Norway	Herr Ernst Nielsen	Oscars gt 11, I, Oslo	... <i>Norsk Teosofisk Tidsskrift</i> .

* Reverted to Presidential Agency.

1918	Egypt *	...	Mr. J. H. Pérèz	...	P. O. Box 769, Cairo	...	<i>Theosophia</i> .
1918	Denmark	...	Herr J. H. Møller	...	Strandvejen 130 a, Aarhus	...	<i>Theosophy in Ireland</i> .
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	<i>Boletín Mexicana; Diarria,</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>The Canadian Theosophist.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>Revista Teosófica; Evolución.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Fraternidad.</i>
1920	Chile	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	<i>O Teosofista.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	...	...
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Gretar Fells	...	Ingólstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Dr. Delio Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon	...	<i>Ostiris.</i>
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosofico.</i>
1925	Rumania	...	Madame E. Vasilescu	...	Bd. Elisabeta 92 bis, Bucarest I	...	...
1925	Yugoslavia	...	Gospodin Alojz Piltaver	...	Mesnička ulica 7/III 1, Zagreb	...	<i>Teosofski Radnik.</i>
1926	Ceylon *	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1928	Greece	...	Monsieur Kimon Primaris	...	3d September Str., No. 56B III floor, Athens	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	Señor José B. Acuña	...	P. O. Box 797, San José, Costa Rica	...	...
1929	Paraguay *	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza...	...	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa	...	Mr. Jayant D. Shah	...	P. O. Box 34, Dar-es-Salaam	...	...

* Reverted to Presidential Agency.

Federation of Theosophical Societies in Europe: *Secretary*, Mr. J. E. van Dissel, Voorterweg 40, Eindhoven, Holland.

Canadian Federation

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

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

Japan: *Mitsuba Lodge*: Secretary, Mr. Seizo Miura, Iwata-kata, Nobudome, Owada-machi, Kitaadachi, Saitama Prefecture.

Greece: *Oicoft-Blavatsky Lodge*: President, Mr. J. N. Charitos, S. Lambros St. No. 19, Athens.

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